

The Auxiliary Verb in Contemporary Jordanian Arabic: A Historical Descriptive Study

الفعل المساعد في اللغة العربية المعاصرة الأردنية: دراسة وصفية تاريخية

Haytham Althawbih¹, Juhaina Al-Issawi², Omar Abu Nawas³,
Mohammad Saraireh⁴

¹ School of Applied Humanities and Languages, German Jordanian University, Amman, Jordan

² The Department of English Language and Literature, Middle East University, Amman, Jordan

³ School of Basic Sciences and Humanities, German Jordanian University, Amman, Jordan

⁴ Translation Department, Yarmouk University, Irbid, Jordan

² jalissawi@meu.edu.jo

Accepted

قبول البحث

2024/2/5

Revised

مراجعة البحث

2024/1/16

Received

استلام البحث

2023/12/12

DOI: <https://doi.org/10.31559/JALLS2024.6.1.3>



This file is licensed under a [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

The Auxiliary Verb in Contemporary Jordanian Arabic: A Historical Descriptive Study

الفعل المساعد في اللغة العربية المعاصرة الأردنية: دراسة وصفية تاريخية

Abstract:

Objectives: The present study proceeds from the idea that many of the contemporary Arabic phenomena that modern linguists experience are linguistic phenomena that existed in classical Arabic or ancient Semitic languages. This study, therefore, has argued that the hypothesis stating Arabic is different from Indo-European languages in not considering the auxiliary verb in its structure is inaccurate. Furthermore, the idea that syntactic structure contains auxiliary verbs as a native construction transmitted to Arabic through translation is hasty.

Methods: The study set itself an approach to prove this theory by describing the auxiliary verb in contemporary Arabic, focused on the Jordanian dialect and more specifically on the two auxiliary verbs كان 'was' and قعد 'sit.' It also provided evidence from classical Arabic as Quran, poetry, and Semitic languages.

Conclusions: The study concluded that the two auxiliary verbs كان 'was' and قعد 'sit' have their roots in classical Arabic and Semitic languages.

Keywords: auxiliary verbs; contemporary Arabic; semitic languages; classic.

الملخص:

الأهداف: انطلقت هذه الدراسة من فكرة مفادها أن كثيراً من الظواهر العربية المعاصرة كانت موجودة في اللغة الكلاسيكية أو اللغات السامية، وقد حافظت على ثباتها وصورتها أو أنها تبدلت وتطورت وفقاً لمظاهر اجتماعية ولغوية، وقد تغيت الدراسة مناقشة الأحكام النقدية التي خلص إليها الكثير من الباحثين في أن اللغة العربية تختلف عن اللغات الأوروبية في عدم الاعتداد بالفعل المساعد في بنيتها. **المنهجية:** خطت الدراسة لنفسها منهجاً قوياً، فقد شرعت بتوصيف ظاهرة الفعل المساعد في اللهجات العربية المعاصرة، وركزت وكدها على اللهجة الأردنية وعلى الفعلين المساعدين (كان) و (قعد)، ثم حاولت تأصيل ما استطاعت الوصول إليه من النماذج في الكلاسيكية من خلال استقراء الشواهد القرآنية أو الشعرية ثم اللغات السامية مع التركيز على اللهجات العربية الشمالية والجنوبية. **خلاصة الدراسة:** خلصت الدراسة إلى الفعلين المساعدين (كان) و (قعد) المستعملين في اللهجة الأردنية لهما جذورهما في الكلاسيكية واللغات السامية، ولا يمكن بأي حال أن نصفهما في هذه التراكيب المعاصرة بأنهما نتاج الترجمة من الإنجليزية إلى العربية.

الكلمات المفتاحية: الفعل المساعد؛ العربية المعاصرة؛ اللغات السامية؛ الكلاسيكية.

1 Introduction

Unsurprisingly, each language has a particular compositional system that is different from the other languages, it is even possible to find a new dialect generated from a language. This newborn -the dialect- differs from the mother tongue in some of its combinations. For instance, the adjective comes after the noun it describes in Arabic, whereas it precedes the English noun. Likewise, relative pronouns occur after definite pronouns in Arabic, while in English, they come after indefinite pronouns (Azar 2002).

This system usually consists of sentences based on strict grounds that no one can avoid. If that happens, we find that there is no doubt that the grammatical rule is violated. It is also found that languages do not agree with the structure of their sentences. For example, there are two types of sentence structures in Arabic: *إِسْمِيَّة* /ʔsmjah/ 'nominal' and *فِعْلِيَّة* /feqljah/ 'verbal.' The nominal sentence begins with a noun or pronoun and has two parts: مبتدأ /mubtadaʔ/ 'subject' and خبر /xabar/ 'predicate' (Al- Gharaibah 2008). Conversely, a verbal sentence begins with a verb and has the basic word order of VSO (Verb-Subject-Object) (Cuvalay 1994). It has been argued that Arabic does not need a helping verb to connect the two parts of the nominal sentence or alter the sentence tense from the past to the present or vice versa. Nevertheless, Hindu languages, in general, and English, in particular, need a helping verb to connect the two parts of the sentence or change the tense. These views have represented us in three directions.

First, this view has been embraced by many modern Arab linguists, so there is no room for discussion since it is one of the main basics of the Arabic language (Zaza 1990). Second, this view has been adopted by many who specialize in teaching Arabic to those who speak foreign languages. They argued that the Arabic teacher would never accept an expression like الجو هو حار /alʒawo hwa ħar/ 'the weather is hot' (with the double subjects) from an Arabic speaker. However, such a structure is acceptable for a student whose native language is English or French because his mother tongue's syntactic system has an overt helping verb, as in (the weather is hot) (Ali and Dajani 2015; Al-Qudah and Omar 2015). Third, this view has been adopted by those working in the area of language evaluation and assessment. They consider most of these structures as incorrect because of the negative effect of a literal translation. For instance, the Arabic expression تم التوصل /tama altawʕeel/ 'has been deliver' is incorrect because it is the literal translation of the helping verb in the English passive sentence in 'has been reached' (Ausfoor 2007 and Hasan 2016). Such a phenomenon obligated some of the websites' bloggers to consider using the helping verb تم /tama/ 'has been' as the translation of the helping verb of the English passive sentence (i.e., a passive voice) as a 'language crime' (<http://www.extranslation.com>).

However, the contemporary deliberative reality of Arabic dialects reveals that speakers of Contemporary Arabic dialects employ auxiliary verbs in every speech. This employment has not been individually carried out as a sign of unacceptable arbitrary use. Instead, it is almost common in Arabic dialects. One example is that Jordanian dialects use the auxiliary verb قاعد /gæʕid/ 'sitting/' as a helping verb, so we find them saying: هو قاعد يأكل /huwa gæʕid yakul/ 'he is eating' and أنا قاعد أدرس /ana gæʕid ʔdrus/ 'I am studying.' Likewise, Gulf dialects use an equivalent helping verb أبيع /ʔabi/ 'want' as in the following expressions: أنا أبيع أدرس /an ʔabi ʔadrus/ 'I want to study' and the Egyptian dialect uses عايز /ʕæyiz/ 'want' as in: أنا عايز أتجوز /naʕæyiz ʔatʒawwaz/ 'I want to get married'. Most linguists are agreed that contemporary dialects are an extension of classical Arabic, and nobody has the right to say that they are not. Modern dialects "arose due to a direct development in the Standard Arabic after it moved to new Islamic territories, and local languages influenced it in every region, and the modern dialect was created" (Ayoub 1986).

Many studies have tried to connect the linguistic levels of contemporary Arabic dialects with classical Arabic (Al-Gharaibah 2008; Abu Nawas and Thawabih 2018). Especially with the existence of Jordanian Arabic helping verbs which might be confused with light or serial verbs (Yasin and Hussein 2021). The exact function of the auxiliary verbs is proposed by another Arabic dialect such as Najdi Arabic. The grammaticalization of auxiliary verbs in Najdi Arabic is purely instant syntactic operation in order to express grammatical functions (i.e. Tense and Aspect) (Al Qahtani and Al Arifi 2020). Many of these studies are even extended to investigate the effect of the

absence of the auxiliary verb in Modern Standard Arabic (MSA) on English language learning. It was found that the absence of MSA has a negative effect on the learning of the English language (Al bondoq 2023).

On the other hand, many scholars connect the ancient Arabic dialects while using Arabic in the Semitic languages. For example, Al-Khalil ibn Ahmad al-Farahidi said, "Kanaan bin Sam bin Noah, after whom the Canaanites were named, were speaking a language that is similar to Arabic" (Al-Khalil 1986). Thus, Wolfson (1980) argues that the different Semitic languages and dialects resulted from a unified indigenous language, and the spread of the Semitic languages in various regions was the reason for the variation of dialects. The correlation between contemporary Arabic dialects and Classical Arabic, on the one hand, and the relationship between Classical Arabic and its dialects and Semitic languages, on the other, led researchers in this study to the premise that the auxiliary verb has an extension in Arabic which expands to other Semitic languages.

As for previous studies that dealt with auxiliary verbs in Arabic, they merely speak of an auxiliary verb in contemporary Arabic, particularly the verb كان /kæna/ 'was' (Elisabeth 2014; Alotaibi 2017 and Al-Khawalda 2012). It is clear that these studies have focused on the modal verbs such as كان /kæna/ 'was', and صار /šara/ 'it became', in an attempt to prove that these verbs are merely supplements to the Arabic sentence. They are very close to auxiliary verbs, as proven through contemporary Arabic discourse. The descriptive-analytical approach adopted in this study does not mention all the forms of the helping verb كان /kæna/ 'was' or attempt to detect the roots of this phenomenon in Classical Arabic or Semitic languages. Even though this study intersects with previous studies in aim and purpose, it differs from the adopted approach since it depends on the comparative historical approach. The study will use the descriptive analytical approach in contemporary Arabic dialects to demonstrate auxiliary verbs in Semitic and Classical languages.

This research is an attempt to explore and analyze the usage of auxiliary verbs in Contemporary Jordanian Arabic, with a specific focus on their historical evolution and current descriptive patterns. Regardless of the linguistic significance of auxiliary verbs in determining the structure of a language, there is a noticeable gap in the existing literature regarding their role and development in the context of Jordanian Arabic. This research seeks to address this gap by examining the historical roots of auxiliary verbs in Jordanian Arabic and providing a comprehensive descriptive analysis of their usage in contemporary spoken and written language. By exploring the intricacies of auxiliary verbs in this linguistic context, the study aims to contribute valuable insights to the understanding of the evolution and functioning of auxiliary verbs in Jordanian Arabic, offering a foundation for further research in the broader field of Arabic linguistics.

2 The Auxiliary Verb in Contemporary Jordanian Arabic and Dialect

Studies on auxiliary verbs in Arabic are divided into two sections: studies on the auxiliary verbs in contemporary Arabic (Fehri 1993; Ryding 2005; Aoun, Benmamoun, and Choueiri 2010; Alotaibi 2014 and Alotaibi 2017), besides studies on auxiliary verbs in Arabic dialects, whether Egyptian, Saudi, Syrian, Lebanese, or Kuwaiti (Jelinek 1981; Jelinek 1983; Eisele 1992; Ingham 1994; Brustad 2000 and Al-Hilal 2011). This study seeks to track the auxiliary verb in the Jordanian Arabic dialect because as far as the knowledge of the researchers is concerned there is no previous study concerning auxiliary verbs. The following are different examples of Jordanian use of the auxiliary verb كان /kæna/ 'was'.

1. زيد كان أكل عندما جاء علي إلى البيت.

/Zajdun kæn ʔakala ʕindama ʒæʔa ʕli ʔla albajti/
'Zayd **had eaten** when Ali **came** (to the) home.'

2. صلاح قد كان درس في أميركا.

/Salah qad kæn darasa fi: ʔmerik.
'Salah **had studied** in America.'

In sentence (1), there are two processes, one preceding the other. The auxiliary verb كان /kæna/ 'was + past tense verb' is used (Wright 1898; Fehri 1993; Brustad 2000; Ryding 2005 and Alotaibi 2017). Semantically speaking, such a structure usually reflects two successive past events, one preceding the other (Al-Samurai 2000). The structure may also be used to denote the distant past event as in sentence (2). The auxiliary verb كان /kæna/ 'was' is used to confirm the remoteness of the event or the distant past as was referred to as (pluperfect) by Wright (1898). One example is the Arabic expression مات الرشيد وكان خرج /mata alraṣīdu wa kæn xaraḡa/ 'Al-Rasheed died and he had gone out' (Wright 1898; Al-Malakh 2009). These two structures have the significance of a past perfect in English (Azar 2002).

3. زيد كان يأكل أمس.

/Zajdun kæn yaʔkulu ams/
'Zayd **was eating** yesterday.'

The auxiliary verb كان /kæn/ 'was+ present tense verb' is used to indicate that there were two events that continued before the moment of speech as in sentence (3) (Jelinek 1981; Patric 1998; Brustad 2000; Aoun, Benmamoun, and Choueiri 2010 and Alotaibi 2017). Al-Samarrai (1966) says, "The structure of يفعل /ʔafʕl/ 'do' may be preceded by كان /kæn/ 'was' to indicate that he has been going on in the past." This structure implies the meaning of the adverb of time أمس /ʔams/ 'yesterday', which sometimes substitutes the use of the compositional structure mentioned earlier (Azar 2002).

4. قد كان زيد يلعب لساعتين.

/qad kæna Zajdun yaʕʕabu lisa:ʕtajn/
'Zayd **had been playing** for two hours.'

The structure قد كان + الفعل المضارع /qad+kæna+alfiʕil almudʕarʕ/ 'had+been+present tense verb' is used to express an event that has been going on in the past for a long time and ended as in sentence (4). Contemporary studies have not tackled this compound time within the scope of our research.

5. زيد يكون يدرس هذا الوقت.

/Zajdun jaku:nu jadrusu hæða alwaqti/
'Zayd **is studying** (at) this time.'

6. زيد يدرس هذا الوقت.

/Zajdun jadrus hæða alwaqti/
'Zayd **is studying** (at) this time.'

Note that sentence (5) reflects events that have occurred and continue to the moment of speaking, and the auxiliary verb is used to express this complex time as in الفعل المضارع + يكون /jaku:nu+alfiʕil almudʕarʕ/ 'be + present tense verb'. It is also noted here that the role of the helping verb يكون /jaku:nu/ 'be-present' is emphasized. However, sentence (6) contains the present tense verb without يكون /jaku:nu/ 'be-present' and is used for the same purpose (Alotaibi 2017).

7. يكون زيد كتب المقالة.

/jakunu Zajdun kataba almaqalata/
'Zayd **has written** the article.'

The verb يكون /jaku:nu/ 'be' is used together with the past tense verb to express a time that reflects the continuation of the event of a period of the past time and its closeness to the present as in sentence (7) (Alotaibi 2017). There is also another way to form this time structure, which is by using the device (been-past participle) and then a past tense verb, such as: قد درس /qad durisa/ 'been studied', or using قد يكون /jakunu qad/ 'had been' as passive. This structure indicates the present perfect in English (Azar 2002).

8. يكون زيد يلعب لساعتين.

/jaku:nu Zajdun jaʕʕabu lisaʕatajn/
'Zayd **has been playing** for **four hours**.'

The structure of يكون + المضارع الفعل + الزمان ظرف /jaku:nu+alfiçil almudçarç+ðçarf alzaman/ 'be+ present tense verb+ adverb of time' indicates that the speaker often refers to an event that has begun but not yet ended during the period referred to (Sekhri 2008). Such a structure indicates the present perfect continuous tense in English. Sentence (8) indicates that Salah had been playing before the moment of talking and was still playing within a period of (4 hours) and was not finished.

9. (سوف/راح/س/هـ/ب) يكون الولد يكتب المقالة.

(/sawfa-/raħ-/sa-/ha-/bi-/) /jakunu alwaladu jaktubu almaqa:lata/

'The boy **will be writing** the article?'

The structure /?adat almustaqlbal+jaku:nu+alfiçil almudçarç/ 'future tense particle+ be+ present tense verb' is used to indicate that the event will occur in the future and will be progressive (Brustad 2000 and Alotaibi 2014). Sentence (9) indicates that the writing will be progressive (unfinished), and this structure corresponds to the future perfect progressive in English.

10. (سوف/راح/س/هـ/ب) يكون زيد درس أربع سنوات عندما يتخرج.

(/sawfa-/raħ-/sa-/ha-/bi-/) /jakunu Zajdun darasa ?arbaçu sanawatin çindama jataxarraç/

'Zayd **will have been studying** for two years when he graduates.'

However, the structure /?adat almustaqlbal+jaku:nu+alfiçil almadçi/ 'future tense particle + be + past tense verb' is used to denote events that will occur and end in the future (Brustad 2000). On the other hand, sentence (10) showed that Zayd would finish writing the article in the future, which is called the future perfect time in English.

11. سيكون زيد كتب المقالة.

/sajakunu zajdun kataba almaqa:lata/

'Zayd **will have written** the article.'

The structure /?adat almustaqlbal+jaku:nu+alfiçil almadçi+alħal/ 'future tense particle + be + past tense verb + adverb' reflects the cause/effect of something happening in the future (Sekhri 2008). This corresponds to the future perfect continuous time in English as the sentence of example (11) could not be found in Classical Arabic. Future tenses are shaped in Arabic only by various antecedents before the present tense.

Standard Arabic uses the bound morpheme (prefix) س /s/ 'will' for the near future and سوف /sawfa/ 'will' for the far future. Nevertheless, in addition to the antecedents mentioned above, contemporary dialects also use new ones. For instance, Jordanian, Iraqi, Kuwaiti, and Syrian Arabic dialects employ free morpheme راح /raħa/ 'will' as in راح يتجوز /raħ jitżawiz/ 'he will get married.' For example, Egyptian employs the bound morpheme (prefix) ح /ħ/ 'will'.

such as in ح يتجوز /ħa-jitżawiz/ 'he will get married'. Likewise, Morocco Arabic uses the bound morpheme (prefix) غ /ɣ/ 'will' as in غ يجوز /ɣa-żawz/ 'he will get married'. Omani Arabic also

uses bound morpheme (prefix) ب /b/ as 'will' in يتعرس /bi-tqaris/ 'he will get married'. However, Tunisian Arabic uses the bound morpheme (prefix) يش /biʃ/ 'will' as in يش تتعرس /biʃ- tqarris/ to express the meaning of 'He is getting married' (<https://ivar.york.ac.uk/>).

12. زيد كان تاجر (تاجرًا).

/zajdun kana (tažiran)/

'Zayd **was** a merchant.'

13. يكون زيد تاجر (تاجرًا).

/jaku:nu zajdun tažirun (tažiran)/

'Zayd **is** a merchant.'

14. زيد (سوف/س/راح/هـ/ب) يكون تاجر (تاجرًا).

Zajdun (sawfa-/sa-/raħ-/ħ-/ba-) jaku:nu tajir (tajiran)/

'Zayd **will be** a merchant'.

15. زيد صار تاجر (تاجرًا).

/zajdun sçara tazir (tažiran)/
'Zayd **became** a merchant.'

It is noted in sentences (12), (13), and (14) that the auxiliary verb كان /kæn/ 'was' in all its forms intends to determine precisely when an utterance was said. If the speaker had deleted the auxiliary verb, the sentence would have become vague and lacked any tense. It is also noted that there is a variation in the name's case that follows the auxiliary verb, one with nominative case 'تاجر' /tažir/ 'merchant' and another with accusative case تاجرا /tažiran/ 'merchant', which is due to diglossia. It should be noted that some Arabic speakers do not use the auxiliary verb كان /kæn/ 'was'; instead, they use the auxiliary verb صار /sçar/ 'become' as the main verb, though it is considered one of كان /kæn/ 'was' sisters as illustrated in the sentence (15).

16. زيد ليس تاجر (تاجرًا).

/zajdun lajsa tazir (tažiran)/
'Zayd **is not** a merchant.'

17. زيد لن يكون تاجر (تاجرًا).

/zajdun lan jaku:na tazir (tažiran)/
'Zayd **will not be** a merchant.'

18. زيد لم يكن تاجر (تاجرًا).

/zajdun lam jakun tazir (tažiran)/
'Zayd **was not** a merchant.'

In sentence (16) above, صار /sçar/ 'become' is used to deny the event at present and that this helping verb could not only be regarded as a negative particle, but it also negates the present (Al-Khawalda 2012). Whereas in sentence (17), the negative particle لن /lan/ 'not' is used with the auxiliary verb يكون /jaku:n/ 'be' to negate the future event. In sentence (18), on the other hand, the prefix لم /lam/ 'not' with the auxiliary verb يكون /jaku:n/ 'be' is used to negate past event.

19. زيد قام من على الكرسي.

/zajdun qama min çala alkursi/
'Zayd **stood up** from the chair.' (lit.)

20. زيد قام درس.

/zajdun qama darasa/
'Zayd **had studied**.'

21. زيد قام يدرس.

/zajdun qama jadrusu/
'Zayd **was studying**.'

22. زيد (قائم/ يقوم) يدرس.

/zajdun (qa?imun/jaqu:mu) jadrusu/
'Zayd **is studying**.'

23. زيد (ب/هـ/ سوف/ راح/ س) يقوم يدرس.

/zajdun (/bi-/ha-/sawfa-/raħ-/sa-/) jaqu:mu jadrusu/
'Zayd **will be studying**.'

Sentence (19) shows that the verb قام /qama/ 'stand' indicates the content meaning of standing in the lexicon (Al-Khalil 1986). Whereas the same verb in sentences (20), (21), (22), and (23) does not contain any content meaning (i.e., semantically empty); instead, it has only one function, which is forming composite times, which varies from dialect to dialect. For example, the function of the auxiliary verb قام /qama/ 'stand' is used differently by speakers of Arabic in Taif in Saudi Arabia and Deir al-Zour in Syria (Al-Hilal 2011 and Alotaibi 2014) (this is not within the scope of this study).

It is clear, however, that the verb كان /kæn/ 'was' is more suitable to form the compound times than the verb قام /qama/ 'stand,' perhaps because the former lacks any content lexicon meaning than

the latter, which includes the meaning of 'standing,' which has limited its ability to form the composite times.

24. زيد قعد على الكرسي.

/zajdun qaçada çala alkursi:/

'Zayd sat on the chair.'

25. زيد (قعد/قاعد) يدرس.

/zajdun (/qaçada/, /qaçid/) jadrus/

'Zayd is studying.'

26. زيد قعد درس.

/zajdun qaçada darasa/

'Zayd had studied.'

27. زيد (ب/هـ/سوف/راح/س) يقعد يدرس.

/zajdun (/bi-/ha-/sawfa-/raħ-/sa-/) jaqçud judrus/

'Zayd will be studying.'

In sentence (24), the verb قعد /qaçada/ 'sit' is a content verb in the lexicon, which implies the meaning of sitting (Al-Khalil 1986). However, the same verb in (25), (26), and (27) does not contain any content lexicon meaning; instead, it carries the function of forming composite times. Therefore, it is clear that the lexicographic meaning of the verb قعد /qaçada/ 'sit' limits its ability to form composite times, like in the case of the helping verb كان /kæna/ 'was.'

It was concluded that Jordanians use the verb كان /kæna/ 'was' for one of two purposes: the first is to form composite times, and the second is to determine nominal sentence time. Jordanians may also use other helping verbs, such as قام /qama/ 'stand' and قعد /qaçada/ 'sit', but these are less capable of forming complex times than كان /kæna/ 'was' does. It is probably due to its lexicographic meaning instead of the verb كان /kæna/ 'was,' which hardly bears any content meaning.

3 The Auxiliary Verb in Classical Arabic

The written language discourse in Classical Arabic is abundant. Nationalism and Tribalism have preserved the Arabic poetry that represents this language. Likewise, the Holy Quran and Prophet Muhammad's tradition are significant factors in this effect. Despite this abundance, modern linguists base their rejection of the existence of the auxiliary verb on the analysis of early linguists in shaping the theory of Arabic grammar. As shown before, some linguists are talking about some contemporary Arabic structures as if it is new structures that do not relate to Classical Arabic (Cuvalay 1994). However, following language sources, one would find the following.

3.1 The auxiliary verb كان /kæna/ 'was' connecting to the subject الجثة /alǧuθaa/ 'the body'

It is argued that there is a difference between what is wished to be expressed and how it is expressed through words and sentences. Such an idea reflects the difference between deep and surface structures respectively. It is argued that there is a deep structure for Arabic nominal. The term الجثة /alǧuθaa/ 'the body' was used in the linguistic literature of Arabic grammar by early grammarians to mean a *concrete* noun عين in contrast with an *abstract* noun مجرد sentences, which consist of certain words that do not appear in the surface structure. The following are examples that illustrate the difference between deep and surface structures.

28. خالد ابن الوليد في جيش لقرش (Al-Akbari 1999). = البنية السطحية

/xalidu ibnu alwali:di fi: ǧayǧin liqurajf/

'Khalid ibn al-Walid in the Army of Quraysh.' = Surface Structure.

29. خالد بن الوليد مستقر في جيش لقرش. = البنية العميقة.

/xalidu bini alwali:di mustaqirun fi: ǧajǧin liqurajf/

'Khalid ibn al-Walid is stable (exists) in Quraysh's army.' = Deep Structure.

Sentence (28) is a nominal sentence composed of two main components: subject خالد /xalidu/ 'Khalid' + adverb predict في جيش لقرش /fi: ʒajʃin liqurajʃ/ 'in Quraysh's army'. It is argued that there was a deep structure for such a type of sentence as in sentence (28). Therefore, it is believed that there is a deleted word which is either a name such as مستقر /mustaqirr/ 'stabled,' functioning as an adjective (Ibn Jini 2009); or كائن /kæʔn/ 'been' (Al-Akbari 1999); or a verb such as يستقر /ystaqurru/ 'stable,' يحل /yahillu/ 'take the place' or يكون /yaku:nu/ 'be' (Al-Hazmi 2010).

30. زيد عندك = سطحية بنية (Ibn Hisham 1985 and Ibn Ya'ish 2001).

/zajdun ʕindaka/

'Zaid is with you.' = Surface Structure.

31. زيد يكون عندك = بنية عميقة.

/zajdun jaku:nu ʕindaka/

'Zaid is with you.' = Underlying (Deep) Structure

Generally speaking, the reason behind this deletion is briefness and brevity. Sentence (28) was given by early Arab linguists on the possibility of mentioning the verb الكون /alkawn/ 'be' between the subject (body) and the predicate (adverb) of ordinary usage in Classical Arabic (Ibn Hisham 1985; Ibn Yaish 2001).

3.2 Explicit helping verb كان /kæna/ 'was' to emphasize and determine tense

Unlike English, it is argued that Arabic tense does not have a well-defined grammatical system. Therefore, Arabic as well as other Semitic languages have been characterized as being "deficient" as long as tense is considered (Haywood and Nahmad 1962). The verb كان /kæna/ 'was' is used in Arabic in three forms: The imperfect verb, the perfect verb, and the inflected verb (Wright 1898). Its function, however, is determined by its form in the structure. The following subsections are devoted to explaining each type with illustrative examples.

3.2.1 The verb كان /kæna/ 'was' is used to denote absolute tense

In Arabic, the nominal and the predicate usually occur after the helping verb كان /kæna/ 'was' as in sentence (32). The helping verb كان /kæna/ 'was' comes bare of content, which indicates tense as opposing the perfect verb, which comes to denote time and event. When the helping verb كان /kæna/ 'was' is added to a nominal sentence, it limits the nominal sentence to an assigned time. Therefore, the function of the helping verb كان /kæna/ 'was' in sentences (32) and (33) specifies the time in the past. Likewise, the helping verb كان /kæna/ 'was' in the sentence (34) functions to allocate the sentence in the present time, whereas the structure of يكون + س /sa-jaku:nu/ 'will+ be' in the sentence (35) intended to assign future time.

32. كان زيدٌ منطلقاً (Al-Mubarrad 2000).

/kæna zajdun munṭaliqan/

'Zaid was rushing.'

33. زيدٌ كان منطلقاً (Al-Mubarrad 2000).

/zajdun kæna munṭaliqan/

'Zaid was rushing.'

34. يكون زيداً منطلقاً (Al-Mubarrad 2000).

/yaku:nu zajdun munṭaliqan/

'Zaid is rushing.'

35. سيكون زيدٌ منطلقاً (Al-Mubarrad 2000).

/sa-jaku:nu zajdun munṭaliqan/

'Zaid will be rushing.'

Although some linguists reject the idea that the noun (Zaid) precedes كان /kæna/ 'was' in an Arabic sentence (Al-Akbari 1999), Arabic dictionaries and syntax books have transmitted to us

sentences like (33) (Al-Serafi 1974; Ibn Al-Sirri 1995 and Al-Jawhari 1987). Users of contemporary Arabic dialects, therefore, use this structure, which is reflected in sentences (12), (13), and (14).

3.2.2 The verb كان /kæna/ 'was' is used to emphasize and determine the tense

In Arabic, the helping verb كان /kæna/ 'was' is inserted for one of these two purposes under certain conditions: to denote past tense or to add more emphasis. (Ibn Ya'ish 2001; Al- Ghalayini 1993 and Al-Samurai 2000).

36. زيد كان قائم (Ibn al-Warraq, 1999)

/zajdun kæna qa?mun /
'Zaid **was standing**.'

37. مررت برجل كان قائم

/marartu bi-rajulin kæna qa?mun/ Abu al-Sa'adat (2000)
'I passed a man who **was standing**.'

In sentence (36), the helping verb كان /kæna/ 'was' occurs between two main constituents, namely, the nominal and the predicate, making it an adjunct, functioning as the past tense marker (Ibn al-Warraq 1999). This structure is similar to what we find in contemporary Arabic, as in sentence (12). Likewise, كان /kæna/ 'was' in the sentence (37) is an adjunct and is located between the adjective and the noun being described to emphasize the past tense (Abu al-Sa'adat 2000). The insertion of كان /kæna/ 'was' in Arabic may be similar to the case of inserting the helping verb between the subject and the main verb in English for emphasis, as in the following sentence: Salah does not write articles. 'Yes, he **does write** the article; I saw his articles.'

3.2.3 The Verb كان /kæna/ 'was' to Compose Time

Early linguists argued that the tense in Arabic comes in three different simple forms: past, present, and future. Contemporary linguists have agreed that it is so, though Quranic, poetic, and some prose texts have preserved different tense forms (Bergsträser 1980).

38. قد كان شهد الجمل (Al-Makhzoumi (1986)

/qad kæna şahida al-ʒamal/
'He had witnessed Al-Jamal [battle].'

It is noted that sentence (38) corresponds to sentences (1) and (2) in contemporary usage. Both express the distant past. It is evident that Classical Arabic uses كان /kæna/ 'was' to form the perfect past.

39. وكان يأمر أهله بالصلاة (Maryam: 55)

/wa kæna ya?muru ?hlahu bilʂala:ti/
'He used to order his people with prayer.'

In (39), the verb reflects an event that had happened and continued to happen in the past. Classical Arabic uses the auxiliary verb كان /kæna/ 'was' to form past progressive tense, like the case in contemporary Arabic as illustrated in the sentence (3).

40. يحبك كما قد كان يفعل (Al-Asma' 1993).

/yuħibbuka kama: qad kæna yaʔʔalu/
'He loves you as he used to.'

Sentence (40) corresponds to sentence (4) since both express an event that happened in the past and lasted for a while then finished. Classical Arabic uses the auxiliary verb كان /kæna/ 'was' to form past perfect progressive.

41. ما زال يوقن من يؤمك بالغنى (Al-Ashmuni 1998).

/ma:za:la juqinu man ya?ummuka bi-l-ʔina:/
'He is still sure that he will get what **he is asking** for.'

It is worth noting that the connotative meaning of (41) corresponds to one of those of sentence (5). However, Classical Arabic uses *زال* /ma:za:la/ 'still' as a helping verb to the present progressive tense, whereas contemporary Arabic uses *يكون* /jaku:nu/ 'be.'

42. تمنى أخيراً أن يكون أطاعني (Al-Dhaby 1983).

/tamanna: ?axi:ran ?an jaku:na ?aʔa:ʕani:/
'He finally wished **he has obeyed** me.'

If the sentence (42) is closely examined, it is noted that it is compatible with the sentence (7) in meaning and structure. It is clear that the auxiliary verb *يكون* /jaku:nu/ 'be' is used in Classical Arabic to the present perfect tense.

43. سيكون بعدي أمراء يعطون الحكمة على منابرهم وقلوبهم أنتن من الجيف (Abu Al-Saadat 1979).

/sa-jaku:nu baʕdi: ?umara:ʔa juʕtu:na al-ħikmata ʕala: mana:birhim wa qulu:buhum ?antanu mina al-ʕijaf/
'There will succeed me rules who will be talking wisdom on their pulpits with their heart's stinker than cadavers.'

Note that sentence (43) corresponds to sentence (9) in meaning and structure, which is evident in Classical Arabic, the auxiliary verb signifying time of future progressive.

44. سيكون بعد ستين سنة خلف أضاعوا الصلاة (Abu Al-Saadat 1979).

/sa-jaku:nu baʕda sitti:na sanat in xalfun ?adau alʕala:ta/
'Sixty years later, there will be progenies who will have abandoned the [prescribed] prayers.'

Note that sentence (44) corresponds to sentence (11) since both express events that will come to perfection in the future. This is another evidence of the use of the auxiliary verb (will+ be+ past tense) 'الماضي الفعل + يكون + س' in classical Arabic to shape the entire future.

45. يأتي أحدكم بما يملك، فيقول: هذه صدقة، ثم يقعد يستكف الناس (Abu Al-Saadat 1979).

'One of you brings all he possesses and says: his is charity, and then he keeps begging people.'

In sentence (45), the verb *قعد* /qaʕada/ 'sit' does not carry the content meaning of sitting; rather, it functions as an auxiliary verb that indicates past progressive. This is in line with the contemporary usage as in sentences (25), (26), and (27).

Therefore, it is clear that Classical Arabic, along with its linguistic forms, relies on the auxiliary verb *كان* /kæna/ 'was' and *قعد* /qaʕada/ 'sit' for several functions. They are used to specify the tense of the nominal sentence to be as timeless as in *كان الطالب نشيطاً* /alʔalibu kæna naʕiʔan/ 'the student was active' and emphasize the tense in the sentence. Besides, they are used to compose composite tenses. It is worth mentioning that contemporary Arabic and English share these functions.

4 The Auxiliary Verb in Semitic Languages

The relationship between Arabic and Semitic languages is unique, and Arabic kept much of the original forms of the proto-language features. Nodlke (1963) argues that comparing the grammar of Semitic languages should start with Arabic. This relationship has limited Fischer (2005) to describing Arabic as the Semitic language of modern civilization. In addition, Semitic languages shared many standard features in phonology, morphology, and syntax. These common characteristics indicate the common origin for all these languages (Moskati 1993). One of these common characteristics is sentence building and structuring (Al-Barakawi 1994).

Semitic language has two kinds of sentences: nominal and verbal. However, specialists in Semitic languages believe that a nominal sentence is the underlying sentence structure and occurs before the verbal one. They continue arguing that the nominal sentence was simple and consisted of a subject and predicate. Then, it gradually develops into a verbal sentence consisting of the verb, subject, and object (Khalid 2000 and Akkad 2002). These compositional features are common in

almost all Semitic languages except for Akkadian, where the verb occurs at the end of the sentence due to the Sumerian effect (Richardson 2000).

Many specialists of Semitic Studies (Bergsträser 1994; Piston 1994; Lipiński 1997; Dillmann and Bezold 2005), argue that Semitic languages lack the helping verb. However, they maintain that Semitic languages use certain auxiliary verbs to connect the nominal and the predicate of a sentence or alter sentence tense. Brockleman (1957) advocates that Phoenicians used the auxiliary verb كان /kæna/ 'was' before the past tense verb to denote pre-past events. This is quite similar to its uses in contemporary Arabic (2) and Classical Arabic, as in sentence (38).

However, Hebrew uses the auxiliary verb (היה), which corresponds to the helping verb (be) in English (Patrick, 1998), and is used to alter tense (Abdul Raouf 1971). The Hebrew nominal sentence formation sometimes consists of the following: (subject + auxiliary verb (was) + predicate), which is similar to the one found in contemporary Arabic as in sentence (11) and in Classical Arabic as in sentence (29).

Syriac language uses the auxiliary verb /hwā/, which corresponds to the English auxiliary verb 'be' (Bergsträser 1994), and it is used before or after the past tense verb to indicate that events precede it. Lipinski (1997) states that "authors generally assume that Syriac has created a pluperfect of the same type as Arabic by combining the auxiliary verb /(ha)wā/, 'he was' with the preceding perfect of another verb; e.g., /de'mrēt (ha)wēt fokon/, 'which I had said to you'."

The Mundi language uses the verb /ايت/ 'be' to link the indefinite subject with its predicate and its definite subject (Hattab 2002). One example is their saying /عنشيا ايت ضغ/ 'There are women here'. In Mundi, there is / بشيمهون إد هني ربي / 'in the names of the great immortal' and /اد/ 'been', and it corresponds to the adjunct كان /kæna/ 'was' in Arabic (Drower 2006 and Ali 2016).

In Neo-Aramaic languages, the verb /pā'iš/ 'remaining' is used to form passive constructions. Lipinski (1997) maintains:

"There are only three stems in Neo-Aramaic: they parallel the basic stem, the D-stem, and the causative stem. Their conjugation is based on the corresponding participles and infinitives, with the addition of the imperative. The reflexive-passive stems with the t-affix and the passive voice of the basic stems are not encountered in Neo-Aramaic, which expresses the passive utilizing the auxiliary verb /pā'iā/ 'remaining', the conjugated forms of which are followed by the invariable passive participle of the given verb in the emphatic state; e.g., /ki-pā'iš škila/, 'he remains taken,' i.e. 'he is taken.'" (p. 432)

The Akkadian system is based on "a three-way aspectual contrast of imperfective, completive and perfect: /i-parras/ 'he separates' /i-prus/ 'he separated' and /i-p-ta-ras/ 'he has separated'. The whole verbal system was based on three aspects in practical terms: the imperfective /i-parras/ meant not only 'he separates' but also 'he will separate', and the completive also functioned as the pluperfect 'he had separated'" (Bubenik 2011).

Sabaeen language uses the verb /kyn kwn/ to change tense (Swiggers, Beeston, Ghul, Muller, Ryckmans 1984). In Sabaeen, a fluctuation between the semivowels /w/ and /y/ is sometimes seen also in medial and final positions such as in /kyn/ as opposing normal /kwn/, 'to be' (Lipiński 1997).

The abyssal language uses certain auxiliary verbs to express different time references, such as the perfect past and present tense. Among these helping verbs is /jalla, ala+ anja/ to indicate the perfect present tense as in the following (Bennett 1998).

46. nogus kabasa mæso' jalla.
'The King of Kabasa has arrived.'

It also uses the form of /qætol/ with auxiliary verbs such as /anya/, /ala/ to denote the perfect past tense as shown in (47) (Bennett 1998).

47. rad'it lanowæy yælfæt 'alu
'The raid on the herd had passed by.'

Similar changes are evident in modern Ethiopian languages. Tigre uses compound tenses with the structure (participle + auxiliary /halla/, /ala/, or /sanha/) 'to be', to express the perfective aspect: present or past. The perfective present consists of the participle + /halla/: e.g., /ndgus Kabasa mäs/

'active participle' /halla/, 'the king of Kabasa has arrived' and 'he is present'; /hdta kdbub qobd' lābsat/ 'fern, active participle' /hallet/, 'she has put on a round hat' and 'she is wearing it'. The perfective comprises the participle + /ala or sanha/ such as in /qadam hdzuh' āmotāt 'dt 'dtyopya mās'd/ 'active participle' /alko/, 'many years ago I had come to Ethiopia'; /rad'it landwāy hālfat/ 'fern, active participle', /zlu sanhat/, 'the raid on the cattle had passed him by' (Lipiński 1997).

In Amharic, the auxiliary verb /alia/ 'he is' is employed to form the imperfection of the matrix sentence with the gerund to express the present perfect. In addition, Amharic developed a past progressive and a past perfect or pluperfect by /nabbāria/ 'he was', with the simple, imperfect, and gerund. Consequently, Amharic has five tenses in main positive clauses. The first tense is imperfect.

The simple, imperfect covers present and future in matrix negative and subordinate clauses, affirmative and negative. The compound imperfect + the auxiliary /alia > all/ expresses present, future, and future perfect in matrix affirmative clauses: /ydnāgr/ or /yanagdr/, /yanagral/ 'he speaks, he is speaking, he will speak', respectively. The second tense is perfect, which denotes typically past and may also express pluperfect. The perfect may express the present with certain verbs, primarily when the action occurs when speaking, such as /nāggara/ 'he spoke, he has spoken, he had spoken'. The third tense is the past progressive. The simple imperfect with the frozen or the conjugated form /nabbār(a)/ denotes a progressive, durative, or habitual action in the past as in /ydnagdr nabbar(a)/ 'he was speaking, he was used to speaking'. The fourth tense is the present perfect, which consists of a combination of a gerund + auxiliary /alia > all/ connecting past and present as in /nāgfall/ 'he has spoken'. The fifth tense is the past perfect, which consists of a gerund with /nabbar(a)/ denoting pluperfect or past perfect as in /nagro nabbar(a)/ 'he had spoken' (Lipiński 1997). Ge'ez uses the word /nabara/, which carries the meaning of the verb قعد /qaṣada/ 'sit' as an auxiliary verb (Bennett 1998 and Leslau 1957). That usage is close to the Jordanian dialect as in sentences (25) and (26). Assyrian uses the auxiliary verb to link two names, such as in the following example (Khoshaba 2003).

48. eu iele mal

pana.

'He is a teacher.'

Or to link between a name and an adjective, such as in the example below.

49. Ay iela

mrieta.

'She is sick.'

Ethiopic and some other Semitic languages employ auxiliary verbs to express various times. In Ethiopic, we have something like: /konæ/, /honæ/, /hallæwæ/, /allo/, /allæ/,

/næb(b)ææ/, /noræ/, /alæ/. In Semitic languages, auxiliary verbs occur before main verbs, and in Ethiopian, however, they occur after them. The structure of the Tigrifia sentence /yeṭṭæwæt

>allo 'he is playing' (/allo/ is the auxiliary verb) is valid in Ethiopic languages (Leslau, 2002).

5 Conclusion

Contemporary Arabic linguists argue that contemporary Arabic is devoid of auxiliary verbs, and they add that such verbs are merely an effect of translation basically from English, which are unacceptable structures. However, contemporary orientalist advocates for auxiliary verbs in contemporary Arabic. Both groups agreed that Classical Arabic is devoid of auxiliary verbs, for it offers only three times (past, present, and future). The findings of this study contradict previous opinions by evidence from contemporary, classical, and Semitic models, the most important of which are the following.

First, Jordanians use the verb كان /kæna/ 'was' in Classical Arabic or spoken dialects to denote two functions: perfective and progressive tenses and simple tenses in nominal sentences in their everyday uses. The verb كان /kæna/ 'was' is the most commonly used because it is semantically/lexically empty (Includes time but not event.) The verb كان /kæna/ 'was' in contemporary uses is not lexical at all.

Second, Jordanians use قام /qa:ma/ 'stand' and قعد /qaçada/ 'sit' in spoken dialects to form progressive and perfective aspects but much fewer than the verb كان /kæna/ 'was', because the verbs قام /qa:ma/ 'stand' and قعد /qaçada/ 'sit' include lexical meanings (standing) and (sitting).

Third, the study proved that the verb كان /kæna/ 'was' is used in Classical Arabic as an auxiliary verb. This use is evident in the Qur'an, hadith, poetry, proverbs, and educational examples in grammar books. The verb كان /kæna/ 'was' is used for the following functions:

- Linking the subject to its adverbial predict: Example, علي كان عندك /ali kæna çindaka/ 'Ali was with you.'
- Restricting the nominal sentence with a tense: past, present, or future. In this position, the verb كان /kæna/ 'was' is lexically empty;
- Confirming meaning. In this case كان /kæna/ 'was' is superfluous and should indicate the past tense and occur between two fundamental words; and
- Forming perfective and progressive tenses in classical linguistic uses.

Fourth, the study proved that Classical Arabic uses the verb قعد /qaçada/ 'sit' to form progressive and perfective tenses. However, this verb is less frequently used compared to the verb كان /kæna/ 'was', probably because the verb قعد /qaçada/ 'sit' contains a lexical meaning (not empty).

Fifth, the study extrapolated studies on auxiliary verbs in early Semitic languages and found that Phoenicians used the auxiliary verb to express the past tense. Hebrew used the auxiliary verb to change sentence tense and, like Mondain, linked the subject with its predicate. Syriac uses the auxiliary verb to express the past perfect tense, and Modern Aramaic uses the auxiliary verb to express passive voice. Acadians used the auxiliary verb to form perfective tenses, while Southern Arabic, the origin of Classical Arabic, used the auxiliary verb to change the sentence tense. The auxiliary verb is used in Abyssinia and Amharic to form perfective tenses.

By comparing the functions of the verb كان /kæna/ 'was' and قعد /qaçada/ 'sit' in Contemporary, Classical Arabic and early Semitic languages, the functions of auxiliary verbs are the same: determining the tense of the sentence, confirming the event, shaping the perfective and progressive tenses. Hence, we can say that the auxiliary verb in Contemporary Arabic and Jordanian dialects is an extension of the rules of Classical Arabic, which inherited its grammar rules from early Semitic languages.

The present study describes the auxiliary verb in contemporary Arabic, focused on the Jordanian dialect. Future research could involve the analysis of other texts in Modern Standard Arabic to investigate the differences between other Arabic varieties. In addition, the study depends only on a qualitative approach of analysis by presenting and analyzing examples in context. However, the mixed methods approach can be used in future Modern Standard Arabic corpora studies.

References:

- Abdel Tawab, R. (1994). *Grammatical development of the Arabic language*. Al-Khanji Library.
- Abdul Raouf, A. (1971). *Hebrew grammar*. Ain Shams Press.
- Abu al-Sa'adat, M. (1979). *The end in strange talk and legacy*. The Scientific Library.
- Abu al-Sa'adat, M. (2000). *Al-Badi'ah fi al-'Arabiyya*. Edited by: F. A. Al-Din. Umm Al-Qura University.
- Abu Nawas, O. & Thawabih, H. (2018). Voice substitution in Naour dialect: An authenticating study in light of the ancient Arabic dialects. *Journal of Faculties of Arts*, 15(1), 1-30.
- Akkad, Sahar. (2002). *Sentence system in Semitic languages (Hebrew, Ugarite and Akkadian)*. Unpublished Ph.D. Dissertation, University of Aleppo, Aleppo, Syria.
- Al-Akbari, Abdullah. (1999). *The Pars of what constitutes the words of the Prophetic Hadith*. Al-Mukhtar Foundation for Publishing and Distribution.
- Al-Ashmuni, Ali. (1998). *Sharh al-Ashmuni on alfiyya Ibn Malik*. Daral-Kutub al-Ilmiyya.
- Al-Asma'I, Abd Al-Malik. (1993). *Al-Asmaiyyat*. Edited by: A. Haroun. Egypt, Cairo: Dar Al- Ma'arif.

- Al-Barakawi, Abdel Fattah. (1994). *Introduction to Arabic philology and Semitic languages*. Jeraisy for Printing and Photography.
- Albondoq, Intisar. (2018). *Investigating the Effect of the Absence of the Auxiliary Verb (be) in Modern Standard Arabic on English Language Learning Among Second Year Students of the Faculty of Education-Zingibar*. Unpublished Master's thesis, Aden University, Aden, Republic of Yemen.
- Al-Dhaby, Al-Mufadhal. (1983). *Proverbs of the Arabs*. Edited by: I. Abbas. Lebanon, Beirut: Dar Al-Raed Al-Arabi.
- Al-Farahidi, Al-Khalil. (1986). *Al-Ain*. Edited by: M. Al-Makhzoumi and I. Al-Samarrai. Dar Al Hilal.
- Al-Ghalayini, Mustafa. (1993). *The collector of Arabic lessons*. The Modern Library.
- Al-Gharaibah, Alla' Al-Deen. (2008). Phonological phenomena in Ajlun dialect: A historical, descriptive study. *Dirasat: Human and Social Science*.
- Alhawary, Mohammad. (2016). *Arabic Grammar in Context*. London: Routledge.
- Al-Hazmi, Ahmad. (2010). *Fatah rab al baryah, in explaining the systems of the al ajrumiyah*. Saudi Arabia, Makkah Al-Mukarramah: Al-Asadi Library.
- Al-Hilal, Mohammed. (2011). *The syntax of conditional sentences in Syrian Arabic: A study based on the dialect of Deir Ezour*. Unpublished Ph.D. Dissertation, University of Essex, Essex, England.
- Ali, Mohammad. & Dajani, Basma. (2015). Problems faced by English-speaking students when learning verbs associated with tense and aspect in the Arabic language. *Dirasat: Human and Social Sciences*, 42(2), 503-516. <https://doi.org/10.12816/0019868>
- Al-Jawhari, Ismail. (1987). *Al-sahhah taj al-language and sahih al-arabia*. Edited by: A. Attar. Dar Al-Alam Al-Malayn.
- Al-Khawalda, Mohammad. (2012). Syntactic analysis of the Arabic word 'laysa': An auxiliary verb or a negative particle. *International Journal of Linguist*, 4(3), 469- 491. <https://doi.org/10.5296/ijl.v4i3.2373>
- Al-Makhzoumi, Mahdi. (1986). *In Arabic grammar: Criticism and direction*. Al- Raed Al-Arabi.
- Al-Malakh, Muhammad. (2009). *Time in the Arabic language: Its syntactic and semantic structures*. Arab Scientific Publisher.
- Al-Mubarrad, Muhammad. (2000). *Al muqtadeb*. Edited by: M. Adheemah. Alam Al-Kutub.
- Alotaibi, Yasir. (2014). *Conditional sentences in Modern Standard Arabic and the Taif Dialect*. Unpublished Master's thesis, University of Essex, Essex, England.
- Alotaibi, Yasir. (2017). The analysis of auxiliaries in Modern Standard Arabic. *Journal of Faculty of Languages and Translation*, 12(2), 156-187.
- AlQahtani, Saleh., & AlArifi, Nouf. (2020). The Grammaticalization of Auxiliary Verbs in Najdi Arabic: A Syntactic and DM Account. *Journal of Arts*, 32(2), 1-14. <https://doi.org/10.33948/1300-032-002-008>
- Al-Qudah, Mohammad. & Omar, Fatimah. (2015). The impact of the mother tongue in learning a second language: Arabic for speakers of other languages as model. *Dirasat: Human and Social Sciences*, 42(1), 1171-1183.
- Al-Samarrai, Fadel. (2000). *The meanings of syntax*. Jordan, Amman: Dar Al Fikr Publishing. Al-Samurai, Ibrahim. 1966. *Verb, its time and its constructions*, Al-Aati Press.
- Al-Serafi, Abu Muhammad. (1974). *Explanation of the verses of Sibawayh*. Edited by: R. Saad. Revised by: T. Saad. Egypt, Cairo: Al-Azhar Colleges Library, Dar Al-Fikr for printing, publishing and distribution.
- Al-Zujaji, Abdul Rahman. (1985). *Al lamat*. Edited by: M. Al Mubarak. Dar Al- Fikr.
- Aoun, Joseph., Benmamoun, Elabbas., & Choueiri, Lina. (2009). *The syntax of Arabic*. Cambredge: Cambredge University Press.
- Aref, Mohammad., & Dajani, Basma. (2015). Problems faced by English-speaking students when learning verbs associated with tense and aspect in the Arabic language. *Dirasat: Human and Social Sciences*, 42(2), 503-516. <https://doi.org/10.12816/0019868>

- Ausfoor, Mohammed. (2007). The effect of translation on Arabic. *University of Sharjah Journal for Shari'a Sciences and Humanities*, 4(2), 195-216.
- Ayoub, Abdulrahman. (1986). *Arabic and its dialects*. Maktabat Al-Shabab.
- Azar, Betty. (2002). *Understanding and using English grammar third edition*.
- Benmamoun, Elabbas. (2000). *The feature structure of functional categories, a comparative study of Arabic dialects*. New York; Oxford : Oxford University Press.
- Bennett, Patrick. (1998). *Comparative semitic linguistics*. Eisenbrauns.
- Bergsträser. (1994). *The grammatical development of the Arabic language: Lectures given by the German orientalist Bergsträser*. Translated by: R. Abdel Tawab. Eygept, Cairo: Al Khanji Library.
- Bin Hisham, Abdullah. (1985). *Mughni al-labib on the books of al-a'areeb*. Edited by: M. Al-Mubarak. Syria, Damascus: Dar Al Fikr.
- Bin Jini, Abu Al-Fath. (2009). *Al lamea' in Arabic*. Edited by: F. Fares. Kuwait: Dar Al-Kutub Al-Thaqafyah.
- Bin Ya'ish, Y Ya'ish. (2001). *Detailed explanation*. Dar al kotob al ilmiyah.
- Bodine, Walter. (2000). Comparative semitic linguistics: A manual. *The Journal of the American Oriental Society*, 120(3), 479.
- Brockelmann, Karl. (1957). *The philology of semitic languages*. Translated by: R. Abdel Tawab.
- Brustad, Kristen. (2000). *The syntax of spoken Arabic: A comparative study of Moroccan, Egyptian, Syria and Kuwaiti dialects*. Washington: Georgetown University press.
- Bubenik, Vit. (2011). Development of aspect and tense in Semitic languages: Typological considerations. *Lingua Posnaniensis*, 53(2), 7-23. <https://doi.org/10.2478/v10122-011-0009-2>
- Carnie, Andrew., & Fassi, Abdelkadar. (1996). Issues in the structure of Arabic clauses and words. *Language*, 72(3), 664-665. <https://doi.org/10.2307/416310>
- Cuvalay, Martine. (1994). Auxiliary verbs in Arabic. In Elisabeth Engberg-Pedersen, Lisbeth Falster Jakobsen and Lone Schack Rasmussen (eds.), *Functions and expression in functional grammar*, 265-284. Berlin: De Gruyter Mouton.
- Dillmann, August, & Bezold, Carl. (2005). *Ethiopic grammar*. United State: Wipf and Stock Publishers.
- Drower, Lady. (2006). *Sabean mandaeans*. Translated by: G. al-Rumi, and N. Badawi. Dar Al Mada.
- Eisele, John. (1992). Egyptian Arabic auxiliaries and the category of aux. In E. Broselow, M. Eid, and J. McCarthy (eds.), *Perspectives on Arabic linguistics: Papers from the annual symposium on Arabic linguistics*, 4, 143. Amsterdam: Benjamins.
- Eisele, John. (1994). Cariene Arabic auxiliaries and the category AUX. In E. Broselow, M. Eid and J. McCarthy (eds.), *Perspectives on Arabic Linguistics: Papers from the annual symposium on Arabic linguistics*, 143-168. Amsterdam: John Benjamins Publishing Company.
- Engberg-Pedersen, Elisabeth; Jakobsen, Lisbeth; and Rasmussen, Lone. (1994). Function and expression in functional grammar. In C. Groot, and L. Mackenzie (eds.), *Functional grammar series*. Berlin: Mouton.
- Engberg-Pedersen, Elisabeth; Jakobsen, Lisbeth; and Rasmussen, Lone. (2014). *Function and expression in functional grammar*. Berlin, Boston: De Gruyter.
- Fehri, Fassi. (1993). *Issues in the structure of Arabic clauses and words*. Springer.
- Fischer, Folf. (2005). *Studies in Arabic*. Translated by: S. Bahri. Literature Library.
- Goldenberg, Gideon and Wolf, Leslau. (1992). Comparative dictionary of the Ethiopic comparative dictionary of Ge'ez (Classical Ethiopic): Ge'ez English/English- Ge'ez with an index of Semitic roots comparative dictionary of Geez (Classical Ethiopic): Geez English/English- Geez with an index of Semitic roots. *Journal of the American Oriental Society*.
- Hasan, Odai. (2016). Sentence system in Semitic languages. *Journal of the Arabic Language Academy of Damascus*, 89 (4), 1011-1039.

- Hattab, Ameen. (2002). *Mandaean grammar book*. Iraq, Baghdad: Mandaean Research and Studies Center.
- Hassan, U. (2016). Sentence system in Semitic languages. *Journal of the Arabic Language Academy in Damascus*, 89(4), 1011-1039.
- Haywood, J. A., & Nahmad, H. M. (1965). *A new Arabic grammar of the written language*. Cambridge: Harvard University Press.
- Yasin, Ayman & Hussein, Ibtisam. (2021). Auxiliary verbs in Jordanian Arabic. *Journal of Language and Linguistic Studie*, 17(4), 1888-1906. <https://doi.org/10.52462/jlls.137>
- Ibn Al-Sirri, Ibn Al-Sarraj. (1995). *Origins in grammar*. Edited by: A. A. Al-Fattli. The Resala Foundation.
- Ibn al-Warraaq, Muhammad. (1999). *The faults of grammar*. Edited by: M. al-Darwish. Al-Rashed Library.
- Ingham, Bruce. (1994). Modality in the Arabic dialect of Najd. In D. Caubet, and M. Vanhove (eds.), *Actes des Premieres Journees Internationales de Dialectologie Arabe de Paris*. Paris: Publications Langues 'O, 185-200.
- Jelinek, Eloise. (1981). *On defining categories: Aux and predicate in colloquial Egyptian Arabic*. Unpublished Ph.D. Dissertation, University of Arizona, Arizona, United State.
- Jelinek, Eloise. (1983). Person-subject marking in AUX in Egyptian Arabic. In Eloise Jelinek (ed.), *Linguistic categories: Auxiliaries and related puzzles*, 21-46. Berlin: Springer.
- Kaye, Alan & Kristen, Brustad. (2002). The syntax of spoken Arabic: A comparative study of Moroccan, Egyptian, Syrian and Kuwaiti dialects. *The Journal of American Oriental Society*, 122(1), 98. <https://doi.org/10.2307/3087662>
- Khalid, Ismael. (2000). *Comparative Aramaic language philology*. Al-Buraj Library.
- Khoshaba, Matti. (2003). *Modern Assyrian language*. Reviewed by: Oshana Younan. California: USA.
- Klopfenstein, Phillip. (2017). Tense and Aspect Constructions Among Arabic L1 Learners of English. *Culminating Projects in English*. 95.
- Lambdin, Thomas. (2018). *Introduction to Classical Ethiopic (Ge'ez)*. The Netherlands: Brill. LaSpisa, Paolo. 2017. Elliesie, Hatem (Hg.): Multidisciplinary views on the Horn of Africa. 2014. *Orientalistische literaturzeitung*, 112 (3), 281-283.
- Leslau, Wolf. (1957). Observations on a comparative phonology of Semitic Ethiopic. *Ann d'Ethiopie*, 2, 147-166. <https://doi.org/10.3406/ethio.1957.1264>
- Leslau, Wolf. (2002). The influence of Cushitic on the Semitic languages of Ethiopia a problem of substratum. *WORD*, 1(1), 59-82.
- Lipiński, Edward. (1997). *Semitic languages: Outline of a comparative grammar (Orientalia Lovaniensia Analecta)*. Leuven: Peeters.
- Mohammed, Hasan. (2016). *The language of contemporary Arab media*. Dar Al 'Fajr al-Jadid.
- Moskati. (1993). *An introduction to the syntax of Semitic languages*. The world of books.
- Noldke, Newport. (1963). *Semitic languages*. Translated by: R. Abdel Tawab. Dar Al-Nada Al-Arabiya Library.
- Ouïd, Sekhri. (2008). *Problems in translating tenses from English into Arabic the present perfect: A case study*. Master's thesis, Mentouri University, Constantine, Algeria.
- Piston, Alfred. (1994). *The rules of the South Arabian inscriptions 'musnad writings*. Translated by: R. Hazim. Jordan, Irbid: Hamada Foundation for Collective Services.
- Richardson, B. G. (2002). Hammurabi's laws text, translation and glossary. *The Journal of the American Oriental Society*, 122 (1), 178. <https://doi.org/10.2307/3087720>
- Richardson, M.E.J, (2000). *Hammurabis laws text, translation and glossar*. London, New York. Ryding, Karin. 2005. *Reference grammar of Modern Standard Arabic*. Cambridge: Cambridge University Press.
- Swiggers, P. Beeston, AFL. Ghul, MA. Muller, WW. Ryckmans, J. (1984). *Sabaic dictionary (English French-Arabic)*. Baltim: Language.
- Wolfensohn, Israel. (1980). *History of Semitic languages*. Dr Al Qalam.

- Wong, Samuel. & Albert, Lee. (2006). Communication skills and doctor patient relationship. *Hong Kong Med Diary*, 11(3), 11-13.
- Wright, William. (1898). *A grammar of the Arabic language, translated from the German of Caspar and edited with numerous additions and corrections*. Cambridge: Cambridge university press.
- Zaza, Hasan. (1990). *The Semiotician and their languages*. Dar Al- Qalam.

List Of Phonetic Symbols

Arabic Phonetic Symbols

Arabic Letters	Transcription (IPA)
ء	[ʔ]
ب	[b]
ت	[t]
ث	[θ]
ج	[dʒ]
ح	[h]
خ	[x]
د	[d]
ذ	[ð]
ر	[r]
ز	[z]
س	[s]
ش	[ʃ]
ص	[sʕ]
ض	[dʕ]
ط	[tʕ]
ظ	[ðʕ]
ع	[ʕ]
غ	[ɣ]
ف	[f]
ق	[q]
ك	[k]
ل	[l]
م	[m]
ن	[n]
هـ	[h]
و	[w]
ي	[j]