

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/327107077>

A Syntactic–Semantic Study of Objects in Arabic

Article in Cihan University-Erbil Scientific Journal · January 2018

DOI: 10.24086/cuesj.v2n1a6

CITATIONS

0

READS

1,393

1 author:



Abbas Fadhil

Salahaddin University - Erbil

9 PUBLICATIONS 1 CITATION

SEE PROFILE

A Syntactic-Semantic Study of Objects in Arabic

Abbas Fadhil Lutfi

College of Arts and Letters, Cihan University-Erbil

Email: abbaslutfi@cihanuniversity.edu.iq

Abstract

It is apparent that different clausal functions are assigned to the so-called 'Almafa'eel' (objects) in Arabic. This study is an attempt at exploring the syntactic and semantic properties of objects in Arabic, providing certain verification features which can characterise elements functioning as object. In addition, two relevant concepts are considered here, namely transitivity and passivisation.

It is hypothesised that most of the so-called objects in Arabic function as adverbials, and that nothing brings them to common ground, but their morphological ending. This is why they are subsumed under the heading 'objects'.

The study makes the best use of Quirk, Greenbaum, Leech, and Svartvik's (1972, 1985) functional account of clause elements in conducting a qualitative analysis of the syntactic and semantic properties of objects in Arabic. It involves a brief description of objects as proposed by the traditional and modern Arab grammarians. Furthermore, a number of significant arguments and assumptions vital for understanding the nature of objects are presented here.

Moreover, the different clausal functions of Arabic object are verified by certain syntactic and semantic features with the aim of unfolding the grammatical philosophy and the logic adopted in the grammar of Arabic.

The most prominent conclusion arrived is that most of the so-called objects in Arabic have different adverbials functions, but all of them have in common their ending in the same case marker, hence their grouping under the term 'objects'. These two points validate the hypotheses of the study.

Keywords: Arabic objects, Arabic adverbials, Arabic structural functions, semantic/syntactic functions, etc.

1. An Overview of the Arabic Verb

Verb is the element which conveys an event or action along with a tense, e.g. 'jaa'a' (came) and 'yaji' (comes), and it is characterised by five features (Alzamakhshari, 1840, p. 108; Beeston, 1968, p. 39; Alghalayeeni, 1973, p. 9):

1. It can be preceded by 'qad', a functional word that adds a sense of emphasis to a V in the past, e.g. 'qad qama' (He has stood up), or a sense of likelihood to a V in the present, e.g. 'qad ya'ti' (He may come).
2. It can take the prefixes (functional words) 'sa' or 'sawfa' (shall/will) which express futurity. The former expresses near future, e.g. 'sanathhabu' (We'll go after a short time), while the latter expresses far future, e.g. 'sawfa nathhabu' (We shall go some time later).
3. It can take the suffix [t] termed in Arabic 'Ta'u Alta'neethi Alsakinah' (the [t] of femininity), which is a formal denotation of female gender of the subject, e.g. 'qamat' (She stood up) (Abu-Alfutooh, 1979, p. 19).
4. It can imply the theme (i.e. the subject) of the sentence, e.g. 'katabtu aldarsa' (I wrote the lesson).
5. It can take the emphasising suffix [n] termed in Arabic 'Noonu Altawkeed', e.g. 'la'ktubanna ilayhi' (I shall surely write to him (a message)).

The examples above make it clear that the Arabic verb is an amalgam of several meaningful elements, combining in one word both a predicate and a pronoun constituting the theme of the predicate, as well as indication of time and modality associated with the predicate. Two sets of verb form are differentiated in Arabic: Past and present or what are usually termed 'perfect' and 'imperfect'.

Consequently, a single word can constitute a full sentence, e.g. 'ajabtuhi (I replied to him) (see Ibnu-Aqeel, 1964, p. 13).

According to Beeston (1968, p. 40), every Arabic verb and noun is theoretically derivable from a 'root' consisting of consonant letters only. In the great majority of cases, the root is three consonant letters though there are several nouns having only two consonant letters, e.g. 'yad' (hand), and a certain number of four-consonant roots. Then he (loc. cit.) proceeds to say that the actual form of any given word is created by filling out the root consonants with vowels and sometimes with additional consonants which are part of the root (cf. Alzamakshari, 1840, p. 126).

So in order to describe the actually occurring word formation, it is customary to use the consonants 'fa'', 'ain', and 'lam' as ciphers typifying the root consonants, and hence to say, for example, that 'kitab' (book) and 'qital' (fighting) are all of the pattern 'fi'al'.

Here it seems necessary to say that all imperfect verbs as well as most nouns and adjectives have a set of terminal variants, the choice of which is dictated by the function of the word in relation to the rest of the sentence. All these phenomena are together grouped under the name of 'Trab' (parsing). These phenomena are, to a great extent, manifested only in short vowels at the end of the word.

1.1 The Concept of Transitivity in Arabic

1.1.1 Intransitive Verbs

It is customary in Arabic to come across the two functional sub-sets of verb 'Allazim' (intransitive) and 'Almuta'addi' (transitive). The former are those verbs which do not take a 'Mafoolun Bih' (termed throughout this work 'the real object' or 'object'). In other words, the action denoted by the verb or the verbal effect does not extend to a third element, object (Alzamakshari, 1840, pp. 115, 127; Sibawayh, 1895, p. 13; Aljurjani, 1954, pp. 340-341; Sa'ad, 1982, p. 87), e.g.

(1) thahaba sa'dun. (Sa'd has gone)

(2) safara khalidun. (Khalid has travelled)

Arab grammarians have given different names to intransitive verbs like 'Alfi'lu Alqasir' (the verb which depends solely on a subject), 'Alfi'lu Alghair Mutajawiz' (the verb which does not extend to an object), etc.

Alghalayeeni (1973, p. 45) states that some intransitive verbs can be made transitive by the addition of a preposition after the verb, in which case the item following the preposition will semantically be equivalent to an object, but not syntactically. The object in this case is termed 'Ghair Sareeh' (indirect) ⁽²⁾.

Verbs extending to their objects through a preposition constitute a highly controversial area in Arabic grammar; some grammarians, e.g. Hasan (1968), Alghalayeeni (1973), Wright (1971), etc., regard them as a sub-group of transitive verbs termed 'Alaf'alu Almuta'addiyatu Biwasita' (verbs passing on to their objects through a preposition). Others, e.g. Alzamakshari (1840), Abu-Alfutooh (1979), etc., enlist them under 'Alaf'alu Alghair Muta'addiyah' (intransitive verbs).

Nevertheless, we would regard those verbs extending to their objects through a preposition as transitive prepositional verbs, provided that the preposition is part of the verb rather than the head of the following prepositional phrase; otherwise, the verb is intransitive and the prepositional complement is no longer an object. The following are examples of prepositional verbs:

(3) afala yandhuruna ila al'ibili kayfa khuliqat? (Su: Alghashiyah/Ver: 17) (Do they not see how camels were created?)

(4) inshaghala bidarsihi. (He was engaged in his lesson)

(5) inshaghala an addarsihi. (He did not pay attention to his lesson)

In (4) and (5), the meaning of the verb is entirely dependent on the choice of the preposition which is to follow. So the preposition would specify the meaning intended; therefore, it is an inseparable part of the verb. However, the preposition is sometimes deleted, provided that it is implied in the meaning of the verb, or in the context of the whole sentence, e.g.

(6) la ya'zimu musa'dataka (accusative) / ala musa'adatika (genitive). (He does not intend to help you)

(7) wa ikhtara musa qawmahu (accusative) / min qawmihi (genitive) tis'eena rajula. (Moses chose ninety men from his people)

A more successful criterion for transitivity is proposed by Alzamakhshari (1840, p. 115) and Abu-Alfutooh (1979, pp. 176-177). Accordingly, an intransitive verb can be made transitive by one of the following means:

1. Doubling the medial letter of the verb, i.e. geminating the medial phoneme of it, thus the verb becomes of the verb pattern 'fa'ala', e.g.

(8) addama al'ulama'a. (He magnified the knowledgeable)

2. Prefixing [ʔ] to the intransitive verb. This is termed by Arab grammarians 'Hamzatu Alta'diya' (the hamza of transitivity), e.g.

(9) ajlastu aldhuyufa. (I had the guests sat down)

3. Changing the intransitive into the verb pattern 'faa'ala', e.g.

(10) saayartu muhammada. (I walked with Mohammed)

4. By 'Altadhmeen' which means the dropping of the particle of a prepositional verb, so that the following noun may undoubtedly function as an object, e.g.

(11) i'tada alkasala (accusative) / ala alkasali (genitive). (He got used to being lazy)

1.1.2 Transitive Verbs

Just as the noun may require a qualifying expression to describe fully what is intended, the verb may also require additional expressions in order to explain fully what is meant. These expressions are represented in the shape of an object or objects. The Arabic usage in this respect, as Beeston (1968, p. 50) states, is 'highly complicated'. As a result, it must be paid much attention. For example, whereas an English verb requires an object direct, the corresponding Arabic verb may require an object indirect, and vice

versa. Furthermore, a verb followed by one preposition will often have a completely different meaning from the same verb used with another preposition, or with no preposition at all (cf. Alghalayeen, 1973, p. 46).

Transitive verbs are called by Arab grammarians 'Alaf'alu Almuta'addiyah'. Some grammarians, as mentioned earlier, designate by this name not only those verbs which govern their object(s) in the accusative, i.e. those which pass on to their object(s) without an intervening preposition, but also those which connect themselves with the object by means of a preposition (Wright, 1971, p. 560).

The former are distinguished as 'Alaf'alu Almuta'addiyatu Binafsiha' (verbs that pass on to an object by themselves, and not via a preposition), and the latter as 'Alaf'alu Almuta'addiyatu Bighairiha' (verbs that pass on to an object via a particle, viz, a preposition). For example, 'balagha' ⁽³⁾ (reached or arrived) is a verb of the former type, as in 'balaghani alkhbaru' (The news reached me, i.e. came to me); but 'qadara' (had power or was able) is a verb of the latter type because it is construed with 'ala' (on), as in 'qadara ala alshay'i' (He proved able to do the thing).

1.1.2.1 Types of Transitive Verbs

Arab grammarians classify transitive verbs into three types on the basis of the number of, what they term, objects which follow them. These include: Monotransitives, ditransitives, and tritransitives. In what follows, we shall tackle each type at some length:

1.1.2.1.1 Monotransitive Verbs

This is the most common and frequently used type of transitive verbs in Arabic. It comprises those verbs which govern an object in the accusative (Sibawayh, 1895, p. 14), e.g.

(12) kataba aliyun wajibahu. (Ali did his homework)

(13) yaghfiru Allahu thinooba alta'ibeena. (Allah forgives the sins of the repentant)

(14) yu'adhimu annasu alhukama'a. (People magnify the wise)

(15) taraqa alsabiyu albaba. (The boy knocked at the door)

Here we can also include transitive verbs composed of a main verb and a preposition as a particle, e.g.

(16) faqad kaththabu bilhaqi lamma ja'ahum (Su: Alan'am/Ver: 5). (They denied the truth when it came to them)

(17) la yay'asu min rawhi illahi ila alqawmu alkafiroon (Su: Yusuf/Ver: 87). (Only the unbeliever would despair of Allah)

(18) ithhabu biqamisi hatha (Su: Yusuf/Ver: 93). (Take this shirt of mine!)

1.1.2.1.2 Ditransitive Verbs

A ditransitive verb is one which takes two objects to complete the meaning denoted by the verb (Hasan, 1968, p. 165; Alghalayeeni, 1973, p. 32; Abu-Alfutooh, 1979, p. 120).

Many verbs take two objects in the accusative; either both personal, or both non-personal, or one personal and the other non-personal. The following are ditransitive constructions:

(19) asa an yahdiyani rabbi sawa'a alsabeeli. (May Allah show me the right way!)

(20) ata Allahu qaroon malan kathira. (Allah had endowed Qaroon with a plenty of money)

Arabic ditransitive verbs form two classes according to the relation which holds between the two objects. The first class consists of two objects which are unrelated, and in no way connected with one another. It comprises verbs like 'a'ta' (gave), 'sa'ala' (asked), 'fataha' (opened), 'harama' (deprived), 'allama' (taught), 'mala'a' (filled), 'ardha' (satisfied), 'harrama' (forbade), 'iltamasa' (entreated), etc. Consider the following examples:

(21) wa ati tha alqurba haqahu (Su: Rum/Ver: 38). (Give the Kinsman his right)

(22) sa'altu Allaha alrahmata. (I begged Allah for mercy)

Within this class, we may insert those verbs which govern two objects – one in the accusative, termed in Arabic 'Almaf'oolu Alsareeh' (object direct), and the other in the genitive, termed 'Almaf'oolu Alghair Sareeh' (object indirect). Let us consider the following examples:

(23) nahnu naqussu alayka ahsana alqasasi (Su: Yusuf/Ver: 3). (We (Allah) shall tell you the best of stories)

(24) ya bunayya la taqsus ru'yaka ala ikhwatika (Su: Yusuf/Ver: 5). (Son, do not tell your brothers about your true dream!)

(25) fawadhtu amria ila Allahi. (I have presented my affairs to Allah)

The second class comprises those verbs whose objects stand to one another in the relation of 'subject' (the first object) and 'predicate' (the second object), i.e. the relationship between the objects can be expressed in terms of a subject and a subject complement– intensive relationship. To this class belong the following verbs:

a. 'Afalu Altahwil', i.e. verbs which imply a change of state or shape on the part of the object. These include verbs like 'ja'ala' (made), 'ayyana', (appointed), 'samma' (named), etc., e.g.

(26) ja'ala Allahu allayla subatan. (Allah made the night still)

(27) ayyana akhahu waziran liladli. (He appointed his brother the Minister of Justice)

b. Verbs which are called by Arab grammarians 'Afalu Alquloob' (verbs of the heart), i.e. verbs which signify an act that takes place in the mind. These can be verbs of 'Alyaqin' (certainty), 'Alshak' (doubt), or 'Rajahan' (preponderance or probability). The following are some of the commonest 'verbs of the heart' (for more details, see Hasan, 1968, pp. 4-9; Wright, 1971, pp. 47-49; Alsamarra'i, 1987, pp. 422-450):

Ra'a ⁽⁴⁾ (saw, thought)	Danna (thought, believed)	Haja (thought)
Alima (knew)	Hasiba (thought, reckoned)	Tawahama (imagined)
Wajada (found, perceived)	Za'ama (thought, deemed)	Qala (said) in the sense of 'thought'
Dara (knew)	Adda (counted, reckoned)	khala (thought, imagined)

Most 'verbs of the heart' have other meanings than only 'certainty', 'doubt', or 'probability', and hence they may have only one object rather than two. Consider the following monotransitive uses of 'verbs of the heart':

(28) alimtu alnaba'a. (I heard the news)

(29) adadtu alдарahima. (I counted the darahim (coins))

(30) Allahu ja'ala aldulumati. (Allah) created darkness)

Furthermore, ‘verbs of the heart’ may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens:

a. When the verb is inserted parenthetically, in which case the accusative case is preferable for the two elements, as in:

(31) zaidan (accusative) danantu jahilan (accusative). (Zaid thought I a fool, meaning ‘I thought Zaid a fool’)

(31a) ? zaidun (nominative) danantu jahilun (nominative). (Zaid, thought I, a fool, meaning ‘Zaid was, I thought, a fool’)

b. When the verb is put at the end of the sentence, in which case the nominative case is preferable (Wright, 1971, p. 52), as in:

(32) zaidun sadiqun danantu. (Zaid right thought I, meaning ‘Zaid was right, I thought’)

(32a) ? zaidan sadiqan danantu. (Zaid right thought I, meaning ‘I thought Zaid right’).

1.1.2.1.3 Tritransitive Verbs

According to Alghalayeeni (1973, p. 42) and Abu-Alfutooh (1979, p. 125), a certain number of verbs, viz, seven, can take three objects. The third is mostly optional. The first object, which immediately follows the verb, is personal, the second is non-personal, and the third is an item which elsewhere modifies the second object. In other words, the relationship between the second object and the third one can be expressed in terms of a thematic (i.e. intensive) sentence termed by Arab grammarians ‘Jumlah Ismiyah’ (cf. Sibawayh, 1895, p. 29), e.g.

(33) akhbartu aliyan alkhabara haqqan. (I told Ali the news true)

(34) yurikumu Allahu a'malakum khabithatan. (Allah will prove your deeds bad)

Most of the so-called ‘Alaf’alu Almuta’addiyatu Lithalathati Mafa’eel’ (tritransitive verbs) are ‘verbs of the heart’ to which a [ʔ] is prefixed, termed by Arab grammarians the ‘Hamza of Transitivity’. So these verbs are essentially ditransitive (Hasan, 1968, pp. 55-7, 167), e.g.

(35) ara Allahu annasa ayyuba sabiran. (Allah has made men see Job patient)

(36) alama Allahu alnnasa yusufa afeefan. (Allah has made men know Joseph chaste)

(37) araytu ahmadan alamra wadihan. (I showed Ahmad the matter clearly)

1.1.2.2 Identification of Transitive Verbs

In order to distinguish a transitive verb from an intransitive one, most Arab grammarians offer as a criterion the fact that transitive verbs are usually characterised by the two features stated below, but a transitive verb needs to have only one of them:

a. They can be followed by the suffix [h], termed in Arabic ‘Ha'u Almaf'ooli Bih’ (the [h] of object). This is a third person object pronoun which together with the pronoun subject and the verb to which they are attached constitute one word. It substitutes a noun object which is neither a verbal abstract cognate with the governing verb, nor an item referring to place or time ⁽⁵⁾. The substituted noun still can be mentioned initially in the sentence or, if understood from the context, it can be ellipped. So in order to verify that a certain verb is transitive, one can apply this structure:

N (neither verbal nor capable of being adverbial) + **V** + **S** (pronoun) + **O** (pronoun-h)

The [h] mentioned above stands for the initially mentioned ‘N’. The following are some representative examples:

(38) alsuhufu akhathtuha. (the papers took I them, meaning ‘I took the papers’)

(39) alkitaba qara'tuhu. (the book read I it, meaning ‘I read the book’)

Accordingly, we shall deduce that the verbs ‘akhatha’ (took) in (38) and ‘qara'a’ (read) in (39) are both transitive since they comply with the above structure.

b. The ‘Ismu Almaf'ool’ (past participle) form of a transitive verb can appear in a thematic (intensive) structure functioning as the predicate ⁽⁶⁾, but without using any preposition for the completion of the proposition intended, or the meaning of the verb. This is semantically equivalent to passive constructions in English, e.g.

(40) alfakihatu ma'kulatun. (The fruit is eaten)

In (40), the past participle ‘ma'kulatun’ (eaten) is not followed by any preposition, whereas the past participle of an intransitive verb should always be accompanied by a preposition, as in:

(41) alghurfatu maq'udun feeha. (The room is sat in)

Here ‘maq'udun’ (sat), being the participle of an intransitive verb, would not constitute a meaningful proposition unless followed by a preposition, which is ‘fee’ (in) in (41) (Hasan, 1968, pp.146-150; Alghalayeeni, 1973, p.31).

2. Objects in Arabic

Under the heading ‘Almaf’eel’ (objects) lie five elements which are: (1) ‘Almaf’oolu Bih’ (object), a participant that is, one way or another, involved in the action/state denoted by the verb, (2) ‘Almaf’oolu Almutlaq’ (absolute object), (3) ‘Almaf’oolu Li’ajlih’, the object expressing the reason, ‘motive of the agent’ (Wright, 1968, p. 121), and the purpose of the action/state denoted by the verb, (4) ‘Almaf’oolu Ma’ah’ (accompaniment object), an object that stands for an element accompanying the action/state denoted by the verb, and (5) ‘Almaf’oolu Feeh’, the object denoting the setting (place and time) of the action/state denoted by the verb (for more details, see Alansari, (n.d), pp. 279-327; Alzamakhshari, 1840, pp. 16-30; Beeston, 1968, p. 50; Hasan, 1968, pp. 165, 166, 193, 224, 229, 282; Wright, 1971, p. 46; Alghalayeeni, 1972, p. 3; Abu-Alfutooh, 1979, pp. 176-203; Alsamarra'i, 1987, pp. 506, 572, 602, 650, 665; Aziz, 1989, p. 130).

Some grammarians, e.g. Alansari (n.d), Alzamakhshari (1840), etc. tackled these five elements under ‘Almansoobat’ (the accusatives). This is so because the only feature shared by the so-called objects in Arabic is that they are all formally marked for the accusative case by the accusative case ending [ə(n)].

Regardless of their syntactic and semantic diversity, all Arabic objects have in common the fact that they involve the participation of some elements extraneous to the subject and the verb. After all, it is only ‘Almaf’oolu Bih’ (object) that follows a transitive verb only; all the remaining types of object can follow a transitive verb as well as an intransitive one (Hasan, 1968, p. 144).

3. Direct-Indirect Objects

According to Beeston (1968) and Alghalayeeni (1972, p. 4), the object is termed ‘Sareeh’ (direct) when it consists of an entity term, i.e. a nominal element, following the verb directly without the intervention of a preposition, and it is termed ‘Ghairu Sareeh’ (indirect) when it consists of a preposition plus an entity term. The former is typically an accusative noun, whereas the latter must almost always appear in the genitive case, e.g.

(42) fathakir bilqurani man yakhafu wa'eed (Su: Qaf/Ver: 45). (Remind, by Koran, that who fears from threatening!) **Direct**

(43) uqtulu yusufa (Su: Yusuf/Ver:9). (Murder Joseph!) **Direct**

(44) fasjudu lillahi (Su: Alnajm/Ver: 62). (and kneel for Allah !) **Indirect**

(45) raghibtu fi liqa'ika. (I wished I met you) **Indirect**

(46) raghibtu an liqa'ika. (I disliked meeting you) **Indirect**

Notice that in (45) and (46) the meaning of the verb 'raghiba' (wished) is entirely dependent on the choice of the preposition which follows, whether 'fi' (in) or 'an' (of): A phenomenon which gives rise to the fact that the prepositions 'fi' and 'an' are inseparable parts of their governing verbs, i.e. they are particles of prepositional verbs.

Nevertheless, our division of 'Almaf'oolu Bih' into direct-indirect in chapter four will be, to a great extent, based upon three criteria, the most prominent of which is the semantic role assigned to the object, i.e. whether it is directly involved in the action/state denoted by the verb, or not. In addition, certain realisations may characterise each type (see 4.1.1 and 4.1.2).

4.Types of Objects

4.1 Almaf'oolu Bih (The Real Object)

The real object is an element in the sentence having the same relationship to a verb as a qualifier does to a noun head, namely that of giving a more ample description of what is intended than the verb alone could. Thus 'yashrabu alma'a' (He drinks water) and 'yashrabu alkhamra' (He drinks wine) are predicates with a greater degree of precision than 'yashrabu' (He drinks) alone, in the same way that 'alkitabu alaswad' (the black book) and 'alwardatu alhamra' (the red rose) are more precise than the noun heads 'kitab' (book) and 'wardah' (rose). The object is classified into two types: 'Alsareeh' (direct) and 'Alghairu Sareeh' (indirect).

4.1.1 Almaf'oolu Alsareeh (The Direct Object)

4.1.1.1 The Direct Object Syntactically Defined

1. It is typically placed after the verb and the subject without any prepositional intervention between them, e.g.

(47) kataba alwaladu aldarsa. (The boy wrote the lesson)

(48) a'taytu ahmadan alkitaba. (I gave Ahmad the book)

Nevertheless, it is by no means rare to find the direct object occupying initial, medial, or final position interchangeably, but with some difference in meaning.

2. It assumes the role, but not necessarily the position, of 'Na'ibu Alfa'il' (passive subject) in passive transformation, by undergoing a change from the accusative case to

the nominative one, which is characteristic of the subject function in Arabic. Consequently, it must be formally marked by the nominative case ending [u(n)], e.g.

(49) kutiba alaykumu alsiyamu. (You have been ordered to fast (by Allah as a religious duty))

3. Three direct objects can appear together in one sentence; and usually the first is personal, the second non-personal, and the third is an attributant to the second

4. It can be:

a. An noun phrase ⁽⁷⁾, e.g.

(50) ra'aytu ahmada. (I saw Ahmed)

(51) taraqtu albaba. (I knocked (at) the door)

b. A pronoun: Personal or reflexive, e.g.

(52) ra'aha. (He saw her)

(53) ra'a nafsahu fi albi'r. (He saw himself in the well)

c. An adjective: It is worth noting that any adjective in Arabic (whether personal or non-personal) can be used as an entity term. Accordingly, it can adopt any syntactic function met by a noun. More precisely, any Arabic adjective can function as the head of a noun phrase (cf. Aziz, 1989, p. 106), e.g.

(54) qataltu shuja'an. (I fought with a brave man)

(55) wa sayajzi Allahu alshakireena. (Allah will reward the tolerant)

d. A 'Silatu Mawsool' (a relative clause), e.g.

(56) a ra'ayta allathi yukathibu biddini (Su: Alma'oon/Ver: 1). (Did you not see the one who abjured religion?)

(57) haqqqa ma halima bihi taweela. (What he has so long dreamed of came true)

e. A conditional clause introduced by 'lao' (if), but this is restricted to verbs of 'wishing' (Beeston, 1968, p. 85), e.g.

(58) wadda lao alimah. (He wished he had known it)

f. A participial (gerundial) structure ⁽⁸⁾, e.g.

(59) istashartu alshai'a anhu_al'adla. (I consulted the one who is famous for his justice)

g. Queries of different structure can function as entity terms serving as a direct object (Beeston, op. cit., p. 103), e.g.

(60) sa'alnahu 'man yathhab?'. (We asked him 'Who would go?')

h. 'Ismu Isharah' (a demonstrative), e.g.

(61) akhtaru hathihi. (I choose this)

Notice that when the direct object is a query or a conditional clause, it can not assume the role of subject by passive transformation.

5. In addition to a transitive verb, the direct object may follow:

a. The verbal abstract (or verbal noun) of a transitive verb (Alnahwi, 1982, p. 244), e.g.

(62) lastu biqari'n alkitaba. (I am not going to read the book)

b. According to Alansari (n.d., p. 279), an direct object may follow a noun conveying the meaning of a transitive verb in the imperative mood. This noun is termed by Arab grammarians 'Ismu Fi'li Amr', e.g.

(63) alaykumu alsabra ⁽⁹⁾. (You should be patient!)

4.1.1.2 The Linguistic Functions of the Direct Object

A number of linguistic (or communicative) functions can be attained by a direct object, but in the great majority of cases, the object occupies sentence-initial position in meeting those functions. These functions include:

1. 'Altakhsees' (Particularisation or Specification): This function is realised in terms of structures in which a pronoun, generally of the first person and rarely of the second person, is followed, without any verb intervening, by an accusative noun. The structure is intended to show that this accusative noun (direct object) is the noun which the pronoun represents, and to which the statement made refers. The direct object (accusative noun), in this case, is named 'Ikhtisas' (particularisation of the pronoun) (see Wright, 1971, p. 76).

Alsamarra'i (1987) simplifies this by saying that 'specification' means using a noun which explains the first person pronoun which directly precedes it. Normally, this object is an optional element; therefore, it is sometimes put between two commas, i.e. as a parenthetical element. The object is to be explained by an ellipted verb which is 'a'nee' (I mean) or 'Akhussu' (I specify), e.g.

(64) nahnu, al'ulama'a, warathatu al'anbiya'. (We, the knowledgeable, are the heirs to prophets)

(65) nahnu, almu'alimeena, askha man bathala. (We, teachers, are the most liberal among the generous)

(66) salmanu minna, ahla albaiti. (Salman is one of us, (I mean) the kinsfolk of the prophet).

2. 'Altahtheer' (Warning): With the help of a direct object, an individual can be called upon to guard himself, or a part of his body, against someone or something. So the listener is urged to avoid doing something which is seen harmful or improper. This function is carried out by a direct object in four structures (Sibawayh, 1895, p. 138; Alsamarra'i, 1987, p. 111):

a. O_d + V + S (which can be implicit in the verb), e.g.

(67) alrijza fahjur (Su: Almuddathir/Ver: 5). (Abandon misdeeds!)

b. By using two direct objects conjoined by 'wa' (and). The first is 'iyyaka' (you) which represents the person being warned, and the second represents the thing which the addressee is being warned of, e.g.

(68) iyyaka wa alnar. (Beware of the fire!)

(69) iyyaka wa alfashala. (Guard yourself against failure!)

(70) iyyaka wa almu'adat. (Guard yourself against enmity!)

The two objects are, in essence, two reduced sentences: The first being 'iyyaka uhathir' (You I warn), and the second 'uhathiruka shay'an' (I warn you of . . .). Pragmatically speaking, we may regard them as two 'performative sentences' with the performative verbs ellipted, to use Austin's terms (Palmer, 1981, p. 162).

c. By repeating 'iyyaka', which is the direct object representing the person who is to be on his guard, e.g.

(71) iyyaka iyyak. (Take care!)

d. By mentioning only the direct object, which represents the thing being warned of; repeating it or not, e.g.

(72) alnara alnara. (The fire! the fire! = Lookout! fire!)

3. 'Al'ighra' (Temptation): One or more individuals can be urged to do something which is regarded good for him/them. The direct object here represents the thing which

the addressee is tempted to do, support, obtain, etc. The verb is almost always ellipted, and in the majority of cases, the verb carries the meaning of 'support', 'seek', 'advocate', etc. All these meanings can be implicit in the Arabic verb 'ilzam'. This is usually done in two ways:

a. By repeating the direct object only, e.g.

(73) akhaka akhaka. (Your brother! Your brother! = 'Support or help your brother!')

b. Two direct objects can be combined by 'wa' (and) representing, in this case, two different recommended things to be done, e.g.

(74) attullaba wa ta'limahum. (The student and teaching them, meaning 'Take care of the students and be serious about teaching them!')

Again, the conjoined objects represent two reduced sentences.

4. 'Atta'keed aw Alta'deem' (Emphasis or Magnification): This function is evident in sentences like:

(75) iyaka na'budu (Su: Alfatiha/Ver: 4). (You (Allah) worship we, meaning 'It is You that we worship')

(76) zaidan araftu. (Zaid knew I, meaning 'It was Zaid that I knew')

(77) wa thiyabaka fatahir (Su: Almuddathir/Ver: 4). (Your clothing clean, meaning 'Clean your clothing!')

5. 'Atta'ajjub' (Exclamation): The direct object can be placed initially when a sense of astonishment is intended. Phonologically speaking, a rising tone (characteristic of queries) accompanies such a function, e.g.

(78) dinaran a'taka khalidun↑?!. (A dinar Khalid has given you?!)

6. 'Almadhu aw Althana' (Praise or Expression of Honour): Alsamarra'i (1987, p. 506) states that a personal direct object can be placed initially if one means to show respect to the person representing the direct object, e.g.

(79) wa kullan ja'alna nabiya (Su: Maryam/Ver: 49). (and both we had made Prophets)

7. 'Alirshadu wa Annasiha' (Advice and Direction Giving): Alsamarra'i (loc. cit.) cites the following Koranic Verses as examples of this function (cf. Sibawayh, 1895, p. 138):

(80) fa'amma alyatima fala taqhar (Su: Aldhuha/Ver: 9). (Do not ever depress an orphan!)

(81) wa amma bini'mati rabbika fahadith (Su: Aldhuha/Ver: 11). (Always talk of Allah's graces!)

8. 'Almunada' (The Vocative): The vocative in Arabic consists of an ellipted verb which is 'Ad'oo' or 'Unadi' (call) plus a direct object, but the ellipted verb is replaced by 'ya' (Hey!) which is an initiator (interjection) used for attention getting. Of course, this is one way of expressing the vocative (Alansari, n.d., p. 280; Alzamakhshari, 1840, p. 20), e.g.

(82) ya ali. (Ali!) = (82a) Ad'u Alian. (I am calling Ali)

4.1.1.3 The Direct Object Semantically Considered

Semantically speaking, every clause describes an event, state, or action in which a number of participants are involved. For example, the clause 'taraqa Amrun albaba' (Amr knocked (at) the door) contains a verb describing the nature of the action itself, a subject denoting an 'agentive' participant, i.e. the doer of the action, and a direct object denoting an 'affected' participant, or, to use Quirk et al.'s (1972, p. 350) term, a 'victim'.

As for the direct object in Arabic, it can be assigned a number of participant roles. These include:

1. Affected: A participant, which, one way or another, is acted upon, or directly involved in the action denoted by the verb (cf. Sa'ad, 1982, p. 11), e.g.

(83) intaqada aladeebu alsha'ira. (The literati criticised the poet)

2. Locative: A direct object can be locative, and this is usually the case with motion verbs involving a change in place or state, e.g.

(84) mashaytu attareeqa. (I walked the road)

(85) qafaztu ajjidara. (I jumped over the wall)

3. Effected: An effected participant is the one that refers to something which is brought into being due to the action denoted by the verb, e.g.

(86) khalaqa Allahu al'ardha. (Allah has created the Earth)

(87) rasama altalibu lawhatan jamilatan. (The student painted a beautiful picture)

4. Recipient: With ditransitive verbs taking two direct objects, the one which directly follows the verb can be sometimes taken as a 'recipient' participant, i.e. a personal participant receiving the action denoted by the verb, e.g.

(88) w allama Adama alasma'a kullaha (Su: Albaqarah/Ver: 30). (He (Allah) taught Adam all the names (of thing))

(89) ata Allahu dawooda zaboora. (Allah had given Dawood (David) the Zaboor (a scripture))

5. With 'Af'alu Alquloob' (verbs of the heart), the second direct object is always the attribute of the first one (Hasan, 1968, p. 8; Alsamarra'i, 1987, pp. 423-436), e.g.

(90) danantu khalidan mayyitan. (I thought Khalid dead)

(91) taj'alu alnaru alhataba ramadan. (Fire turns wood into ash)

This function can be extended to the third object in a tritransitive construction. In this case, the third object is usually the attribute of the second object, e.g.

(92) alamtu samiran alamra jaliyyan. (I informed Samir the matter clearly)

(93) anba'a almu'alimu altullaba al'imtihana qareeban. (The teacher informed the students that they will be examined soon)

4.1.1.4 The Direct Object Location

According to Beeston (1968, p. 51), the relative placing of the subject entity term and the object entity term (not being a pronoun) after the verb is not governed by any strict rule; and we must expect to encounter cases where the direct object precedes the subject, and vice versa.

On the other hand, Alsamarra'i (1987, pp. 500-520) makes it clear that originally the subject precedes the direct object and the verb precedes both of them, but any deviation from this order should be based on a rhetorical or stylistic reason (cf. Ibnu-Hijab, 1985, pp. 542, 543).

Consequently, the direct object of a monotransitive verb is a mobile clause element, i.e. it can occupy initial, medial, or final position, but with some change in meaning. In other words, the direct object location is, to a great extent, determined by the linguistic function intended.

As for ditransitive constructions where two direct objects follow the verb, Alsamarra'i (loc. cit.) and Ibnu-Aqeel (1964, p. 539) state that the choice of which direct object is to come next to the verb (i.e. first) is largely dependent on which object modifies which, or which one is semantically and logically prior to the other, e.g.

(94) manaha sa'dun khalidan daran. (**VSOO**) (Gave Sa'd Khalid a house, meaning 'Sa'd gave Khalid a house')

In this example, 'Khalid' precedes 'dara' (house) because he is the one who will possess the house, so the sentence can be rendered into:

(94a) yamtaliku khalidun aldara al'an. (Khalid owns the house now)

This order, however, is not absolute; a number of alternative orders are allowed, but two points should be considered here:

1. If one of the objects is a pronoun, it must be affixed to end of the verb. Thus it is directly next to the verb, e.g.

(95) ataytuhu albayta. (I gave him the house)

2. If one of the objects is 'Mahsoor' (restrictive), i.e. preceded by 'illa', 'siwa', 'ghair' (all meaning 'but' or 'except'), it must come second (after the first object), e.g.

(96) la alamu shay'an siwa alhaqa. (I know nothing but the truth)

In (96), 'siwa alhaq' (but the truth) is the only thing known by the speaker, and that is why it is called 'Mahsoor' (restrictive) (Ibnu-Aqeel, 1964, pp. 542, 543; Hasan, 1968, p.166).

With tritransitive verbs, usually the personal object comes first, the non-personal second, and third comes the item (object) which describes the second object. The second and third direct objects are often inseparable; therefore, if they are to appear in some order other than the one stated earlier, they still should keep the same sequence, e.g.

(97) allaman i ustathee annahua jawharan lillughah.

V O_{d1} S O_{d2} O_{d3}

(97a) alnnahua jawharan lillughati allaman i ustathee.

O_{d2} O_{d3} V O_{d1} S

(My instructor told me that grammar is the essence of language)

Notice that in (97a) both the second and the third direct objects moved together (keeping the same sequence) into initial position.

Again, the direct object sequence is, to a great extent, determined by semantic and/or pragmatic factors rather than syntactic ones, a fact which makes it possible to have a variety of three direct object-sequences corresponding to different semantic (hence logical) bases.

According to Alghalayani (1972, p. 10), the direct object obligatorily precedes the verb and the subject in the following cases:

1. When it is immediately preceded by ‘amma’, termed by Arab grammarians ‘Amma Alshartiyah Attafsiliyah’ (the conditional ‘amma’), and usually the governing verb is an imperative verb prefixed by ‘fa’, e.g.

(98) wa amma assa'ila fala tanhar (Su: Adhuha/Ver: 9). (Never tease a person who asks you a favour!)

Sometimes ‘amma’ can be ellipted, but still understood from the context, e.g.

(99) qum fa'anthir wa (amma) rabbaka fakabbir wa (amma) thiyabaka fatahir (Su: Almuḍḍathir/Ver: 1-4). (Get up, magnify your Lord, get your clothing cleaned)

2. When the direct object is ‘Dhamir Munfasil’ (a separate pronoun) ⁽¹⁰⁾ like ‘iyyaka’ (you (singular and masculine)), ‘iyyaki’ (you (singular and feminine)), ‘iyyahu’ (him), ‘iyyaha’ (her), etc., it is to be affixed to the end of the verb once it is put in post-verbal position, e.g.

(100) wa ushkuru ni'mata Allahi in kuntum iyyahu ta'budoon (Su: Annahl/Ver: 114). (Thank Allah if it is Him that you really worship!)

Notice in (100a) below, the pronoun is placed after the verb, thus constituting one unit together:

(100a) wa ushkuru ni'mata Allahi in kuntum ta'budoonahu. (Thank Allah if you really worship Him!)

3. When the direct object is ‘Ismu Shart’ (an objective relative pronoun) like ‘man’ (whom) or ‘ma’ (what), or when it is ‘Ismu Istifham’ (a question word) asking about the object in an interrogative sentences like ‘man’ (whom), ‘ma’ (what), or ‘ayya’ (which), e.g.

(101) wa man yuthlili Allahu fama lahoon min had (Su: Arra'd/Ver: 33). (He, whom Allah gets to err, can never be enlightened)

(102) ma qara'ta? (What did you read?)

(103) man ra'ayta? (Whom did you see?)

But Alghalayeeni (1972, p. 10) states that sometimes the question word asking about the object can be placed after the verb when the listener fails to catch the object. So he/she may ask the following question:

(104) fa'alta matha? (You did what?)

Furthermore, the direct object obligatorily follows the subject and the verb in the following cases:

1. When both the subject and the direct object are pronouns, they both will be affixed to the end of the verb, but the one standing for the subject precedes the one standing for the direct object. In this case, the whole sentence will be embodied in one item (cf. Alghalayeeni, 1972, p. 9), e.g.

(105) ajabtu s hu o. (Answered I him, meaning 'I answered him')

(106) wa laqad tadakartu s ki o wa arrimahu mini nawahilu. (I remembered you when lances were raining on me (i.e. in the battle))

2. When the subject is pronoun, but the direct object is a noun, the subject precedes the direct object noun, e.g.

(107) qataltu s zaidan o. (killed I Zaid, meaning 'I killed Zaid')

3. When the direct object is preceded by 'illa' or 'siwa', both meaning 'except', it must follow the subject, e.g.

(108) ma ahabba umaru s illa aliyan o. (Omer loved no one, but Ali)

In contrast, the direct object obligatorily precedes the subject, hence its position immediately next to the verb, in the following cases:

1. When the subject is something/somebody belonging/relating to the direct object, and thus followed by a possessive pronoun referring to the direct object. The direct object will then obligatorily precede the subject. This is so because the possessive pronoun cannot refer to a forthcoming noun, e.g.

(109) qatalat al'amiratah o wasifatuha. (Murdered the princess her maid, meaning 'The princess was murdered by her maid')

(110) yawma la yanfa'u almar'a o abna'uhu. (The day when one's sons give him up)

2. When the direct object is a pronoun, but the subject is a noun, the direct object will be affixed to the end of the verb, and the subject comes next, e.g.

(111) khatabani o amru s. (Talked me Amr, meaning 'Amr talked to me')

3. When the subject is preceded by 'siwa', 'ghaira', and 'illa' (all meaning 'except'), it must come after the direct object (see Alghalayeeni, 1972, p. 8), e.g.

(112) la yaghfiru athunooba o illa Allahu s. (Nobody, but Allah, can forgive sins)

4.1.1.5 The Direct Object Deletion

The direct object can be so integrated within the sentence structure that it cannot be deleted, but sometimes it turns out to be an optional element, but whatever the reason behind the deletion, the direct object deletion should not cause any semantic harm to the sentence. According to Ibnu-Aqeel (1964, p. 543) and Alsamarra'i (1987, p. 520), the direct object can be deleted in the following cases:

1. When it is semantically implicit in the meaning of the verb. So one can guess it even though it is not mentioned in the sentence. In most cases, the direct object is deleted to place a sort of emphasis on the action denoted by the verb, rather than on who or what is involved in the action. This is always the case with 'descriptive verbs', i.e. those referring to or signifying certain features in one's character, e.g.

(113) fakuli (**ta'aman**) wa ishrabi (**sharaban**) wa qarri ayna (Su: Maryam/Ver: 26). (Eat (food), drink (a drink), and cheer up!)

(114) wa annahu huwa adhaka wa abka wa annahu huwa amata wa ahya (Su: Alnajm/Ver: 43-44). (He (Allah) had people laughed and cried, and He had them died and resurrected)

(115) wa allatheena yu'toona azzakata (**alfuqara'a**). (Those who give alms (to the poor))

2. When the direct object is trivial, not worth mentioning, taboo, or representing something undecided or uncertain, e.g.

(116) la aghlibana ana wa rusuli (alkuffara). (I (Allah) and my Prophets shall surely win (over the unbelievers))

(117) lam ara (awratan) minhu wa la ra'a (awratan) mini. (I have not seen his (genitals), nor has he (mine))

(118) waladat layla (tifla). (Layla has given birth (to a child))

3. To keep the rhyme of lines in poetry, e.g.

(119) mata yabluḡhu albunyaṇu yawman tamamahu itha kunta anta tabnihi wa ḡhairuka yahdimu (hu). (How will a building be completed, since, while you are erecting it, someone is damaging (it)?!)

4. To avoid repetition, e.g.

(120) wa ashakireena Allaha wa ashakirati (Allah). (Those men and women who thank Allah)

5. With ditransitive verbs, the second direct object (often non-personal) is sometimes deleted to add a sense of indefiniteness or universality, e.g.

(121) wa lasawfa yu'tika rabbuka (**shay'an**) fatardha (Su: Adhuha/Ver: 5). (Your God (Allah) shall surely give you (something) and then you would be satisfied)

In (121), the verb 'yu'ti' (give) is ditransitive, but the second direct object (shay'an) is deleted in order not to restrict or limit what Allah shall do; therefore, the sentence can be rendered into (Alsamarra'i, 1987, p. 517):

(121a) ina rabbaka sawfa yu'tika kulla ma yurdheek. (Your God (Allah) shall surely give you anything or everything that might satisfy you)

(122) inna Allaha la yansa (ayya shay'in). (Allah does not forget (anything))

(123) huwa yut'imu (kulla hayyin) wa la yut'am. (He (Allah) feeds (every being), but is never fed)

To sum up, the direct object cannot be deleted unless it is understood from the context, and the deletion should be semantically justified, i.e. it should perform some function which, otherwise, cannot be performed.

4.1.2 Almaf'oolu Alḡhairu Sareeh (The Indirect Object)

The term 'Almaf'oolu Bihi Alḡhairu Mubashir' or 'Alḡhairu Sareeh' (indirect object) is applied to those items which are governed by transitive verbs passing on to their objects through a preposition, as well as certain clausal constructions following a transitive verb (Wright, 1971, p. 460; Alḡhalayeeni, 1972, p. 4). A sentence may comprise two objects: Direct and indirect, e.g.

(124) ruddu al'amanati ila ahliha. (Return things to their owners!)

O_d O_{in}

It is worth noting that what we will term indirect object is something different; since clausal objects lie beyond the concern of this study, clausal objects, which are regarded as indirect objects by Arab grammarians, are not tackled here. We will rather take indirect objects, in Arabic, as those objects following a prepositional verb. However, the preposition would be seen as part of the verb rather than the head of a prepositional phrase in spite of the fact that the item following the preposition would be formally marked as a prepositional complement by the genitive case ending [i(n)]. Functionally speaking, the genitive noun is a direct object (see 4.4.1), e.g.

(125) raghibtu fi assafari. (I intended to leave)

(126) raghibtu ani assafari. (I refused to leave)

(127) qadirtu ala ashay'i. (I was able to do the thing)

4.1.2.1 The Indirect Object Syntactically Defined

1. It typically follows the verb, subject, and direct object (if one is present), e.g.

(128) ara samiran yudhi'u waqtahu. (I think Samir is wasting his time)

2. It functionally, but not formally, assumes the role of 'Na'ibu Alfa'il' (passive subject) through passive transformation, i.e. the item following the preposition would always be formally marked for the genitive case which is characteristic of prepositional complements, e.g.

(129) rughiba fi assafari. (Departure was intended (by someone))

3. It may occur without a direct object, e.g.

(130) azafa ani attadkhini. (He gave up smoking)

4. In most cases, the preposition interrupting the verb and the indirect object can be ellipted if it can be understood from the verb. In this case, the indirect object will appear in the accusative case which is marked by [ə(n)], e.g.

(131) tamurruna addiyara (accusative)/biddiyari (genitive) wa la ta'oojuna. (You pass by our town, but you do not stop by us)

5. It is typically a genitive noun or a pronoun following a 'fi'lun Muta'din Biwasita' (transitive prepositional verb), e.g.

(132) amsaktu bi allisi. (I caught the thief)

In addition, the indirect object can be a clausal construction. This includes:

a. 'Jumlatun Fi'liyyah' (verbal sentence structure), e.g.

(133) ara alsukuta yuhibuhu alhukama'u. (I can see that silence is liked by the wise)

(134) danantuka tajtahidu. (I thought that you were perseverant)

b. 'Jumlatun Isimiyah' (thematic sentence structure), mostly introduced by 'anna' (that), e.g.

(135) dhanantu annaka thakiyyun (I though that you were clever)

(136) adhunnu almajda huwa maqsadu al'udama'i. (I think glory is the target of the great)

In most cases, the relationship between the direct object and the indirect object can be expressed in terms of a 'thematic sentence', i.e. verbless intensive sentence, with the direct object representing the theme of the sentence, and the indirect object the predicate, e.g.

(133a) assukutu mahbubun min qibali alhukama'i. (Silence is liked by the wise)

(134a) anta tajtahidu (You persevere)

(135a) anta thakiyyun. (You are clever)

6. When it is realised in terms of a pronoun (which is acting, in form, as a prepositional complement), it must precede the direct object, except when the direct object is also a pronoun, in which case the direct object precedes it, e.g.

(137) jalabtu laka Oin alma'a Od. (I brought you water) ~ (137a) jalabtuhu Od laka Oin (I brought it (to) you)

(138) arja'tu ilayhi Oin alkitaba Od. (I returned to him the book) ~ (138a) arja'tuhu Od ilayhi Oin (I returned it to him)

7. It can follow:

a. A transitive verb, e.g.

(139) wahabtu aldara liahmada. (I have given the house to Ahmed)

b. The verbal abstract of a transitive verb, termed in Arabic 'Almasdar', e.g.

(140) qudratuhu ala al'amali fa'iqatun. (His ability to work is very good)

c. A 'Ismu Fi'li Amr', i.e. a noun implying the meaning of a verb in the imperative, e.g.

(141) ilayya bilhadayatin. (Give me the present!)

4.1.2.2 The Indirect Object Semantically Considered

1. Recipient: A participant (usually animate) receiving the action denoted by the verb, e.g.

(142) wa qala allathee ishtarahu min misra limra'atihi akrimi mathwah (Su: Yusuf/Ver: 21). (The man who bought Joseph from Egypt asked his wife to look after him).

(143) ruddu aldiyuna ila ashabiha. (Return debts to the creditors!)

2. Affected: A participant (animate or inanimate) that is directly involved in the action/state denoted by the verb, e.g.

(144) ithhbu biqamisi hatha (Su: Yusuf/Ver: 93). (Take this shirt of mine!)

(145) wa nufikha fissoori thalika yawmu alwa'id (Su: Qaf/Ver: 20). (The trumpet has been blown (on) to announce the burst of the day of threatening (doomsday))

3. Attribute of the Direct Object: As mentioned earlier, the relationship between the direct object and the indirect object can be represented in a thematic construction, where the indirect object is the predicate. So it functions as an attribute of the direct object, e.g.

(146) dhanantu hamidan min ahli makkata. (I thought that Hamid is from Mecca)

(147) ara attawhida yad'oo ilayhi al'anbiya'u kullahum. (I can see that monotheism was called for by all the Prophets)

4.2 Almaf'oolu Almutlaq (The Absolute/Cognate Object)

The absolute object is typically an optional verbal noun which modifies the verb. The verb and its modifier (the absolute object) are semantically and/or morphologically related; otherwise, the object is not absolute (Alansari, n.d., p. 312; Alzamakhshari, 1840, pp. 16, 17; Hasan, 1968, p. 193), e.g.

(148) hattamat alsakhratu alqariba tahteeman. (The rock damaged the boat a damaging, i.e. completely)

(149) dharaba alwaladu albinta dharban. (The boy beat the girl a beating, i.e. severely)

Here a reference should be made to Halliday's (1967) term 'range', which refers to the case of noun phrases which complete or further specify the verb. According to Sa'ad (1982, p. 22) 'the nearest equivalent surface structure term to 'range' is 'cognate accusative', then he (loc. cit.) continues to say that noun phrases semantically associated with the particular verb need not be cognate with the verb. In other words, the semantic relatedness takes precedence over the morphological one, e.g.

(150) akala ta'aman kathiran. (He ate lots of food)

(151) ghanna alatlala. (He song the Atlal (name of a song))

According to Alsamarra'i (1987), this object is called 'absolute' because one does not need a preposition in order to explain its semantic function. In other words, all other types of objects, by definition, can be paraphrased by using a preposition. For example, (1) 'Almaf'oolu Bihi' (object) is the element which is affected **by** the verbal action, (2) the 'Maf'oolu Feeh' (object of setting) is the element which provides the setting (place and time) **in** which the verbal action takes place, (3) the 'Maf'oolu Li'ajlih' (object of cause and purpose) is the element **for** which the verbal action is carried out, etc. Whereas, no such a paraphrase is possible for the absolute object, the only paraphrase is that it is an element which modifies the verb. For example, in a sentence like:

(152) dharabtuhu dharban. (I beat him with a beating, i.e. violently)

The absolute object 'dharban' (with a beating) is not an element which is affected by, nor an item specifying the setting, nor the cause of the action denoted by the verb. Rather, it is an emphasiser of the verb 'dharaba' (beat).

Beeston (1968, p. 93) defines the 'internal object', i.e. cognate object, as 'the verbal abstract of the verb to which it serves as object, and it may either stand alone or be qualified in any way appropriate to a noun'.

He (loc. cit.) proceeds to say that the cognate object can be omitted when qualified by an adjective, in which case the qualifying adjective will be assigned the cognate object function. The absolute object usually modifies the idea conveyed by the verb, but without involving the participation of any entity extraneous to the subject, and the verbal action. Accordingly, in a sentence like 'ibtasama alshaykhu ibtisamatan murratan' (The old man smiled a bitter smile) no entity is involved extraneous to 'alshaykh' (the old man) and the fact of his smiling.

4.2.1 The Absolute Object Syntactically Defined

1. It follows the verb, subject, and direct object (if one is present), e.g.

(153) dharabtu khalidan dharban shadeedan. (I beat Khalid severely)

2. Typically, the absolute object is an accusative verbal abstract (noun), which is derived from the same root as the corresponding verb, e.g.

(154) jara jaryan. (He ran a running, i.e. fast)

3. It may follow:

a. A transitive verb, e.g.

(155) qatala allissa qatlan shanee'an. (He killed the thief horribly)

b. An intransitive verb, e.g.

(156) intasarah aljayshu intisaran. (The army won the battle a wining)

(157) jalasa julusa al'ameeri. (He sat down like a prince)

c. A verbal abstract, e.g.

(158) kana azmu almuslimina ala alqitali azman qawiyani. (The Muslims' determination to fight was great)

d. An adjective, e.g.

(159) anta majnoonun junoonan. (You are utterly mad)

4. It does not assume the role of 'Na'ibu Alfa'il' (passive subject) by passive transformation, e.g.

(160) uhina alsabiyyu ihanatan. (The boy has been insulted)

Arab grammarians usually regard the absolute object as a substitution of passive subject, but we would not go for this, since the passive subject will be there, but implicit in the verb, e.g.

(161) qutila qatlan ijraniyyan. (He was criminally murdered)

The passive subject in (161) is 'huwa' (he), and is implicit in the passive verb 'qutila' (was murdered). Further, it can be guessed from the form of the verb.

5. It can be an indefinite verbal noun, and hence marked by the diacritic '◌ْ' placed above the final letter, and pronounced [ən], e.g.

(162) nama nawman. (He slept a sleeping, i.e. a deep sleeping)

(163) sara sayran. (He walked a walking, i.e. he took a walk)

The absolute object can also be modified by one of the following:

a. An adjective, e.g.

(164) dharabtuhu dharbatan shadeedan. (I gave him a severe beating)

b. A demonstrative, e.g.

(165) dharabtuhu hatha aldharba. (I beat him like this)

c. A descriptive (relative) clause, e.g.

(166) dharabtuhu aldharba allathi la yukhfa alayka. (I beat him the beating you know)

d. The absolute object can be put in the genitive, thus postmodified by a noun. Wright (1971) terms this 'the objective genitive', which is, to some extent, equivalent to the of-genitive in English, e.g.

(167) qatala qitala al'btali. (He fought the fighting of the brave, i.e. the way the brave fight)

(168) dharabahu dharbata aldalimi. (He beat him the way a cruel oppressor would do)

4.2.2 The Semantic Classes of the Absolute Object

The only syntactic function which characterises the absolute object is that of modifier of the verb. This modifying object can be seen as:

1. Emphasiser: When the absolute object is 'Mubham' (unmodified or undefined), it is usually employed for 'Altawkeed' (emphasis), or for strengthening or magnifying, i.e. to add greater force to the verb (see Wright, 1971, p. 54), e.g.

(169) addahum addan. (He (Allah) counted them with a numbering, i.e. with an exact numbering)

(170) itha rujjat al'ardhu rajjan. (When the earth shall be shaken (with a shaking), i.e. when the earth shall be shaken violently)

This signification lies in the indefiniteness of the verbal noun (absolute object) - a feature which leaves the verbal notion quite unlimited in its force and effect.

2. Amplifier (denoting a high degree): This is true when the absolute object is modified by an intensifying adjective or a qualifying clause. This class is termed in Arabic ‘Almaf’oolu Almutlaqu Almubayyinū Linaw’i Alfi’l’ (the absolute object denoting the manner of the verb), e.g.

(171) qataltuhu qitalan aneefan. (I fought a violent fight with him)

(172) dharabtuhu dharbatan tarahathu ardhan. (I beat him with a beating that knocked him down)

We may include within this class those absolute objects in the genitive, i.e. ‘annexed to another noun’, to use Beeston’s (1968) term, e.g.

(173) jalasa julusa al’ameeri. (He sat down the sitting of a prince, i.e. like a prince)

(174) dafa’a an watanihi difa’a al’abtali. (He defended his country the defending of a brave man, i.e. like a brave man)

4.2.3. *The Linguistic Function of the Absolute Object*

When the verb is present, no function other than conveying emphasis can be assigned to the absolute object, but some other linguistic functions can be conveyed by means of an absolute object when the verb and subject are ellipted. The most outstanding linguistic (communicative) function of the absolute object in this regard is ‘command’ or ‘advice-giving’ (cf. Ibnu-Aqeel, 1964, p. 565; Abu-Alfutooh, 1979, p. 194), e.g.

(175) rifqan bilqawariri. (Be gentle with women!)

(176) mahlan. (Wait!)

(177) sabran. (Be patient!)

(178) wa bilwalidayni ihsanan (Su: Al’isra’/Ver: 23). (Be benevolent with your parents!)

(179) rahmatan bil’ibadi. (Be kind with people!)

4.3 Almaf’oolu Feeh (The Object of Setting)

This object represents the setting (place and time) in which the action denoted by the verb takes place; therefore, Arab grammarians term it ‘Aldarf’ which means (the

vessel). It is vessel is the sense that it is the spatial or temporal container of the action denoted by the verb (cf. Alsamarra'i, 1987, p. 602).

No item can be regarded as an object of setting, unless it is an accusative noun which is semantically equivalent to a prepositional phrase introduced by the preposition 'Fi' (mostly, in, at, on) ⁽¹¹⁾; otherwise, the item referring to place or time is regarded as a noun functioning as 'Ma'ool Bihi Mubashir' (direct object), e.g.

(180) wa ikhshaw yawman la tajzi nafsun an nafsini shay'an. (Beware of the day when no one can redeem the others!)

Here 'yawman' (the day) is not regarded as an object of setting because it cannot be equated (semantically) to 'fi yawmin' (on a day). Rather, it is a noun realising the 'Alma'oolu Bih' (direct object). Second, it is the thing of which the listener is warned, and not an element which provides the spatial or temporal dimension of the verb 'ikhshaw' (beware), i.e. it does not specify the place or time in which the action denoted by the verb occurs. This appears more clearly in the following examples (cf. Alansari, n.d, p. 320; Hasan, 1968, p. 230):

(181) ahibu yawma aljumu'ati. (I like Friday)

(182) zurtu shimala al'iraqi. (I visited the north of Iraq)

Certain nouns (whether of place or time) are restricted to the accusative case, and they can never appear in the nominative or genitive case; therefore, they are termed by Arab grammarians 'Ghairu Mutasarifah' (non-derivatives). These include items like 'thata yawmin' (one day), 'sabahan' (in the morning), 'masa'an' (in the evening), etc.

On the other hand, some other nouns can be morphologically adapted according to the clausal functions they perform. Hence they can appear in any of the three cases in Arabic; these are called by Arab grammarians 'Almutasarifah' (derivatives), e.g.

(183) ra'aytu yawma aljumu'ahti. (accusative) (I saw him on Friday)

(184) yawmu aljumu'ati yawmun jamilum. (nominative) (Friday is a nice day)

(185) jalastu makana. (accusative) (I have taken your place)

(186) makana a'la min makani. (nominative) (Your place is higher than mine)

The object of setting is divided in Arabic into: (1) 'Darfu Makan' (place) and (2) 'Darfu Zaman' (time). In what follows, we shall tackle each in isolation:

4.3.1 *Almaf'oolu Feehi Darfu Almakani (The Object of Place)*

This is typically an accusative noun specifying the place in which the process or activity denoted by the verb takes place (Alansari, n.d, p. 322; Hasan, 1968, p. 229; Sa'ad, 1982, p. 24)

4.3.1.1 *The Object of Place Syntactically Defined*

1. The object of place is put in the accusative case only when it is 'Mubham' (indefinite noun) ⁽¹²⁾. Indefinite nouns which can function as object of place are:

- a. Items specifying position relative to some point, e.g. 'fawqa' (over), 'tahta' (under), 'amama' (in front of), 'wara'a' (behind), 'lada' and 'inda' (near). These are all termed in Arabic 'Duroof' (adverbs) (see Aldoori, 1986, p. 131).
- b. Nouns referring to direction (horizontal or vertical), e.g. 'shimal' (north), 'janoob' (south), 'yameen' (right), etc. (see Alzamaxshari, 1840, p. 25).
- c. Measures of distance, e.g. 'farsakh' (an Arabic distance measure = two yards), 'meel' (mile), etc.
- d. A noun cognate with its governing verb, and usually qualified by a proper noun in the genitive, e.g.

(187) *jalasa majlisa shaikhin*. (He sat in a Sheikh's assembly, i.e. one chaired by a Sheikh).

(188) *sakantu maskana al'abrari*. (I resided the place where the good are)

2. In addition to the forms mentioned above, some other forms can function as object of place; yet, they are not accusatives. These include:

- a. Prepositional phrases referring to place (Aziz, 1989, pp. 175-176; Thatcher, n.d., p. 305), e.g.

(189) *ra'aytu ahmada fi albayti*. (I saw Ahmad at home)

(190) *thahabtu ila almadrasi mubakira*. (I went to school early)

- b. Some dependent clauses introduced by 'haythu', 'haythuma', and 'aynama' (All meaning 'where' or 'wherever'), e.g.

(191) *wa uqtuloohum haythu thaqiftumuhum* (Su: Albaqarah/Ver: 191). (Kill them wherever you find them!)

(192) haythuma tuwalli wajhaka thamata wajhu Allahi. (Wherever you go, there is Allah)

3. When it is premodified, the syntactic function of object will be assigned to the premodifying item rather than the item which is elsewhere, when unmodified, the object of place. This is always so when the object of place is premodified by one of the following:

a. Premodifiers like 'kulla' and 'jamee'a' (both meaning 'all'), 'ba'dhda' (some), 'nisfa', (half (of)), 'rub'a' (quarter (of)), etc. These items take over the function of object.

b. Cardinal numeral (upwards of two). The modified item will be termed then 'Tamyeez' (definer), and the modifier the object, e.g.

(193) sirtu arba'eena o farsakhan. (I walked forty Farsakhs, i.e. eighty yards)

c. A demonstrative like 'hatha' (this), 'thalika' (that), 'tilka' (that (feminine)) (Alghalayeeni, 1972, p. 51), e.g.

(194) intabathtu tilka o alnahiyata. (I took that place)

d. An adjective: In the vast majority of cases, the object of place is deleted, and it is the premodifying adjective that is called 'object of place', e.g.

(195) waqaftu sharqiya aldari. (I stood to the left side of the house)

4. It is a mobile clause element, i.e. it can occupy initial, medial, or final position. Typically, it follows the subject, verb, and object (if one is present), but normally precedes the object of time, e.g.

(196) aqla'at alta'iratu ila bayroota fi alsa'ati alsadisati sabahan. (The aeroplane took off to Beirut at six o'clock in the morning)

(197) yahijju almuslimuna ila makkata kulla am. (Muslims go on pilgrimage to Mecca every year)

5. Two objects of place can appear in one clause, e.g.

(198) iltaqa adamu hawa'a fawqa jabali arafata fi makkata. (Adam met Eve over Mount Arafat in Mecca).

6. It can follow transitive as well as intransitive verbs, e.g.

(199) infajarat alta'iratu fi ardhi almatari (intransitive). (The plane exploded at the airport).

(200) fa asrraha Yusufu fi nafsih (transitive) (Su:Yusuf/Ver: 77). (kept it Joseph inside himself, meaning 'Joseph kept it as a secret').

4.3.2. *Almaf'oolu Feehi Darfu Alzaman (The Object of Time)*

The object of time is typically an accusative clause element which specifies the time at/during which an action or process identified by the verb takes places, and is distinct from subject, verb, direct object, and indirect object (cf. Sa'ad, 1982, p. 24). The following sentences are illustrative:

(201) shahadtuhu amsi. (I saw him yesterday)

(202) sa uqabiluhu ghadan. (I shall meet him tomorrow)

On the basis of reference to time, items functioning as object of time can be classified into:

1. Those conveying a span of time, hence answering questions with 'kam' (how long) (Alansari, n.d., p. 321), e.g.

(203) bittu yawman kamilan fi barees. (I stayed in Paris for a whole day)

(204) darasa arba'a sanawatin fi landana. (He had studied in London for four years)

2. Those specifying a point in time, hence answering questions with 'mata' (when), e.g.

(205) zurtu baghdada sanata 1999. (I visited Baghdad in 1999)

(206) wa uthkuru Allaha bukratan wa ashiyyan. (Pray to Allah day and night!)

Arab grammarians provide a third type of time object which is called 'Aldarfu Almubham' (the indefinite). This includes items like 'indama', 'heena(ma)', and 'lamma' (all meaning 'when'), 'waqta' (the time . . .), 'kullama' (whenever), etc. These accusatives are essentially subordinators introducing clauses which provide a point within a limitless (indefinite) span of time, i.e. it is not certain when it starts and when it ends. Within this type, one may subsume those nouns which are unmodified, hence morphologically identified by nunation – [n], which is in the accusative case, marked by the terminal diacritic '◌ٍ', e.g.

(207) kharajtu laylatan fawajattu jawadia mayyta. (One night I went out and found my horse dead).

(208) tawaqqaftu heenan. (I stopped for a while)

(209) safara yawman ila lubnana falam yarji'. (One day he went to Lebanon, but has not returned ever since)

4.3.2.1 The Object of Time Syntactically Defined

1. It is a mobile clause element, i.e. it can occupy initial, medial, or final position, e.g.

(210) alyawma nahtafilu bimururi ashri sanawatin ala nasrina ala alirhabi. (Today, we celebrate the tenth anniversary of our victory over terrorism)

(211) ustushida laylata amsin arba'atu filistinyyn fi aldhifati algharbiyyah. (Four Palestinians were martyred in the western bank last night)

2. What is termed 'Darfu Zaman' (object of time) in Arabic can be:

a. A common noun, e.g. 'yawm' (day), 'sanah' (year), 'usboo' (week), 'shahr' (month), etc.

b. A verbal abstract in the genitive, e.g. 'tulu'a alshamsi' (sunrise, i.e. in the early morning), 'ghurooba alshamsi' (sunset, i.e. in the evening) (Alsamarra'i, 1987, p. 616).

c. If the object of time is premodified by an adjective, a cardinal numeral, quantifier, or an intensifier, etc. the premodifying item would assume the time object function, and the modified element, which is elsewhere an object of time, is often deleted, e.g.

(212) intadir qalilan (Wait a little!) = intadir zamanan qalilan. (Wait for a little time!)

(213) ghaba ashrata sanawatin. (He has been away for ten years)

(214) labithna yawman aw ba'da yawmin (Su: Alkahf/Ver: 29) (We slept for a day or part of a day)

(215) wa sabbih bihamdi rabbika qabla tulu'i alshamsi wa qabla alghuroobi (Su: Qaf/Ver: 39). (Pray to Allah before sunrise and before sunset)

d. A dependent clause introduced by 'hatta', 'indama', 'lamma' (all meaning 'when'), 'raythama' (until), 'halama' (as soon as), and 'baynama' (while). Arab grammarians regard the subordinators, rather than the whole clause, as the object of time, e.g.

(216) zurtu mathafa alsham'i indama kuntu fi britania. (I visited the Wax Museum when I was in Britain)

e. A prepositional phrase, e.g.

(217) khalafa Allahu al'ardha fi sitati ayyamin. (Allah has created the Earth in six days)

(218) akmal alsha'iru qasidatuhu fi amaini. (The poet finished his poem in two years)

Accordingly, the underlined elements in the following examples are different forms functioning as object of time:

(219) mashaytu sa'atan (noun). (I walked for an hour)

(220) istarahtu qalilan inda alnahri (adjective). (rested I a little near the river, meaning 'I rested near the river for short time')

(221) damat alharbu thamani sanawatin (cardinal numeral). (The war lasted for eight years)

(222) raja'tu min alhafli ba'da intiha'i al'asha' (prepositional phrase). (I returned from the party after the dinner was over)

3. It can follow:

a. A transitive verb, e.g.

(223) hadara waziru aldifa'i alisti'radha al'askariyyah allathi uqeema bil'amsi. (The Minister of Defence attended the military parade yesterday)

b. An intransitive verb, e.g.

(224) wasala jayshu al'isnadi fajran. (The back-up army arrived at dawn)

c. Active or passive participle termed in Arabic 'Ismu Alfa'il' and 'Ismu Almaf'ool', respectively (Hasan, 1968, p. 23), e.g.

(225) aljihadu fi al'islami qa'imun ila yawmi alqiyamati. (Resisting the evil is on-going in Islam up to the doomsday)

(226) alsabru matloobun fi alshada'idi. (Patience is needed in hard times)

4.4 Almaf'oolu Li'ajlih' (The Object of Cause and Purpose)

The object of cause or purpose (henceforth OCP) is the element on the account of which something is done. It expresses the motive or objective of the agent in doing a certain act. In other words, it represents the cause or purpose of the action/state denoted by the verb (cf. Sibawayh, 1895, pp. 184-185; Wright, 1971, p. 121; Alsamarra'i, 1987, p. 650), e.g.

(227) haraba khawfan. (He fled out of fear)

(228) dharaba ibnahu ta'deeban lahu. (He beat my son in order to correct him)

Based on what has been mentioned above, we can say that the OCP constitutes the answer to a question by ‘lima(tha)’ (why). Furthermore, an accusative OCP should meet the following conditions altogether (Alansari, n.d., p. 316; Ibnu-Aqeel, 1964, p. 574; Hasan, 1968, p. 193):

1. It should be an abstract verbal noun, e.g.

(229) ahtarimu alqanoona daf'an lidhdharar. (I comply with the law so as not to get into trouble)

2. It should be identical with the verb it modifies with respect to reference to time, i.e. the OCP should by no means refer to some time different from that referred to by the verb (Alnahawi, 1982, p. 345), e.g.

(230) yadrisu altullabu bijidin hathara alfashal. (Students study hard to avoid failure)

Here both ‘studying hard’ and ‘avoiding failure’ co-occur at the same time. Accordingly, the following sentence is ungrammatical:

(231) *sa'ttani alyawma musa'adatia iyyaka ghadan. (You have helped me today so that I may help you tomorrow)

3. It should be identical with the verb with respect to the agent, i.e. the agent of the governing verb, and the implicit agent of the verbal abstract (OCP) should co-refer to the same referent, e.g.

(232) thahabtu ila alkhariji talaban lil'ilmi. (I went abroad for seeking knowledge)

In this example, both the person who went abroad and the one seeking knowledge refer to the same person, i.e. they are ‘co-referents’; therefore, the following sentence is ungrammatical:

(233) *qutila alrajulu iritikaban akhahu jarimatan. (The man was murdered for his brother's committing a crime)

4. According to Alsamarra'i (1987, p. 650), the verbal noun, if in the accusative case, should represent an abstract (mental) purpose or, less frequently, a cause, e.g.

(234) istashhada hifadan ala siyadati watanihi. (He met martyrdom in order to keep the sovereignty of his country)

If any of the above-mentioned conditions is flouted, a prepositional phrase will substitute the accusative verbal noun (cf. Alzamakhshari, 1840, p. 27), e.g.

(235) jalaba ba'da alzuhuri lizumala'ihi. (He brought some flowers for his colleagues)

Here, ‘zumala’ih’ (his colleagues) is not a verbal abstract; therefore, the preposition ‘li’ (for) is attached to it. Let us consider this additional example:

(236) ja'a salimun lida'wati sa'eedin lahu. (Salim came because Sa'eed had invited him)

The person who came and the person who made the invitation are two different persons, hence the agent of the verb ‘ja'a’ (came) and the agent of the verbal abstract ‘da'wa’ (invitation) are not the same person.

(237) hadartu alyawma litawdee'ika ghada. (I have come today so as to see you off tomorrow)

Notice that the acts of ‘coming’ and ‘seeing off’ do not co-occur at the same time. So the verbal abstract ‘tawdee’ (seeing off) and the verb ‘hadara’ (came) are not identical with respect to reference to time.

(238) taqaddam alhamzatu liqitali utbata. (Alhamzah walked forward to fight with Utbah)

Here, ‘qital’ (fighting) does not represent an abstract cause or purpose of the action denoted by the verb.

4.4.1 The Object of Cause/Purpose Syntactically Defined

1. It often follows the verb, subject, and object (if one is present), e.g.

(239) aqaba almu'alimu altaliba ta'deeban lahu. (The teacher punished the pupil to correct him)

However, in some formal ceremonies, or in starting a formal speech, it may appear initially, e.g.

(240) nadaran lilmawqifi albutuli allathi abdahu almuqatiluna al'iraqiyyun fi aldifa'i an watanihim, faqad tamma manhahum anwata alshaja'ati. (In view of their heroic part in defending their country, the Iraqi soldiers have been decorated with Bravery Medals)

2. It can follow:

a. A transitive verb, e.g.

(241) wa la taqtulu awladakum khashyata imlaqin (Su: Al'isra'/Ver: 31). (Do not kill your children for fear from disability of affording their expenses!)

b. An intransitive verb, e.g.

(242) asra'a alsabiyu raghbatan fi alwsooli ila almadrasati mubakkiran. (The boy hurried up because he intended to get to school early)

c. A verbal abstract, e.g.

(243) qitalu ala'da'i hifadhan ala alwatani sharafun laysa ba'dahu sharaf. (Fighting against the enemies in order to protect our country is an incomparable honour)

3. It is typically an accusative verbal abstract when meeting certain conditions; otherwise, it is to be a prepositional phrase with the preposition 'li' (for) as the head, and even the accusative construction itself is semantically equivalent to a prepositional construction.

(244) inhana limu'allimihi ihtiraman lahu = inhana limu'allimihi li ihtiramihi iyyahu. (He bowed for his teacher as a sign of respect)

4. The OCP does not assume the nominative case by passive transformation; hence it does not assume the role of passive subject, e.g.

(245) kurrima almu'allimuna taqdeeran lidawrihim alfareed fi almujtama'i. (Teachers were awarded in appreciation of their unique role in the society)

5. A distinction should be made between a direct object and an OCP in the genitive case in a sentence like 'katabtu laha risalatan' (I wrote a letter for/to her), where it is uncertain whether the prepositional phrase 'laha' (for/to her) functions as object or OCP. This can be done only with reference to 'Case Grammar' as presented by Chafe (1970) and Haliday (1968), where the OCP can be seen as 'beneficiary', i.e. 'a case of an entity for the sake of which or for the sake of whom the action, process or experience identified by the verb is carried out' (Sa'ad, 1982, p. 20), and the indirect object as 'Goal', i.e. 'the case of the object, state, time, or place which is the destination of the action, change, transformation, experience or motion identified by the verb (loc. cit.).

Accordingly, the above mentioned sentence is ambiguous. The following example illustrates the difference between 'goal' (indirect object) and 'beneficiary' (OCP):

(246) kataba laha (OCP = beneficiary) risalatan li ibniha (indirect object = goal). (He wrote a letter to her son (goal) for her (beneficiary))

4.5 Almaf'oolu Ma'ah (The Object of Accompaniment)

The object of accompaniment, as defined by Sa'ad (op. cit., p. 25), is 'the surface structure term which corresponds to the case role 'comitative'. Before we

attempt any definition, let us consider the following examples (cf. Sibawayh, 1895, p. 150):

(247) *thahabat hindun wa zainaban.* (Hind went with Zainab)

(248) *thahabat hindun ma'a zainabin.* (Hind went with Zainab)

In (247), 'wa' (and/with) is a particle of accompaniment, but it is not a preposition. 'zainaban' is an accusative of accompaniment, and it has the accusative case terminal [ən]. On the other hand, 'ma'a' (with) in (248), though it indicates accompaniment, is a preposition and 'zainadin' is its complement; and it has the genitive case ending [in]. Thus the two sentences have syntactically two different structures, i.e. they are formally different, even though they are semantically equivalent since the particle 'wa' and the preposition 'ma'a' both indicate accompaniment. So the semantic role of 'Zainab' in both sentences is the same. It is proposed here that the accusative noun phrase in (247) and the genitive noun phrase in (248) be assigned the same syntactic (clausal) function which we have termed 'the object of accompaniment'. Let us now compare sentences (247) and (248) with sentences (249):

(249) *thahabat hindun wa zainabun.* (Hind and Zainab went (away))

The particle 'wa' in this sentence is a coordinating conjunction equivalent to 'and' (Aziz, 1989, p. 199). The subject in (249) is a conjunct and 'zainab' has the nominative case marker [un]. It may be argued that (249) is the result of conjunction; whether 'the deep structure' of (249) is two conjoined sentences or one sentence with a phrasally conjoined noun phrase is irrelevant to the question at hand. Either analysis predicts that 'zainabun' is 'agentive' in (249).

It might be argued that there is agency on the part of 'zainab' in (247) and (248), but according to Hasan (1968) and Alsamarra'i (1987), this is not true because in sentences like (247) and (248), 'zainab' can very well be an unconscious person accompanied by Hind in an ambulance on the way to a hospital. Another difference between sentences like (247, 248) and (249) is that whereas accompaniment is explicitly expressed in (247, 248), there is no indication of it in (249).

The most important point to make here is that in a construction containing an object of accompaniment, there are two participants involved in the action, process, or state indicated by the verb, in similar or different ways. The object of accompaniment is the more important of the two participants whether there is agency on its part or not. The other participant is somehow secondary, and according to Sa'ad (1982, p. 26), it can be an Agent, Patient, or Target. The following sentences illustrate the point:

(250) makathat ma'a tifliha fi almustashfati. (She stayed with her child in the hospital)

(251) sharibtu alhaliba ma'a alqahwati. (I drank milk with coffee)

(252) taskunu hindun ma'a walidayha. (Hind lives with her parents)

If one of the two participants in (250) is sick, we identify the child rather than the mother as the sick person, and the child is the more important situationally. In (251), it is mainly 'coffee' rather than 'milk' that the person involved drinks. In (252), if the house in which 'Hind' lives belonged to one of the participants, it would be 'Hind's parents' who own it rather than 'Hind' herself. Interchanging the two participants in (250), (251), and (252) gives sentences which are not synonymous. Consider the following examples:

(253) abqaytu almiftaha ma'a zainabin (O of accompaniment). (I left the key with Zainab)

(254) *abqaytu zainaban ma'a almiftahi. (*I left Zainab with the key)

Apart from what is mentioned above, the object of accompaniment can be an item referring to the place or time of the action/state denoted by the verb (cf. Alansari, n.d., p. 323; Ibnu-Aqeel, 1964, p. 590), e.g.

(255) sirtu wa alneela (place). (I walked along the Nile)

(256) safartu wa allayla. (I travelled by nightfall)

4.5.1 The Object of Accompaniment Syntactically Defined

1. It can follow:

a. A transitive verb, e.g.

(257) akaltu alka'ka wa alshaya. (I ate the cake with tea)

b. An intransitive verb, e.g.

(258) ji'tu wa Amra. (I came with Amr)

c. 'Ismu Fa'il' (active participle) or 'Ismu maf'ool' (passive participle), i.e. a nominal construction derived from the same root of its corresponding verb, e.g.

(259) ana thahibun wa aljunooda. (I am going with the soldiers)

d. 'Ismu Fi'li Amr' (a verbal noun implying the meaning of and functioning as a verb in the imperative, e.g.

(260) ruwaydaka wa alghadhiba. (Be patient with some one who is angry!)

2. It can be:

a. A common noun in the accusative like 'aljabal' (mountain), 'alraseef' (the roadside), 'allayl' (night), 'ra'ee' (shepherd), 'aljidar' (wall), etc., e.g.

(261) mashaytu wa aljidara. (I walked along the wall)

b. A proper noun in the accusative, e.g.

(262) wasala jawadun wa ghaniman. (Jawad arrived together with Ghanim)

c. A verbal noun in the accusative, e.g.

(263) ghadara alwafdu wa tulu'a alshamsi. (The delegation departed at sunrise)

d. A prepositional phrase headed by the preposition 'ma'a' (with). In all cases, the prepositional construction and the accusative construction, which is preceded by the accompaniment particle 'wa' (with), can be used interchangeably, e.g.

(264) ishtaraytu albayta wa athathahu (accusative)/ma'a athathihi (genitive). (I bought the house with its furniture)

3. It must follow the verb, subject, and object (if one is present), e.g.

(265) masha alrajulu wa alhadeeqata. (The man walked beside the garden)

4. There must not be any intervening word between the particle 'wa' (with) and the accusative of accompaniment.

5. With V's like 'ishtaraka' (participate), 'ikhtalata' (intermingle), 'taqatala' (fight), 'takhasama' (to be through with somebody) which involve two agents, the particle 'wa' is 'Adatu Atfin' (a coordinating conjunction) rather than a particle of accompaniment. This is morphologically manifested in the terminal [u(n)] which is the formal marker of the nominative case characteristic of the subject function in Arabic, e.g.

(266) taqatala almutadahiroona wa alshurtatu. (The demonstrators fought with the policemen)

6. It is an optional element, and if it happens that what follows the particle ‘wa’ is an intimate part of the sentence structure, i.e. an obligatory element, it is surely not an object of accompaniment, e.g.

(267) ishtaraka hameedun wa khaleelun fi altijarati. (Hameed and Khleel worked in trade in partnership)

In this example, the verb ‘ishtaraka’ (worked in partnership) requires two subjects for a complete meaning; therefore, ‘khaleelun’ is not an object of accompaniment. Rather, it is a conjoined subject (Alansari, n.d., p. 223).

5. Passivisation in Arabic

The active-passive relation in Arabic constitutes a grammatical phenomenon which makes it possible to view the action of a sentence in two ways, without change in the fact reported, or the linguistic function of the sentence, e.g.

(268) qatala allissu alharisa (Active). (The thief murdered the guard)

(269) qutila alharisu (Passive). (The guard was murdered)

Grammatically speaking, the active-passive relation involves certain differences at two levels: The verbal and the clausal. In the former, the difference between the two voice categories is morphologically denoted with reference to tense. With perfect verbs, passivisation is marked by the vowel [u] placed next to the first phoneme of the verb and the ante-penultimate vowel [i] which are both diacritically represented by ^{◌ُ} and ^{◌ِ}, respectively, e.g.

Active	Passive
qatala (killed)	qutila (was killed)
kataba (wrote)	kutiba (was written)
Dharaba (beat)	duriba (was beaten)

With imperfect verbs, on the other hand, passivisation is marked by the vowel [u], and the ante-penultimate vowel [ə], diacritically represented by ^{◌ُ} and ^{◌ِ}, respectively, e.g.

Active	Passive
yaqtulu (kills)	yuqtalu (is killed)
yaktubu (writes)	yuktabu (is written)
yadribu (beats)	yudrabu (is beaten)

At the clausal level, passivisation involves one omission and two substitutions; the active subject is omitted and the active object substitutes it. As a result, the terminal [u], characteristic of subjects in Arabic, substitutes the terminal [ə] characteristic of objects. In other words, the passive subject should undergo a change from the accusative to the nominative case. The agent can rarely be restated in the form of a prepositional construction introduced by 'min qibali' (by).

With ditransitive sentences having two direct objects which are unrelated, one of the two objects assume the role of 'Na'ibu Alfa'li' (passive subject). The choice between the two is determined by the following (see Wright, 1972, p. 7):

1. Of the two objects, that of person assumes the role of passive subject, e.g.

(270) ullima alsabyyu ilma ala'hya'i. (The boy was taught the science of biology)

(271) ut'ima alsajeenu alsumma. (The prisoner has been made to taste poison)

(272) suqiya al'ameeru sharaban masmooman. (The prince was served a poisoned drink)

2. Should it happen that both objects are of person, the one which is next to the verb becomes the nominative noun (passive subject), e.g.

(273) u'tiya salamun ibnata amihi. (Salam was given his cousin (female), i.e. in marriage)

With some verbs denoting possession or change of state, it is possible for the non-personal object to become the nominative element, but in this case the personal object would be introduced by a preposition, hence its appearance in the genitive case, e.g.

(274) u'tiya alkitab li ahmadin. (The book was given to Ahmed)

passive S O = personal

When the two objects are related, the one which is semantically the theme (subject) becomes the nominative element, e.g.

(275) *suyyira altinu ibriqan*. (The clay has been made (into) a jug)

With prepositional ditransitive verbs, the prepositional object (in the genitive case) can never be made passive (subject) although it so often occupies the passive subject position; therefore, only the accusative object undergoes a change into the nominative case, e.g.

(276) *kutiba alaykum alsiyamu* (Su: Albaqarah/Ver: 183). (You have been ordered to fast (by Allah))

(277) *yawmaithin la yus'alu an thanbihi insun wa la janun* (Su: Alrahman/Ver: 39). (Then (in the doomsday) nobody would be asked to tell about his sins)

Lastly, if the verb should happen to govern three objects in the active, the one which is next to the verb usually becomes the passive subject (Ibnu-Hijab, 1985, p. 83), e.g.

(278) *ulima salihun waleedan qadiman*. (Salih was informed that Waleed was coming)

5.1 Some Constraints on Passivisation

Although it is a general rule that transitive sentences can be either active or passive, there are a number of cases where no simple paraphrase relation is possible. The following points represent the most evident cases where passivisation is blocked:

1. In addition to intransitive verbs which can never change into passive voice, some transitive verbs rarely occur in the passive. These are mostly mental state verbs, abstract verbs, or verbs denoting possession or change of state. The following are representative examples:

(279) *yamliku yasirun baytan jamilan*. (Yasir has (or owns) a beautiful house)

(280) *yushbihu al'ibnu abahu*. (The son resembles his father, i.e. 'Like father, like son')

(281) *ahabba ahmadu hayata alrifi*. (Ahmad liked the country life)

2. Conversely, some Arabic verbs appear only in the passive voice, and if any active paraphrase is attempted, the sentence would seem somewhat awkward, e.g.

(282) *tuwffiya alnabiyu fi almadinati*. (The Prophet passed away in Almadinah)

(283) *huzila al'amru*. (The matter turned into a mockery)

(284) dufina alhusaynu fi al'iraqi. (Alhusayn was buried in Iraq)

3. Monotransitive constructions having a clausal object introduced by 'lao' (if) usually resist passivisation, e.g.

(285) wadda almu'minu lao an kulla alnasi mu'minoona. (A believer wishes All people were believers)

4. Arab grammarians present some elements, strictly four, which can fill the position of the passive subject. However, none of them would function as, or even can be termed, a passive subject. This is formally evident from the fact that they do not undergo a change from the accusative to the nominative case, which is characteristic of subject function in Arabic. Furthermore, if any direct object exists in the sentence, all these alternatives will turn invalid. These elements include (cf. Alansari, n.d., p. 268):

a. The object of setting (place and time), e.g.

(286) sira sharqan. (It has been walked eastwards)

(287) sima shahran. (A month was fasted)

b. The absolute object, e.g.

(288) dhuriba dharban shadeedan. (He was beaten severely)

(289) julisa julusa al'ameeri. (He sat the sitting of a prince)

c. The OCP, e.g.

(290) kurrima linazahatihi. (He was awarded for his integrity)

d. The object of accompaniment, e.g.

(291) uthina wa zawala alshamsi. (It has been called for prayer with the setting of the sun, i.e. at sunset)

5. Prepositional objects do not undergo a change from the accusative to the nominative although they occupy the position typical of passive subject. This is so because the preposition and the noun which follows it constitute an inseparable unit, e.g.

(292) murra bilajoozi. (The old man was stopped by)

(293) ghudhiba alayhim. (They have been raged at)

6. Conclusions

The conclusions arrived at can be summarised in the following points:

1. The concept of transitivity in Arabic as 'alshay'u allathi waqa'a alayhi fi'lu fa'ilin' (something which has been acted upon by an actor) has no semantic basis; and is merely motivated by morphological (formal) considerations since it is not necessarily an action that is passed on to the object.
2. Transitivity in Arabic lends itself, to a great extent, to a description at the phrasal (word) level, so long as there are some formal features which characterise a good deal of Arabic transitive verbs.
3. Constructions containing complex transitive verbs involve a combination of a monotransitive construction followed by an item syntactically functioning as a predicative complement to the direct object, typically an adjective.
4. Although objects are paid remarkable attention by Arab grammarians, they are dependently and misleadingly tackled under 'Almansoobat' (the accusatives); a category solely based on word-termination features. All that are termed objects in Arabic perform an adverbial function, except for the 'Amaf'oolu Bih' (the real object). Those performing adverbial functions can be:
 - a. Time or place adjuncts, termed in Arabic 'Almaf'oolu Feeh' (O of setting).
 - b. Manner adjuncts or intensifiers, termed in Arabic 'Almaf'oolu Almutlaq' (the absolute O).
 - c. Purpose or cause adjuncts, termed in Arabic 'Almaf'oolu Li'ajlih' (OCP).
 - d. Accompaniment adverbials or place/time adjuncts, termed in Arabic 'Almaf'oolu Ma'ah' (O of accompaniment).
5. The object in Arabic typically appears in the unmarked VSO pattern; yet, it enjoys a great deal of flexibility of occurrence in different structural positions: Initial, medial and final. Thus, it is a mobile clause element, but normally the choice of one position (especially the initial) in preference to the others is communicatively justified.
6. There exist in Arabic some objects which are essentially prepositional phrases with the preposition ellipted. In most cases, objects of this type are semantically equivalent to place adjunct; otherwise, they are noun phrase objects following a prepositional verb, but once the preposition is retained, the object will have to be marked for the genitive case.
7. The object is a semantically neutral element, i.e. it can adopt a variety of semantic (participant) roles, the choice of which is entirely determined by the particular verb governing the sentence.
8. The passive subject position in Arabic fails as a test for verifying whether a certain item is an object or not, since the typical subject position can be occupied by different elements. This can be attributed to the mobility of the

- subject in Arabic. What really serves, instead, as a test by passivisation is the shift, on the part of the object, from the accusative to the nominative case which is characteristic of the subject function in Arabic. In other words, items functioning as object may not necessarily occupy the subject position by passivisation. Instead, they have to change from the accusative to the nominative case when passivised; and, supplementary to this, it may occupy the subject position, too.
9. The definition of transitivity in Arabic seems inadequate for the description of passivisation, and the classification of Arabic verbs into transitive/intransitive should be disregarded in favour of a classification of verbs into passivisable/non-passivisable verbs. This is so because many intransitive verbs can be passivised as usually as transitive verbs. There are also a number of transitive verbs that are not allowed to undergo a change from the active voice to the passive one.

Notes

1. The subsets perfect/imperfect are not tenses in the English sense since their functions are much wider than that of simply conveying distinction of time.
2. The object of a prepositional verb will still be formally marked by the genitive case ending [i(n)] which is characteristic of prepositional complement.
3. In Arabic the perfect form (i.e. past) of the verb constitutes the root of any verb, from which all other verb forms are derived.
4. When verbs like 'ra'a' (saw, thought, knew) and 'wajada' (found, received) are mere verbs of sensation, or senses, i.e. expressing nothing but the acts of external organs of the senses; they may still be connected with two elements in the accusative, but the element which follows the first object is no longer a second object. Rather, it is a 'Hal' (manner adverbial), or what Wright (1971) terms 'circumstantial accusative', i.e. an accusative expressing a state or condition of the object in actual connection with those acts, e.g.

(294) ra'aytuka na'iman. (I saw you sleeping. i.e. in a state of sleep)

(295) wajattuhu mareedhan. (I found him sick, i.e. in a state of sickness)
5. If the substituted noun is a verbal abstract or a noun referring to place or time, the [h] would be functioning as absolute object or object of setting, respectively, and both elements can follow transitive as well as intransitive verbs. In this case, this criterion will fail to identify transitive verbs. This is so because the pronoun [h] adopts the clausal function of the noun it substitutes, e.g.

(296) almeela mashaytuhu. (the mile walked I it, meaning 'the mile I walked') = mashaytu meelan (I walked a mile)

(297) buka'an aleeman bakahu altiflu (A bitter cry cried it the baby, meaning 'A bitter cry the baby cried') = baka altiflu buka'an aleeman (The baby cried a bitter cry)

The two [hu]'s in (296) and (297) stand for 'almeela' (a mile) and 'buka'an aleeman' (a bitter cry), respectively, none of which are objects, hence neither are the [hu]'s.

6. Notice how this structure is equivalent to English passive structures, in the sense that with passive constructions having a transitive verb as the main verb, there is no preposition after the verb, except for transitive prepositional verbs, e.g.

(298) The old man was killed by John.

(299) Seemingly, this garden has never been walked on.

7. The object status of an undefined noun as well as the adjective qualifying such a noun is marked in certain circumstances by the addition of a terminal [ən]. So one must distinguish between:

(300) arsala ilayya rajulun. (Someone sent (a message) to me)

and

(301) arsala ilayya rajulan. (He sent a man to me)

where 'rajulan' (a man) is a direct object

8. Unlike English, any qualifying clause in Arabic, in principle, can be rephrased as participial structure even when the clause has a verb with an agent different from the qualified noun. So we may encounter the feature that the form of the participle is modelled on the form of the verb in the clause structure, and is not adopted to the nature of the noun qualified contrast; therefore, the sentences below (see Beeston, 1968, p. 71):

(302) alsiyasatu allati yashi'u anha alkhbaru ~ alsiyasatu alshai'u anha alkhbaru (The policy about which the report is current)

9. 'ala' is a particle which is semantically equivalent to 'ilzam' (you have to), e.g.

(303) alaykumu alqitala. (You have to fight!)

10. Pronouns functioning as object are of two types: The first includes pronouns which are annexed to the end of the verb, constituting, together with the verb, one item, e.g.

(304) ra'ahu. (He saw him)

(305) ajabahu. (He replied to/answered him)

(306) ijtabahu. (He chose him)

The second comprises pronouns like 'iyahu' (him), 'iyaki' (you (feminine singular)), 'iyaka' (you (masculine singular)), 'iyahum' (you (masculine plural)), etc. which are kept separate from the verb.

11. Exceptions to this are measurement words (whether distance or time) which cannot be semantically equated with a prepositional phrase (Alansari, n.d., p. 322; Hasan, 1968, p. 198; Alsamarra'i, 1987, pp. 606-608), e.g.

(307) sirtu meelan. (I walked a mile)

(308) intadartu sa'atan. (I waited (for) an hour)

12. Exceptions to this are the following:

- a. Those definite accusatives of place which follow verbs like 'dakhala' (entered), 'sakana' (resided), 'nazala' (descended), etc., e.g.

(309) dakhala albayta. (He entered the house)

- b. Some names of cities can be accusatives of place like 'alsham' (the Levant or Syria), 'makkah' (Mecca) (Hasan, loc. cit., p. 240), e.g.

(310) ghadara alhujjaju makkata. (The pilgrims departed Mecca)

References

I. Arabic Sources

- Abu-Alfutooh, M. (1979). *Alnahu Aljami': Dirasatun Tatbeeqiyyah*, 2nd ed. Cairo: Maktabatu Alsabab.
- Alansari, I. H. (n.d) *Sharhu Qatri Alnada wa Ballu Alsada*. Edited by Muhammad Muhyi-Aldeen. Cairo: Maktabatu Alsa'adah.
- Alghalayeeni, M. (1972) *Jami'u Alduroosi Alarabiyyah* (Vol. 2), 11th ed. Beirut: Almaktabatu Alasriyyah.

- Alghalayeeni, M. (1973) *Jami'u Alduroosi Alarabiyyah* (Vol. 1), 12th ed. Beirut: Almaktabatu Alasriyyah.
- Aljurjani, A. (1954) *Asraru Albalaghah*. Edited by Hullmut Ritter. Istanbul: Istanbul Government Press.
- Alnahawi, I.H. (1982) *Alidhahu fi Sharhi Almufassal* (Vol. 1), Edited by Moosa Alalil. Baghdad: Mataba'atu Alani.
- Alsamarra'i, F. (1987) *Ma'ani Alnahu* (Vol. 2). Baghdad: Daru Alhikmah.
- Alzamakhshari, Abu- Alqasim (1840) *Almufassalu fi Alnahu*. Edited by J.P. Broch. Christianiae: Libraria P.T. Mallingii.
- Hasan, A. (1968) *Alnahu Alwafi* (Vol. 2), 3rd ed. Cairo: Daru Alma'arif.
- Ibnu-Alhajib, J.(1985) *Kitabu Alkafiyati fi Alnahu* (Vol. 1). Edited by RadhiuAldeen Alnahwi. Beirut: Daru Alkutubi Alilmiyyah.
- Ibnu-Aqeel, A. (1964) *Sharhu Ibni Aqeel* (Vols. 1 & 2) (14th ed.). Edited by Muhammad Muhyi-Aldeen. Cairo: Almaktabatu Altijariyyatu Alkubra.
- Sibawayh, A. (1895) *Kitabu Sibawayh* (Vol. 1), 1st ed. Cairo: Matba'atu Bulaq.

II. English Sources

- Al-Doory, I. (1986) *Locatives in Both English and Arabic*. (Unpublished MA Thesis). The College of Arts at the University of Baghdad, Iraq
- Aziz, Y. (1989) *A Contrastive Grammar of English and Arabic*. Mosul: Mosul University Press.
- Beeston, A. (1968) *Written Arabic: An Approach to the Basic Structures*. Cambridge: Cambridge University Press.
- Chafe, W. (1970) *Meaning and the Structure of Language*. Chicago: The University of Chicago Press.
- Halliday, M. (1967) Notes on Transitivity and Theme in English. *Journal of Linguistics*, 3(1), 37-81.
- Palmer, F. (1981). *Semantics* (2nd ed.). Cambridge: Cambridge University Press.
- Quirk, R., Greenbaum, S., Leech, G., & Svartvik, J. (1972) *A Grammar of Contemporary English*. London: Longman Group Ltd.

- Quirk, R., Greenbaum, S., Leech, G., & Svartvik, J. (1985) *A Comprehensive Grammar of the English Language*. London: Longman Group Ltd.
- Sa'ad, G. (1982) Transitivity, Causation and Passivization: A Semantic-Syntactic Study of the Verb in Classical Arabic. *Monograph No.4*. London: Kegan Paul International Ltd.
- Thatcher, G. (n.d). *Arabic Grammar of the Written Language*. London: Percy-Lund, Humphries and Co. Ltd.
- Wright, W. (1971) *A Grammar of the Arabic Language* (Vol. 2), 3rd ed. Cambridge: Cambridge University Press.