

Significance of Contrastive Grammar

in Translating Across Arabic and English



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Significance of Contrastive Grammar in Translating across Arabic and English

By

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Author's Word

One of my colleagues asked me:

"Why don't you compile a book on contrastive grammar which is simple and easy to use?" I asked him: "What benefit can we get out of such a book where we have loads of grammar books of Arabic and English besides some books of contrastive grammar?" He didn't say anything and didn't talk again about this issue..

After few days, I thought of my colleague's suggestion and found out that his suggestion was sensible because a contrastive book that borders on the basics of Arabic grammar is of use to those who want to know the basics of Arabic grammar and to those seeking how to compare these two languages in an easy and simple way. It is also necessary to researchers the subjects tackled in this book are treated in the form of an essay. They are research topics in themselves. I benefited from the materials available in important books in Arabic Grammar and those of English, too. In addition, I adopted the gist of my lectures delivered during these years of my teaching contrastive grammar. This book differs from other books on contrastive grammar in that it commences with the incipient language and then heads on towards the arena of contrasting the two languages. Those who are interested in the

field of translation know quite well that translating from the incipient language to the target language is more difficult than the other way round.

Thus, this simple book saw the light, and I present this book to my people, hoping that its contents will be the point of departure for extended areas in the field of contrastive linguistics in general and contrastive grammar in particular. I have been teaching contrastive grammar since 2006, and now I am in a position to offer the fruitful outcomes of my experience in teaching this course to those interested in the field of contrastive linguistics, translation and grammar of Arabic and English.

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Foreword

Books without difference do not deserve transference. I start with this sentence of mine to foreword Jawad Kadhim Jabir's book "Significance of Contrastive Grammar in Translating across Arabic into English". Dr. Jabir has been a colleague of mine in the department of translation for a good number of years now, and I know well that he has gained a wide and sharp knowledge in translation related issues by virtue of his teaching and researching activities. He has been especially teaching contrastive grammar to advanced students of translation for many years. This is, as far as I can see, made him take a different turn in researching and writing the present book. Jabir's book is different in the sense that he addresses the very problematic areas students encounter in the grammars of Arabic and English rather than writing a book without a diagnostic tone. In his attempt to make the book accessible to students of translation, the author starts with giving a good picture of contrastive grammar, explaining its definitions, strategies and procedures. He then discusses problems of word order in both Arabic and English and the diversifications and types of the notion in chapters two and three. After exploring word order, the author steers towards the lexical items used to fill the orders tackling as such the nouns, pronouns, prepositions in chapters four, five and six respectively. In chapter seven, Dr. Jabir discusses Followers and issues like:

emphasis, apposition, modification and coordination. The author tackles the grammatical construction of negation in chapter eight. The particles related to the conditional verb and the result verb are the focus of chapter nine. Chapter ten is devoted to the vital issue of concord among elements of a sentence. After this long and easy tour, the author rounds up with conclusions and recommendations. Because this book is, as I said in the beginning, different in that it comes after long experience and good expertise in the field through its diagnosis of some of the students' critical problems in contrastive grammar, it is a must-read book.

Quintessentially, contrastive grammar is one method of analysis developed for teaching and learning a foreign language. Grammatical structures in both languages are compared to see similarities and differences between any pair of languages with the aim of predicting and specifying some major learning difficulties in L2 learning. This method of analysis was later adopted in translation practice with the hope of sharpening students' awareness of the difficulties they might encounter. More importantly, courses in contrastive grammars add more to the conceptual apparatus of the translator and thus makes him/her excel innate translators in the capability of expressing themselves academically and objectively about translation problems.

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Chapter One

What is Contrastive Linguistics?

Contrastive linguistics is a practical approach that examines the similarities and differences between pairs of languages. Robert Lado (1957 / 1971) is considered as one of the first to propose a series of three steps when comparing two or more languages. According to him, the first step is to “locate the best structural description of the languages involved” (Lado 1957: 67). This first step, viz. description, should amalgamate three levels: **the form, meaning, and distribution of the structures** to be compared. By structure, according to Lado, it is meant as **language functions**, e.g. questions or requests. The second step is to “summarize in compact outline form all the structures” (ibid.). Again, at the top of his pyramid of structures, Lado has questions, statements, requests and calls. Thus, one can deduce that his approach starts from **function** in setting up the structures of a language, an approach which is still adopted by declared functionalists. Below the structure, Lado embarks on patterns; for example, a question with *be* is a pattern of the structure questions. Lado’s patterns, e.g. questions with *be*, can perhaps be compared with grammatical patterns as defined by Hunston & Francis (2000).

Comparison is the third step in Lado’s categorization which entails the “actual comparison of the two language structures pattern by pattern” (Lado 1957: 69). As for Lado, a

valid comparison could be between English *Is he a farmer?* and Spanish *Es un campesino?* This reveals for example that Spanish does not require the explicit mention of the subject in questions following this pattern. The main aim of Lado's approach was that potential problem areas for learners of a foreign language were highlighted. For example, with native speakers of English learning Spanish, and with his procedure, he was in a position to signal those patterns with the same function, but of course the forms differed.

In transformational- generative grammar, both the surface structure and the deep one were attended to in the sense that contrastivists tried to compare language structures without making reference to the surface forms only. Similarities and differences between the syntactic structures of two languages could be accounted for by starting the comparison in the deep structure of the two languages. It is a fact that all languages have a (syntactic) deep structure, thus comparing deep structures would establish a common ground onto which differences and similarities in the surface structures could be identified.

Another distinguished figure in the field of contrastive linguistics was Di Pietro's (1971: 29–30) whose tripartite contrastive procedure has the following steps:

1. Observe the differences between the surface structures of two languages.

2. Postulate the underlying universals of the observed surface structures/ expressions.
3. Formulate the deep-to-surface (realization) rules concerning the various expressions [...] in each of the languages involved in our CA.

As a result of this procedure, any differences found will be highlighted by the difference(s) in the rules operating on the two languages when moving from deep to surface structure.

One of the gaps with the method postulated by Di Pietro is that it would presumably account for the syntactic possibilities of the two languages, but would say nothing of when, i.e. under what circumstances, each structure was used. Di Pietro himself pointed out any difference in using comparable rules in two or more languages results from differences in style. Style, to him, was defined as " the choice of rules available in a language under different circumstances and by different speakers [which] makes it possible for us to explain how two languages may have a similar rule but invoke it under different circumstances" (Di Pietro 1971: 47).

Di Pietro (ibid: 48) finds it difficult to explain differences in stylistic use of rules, partly because they seem to be "more relevant to the combinations of sentence types in lengthy discourse than [they are] in the choice of rules operating within the boundaries of the sentence", but also because style in language is in a continuous process of change.

As for translation, Di Pietro does not focus on the relevance of translation in contrastive analysis. Apparently, to him, the use of translations would shift the interest away from deep to surface structure, or from “the equivalences of message [sic] to a consideration of the form of the sentences which convey the messages” (ibid.: 49). That is, “it would be best to think of translation as a technique to initiate CA rather than as a replacement for grammatical formulation” (ibid.). However, the starting point of Di Pietro’s contrastive procedure is translation pairs. In later approaches on contrastive linguistics, the place of translation is highly focused on. In addition, even those approaches building on the generative school make active use of translations in their contrastive methodology.

Carl James (1980: 8) tends to regard CA as a form of applied linguistics. Although he admits that CA can be both, he states that “while ‘pure’ CA is only a peripheral enterprise in pure linguistics, it is a central concern of applied linguistics.” Despite his conclusion, he points out that in the search for language universals the generativists “have been practising something very much similar to CA” (ibid. 7). After James’ book, contrastive analysis, broadly speaking, is seen as a research methodology not only among applied, but also among more theoretically minded linguists (see for instance Barddal et al. 2011, Bresnan 1994, Fabricius-Hansen 1998, 2005, Givon 1995, Hawkins 1994, Heine 1997 and Vikner 1995). What is

lacking in many of these latter studies, however, is a discussion of contrastive analysis as a way of doing linguistics.

James concludes that translation equivalence is the common ground out of which comparisons can be made. He discusses in turn surface form, deep structure and translation equivalence as possible *tertia comparationis* for CA, and his conclusion is that translation equivalence is the best. Surface form “leads to interlingual equations that are superficial and insignificant” (ibid: 171), (semantic) deep structure only caters for one kind of meaning equivalence, while translation equivalence takes all kinds of meaning into consideration. The kinds of sentence meaning James has in mind are **ideational**, **interpersonal**, and **textual**; that is, he adopts Halliday’s (e.g. 2004) three meta-functions of language. For two sentences from different languages to be translationally equivalent they must convey the same ideational *and* interpersonal *and* textual meanings: deep structure identity takes care of only one of these, which is the ideational metafunction (James 1980: 178). The idea that translation equivalence is seen as the best *tertium comparationis* for CA is especially interesting in the context of the present book. However, not all contrastivists agree with James.

Krzeszowski (1990: 17) shows that we cannot consider translation equivalence as a suitable *tertium comparationis* for contrastive studies because translation equivalents are often

semantically non-equivalent. Translations depart from semantic equivalence, Krzeszowski maintains, due to “(1) errors in translation; (2) formal properties of respective languages; and (3) what is loosely called stylistic reasons.” Krzeszowski’s approach to contrastive studies borders on the generative tradition in the sense that he does not side with a procedure which takes its findings from surface phenomena, that is, actual translations. Krzeszowski’s contribution to contrastive theory and method is discussed next.

Krzeszowski also followed the three procedures in doing contrastive studies: **description**, **juxtaposition** and **comparison proper**. The only constraint on the description part is that the same theoretical framework should be adopted to carry out descriptions of phenomena from different languages. The next step, juxtaposition, is to decide what to compare with what. At this point, one of the classical problems of contrastive studies arises. The aim of a contrastive study is often to find items which are equivalent in some respect in two languages, items which for instance could be used as translations of each other. However, to make it possible to compare two items across languages, they have to exhibit some kind of similarity, i.e. be equivalent in some respect. This means that “similarity was presupposed before comparisons yielded results allowing to ascertain it” (ibid: 36). So, a common ground, a *tertium comparationis*, has been sought for

to compare two or more language-specific items, or in the words of Krzeszowski (ibid: 117), to find “those properties which the compared items share, but which are outside the scope of comparison itself.” An accepted solution has been to represent the compared items in formal-semantic terms or as syntactic deep structures, as we have seen. By so doing, equivalence of form for instance can be shown to be just that, and nothing more. Krzeszowski’s solution is to establish an equivalence type which bridges semantic (equivalence of meaning) with structural (equivalence of form) features. The third and final step of the contrastive procedure, which is the comparison proper, can be of systems, e.g. pronouns in various languages, constructions, or rules, in studies where the concept of rules is relevant.

Before we go on with Krzeszowski’s discussion of types of equivalence and *tertium comparationis*, it would be worthwhile to look at the different types of contrastive studies that he identifies. Krzeszowski divides contrastive studies into two: **text-bound** and **systematic or projective**. The former type, viz. text-bound studies, involve the comparison of two texts, and “do not go beyond such texts to generalizations about grammar, i.e. rules and systems that generate those texts” (ibid: 25). Systematic contrastive studies, on the other hand, “formulate generalizations about various aspects of the

compared languages” (ibid.). Text-bound studies can either be quantitative or qualitative.

The actual comparison starts with deep structures being generated for each language by the universal semantic component. This yields the *tertium comparationis* from which to start the comparison. The level of derivation is highly important in that the extent to which two sentences differ is then determined by this level, which is from deep to surface structure, where the two structures display any difference. Krzeszowski (1990: 169) puts it like this:

The level at which two particular equivalent sentences are diversified for the first time marks the extent to which such sentences are similar: the lower (i.e. the less abstract) the level of the first diversification, the more similar the equivalent sentences are since they share more rules in their respective derivations.

In this way, equivalence becomes a gradient concept, linked both to meaning and form. The two forms that display the closest surface similarity are the closest equivalents provided they share a common deep structure.

ž Another distinguished figure in the field of contrastive linguistics is Vladimir Ivir (1987) who considers translation as the basis for doing contrastive studies. He shows that “the analysis begins with a pairing of an original text and its translation and the search for linguistically expressed meanings in T2 which correspond to particular linguistically expressed

meanings in T1” (Ivir, 1983: 175). He also adds that it is imperative to look for items of langue and not only for the superficial corresponding items (parole). To him, both competence and performance are required. Ivir adopts the technique of back translation. He is of the idea that if we get a different item from the original, we get a communicatively induced semantic shift and not a contrastive correspondent. In back translation, we get only preservation of semantic content because the process is semantically bound. Ivir is after the explicit and open use of corpus texts and translation equivalents in contrastive analysis.

ž Johansson (2007) in his book 'Seeing through Multilingual Corpora: On the Use of Corpora in Contrastive Studies', he devised a model based on bidirectional parallel corpus (ENPC), which incorporates original texts with their translations called translation corpus. When we have two synchronic description, using the same metalanguage, we can apply CA. The project is called 'Johansson Nordic Research Networks' (languages in contrast).

ž By analyzing the correspondences, we may eventually arrive at what counts as equivalent across languages (Johansson, 2007:5). To him, correspondences are evidence of cross-linguistic similarity or difference. In the same direction, Lederer (2003) put it that equivalence is manifested on the text level, whereas correspondence represents the word and

syntactic levels. The translation paradigm can be achieved through spotting set of correspondences for individual items or structures. According to (Johansson, 2007), correspondences in a translation paradigm are of three parameters:

- ž 1. Direction of translation = sources , translation
- ž 2. Expression= overt / zero
- ž 3. Congruence = convergent / divergent

Zero correspondence means that one language does not have any form or pattern that can be related specifically to the form or pattern in the other language . He provided an example from Norwegian and English:

ž (Nor.: det var likevel som om han hadde gjort en

ž erobring et kupp)

ž (Eng.: it was as if he had made a conquest a coup)

ž Divergent or non-congruent divergent correspondence means that formal difference between two corresponding items in S&T text. For example, differences in lexicalization between Norwegian and English may still yield similar meanings. Both Mutual Correspondence and framework of correspondence show that the value of translation is achieved through its use as Tertium Comparationis.

To sum up, contrastive linguistics in general and contrastive grammar in particular are both useful for

translators. That is to say, without mastering grammar, translators and interpreters can lose one of their powerful weapons in conveying the sense of a given language to the other one. By achieving a good command of grammar, a trainee can acquire profound knowledge of a language in the sense that he/she can identify the reason behind the behavior of grammatical structures in two different languages, and can even recognize the importance of context in deciding upon the intended meaning.

Chapter Two

Word Order

Word Order is a linguistic notion which concerns the order of the constituents of a given language. There are diversifications among languages in relation to word order as they can utilize different word orders. Some languages tend to follow a fixed word order to fulfill its grammatical relationships; others are more flexible in their word order. In this chapter, we will study the notion of word order across Arabic and English. English tends to employ a fixed word order: SVO, whereas Arabic is more flexible. Those languages of a flexible word order mainly convey their grammatical information via morphological processes.

Constituents or syntactic units are the components of sentences, clauses or phrases. Each syntactic unit belongs to a given grammatical category and reflects a given grammatical function (Radford, 2009: 1). We will start discussing the structure of simple sentences. Most English sentences or clauses manifest the **SVO** word order. This means that the **Subject** comes before the **Verb**, which is followed by the **Object**. Examples are the following:

- I (**S**) bought (**V**) a new computer (**O**).
- She (**S**) doesn't like (**V**) dogs (**O**).
- Why did you (**S**) do (**V**) that (**O**)?

If we talk about the first example, (I) is a pronoun which functions as the subject, (bought) is a verb functioning as part

of the predicate, and (a new computer) is a noun phrase functioning as the object and part of the predicate in this clause. In English, subjects and complements are the arguments of the verb.

To render the above examples into Arabic, we can say:

1. أَشْتَرَيْتُ حَاسُوبًا جَدِيدًا.

2. هِيَ لَا تَحِبُّ الْكَلَابَ.

3. لِمَ فَعَلْتَ ذَلِكَ؟

In the first Arabic clause, we can start with the verb if it is a verbal clause. Interestingly, we have a pronoun affixed to the verb, which refers to the subject. Arabic requires a pronoun suffix after the verb, a suffix in agreement with the subject regarding number, gender and person. The second is a negative one, having two options to be rendered into Arabic: either we start with the subject or with the negative particle followed by the verb. If it starts with a pronoun, it is a nominal clause. The first part is called (MUBTADA') (**Topic** or as recently called '**Initial NP**') and the second part is called (XABAR) (**Comment** or as recently called '**Report**'). The Report is basically of two types: either to start with a verb or with an NP or a non-verbal element. The third example illustrates an interrogative clause where both English and Arabic start with the question word. However, in Arabic, there is no operator (an auxiliary).

Out of the English **SVO** word order, we can extract certain patterns of the structure of English sentences. These include the patterns: **SV**, **SVO**, **SVOO**, **SVC**, **SVOC**, or just **V**

(exemplifying the structure of imperative clauses). The same can be applied to Arabic. English clauses can be a little bit complicated when an indirect object (**I**) is added to the sentence or a complement of an object. In this case, the word order depends a.) **on whether the direct and indirect objects are nouns or pronouns, and b.) on whether the indirect object is preceded by the word (to).** Verbs that take two objects are called 'ditransitive verbs'. In the grammar of a lot of languages, the classification of verbs is highly necessary in relation to their relational aspects. Therefore, we can find, for example, the classification of verbs into transitive and intransitive. This classification is necessary in Arabic and English. The category of verb is the governor in any sentence. Here are examples where there are two objects:

1. I gave Ahmed a book.
2. I gave a book to Ahmed.
3. I gave it to him.

To render these clauses, we can hint at the Arabic verbs that take two objects. Such verbs include basically two types: **verbs taking objects not taken from Topic and Comment, and those verbs taking objects taken from Topic and Comment.** One example of the first type is the verb (أعطى) (give) and examples of the second type include **Verbs of Hearts** (أفعال القلوب) or more closely verbs that express mental processes. Therefore, we can get the following Arabic counterparts:

1. أعطيتُ أحمدَ كتاباً.

2. أعطيتُ كتاباً لأحمد.

3. أعطيتهُ له.

In English, subjects and objects can be followed by their complements. Consider the following illustrative examples:

1. John is handsome.

2. They chose John a monitor.

In the first version, the adjective (handsome) refers to the subject (John); therefore, it is its complement. In the second, we have the noun (a monitor) as the complement of the object (John). Their Arabic counterparts can be as follows:

1. جون وسيم.

2. (هم) إختاروا جون مراقباً.

The first Arabic counterpart consists of two parts: Topic and Comment. Because it is a nominal clause, there is no linking verb. The second one can commence with the pronoun (-hum) (هم) or with the verb which has the pronominal plural suffix (waw) which refers to the implied plural subject.

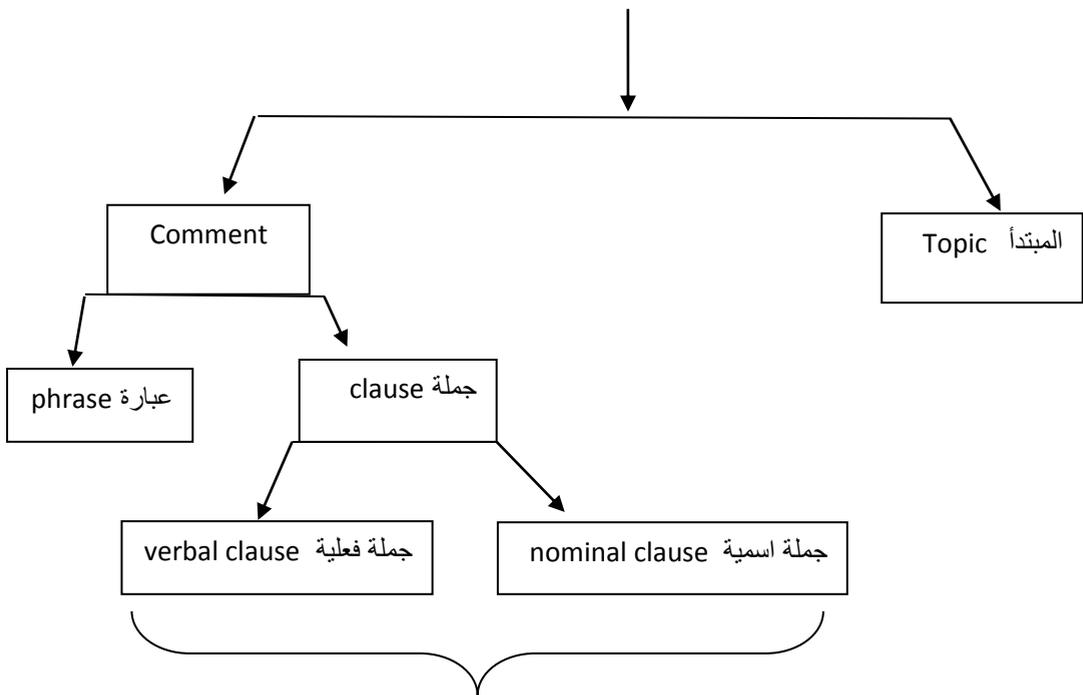
To every rule, there is an exception. Writers and speakers tend sometimes to employ different word order for special effects. You should realize that these exceptions exist, but **not** try to use them unless either they are extremely important in the context, or else you have fully mastered normal word order patterns. An example is the following:

1. Had they trained well, they might have won the match.

2. Never have I seen such a thriller.

Arabic has two basic categories of word order: SVO and VSO. Nominal clauses start with a noun or a pronoun. A nominal clause has its own semantic reference expressing states but not actions or events. That is to say, it is not related to verbs or the adverbs that play the role of verbs or their functions. We can sketch out the structure of the Arabic nominal clause below:

The Arabic Nominal Sentence



If the Comment is a clause, there is a referential pronoun related to the first Topic. It is an anaphoric reference. Consider the following examples:

امثلة:

1- الرواية حبكة مثيرة.

2- الولد أبوه مدرس.

In these two examples, the Comment is a nominal clause. In the first example, the Comment is (حبكة مثيرة) (its plot is exciting), is also of two parts: Topic and Comment. In the second Theme (حبتها) contains an enclitic pronoun referring to the first Topic (الرواية) (the novel). This example can be rendered into English as follows:

(The novel plot is exciting)

We can see that the English version is a simple sentence where the Arabic nominal clause that occupies the position of the Comment becomes a noun clause consisting of a modifying adjective and a noun. Literally, we can render the same example as:

(The novel has a plot which is exciting)

Here, the Comment is rendered as a relative clause whose basic function is to modify a preceding noun. Thus, we can say that the basic function of a clausal Comment is to modify the preceding Theme. We can also have another rendering, getting the following: (As for the novel, its plot is exciting).

The same can be applied to the second example (الولد أبوه) (أبوه مدرس) where the Comment is also a nominal clause

which has a pronominal enclitic referring to the first Topic (الولد). The whole sentence can be rendered into English as:

(The boy's father is a teacher)

It can be recognized that the two Themes were amalgamated together through the possession relationship. Literally speaking, it can be reproduced as (The boy has a father who is a teacher) where the main verb is of possession, and again we have a relative clause identifying the intended entity (the father). Another rendering can be: (As for the boy, his father is a teacher). Now let's have a look at the Comments which are verbal clauses:

3- الكتابُ الفتهُ زينبُ .

4- الكتابُ قرأتهُ انا.

In the third example, the Comment starts with the verb (ألفته), where there is a referential pronoun referring to the Theme (الكتاب). Literally speaking, it can be rendered as: (As for the book, it was written by Zaynab). In English, we can simply produce a simple as the following:

(The book was authorized by Zainab)

It is a passive sentence. The same is true for the fourth example, getting the following passive sentence: **(The book was read by me)** or it can be in the active voice as **(I read the book)**. In fact, it is a matter of emphasis. It concerns the information structure in both Arabic and English. In other

words, it is something related to what speakers encode as instructions directed to the addressee. It is a way of processing the message to be conveyed. A given sentence encapsulates given and new information. Generally speaking, in English what is given information occurs initially, but new information is backgrounded. But, in Arabic, it is just the opposite: Arabic thematizes what is new.

There are cases in which the Comment in Arabic is thematized obligatorily. If the Comment is an adverbial phrase and the Topic is indefinite. Take the following example: (عندي) كتاب. The first element in this clause contains an adverbial particle followed by a pronominal possessive suffix (ي-) and the second element is the backgrounded Topic (كتاب). Its English counterpart is (I have a book). Another possibility by which the Comment occurs first in a clause is when it is a prepositional phrase and again the Topic is indefinite as in the following example:

(في الدار رجل)

As shown here, the Comment (في الدار) is foregrounded because it is a prepositional phrase and the Topic (رجل) is an indefinite noun. We can translate this into English as (There is a man in the house).

Sometimes, the Comment is restricted by the restriction particle (إلا) or (إنما), in such a case the Comment is also foregrounded as in the following example:

(ما ذكيُّ الا عليُّ)

The origin of this clause is a nominal clause which is (عليُّ ذكيُّ) (Ali is clever) where the Topic is (علي) (Ali). In English, we can produce a similar version, getting the following: (No one is clever except Ali). Furthermore, there are cases where the Topic carries a possessive pronoun. In such a case, the Topic can take up the position a second element, i.e. it is backgrounded. Consider the following example:

(في الغرفة حقيبتها)

In this example, the normal version is (حقيبتها في الغرفة) (Her bag is in the room) where the item (حقيبتها) is the Topic, but it is postponed due to the possessive enclitic attached to it and the Comment is a prepositional phrase which is (في الغرفة).

Another important shifting of the position of the Topic and Comment is when the Topic is an interrogative particle. Take the following example:

(متى السفر)

Here, the Topic is (السفر) (travel) which is backgrounded because the Comment is a question word which is (متى) (when). Literally, we can render this interrogative clause as (When is the travel?) or we can put it as (When will you travel?). The English version is the normal word order for such clauses.

There are cases in Arabic where the Comment is foregrounded optionally. For example, if the Comment is an adverb of place and the Topic is a definite noun. Consider the following:

(في قاعة الاجتماع المدير)

(In the meeting hall the boss is)

Here, the fronting of the Comment (في قاعة الاجتماع) (in the meeting hall) is not obligatory. Thus, it is quite normal and acceptable to say:

(المدير في قاعة الاجتماع)

It can be rendered into English as (The boss is in the meeting hall). For the sake of emphasis, in English an adverb of place can be placed in initial position so as to get more prominence, saying (In the meeting hall, the boss is).

It is common knowledge in Arabic that both the Topic and Comment take up the nominative case. However, when a defective verb such as (كان) is introduced, there is a change in the case marking of both elements in a nominal clause. Let's take the following example: (سعدٌ غائبٌ) (Saad is absent). If we introduce the defective verb (كان), this nominal clause turns into (كان سعدٌ غائباً) where the Topic remains nominative but its Comment is accusative. This clause can be rendered into English as (Saad was absent) where the time reference changes

into the past. But, if use another particle such as (ان), we get the opposite as far as case marking is concerned. That is to say, the Topic will be in the accusative case and the Comment will remain nominative. The same clause can utilized again to get the following:

(انَّ سَعْدًا غَائِبٌ)

This particle (انَّ) is utilized for the sake of emphasis. To translate it into English, we get the following: (Saad is surely absent), where the time reference does not change.

Once again, to recapitulate things, Arabic is more flexible than English regarding the distribution of its constituents in a given sentence. Consider the following examples:

1- أحمد غائب.

2- كان احمد غائباً.

3- غائباً كان أحمد.

4- ان أحمد غائباً.

Word order is a basic notion in any language which gives the normal structure of clauses in any language. Arabic and English differ in their word order . Arabic basically has two versions of its word order: SVO and VSO. But English has only one SVO . Any deviation in this normal word order gives

us a marked theme . In word order terminology, a 'Theme' means the first element in the sentence in both languages .

In the first example we have a normal nominal clause which means it is unmarked, consisting of Topic and Comment. Both parts are nominative in case. We can translate, saying:

Ahmed is absent.

The English counterpart also has a basic word order, having the following elements:

Subj. +V.+C (unmarked)

In the Second example, we have a linking verb (كان) which incurs changes in the structure of the sentence. The first change is shifting the tense into past and there are changes that effect the Topic and Comment by changing the case endings. In other words, the Topic becomes the noun of the verb (holding the nominative case), but the Comment becomes accusative. What is important is that the value of the Comment is no longer available due to the use of (كان). It means that the use of linking verbs makes changes in the normal structure of the sentence:

Ahmed was absent (normal)

In the third example, we can see that the Comment is thematized in order to give prominence, even in our translation, we have to start with the complement. In both cases, we have a marked theme. It can be translated as:

Absent, Ahmed was.

In the last example, we have an emphatic particle which emphasizes the whole clause. It also makes changes in the Topic and Comment case endings. In our translation, we use an adverb of emphasis at the beginning of the clause, saying:

Trully , Ahmed is absent.

Unlike the nominal clause, a verbal clause comprises a verb as its predicate, incorporating a place and time reference. As mentioned above, a nominal clause has two parts: Topic and Comment. The Comment completes the meaning of the Topic. Not only nouns can occupy the position of these two parts. They can be pronouns, active participles, passive participles, adjectives and other related items. Consider the following examples:

1. القراءة مفيدة.

2. أمرتفعُ البناء؟

3. ما حسنُ الظلم.

In the first example, we have two nouns taking up the positions of the Topic and Comment. To render the whole nominal clause into Arabic, we get the following (Reading is useful). We can see that in the Arabic nominal clause, the Topic is the governed item and the Comment is the governor. In fact, the Topic is considered as the given information, but the Comment

is the new information. In the second, the active participle (مرتفع) (rising) is the Topic here. The active participle behaves like a verb as in this example. It takes (البناء) as its subject here, functioning as the comment in this clause. In the third example, we have what is called an adjective resembling a verb, which is here (حَسَن) (nice). It functions as the topic in this clause and the item (الظلم) is the Comment. The above examples can be translated into English as follows:

1. Reading is useful.
2. Is the construction rising up?
3. Oppression is not good.

In the renderings of the second and the third examples, what is Topic in Arabic does not become the subject in English as usual. The second version is an interrogative clause, whereas the third is negative.

Now, consider the following example:

4. أن تجتنب الغضب أقرب للسلامة.

In this example, the Topic is the infinitive part with its complement (أن تجتنب الغضب) (To avoid) is the Topic, a case which shows that Arabic nominal clauses can start with different parts of speech to represent the Topic, let alone the Arabic Comment. This example can be rendered into English as **(To avoid anger is better for your safety).**

The Comment can be a single noun, a pronoun, a phrase, or a clause. Consider the following illustrative examples:

1. الفراتُ نهرٌ.
2. الاثارُ غاليةٌ (هي).
3. الصيفُ يشتدُّ حرهً.
4. الربيعُ جوهُ معتدلٌ.
5. الرحلةُ يومَ الخميسِ.
6. الحديقةُ أمامَ البيتِ.

In the first example, we have a concrete noun (النهر) (river) as the Comment which is in the nominative case. Interestingly, if the Comment is a derived noun such as in the second (غالية) (expensive), there should be an implied nominative pronoun after it. The implied pronoun (هي) refers to the Comment. In the third and fourth example, the Comment is a clause: a verbal clause in the former (يشتدُّ حرهً) (its heat increases) and a nominal clause in the latter (جوهُ معتدلٌ) (its atmosphere is cool). In the last two examples, we have phrases taking up the position of the Comment: in the former it is an adverb of time (يومَ الخميسِ) (on Thursday) but in the latter it is an adverb of place (أمامَ البيتِ) (in front of the house). The six above examples can be rendered into English as:

1. Euphrates is a river.
2. Antiquities are expensive.
3. Summer is getting hotter.
4. The atmosphere of spring is cool.
5. The trip is on Thursday.
6. The garden is in front of the house.

We can easily notice that the English counterparts there is a linking verb that connects the two parts. What is Topic in Arabic becomes subject in English because these are affirmative statements.

In Arabic, it is not always imperative that nominal clauses start with their Topic. There are cases where the Comment obligatorily initiates the clause. These cases include the following:

1. if the Topic is an indefinite noun as in (على الطاولة ملعقة) (There is a spoon on the table).
2. if there is a pronominal suffix attached to the Topic that refers to the Comment as in (في السيارة صاحبها) (The owner of the car is in it).
3. if there is an exception such as (الا) particle separating the Topic and Comment as in (ما في البيت إلا الأهل) (There is nobody in the house except its dwellers).

In fact, there are pragmatic reasons behind which the Comment introduces a given nominal clause. Consider the following:

1. عراقي أنا.

2. ناجح زيد.

3. مقتول أحمد.

In the first example, the normal order is (أنا عراقي), but here the fronting of the Comment (عراقي) is for showing pride. In the second, the fronting of the active participle (ناجح) is to show

optimism where the speaker is conveying something pleasant; whereas in the last example, the fronting of the passive participle is to show pessimism where the speaker conveys something bad.

Because these nominal clauses have no verb, they have no time reference. They generally express existential and possessive relations. It is the context that is the crucial factor in deciding the time reference. However, if we want to refer to the past, there are particles that are used to achieve this function. One of these particles is the hollow verb (كان) as in the following example:

1. كان الجو غائماً.

Here, we have a nominal clause introduced by a verb denoting the past tense. It can be translated as (The sky was cloudy) or (It was cloudy). However, there are cases in which the verb (كان) can refer to something unchanging and not restricted to time as in the Holy Quran Verse (النساء ، 96) (كان الله غفوراً رحيماً) where we have two items functioning as the Comment of (كان), viz غفورا and رحيماً . The meaning of (كان) here is (be still) which indicates something permanent and not temporary. Thus, when it is translated into English, we find that the equivalent is (is) to indicated the unchanging characteristics of God. The above verse is rendered as (Allah is Oft-Forgiving, Most Merciful) (Yusuf Ali: 97).

Grammar consists of two fields: morphology and syntax (Radford, 2009:1). Arabic is a rich morphological language. That is why, its morphology plays a basic role in finalizing the grammatical meanings. Let's take the following pair of clauses:

1. زيدٌ شاعرٌ.

2. زيدُ الشاعر.

Their English counterparts can be (**a. Zaid is a poet** **b. Zaid is the poet**). The difference is clear cut: the first version has two parts where the second part is indefinite noun, but in the second version the second part is definite. The interpretation of the first is that Zaid is not the only person who can write poems, but in the second he is the only poet among others. That is, he is characterized as the only one who can be a poet. However, both clauses start with the Topic (زيد). Case marking in Arabic brings about amazing semantic and syntactic differences. Consider the following:

1. الكتابُ خيرُ صديق.

2. قرأتُ الكتابَ البارحة.

In the first example, the definite noun (الكتاب) represents the Topic having the nominative case which is the core of discourse in this clause, i.e. we are talking about it. Here, we are talking about the state of the noun (الكتاب) as being the best friend. In the second version, the same noun taking the accusative case is the object: it undergoes the process of

reading by the subject (I) which is represented by the pronominal suffix (ت) attached to the verb.

What has been discussed so far concerns the structure of simple sentences, but there are other types of sentences in Arabic and English. In English, there are also compound and complex sentences (these will be studied in separate chapters). As for the former, we have two clauses coordinated by a coordinating conjunction such as (and, but , or). These coordinators can express a variety of semantic relations according to the context in which these coordinators are utilized. For example, the coordinator (and) can express (1) a general semantic relationship and (2) a result or a sequence. As for (but), it basically denotes (1) contrast and (2) concession. Sometimes these clauses are conjoined without using coordinators. If there is a coordinator, the sentence is called syndetic. However, if the coordinator is not available, it is called asyndetic. Illustrative examples are the following:

1. The employees were on strike, but their employers did not meet their needs.
2. She did not work hard; she failed the computer course.

In the first example, we have the coordinator (but) which joins two contrasting clauses. In the second, we do not have a coordinator; there is a just a semi-colon to join the two clauses. It is to be noted that coordinators introduce the second clause

especially if the clause expresses a sequence or a result. Moreover, it is possible to omit the subject of the second clause if it is co-referential with the subject of the first clause as in (They bought the car and (they) travelled to London).

As for the complex sentences, they consist of main and subordinate clauses. Subordinate clauses in English are of different types: nominal, adverbial, relative, comparative, complementary and comment clauses. In Arabic, we have the same categorization. Nominal clauses can function as subject, object or complement. Take the following example:

1. **What pleases the eye** is beauty.
2. **Beauty is what pleases the eye.**

In the first clause, the nominal clause (in bold type) functions as the subject, whereas in the second version it functions as the object. These two examples can be rendered into Arabic as follows:

1. ما يَسِّرُ الناظِرَ هو الجمالُ.
2. الجمالُ هو ما يَسِّرُ الناظِرَ.

We can see the English nominal clause is introduced by the interrogative particle (what) whose Arabic equivalent is (ما).

Adverbial clauses in English and Arabic include types such as time, place, condition, purpose, reason, result and manner clauses. Consider the following examples:

1. We stopped **where the accident happened**.
2. **If she comes**, I'll be happier.
3. **Although he is a good player**, he does not score a goal.
4. I was late **because there was heavy jam**.
5. She sings **as if she were a symphony**.

All the clauses in bold are relative clauses. Each serves a certain type and function. In (1), there is a clause of place introduced by the particle (where) whose Arabic equivalent is (حيث). In (2), we have a conditional clause introduced by (if). In (3), a clause of concession is introduced by the particle (although) whose Arabic counterpart is (بالرغم من أن). In (4), we have a clause of reason introduced by (because) where in Arabic we use the particle (لأن). The fifth example is a clause of manner where the particle (as if) is utilized. In Arabic, we can use (كأن) as a counterpart where the description involves her singing just like a symphony.

Relative clauses are introduced by relative pronouns used to modify a noun or a noun phrase. However, these introducing items in Arabic are called relative nouns categorized into specific (e.g. الذي ، التي ، الذين) and generic (e.g. ما ، من). These clauses are available both in Arabic and English. Consider the following examples:

1. The man **who solved this complicated problem** is Danish.

2. I wrote a paper **about which there was a heated debate.**
3. I sent you the email **that explains the rationale behind my thesis.**

The above examples can be rendered into Arabic as follows:

1. الرجل الذي حلَّ المسألة المعقدة هو دنماركي.
2. كتبتُ بحثاً (الذي) كان حولهُ جدلاً ساخناً.
3. أرسلتُ لكُ أيميلًا (الذي) يوضحُ السبب وراء اطروحتي.

In the way of comparison, we will consider the translation of the following Quranic verse (Sura 3, verse 35):

(إني نذرتُ لكُ ما في بطني محرراً...)

(I have vowed to you what is in my womb to be dedicated ...)

First, the relative noun (ما) can refer to an animate entity as it is clear in this verse. In the Arabic version, we have a relative clause introduced by the particle (ما). Its English counterpart is a nominal clause introduced by the interrogative particle (what).

We can see that in both Arabic and English, these relative clauses are utilized to describe an entity. They serve as a modifying clause to that entity. These clause will be discussed in detail later.

Chapter Three

Types of Words in the Arabic Language

Words in Arabic are categorized into nouns, verbs and particles.

1. Noun: a noun is a word that refers to a meaning intended by the speaker or the listener such as زيد (Zaid), وردة (Flower).
2. Verb: a verb is a word that refers to an action or event happening at a certain time such as كتب (wrote), قُم (Stand up).
3. Particle: a particle is a meaningless word but has an effect in the discourse such as لا (not), هل (replacing any auxiliary in English in the form of a question)

A sentence consists of the combination of all these three types. A sentence is a group of words to achieve a complete meaning intended by the speaker as in:

1. يقرأ صديقي الصحف (My friend reads the newspapers)

2. المجتهد ناجح (The hard-worker is successful)

An Arabic sentence is of two types: verbal and nominal. A verbal sentence consists basically of a verb, its subject and other arguments. On the other hand, a nominal sentence

encapsulates a Topic and its Comment or of what was originally a Topic and Comment after the insertion of one of the particles that resemble verbs. In Arabic, the category of a Comment can be a single word, a phrase or a clause. In (2) above, the Comment is a single word. Consider the following:

1. الكتابُ أُلْفُهُ جومسكي (The book was written by Chomsky)

2. الكتابُ مؤلفُهُ جومسكي (The book was written by

Chomsky) or (Chomsky is the author of the book) or
(Chomsky wrote the book)

In (1), the underlined items represent a verbal clause since they start with a verb. Thus, the Comment in this sentence is a verbal clause. In English, we have the possibility of using the passive voice through initializing the item (The book) so as to signal its significance. Another option is to use a cleft sentence to single out the significance of the item (the book) as in (It was the book which Chomsky wrote). In (2), the underlined clause is nominal since it starts with a noun. As shown in its English correspondence, there are different ways of rendering this sentence into English. It is important to note that in the Comment clauses in (1) and (2) above there is an enclitic pronominal suffix that refers to the topic in the beginning of these two sentences.

This book commences with the basics of Arabic; it is best to start with the parts of speech. Because the verb is the governor, it is justifiable to start with it.

3.1 The Arabic Verb

The Arabic verbs can be roots (bases) (مجرد) or derived (مزید). Root verbs can be tri-consonantal such as (كتب) (wrote) or quadrilateral such as (دَحْرَج) (rolled). The letters that can be used to make derivations are combined in the word (سألْتُمُونِهَا). Those derived verbs can be made out of the tri-consonantal such as (أكرم، أنطلق، أستغفر) or from the quadrilateral such as (إحْرَجْ) (gathered or wanted something and then quit it) or (تزلزل). An example is:

كَتَبَ. (He wrote)

Out of the above example, we can see that the Arabic example is just one word containing the verb only, but its English counterpart is a whole clause starting with the subject as English is SVO in its word order. The subject in the Arabic clause has zero morphological realization, unlike English. The Arabic verb is inflected with the categories of (person, number, gender, tense, aspect, mood and voice). In this example, we can say that it has third person singular number, masculine, past, perfective and active.

An Arabic verb either ends with a consonant or with a vowel. The former has three types: (المهموز، المضَعَّف ، السالم).

Those verbs ending with **Hamza** are called (مهموز), those **geminated** are called (مضعف), and those having neither of the above are called (سالم).

Verbs ending with a vowel are also of three types: (المثال) which starts with a vowel such as (وَعَدَ) (He promised), (الأجوف) having its middle as a vowel such as (قال) (He said), and (الناقص) having its final letter as a vowel such as (رمى) (He threw or shot).

A verb has three divisions according to its time: **past**, **present** and **imperative**. The past denotes a past time as in (تعلّم), and its distinction marker is its acceptance of the feminine marker (-t) or the enclitic pronoun (-t) as in (كتبتَ, كتبتِ; كتبتن; كتبتنم, كتبتنما, كتبتنُ). The present refers to the present time or the future time as in (يتعلّم), its distinction marker is its acceptance of (سين، سوف، لم، لن). The imperative verb denotes the fulfillment of the action by the addressee as in (أكتب), and its distinctive marker is its acceptance of the feminine addressee marker (ياء) as in (أكتبي). On the other hand, the English verb, according to time, is divided into present, past, and future.

3.1.1 Transitive and Intransitive Verbs

According to its meaning, an Arabic verb is categorized into transitive and intransitive verb. A transitive verb has its effect to go beyond its subject into its object, and its distinctive

feature is its acceptance of the enclitic pronoun (هاء) which refers to its object as in the following example:

(اجتهد الطالبُ فأكرمهُ أستاذهُ)

(The student did his best, so his teacher rewarded him)

Another case of the transitivity of the Arabic verb is its having of an object indirectly via a preposition as in the following example:

(ذهبتُ بكَ)

(I took you)

Sometimes, there are two objects, explicit and implicit, as in the following example:

(أدوا الامانات الى أهلها)

(You should render back the trusts to those to whom they are due)

Here, the explicit object is the item (أمانات) and the implicit one is (أهل). In English, we do not have such a characteristic of having two objects: one explicit and the other is implicit.

An Arabic verb may take more than one object. There are two classes: one takes two objects which are not Topic and Comment, and the other they are originally Topic and Comment. The former include verbs such as (أعطى ، سأل ، منح ،) as (منع، كسا، ألبس، علّم) as in the following example:

(أَعْطَيْتُكَ كِتَابًا)

(I gave you a book)

In English, we have such verbs that take two objects: the first one is the indirect object and the other is the direct one. In the above translation, the pronoun (you) is the indirect object and the noun (book) is the direct one.

Verbs of the second class, having Topic and Comment, are of two types: verbs of Heart (أفعال القلوب) (recognized by the heart) and verbs of Transformation (أفعال التحويل). Verbs of **Heart** include:

(رَأَى، عَلِمَ، دَرَى، وَجَدَ، أَلْفَى، تَعَلَّمَ، ظَنَّ، خَالَ، حَسَبَ، جَعَلَ، حَجَا، وَعَدَ، زَعَمَ، هَبَ)

Consider the following example:

(ظَنَنْتُ خَالِدًا مُسَافِرًا)

(I thought Khalid was travelling)

In the Arabic version, the first object is (خالد) and the second one is (مسافر). In our translation, we can see that the second object does not keep its objective case; rather, it is rendered as a past continuous verb. Those Heart verbs are of two types: either denoting certainty (أفعال اليقين) or probability (أفعال الظن). The former include six verbs: رأى meaning (اعتقد ، علم ، دَرَى ، عَلِمَ ، أَلْفَى and وَجَدَ , تَعَلَّمَ ,

(عَلِمْتُكَ كَرِيماً)

(I am sure that you are generous)

(أَلْفَيْتُ جَوَابَكَ صَوَاباً)

(I found your answer correct)

The latter type include (ظَنَّ، خَالَ، حَسَبَ، جَعَلَ، حَجَا، عَدَّ، زَعَمَ، هَبَ).
Examples are the following:

(حَجَوْتُكَ أَخاً)

(I considered you a brother to me)

(كُنْتُ أَعْدُكَ صَدِيقاً)

(I was thinking of you as a friend)

(يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ)

**(An ignorant person would think them self-sufficient
because of their restraint)**

It is worth mentioning that these verbs can take one object only but with a difference in meaning. For example, in (أَلْفَيْتُ الْكِتَابَ) the meaning concerns finding the book, and it can be translated as (I found the book). Another example is (تَعَلَّمُوا الْعَرَبِيَّةَ جَيِّدًا), where the meaning is the learning of Arabic, and the translation would be (Learn the Arabic language well). The verb (هب) can

give the meaning of 'giving', and thus it is no longer a verb of Heart. We can say (هب الفقراء مالاً), where the meaning is (Grant the poor money).

Verbs of transformation include seven verbs: صَيَّرَ، رَدَّ، ترك، تَخَذَ، أَتَخَذَ، جَعَلَ، وَهَبَ. Examples include:

(صَيَّرْتُ الْعَدُوَّ صَدِيقًا)

(I made the foe a friend)

(أَتَخَذَ اللَّهُ أَبْرَاهِيمَ خَلِيلًا)

(Allah did take Abraham a friend)

An intransitive verb does not take an object. In Arabic, there are rules for a verb to be intransitive. These include:

1. relating to instinct or characteristics such as (جُبْنَ، (حَسُنَ، قُبْحُ
2. relating to form such as (طَالَ، قَصُرَ)
3. reference to cleanliness or dirtiness such as (طَهَّرَ، (نظَّفَ، وَسَخَّ، قَذَرَ
4. reference to a state such as (مَرَضَ، كَسَلَ، نَشِطَ، فَرِحَ، (حزن، شيع، عطش
5. reference to colour such as (أَحْمَرَ، أَخْضَرَ)
6. reference to a defect such as (عَمَشَ، أَعَوَّرَ)
7. reference to a beautiful feature such as (نَجَلَ، دَعَجَ، (كحل

8. having the pattern (فَعَلَ) as in (حَسُنَ، شَرُفَ، كَرُمَ)
9. having the pattern (أَنْفَعَلَ) as in (أَنْكَسَرَ، أَنْطَلَقَ)
10. having the pattern (أَفْعَلَّ) as in (أَغْبِرَّ)
11. having the pattern (أَفْعَالًا) as in (أَدَهَامًا)
12. having the pattern (أَفْعَلَّلَ) as in (أَفْشَعَّرَ، أَطْمَأَنَّ)
13. having the rhyming form (أَفْعَلَّلَ) as in (أَحْرَنْجَمَ) which means (to gather together)

In English, there are no such rules to identify an intransitive verb. Intransitive verbs are not followed by objects. They require just the element of a subject. However, such verbs can be followed by adverbs or by prepositional phrases as in the following examples:

1. The baby cries.
2. It rained heavily.
3. She grew up on a ranch.
4. He slept in his car.

There are lots of verbs that can be either transitive or intransitive, depending on usage. In the sentences "she read a book" and "she read for hours," for example, the verb 'read' in the former is a transitive verb but in the latter it is intransitive.

3.1.2 Voice

The Arabic verb is divided into active and passive according to its subject. The whole process of passivization in Arabic is morphological, unlike English where it is syntactic. It is

morphological because it involves internal vocalic change. If the verb is consonantal, the first letter receives **Dhamma marker** and the penultimate one receives **Kasra marker**. If it is present, the penultimate letter receives **FatHa marker**. Consider:

1. **كُتِبَ المثلُ.** (The proverb was written)

2. **يُكسِرُ الزجاجُ.** (The glass is broken)

Putting a marker differs if the verb ends in a vowel. For example, if the second letter is a vowel, the first letter receives **Kasra marker** as in:

3. **قِيلَ المثلُ.** (The proverb was said)

If the penultimate letter of the present verb is a vowel, we change the vowel into (**alif**) as in:

4. **يُسْتَفاد من الدرس.** (We benefit from the lesson)

We can see that the item which represents the object becomes the acting subject. Thus, it assumes the role of the subject in that it takes the nominative case. In the active voice, the subject is present as in (كتب علي قصيدة) (Ali wrote a poem). In the passive, the subject is not mentioned for a purpose. The object becomes the acting subject as in (يُكرَّم المجتهدُ) (The diligent is rewarded). Sometimes, an adverb takes this position as in (سُكنت (الدارُ) (The house was inhabited) or an infinitive as in (سير سيرا) (A long path was trodden). In the present tense, the penultimate letter takes the marker (فتحة), but in the past the

penultimate one takes (كسرة). In Arabic, the passive is used when the agent is unknown or when the speaker does not want to reveal the agent of the action. Consider the following example:

1. سُرِقَ الْقَلَمُ. (The pen was stolen)

In this example, the agent is unknown. We can call it agentless passive as is the case in English.

2. قُتِلَ النُّعْمَانُ ، قَتَلَهُ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ.

(Al-Nu'man was killed, a man from Yemen killed him)

(Al-Nu'man was killed by a Yemeni man)

In this example, the use of the passive shows a kind of suspense. Such passive constructions are followed by active voice clauses to reveal the identity of the agent. On the other hand, in English, we have agentive passive constructions where the agent is mentioned at the end of the passive clause preceded by (by).

According to Al- Samarra'i (2006:72), Arabic grammarians said that one can passivize any part of speech as Acting subject, but they focus on the most important element, i.e. what is highlighted by the speaker. Consider the following:

1. جُلِسَ فِي الدَّارِ.

2. أُحْتَفِلَ يَوْمَ الْخَمِيسِ.

3. أُنْطَلِقَ إِتْلَاقٌ شَدِيدٌ.

In the first example, the Acting subject is a circumstance, an adverb of place, so is the second one but with an adverb of time. In the third example, the Acting subject is a verbal noun (Masdar). Now, let's translate into English:

1. It was sat in the house. (Someone sat in the house)
2. A celebration was made on Thursday.
3. A great race was held.

Some Arabic clauses have no acting subject, but it is understood from context as in the following example:

4. أُكْرِمَ فِي الْحَفْلِ.

This version can be turned into English as (He was rewarded in the celebration). Out of the above examples, we can see that elements taking up the position of the Acting subject are objects only. That is to say, English verbs that can be made passive are transitive verbs, unlike Arabic.

Interestingly, there is a class verbs called 'Ergative Verbs'. An ergative verb can be both transitive and intransitive, where the subject of the intransitive verb is the affected participant just like the object of a transitive verb. Consider the following:

4. The door opened.
5. He opened the door.

We can see that in both examples the element "the door" is the affected argument here. In Arabic, we have such class of verbs

called " افعال المطاوعة " (ergative verbs), but they are set in several forms. The most important form is " انفعل ". Compare the following:

5. انفجر الماء من الصخرة .

6. فُجِّرَ الماء من الصخرة .

In (5), there appears to be an ergative verb (انفجر), which denotes a spontaneous action of explosion, but in (6), the action of exploding took place intentionally. The English verb 'explode' is also an ergative verb. Thus, the English counterparts of the above two examples can be the following:

6. The water explodes from the rock.

7. The water was exploded from the rock.

In Arabic, there is a difference in meaning between forms of passive and ergative forms (Al- Samarra'i, 2006: 72 – 73). Let's examine the following Quranic verses:

7. (واذا البحار فَجَرَّتْ) (الانفطار : 3)

8. (اضرب بعصاك الحجر ، فانفجرت منه اثنتا عشرة عينا) (البقرة : 60)

The verse in (7) can be rendered into English as (And when the seas are erupted) (Al-Hilali Khan), but in (8) we can get the following ("Strike the stone with your stick." Then gushed forth therefrom twelve springs.) (Al-Hilali Khan). The passive forms are intentional acts, but those of the ergative are spontaneous.

Passivization is a stylistic issue in which emphasis was given to the object by thematizing it in English. Consider the following:

8. Mary wrote a poem. (active voice)

9. A poem was written by Mary. (Passive voice)

It is obvious that the process of turning the active into passive in English is basically syntactic: we move the object from its post-verb position into initial position. In Arabic, this process is morphological as can be seen in the following example:

9. كتبت ماري قصيدةً.

10. كُتِبَتِ قصيدةً.

The verb retains its initial position, but the change targets case marking. That is, the object (قصيدة) is in the accusative case, but in the passive version, it assumes the role of the subject. Thus, it is in the nominative case.

In English, not all verbs can be made passive. Only transitive verbs can be made passive. Intransitive verbs cannot as shown in the following example:

10. She cried bitterly.

The verb (cry) does not take an object, so there is no passive required. However, not all transitive verbs can be made passive as in the following example:

11. They have a small house.

Because this is a verb of possession, it cannot be passivized. In Arabic, we have a different picture. Consider the following:

11. يصوم الناسُ في شهر رمضان.

12. يُصامُ في شهر رمضان.

The verb here is transitive not by itself but by a particle which is the preposition (في), a case which is not found in English. We can see that this Arabic clause can be made passive. The version in (15) can be rendered into English as (People fast in Ramadan), which has no passive counterpart. Thus, (16) is ungrammatical.

3.1.3 Mood in Arabic and English

The mood system is a representation of speakers' attitudes. It refers to the categories of verbs through which verbs can express certain meanings such as a fact by the indicative mood, a command by the imperative mood or a wish by the subjunctive mood. Lyons (1995: 256) pointed out:

If a language has a grammatical mood which is used distinctively and characteristically for the purpose of expressing the speaker's unqualified epistemic commitment, that mood is traditionally described as the **indicative**. Similarly, if a language has a grammatical mood which is used distinctively and characteristically for the purpose of imposing one's will on others for the purpose of issuing directives, that mood is traditionally described as the **imperative**.

In English, it has three types:

1. The indicative mood: it concerns statements and questions
2. The subjunctive mood: it concerns hypothetical and conditional clauses
3. The imperative mood: it concerns commands

In Arabic, there are also three types:

1. The indicative mood (حالة الرفع): The verbs adopted are those in the present tense, which are indicative

The subjunctive mood (حالة النصب): it concerns the present verbs which are made subjunctive by the introduction of subjunctive particles such as (ان ، كي ، حتى)

2. The jussive mood (حالة الجزم): it concerns the present verbs which are made jussive by being introduced by jussive particles such as (لم)

An illustrative example for the sake of comparison is the following:

1. He did not cancel his trip for Beirut.

(هو لم يلغ رحلته الى بيروت)

In this example, we can see that the English verb is in the indicative mood because we have a statement which in the past simple tense. However, in the Arabic counterpart, we have got a jussive mood because the particle (لم) makes the present verb jussive, and it also changes the tense into the past and makes the clause negative.

To give more clarity, consider this example is:

2. Open the door !

(افتح الباب)

In this example, in both Arabic and English, we have a command. But, in English, we have an imperative mood, but in Arabic it is in the jussive mood. Thus, although we have the same function, Arabic and English have different mood systems.

The subjunctive mood expresses an action or state which is hypothetical or anticipated rather than actual, including wishes and commands. In Arabic, this mood occurs by using a verb in the context of intent, purpose, expectation, permission, possibility or necessity. This is from a semantic point of view. On the syntactic level, there are particles that impose the subjunctive mood on the Arabic verb. These particles include the subordinating conjunction (أَنْ) and the prefixed particle (fa-) as a particle of cause. Other particles include negative particle (لَنْ), purpose (lam-), denial (lam-), Comitative (wa-), and the subordinating conjunctions (كي، حتى) (، إن). An example is the following:

(The Jinn: 12) (وَلَنْ نُعْجِزَهُ هَرَبًا)

(nor can we escape him by flight)

The negative conjunction strongly negates any possibility of escaping God through the manner of flying. The system of mood exhibits the interpersonal metafunction consisting of the subject and the finite element.

3.1.4 The Two Verbs of Exclamation

Exclamation is used to show surprise or shock or a strong emotion about something. The type of phrase or clause that is related to exclamations is called exclamative . Generally, in Arabic, there are two exclamation verb forms: (ما أفعل) and (أفعل به). These are taken from active, conjugated, tri-consonantal verbs. The form of the item following (ما أفعل) is in the accusative case as in the following example:

(ما أجملَ الفضيلةَ)

(How beautiful virtue is!)

We can see the exclamation clause in English ends with a verb in the present, but in the Arabic version the verb(أجمل) is in the past, but when rendered, it becomes the adjective (beautiful). The item (ما) is considered as an indefinite noun in Arabic. It can stand alone, i.e. it does not need for anything to complete its meaning. If it does, it is regarded as a relative noun as in (أفعل ما تراه خيرا) (Do what you consider as good).

As for the second exclamation verb form, the item following it is in the genitive case form via the preposition (الباء) but it is nominative in reference. An example is the following:

(أقبح بالجهل)

(How ugly ignorance is!)

This (باء) is redundant, so the subject is in the nominative case. The meaning of the above clause is (أقبح الجهل). In Arabic, this verb (أقبح) is in the past although it comes in the form of an imperative verb. again, in the English counterpart, the present verb (is) comes in final position. The item that is the focus of the exclamation should be definite or a specific indefinite noun in the sense that we can say, for example, (ما أحسن رجلاً), but if we add a specifying phrase such as (يفعل الخير), the exclamation would be meaningful and acceptable. If we render the whole clause into English, we get the following: (What a good man having good deeds he is!).

3.1.5 Verbs of Praising and Criticizing

There are six verbs of praising and criticizing: three for each type. The most basic praising ones are (نعم، حبذا) and the criticizing ones are (بئس، ساء). These verbs are used to give praise or criticism to a specified entity as in (نعم الرجل عليّ), where the praised entity is (علي). If we render this clause into English, we can get (What a good man Ali is!), getting an exclamation clause. These verbs have one state in their expressions because they are not bound to time. Let's consider the following example:

(حبذا رجلاً عليّ)

(What a good man Ali is!)

The verb (حبذا) consists of two parts: (حبّ) is a verb in the past and (ذا) is a demonstrative noun. The subject of these verbs can

be a definite explicit noun as in (نعم التلميذ زهير) that can be translated as (The best student is Zuhair) or it can be a construct as in (و لنعم دارُ المتقين) (and excellent indeed is the Home of the righteous). The translation of this Quranic verse contains an adjective intensified by the adverb of emphasis (indeed). Or, the subject can be a covert pronoun interpreted as an accusative indefinite noun of distinction. An example is:

(نَعْمَ رَجُلًا عَلِيٌّ)

The accusative noun (رجلاً) explains the covert subject. The noun of distinction is taken from a subject with (ال), thus we can say:

(نَعْمَ الرَّجُلُ عَلِيٌّ)

Sometimes, the indefinite noun is the item (ما) which can be followed by a noun or a verb as in (نعمًا التقوى) and (نعمًا يعظكم) (verily how excellent is the teaching which He gives you !). In the English counterpart, we find an emphatic pronoun (verily) plus the use of an exclamation clause structure.

3.1.6 Verb Tenses

An Arabic sentence can be verbal if its predicate is a verb indicating an action or event. It can be an adverbial clause if its adverb gives the function of a verb. Old Arabic grammarians classified verb tenses, according to their forms, into **past**, **present** and **imperative**. Semantically, tenses are divided into past, future (present and imperative) and the active participle

which expresses the present continuous or the future. In Arabic, past tense can be **simple** or **compound**. A verb in the past is uninflected following certain rules as in:

1. uninflected by FatHa if nothing annexes to it, or annexed to a feminine T, dual Alif, or the objective Naa. Examples are: ((أَكَلْنَا ، أَكَلْتِ ، أَكَلْتُمْ))
2. uninflected by Sukoon (the marker °) if it is annexed to the subjective T, subjective Naa, or feminine Nun as in (شَرِبْتُ الْمَاءَ).
3. uninflected by Dhamma if it is annexed to the plural Waw as in: الرجال ناموا في البيت (The men slept in the house).

The Arabic present verb is inflected, and can be final-consonantal or final-vowel. It can be formulated by adding one of the four present letters (أ، ن، ي، ت) to a verb in the past. It can also accept the futurity particles (سين & سوف). There are subjunctive and jussive particles which can come with the present verb. These particles can make changes in the present verb. For example, the subjunctive particles (e.g., أن، لن، كي) can alter the marker of the present verb from Dhamma into FatHa, whereas those of the jussive (e.g., لا، إن، اذا،) can make its marker as Sukoon. Examples are the following:

1. **درس الطالبُ كي ينجحَ.**

2. **لم ارتكبُ خطأ.**

In the first example, the particle (كي) (in order to) changes the marker of the verb into **FatHa**, which gives the subjunctive mood to the present verb. This example can be translated as (The student studied in order to succeed). In English, a fact is expressed by a finite verb clause as in (I'm surprised that he made that mistake). On the other hand, a hypothesis is expressed by the past tense in dependent clauses and by (would) in main clauses as in (If we saw anything strange, we would let you know.) Other constructions containing hypothetical clauses can be (**as if, suppose, if only, it is time,...**). An example is (It's time you were in bed), but **he is not in bed**. There are certain verbs (e.g., vote, suggest, decide, decree, insist, etc.) which have neutral meaning. These can be used in some that-clauses, conditional and contrast clauses or in certain idioms as in:

1. **Congress has voted that the present law continue to operate.**
2. **Whatever be the reasons for it, we cannot tolerate disloyalty.**
3. **God save the Queen !**

We can note that the verbs in bold are in their infinitive forms.

In the third example, the particle (لم) changes the verb from the present into the past. It also negates the verb plus making the verb jussive. It can be translated as (I did not make a mistake). In Arabic, conditional particles give the jussive mood, unlike English where we have the subjunctive mood as

shown above. We have other particles that can change the present verb into a command. These include the **imperative Lam** and the **prohibitive Laa** as in:

1. ليذهب زيد.

2. لا تستغب الآخرين.

In the first example, we can have the English counterpart by using (Let), saying: **Let Zaid go**. In the second, we can use one of the items that show prohibition, prevention or warning. We can say: **Do not backbite others**. It is said that in Arabic the jussive mood gives the meaning of a command whether it is affirmative or negative (Al-Samarra'i, 2007: 5). Compare between the following:

1. لا يفثلُ المجدُّ.

2. لا تلعبُ في الطرقات.

3. لم يأتي زيد.

4. لما يأتي زيد.

The imperative verb in Arabic gives the meaning of a command, a request, an advice, a suggestion and so on. It is uninflected with **FatHa** if annexed to the heavy or light **Nun**; it is uninflected with **Sukoon** if annexed to the feminine (**-nun**) or nothing is annexed to it; if it ends with a vowel, this vowel is deleted; if it is one of the Five Verbs (e.g., اكتبوا (اكتبني), اكتبوا , اكتبوا , اكتبوا , اكتبوا), the **Nun** is deleted. Examples are the following:

1. أقرأ. (Read!)

2. ارحلن من هذا البلد الفقير. (Leave this poor country!)

3. اسع في طلب الرزق. (Do your best to earn living!)

4. اكتبوا المقال الان. (You two, write the article now!)

Time can be understood by observing the contextual, semantic, formal, historic factors. Contextual factors can give verbs meanings that are different from their morphological forms as in the following examples:

1. بعتك الدار.

2. قبلت. The buyer replies:

Although the verb is past in its form, the reference is the present time. We can translate the above example as: (**I sold you the house**, and the answer of the buyer is: **I accepted.**)

Let's take another example:

2. و تقدرن فتضحك الاقدار.

This statement is true at any time not only the present time which the form of the verb refers to. It depends on the speaker's intention. In the jussive mood, we can have a verb in the present form but the reference is the past time as in:

3. لم يكتب شيئا.

It can be translated as: (He wrote nothing).

Verbs cannot show tense only, but they can also show aspect. Aspect testifies whether the action is complete or incomplete. That is, the speaker more often does not mean a specific time but knowing the occurrence of an action or the possibility of its occurrence. These can include interrogative, vocative, exclamative clauses. It is important to show that some past verbs do not refer to the past time only, but they refer to a characteristic intended especially those verbs that take the forms:

فُعِلَ ، فَعَلَ ، فَعُلَ

Take the following example:

4. حَسُنَ خُلُقُهُ.

Here, the reference is to the good morals owned by that person. It has nothing to do with the past time. It can be stated in English as (His morals become good). In addition, the present verb indicates a fact which does not undergo change as in:

5. تَدُورُ الْاَرْضُ حَوْلَ الشَّمْسِ.

Because it is a scientific fact, it is set in the present tense in both languages Arabic and English. Like English, habitual actions are put in the present as in:

6. يَنَامُ زَيْدٌ مُبَكَّرًا.

Or, a conventional action that is experienced by society is also put in the present as in:

7. يصومُ المسلمون في شهر رمضان.

Definitely, such cases should be put in the present simple in English, saying:(Muslims fast in Ramadhan). When we have an active participle, sometimes it does not denote a specific time such as the present, but it expresses a constant quality or a trait as in (محمدٌ عاقلٌ) (Mohammed is wise) which explains a feature related to Mohammed. In English, the adjective **wise** is a subject complement. We can see that in Arabic constant things are expressed by a nominal clause.

There are particles or verbs that denote a specific time such as (قد ، يكاد ، لا) plus contextual factors. For example, in (قد تفتحت الوردة) the reference is the near past whose English counterpart can be the present perfect. In (يكادُ المطرُ يسقط) (It is about to rain), the verb (يكاد) (be about to) denotes futurity, and the adverb (الآن) (now) denotes the present time as in (يسافرُ زيدٌ الآن) (Zaid is travelling now).

In the traditional Arabic grammar, imperatives are manipulated within the tense system. In Arabic, only when the addressee is a masculine singular, the subject does not appear. But, with other instances, the subject appears as an attached pronoun as shown in the following:

1. اُكْتُبِي (You (fem.) write)
2. اُكْتُبُوا (You (mas. Plu.) write)

But in English, this is not the case. In both languages, we have this type of clauses. In English the positive clauses start with the base form as in: Stop!

Sometimes we use the subject although it is understood from the context; in imperative clauses we have two persons: speaker and addressee. Basically, there is a difference in power, i.e. there is a high position and lower position. Negative imperative clauses in English, generally start with either Don't or Never. Look at the following example:

1. Don't waste your time!
2. Never be aggressive to others!

In both languages, imperative clauses give different meanings according to the situation. They can be an order, advice, suggestion, plea ,prohibition, warning etc. Consider the following:

1. Order: Stop !
2. Prohibition: Don't play with fire !
3. Request: Open the window, please !
4. Plea: Help !
5. Advice: Check the oil of your own car before driving !
6. Suggestion: Let's have a cup of tea !
7. Offer: Have a seat !

Imperative clauses in Arabic generally start with the imperative verb. It differs from English in variety of ways.

Consider the following example: (إنهضْ مبكراً) (Get up early). The Arabic verb has the marker Sukoon, and it is in the jussive mood.

In English, as stated by Halliday (2004:76 – 77), the intended function of an imperative is either (I want you to do something) or (I want us to do something). In the latter case, we oblige ourselves to do something, where it has the form of (Let's do something). We can say (Go home !) or (Let's stay here). As for information structure, the Theme of the imperative is the verb itself. In negative imperatives as in (Don't be cruel !), the Theme is (Don't be). The same applies to Arabic as in (لا تكن قاسياً) where the Theme is (لا تكن).

Chapter Four

Nouns in Arabic

There are a variety of nouns in Arabic. We will consider them according to their case endings.

4.1 Nominative Nouns:

There are nouns that take the nominative case. The first of these is the Topic or Theme of the nominal clause. The second part is the Rheme or Comment. The Topic generally comes at the beginning of a nominal clause. Consider:

1. القراءة مفيدة. (Reading is beneficial)

We can see that both parts of a nominal clause are nominative. Because they are singular, they take **the Dhamma marker**. The theme is definite here, but it can be indefinite if it is preceded by a prepositional phrase, negative or interrogative particle or it is modified by an adjective. Consider the following examples:

2. بين الاشجار بئر.

In this example, the theme is backgrounded due to the existence of a prepositional phrase. We can translate it as (There is a well among the trees).

A theme can be an explicit noun, nominative detached pronoun, or a demonstrative as in:

3. أنتَ رجلٌ مغامرٌ.

Here, the theme is the nominative pronoun (أنتَ) whose Comment is the noun (رجلٌ). We can translate this example as (You are an adventurous man).

We have mentioned above that the Comment is also nominative. There are different types of a Comment. It is indefinite which can be:

1. singular noun as in (الكتاب جديد) (The book is new)
2. nominal clause as in (كتابنا فصوله صعبة) (Our book chapters are difficult)
3. verbal clause as in (الطائر في الاجواء) (The bird flies in the air)
4. an adverb as in (الطالب في الصف) (The student is in the classroom)

If we take the second example, we can note that the nominal clause taking up the position of the Comment also consists of a Topic and Comment. The item (فصوله) is the Topic and its Comment is (صعبة). In the Topic we have a pronominal enclitic which is coreferential with the first Topic.

There are sentences in which we have more than one Comment. Take the following example:

1. الكتاب شاملٌ ، صعبٌ ، متنوع المواضيع.

Here, the Topic is (الكتاب) whose Comments are the rest of the words. All these three constructions complete the meaning of the Topic. We can translate (1) as (The book is comprehensive, hard and having various topics). Another interesting example is taken from the Holy Quran:

2. (الرحمن . علمَ القران . خلقَ الانسان . علمه البيان) (سورة الرحمن)

We can see that there are three Comments which are underlined. All of them are verbal clauses as they start with verbs. We will provide the following translation:

(The Most Gracious! It is He Who has taught the Qur'an. He has created man. He has taught him an intelligent speech.) (Yusuf Ali)

As far as nominative nouns are concerned, in Arabic the **Subject** is always nominative. It is a noun or a pronoun referring to the doer of the action. Consider the following:

3. اجتهدَ التلميذُ.

4. (أكلتُ ، أكلنا ، أكلنَ ، أكلوا ، تأكلين)

In the first example, we have an explicit noun (التلميذ) (the student) as the subject. It reads (The student has become diligent). In the second, the subject is a pronominal enclitic including

(تاء الفاعل ، نا الفاعلين ، نون النسوة . ألف الاثنتين ، واو الجماعة ، ياء المخاطبة)

Thus, one can see that the subject in Arabic can be a single word or a pronoun. Thus, we get (I ate; We ate; They (fem.)

ate; They both ate, etc.). In addition, it can be a phrase as in the following example:

(مَهْدٌ تَغْيِرُ الْقِيَادَةَ الطَّرِيقَ أَمَامَ إِنْهَاءِ الْوَضْعِ الْإِنْشِقَاقِي دَاخِلَ الْحَرَكَةِ الشِّيْعِيَّةِ)
(translated by Afeef Al-Razzaz from Hanna Batatu's book Iraq, p. 15)

(Change of leadership paved the way towards ending the splitting situation inside the Communist movement)

However, there are instances in which we can delete the Comment. If it comes after the item (لولا) or if the Topic is an oath. Consider:

5 - لولا المَطْرُ لَهَلَكَ الزَّرْعُ.

The item (المطر) (the rain) is the Topic here but its Comment is deleted obligatorily interpreted as (هاطل) (falling). We can translate the above example as (Without rain, plants die).

There are instances in which the Comment precedes the Topic. These instances include:

1. if it is an adverb, a prepositional phrase and the Topic is indefinite as in the following example:

- فِي بَيْتِنَا رَجُلٌ. (There is a man in our house)

2. if the Topic has a pronominal suffix referring to the Comment as in:

- فِي الدَّارِ صَاحِبُهَا. (The house's owner is in it)

3. if the Comment is an introductory noun, i.e. it initiates the clause such as question words as in the following example:

- كيف حالكَ؟ (How are you?)

In the last example, we can see that the question word (كيف) is a question noun uninflected by **FatHa** functioning as a foregrounded Comment.

As for nominative nouns, in Arabic **the Subject** is always nominative. A subject can be an explicit noun or pronoun. To be a pronoun, it can be a pronominal enclitic. Consider the following:

(أَكَلْتُ، أَكَلْنَا ، أَكَلَا ، أَكَلُوا ، أَكَلْنَ، تَأْكَلِينَ)

We can see that the following attached pronouns

(تاء الفاعل، نا الفاعلين ، ألف الاثنين، واو الجماعة ، نون النسوة، ياء المخاطبة)

function as subjects in these clauses. It becomes clear out of their rendering into English:

(I ate, We ate, They both ate, They ate, They, the women, ate, You ate)

Interestingly, a subject can be an implicit or covert pronoun. A subject can be covert obligatorily if it refers to the first or the second person

(أنا ، أنت ، نحن)

Consider the following example:

6- أدرسُ دروسي كل يوم.

In this example, the subject is the covert pronoun (أنا) (I) which refers to the speaker. We can render it into English as (I study my lessons every day). An implicit pronoun can be optionally covert if it refers to a third person. We can either say:

(الطالب هو غاب عن الامتحان) or (الطالب غاب عن الامتحان)

Its English counterpart can be (The student did not take the examination).

An **Acting Subject** (نائب الفاعل) is another nominative noun in Arabic. It is used in passive clauses. It assumes the role of the subject. It can be an explicit noun, a pronominal enclitic or a covert pronoun. Consider the following:

7. أكلت التفاحة. (The apple was eaten)

8. جُرحتُ في المعركة. (I was wounded in the battle)

9. الجندي خُدعَ من عدوّه (The soldier was deceived by his enemy)

In Arabic, an acting subject can be an object as in:

10. توكلُ التفاحة. (The apple is eaten)

Or, it can be an infinitive as in:

11- احتفلَ احتفالاً رائعاً. (It was nicely celebrated)

Or, it can be an adverb as in:

12 - صيّمَ شهرَ رمضان. (They fast in Ramadhan)

Or, it can be a prepositional phrase as in:

13. **صُعِدَ عَلَى السَّلْمِ.** (The stairs was ascended).

4.2 Accusative Nouns

In Arabic, there are nouns that take the accusative case. One of these nouns is **the object**. It is the receiver of the action. An object can be:

- a. an explicit noun as in (قرأتُ كتاباً) (I read a book)
- b. a pronominal suffix as in (أكلَهُ الذئبُ) (He was eaten by a wolf)
- c. a separate accusative pronoun as in (إياكَ نعبدُ) (Thee do we worship)
- d. a nominal or verbal clause as in:

قال: إني رجل نشيط. (He said: I am an energetic man).

In this example, the whole underlined nominal clause represents the object. Consider the following:

I found out that knowledge creates) يُصنَعُ العلماء.
(scientists)

Here the underlined verbal clause represents the second object because the item (العلم) is the first object in this sentence.

The **Cognate Object** is another accusative noun. It is an infinitive accusative noun mentioned after the verb. It fulfills the following functions:

1. emphasis as in (أعتمد عليه إعتمادا كلياً) (I depend on him completely)
2. showing its type as in (صرخَ صرخة الإبطال) (He shouted as a hero)
3. giving its number as in (درتُ ثلاث دورات) (I made three rounds)

There are cases representing the acting cognate objects as shown in the following cases:

1. its synonym as in (حزنتُ أسفاً) (I grieved sorrowfully)
2. its adjective as in (أحببتُ صديقي كثيراً) (I liked my friend a lot)
3. its type as in (سرتُ الهوينى) (I was pacing)
4. its number as in (دار الرياضي مرتين حول الملعب) (The athlete has turned around the stadium twice)
5. (كل) and (بعض) if added to an infinitive taken from the same verb in the sentence as in (فرحتُ كلَّ الفرح بقاءً (صديقي), which can be rendered into English as (I felt very happy to meet my friend).
6. there are fixed items that are only used as cognate objects such as

سبحان الله ، معاذ الله ، حذاريك ، و يحك ، شكرا ، رجاء ، عفوا ، سمعا و طاعة ، تبا ، حقا ،

Another accusative noun is called the **Purposive Noun**. They are called (المفعول لاجله). They are verbal nouns which are

used to give the cause underlying the action of the verb. Take the following example:

(وقف الطلابُ إكراماً للمعلم)

The underlined item is a purposive noun because it shows the reason behind the standing of the students. It can be rendered into English as

(The students stood up to show dignity to the teacher)

In English, we can see that it is rendered into a purpose clause by using the construction (to + infinitive). Such type of nouns is represented in the following cases:

1. it is accusative with the marker of **FatHa** without the definite article or within a construct as in:

(أُقيمت الاحتفالات إبتهاجاً بالعيد)

(Celebrations are held to joy in Eid)

2. if it is nunated or it comes within a construct, it can be in the accusative or the genitive case as shown in the following example:

(يجتهدُ الطالبُ إبتغاءً للنجاح) or (يجتهدُ الطالبُ لإبتغاء النجاج)

(The student grits to gain success)

3. if it comes with the definite article or it is not an infinitive not showing emotion or a feeling, it should be in the genitive case as shown below:

(حزنتُ على جارنا لمحبتي له) or (انصرفت للعمل)

These two clauses can be translated respectively as:

(I grieved over my neighbour owing to my love to him)

(I went to work)

In the third case, the noun of purpose is parsed as a prepositional phrase that is associated with the verb preceding it.

Adverbs of place and time in Arabic are also accusative nouns. In Arabic, they are referred to as (المفعول فيه). As their names suggest, adverbs of time show the time of the action and those of place give the place of the action. Adverbs of time in Arabic include the following items:

(ليلاً، نهاراً، صباحاً، مساءً، يوماً، شهراً، سنة، فترة، برهة، لحظة)

Among adverbs of place are the following items:

(تحت، خلف، فوق، أمام، قرب، بعد، حول، عند، لدى، بعد، قبل، عند)

Some of these come within a construct as shown in the following example:

(كان بيتنا قبل بيت صديقي أحمد) and (أفقتُ من نومي قبل طلوع الشمس)

The first example can be translated as (I woke up before the sunrise) and the second can be rendered as (Our house was before my friend Ahmed's house). We can see that the same

item (قبل) is used to show both an adverb of time and an adverb of place. It depends on the following noun.

These adverbs should have a related verb, infinitive, adjective, manner or a derivative. Consider the following:

4. وقفتُ في الحديقة.

In this example, the adverb of place is related to the verb (وقف). It can be translated as (I stood in the garden). But in the following example, it can be recognized that the adverb of time (عند الفجر) is related to the derivative (active participle) (مسافر) (travelling):

5. والدي مسافرٌ عند الفجر. (My father is travelling at dawn)

It is noteworthy mentioning that if a preposition is used with such adverbs, they are not considered adverbs anymore. They are parsed as nouns within a prepositional phrase. Take the following example:

6. قد تحتجبُ الشمسُ في الشتاء.

Its English counterpart can be (The sun may disappear in winter). However, in English, it is still an adverb of time.

All Arabic adverbs of time, whether generic or specific, are accusative. But, adverbs of place that are generic can be accusative as in the following example (سرتُ ميلاً) (I walked for a mile). Derivative adverbs that are taken from their verb

forms can be accusative as shown in the following example (ذهبتُ مذهبَ ذوي العقل) (I behaved like wise people). If such adverb is not taken from its verb, it is genitive by a preposition as shown in the following example (سرتُ في مذهبك) (I followed your sect).

It is to be noted that specific adverbs of place cannot be made accusative but genitive as in the following example (جلستُ (في الدار) (I sat in the house).Furthermore, there is a governor that makes adverbs accusative. An illustrative example is the following:

(صُمتُ يومَ الخميس)

In this example, what makes the adverb of time accusative is the verb. It can be translated as (I fasted on Thursday).

In linguistics, declension is the changing of the form of a word, generally to express its syntactic function in the sentence, by way of some inflection. The inflectional change of verbs is called conjugation .Declensions may apply to nouns, pronouns, adjectives, adverbs, and articles to indicate number (e.g. singular, dual, plural), case (e.g. nominative case, accusative, genitive, dative), gender (e.g. masculine, neuter, feminine), and a number of other grammatical categories. Arabic adverbs are in declension but there are some adverbs that are not in declension (مبنية) such as temporal adverbs like (إذا ، متى ، أيان ، أذ، أمس ، الان ، مذ ، منذ ، قطّ، بينما ، ريث ، كيف ، كيفما)

But some other compound adverbs are not in declension such as the following (ليل ليل ، نهار نهار ، يوم يوم). An example is the following:

(زرنا ليل ليل)

This clause can be rendered as follows (You can visit us every night). In Arabic, adverbs of place that are not in declension include (حيث ، هنا ، ثم ، أين).

Now, as a contrastive example showing the way adverbs work in both English and Arabic, let's consider the following:

(الاشتراك في أنشطة خارجية قد تؤثر سلباً على نزاهتك أو حكمك أو قد تتدخل أو تؤثر سلباً على قدرتك على أداء واجباتك الرسمية)

(Engaging in outside activities that may **adversely** affect your impartiality or judgment or that may interfere with or **adversely** affect your ability to perform your official duties)

The word (سلباً) is a noun functions as an adverb of manner. It shows the manner of affecting here. It refers to the subject affecting the impartiality or judgment of the intended referent. The same is true of the second occurrence of this adverb of manner. Another example is:

(The gradation of an image is reproduced as **faithfully as possible**)

(يُقدم تدرج الصورة بدقة قدر الإمكان)

In this example, the adverb of manner (faithfully) is translated into Arabic as a prepositional phrase (بدقة).

We have seen that the Arabic adverbs fall into three categories:

1. Giving the meaning of (في) as in (سافرتُ يوم الجمعة) which means the travelling occurred on Friday.
2. Showing duration or a period of time or the place of an action or event as in (سَخَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ) (which He [i.e. Allah] imposed upon them for seven nights) (Al-Haqqah (the inevitable reality): 7) and (سرتُ ميلين) (I walked for two miles).
3. Signifying the number of the times of an action or its place as in the following examples (فعلتُ هذا سبعة أيام) (I did this every seven days) or (جلستُ خمسة مجالس) (I attended five sessions).

Now, let's compare the following two clauses so as to identify the characteristics of an adverb easily:

a. فعلتُ هذا في سبعة أيام

b. فعلتُ هذا سبعة أيام

In the first version, the presence of the preposition (في) expresses the continuity of the action along those seven days. That is, the action of doing that thing lasted for seven days. Thus, it can be rendered into English as (I did this in seven days). In the second, the unavailability of that preposition

shows that the action of doing that thing was repeated in seven days (Al-Samarra'i). One can, therefore, render it into English as (I did this every seven days).

There are several words in Arabic that are adverbs. These include the adverb of time (الآن) (now) which is accusative referring to the present time. There is the adverb (إِذْ) which refers to the past time. However, some say that it can refer to the future as in the Quranic verse (4) of Az-Zalzalah Sura (يَوْمَئِذٍ تُخْبِرُهَا) (That Day, it will report its news). Sometimes, it serves the meaning of a purpose or a reason as in the Quranic verse (39) of Az-Zukhruf Sura:

(وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ)

(And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment)

Another adverb is (إِذَا) (if) which is often an adverb of futurity with a conditional meaning. It occurs in verbal clauses. However, it can denote past time as in Al-'Imran Sura (156):

(وَقَالُوا لِأَخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ)

(and said about their brothers when they travelled through the land)

Sometimes, this adverb can be used to express the manner of something as in An-Najm Sura (1):

(وَالنَّجْمِ إِذَا هَوَى) **(By the star when it descends)**

The adverb (بين) (between) can be an adverb of time or of place according to context. Examples are the following:

1. (أجعل بينكم و بينهم ردماً) (I will make between you and them a dam) (Al-Kahf (The cave): 95) (adverb of place)
2. (سأزورك بين المغرب و العشاء) (I'll visit you between sunset and supper time) (adverb of time)

But, the adverb of (بينما) is always an adverb of time as in the following example (بينما كنت أقرأ ، اتصل بي صديقي); whereas the adverb (حيث) is an adverb of place as in (الله أعلم حيث يجعل رسالته) (Allah is most knowing of where [i.e. with whom] He places His message) (Al-An'am" 124). An interesting adverb is (دون) which gives different shades of meaning according to context. Let's examine the following examples:

1. (قعدَ زيدٌ دون علي) (Zaid sat in a place down Ali)
2. (دون النهر قتال) (There is fighting before the river)
3. (هذا أمير على ما دون جيحون) (This is a prince over beyond Jayhun)
4. (دونك صراعي) (Beware my fighting)
5. (دون قدمك) (below your foot)
6. (انت دون زيد) (You are below Zaid's rank)
7. (لا تتبع من دونه أحد) (Do not follow anyone but him)

Another important adverb is (عند) which can be an adverb of place or time or it can denote possession as shown in the following examples:

1. (عندك مال) (Do you have money on you)

2. (اقبل عند الليل) (Come at night)

As you can see that the equivalent of this adverb in English is a preposition within an adverb of place or time.

The adverb (قطّ) (ever or never) is an inclusive past time adverb which is used with negative statements or interrogative clauses as illustrated in the following examples:

1. (ما فعلته قطّ) (I never did it)

2. (هل فعلته قطّ؟) (Have you ever done it?)

In Arabic, like English, there are clauses functioning as adverbs. These are called adverbial clauses. Their functioning is illustrated in the following examples:

1. زُرتُ المريضَ، إطمئنناً عليه

2. تنزهتُ، طلبَ الراحةِ

The underlined clauses explain the purpose of the preceding clauses. These clauses can be asked about by using (ما الداعي، ما (السبب)، and the verbal noun (Masdar) represents the answer or the purpose of the preceding clause that represents the result clause. This construction is called (المفعول لاجله). In (1), its form is a regular one as an accusative noun and in (2) it is in the

form of a Construct. The above two examples can be rendered as:

1. I visited the patient to make sure he is okay.
2. I walked around to seek rest.

In addition, such purpose clauses can be preceded by a preposition such as (الباء ، في ، اللام ، من). Examples are the following:

1. (دخلت امرأة النارَ في هرة حبستها) (A woman was in hell because she jailed a cat)
2. (و لا تقتلوا أولادكم من إملاق) (and do not kill your children from poverty)

Let's conclude our discussion on adverbs in Arabic by examining the following pair, which explains the test of adverbs:

1. أخافُ يومَ القيامةِ

2. أخافُ أعمالي يومَ القيامةِ

In the first example, the phrase (يومَ القيامةِ) is not an adverb because the state of fearing the Day of Judgment does not happen at the time of that day but before it. In this context, it is an object, so we can translate it into English as (I fear the Day of Judgment). On the other hand, in the second example, the same phrase is an adverb because fearing happens at the time of that day. Thus, one can render it into English as (I fear my deeds at the Day of Judgment). Accordingly, the basic test of an adverb is that it should contain the meaning of (in).

However, the verb gives us a clue whether the intended phrase is an adverb or not. Consider the following examples;

1. دخلتُ البيتُ

2. بعْتُ البيتَ

In the first version, the item (البيت) is an adverb because the verb (دخل) requires an adverb of place. But, in (2), the verb (باع) requires an object. Thus, we can translate as:

1. I entered the house.
2. I sold the house.

The same holds true in the above English versions. That is, in (1) the item (the house) is an adverb of place but in (2) it is an object.

What is called (الحال) (manner) in Arabic is also set in the accusative case. It is an indefinite derivative noun in Arabic used to show the manner of the verb, just like adverbs of manner in English. For example, in (جئتُ راکضاً) (I came running), it explains the manner of my coming, and in (رأيتُ) (رأيتُ) (I saw the child crying), it explains the manner of the child. The English counterparts are reductive relative clauses which explain the manner of the referent. Interestingly, there are approximately five types of manner in Arabic. They include the following:

1. single noun as in (رأيتُ القمرَ مضيئاً) (I saw the moon brightening)

2. An adverb of time or place as in (قابلتهُ قرب المنزل) (I met him near the house). Here, the underlying meaning is (واقفا قرب المنزل)
3. prepositional phrase as in (رأيت السباحَ في الماء) (I saw the swimmer in the water) where the prepositional phrase is related to the underlying manner, i.e. it means (متحركا في (الماء).
4. verbal clause as in (شاهدتُ السائحَ يتجولُ في المدينة) (I saw the tourist wandering in the city). Here, the underlined verbal clause explains the manner of the tourist. Compare:

(شاهدتُ سائحاً يتجولُ في المدينة)

We can easily recognize that the difference between the two clauses lies in the definiteness of the noun: (السائح) which is definite and (سائحاً) which is indefinite. Does the verbal clause function the same or not? Why?

5. nominal clause as in (رأيتُ المديرَ و هو باسم) (I saw the manager smiling).

Sometimes, the meaning of a definite noun is indefinite, so it can also be considered as manner as in (دخلتُ الغابةَ وحدي) where the item (وحدي) (alone) means (وحيداً) which is indefinite. The rendering can be (I entered the woods alone). Its counterpart is the adjective (alone), a case which is similar to English.

In Arabic, there are fixed expressions that only come as manner expressions. These include:

1. (الجماء الغفير) جميعاً (everybody)
2. (قضّهم بقضيضهم) جميعاً (everybody)
3. (الأول فالثاني) مترتين (one after the other)
4. (شذر مذر) مشتتين (dispersed or scattered)
5. (بيت بيت) متلاصقة (attached or adjacent)

The noun of distinction (التمييز) in Arabic is also in the accusative case. It is an indefinite noun used to disambiguate a preceding noun. It is of two types: lexical and contextual. The former can explain **number, area, measure, weight,** and so on. Consider the following:

1. على الشجرة عشرون طائراً. (There are twenty birds on the tree)

In this example, the modified noun is (عشرون) and its distinction noun is (طائراً) which removes ambiguity from the preceding noun. It completes the meaning of the preceding noun.

2. شربتُ ليترًا حليباً. (I drank one liter of milk)

Here, we have the same matter where the accusative noun (ليترًا) (milk) disambiguates the noun (حليباً).

The latter type of nouns of distinction includes derived and non-derived items. Consider the following:

3. طببتُ نفساً.

Here, it means (طابت نفسي) where the item derived is the subject. It can be translated as (I felt relaxed), where the equivalent is an adjective expressing the state of the referent.

4. فجرنا الارضَ عيوناً.

The underlying meaning is (فجرنا عيونَ الأرض) where the derived item is the object here. Literally, we can render this clause into English as (We exploded the wells of earth). Here, the Arabic item (عيون) (literally eyes) refers to wells of water.

What is interesting in this topic is that numbers in Arabic can function as **distinctive nouns** according to the following rules:

1. Numbers from (3 - 9) have their distinction nouns genitive plural as shown in (قرأتُ سبعةَ كُتُبٍ) (I read seven books). The same is true in English in having a plural noun.
2. Numbers from (11 - 99) have their distinction nouns accusative singular as in (رأيتُ ثلاثةَ عشرَ رجلاً) (I saw thirteen men). The case is different in English as we have a plural noun (men).
3. Numbers (مائة - ألف) have their distinction nouns genitive singular as in the following example: (اجتمعَ مائةٌ عامل) (A hundred workers gathered). In English, we have a plural noun, unlike Arabic (عامل) which is singular. As a parsing, the item (مائةٌ) is the subject here and (عامل) is a construct for the subject.

The Exception notion with the particle (إلا) (except) has a noun after this particle. This excepted noun is generally in the accusative case unless this particle of exception is inactive. The notion of Exception has three components: the excepted from, the excepted and the exception particle. This notion falls into three types:

1. affirmative complete exception where all the three components are available. The excepted noun is in the accusative case as in the following example: (قَدِمَ الطَّلَابُ (إلى الصف إلا عامراً) (All the students came to the class except Amir).
2. negative complete exception where a negative particle initiates the clause. Interestingly, here we have two options regarding the excepted noun. It is either accusative or nominative. In the former, the noun after the particle is an excepted noun in the accusative case, but in the latter the particle (إلا) becomes a restrictive particle and the noun after it is apposition. Apposition is "an arrangement in grammar in which one simple sentence contains two or more noun phrases that are used to give information about the same person or thing" (Longman Dictionary). Take the following:

(ما جاء الطلابُ إلا خالدًا) or (ما جاء الطلابُ إلا خالدٌ)

3. negative incomplete exception where the excepted from noun is not available as in (ما جاء إلا خالدٌ) (No one came

except Khalid). In the nominative version, the item (خالد) is the subject in this clause.

There are other exception particles such as (غير ، سوى) where they are accusative nouns if the notion is affirmative complete one. If it is negative complete, they are either excepted accusative or apposition if (غير ، سوى) are nominative. In the third type (negative incomplete), they are parsed according to their position in the clause. Consider the following:

1. ما شاهدتُ غيرَ أحمد. (I saw no one but Ahmed)

In this version, the particle (غير) is an object, but in (2):

2. ما حضر الاجتماع سوى أحمد.

(No one attended the meeting except Ahmed)

the particle is the subject. Another important exception particle is (عدا). If it is preceded by the infinitival (ما), it is considered as a verb in the past and the following noun is an object. Consider the following:

(أتى العاملون ما عدا أحمد)

(All the workers came except Ahmed)

However, if there is no (ما), it can be either as a verb in the past or a preposition similar to a particle of exception. Consider the following:

(يُكرَّمُ الناسُ عدا المفسد)

(All people are respected except the corrupt)

Exception in English indicates 'subtraction' from a total. It can be expressed by a number of prepositions such as (*except, except for, apart from, bar* and *but*). As for *but*, it occurs only in postmodification (Leech & Svartvik, 1995: 91). The conjunction *except that* can also be used. In addition to that, the adverbs *otherwise* and *else* are used to show exception. Consider the following:

1. They stole everything **bar** the typewriter.
2. We had a pleasant time, **except** that the weather was cold.
3. The weather was appalling, but **otherwise** we had a pleasant time.
4. The typewriter was too large, but we carried everything **else**.

The item (*Else*) here is a postmodifier. From a functional point of view, these conjunctive adjuncts serve a textual metafunction and they are part of the Hypotactic extension according to Halliday and Matthiessen (2004, p. 408).

4.3 Demonstrative Nouns

Demonstrative nouns are those items pointing to something and they are preceded by the (ها) of drawing attention. They include: (هذا ، هذه ، هذان ، هاتان، هؤلاء، أولئك، هنا ، هناك). Consider the following example:

(هذان الرجلان نشيطان)

(These two men are active)

هذان: the first part is for drawing attention and (ذان) is a demonstrative non-declined in (الف) of duality functioning as a nominative initial NP.

It is to be noted that the noun following the demonstrative is definite, this noun is a Substitute as in this Quranic Verse:

(ذلك الكتاب لا ريبَ فيه)

(This is the Book about which there is no doubt)

The parsing of this Verse is:

ذلك: (ذا) is a demonstrative which is a nominative initial NP, and (اللام)

is for distance and (الكاف) is for addressing

الكتاب: is a substitute which is also nominative

لا : a negative particle

ريب: its noun which is accusative

فيه: prepositional phrase related to a deleted Report implied as (كائن).

However, if the following noun is indefinite, it is parsed as its Report as shown in the following example:

(ذلك كتابٌ جديد)

(This is a new book)

Thus, in Arabic, these demonstrative items are considered as nouns, but in English they are pronouns. They also function as pointer words in giving the 'near' meaning and the 'distant' one.

They can also reflect 'forward' and 'backward' pointing (Leech and Svartvik, 1975: 59). Examples are the following:

1. This is what he wrote. (forward pointing)
2. These / those women knew what they wanted. (forward or backward pointing)
3. Here is the news (forward pointing) And that's the end of the news (backward pointing) (ibid: 60)

4.4 Relative Nouns

Relative nouns are those items that denote something or a trait. Each of these nouns has a relative clause and an antecedent. These nouns include: (الذي، التي، اللذان، اللتان، الذين، اللاتي، اللائي،) (اللواتي). Consider the following example:

رأيت الطلاب الذين تفوقوا في الامتحان

(I saw the students who excelled in the exam)

The item (الذين) is a relative noun, and the clause (تفوقوا في) (الامتحان) is the relative clause. In Arabic, these relative clauses have no role in parsing because they relate to the relative noun. Here, the relative clause with its relative noun acts as an adjective modifying the object (الطلاب).

There are other relatives such as (من ، ما). Take the following examples:

1- التقيت بمن أبحث عنه (I met the one whom I looked for)

2- فعلت ما اردت (I did what I wanted)

The function of (ما) which is a relative noun non-declined in Sukoon is the accusative object. The clause (أردت) is the relative one which has no function of parsing.

A relative clause functions as an adjectival clause which is used to modify a preceding entity or an antecedent. Both Arabic and English have relative clauses and these clauses are introduced by relative pronouns. In Arabic, these relative pronouns are considered as nouns. According to Al-Ghalayeeni, 2004: 97-104), they are of two types; specific and common. The specific relative nouns can be made singular, dual, plural, masculine and feminine according to their antecedents. These include:

(الذي ، اللذان ، التي ، اللتان ، الذين ، اللاتي ، اللواتي ، ...)

Consider the following examples:

1. سيفلح الذي يجتهد.
2. سيفلح اللذان يجتهدان .
3. سيفلح الذين يجتهدون.
4. ستفلح التي تجتهد.
5. ستفلح اللتان تجتهدان .
6. ستفلح اللاتي يجتهدنَ.

To make a comparison, let's first translate these into English.
We can say:

1. The one who works hard will succeed.
2. The two persons who work hard will succeed.
3. The ones who work hard will succeed.
4. The girl who works hard will succeed.
5. The two girls who work hard will succeed.
6. The girls who work hard will succeed.

We can see that in the Arabic versions, number, person and gender play a great role. These notions have their influence on the forms of nouns, adjectives and verbs. As for the relative nouns, in these examples they take up the position of the subject. That's why they are in the nominative case. However, these nouns can be used in the accusative and the genitive cases respectively as shown in the following:

1. أكرمتُ اللذينُ أجتهدا .
2. مررتُ باللذينُ نجحا.

In the first version, the relative noun functions as the object, so it assumes the accusative case. Because it is a dual noun, it is made accusative by (الياء). The verbal clause following it is its relative complement. We can translate as follows:

1. I rewarded the two boys who worked hard.

It is obvious that in English there should be an antecedent to which the relative clause refers to. In the Arabic version, it is understood from the context that they are two masculine people. But in the second example, the referent is in the genitive case because it occurs after the preposition (الباء). We can say:

2. I went to the two boys who succeeded.

The second type of relative nouns in Arabic, the common ones, are in the same form for every referent. These include:

(مَنْ ، ما ، ذا ، أيُّ ، ذو)

The item (مَنْ) is used for personal referents, but (ما) for the inanimate ones. The three remaining ones are used for both. The item (ذا) is not considered Relative unless it is preceded by either the interrogative (مَنْ) or (ما). An illustrative example is the following:

3- (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is there can intercede in His presence except as He **permitteth?**) (Yusuf Ali)

Both items (مَنْ) and (ذا) form a question word here asking about a person. That is why, it is rendered as a question in English.

1. The man who witnessed the accident was Jack.
2. The woman who witnesses the accident was Mary.
3. The people who witnessed the accident were Jack and Mary.

In the above examples, we have the same relative pronoun which is (who) because the antecedent is human. But, if we render them into Arabic, we get the following:

4- الرجلُ الذي شَهِدَ الحادِثَ هو جاك

5- المرأةُ التي شَهِدَتِ الحادِثَ هي ماري

6- الناسُ الذينَ شَهِدُوا الحادِثَ هما جاك و ماري

As shown in the Arabic versions, we have got different forms related to the relative pronouns according to the referent taking into account its gender and number. In English, there is only one form which is (who).

4.5 Interrogative Words

These items introduce interrogative clauses, i.e. they are used for asking about something or someone and other things. There are two particles (الهمزة ، هل). There are interrogative nouns including:

- من – مندا: used for asking about persons
- ما – ما اذا: used for asking about things
- متى – إيان: used for asking about time
- أين – إالى: used for asking about place
- كيف: used for asking about manner
- أي: used for asking about all the above things

The parsing of (من، مندا، ما، ماذا) is as follows:

1. These items are initial NPs if they are followed by an intransitive verb, a transitive verb taking its objects or an indefinite noun as in the following examples:

- من أتى منذ قليل؟ (Who came a few moments ago?)
- من أكمل دروسه من الطلاب؟ (Which student completed his lessons?)

In the first example, the question word is the Theme and the verbal clause (أتى) functions as the Rheme here.

2. If they are followed by a definite noun, the question word is a foregrounded Report. Take the following examples:

- من القادم؟
- ما شأنك؟

In the second example, the question noun (ما) is a foregrounded Report and the phrase (شأنك) is the backgrounded Report and the pronominal enclitic (الكاف) is a genitive Construct. Such question nouns can also be a backgrounded Report if followed by a defective verb whose Report is implicit as in (من كان (زميلك؟). Here, the noun (من) is the Report of (كان).

3. The particle (ما) can be parsed as an accusative object if it is followed by a transitive verb which does not satisfy its objects as in :

(ماذا أعلمك أخوك؟)

(What did your brother tell you?)

The item (ماذا) is an interrogative noun functioning as a foregrounded accusative object.

The parsing of (متى / أين) are considered as accusative nouns functioning as adverbs of Time related to a Report or a verb. Consider the following:

(متى ستعود)

(When will you be back?)

In this example, the item (متى) is an accusative interrogative noun functioning as an adverb of Time.

The interrogatives (أين / أنى) are parsed as nouns functioning as adverbs of place as in the following example:

(أين سكنك)

(Where is your residence?)

The interrogative noun (أين) is non-declined in Fatha and it is an adverb of place related to a deleted Report implied as (واقع). So, the question can read as (أين سكنك واقع). The item (سكنك) is a backgrounded Theme.

The parsing of the interrogative (كيف) is a Report for a Theme or a defective verb according to context. Consider the following examples:

• كيف الحال؟

• كيف صرت؟

In the second example, (كيف) is an interrogative noun functioning as a thematized Report for the defective verb (صرت), which is in the past and its noun is the pronominal enclitic (التاء). However, consider the following:

- كيف أتيت؟ (How did you come?)

Here, the interrogative is parsed as an accusative manner because it is followed by a perfect verb (أتيت) which has a nominative pronominal enclitic.

The interrogative (أيُّ) is a declined noun in being nominative, accusative and genitive. Consider the following:

(أيُّ الطلاب قدمَ الى المدرسة)

(Which students came to school?)

In the above example, it is the Theme. But, in the following example, it is an accusative object:

(أيّ كتابٍ اشتريت؟)

(Which book did you buy?)

Here, it is an object specifying the book in question.

(أيّ يومٍ قررت ان تسافر؟)

(On which day did you decide to travel?)

The parsing of (أيّ) here is an adverb of time.

The interrogative particle (كم) is used to ask about number and its Distinction is accusative. Consider the following:

(كم صفحةً قرأت اليوم)

(How many pages have you read today?)

The particle (كم) is non-declined functioning as a foregrounded object. The accusative noun (صفحة) is a Distinction accusative in Fathā. Consider the following example:

1. كم يوماً قضيت في سفرك؟ (How long have you stayed in your travel?)
2. كم دورة درت حول الملعب؟ (How many rounds did you go around the stadium?)
3. كم كتاباً اشتريت من المكتبة؟ (How many books did you buy from the bookshop?)

In the first example, the particle (كم) is an adverb of time. In the second, it is a cognate object, whereas in the third example it is an accusative object.

Generally, in English, interrogative items "are words which introduce wh-questions" (Leech and Svartvik, 1975, p. 278).

Consider the following pair:

1. What route did you take? (determiner)
2. What is the route? (pronoun)

In (1), the interrogative word (what) is followed by a noun, so it functions as a determiner, but in (2), it is an interrogative pronoun. Generally speaking, the words (what and which) can be determiners with personal and non-personal references. The same two examples can be rendered into Arabic as:

1. أيّ طريقٍ سلكتَ؟

2. ماهو الطريق؟

In (1), the item (طريق) is in a Construct relationship with the interrogative noun, but in (2) the interrogative noun (ما) is a foregrounded Report.

In English, there are sub-clauses that are introduced by wh-interrogative words, which "can function as subject, direct object, subject complement or adjective complement" (Leech and Svartvik, 1975: 312). Examples are the following:

1. How the book will sell depends on its author. (subject)
2. I don't know how she managed to do it. (object)

Now, let's try to give Arabic translations for the above two examples. We obtain the following:

1. كيفية بيع الكتاب تعتمد على مؤلفه

2. لستُ أدري كيف تمكنت من فعله

In both examples, the underlined sub-clauses function as manner clauses: they refer to the manner of selling the book and the manner of her doing of that action.

In Arabic, there are two types of interrogative clauses: (التصديقي) (yes-no question) and (التصوري) (information question). It is interesting to note that if an addressee wants to answer a yes-no question, there are two ways depending on the question whether it is affirmative or negative as shown in the following table:

Question polarity	Acceptance	Refusal
Affirmative	نعم	لا
Negative	بلى	كلا

Let's take the following examples:

1. أ تحب الشعر العربي؟ - نعم (Do you like Arabic poetry? – Yes.)
2. أ لست تحب الشعر العربي؟- بلى (Don't you like Arabic poetry? – Yes.)

The item (بلى) is a response particle that makes the negative clause affirmative, but (نعم) keeps the affirmative and the negative as they are. In English, Leech and Svartvik (1975: 128) show that the answer for negative questions would go in the following way:

Some languages answer questions in a different way to English. To the question *Isn't she here yet?*, the English answer *No* means '*She is not here*', while *Yes* means '*She is here*': the answer is given to the underlying meaning rather than to the negative grammatical form of the question.

4.6 Uninflected Nouns (Non-nunated)

Such nouns are not inflected for one or two reasons. The nouns that are pluralized for one reason include:

1. nouns ending in shortened feminine (-alif) as in (ذكري ، سلوى)
2. nouns ending in lengthened feminine (-alif) as in (صحراء ، غلواء)
3. forms of plural such as

- a) مفاعل such as (مساجد) (mosques)
- b) مفاعيل such as (فوانيس) (lanterns)
- c) فعائل such as (ضفائر) (braids)
- d) أفاعل such as (أنامل) (fingers)
- e) أفاعيل such as (أضابير) (files)
- f) فواعل such as (خواتم) (rings)
- g) فواعيل such as (نوافير) (fountains)

There are nouns pluralized for two reasons, including:

A. Proper nouns including

- a) verbal feminine forms (e.g., حمزة)
- b) or real feminine such as (رحاب)
- c) or in the form of (فُعْل) as in (عُمر)
- d) or it is in the form of a verb as in (يحيى)
- e) if it is annexed to (الف و نون) as in (عدنان)
- f) if it is foreign such as (يعقوب)
- g) if it is a compound as in (حضر موت)

B. Adjectives in some forms as in (أحمر - حمراء) or (عطشان -) or the (عطشى) or the item (أخر) as in:

(فعدة من أيام آخر)

The adjective (أخر) modifies the noun (أيام) and it is genitive by Fathâ because it is unnnated.

Note: if the uninflected noun is modified by (ال) or by a Construct, it is genitive by Kasra just like other nouns. An example is:

(مررت بالرجل العطشان)

(I passed by the thirsty man)

4.7 The Five Nouns

These nouns represent a separate class in Arabic, but in English there is no such a case. These include the following five items: (أب، أخ، حمو، فو، ذو) and the noun (هَنْ). In fact, they denote kinship terms. There are certain rules about them:

1. nominative by (waw-) as in: (هذا أبوك) (This is your father)
2. accusative by (alif) as in: (رأيت أخاك) (I saw your brother)
3. genitive by (yaa') as in: (التقيت بأخيك) (I met your brother)

In the first point, the item (أبوك) is the Report which is nominative by (waw) and the pronoun (الكاف) is a genitive construct. In the second, the item (أخاك) is an accusative object and the pronoun (الكاف) is a genitive construct. In the last example, the item (أخيك) is genitive by (yaa') and the pronoun (الكاف) is a genitive construct.

Note: If these five nouns are annexed to the enclitic speaker (yaa'), they are parsed as other nouns. Consider the following:

(جاء أبي)

(My father came)

The item (أبي) is the subject which is nominative in Dhamma and the enclitic (yaa) is in a genitive Construct.

If such nouns are made dual, they receive the parsing of a dual noun, i.e. nominative in having the morpheme alif, accusative and genitive in yaa' as in:

(جاء أبواه) (His parents came)

(التقيت أخويه) (I met his brothers)

The item (أبواه) is the subject which is nominative in alif because it is dual. In the second, the item (أخويه) is an accusative object in yaa' and the (هاء) is an attached pronominal suffix in Construct.

These Five Nouns are pluralized in the form of Broken Plural (e.g. .. اخوة) except the noun (ذو) is made plural as a masculine sound plural. Consider the following:

(جاء ذوه)

(His parents came)

The item (ذوه) is the subject which is nominative in (-waw) because it is part of the masculine sound plural.

4.8 Number

The system of number in Arabic is of three divisions: singular, dual and plural, unlike English which has singular and plural. The singular number refers to the entity (one) and the plural one refers to more than one entity. Arabic differs from English in having a separate category which is the dual which refers to two entities. Thus, the focus will be on the dual division. A dual noun refers to the number two whether masculine or feminine. We can say (طالبان ، طالبان). The noun is nominative (alif) as in:

(حَضَرَ المعلمان الى المدرسة)

(The two teachers arrived at school)

The item (المعلمان) is the nominative subject in (alif). A dual noun marker of being accusative and genitive is (yaa') as in the following two examples:

(رأيت الطالبتين)

(I saw the two female students)

(التقيت بالعاملين)

(I met the two labourers)

The former is accusative in (yaa') and the latter is genitive in (yaa'), too.

Accordingly, English compensates for the dual system by using the number (two) or the determiner (both). This is quite clear from the examples given above. In English, there are nouns which are only singular like some of the diseases and sports and there are nouns which are only plural or mainly plural. An example is the following:

1. Many thanks were proposed to the retiring boss.

The word 'thanks' is used as a plural noun, but we can make it singular by using the expression ' a vote of ...'; thus, we can say (A vote of thanks was dedicated to the boss).

4.9 Active – Participle Noun (أسم الفاعل)

The Active – Participle noun is a derivative noun which is taken from a transitive or an intransitive verb. Basically it takes the pattern of (فاعل) and there are other forms. It works like its verb by, for example, taking an object on conditions:

1. Depending on negation, interrogatives, being an adjective, manner, Comment or a Vocative
2. Referring to the present or future time

Al-Ghalayeeni (2004: 601) provides the following two examples illustrating the deriving of the active participle noun from transitive and intransitive verbs.

1. هل مُكرِّمٌ سعيدٌ ضيوفَهُ (Is Sa'eed generous to his guests?)

2. خالدٌ مجتهدٌ أولادهُ (Khalid's children are diligent)

In the first example, the active-participle noun is (مُكرِّم) which takes both a subject (سعيد), which is a proper noun, and the object (ضيوف) (guests). Thus, the active-participle noun behaves like its transitive verb. The English equivalent for this active-participle noun is the adjective (generous). In the second, the active-participle noun is (مجتهد) (diligent) which is taken from the intransitive verb (اجتهد). So, here it takes only the subject which is (أولاد) (children). Again, the English equivalent is the adjective (diligent).

Let's consider the following examples:

1. هو قادمٌ الآن أو غدا

2. أنا مكرمٌ أخاك

3. أنا مكرمٌ أخيك

In (2), the item (أخاك) (your brother) is an object here and the tense of the Active Participle is future because it is nunated; whereas in (3), it is not nunated, so the tense is past and the item (أخيك) is in the genitive case because it is in a Construct relationship with the active Participle.

It is interesting to note that the case of the noun after the nunated active participle has its impact on the meaning of the whole clause. Consider the following pair:

3. هو كريمٌ أباً

4. هو كريمٌ أبوه

In both examples, the underlined item is the active participle noun. In the first example, the item (أباً) is in the accusative case, so the potential reading is that the speaker is not sure of the generosity of the father intended: it is possible that he is generous. But, in (2) the noun is in the nominative case, so the intended meaning is that it is sure that the father is generous. Accordingly, the translation of (1) can be (His father may be generous) and for (2) we can get (His father is certainly generous).

4.10 Past- Participle Noun (اسم المفعول)

Past-participles nouns are also derivative nouns which refer to a temporary meaning. As a rule, these nouns are formulated according to the pattern (مفعول) that is basically taken from a three-tier verb. It refers to someone or something that is affected by the action expressed by this past-participle noun such as (مقتول) (was killed). Like active-participles, these nouns can be prefixed by (- ال) where it works with no condition (Hasan, 2007: 173). Al-Ghalayeeni (2004: 601-602) shows that

this type of noun works just like its passive verb by taking a nominative Acting Subject. An example is the following:

1. **يُحْتَرَمُ مَنْ كَانَ مَحْمُوداً جَوَارُهُ**

In this example the past – participle noun is (محمود) (was praised) and it takes the acting subject which is (جوار) (neighbourhood). This example can be translated as (The one who is praised as a neighbour should be respected).

Past-participle nouns can take the same rules of the active-participle so as to govern its arguments (معمولات). For example, it can be prefixed by the definite (-ال), being preceded by negative and interrogative particles and reference to the past, present and future Al-Ghalayeen (2004: 601-602).

Chapter Five

Pronouns

Pronouns are items of three types: implicit pronouns, separate pronouns and attached ones.

1. Implicit pronouns occur after verbs and they are nominative. They can be implicit obligatorily after first and second person pronouns. They include (أنا، نحن، أنت) as in (أدرس ، ندرس، تدرس) (to study). But, optionally, they occur after third person pronouns (هو ، هي) as in the following examples:

(الطفلُ خرج) or (الفتاةُ تلعب)

2. Separate pronouns are either nominative or accusative. The nominative include first person pronouns (أنا ، أنت). second person pronouns (أنتَ، أنتِ، أنتما، أنتم، أنتنّ) and third person pronouns (هو، هي، هما، هم، هنّ) as in the following examples:

• نحن نلعب (We are playing)

• أنتَ تقرأ (You are reading)

• هما يلعبان (They both are playing)

These pronouns are parsed as nominative initial NPs. The second type, viz. the accusative ones, include the item (إيا) plus the addressee (كاف) and what is connected to it. Consider the following examples:

- اياي تحبون
- اياك نعبد
- اياهم نشارك
- اياها نساعد

Note: Forms of duality and plurality are rarely used in this type.

3. The Attached pronouns are pronominal enclitics used with nouns, verbs and particles. There are nominative pronouns including:

التاء المتحركة، ألف الاثنين، واو الجماعة، ياء المؤنثة المخاطبة، نا الفاعلين، نون (النسوة)

Examples are the following:

- جَلَسْتُ عَلَى الْكَرْسِيِّ (I sat on a chair)
- سَبَّحَا فِي النِّهْرِ (They both swam in the river)
- حَرَرْنَا الْحَدِيقَةَ (We ploughed the garden)
- رَكَبُوا فِي الْقِطَارِ (They got in the train)

There are accusative pronouns including:

(هاء الغائب، ياء المتكلم، كاف الخطاب، نا المفعولين)

These can be objects if they are annexed to verbs as in:

- رَبَيْتَهُ تَرْبِيَةً حَسَنَةً (I raised him well)
- عَلَّمَنِي الْحِسَابَ (He taught me arithmetic)
- سَقَيْتَكَ مَاءً (I watered you)

Or, they can be the accusative nouns of (إن) and its sisters as shown in the following examples:

- علمت إنك كريم (I knew you are generous)
- قال: إني مجتهد (He said: I am diligent)

In the last two examples, the accusative pronoun (الكاف) functions as the noun of the emphatic particle, but in the English version it occupies the position of the subject in the noun clause. This noun clause (you are generous) functions as the object of the verb (know). The same applies to the second example where the verbal clause (I am diligent) is the object of the verb (say). In the Arabic version, the whole nominal clause (إني مجتهد) also functions as the object of the verb (قال) (He said).

Note: The same accusative pronouns can be genitive if they are added to nouns as in: (الكرم صفته) or (سعيد أخي). Or, if they are attached to a preceding prepositions as in (الكتاب فيه) (فائدة) or (عليّ ذنب). The last example can be parsed as:

علي: the item (على) is a preposition and (الياء) is an attached genitive pronoun, and the prepositional phrase is related to a deleted foregrounded Report implied as (موجود).

We have seen that a pronoun functions as a substitution for an explicit noun in order to avoid repetition. In Arabic, a pronoun can be explicit or implicit according to structure and

context. For instance, a pronoun can be implicit in the following contexts:

1. Third person present or past verbs have got their subjects implicit especially in nominal clauses as in the following example:

(الجندي دافع عن الوطن) (A soldier defends his homeland)

In this example, the past verb (دافع) has its subject implicit as (هو) which is understood from context.

2. Imperative verbs referring to a singular addressee as shown in the following example: (إخلص في عملك) (Be faithful in your job). In this context, like English, the subject is understood as (أنت).

In addition, pronouns in Arabic can be separable and inseparable. Let's take the following examples:

1. (استقبلَ زيدٌ ضيفَهُ وهو مسرورٌ)

(Zaid welcomed his guest joyfully)

2. (زرتُ معرضَ الكتابِ)

(I went to the book show)

In the first example, the pronoun (هو) is separable explicit pronoun which anaphorically refers to the noun (Zaid), but in (2) the attached pronoun (التاء) is an explicit inseparable pronoun, which represents the subject. One of the features of separate pronouns is that they can thematize a clause, unlike inseparable ones. Attached pronouns can be annexed to nouns

and verbs such as (كتبوا / كتابي). There are four inseparable pronouns: (النون ، الواو ، التاء ، الالف), which takes up the position of the subject. Other forms can function as the subject or the object. Consider the following example:

(The teacher rewarded me) (أكرمني المعلمُ)

The attached pronoun (الياء) functions as the object of the verb (أكرم). Thus, the basic function of using a pronoun is to avoid repeating or replacing an explicit noun. In Arabic, the inseparable pronoun is more reducing than the separate one. Using the separate pronouns includes the following:

1. **Being thematized as in (إيَّاكَ نَعْبُدُ)**
2. **Theme as in (أنت مجتهد)**
3. **Rheme as in (المجتهدون أنتم)**
4. **Being restricted by (إلا) as in (ما جاء إلا أنت)**

As for reference, pronouns can do both anaphoric and cataphoric references. Let's consider the following example:

1. **الكتاب أخذتهُ (The book, I took it)**

2. **أخذَ كتابَهُ زهيرٌ (Zuhair took his book)**

In (1), the attached pronoun (الهاء) suffixed to the verb refers backward to the noun (الكتاب). In (2), the suffixed pronoun (الهاء) to the noun (كتاب) refers forward to the proper noun (زهير).

Generally speaking, in English personal pronouns are categorized according to person, number, gender and case. By case, it is meant subjective, objective and genitive or

possessive. The choice of these categorizations is decided by context or by structure through the use of a noun phrase preceding that pronoun. An example is the following;

(The plane took off after it had refueled)

Here, the pronoun (it) points back to the noun phrase (the plane). This example can be rendered into Arabic as (أقلعت (الطائرة بعد أن تزودت بالوقود (التاء-) where the attached suffixed pronoun (تزوجت) also refers back to the noun (الطائرة).

Chapter Six

Prepositions

Prepositions are an important grammatical category in Arabic and English. There are different problems faced by learners due to difficulties of prepositions in both languages. In Merriam-Webster dictionary, a preposition is defined as "a function word that typically combines with a noun phrase to form a phrase which usually expresses a modification or predication". In Arabic, prepositions are of three types:

1. Those governing nouns and pronouns including (الباء - من - الى - عن - على - في - اللام) as in:

1. تناولتُ الكرةَ باليدِ.

2. خرجتُ من الماءِ.

3. مررتُ بهِ.

4. سلّمَ عليّ.

2. Those governing nouns only including (منذ - حتى - الكاف - خلا - عدا - حاشا - الواو - التاء)

Examples are the following:

5. قدمتُ منذُ اسبوعِ.

6. سهرتُ حتى الصباحِ.

7. وجهه كالقمر في الضياءِ.

3. Redundant prepositions such as (من , رَبِّ). They become unnecessary if preceded by negation, prohibition, or

interrogative. For example, if we delete the preposition (من) from this clause, the meaning is not affected:

(ما جاء من أحد) (No one came)

It is quite clear from its rendering into English that there is no preposition utilized. Another example contains the preposition (الباء): (كفى بالله شهيداً).

In Arabic, prepositions are associated with verbs, infinitives, active participle, past participle, comparative degree, omitted Comment, omitted Manner or an omitted adjective. Consider the following example:

(إستفدتُ من عامل في المعمل)

(I benefited from a worker in the factory)

Here, the omitted adjective is interpreted as (موجود). The noun which comes after the preposition is called (the Construct) whose parsing marker is **Kasra** because it is in the genitive case.

Arabic prepositions give a variety of meanings that should be attended to when translating from Arabic into English. For example, the preposition (الباء) gives different shades of meaning. To examine such meanings, let's examine the following examples:

1. به داءٌ

2. أمسكتُ الحبلَ بيدي

3. مررتُ به

One of the meanings of this preposition is what is called (الالصاق) (attachment or accompaniment). In the first example, the meaning expressed by the preposition (الباء) is that the person referred to suffers from an illness: this illness accompanies him. Thus, to render into English we can get the following possible versions:

1. **He is ill.**
2. **He suffers from a disease.**
3. **He has a disease.**

According to Arabic grammarians, the meaning of 'accompaniment' is either real or metaphorical. In the first example, it is an abstract accompaniment, but in (2) the accompaniment is real because the speaker physically holds the intended person. It can be translated into English as (I held the rope in my hand). In the third example, the accompaniment is metaphorical because when I passed by him, it means there is no physical attachment by our two bodies.

Now, consider the following pair of clauses in which we have different prepositions resulting in different meanings:

1. أظعمته من جوع

2. أظعمته عن جوع

The meaning of the preposition (من) in this example is 'because of'. Thus, when we translate into English, we can say (I fed him from hunger) where the meaning of the preposition (from)

is to give reason. In (2), the preposition (عن) 'removal of something', where the fed person was being fed till he got satisfied. Thus, a possible rendering into English could be the following version: (I fed him to lift out his hunger).

The preposition (على) (on / over/ above) also gives a real meaning of 'being above' or a metaphorical one. This can be explained in the following pair:

1. هو على الجبل

2. عليه دينٌ

In (1), the meaning is real because there is a physical presence of the man on the mountain, but in (2), the meaning of the preposition is metaphorical because the idea of being upon is abstract.

A preposition is " a word [which occurs] before a noun or a pronoun to define its relationship with another word in the sentence" (Jean Yates, 1999: v). Prepositions can only be defined by reference to other prepositions. For example, in (The book is on the table), the preposition (on) means "above and supported by". This example can be rendered into Arabic as (على الطاولة الكتاب). In English, many prepositions can be adverbs as in the following two examples that contain the word (down):

1. She walked down the hill. (مَشَتْ أسفل التل)

2. He put the book down. (أنزل الكتاب)

In the first, there is a description of the movement of walking in relation to a given place (the hill). In the second, (put down) is a phrasal verb which can be rendered into Arabic as one-word verb.

There are prepositions that can be polysemous. Take these examples with the preposition (after):

1. We rested after lunch. (later than)
2. The cat is after the mouse. (in pursuit of)
3. He was angry after the way she acted. (because of)
4. This is a painting after Picasso. (in the style of)
5. She worked night after night. (continuously)

In the first example, the word (after) refers to a period of time which is later than lunch; it can be translated into Arabic as (أخذنا قسطاً من الراحة). In the second, we have a movement of chasing: the cat is chasing the mouse, a case which is accomplished by the preposition (after). This example can be rendered into Arabic as (تعقَّبَ القطَّ الفأرَ), where there is no preposition used. In the third, the preposition (after) gives the reason of his anger, so it can be translated as (كان غاضباً بسبب) (تصرفها). In the fourth one, we have an analogy between two paintings: there is an imitation of Picasso's way of painting. So, it can be rendered into Arabic as (رسمت هذه اللوحة بأسلوب بيكاسو). In the last example, the preposition (after) refers to a continuous

effort or working; thus this example can be rendered into Arabic as (عملت الليالي بعد الليالي).

In English, we can have two or more prepositions having the same meaning. Consider the following:

1. She is disappointed in her new job.
2. She is disappointed with her new job.

In the above two examples, these prepositions (in & with) are interchangeable. In Arabic, one can say (تشعر بالاحباط في عملها (الجديد). Now, consider the following:

1. He is fascinated with his new job. (We cannot use (in) instead)
2. He is interested in novels. (We cannot use (with) instead)

In the above two examples, we cannot replace one preposition instead of the other because these adjectives (fascinated & interested have their own prepositions).

In English, a preposition can be combined with another word which may have multiple meanings. Consider the following:

1. Make up your bed. (= arrange). (رتّب فراشك)
2. Make up your mind. (= decide) (عليك أن تقرر)
3. Make up a story. (= invent) (ابتكر قصة)

4. Make up a list. (= write down) (كَوّن قائمةً)
5. Make up the difference. (equalize) (إنهي الخلاف بينكما)
6. Make up for your lost time. (compensate) (عليك تعويض وقتك)
(الفأنت)

So, we can see that these are idiomatic expressions. Thus, we can see their Arabic equivalents where there are no prepositions used.

Another important point about English prepositions is that they can change the meaning of the same word they are attached to. Consider the following:

1. The building broke down. (= collapsed) (إنهارت البناية)
2. The thief broke in the flat. (=enter by force) (أقتحم اللصُ الشقة)
3. Linda broke off, realizing that she was wrong.(= stop doing something especially speaking) (توقفت لندا عن الكلام لأنها ادركت)
(خطأها)
4. A fire broke out in the building. (= erupt) (إندلج حريق في المبنى)
5. There are attempts to break through prejudice in the workplace. (= to successfully deal with something that is stopping you making progress). (ثمة محاولات لتجاوز التحيز في)
(العمل)
6. Our relationship broke up. (= ended). (إنتهت علاقتنا)

Chapter Seven

Followers (التوابع)

7.1 Emphasis (التوكيد)

Emphasis is a notion that is used to enforce the meaning of an item or to remove doubt and ambiguity out of the discourse given. It is one of the notions of followers because the item used to give emphasis follows a preceding one. In Arabic, there are two basic types of emphasis: verbal (لفظي) and semantic (معنوي).

Verbal emphasis entails the repetition of the item whether it is a noun, a verb, a particle or a clause. Consider the following examples:

1. الأفعى ، الأفعى تؤذي الإنسانَ.

(The snake, the snake hurts the man)

2. لن ، لن أتنازل عن حقي. (I will not, will not leave my right)

On the other hand, the semantic emphasis involves using certain items but with an enclitic referring to the emphasized item. It includes words such as (ذات ، نفس ، عين ، كل). Take the following example:

3. قابلتُ العاملَ نفسه. (I met the worker himself)

4. جاء الرجلان كلاهما. (Both of the two men came)

The nominal clause can be emphasized by using the following items:

(لام الابتداء، إن، أن، القسم، اللام المزحلقة)

The Disposed Lam (المزحلقة) is called so because it is moved from its initial position to another one inside the sentence. It has four positions:

1. Comment of (إن) if it is backgrounded and affirmative as in

{إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ} (for truly my Lord is He, the Hearer of Prayer!)(Yusuf Ali).

2. If the noun of (إن) is backgrounded as in (إن في ذلك لعبرة) (in this there is a lesson).

3. Or its Comment is an adverb or a prepositional phrase as in:

(إن في الدار لزيداً جالساً)

(Truly, Zaid is sitting in the house)

3. It comes with the pronoun of separation (هو) as in {إِنَّ هَذَا
لَهُوَ الْقَصَصُ الْحَقُّ}

(This is the true account) (Yusuf Ali).

As for the verbal clauses, in Arabic we can emphasize a verb in the past by using the particle (قد) or an oath. Using an oath is something germane to the Arabic culture. Consider the following:

قد سررتُ برؤياك. (I did feel happy to see you)

The English counterpart involves the use of (to do) with the verb to be emphasized.

If the verb is in the present, Arabic utilizes the emphatic Nun if it is the result clause of an oath, connected with Lam, affirmative and indicating futurity as in (والله لأؤدبن العصاة) (By God, I will punish the insurgents). An imperative verb can be emphasized by the emphatic (-Nun) as well.

In Arabic, there are emphatic particles such as:

(ما ان، لَمَا أن ، اذا ما ، متى ما ، الباء مع خبر ليس ، ألا ، اما)

The particle (أما) is conditional and gives details as in the following Quranic verse:

(فأما اليتيم فلا تقهر ، و أما السائل فلا تنهر ، وأما بنعمة ربك فحدث)

(Therefore, treat not the orphan with harshness. Nor repulse him who asks; but the Bounty of thy Lord - rehearse and proclaim!)

Grammatically, the particle (أما) is conditional and emphatic here. The noun (السائل) is a fronted object; (فلا) has the letter (الفاء) as a non- jussive conjunction of the conditional result and (لا) is a prohibitive particle. The verb (تنهر) is a jussive present verb whose marker is (sukoon) and its subject is the covert pronoun (أنت) because it gives the meaning of a command.

7.2 Apposition (البدل)

Apposition is also a follower where we have two constituents where one of them is identifying and defining the other. Leech and Svartvik (1995, p. 184) define apposition as "two or more noun phrases which occur next to each other and refer to the same person or thing". They provide the following example:

A neighbour of yours, Fred Long, will be visiting us this evening.

The underlined elements are the ones in apposition, and they can occur in a different order as (Fred Long, a neighbour of yours ...).

In Arabic, there are three types of apposition:

1. **Complete or Total apposition** as in (الرئيس كمال زعيم) (مصري) where the two elements are in total apposition (الرئيس = كمال). It can be rendered into English as (The president, kamal, is an Egyptian chief).
2. **Part apposition to the whole** as in (أكلتُ التفاحةَ نصفُها) where the item (نصفها) is part of the whole (التفاحة). It can be rendered into English as (I ate half of the apple).
3. **Inclusive apposition** as in (أعجبتني الفتاةُ تربيتهَا) (The girl's morals appealed to me). In types (2 & 3), there is a pronominal enclitic in the apposition referring to the preceding noun.

However, in English, we have two types of apposition: restrictive and non- restrictive. It is similar to restrictive and non- restrictive relative clauses where the non-restrictive one is separated by a comma in writing. It is common to use the restrictive type when the first element defines the meaning of the second one as in the following (this man Smith). Interestingly, in English, sometimes there is an adverbial used with the element in apposition. Such type is called explicit apposition as in: **the passenger plane of the 1980s, namely the supersonic jet**. Such adverbials include (**for example, for instance, especially, particularly, in particular, notably, chiefly, mainly**) (Leech & Svartvik, 1995: 184). They provide other interesting examples of appositive clauses (ibid: 250):

1. The news **that he was resigning his job** proved to be incorrect.
2. The police investigated a plot **to kidnap a prominent diplomat**.

It is worth mentioning that version (1) is not a relative clause.

7.3 Modification (Adjective) (النعت)

In Arabic, modification refers to a noun referring to an adjective modifying a preceding entity. An adjective follows the noun in every grammatical feature: its gender, (in)definiteness, number and its parsing marker. Consider the following examples:

1. (رَأَيْتُ طَائِراً مَغْرَداً)

Here, the adjective is in the accusative case. It translates (I saw a twittering bird).

2. (قَدِمَ الْقَائِدُ الْعَظِيمُ)

This adjective is in the nominative case, read as (The great leader came).

3. (مَرَرْتُ بِالنَّهْرِ الْكَبِيرِ)

The adjective is in the genitive case. It translates (I passed by the great river).

4. (مَرَّ الْعَامِلَانِ النَّشِيطَانِ مِنْ أَمَامِي)

This dual adjective is also in the nominative case by the marker (alif) because it modifies the dual subject. It can be translated as (The two active labourers passed past me).

There are different types of adjectives:

- a noun as in (جاء المسافر الكريم)
- a clause whether it is nominal or adjectival as in the following two illustrative examples:

(a) شَاهَدْتُ طَائِراً يَحْلُقُ فِي الْاجْوَاءِ

(b) رَأَيْتُ شَاباً قَامَتَهُ طَوِيلَةً

It is to be noted here such nominal and verbal clauses cannot function as adjectives unless they are preceded by an indefinite noun.

Sometimes, there are more than one adjective occurring in one sentence as in (هذا رجلٌ كريم، شجاع ، قوي) where all of them are nominative in Dhamma.

In Arabic, an adjective is a noun that modifies another noun. It agrees with the modified noun in every grammatical point such as masculinity, femininity, (in)definiteness, number, gender, and case. Consider the following illustrative examples:

1. رأيتُ عاملاً نشيطاً. (I saw an active worker)
2. رأيتُ عاملةً نشيطةً. (I saw a female active worker)
3. رأيتُ عمالاً نشيطون. (I saw active workers)
4. رأيتُ عاملات نشيطات. (I saw female active workers))

We can easily recognize that the Arabic adjective is influenced by the grammatical aspects of the modified noun, unlike English.

In Arabic, an adjective can be set in one of the following types:

1. a noun as in (قابلتُ الكاتبَ المشهورَ) where the adjective (المشهور) (famous) modifies the noun (الكاتب). Its English counterpart is (I met the famous writer) where we can see Arabic and English have different positions for the attributive position of adjectives.
2. a clause which is of two types: nominal and verbal. Consider the following examples:

5. قرأتُ قصةً كاتبها رمزي.

6. قرأتُ قصةً كُتِبَ فيها عن الحرب.

In Arabic, such clauses to function as adjectives, their referents should be indefinite. If the preceding noun is definite, they are no longer functioning as adjectives. The first example can be rendered as:

1. I read a story whose writer is symbolic.
2. I read a story in which war was talked about.

Their English counterparts are relative clauses which are adjectival in function. In English, most adjectives can be both attributive and predicative. However, there are adjectives that attributive only: some are related to adverbials such as (former, occasional, late, hard, etc.); others are derived from nouns such as (criminal, atomic, medical, etc.). On the other hand, there are only predicative adjectives including health adjectives such as (ill, faint, well); other types are followed by phrases or clauses. Consider:

1. We are very fond of her.
2. He is ready to do it.

There are postmodifying adjectives that are considered as reduced relative clauses as shown in the following examples:

1. The people involved were reported to the police.
2. The men present were his supporters.

Leech and Svartvik (1994: 174) show that "Quantifiers ending in **-body**, **-thing**, **-one**, **-where** can only have postmodification". Take the following example:

3. There is something strange in the matter.

They also add that there are adjectives having complements. These adjectives only come predicatively. Consider:

4. The boys easiest to teach were in my class

It is important to note that English adjectives can function as heads of noun phrases. These adjectives take a definite determiner, with no plural morpheme, with a generic reference or denoting an abstract quality (Leech and Svartvik, 1994, p. 176). Consider:

5. The English are called 'a nation of shopkeepers'.
6. Some people enjoy the mystical and the supernatural in literature.

Two of the functions of adjectives in English are Epithet and Classifier. Consider the following phrase (a new light switch): the adjective (new) shows a characteristic of that switch, so it is an Epithet, but the adjective specifies the class of that switch as a one which gives light, so it is a Classifier. However, sometimes it is not easy to decide whether an adjective is an Epithet or a Classifier as in the following phrase (a Spanish teacher). There are two interpretations:

1. If it is an Epithet, the adjective (Spanish) refers to the nationality of that teacher, or

2. If it is a Classifier, it means that he is a teacher of Spanish.

There is a grammatical test by which we can decide whether the adjective is an Epithet or a Classifier. In Arabic, we can say (مدرس اسباني) to indicate his nationality or we can paraphrase by saying (مدرس من اسبانيا), but if we want to refer to the fact that he is a teacher of Spanish in Arabic, we can say (مدرس لغة) (اسبانية) or we can use a verbal clause (يدرس اللغة الاسبانية).

Look at the following:

1. The switch is new.
2. * The switch is light.

In the first, we can paraphrase the above phrase by using a clause with (Be), so the adjective is an Epithet, but the second is not meaningful because the adjective is a Classifier which does not accept paraphrasing by using a clause with (Be). Another distinction is through phonetics. If the adjective is stressed, it is a Classifier, but if the noun is stressed, it is an Epithet.

7.4 Coordination (العطف)

In Arabic we can link together items, phrases or clauses by using a linking construction or a conjunction of coordination such as

(لا، بل ، لكن، حتى ، الواو ، الفاء ، أو ، أم ، ثم ، ...)

Consider the following examples:

1. رأيتُ الرجلَ لا المرأة.

(I saw the man, not the woman)

In this coordinating conjunction, it is preceded by an affirmative statement.

2. لا تصاحب الفاسد بل النزيه.

(Do not accompany the corrupt but the honest)

This particle of conjunction (بل) is preceded by negation or prohibition.

3. ما ظننتك خائناً لكن صديقاً وفيّاً.

(I did not think of you as a traitor but a faithful friend)

In the third example, we can easily recognize that such conjunction is also preceded by negation or prohibition.

4. صديقي يقرأ و يكتب .

(My friend reads and writes)

Here, the conjunction (الواو) is used to coordinate the two verbs.

5. اشتر تفاحاً أو برتقالاً.

(Buy apples or oranges)

This coordinating conjunction involves choosing one of two options: either the one preceding it or the one following it.

The same is true in English coordination. We can link subjects, verb phrases, complements, adverbials, prepositional

complements, and clauses. Thus, coordination is employed in different grammatical units. Leech and Svartvik (1975: 264) asserted that "[...], equivalent units are linked by *and*, *or* or *but*". Examples are the following:

1. Fred and his wife are my closest friends.
2. He speaks, or used to speak, with a very strong accent.

(Leech & Svartvik, 1994: 203)

In English, two structures are coordinated to give more emphasis. Such constructions are called correlative coordinators. Examples provided by Leech and Svartvik (1994: 205) include:

1. Both America and Russia realize the need for an arms agreement.
2. Either the pump's broken or there's a blockage in one of the pipes.

A good account of coordination in English is found in Pollock's (1997: 46-72) in which he mentioned a variety of conjunctive adverbs such as (however, nevertheless, still, moreover, furthermore, besides, hence, therefore, thus, otherwise, afterward, and so on). Examples include:

1. Our last exam wasn't difficult; on the contrary, it was easy.
2. A good student usually gets good grades; however, a poor student gets poor grades.

Chapter Eight

Negation

Negation is a grammatical construction that contradicts (or negates) all or part of the meaning of a sentence. In Arabic, negation is of two types: explicit and implicit. The former is achieved by inserting negative particles. The item (ليس) is a verb used to deny the feature in the Report from its noun. In addition, There are particles that negate nominal and verbal clauses. These include (إن، ما، لات، لا، لن، لم، ليس، لَمَّا). Those negating verbal clauses include:

1. لم: it negates a verb in the past as in: (لم يأت أحمد) (Ahmed didn't come)
2. لَمَّا: it negates a verb in the past and it stretched into the present and it may happen in the near or the distant future. Biqa'i (2002: 62) provided this illustrative example is the following: (لَمَّا يأت الربيع) (Spring hasn't come). Here it is a jussive particle that causes the deletion of the final vowel from the end of the verb.
3. لن : it negates the future and makes the present subjunctive as in the following example: (لن أحمل معي) (I won't bring gifts with me) (Kachachi, 2008: 192).
4. لا: it can be prohibitive making the present verb jussive or it simply negates the verb occurrence. If it is used

لا تخاذلوا و) (لا هانوا). However, if it is not repeated, it contributes to the meaning of invocation as in (لا رعاك الله يا زمن الظلم).

5. إن: if it is used with the past it does not work: it only negates as in: (إن طلبنا إلا حقنا) (we asked for just our right).
6. ليس: if it is used with the present, it negates it. It is parsed as a negative verb.

Particles that negate the nominal clauses include:

1. ليس: it makes the Initial NP as its nominative noun and the Report as its accusative Report as in (ليس الفقرُ عاراً) (Poverty is not a shame).
2. لا: it acts like (ليس) on the following conditions:
 - a. its noun and Report are indefinite
 - b. its Report should not precede its noun
 - c. there is no (إلا), the particle of exception.
3. لات: it acts like (ليس) on condition that its noun and Report are temporal such as (حين ، ساعة) or they can be of the same item or one of them is deleted as in (لات الساعةُ) (ساعةٌ مندم) (Regret is worthless now).
4. إن: it acts like (ليس) on condition that its Report should not precede

its noun or there is no (إلا) as in (إن المرءُ ميتاً بانقضاء عمره) (One will not die by the end of his life). If one of these conditions is violated, it becomes an ineffective negative particle.

Consider the following:

(إن من أمريء الا و له مشكلة)

(Everyone has his own problems)

ان: negative particle

من: additional preposition

امريء: a genitive noun in form but it functions as an Initial NP

الا: a limiting particle

وله: (waw) is a particle of manner and (له) is a prepositional phrase

مشكلة: it is a nominative backgrounded Initial NP, whose deleted Report

is implied as (موجودة)

5. لا: it negates common nouns if its Initial NP and Report are indefinite or none separates its two parts or there is no preposition attached to it. If these conditions do not occur, it does not work.

Consider the following:

(لا البخلُ محمودٌ و لا الاسراف). Here, the Initial NP is definite, so it remains as the Theme. In (لا في الحقل احد), there is a prepositional phrase separating them. But, in (لا احد في الحديقة), on the deep level, it reads as:

(لا احد موجود في الحديقة)

(There is no one in the garden)

Here, the negative particle works having its noun non - declined accusative in Fathā and the prepositional phrase is related to a deleted Report implied as (موجود). Moreover, the noun of (لا) is also accusative when it is in construction relationship. Compare the following examples:

(لا فاعلاً سيئاً محموداً)

(The one who sins is not praised)

(لا فاعلاً خيراً مذموماً)

(Anyone who does well is not dispraised)

In the first example, the noun (فاعلاً) is the noun of (لا) and (سيئاً) is the object of the active participle. The item (محموداً) is the Report of (لا). In the second, the item (خيراً) is a genitive Construct. Al-Samarra'i (2008: 18), provides the following interesting examples:

1. لا رجلٌ في الدار

Because the noun after this negative particle is in the accusative case, the negation scope entails the gender of that noun. Thus, it can be translated as (No man is in the house). But, in (2), we obtain a different interpretation:

2. لا رجلٌ في الدار

Now, the noun after the negative particle is in the nominative case, so the negation scope entails the number of that noun. It means that there is more than one man in that house.

Compare the following pair:

1. لم يأتي أحمد اليوم

2. لما يأتي احمد اليوم

Both clauses are negative. However, the first negative particle negates the occurrence of coming in the past with no expectation of the occurrence again, but the second negative particle negates the past verb which is related to the present with an expectation of the occurrence of coming.

Another difference between the negative particles (لم) and (لما) is that when the past verb is emphasized by the particle (قد), it is negated by (لما). Let's look at the following:

1. كَتَبَ الطالِبُ الدرسَ (The student wrote the lesson)

2. قَدْ كَتَبَ الطالِبُ الدرسَ (The student has written the lesson)

If we want to negate both examples, we get the following:

1. لم يكتب الطالبُ الدرسَ (The student did not write the lesson)

2. لما يكتب الطالبُ الدرسَ (The student has not written the lesson)

Thus, in (3) one cannot expect the student to write the lesson any more, but in (4), it is expected that he may write the lesson. So, in (4) there is a possibility that he may write it.

Consider the possibilities of parsing the item (لا سيما) which can be followed by a nominative, accusative or a genitive noun. Take the following:

- لا سيما يومٌ
- لا سيما يوماً
- لا سيما يوم

In the first, the word (يوم) is a nominative Report of (لا) and the particle (ما) is a relative noun. In the second, the accusative noun (يوماً) is a Distinction and the particle (ما) is additional here. In the last example, the genitive item (يوم) is in a Construct relationship.

In Arabic, we all know that futurity is indicated through using the particle (السين) and the item (سوف) to show near future and distant future respectively. Now, let's see how negation occurs with these constructions:

1. سيلقي المحاضر محاضرتَه بعد قليل

(The lecturer is due to deliver his lecture soon)

2. سوف يلقي المحاضر محاضرتَه

(The lecturer will deliver his lecture)

If we want to negate the first example, we use the negative particle (لا) because we have near future, but for the second we

use the negative particle (لن) since we have distant future. Thus, we get the following:

1. لا يلقي المحاضر محاضرتَه بعد قليل (لن)
(The lecturer is not due to deliver his lecture soon)

2. لن يلقي المحاضر محاضرتَه
(The lecturer will not deliver his lecture)

We can see that to negate clauses with the item (سوف), we should replace it with (لن); it is wrong if we keep this item of (سوف) and insert the negative particle after it.

In English, generally the negative particle (not) is inserted after an operator. This construction of negation is known as a *negative construction* or *standard negation*. In Standard English, negative clauses and sentences normally take the negative particle (*not*). Other negative items include *no*, *none*, *nothing*, *nobody*, *nowhere*, and *never* and other adverbs such as *hardly*, *scarcely*, *barely*, *seldom* and so on. There are instances in which a negative word can be constructed by adding the prefix (*un-*) to the forms of adjectives and adverbs (as in *unsafe* and *unpaved*). Other negative *negators* include (*a-*, *de-*, *dis-*, *in-*, *-less*, and *mis-*) such as (*symptomatic*, *asymptomatic*; *population*, *depopulation*; *trust*, *distrust*; *active*, *inactive*; *hope*, *hopeless*; *understand*, *misunderstand*). Leech and Svartvik (1975: 309) point out "The usual effect of negative words is to make the

whole clause [...] negative". There are certain properties accompanying negative words as shown in the following example:

1. I had some books on metaphysics.
2. I didn't have any books on metaphysics.

There are (any-) words that follow negative items. In addition, if a negative word occurs initially, there appears to be an inversion in the word order as shown in the following example:

1. *Only* after several attempts did he win the game.
2. *Rarely* in Iraq has there been a government that clarified issues more.

In this regard, Cook and Newson (2007: 127) said that "... both topicalization and negative – fronting (as in *Never again would I fly British Airways*) move elements to some position to the left of the subject....". Now, let's turn these two examples into Arabic. We obtain the following:

1. فقط بعد عدة محاولاتٍ حتى ربحَ اللعبةَ
2. من النادر في العراق أن تجدَ حكومةً قد أوضحت القضايا بشكل أكبر

One can see that in Arabic, the word order is the normal one due to the flexibility of Arabic.

Chapter Nine

Jussive Conditional Particles

These particles make the two present verbs jussive: the first is the conditional verb and the second is the result verb. There are two particles: (إذما & إن). Consider the following examples:

(إن تجتهد تنجح)

(If you work hard, you succeed)

(إذما تعملان تكسبان رزقاً)

(If you both work, you will gain profit)

إذما: jussive conditional particle

تعملا: a present jussive verb because it is the conditional verb whose jussive marker is the deletion of its final (nun). The subject is the nominative pronominal enclitic (الالف)

تكسبان: a present jussive verb because it is the result verb whose jussive marker is the deletion of its final (nun). The subject is the nominative pronominal enclitic (الالف)

There are conditional nouns. These are shown in the following table:

Conditional noun	Usage	Example
من	Personal	من يعمل حسنا يلق خيرا
ما – مهما	Impersonal	ما تقدموا لابنائكم يستفيدوا منه
متى – أيان	Time	متى تزرني تجد واجبك
أينما - حيثما – أنى	Place	أينما تجلس أجلس معك
كيفما	Manner	كيفما يتصرف العامل يستفد
أي	All the above	أي إنسان سار على طريق الحق سيصل

The nouns (ما ، ما ، مهما) are parsed as initial NPs if they are followed by an intransitive verb or a transitive one satisfied with its objects as in:

(من يذهب مبكراً الى عمله يكسب رزقا أوفر)

(The one who goes to work early, he will gain more)

من: a jussive conditional noun which is a nominative Theme

يذهب: a present verb in the jussive as it is conditional verb and its subject is the optionally implicit pronoun (هو)

مبكراً: accusative manner

However, if the transitive verb is not satisfied by its object, the conditional noun is parsed as an accusative object as in:

(ما تفعل تجد جزاءً فعلك)

(You will pay back what you did)

ما: a jussive conditional noun which is an accusative object

تفعل: a jussive present verb because it is a conditional verb and its subject is the obligatorily implicit pronoun (أنت)

تجد: a jussive present verb because it is a conditional verb and its subject is the obligatorily implicit pronoun (أنت)

جزاء: an accusative object and it is in construct

فعلك: it is the second particle of Construction

2. The items (أيان - متى):

They are parsed as accusative adverb of time. Consider the following example:

(أيان تلجأ إلينا تكن امنا)

(Whenever you join us, you will be safe)

The particle (أيان) is a jussive conditional noun which is an accusative adverb of time related to the result of condition.

The particles (أينما ، حيثما، أنى) are parsed as accusative adverbs of place related to the Result clause. Example are:

(أينما تسكن أسكن معك)

(Wherever you live, I live with you)

(حيثما تجد الطمأنينة تجد السعادة)

(Wherever you find tranquility, you find happiness)

The particle (كيفما) can be parsed as an accusative manner if it is followed by a perfect verb as in:

(كيفما تسير أسير معك)

(However you march, I march with you)

But if it is followed by a defective verb, it is parsed as a foregrounded Report as in:

(كيفما تكن يكن رفيقك)

(Whatever you are, your peer is)

In this example, the particle (كيفما) is a jussive conditional one that makes two present verbs jussive functioning as a thematized Report.

The particle (أي) is a declined particle according to its use in the sentence as in:

(أي يوم تأتانا فنحن نرحب بك)

(Whatever day you come, we welcome you)

(أي رجل يحضر الى المصنع يجده مرتبا)

(Any man who comes to the factory finds it tidy)

In the first example, the particle (أي) is jussive as an accusative adverb of time related to the Conditional Result clause. In the

second, it is a nominative jussive particle functioning as the Theme whose Rheme is the Result clause.

Note: it is not necessary that the verbs in the conditional clause and the result one are in the present. They can be in the past, but if they are not attached to the particle (fa-), they have no parsing function. An illustrative example is the following:

(إن تزرع أرضك جيدا تحصد غللا وفيرة)

(If you grow your land well, you get abundant crop yields)

Note: It is imperative to delete the result clause if the verb of condition is in the past and the conditional particle is preceded by an item denoting the answer of the condition as in:

(سأكرمك إن زرتني)

(I will honour you if you visit me)

Here, what is deleted is the result clause which is (سأكرمك).

9.2 Non - jussive Conditional Particles

These are of three types:

1. the particles (لو - لولا)
2. the adverbs of time (إذا - لما - كلما)
3. the emphatic distributive particles (أما - إما)

The particle (لو) is a non-jussive one expresses the non-occurrence of two actions. An illustrative example is (لو زرتني) (لأكرمك) (If you visited me, I'd honour you).

The particle (لولا) is a non-jussive one which expresses the non-occurrence of something due to the presence of something else. An example is the following:

(لولا المطر لهلك الزرع)

(Without rain, plantations would have died)

It means that plantations would not exist without rain, which represents the conditional verb clause. The item (المطر) (rain) is the Theme whose Rheme is obligatorily deleted. It is implied as (موجود).

The particle (إذا) is a non-jussive adverbial one. Sometimes, it is temporal related to the result clause. Consider the following example:

(إذا الناس ظلموا تمردوا على ظالمهم)

(If people are oppressed, they will revolt against oppressors)

The item (الناس) is an acting-subject of a deleted verb interpreted by the explicit verb. The verb (ظلموا) is a passive verb and the attached (waw) is the subject.

The particles (لَمَّا ، كَلَّمَا) are non-declined non-jussive adverbs of time. Consider the following examples:

1. لَمَّا مَلَأَتِ الْغَيُومُ السَّمَاءَ تَوَقَّعَ النَّاسُ مَطْرًا

2. كَلَّمَا فَعَلْتَ حَسَنًا لَأَقِيَّتَ خَيْرًا وَأَفْضَلَ

In both examples, the verbal clauses (مَلَأَتِ and فَعَلْتَ) are in a construct position. The two particles are accusative adverbs of time. The result clauses have no parsing functions because they are annexed to the particle (fa-). It is to be noted that the verbs in both clauses are in the past tense.

The particle (أَمَّا) is an emphatic conditional particle. It should be accompanied by the particle (fa-) which should be preceded by part of the result clause. An illustrative example is the following Holy verse:

(أَمَّا الْيَتِيمَ فَلَا تَقْهَرْ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ)

In this verse, the item (اليتيم) (an orphan) is an accusative object. The phrase (فلا تقهر) has no parsing function because it is a non-jussive result clause.

Conditional clauses are part of adverbial clauses in English, so are they in Arabic. In both languages, these conditional clauses are introduced by a adverbial particle. Such an adverbial particle manifests a condition followed by its result. However, the difference lies in the Mood system. That is, in Arabic conditional clauses are within the jussive mood, but in English they are part of the subjunctive mood. Consider the following examples:

1. **إِنْ تَجْتَهِدْ تَنْجِحْ.**

Here, we have two verbs in the present representing two clauses: the conditional clause and the main clause. Both verbs are set in the jussive mood as they are governed by the conditional particle (إِنْ). Both verbs takes the marker (sukoon). This sentence is something true: success depends on working hard. Thus, it is best to render it in the zero conditional version, having the following: (If you work hard, you succeed). Such a condition in English represents something true. The English version is in the subjunctive mood. Let's examine another example from Arabic:

2. **إِذَا دَامَ الظُّلْمُ دَمَّرَ.**

In this example, the conditional particle (إِذَا) is not jussive. In English, it is said that the particle (if) is used "for things that *will* possibly happen" but we use (when) "for things which are *sure* to happen" (his emphasis) (Murphy, 2004, p. 50). In this Arabic example, we can see that the verbs are set in the past

simple, a case which shows that the actions are sure to happen. Thus, it is preferable to render it into English as two clauses connected by the conjunction (when) instead of (if) to indicate the certainty of the actions referred to. We can say: (When oppression prevails, it destroys). Another evidence of the certainty of these actions is that in Arabic we can thematize the item (الظلم), having (الظلم إذا دام دمّر), which is a nominal clause. One of the idiosyncrasies of Arabic is the use of nominal clauses for dominant and constant things. Another alternative in English is to use the zero condition to denote a truthful action or event.

There are actions which entail non-occurrence in both Arabic and English. For such instances there are certain particles which are used to achieve such possibilities. Consider the following:

3. لو زرتني لأكرمتك.

In this example, it is evident that the addressed person did not visit the addresser, so the addresser did not reward him. The conditional particle (لو) is called a particle of non-occurrence. It is also not jussive. It is similar to a wish or a desire which is not fulfilled. Its best English counterpart is the use of (if) but in a second conditional clause, which expresses the non-occurrence of a given action. Thus, we can say: (If you visited me, I would reward you). In such conditions, the speaker does not expect that something will happen (Murphy, 2004, p. 76).

The situation referred to will probably not happen. Constructions with (if Past) achieve such a function, but the meaning is not past as in (if there was (or were) an election tomorrow, who would you vote for?) (taken from Murphy, *ibid*). We can see that the intended meaning refers to the present time.

In English, the particle (unless) is basically used when it highlights an exception to what is generally true. Consider:

(I'll arrive at 10 a.m. unless there is traffic)

Here, the speaker has only one reason that can make him late which is (traffic, i.e. vehicles on the road). There are other conditional conjunctions in English. Take the following examples:

1. But for Jenny, we would have lost the match.
2. Get back to the bedroom and change clothes in case of bloodstains. (taken from Halliday and Matthiessen, 2004, p. 271)

In (1), the conjunction (but for) means (without the help of), and the best Arabic equivalent is the particle (لو لا). This sentence can be rephrased using (if), having (If Jenny hadn't played, we would have lost the match). Or it can be set as (If it hadn't been for Jenny, we would have lost the match). In the second, the condition is expressed by a prepositional phrase with a complex preposition (in case of). In (2), there is a

nominal group (in case of bloodstains) where the head noun (bloodstains) is conditional, giving the meaning of (if there are bloodstains). In Arabic, there are various particles that make two verbs jussive. One of these is the particle (حيثما) which can be an equivalent here. Originally, it is used to denote a place, but it can be used as a conditional particle making two verbs jussive (Hasan, 2007 d, p. 325). Because we have a nominal group in (2), we can translate it as:

(عَدَّ الى غرفة النوم حيثما (تكون) هناك بقع دم.)

Compare the following pair of sentences:

1. I will lend Peter the money if he needs it.
2. I will lend Peter the money because he needs it.

Both examples contain adverbial clauses. However, in (1), the speaker is not sure whether the referent needs the money or not, but in the second the speaker is sure that Peter needs the money. In English, there are four levels of condition: zero, first, second and third. In the second and third conditional clauses, the meaning is the opposite of the condition. For example, in (If he hadn't forgotten his keys, he wouldn't have slept in the car), the meaning is that he forgot his keys, so he slept in the car. As for the forms of the verb in these conditional levels, the future is expressed by the present tense; the unreal present or future are expressed by the past tense, and the impossible events are expressed by the past perfect.

One of the characteristics of Arabic conditional clauses is that the conditional verb is not considered conditional if it is imperative, preventive or preceded by interrogative or offer particle. The verb should be indicative. Such conditional verbs should not be accompanied by the particles (قد ، لن ، ما ، السين ،) (سوف). In the result clause, sometimes it is introduced by the particle (الفاء) (Al-Ghalayeeni a, 2004, p. 306); for example when the result clause is a nominal one as in the following Quranic verse:

(وإن يمسسك بخير فهو على كل شيء قدير) (الانعام : 17)

(If Allah touch thee with happiness, He hath power over all things)

Another instance in which the particle (فاء) is used in the result clause is that the verb should be past in form and meaning (Al-Ghalayeeni a, 2004, p. 306) as in:

(إن يسرق فقد سرق أخ له من قبل) (يوسف: 77)

(if he steals, there was a brother of his who did steal before)

Here, we can see that the verb in the result clause is accompanied by the particle (قد) which is preceded by (الفاء).

From a functional perspective, Halliday and Matthiessen (2004, p. 271) state that conditional clauses are part of Circumstances of Contingency in which one element is specified for the sake of "the actualization of the process". Conditional circumstances "construe circumstances that have to

obtain in order for the process to be actualized" (ibid). These conditional circumstances are part of Expansion meaning in which one clause enhances the meaning of the other. Both languages utilize conditional particles. However, in English the form of the verb plays a significant role whereas in Arabic conditional particles reflect the kind of condition. For instance, the particle (لو) expresses unfulfilled conditions. On the other hand, in English there are expressions or verbs that show implied conditions as in:

(Our teacher does not mind being late)

The verb (mind) can be rephrased as a conditional statement, having (if he comes late, our teacher does not object).

Chapter Ten:

Concord

Concord is the grammatical agreement among the elements in a given sentence. In English and Arabic, concord is prevalent but in Arabic it is more evident due to its morphological nature. According to Nordquist (2020), the terms **concord** and **agreement** can be used "interchangeably, although traditionally, concord is used in reference to the proper relationship between adjectives and the nouns they modify, while agreement refers to the proper relationship between verbs and their subjects or objects". Let's examine examples from Arabic:

1. عادَ الولدُ من المدرسة

2. عادتُ البنتُ من المدرسة

3. عادَ الاولادُ من المدرسة

4. عادت البناتُ من المدرسة

In the above examples, we can see that there is an evident concord between the subject and its verb. In (1), the subject is singular masculine and in (2) it is singular feminine where there is a feminine (-t) being suffixed to the verb. Thus, gender is of significance in the concord system in Arabic, a case which is not available in English. Thus, in English we can get the following correspondences:

1. The boy returned from school.

2. The girl returned from school.

As we can see the verb (returned) is not affected by the gender system of the subject. In (3) and (4), the subject is plural. Now, the same plural items will be repositioned to get nominal clauses as in:

5. **الاولادُ عادوا من المدرسة**

6. **البناتُ عُدْنَ من المدرسة**

In (1), the item (الاولاد) is plural, so the verb should be inflected accordingly. The verb ends with the plural morpheme (-waw). In (2), the initial item is a plural feminine one, so the verb ends with the feminine (-nun) to indicate the gender distinction, too.

Now, let's examine the concord between an adjective and its modified entity which is basically a noun. Consider the following:

1. **الكتابُ مفيدٌ**

2. **الروايةُ مفيدةٌ**

In (1), the adjective (مفيد) modifies the singular masculine noun (الكتاب), but in (2) the same adjective is suffixed by the morpheme feminine (-t) because the initial item is a feminine noun. When we render the above two examples into English, the following sentences obtain:

1. A book is useful.

2. A novel is useful.

It is quite clear that the form of the English adjective is not affected by the gender distinction entailed by the modified noun.

Now, let's turn into English. Noun-pronoun concord calls for agreement between a pronoun and its antecedent in terms of number, person, and gender. Subject-verb concord, as it relates to numbers, is conventionally marked by inflections at the end of a word.

In subject-verb concord, if the subject of the sentence is singular, the verb must also be singular. If the subject is plural, the verb must be plural as well.

- The window is open.
- The windows are open.

This point can be illustrated in the following picture:



Of course, these are easy examples but where people tend to get confused is when a phrase is containing another noun is inserted between the subject and the modifying verb and that noun has a different numeric value (singular or plural) than the subject noun. In this example, the first sentence is incorrect:

- The crates in the store *is* ready to be loaded.
- The crates in the store *are* ready to be loaded.

While "store" is singular, it is not the subject of the sentence. The second sentence is correct. The word "crates" is the subject of the sentence, so must take the plural form of the vowel (in this case, "are") to be in agreement.

When two singular subjects are linked in a sentence by "either/or" or "neither/nor," correct usage requires the singular verb.

- Neither Mary or Walter is available at present.

What happens when one subject is singular and the other is plural? Agreement depends on the subject placement in the sentence:

- Either the dog or the cats are in the basement.
- Either the twins or Mandy is waiting for you now.

Two subjects connected by "and" take a plural verb.

- Orville and Wilbur are over by the fence.
- The rooster and the chickens are missing.

There are two exceptions to these rules. The first is when a compound subject is connected with "and" but through popular use is considered a singular subject. While "Bacon and eggs is my favorite breakfast" is not grammatically correct, "bacon and eggs" is considered a singular item on the average American breakfast menu. The second exception is when both subjects are the same entity: The author and illustrator of "Where the Wild Things Are" is Maurice Sendak.

Meanwhile, some plural subjects call for singular verbs:

- Fifty dollars is too much to pay for that dress.
- Twenty seconds is all you get before I scream.

The following all take singular verbs: **each, everyone, everybody, anyone, anybody, somebody, nobody, someone, none, and no-one.** Consider the following examples;

- Each candle is burning.
- Everyone is having a good time.
- Nobody is going to mind if you get to the party on time.
- Someone is likely to know where the house is.
- None of us is to blame.

Another type of agreement in English holds in the tense system. One instance is the agreement between the subject and its verb in the present simple tense.

Chapter Eleven;

Concluding Remarks

This book focuses on the significance of contrastive grammar for students of translation from their incipient language to the target language. It tries to examine the correspondences and discrepancies across Arabic and English through investigating the basics of the Arabic language. Arabic is a language whose word order is more flexible than English. It presents its wide range of meanings and functions by utilizing its morphological system, unlike English which borders on syntax. In this chapter, we will summarize the most important issues that are of significance in contrasting Arabic with English and will see the beneficial outcomes in translating across Arabic and English.

The Arabic sentence has two basic divisions: the nominal and the verbal. The nominal starts with a noun or a pronoun. Basically, the normal word order of nominal clauses is (Topic + Comment) as in (القتال مستمرٌ) (Fighting is continuous) and for a verbal clause, it starts with a verb as in (أقبل الليل) (Night approaches). In the first type, a Comment can be a clause as in (الطفلُ يلعب الان) (The child is playing now). We can see that the English counterparts start with the subject reflecting the basic English word order, viz. SVO. A Comment can be a phrase which is either a prepositional phrase or an

adverbial. In (اللص في البيت) (The thief is in the house), the Comment is the prepositional phrase (في البيت). An interesting note about Arabic phrases is that they cannot be Topic or the noun of Copying verbs. It can initialize a clause, but it is parsed as a Foregrounded Comment as in (في البيت لصٌ) (There is a thief in the house).

One of the basic Arabic parts of speech is the verb. In Arabic, we have verbs in the present and in the past. Futurity is derived out of the present verb preceded by the particle (السين) for near future or the item (سوف) for distant one. The Arabic verb in present is basically indicative by the marker Dhamma as in (يكتبُ علي الان) (Ali is writing now): the English counterpart is present progressive due to the use of the adverb (الان). In the plural number, the verb in present is indicative by keeping the morpheme (النون) as in (يكتبون) (They write); in the dual (يكتبان) (They both write). However, there are cases in which the Arabic present verb is made subjunctive when it is preceded by one of the subjunctive particles such as (كَي، اَنْ، لام) as in the following examples (علينا ان نستعد للمواجهة) (We should be ready for confrontation) where we have the particle (ان) (ان) (إستقال المديرُ لئلا تتفاقم الفضيحة)، (ان) (لئلا). In English, we can see that the use of the putative **should** reflects one of the manifestations of the subjunctive mood in English. Basically, the marker FatHa appears at the end of the Arabic

present verb. But, if the reference is for the plural, the final (نون) is omitted from the verb as in (الطلبة لن يسكتوا) (The students will not be silent). The English equivalent for the Arabic construction (verb + لن) is (will + inf.). That is, it indicates futurity.

The Arabic verb in present can be made jussive when it is preceded by a particle of Jussive such as (لا ، لا الناهية، لام الامر،) (لمّا). Generally, the marker is (Sukoon) that finalizes the present verb. In (لم أعلم بالامر) (I did not know about the situation) the English equivalent for this construction is (didn't+ inf.), but if the reference is plural the marker would be the deletion of the final morpheme (النون) as in (لا تستهينوا بالمنافقين) (Don't take it easy with the hypocrites). In this example, the English counterpart is negative imperative to convey the sense of prohibition.

The Arabic past verb is basically unconjugated and its marker is FatHa if nothing is annexed to it or annexed to the feminine (-t) or the dual (alif). In this example (كتب علي قصيدة) (Ali wrote a poem), the equivalent for this verb is also a verb in the past in English. If the past verb is annexed to the plural (-waw0, the marker is Dhamma, and if it is annexed to the feminine (-nun) and the plural subjective (-naa), its marker is (Sukoon). In (كتبنا الدرس) (We wrote the lesson), one can feel the marker (Sukoon) before the suffixed plural morpheme (-naa). This plural morpheme which is attached to the verb is the subject (we) in English.

Imperative in Arabic consists of a verb with the subject attached to the verb except when the addressee is second person as in (اُكْتُبْ) (write) and the marker is (Sukoon). If the verb ends in a vowel, the marker would be the deletion of that final vowel as in (أُدع الى الاجتماع) (Summon for the meeting). Again, if the reference is for the plural, the marker would be the deletion of the final morpheme (-nun) as in the following example (إسحبوا الحبل) (Drag the rope). The last example originally reads with its plural reference as (أنتم تسحبون الحبل) (You drag the rope). In Arabic, imperative clauses are in the jussive mood, and the English ones are in the imperative mood. Both achieve the function of giving orders, commands, advice, plea and what not.

As for Arabic nouns, they can be in the subjective, objective and genitive case. Of course, for these cases to be objectified, there should case markers to identify them. For example, subjects are nominative in Arabic: they can be explicit or implicit, unlike English ones which are always there on the surface structure. For example, in this example (لقد ذهبَ), the subject is implicit understood as (هو) (he) out of context. Arabic subjects, like the English ones, can be non-personal as in (يعجبني عنادك). In this example, the abstract noun (عناد) (obstinacy) is the subject. In (تشقق الاسفلت) (Asphalt cracked), the concrete noun (الاسفلت) (asphalt) is the subject.

In nominal clauses, both Topic and Comment are nominative. Let's look at this interesting pair to see the dynamic conduct of Arabic nouns:

1. سلاماً لبيروت

2. سلامٌ لبيروت

In (1), the first item (سلاماً) (peace) is accusative, so it works as a verbal clause where the implied verb (نُسَلِّمُ) (we greet) is omitted and the verbal noun (سلاماً) is a cognate object. Thus, it can be rendered into English as (We do greet Beirut). In (2), it starts with a nominative noun (سلامٌ), so it is Topic here, representing the first part of a nominal clause. In English, we can say (Peace is to Beirut).

The Acting Subject in Arabic is also in the nominative case. It appears in the passive voice and it can occur after past-participle nouns. Let's take the following examples for illustration:

1. يُتَوَقَّعُ شُرُوقُ الشَّمْسِ قَرِيباً

2. الْمَطْلُوبُ عَمَلُهُ التَّسْلِحُ السَّرِيعُ

In (1), the verb (يتوقع) is in the passive voice, so the item (شروق) (rising) is the acting subject. This clause translates as (Sun rising is expected soon). In (2), it is a nominal clause because it starts with a noun, but this noun is in the pattern (مفعول) which is past-participle noun. Thus, the item (عمله) (doing) is the acting subject here. This example can be translated as (What is needed to be done is rapid armament). We can see that the English equivalent for this past-participle noun is a verb in the passive which is (is needed).

Nouns that function as Topic and Comment can be subsumed by Copying verbs. Copying verbs in Arabic are followed by nominative and accusative nouns. These copying verbs include (كان و أخواتها و كاد و أخواتها ، أنّ و أخواتها). For the sake of brevity, let's examine the behavior of (كاد و أخواتها). Their behavior is similar to the defective verbs (كان و أخواتها): the Topic is its nominative noun and its Comment is accusative. However, its Comment is always a verbal clause starting with a verb in the present. They are of three types: (1) the approximating verbs (كاد ، أو شك), (2) verbs of wishes (عسى ، حرى) and (3) verbs of commencing such as (شرع، بدأ، طفق). Examples are the following:

1. كاد الشرطي أن يمسك اللص

Here, its nominative noun is (الشرطي) and its Comment is the whole clause which acts in the accusative case (ان يمسك اللص). It can be rendered into English as (The policeman was about to catch the thief). Thus, the meaning intended by using this copying verbs is to show that the action was about to happen but it did not. Often, the Comment of (كاد) is not introduced by the particle (ان). There is just the present verb as in (كاد الفقر يكون) (Poverty is about to be sedition). Now, let's look at the behavior of verbs of wishes through this example:

2. عسى الامتحان ان يكون سهلا

Again, in the Comment we have got a verbal clause which can or cannot be introduced by the particle (ان). Thus, we can say

(عسى الامتحان يكون سهلاً). Both can translate as (I hope the exam will be easy). Due to the flexibility of Arabic, the noun of (عسى) can be backgrounded as in (عسى ان يكون سهلاً الامتحان). However, there are differences regarding the verb (عسى): in the former it is a defective verb but in the latter it is lexical verb. But, in English, we get the same translation.

The same is true about commencing verbs. That is, the Comment is a verbal clause. An example is the following:

3. شرعَ العلمُ يتطورُ

In this example, the nominative noun (العلم) is the noun of the commencing verb and the verbal clause (يتطور) represents the accusative Comment of this commencing verb. The whole sentence can be rendered into English as (Science began to develop) where we get a complex predicate.

Manner clauses in Arabic are mainly represented by an accusative noun, which is often indefinite as in (عادَ الراكضُ) (نشيطاً) (The runner came back in an active manner). The indefinite accusative noun (نشيطاً) resembles an adverb of manner in English. Another example is (جئتُ سيراً) (I came walking), so the item (سيراً) (walking) represents the manner of the speaker's coming. In Arabic, the manner clause can be mobile in its position. Thus, we can say (سيراً جئتُ). Another accusative noun in Arabic is the noun of Distinction, which occur to distinguish a number or a clause. Examples are the following:

1. عمرها ستون عاماً

2. ازداد الوضع توتراً

In the first example, the item (عاماً) is used to identify and limit the reference of the number (ستون). It can be translated as (Her age is sixty) or we can simply say (She is sixty). In the second, the accusative item refers to the preceding clause. In English, it reads as (The situation has become more tense). The English equivalent is an adjective here. However, there are numbers that are followed by nouns in the genitive case within a Construct relationship as shown in the following example (زرتُ) (سبعة دول) (I visited seven countries). In English, we have got a noun phrase in which the number **seven** modifies the head noun **countries**.

One of the important derived nouns in Arabic is the active-participle noun, which can act just like the verb it is derived from. It can express past, present and future tenses. There are certain patterns by which these nouns are formulated: the most important one is the pattern (فاعل) such as the form (كاتب) (writer) which is taken from the verb (كتب) (wrote) by inserting the morpheme (-alif) after the first radical and the marker (Kasra) for the penultimate one. If the verb is four-tier one, the active-participle is formed from its present verb by prefixing the morpheme (-ميم) such as the verb (يختار) (choose) which becomes (مُختار) (chooser). The active-participle nouns that are taken from transitive verbs can take objects in the

accusative case, and those from intransitive verbs require subjects. An example is (هو كاتبٌ رسالته الان) (He is writing his letter now). One can see that there is present progressive tense in English as an equivalent here. On the other hand, there are past-participle nouns that function just like their verbs in the passive. That is, they require an acting subject to assume the role of the subject, representing the patient affected by the action in question.

Verbal nouns in Arabic are also taken from verbs, but they differ in that the former do not show tense distinctions unlike the latter. If we say (أكلَ التفاحةَ), the verb (أكلَ) refers to the action of eating and to the past tense. On the other hand, if we use the verbal noun by saying (الاكل) (eating), we only refer to the action of eating but not its tense. For instance, we can say (أكل (التفاح مفيد) (Eating apples is fruitful).

As for number, Arabic nouns can be singular, dual or plural. The plural has three parts: masculine sound plural, feminine sound plural and broken plural. The masculine sound plural is derived from masculine personal proper nouns and their adjectives by suffixing the morphemes (-ون) as in (عامل -) (جاء المعلمون) (The teachers came). Here, the plural noun is nominative by (-waw) because it is masculine sound plural and functions as the subject. In the following example (ألتقيت بالمعلمين) (I met the teachers), this plural noun is in the genitive case, so the marker

is (الياء) which refers to the accusative and the genitive case for this type of nouns. The feminine sound plural refers to the feminine personal proper and some animate and inanimate nouns by attaching the feminine plural morpheme (-ات); for example, the feminine noun (معلمة) can be pluralized as (معلمات). Consider the following examples:

1. فهمت الطالبات الدرس (The female students understood the lesson)

2. اشتريت دجاجات (I bought hens)

3. لعبت بالكرات (I played with the balls)

In (1), the item (الطالبات) is the subject, and it is nominative by the marker (Dhamma). In (2), the item (دجاجات) is accusative by the marker (Kasra) because it is feminine sound plural. The inanimate plural noun in (3) is in the genitive case because it is governed by the preposition (الياء). The genitive marker for this type of plural is also (kasra).

The dual number is derived by adding the morphemes (-ان & -ين) to the singular noun. It represents the number (two). Examples are the following;

1. يقرأ الطالبان في الكتابين

(The two students read in the two books)

2. شاهدتُ كوكبين (I saw two planets)

In (1), we have two dual nouns: (الطالبان) which is nominative by the morpheme (-alif) because it is dual and the second dual noun is (الكتابين) which is in the genitive case whose marker is (الياء). In (3), we have an object in the accusative case: (كوكبين) whose marker is also (الياء) because it is dual.

Negation in Arabic is achieved through using certain particles and lexical items according to the type of the sentence to be negated. The item (ليس) is a verb used to negate nominal clauses. The particle (لا) used to negate present and future clauses; the particle (لم) is used to negate the clauses that are in the past; the particle (ما) can be used to negate the past tense clauses, too. The particle (لمّا) is used to negate the near past which equals the present perfect in English. Imperative clauses are negated by the prohibitive (لا). For example, we can warn someone from wasting his time during exams by saying (لا تضيع وقتك!) (Don't waste your time). An interesting point is that there is a difference between the negative (لا) and the prohibitive (لا). Let's examine the following pair:

1. لا تلعبُ في الطريق (Don't play in the road)

2. لا يلعبُ وليدُ اليوم (Waleed does not play today)

In the first example, the prohibitive (لا) makes the present verb jussive by the marker Sukoon, but in the second we have a negative (لا) which does not make the present verb jussive; rather, it just negates the action of Waleed's playing today. In (1), there is a kind of warning or giving advice for not playing

in the road. Unlike the prohibitive (لا), the negative version can be used with nouns as in (لا أحمد و لا علي كاذب) which can be rendered into English as (Neither Ahmed nor Ali is a liar). Now, consider the difference between the following:

1. لا أفعلُ هذا ثانيةً

2. لن أفعلَ هذا ثانيةً

In (1), the construction (لا + فعل مضارع) (negative لا + present verb) is used to negate an action in the near future, so it should be translated as (I will not do this again). In (2), the construction (لن + فعل مضارع) (negative لن + present verb) is employed to negate distant future. Thus, we can say (I am not going to do it again).

So far, we have tackled simple sentence structure. There are compound and complex sentences in both languages. Compound sentences are employed within the Follower category in Arabic through using coordination particles. Complex sentences in Arabic are manifested through using certain particles and nouns. For example, relative clauses are introduced by relative nouns in Arabic such as (الذي & التي) reflecting the system of gender, number, case and person. Examples are the following:

1. جاء الذي انتظرناه

2. جاءت التي انتظرناها

In these examples, the relative clauses start with a relative noun such as (الذي & التي). Let's translate into English: 1. The man whom we waited for came. 2. The woman whom we waited for came. We can see that these Arabic relative clauses do not have an antecedent like the English ones (the man & the woman). In Arabic, these are understood from context. Now, in (رجع اللذان (سافرا) (The two persons who travelled returned), we can see relative nouns in Arabic can be changed according to number, gender, case and parsing, unlike English whose relative pronouns have fixed forms. In the Arabic version, the item (اللذان) is the nominative subject by the marker (-alif) because it is dual. Thus, in English, we can say (The two travelers returned). Let's examine the following Quranic verse:

(يسبح لله ما في السموات وما في الارض) (التغابن: 1)

(Whatever is in the heavens and whatever is on the earth is exalting Allah) (Al-Taghabun:1)

In this verse, we have two relative clauses which are introduced by the relative noun (ما) whose English equivalent is the conjunction (whatever). This relative noun can refer to both personal and non-personal nouns, but the conjunction (whatever) is used only for non-personal referents.

Attribution (Modification) in Arabic is achieved via using adjectives for modifying certain units in the sentence. This notion is one of the Followers in Arabic grammar besides emphasis, apposition and coordination. These Followers

follow a preceding entity as in (رأيت بيتاً جميلاً) (I saw a beautiful house), where the item (جميل) modifies the preceding noun (بيت), but in English the modifier precedes the modified entity. In parsing, the adjective agrees with its preceding noun in number, gender and case. Consider the following examples:

1. ذهبتُ الى الحديقة الجميلة (I went to the beautiful garden)

2. ساعدتُ رجلاً عجوزاً (I helped an old man)

In (1), the adjective (الجميلة) is definite, singular, feminine and genitive because it is preceded by a noun which carries the aforementioned attributes. In (2), we have an indefinite, singular, masculine and accusative adjective due to the features of the preceding noun. In English, the form of the adjective does not change according to the modified noun. In addition to singular adjectives, we have whole phrases and clauses functioning as adjectives in Arabic. Consider the following:

1. تحدثتُ مع رجلٍ ثيابه ممزقة (I talked to a man whose clothes are torn)

2. قابلتُ تلميذاً يحملُ كتبه (I saw a pupil who carries his books)

3. هذا كتابٌ في الحقيبة (This is a book inside the bag)

In (1), the underlined nominal clause modifies the indefinite noun (رجل) (a man); in (2) we have a verbal clause modifying the indefinite noun (تلميذاً) (a pupil). In (3), the underlined phrase modifies the indefinite noun (كتاب) (a book). The English counterparts for the underlined clauses in (1) and (2)

are relative clauses whose function is adjectival. In (3), the English equivalent is also a prepositional phrase postmodifying the preceding noun.

Another grammatical Follower category is Emphasis in Arabic. Basically, there are two types of emphasis: verbal and semantic. The verbal one is done by repeating the same item or giving its synonym. The semantic one is achieved through utilizing certain lexical items such as (نفس ، عين ، ذات ، كلّ ، جميع ،) (عامّة ، كلا). Consider the following pair:

1. **أشتريتُ القلمين كلاهما (I bought the two pens both)**

2. **أشتريت كلا القلمين (I bought both pens)**

In (1), for the semantic item to be emphatic, it should come after the item to be emphasized. Hence, in our translation we have inserted (both) after the object to emphasize it. In (2), the item (كلا) precedes the noun, so it is an object here with (القلمين) as the second part of Construct. In English, the item (both) is a determiner here.

Apposition in Arabic is another category of Followers. There are two entities occurring next to each other used. In (أخي) (التاجر يعرف جميع الناس) (My brother, the merchant, knows all people). Here, the item (التاجر) is in an apposition relationship with (أخي). In (علي بن ابي طالب امام المتقين) (Ali bin Abi Talib is the Imam of the pious), we have two apposition relationships. First, we have (بن) and (علي) and the second instance of

apposition is (امام المتقين) and the whole noun phrase (علي بن ابي) طالب. Consider this pair:

3. هذا المدرسُ ممتاز (This, the teacher, is excellent)

4. هذا مدرسٌ ممتاز (This teacher is excellent)

In the first version, the item (المدرس) (the teacher) is definite by the article (-ال), so it is Apposition to the demonstrative noun (هذا), but in the second instance, the item is indefinite, so it functions as the Report of the Initial NP (هذا).

The final point that is of significance for students of translation is the difference of the passive voice constructions regarding structure and meaning. We have mentioned that passive in Arabic is a morphological process while it is syntactic in English. In Arabic, the acting subject assumes the role of the subject in its case, number and gender, but in English the acting subject takes up the position of the subject. Compare the following:

5. قرأت رواية الحفيدة الامريكية البارحة (I read the novel The

American Granddaughter last night)

6. قرأت رواية الحفيدة الامريكية البارحة (The novel The

American granddaughter was read last night)

In the first example, the morpheme (التاء) suffixed to the verb (قرأ) is the nominative one that refers to the subject (أنا), i.e. the speaker, but in the second example, the morpheme (التاء) is the

feminine one which refers to the novel. This is because in Arabic, as a morphological rule, nouns that end with the feminine (الهاء) are surely feminine. We can see that the words in the passive construction in Arabic do not change their position. The whole process of passivization in Arabic is morphological: case markers are of significance in this process.

It is highly recommended for students of translation across Arabic and English to pay great attention to the nuances and intricacies of Arabic grammar due to its rich morphological nature. This book comes to fill this gap by focusing on the most intricate issues in Arabic grammar and how to convey the meanings intended into English. This book is also useful to teachers and learner of English because contrastive studies can pinpoint the characteristics of the languages under investigation in a conspicuous way. Students at their MA programme will find a fruitful area in this book in selecting sections for practical purposes in the field of contrastive linguistics and translation. Seeking the translation equivalence is the most useful tool that could bring to surface those areas that problematic in the process of translating across Arabic and English.

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