



International Journal for Arabic Linguistics and Literature Studies

Vol. 1, No. 1, 2019, pp.73–89

Available online at: <http://www.refaad.com>

<https://doi.org/DOI:10.31559/JALLS2019.1.1.6>

Axiomatizing Elementary Arabic Syntax

البنية المنطقية لأوليات التركيب النحوي العربي

A. Z. Obiedat, Assistant Professor of Arabic

(Wake Forest University) obiedaaz@wfu.edu

Abstract: This article aims to apply the logical method of axiomatization to elementary Arabic syntax hoping to emulate the clarity, brevity, and interconnectedness of the classical treatise, i.e., *Al-Ājrūmiyyah* by al-Ṣinhājī (d. 723 h. / 1323 C.E.). This article presents the theory behind this method and the class experiment that utilized it. The axiomatization program is presented in two steps. The first step presents the basis of Arabic syntax in a detailed essay and then summarizes all in a theoretical framework. This includes the following syntactic subjects: 1. parts of speech, 2. three case endings, 3. five types of nouns and their three case endings, 4. two types of Arabic sentences, 5. nominal sentence, 6. predicate as a phrase, 7. prepositions and prepositional phrase, 8. followers, e.g., adjectives and conjoined nouns, 9. *idāfa* construction, 10. verbal sentence and its doer, 11. object, 12. *idāfa* construction in verbal sentences, 13. adverb, 14. semi-adverb, 15. uninflected nouns, 16. definite status, 17. pronouns, 18. *tanwīn*, 19. abrogators, e.g., *kāna* and *inna* and their sisters, 20. further expansion, 21. absolute object, 22. object of purpose, and 23. the general protocol for syntactic analysis.

Keywords: Arabic, Logical Analysis, Arabic Syntax, Foreign Language Teaching, and *al-Ājrūmiyyah*.

Introduction to the Idea of Axiomatization:¹

“Axiomatization” is a method known in logical and scientific circles since Euclid’s *Elements* in 300 BCE. In the twentieth century, Analytic Philosophy advanced this method as a research program in the humanities, social sciences, and linguistics. The “axiomatization” method attempts to describe any phenomenon by:

¹ I am grateful to Professors Raji Rammuny of the University of Michigan-Ann Arbor, Darlene May of Wake Forest University, Yousef Rababa of Philadelphia University, Yousef Hamdan of the University of Jordan, Ahmed ‘Abd al-Mun‘im ‘Atiyyah of Alexandria University, Dania Khuaj of Qasid Arabic Institute, and the meticulous Ahmed Hassan Khorshid for kindly reading earlier drafts of this paper. Their wide knowledge, deep insights, and sharp corrections were extremely valuable. I am also thankful for the proofreading Anna Ellis kindly did.

- 1- The minimum number of rules that are
- 2- Clearly defined and distinguished from each other and
- 3- Logically related to the axioms.

In other words, axiomatization is the process that reduces a linguistic phenomenon to a coherent structure of principles (Itkonen, 1976, p. 189). The pedagogical benefits of this method are primarily cognitive and therefore pedagogical in that it seeks to avoid:

- 1- Unnecessarily lengthy and expansive educational material with rules that are sometimes:
- 2- Not clearly defined and distinguished from each other; and
- 3- Not logically related to each other.

It is important to acknowledge that the task of presenting Arabic grammar to native or foreign learners is a theoretical task at its core. For this reason, any theoretical grammar work presumes a methodological protocol for its presentation (Rescher, 2011, p. 16). In several cases, the scope of theorizing determines the method of presentation. For example, the work of *al-Kitāb* by Sībawayh (Sībawayh, 1988, pp. 334, Vol. 1.) varies from Ibn al-Anbārī's medieval work *Asrār al-'Arabiyyah* (Anbārī, 1957, pp. 3–4), and both works differ from the contemporary achievement of the Moroccan linguist Aḥmad al-Mutawakkil in his *Qaḍāyā al-'Arabiyyah fī al-Lisāniyyāt al-Waḍi'fiyyah* (Al-Mutawakkil, 2013, p. 33). If this is so, the question becomes: *is there an approach where one can unify these diverse methods in a way that is brief and accessible to elementary students?*

I think this question was eloquently posed and efficiently responded to by medieval grammar pedagogy authors such as Ibn Mālik in his famous *Alfiyyah* (Ibn Hishām, 1973) and Muḥammad al-Ṣinhājī with his shorter and more concise theorizing in *Al-Ājrūmiyyah fī Qawā'id 'Ilm al-'Arabiyyah* (Al-Maḥdharī, 2004). This paper finds *Al-Ājrūmiyyah* to be one of the briefest methods of theorizing Arabic grammar mainly for its logico-mathematical properties compatible with axiomatization. The cognitive beauty of the axiomatization method is found in the metaphor of a blossoming flower. The flower's bud contains all of the bases for growing a much larger, very creative, and more complex mature flower. Yet, the bud contains the future of the flower in a smaller, denser, and more concise profile. The axiomatization approach in grammar works in a similar manner to the flower's blossoming mode. Grammatically speaking, the bud of axioms contains all the necessary principles, mechanisms, and elements that then can be further expanded into most of the possibilities of sound natural speech. What is lacking in the bud is further nutrition, sun, and air that the speaker of the language gains through education and different life situations and their corresponding vocabulary, semantics, and styles. The functional merit for the axiomatization approach is seen in the capacity to present the basics of Arabic grammar in a short essay and then in nearly a thousand words, equivalent to a standard single page. Cognitively, a first look at the world map, followed by a closer look at a map of the United States, and then followed by an even closer look at a map of the city of Winston-Salem can make good sense to the foreign tourist visiting such *terra incognita* since the relation between the whole and its detailed components are conceived at once in these zooming steps. Analogously, the undertaking here is to present the total map of the unknown land of Arabic syntax in the second section that was already expanded into a full-length essay with complete examples, in Arabic, in the first section.

Undoubtedly, unnecessarily lengthy educational material that is convoluted in its definitions and dispersed in its parts through hundreds of pages of a textbook will not lead students either to understand or to master the linguistic material in the same amount of time as the approach taken here. By utilizing the method of axiomatization in Arabic syntax teaching, one can achieve brevity, clarity, and interconnectedness, and thus greater student understanding. Although

intimidating and difficult to master for foreign language learners in the first month of second-semester Arabic classes, teaching a comprehensive and logically operative syntactic model in elementary Arabic classes is a pedagogical necessity.

This paper summarizes the elementary principles of Arabic syntax as they have been successfully taught at the University of Virginia between 2008 and 2015 and then at Wake Forest University from 2015 to 2018 using the axiomatization method. This summary includes the syntactic rules for composing and expanding nominal and verbal sentences. On the experimental pedagogical level, mastery of the syntactic program listed above follows the completion of 15 credit hours at the end of the first half of second-year Arabic according to the Arabic textbook utilized at the time, i.e., *al-Kitaab*, 2nd edition. During the summer of 2013 in an intensive Arabic class of 12 students, I attempted to raise the bar by introducing the axiomatization method as a supplement to the *al-Kitaab* textbook for students who had completed only 5 credit hours; i.e., only the first semester of first-year Arabic. I found that most students mastered this program within the first few days of their second semester of study. This is a notable achievement as it enhanced students' reading comprehension, writing level, and translation accuracy and saved more time for conversational activities. In the fall of 2013 the other instructor of the second-year Arabic class acknowledged that the members of his group who had finished first-year Arabic in the summer using this method were more advanced than their peers.

The coming section should prove the cognitive educational benefits of axiomatization as a continuation of the clarity, brevity, and interconnectedness of the medieval treatise written by Muḥammad al-Ṣinhājī (d. 1323 C.E.), i.e., *Ājrumiyyah fī Qawā'id 'Ilm al-'Arabiyyah*. Historically, this work was a standard text used in elementary medieval Arabic grammar teaching. The proposed axiomatization below is intended as an updated *Ājrumiyyah* for foreign learners. The beauty of this updated version is that each rule will:

- 1- Have a particular number for easy reference (with the Arabic numerals in the number labels being read from right to left);
- 2- Move from the simplest to the most complex formations;
- 3- Mention several, if not all, possibilities for the same rule; and
- 4- State impossible or nonsensical usages.

A significant outcome here is enabling computational linguists to build an Arabic grammar check program provided that a morphological axiomatization program for verbs and nouns is added to the Arabic dictionary database.

Section One: The Exemplified Axiomatization Program

1. Parts of speech أقسام الكلام in Arabic are divided into three types of words: verbs, nouns, and particles (Sībawayh, 1988, p. Vol. 1. 12.).²

1.1 *Verbs* (أفعال) are words involving past, present, and future tenses, each of which can be conjugated for the twelve pronouns in 15.2.1 below. A good way to study verbs is through conjugation charts. Therefore, verbal conjugations are not directly mentioned here.³ However, verbs will be used as in the examples below, e.g.:

1.1.1. دَرَسَ الولدُ

² "فالكلم: اسم، وفعل، وحرف"،

³ See, for example, comprehensive verbal paradigms in (Ziadeh & Winder, 2003, pp. 177–232). Scheindlin dedicates the whole book to the task of verb paradigms (Scheindlin, 2007).

1.2 *Nouns* (أسماء) are words that neither involve tenses nor can be conjugated.⁴ Yet, they have a factual or conceptual reference to an item or process and can be derived in several ways and are inflected as in the following examples:

1.2.1. دَرَسَ الْوَالِدُ / دَرَسَ الْوَالِدُ / دَرَسَتْ الْوَالِدَةُ

1.3 *Particles* (حروف)⁵ are words which, unlike verbs and nouns, do not involve tense, conjugation, or derivation. There can be a reference to particles, mostly to relations not entities (al-Juhfa, 2006, p. 223). A more detailed list will be presented in rule 15.2 below. For example:

1.3.1. دَرَسَ الطَّالِبُ فِي الْبَيْتِ

2. Nouns take three different *syntactic case endings* called مَجْرُور – مَنْصُوب – مَرْفُوع. These case endings aid in identifying the function of words in phrases and sentences and thus enable accurate understanding, sound expression, and proper composition and translation of sentences.

3. Within the three different case endings above, nouns come in *several morphological declensions* أشكال صرفية. Here, we are concerned with five categories of nouns: 1) the singular noun الاسم المفرد and the broken plural جمع التكسير, 2) dual المثنى, 3) masculine sound plural جمع المذكر السالم, 4) feminine sound plural جمع المؤنث السالم, and 5) the five nouns الأسماء الخمسة.⁶ The case endings for each category are listed below.⁷

المجرور Genitive	المنصوب Accusative	المرفوع Nominative	Types of nouns
ـِ	ـًا	ـُ	1.3. الاسم المفرد وجمع التكسير Broken Plural and Singular Noun (لا تتوين في المعرف أو الضنائف) <u>No tanwīn in definition or first term of idāfa</u>
ـِ	ـِ	ـُ	
ـَيْنِ	ـَيْنِ	ـَانِ	2.3. المثنى Dual (تُخَذَفُ ن في الإضافة) <u>The nūn is dropped when followed by another noun in an idāfa or by a pronoun suffix</u>
ـِينَ	ـِينَ	ـُونَ	3.3. جمع المذكر السالم Masculine Sound Plural (تُخَذَفُ ن في الإضافة) <u>The nūn is dropped when followed by another noun in an idāfa or by a pronoun suffix</u>
ـَاتِ	ـَاتِ	ـَاتِ	4.3. جمع المؤنث السالم Feminine Sound Plural
ـِي	ـَا	ـُو	5.3. الأسماء الخمسة The five names

⁴ This means that the English grammatical classification is different from the Arabic one presented above. The “adjective” in Arabic grammar is a sub-category of nouns making it a syntactic category, while the “adjective” in English grammar is on par with nouns making it a morphological category.

⁵ Several Arabic Grammarians translate this syntactic category as “particles.” In particular, Schulz lists them together (Schulz, 2012, p. 110). However, several grammarians present each group based on its stylistic usage as in (Ryding, 2005, p. 422), (Alhawary, 2011, p. 313), and (Sawaie, 2014, pp. 50, 54, and 55).

⁶ The last category, i.e., the five names, needs to be in an *idāfa* construction, which will be introduced in section 9, in order to function according to this category. Without being in an *idāfa* construction, i.e., *idāfa* to nouns or pronoun suffixes, these five names behave like the first category, i.e., singular nouns.

⁷ Hassanein offers a shorter version of this table (Hassanein, 2006, p. 9).

4. The basic formation of Arabic sentences is either *nominal* جُمْلَةٌ اسْمِيَّةٌ or *verbal* جُمْلَةٌ فِعْلِيَّةٌ (Ryding, 2005, p. 85 and 64).

5. A *nominal sentence* الجُمْلَةُ الاسْمِيَّةُ mostly starts with a *noun* اسم, a *pronoun* ضمير, or a demonstrative اسم إشارة and is formulated with both a *subject* مُبْتَدَأ and a *predicate* خبر. When the subject is a noun, it must be *definite* مَعْرُوفَةٌ; and when the predicate is a noun, it must be *indefinite* نَكْرَةٌ. Note that the subject and the predicate always take the *مرفوع* case ending, as listed in the first column from the right in rule 3 above.

1.5 الرجلُ سعيدٌ / هُوَ سعيدٌ / هذا سعيدٌ

2.5 الرجلانِ سعيدانِ / هُما سعيدانِ / هذانِ سعيدانِ

3.5 المصريونَ سعيدونَ / هُم سعيدونَ / هؤلاءِ سعيدونَ

4.5 البناتُ سعيداتُ / هُنَّ سعيداتُ / هؤلاءِ سعيداتُ

5.5 أخوكَ سعيدٌ

6. The *predicate* الخبر in nominal sentences can be a single word, a *prepositional phrase* شِبْه جُمْلَةٌ or *verb* فعلٍ مجرورٍ.

6.1 As for a *prepositional phrase* as a predicate:

1.1.6 الرجلُ في البيتِ / هو في البيتِ / هذا في البيتِ

2.1.6 الرجلانِ في البيتِ / هُما في البيتِ / هذانِ في البيتِ

3.1.6 المصريونَ في البيتِ / هُم في البيتِ / هؤلاءِ في البيتِ

4.1.6 البناتُ في البيتِ / هُنَّ في البيتِ / هؤلاءِ في البيتِ

5.1.6 أخوكَ في البيتِ

6.2 In partial violation of rule 5 above, the subject may come without a definite article الـ. In this case, the predicate must be moved forward:

1.2.6 في البيتِ مُعلِّمٌ

2.2.6 في البيتِ مُعلِّمانِ

3.2.6 في البيتِ مُعلِّمونَ

4.2.6 في البيتِ مُعلِّماتُ

5.2.6 في البيتِ أخٌ⁸

6.3 The following are examples of *verbs* as predicates. In these sentences, although a verb takes the position of a nominal predicate, it does not follow any nominal case ending and still behaves as a verb in its conjugation and ending.

1.3.6 الرجلُ يَدْرُسُ / هو يَدْرُسُ / هذا يَدْرُسُ

2.3.6 الرجلانِ يَدْرُسَانِ / هُما يَدْرُسَانِ / هذانِ يَدْرُسَانِ

3.3.6 المصريونَ يَدْرُسُونُ / هُم يَدْرُسُونُ / هؤلاءِ يَدْرُسُونُ

4.3.6 البناتُ يَدْرُسْنَ / هُنَّ يَدْرُسْنَ / هؤلاءِ يَدْرُسْنَ

5.3.6 أخوكَ يَدْرُسُ

7. Note that, when following any of the prepositions حرف الجر (ك، في، مع، لـ، بـ، عَن، عَلَى، بِ، لـ، فِي، مَعَ، كَ) حروف الجر, a noun is called a *prepositional noun*⁹ اسم مجرور and always takes the *مجرور* case ending, as listed in the third column from the right in rule 3 above.

⁸ If a member of “the five nouns” is not followed by another noun in an *idāfa* construction or attached to a pronoun suffix, then it is no longer part of “the five nouns” category and behaves like a regular singular noun.

⁹ Arabic Grammarians vary on translating this syntactic category. Ryding calls it “object of preposition” in (Ryding, 2005, p. 171) along with (Alhawary, 2011, p. 67) and (Sawaie, 2014, p. 278). The choice above is based on the literal translation of the Arabic term and reserves the term “object” exclusively for the object of the verbal sentence.

- 1.7 الرجلُ مع الأستاذة / الرجلُ مع أستاذة
 2.7 الرجلان مع الأستاذتين / الرجلان مع أستاذتين
 3.7 المصريون مع السوريين / المصريون مع سوريين
 4.7 البنات مع الأستاذات / البنات مع أستاذات
 5.7 أخوك مع أهلك / أخوك مع أب¹⁰

8. Both the *subject* and the *predicate* can be followed by the “followers” التوابع. This category includes, but is not limited to, the *adjective* صفة and the *conjoined noun* اسم معطوف.

8.1 The *adjective* صفة agrees with the noun it modifies in: 1) gender الجنس, 2) number العدد, 3) definiteness التعريف, and 4) case الحالة الإعرابية. However, the *conjoined noun* agrees only in case and may of course differ in gender, number, and definiteness. Examples for adjectives describing the subject:

- 1.1.8 الرجلُ المصريُّ سعيدٌ
 2.1.8 الرجلان المصريان سعيدان
 3.1.8 المعلمون المصريون سعيدون
 4.1.8 البناتُ المصرياتُ سعيداتُ
 5.1.8 أخوكُ المصريُّ سعيدٌ

8.2 As for an *adjective* describing the *predicate*:¹¹

- 1.2.8 الرجلُ سعيدٌ نشيطٌ
 2.2.8 الرجلان سعيدان نشيطان
 3.2.8 المصريون سعيدون نشيطون
 4.2.8 البناتُ سعيداتُ نشيطاتُ
 5.2.8 أخوكُ سعيدٌ نشيطٌ

8.3 The *conjoined noun* الاسم المعطوف comes after conjunctions حروف العطف (و، أو، أم، فـ، ثم) and follows the noun it relates to only in case. Examples for a conjoined noun related to the subject:

- 1.3.8 الرجلُ والمرأةُ يتخرجان
 2.3.8 الرجلُ أو المرأتان يتخرجان
 3.3.8 المصريون ثم السوريون يتخرجون
 4.3.8 الرجلُ والبناتُ يتخرجان
 5.3.8 الرجلُ أو أخوكُ يتخرجان

8.4 Examples for a *conjoined noun* related to the predicate:

- 1.4.8 الرجلُ كاتبٌ وموظفٌ
 2.4.8 الرجلان كاتبان أو موظفان
 3.4.8 السوريون كُتابٌ أو موظفون
 4.4.8 البناتُ كاتباتٌ أو موظفاتُ
 5.4.8 هذا أبوكُ أو أخوكُ

¹⁰ Note how the word “أب” behaves like a singular noun when it is not the first term of an *idāfa* or attached to a pronoun suffix.

¹¹ The classical grammarians of the Kūfah school hold that there is no adjective describing the predicate and that it should rather be considered as a second predicate. To the contrary, the analysis presented above starts from the premise that a sentence has only one subject and one predicate and that the rest can be omitted unless the predicate has several components. In support of this, a classical grammarian states “فإن كانت هذه الأخبارُ مجتمعةً تؤدي ما تؤديه الصفة الواحدة، ولا يجوز حذف بعضها وإبقاء الآخر نحو أن تقول: فلانٌ أعسرٌ أيسرٌ، وأن تقول: الرمانُ حلوٌ حامضٌ، كان الاثنان أو الأكثر خبرين أو أخباراً عن المبتدأ الواحد، وإلا يكن الأمر كذلك كان أحدها خبراً عن المبتدأ المذكور” (Ibn al-Anbārī, 2003, p. Vol. 2, 596).

9. The subject and the predicate can be part of the *idāfa* إضافة, i.e., the "of construction." The head noun, i.e., the first term of the *idāfa* المُضَاف، must be without a defining particle or *tanwīn*, while the second term of the *idāfa* إليه المُضَاف may be definite or indefinite.¹² Just like the prepositional noun مجرور الاسم in 7 above, the second term of the *idāfa* إليه المُضَاف always takes the مجرور case ending, as listed in the third column from the right in rule 3 above. The head noun is open to several possibilities and is not affected in case ending by the second term of the *idāfa*.

9.1 Examples of a second term of an *idāfa* added to the subject:¹³

- 1.1.9 رجلُ الجامعةِ سعيدٌ / رجلُ جامعةِ سعيدٍ
 2.1.9 رَجُلَا الجامعةِ سعيدانِ / رَجُلَا جامعةِ سعيدانِ
 3.1.9 مصريوُ الجامعةِ سعيدونَ / مصريوُ جامعةِ سعيدونَ
 4.1.9 بناتُ الجامعةِ سعيداتُ / بناتُ جامعةِ سعيداتُ
 5.1.9 أبو البناتِ سعيدٌ / أبو بنتِ سعيدٍ

9.2 Examples of a second term of an *idāfa* added to the predicate:

- 1.2.9 الرجلُ مُوظَّفُ الجامعةِ / الرجلُ مُوظَّفُ جامعةِ
 2.2.9 الرجلانِ مُوظَّفَا الجامعةِ / الرجلانِ مُوظَّفَا جامعةِ
 3.2.9 المصريونَ مُوظَّفوُ الجامعةِ / المصريونَ مُوظَّفوُ جامعةِ
 4.2.9 البناتُ مُوظَّفَاتُ الجامعةِ / البناتُ مُوظَّفَاتُ جامعةِ
 5.2.9 الرجلُ مُوظَّفُ أبيكَ / الرجلُ مُوظَّفُ أب

9.3 We may also add the *idāfa* construction to the “followers” التابع in 8 above and to the prepositional nouns in 7 above.

9.3.1 As for a second term of an *idāfa* added to a conjoined noun of the subject:

- 1.1.3.9 الرجلُ وبناتُ العمِّ سعيدانِ / الرجلُ وبناتُ عمِّ سعيدانِ
 2.1.3.9 الرجلُ وبناتُ العمِّ سعيدونَ / الرجلُ وبناتُ عمِّ سعيدونَ
 3.1.3.9 الرجلُ وبناتُ العمِّ سعيدونَ / الرجلُ وبناتُ عمِّ سعيدونَ
 4.1.3.9 الرجلُ وموظَّفوُ الجامعةِ سعيدونَ / الرجلُ وموظفوُ جامعةِ سعيدونَ
 5.1.3.9 الرجلُ وأخو الأستاذِ سعيدانِ / الرجلُ وأخو أستاذِ سعيدانِ

9.3.2 As for the second term of an *idāfa* added to an adjective of the subject:

- 1.2.3.9 الرجلُ طويلُ الشعرِ سعيدٌ
 2.2.3.9 الرجلانِ طويلَا الشعرِ سعيدانِ
 3.2.3.9 المصريونَ طويلوُ الشعرِ سعيدونَ
 4.2.3.9 البناتُ طويلاتُ الشعرِ سعيداتُ
 5.2.3.9 أخوكُ طويلُ الشعرِ سعيدٌ

9.3.3 Note that the examples in 9.3.2 violate rule 8 above since the adjective is not identical to the subject in regards to definiteness. This is done in order to accommodate rule 9 above, which requires the first term of an *idāfa* المُضَاف to be indefinite. Conversely, we may violate rule 9 and make the first term of an *idāfa* المُضَاف definite in order to accommodate rule 8 above, which

¹² The translation of this syntactic category varies slightly. Ryding calls it “*iDaafa*,” (Ryding, 2005, p. 205) along with (Schulz, 2012, p. 128), while Alhawary calls it “*iDaafa* phrase,” (Alhawary, 2011, p. 70) and Sawaie calls it “*IDAafa*-construct,” (Sawaie, 2014, p. 66).

¹³ Some readers might object to the inclusion of indefinite subjects in the examples of (9.1) on the basis of their not having a clear reference. The basic example in 1.1.9 could be changed to “سيارةُ شرطيٍ متوقِّفةٌ”، which is a common sentence. Moreover, the examples above make sense as they do not violate any syntax rule. See the classical work “التذكُّرُ في جوازِ الابتداءِ بِنكرةٍ” in (Al-‘Innabī, 1993, p. 413).

necessitates that the relation of definiteness between the subject and its adjective be identical. This formation, which is called “false *idāfa*” الإضافة غير الحقيقية¹⁴, can be seen in the following examples:

- 1.3.3.9 الرجل الطويل الشعر سعيدٌ
2.3.3.9 الرجلان الطويلا الشعر سعيدان
3.3.3.9 المصريون الطويلو الشعر سعيدون
4.3.3.9 البنات الطويلا الشعر سعيدات
5.3.3.9 أخوك الطويل الشعر سعيدٌ

9.3.4 An *idāfa* cannot be added to followers of the predicate because, unless we assume there is an omitted predicate *خبر مقدر*, that would formulate an incomplete sentence.

1.4.3.9 الرجل سعيدٌ وموظف الجامعة ... / الرجل سعيدٌ وموظف جامعته ...

9.3.5 As for an *idāfa* added to a prepositional noun:

- 1.5.3.9 الرجل مع أستاذة الجامعة / الرجل مع أستاذة جامعة
2.5.3.9 الرجلان مع أستاذتي الجامعة / الرجلان مع أستاذتي جامعة
3.5.3.9 المصريون مع سوربي الجامعة / المصريون مع سوربي جامعة
4.5.3.9 البنات مع أستاذات الجامعة / البنات مع أستاذات جامعة
5.5.3.9 أخوك مع أبي الطالب / أخوك مع أبي طالب

10. In contrast to rule 5 above concerning the formation of a nominal sentence, the second type of Arabic sentence is the verbal sentence *الجملة الفعلية*, which is a sentence that begins with a *verb* فعل, then a *doer* فاعل and sometimes an *object* به مفعول¹⁵. Doers and objects can be expressed as nouns or pronouns. Note that a verb without a former reference, as in 6.3 above, is an incomplete sentence.

10.1 Just like the subject of the nominal sentence in 5 above, the *doer* فاعل always takes the مرفوع case ending, as shown in the first column in 3 above.

- 1.1.10 نامت البنث / نامت بنث
2.1.10 نامت البنثان / نامت بنثان
3.1.10 نام المصريون / نام مصريون
4.1.10 نامت البنات / نامت بنات
5.1.10 نام أخوك / نام أخ

10.2 Unlike an *intransitive* verb الفعل اللازم, a *transitive* verb الفعل المتعدي must have an object مفعول به. The object receives the action of the verb. It can be a noun or pronoun. When the object is a noun, it always takes the منصوب case ending, as shown in the middle column in 3 above.

- 1.2.10 تدرس البنث الكتاب / تدرس البنث كتاباً
2.2.10 تدرس البنث الكتابين / تدرس البنث كتابين
3.2.10 تكلم البنث المصريين / تكلم البنث مصريين
4.2.10 تدرس البنث الكلمات / تدرس البنث كلمات
5.2.10 تكلم البنث أخاك / تكلم البنث أخاً

¹⁴ Schulz calls it “improper annexation” (Schulz, 2012, p. 131).

¹⁵ Contemporary grammarians vary on translating this syntactic category of the “doer.” Ryding calls it “subject,” (Ryding, 2005, p. 64), along with (Schulz, 2012, p. 174), while Sawaie uses the standard Arabic term “فاعل” and “agentive noun,” (Sawaie, 2014, p. 112) and Alhawary chooses “subject/doer,” (Alhawary, 2011, p. 229). The term adopted above is closer to Alhawary’s choice since it is the literal translation. Also, this wording distinguishes the “doer” in the verbal sentence from the “subject,” which is restricted to the nominal sentence.

11. Just like the subject and predicate of the nominal sentences in 5 above, both the doer فاعل and the object مفعول به of verbal sentences can be related to *adjectives* and *conjoined nouns*. When adjectives describe doers or objects, they will be identical to the doers or objects in: 1) gender الجنس, 2) number العدد, 3) definiteness التعريف, and 4) case الحالة الإعرابية. However, the *conjoined* noun agrees only in case and may of course differ in gender, number, and definiteness.

11.1 As for an *adjective* describing the doer:

- 1.1.11 تدرسُ البنْتُ الجميلةُ / تدرسُ بنتٌ جميلةٌ
 2.1.11 تدرسُ البنْتانِ الجميلتانِ / تدرسُ بنتانِ جميلتانِ
 3.1.11 يدرسُ المصريونَ الجميلونَ / يدرسُ مصريونَ جميلونَ
 4.1.11 تدرسُ البناتُ الجميلاتُ / تدرسُ بناتٌ جميلاتُ
 5.1.11 يدرسُ أخوكَ الجميلُ / يدرسُ أخٌ جميلٌ

11.2 As for an *adjective* describing the object:

- 1.2.11 تدرسُ البنْتُ الكتابَ الكبيرَ / تدرسُ البنْتُ كتاباً كبيراً
 2.2.11 تدرسُ البنْتُ الكتابَيْنِ الكبيرَيْنِ / تدرسُ البنْتُ كتابَيْنِ كبيرَيْنِ
 3.2.11 تُكَلِّمُ البنْتُ المصريَيْنِ الجميلَيْنِ / تُكَلِّمُ البنْتُ مصريَيْنِ جميلَيْنِ
 4.2.11 تدرسُ البنْتُ الكلماتِ الصعبةِ / تدرسُ البنْتُ كَلِماتٍ صعبةِ
 5.2.11 تُكَلِّمُ البنْتُ أباكَ الكبيرَ / تُكَلِّمُ البنْتُ أباً كبيراً

In the fourth example of 11.2.4 above note that the adjective that qualifies a non-human plural noun, the object in this context, must be *feminine* and *singular*. Thus, it declines as a singular noun, not as a feminine sound plural. In other words, non-human plurals are referred to by the third person feminine singular pronoun هي.

11.3 As for a *conjoined noun* after (و، أو، أم، ف، ثم) related to the doer:¹⁶

- 1.3.11 تدرسُ البنْتُ والوَلدُ / تدرسُ البنْتُ وَوَلدُ
 2.3.11 تدرسُ البنْتانِ والولدانِ / تدرسُ البنْتانِ وَوَلدانِ
 3.3.11 يدرسُ المصريونَ والسوريونَ / يدرسُ المصريونَ وسوريونَ
 4.3.11 تدرسُ البناتُ والأستاذاتُ / تدرسُ البناتُ وأستاذاتُ
 5.3.11 يدرسُ أخوكَ وأبوكَ / يدرسُ أخٌ وأبٌ

11.4 As for a *conjoined noun* after (و، أو، أم، ف، ثم) related to the object:

- 1.4.11 تدرسُ البنْتُ الكتابَ والمقالَ / تدرسُ البنْتُ الكتابَ ومقالاً
 2.4.11 تدرسُ البنْتُ الكتابَ والمقالَيْنِ / تدرسُ البنْتُ الكتابَ ومقالَيْنِ
 3.4.11 تُكَلِّمُ البنْتُ السورِيَّ والمصريَيْنِ / تُكَلِّمُ البنْتُ السورِيَّ ومصريَيْنِ
 4.4.11 تدرسُ البنْتُ الكتابَ والكلماتِ / تدرسُ البنْتُ الكتابَ وكَلِماتٍ
 5.4.11 تُكَلِّمُ البنْتُ أباكَ وأباكَ / تُكَلِّمُ البنْتُ أباً وأباً

12. An *idāfa* can be added to both the doer and the object of verbal sentences, provided that neither one of them has a definite article ال or a possessive suffix.

12.1 Examples for an *idāfa* added to the doer:

- 1.1.12 تسيّرُ سيارَةُ الشرطيِّ / تسيّرُ سيارَةُ شرطيِّ
 2.1.12 تسيّرُ سيارَتا الشرطيِّ / تسيّرُ سيارَتا شرطيِّ
 3.1.12 تسيّرُ سيارَتَ الشرطيِّ / تسيّرُ سيارَتَ شرطيِّ
 4.1.12 يَدْرُسُ موظفُ الجامعةِ / يَدْرُسُ موظفو جامعةِ
 5.1.12 يَدْرُسُ أخوُ الأستاذِ / يَدْرُسُ أخوُ أستاذِ

¹⁶ In these examples, the *conjoined noun* after the object happens to be from the same noun-type as the object. Yet, this is not necessary, for one boy can speak to two girls and three Egyptians. In other words, a singular entity is not restricted to engaging only with singular entities.

12.2 Examples for an *idāfa* added to the object:

- 1.2.12 تَدْرُسُ الْبِنْتُ كِتَابَ الْأُسْتَاذِ / تَدْرُسُ الْبِنْتُ كِتَابَ أُسْتَاذٍ
 2.2.12 تَدْرُسُ الْبِنْتُ كِتَابَ الْأُسْتَاذِينَ / تَدْرُسُ الْبِنْتُ كِتَابَ أُسْتَاذِينَ
 3.2.12 تَدْرُسُ الْبِنْتُ كِتَابَ الْمَصْرِيِّينَ / تَدْرُسُ الْبِنْتُ كِتَابَ مِصْرِيِّينَ
 4.2.12 تَدْرُسُ الْبِنْتُ كِتَابَ الْأُسْتَاذَاتِ / تَدْرُسُ الْبِنْتُ كِتَابَ أُسْتَاذَاتِ
 5.2.12 تُكَلِّمُ الْبِنْتُ أَخَا الْأُسْتَاذِ / تُكَلِّمُ الْبِنْتُ أَخَا أُسْتَاذٍ

13. The *adverb* الحال is an indefinite noun that strictly describes the condition of the definite “doer” or “object” of the action.¹⁷ The adverb should agree with the “doer” or “object” in: 1) gender and 2) number only. The *adverb* always takes the منصوب case ending, as shown in the middle column in 3 above. Note that the adverb is not vocalized as an adjective. This is why when describing the doer it does not follow the nominative case ending of the doer.

13.1 As for an *adverb* describing the doer:¹⁸

1. 1.13 تَدْرُسُ الْبِنْتُ سَعِيدَةً / تَدْرُسُ بِنْتُ سَعِيدَةً
 2. 1.13 تَدْرُسُ الْبِنْتَانِ سَعِيدَتَيْنِ / تَدْرُسُ بِنْتَانِ سَعِيدَتَيْنِ
 3. 1.13 يَدْرُسُ الْمِصْرِيُّونَ سَعِيدِينَ / يَدْرُسُ مِصْرِيُّونَ سَعِيدِينَ
 4. 1.13 تَدْرُسُ الْبِنَاتُ سَعِيدَاتٍ / تَدْرُسُ بِنَاتُ سَعِيدَاتٍ
 5. 1.13 يَدْرُسُ أَخُوكَ سَعِيدًا / يَدْرُسُ أَخُ سَعِيدًا

13.2 As for an *adverb* describing the object:¹⁹

1. 2.13 تَدْرُسُ الْأُمُّ الْبِنْتَ حَزِينَةً / تَدْرُسُ الْأُمُّ بِنْتًا حَزِينَةً
 2. 2.13 تَدْرُسُ الْأُمُّ الْبِنْتَيْنِ حَزِينَتَيْنِ / تَدْرُسُ الْأُمُّ بِنْتَيْنِ حَزِينَتَيْنِ
 3. 2.13 تَدْرُسُ الْأُمُّ الْمُعِيدِينَ حَزِينِينَ / تَدْرُسُ الْأُمُّ مُعِيدِينَ حَزِينِينَ
 4. 2.13 تَدْرُسُ الْأُمُّ الْبِنَاتِ حَزِينَاتٍ / تَدْرُسُ الْأُمُّ بِنَاتٍ حَزِينَاتٍ
 5. 2.13 تَدْرُسُ الْأُمُّ أَخَاكَ حَزِينًا / تَدْرُسُ الْأُمُّ أَخًا حَزِينًا

14. Unlike the adverb الحال, which describes the condition of the “doer” of the action, what might be called a “semi-adverb”²⁰ or نائب عن المفعول المطلق²¹ is an indefinite noun that describes the quality

¹⁷ Contemporary Arabic grammarians vary on translating this syntactic category of “حال”. Ryding calls it “circumstantial construction” (Ryding, 2005, p. 283) along with Sawaie, who uses the Arabic term “حال” when discussing the “circumstantial clause” (Sawaie, 2014, p. 399). Alhawary goes for “adverb of manner” (Alhawary, 2011, p. 154), while Schulz chooses “*hāl* accusative” (Schulz, 2012, p. 154). The choice adopted above is close to Alhawary’s wording.

¹⁸ Note that the shaded sentences are not syntactically acceptable in general because the “doer” is indefinite.

¹⁹ Note that the shaded sentences are syntactically acceptable because what is modifying the “object” is an *adjective* not an *adverb*.

²⁰ Ryding calls this syntactic category “adverbial accusatives” (Ryding, 2005, p. 27), while Schulz discusses this item under both “quantitative adverbs” (Schulz, 2012, p. 89) and “qualitative adverbs” (Schulz, 2012, p. 90).

²¹ The term used above is attributed to the classical grammarian al-Zamakhsharī (al-Zamakhsharī, 1993, p. 55). However, this term appears neither in the older edition edited by Sa‘īd Maḥmūd ‘Aqīl nor in Ibn al-Ya‘īsh’s commentary on the same book, *Sharḥ al-Mufaṣṣal*. In contrast, Al-Ghalāyīnī uses the term “النائب عن المصدر” (Al-Ghalāyīnī, 1993, pp. 34–36). The latter term is also used by the contemporary encyclopedic grammarian ‘Abbās, (‘Abbās, 1973, p. Vol. 2: 210).

19. A nominal sentence, as in 5 above, can be preceded by النواسخ, which might be translated as "abrogators":²⁶ 1) *kāna* and its sisters and 2) *inna* and its sisters.

19.1 In the first case, *kāna* and its sisters, e.g., (كَانَ، لَيْسَ، أَصْبَحَ، صَارَ، ظَلَّ، مَا زَالَ)، affect only the *predicate* كان خبر، which takes the منصوب case ending. Note that, when the predicate is a verbal or a prepositional phrase, as shown in parentheses below, this rule does not apply.

- 1.1.19. كان الرجلُ سعيداً / كان الرجلُ (في البيت)
 2.1.19. كان الرجلانُ سعيدين / كان الرجلانُ (في البيت)
 3.1.19. كان الرجالُ سعيدين / كان الرجالُ (يُدرسون)
 4.1.19. كانت البناتُ سعيدات / كانت البناتُ (يُدرسن)
 5.1.19. كان أخوك سعيداً / كان أخوك (يُدرس)

19.2 Contrary to *kāna* and its sisters above, *inna* and its sisters, e.g., (إِنَّ، أَنَّ، لِأَنَّ، لَكَنَّ، كَأَنَّ، لَعَلَّ)، affect only the *subject* اسم إنَّ، which takes the منصوب case ending.

- 1.2.19. إِنَّ الرجلَ سعيدٌ / إِنَّ الرجلَ (في البيت)
 2.2.19. إِنَّ الرجلينِ سعيدان / إِنَّ الرجلينِ (في البيت)
 3.2.19. إِنَّ الرجالَ سعيدون / إِنَّ الرجالَ (يُدرسون)
 4.2.19. إِنَّ البناتِ سعيدات / إِنَّ البناتِ (يُدرسن)
 5.2.19. إِنَّ أخاك سعيدٌ / إِنَّ أخاك (يُدرس)

20. Both the subject and the predicate of *inna* and its sisters and *kāna* and its sisters can be followed by “the followers” التوابع: an adjective صفة and a conjoined noun اسم معطوف. In addition, an *idāfa* can be added to the subject and the predicate of both *inna* and its sisters and *kāna* and its sisters.

21. The *absolute object*²⁷ المعقول المطلق should be distinguished from the adverb in 13 above. The absolute object is an indefinite noun that describes the quality of the action of the utilized verb, and it always takes the منصوب case ending, as shown in the middle column in 3 above. The semantic function of this syntactic category aims at responding to the question “how?” or “to what degree?” by indicating that the doer did the action of the verb in its ideal form or caused it to reach its final range rather than doing the action partially or less than ideally. This noun should strictly be formulated in the *maṣdar* form, i.e., the verbal noun of the same verb utilized in the sentence. This necessitates that the verbal noun be derived from the same root and form of the verb in the sentence. The doer’s gender, number, definiteness, and case ending as well as the verb’s tense are all irrelevant here.

- 1.2.1. قَطَعْتُ البنتُ العُصنَ قَطْعاً
 2.2.1. قَطَعْتُ البنتانِ الخُبزَ تَقْطِيعاً
 3.2.1. قاطَعَ المصريون السوقَ مُقَاطَعَةً
 4.2.1. تَقَاطَعَتِ الطُّرقاتُ تَقَاطُعاً
 5.2.1. اسْتَقَطَعْتُ مِنْ حِصَّةِ أَخِيكَ اسْتِقْطَاعاً

²⁶ Abrogation is a common translation of the Qur’anic legal concept “*naskh*” (Hallaq, 1997, pp. 68–70). Ryding calls abrogators “converters to accusative” (Ryding, 2005, p. 176) as well as “words that cause a shift to the accusative case” (Ryding, 2005, p. 422).

²⁷ Contemporary Arabic grammarians vary on translating this syntactic category. Ryding calls it “cognate accusative” (Ryding, 2005, p. 83) along with (Alhawary, 2011, p. 169) and (Schulz, 2012, p. 151) while Sawaie calls it “cognate object” (Sawaie, 2014, p. 323). The choice adopted above opts for the literal translation as it is easier for students to memorize.

22. The *object of purpose*²⁸ المفعول لأجله should be distinguished from both the concept of the adverb in 13 above and that of the absolute object in 21 above. Just like the absolute object, the object of purpose is an indefinite noun that describes the quality of the action of the verb utilized, and it always takes the منصوب case ending, as shown in the middle column in 3 above. However, the semantic function of this syntactic category aims at responding to the question “why” by indicating the rationale of the action either for causal or teleological reasons.²⁹ This noun should strictly be formulated in the *maṣḍar* form, i.e., the verbal noun. Unlike the absolute object in 21, the verbal noun here must not be derived from the same root or the same form of the utilized verb. The doer’s gender, number, definiteness, and case ending are all irrelevant here. The verb tense is also irrelevant.

1.22 تَدْرُسُ الْبِنْتُ اجْتِهَاداً

2.22 تَدْرُسُ الْبِنْتَانِ اجْتِهَاداً

3.22 يَدْرُسُ الْمَعْلَمُونَ اجْتِهَاداً

4.22 تَدْرُسُ الْبِنْتُ اجْتِهَاداً

5.22 يَدْرُسُ أَخُوكَ اجْتِهَاداً

23. A final note on this axiomatization program relates to the metaphor of “reverse engineering.” This is an intellectually sophisticated skill by which a person aims to figure out the architecture or design of a man-made product that is completely unknown to him or her. In this case, the analyzer or disassembler, often seeking to gain a commercial or military advantage, attempts to intuitively and methodically figure out the original design of the product so it can be demystified, replicated, or further advanced. Using this approach of reverse engineering, the teaching of Arabic to native speakers has traditionally insisted on mastering the skill of syntactical analysis, إعراب. Syntactical analysis is, in essence, a skill of reverse engineering wherein the student attempts to pin down the inner composition of a sentence uttered or written by someone else by identifying the parts of speech and then analyzing the syntactic category and case ending of each word. Fortunately, with the treatment of verbs based on their conjugation charts, syntactical analysis has become much more simplified for foreign language students by concentrating on nouns and phrases without having to worry about how to formulate a verb. Thus, giving a full syntactical analysis is based on spelling out the following quadruple: 1- the grammatical category, e.g., predicate, 2- the case ending, which indicates the grammatical classification necessitated by the grammatical category, e.g., predicate requires the nominative, and 3- the type of noun, which determines the morphological case ending suitable for its grammatical category and case, i.e., whether it is a singular, a broken plural, a dual, a masculine sound plural, a feminine sound plural, or one of the five nouns, and 4- the definiteness of the noun, i.e., definite or indefinite. In 23.1 below is found a moderately complex example of an Arabic sentence. The syntactic analysis is provided for each word in this sentence based on the quadruple requirements mentioned above.

²⁸ Recent Arabic grammarians have not reached a consensus on translating this syntactic category. Ryding calls it “adverbial accusative of cause or reason” (Ryding, 2005, p. 296), Alhawary calls it “adverb of cause” (Alhawary, 2011, p. 165), Schulz calls it “adverbial qualification of purpose” (Schulz, 2012, p. 153), and Sawaie chooses the literal translation “object of purpose” (Sawaie, 2014, p. 327).

²⁹ “I studied because of a scholarship” is an example of causal reasoning since the scholarship happened before the act of studying, i.e., it caused studying. Yet, “I obtained a B.A. in order to seek a Ph.D.” is an example of teleological reasoning since the goal of a Ph.D. presumably exists after the act of obtaining a B.A. Here, the object of purpose is not precise in explaining which type of reasoning is meant since the example 22.1 can equally be translated as “She studies because of being assiduous” or “She studies in order to be assiduous.” This now becomes a semantic, not a syntactic, problem.

1.23 لَعَلَّ فِي مَخَازِنِ الْمَعْرُضَيْنِ وَسَاحَتَيْهِمَا سَيَّارَاتٌ كَثِيرَةٌ

Following is a translation that retains the Arabic word order: “Perhaps there are in the warehouses of the two showrooms and on their lot many cars.”

<u>1- Category</u>	<u>2-Case-ending</u>	<u>3-Type of Noun</u>	<u>4- Definiteness</u>
			لَعَلَّ:
A particle and sister of <i>inna</i>			
			فِي:
Preposition			
			مَخَازِنِ:
Prepositional noun	Genitive	Broken plural	Definite by <i>idāfa</i>
			(فِي مَخَازِنِ):
The prepositional phrase functioning as a forwarded predicate of <i>la'alla</i>			
			المعرضين:
Second term of <i>idāfa</i>	Genitive	Dual	Definite
			و:
Conjunction			
			ساحت (بهما):
Conjoined noun to the <i>idāfa</i>	Genitive	Singular	Definite by <i>idāfa</i>
			بهما:
Possessive pronoun functioning as a second term of <i>idāfa</i>			
			سيارات:
Back-worded subject of <i>la'alla</i>	Accusative	Feminine plural	Indefinite
			كثيرة:
Adjective	Accusative	Singular	Indefinite

Section Two: An Abstract Summary of Elementary Arabic Syntax

The Arabic sentence is the basic unit of propositional meaning in syntax (Al-Sāmīrā'ī, 2007, p. 13). It comes in two forms: nominal and verbal. The nominal begins with a noun, a pronoun, a demonstrative, or a prepositional phrase while the verbal begins with a verb. In complex forms, a nominal sentence may include one or more verbal sentences and vice versa. Here, we are concerned with syntactic scenarios that are simpler than those found in most complex varieties. The basic units that constitute almost all Arabic sentences are called parts of speech. These units are particles, nouns, and verbs. Verbs are characterized by tense and conjugation, nouns are derivable and without a tense, and particles lack all of these properties. Verbs are taken for granted here and will not be studied in detail since conjugation charts have a complete presentation of their varieties. The behavior of nouns and some particles, however, will be studied in further detail. Nouns come in five basic forms: 1- singular and broken plural, 2- dual, 3- masculine plural, 4- feminine plural, and 5- the five nouns. Each of the five nouns has its own tripartite identity as regards the case endings for the three cases: nominative, accusative, and genitive. The purpose of the three case endings is to identify the syntactic function of the noun in each sentence.

The minimum structure of a nominal sentence requires two pillars, i.e., a subject and a predicate, both of which take the nominative case ending. The subject is predominantly definite, and the predicate is mostly indefinite except in a few cases. Only the predicate can be formulated in a verbal or a prepositional phrase form. In a verbal situation, the verb always follows the verbal

conjugation charts. As for a prepositional phrase, it is composed of a preposition, and the following noun takes the genitive case ending. As regards a verbal sentence, its minimum formation consists of a verb added to its explicit doer. The doer can be expressed as a subject-marker within the conjugated verb itself or as an independent noun with a nominative case ending. For transitive verbs, a second noun, i.e., the object, can be added with an accusative case ending.

Thus, the general sentential pattern in Arabic is founded on one set of two pillars for the nominal sentence and a different set of two for the verbal sentence. Based on this minimum syntactic composition, additional components can be added to the pillars of both nominal and verbal sentences in line with a particular protocol. These additional components are mostly nouns from the “followers” category and *idāfa* constructions. “Followers” include conjoined nouns, adjectives, *tawkīd*, and *badal*; and they exactly match the case ending of the word to which they relate. The *idāfa* construction is formulated by adding a noun to another noun or pronoun. When the *idāfa* follows any noun, that noun takes on a status of semi-definiteness, whereby it loses its indefinite marker, *tanwīn*, while the new added noun takes the genitive case. The formula below demonstrates one of the addition possibilities of these new categories to the pillars of the verbal as well as the nominal varieties. Note that the symbols show syntactic location within the addition process with the caveat that the additional components be added separately, that is, one at a time and not all at once. If the conjoined noun is symbolized as “c” and the adjective as “a” and the *idāfa* as “id,” then we have the following two syntactic formations for nominal and verbal sentences:

1- Subject (c, a, or id) – Predicate (c, a, or id).

2- Verb – Doer (c, a, or id) – Object (c, a, or id).

In longer and more complex sentences, the nouns already added to the two pillars of either the nominal or the verbal sentences above can have new nouns added to them. The formula below demonstrates this second-order complexity of further additions to nominal and verbal sentences. The symbols show the syntactic location of the additions, which—if represented as enclosed in parentheses—can be added to the sentence only one at a time and not all together.

3- Subject (a) + (c or id) – Predicate (a) + (c or id).

4- Verb – Doer (a) + (c or id) – Object (a) + (c or id).

The second-order complexity in examples 3 and 4 is not the only possibility, however, for it can be further advanced to a third-order complexity of addition whereby—as seen in examples 3 and 4—an *idāfa* is added to the conjoined noun that has already been added to the adjectives belonging to either pillar of nominal or verbal sentences.

5- Subject (a) + (c) + (id) – Predicate (a) + (c) + (id).

6- Verb – Doer (a) + (c) + (id) – Object (a) + (c) + (id).

Furthermore, only nominal sentences can be preceded by *kāna* and *inna* and their sisters. *Kāna* and its sisters make the predicate accusative. Conversely, *inna* and its sisters make the subject accusative. When this happens, the addition of the “followers” above to the two pillars of their nominal sentences will be affected accordingly. Yet, when the predicate is either a verbal or a prepositional phrase, it is not subject to any change caused by *kāna* or *inna* or one of their sisters.

7- *Kāna* – Subject (c, a, or id) – Accusative Predicate (c, a, or id).

8- *Inna* – Accusative Subject (c, a, or id) – Predicate (c, a, or id).

Sentences preceded by *kāna* or *inna* or one of their sisters can go to second- and third-order complexities similar to those in examples 3 and 5 above. Verbal sentences, on the other hand, may contain several syntactic phenomena that are peculiar to them and never seen in nominal sentences. These include the introduction of new syntactic entities all of which take the indefinite accusative

case ending. These new entities are added one at a time, not all together, and are symbolized in the following way: Adverb as “v,” Semi-adverb as “s,” Absolute Object as “o,” and Object of Purpose as “p.”

9- Verb – Doer – Object (v, s, o, or p).

The following table presents a summary of case-ending categories and their possibilities for inflected nouns:³⁰

<u>Genitive</u>	<u>Accusative</u>	<u>Nominative</u>
Prepositional Noun	Object	Subject and Predicate
Second term of <i>idāfa</i>	Adverb	Doer
	Predicate of <i>kāna</i> ↔	Subject of <i>kāna</i>
	Subject of <i>inna</i> ↔	Predicate of <i>inna</i>
	Absolute Object	
	Object of Purpose	
<u>Followers</u>	<u>Followers</u>	<u>Followers</u>
Conjoined Noun	Conjoined Noun	Conjoined Noun
<i>Badal</i>	<i>Badal</i>	<i>Badal</i>
Adjective	Adjective	Adjective
<i>Tawkīd</i>	<i>Tawkīd</i>	<i>Tawkīd</i>

Case-ending Categories and Their Possibilities for Inflected Nouns

© A. Z. Obiedat

References

- ‘Abbas, Ḥasan. (1973). *Al-Naḥw al-Wāfi*. Cairo: Dār al-Ma‘ārif.
- al-Zamakhsharī, J. A. (1993). *Al-Mufaṣṣal fī Ṣan‘at al-I‘rāb*. (‘Alī Abū Mulḥim, Ed.). Beirut: Dār al-Hilāl.
- Al-Ghalāyīnī, M. (1993). *Jāmi‘ al-Durūs al-‘Arabiyyah* (Vol. Vol. 3). Beirut: al-Maktabah al-‘Aṣriyyah.
- Alhawary, M. T. (2011). *Modern Standard Arabic Grammar: A Learner’s Guide*. Chichester, West Sussex: Wiley-Blackwell Pub.
- Al-‘Innabī, A. I. M. al-Aṣḥāḥī. (1993). Al-Tadhkirah fī Taswīgh al-Ibtidā’ binakirah. *Mijallat Al-Jāmi‘ah Al-Islāmiyyah*, 153, 401–464.
- Al-Juḥfa, ‘Abd al-Majīd. (2006). *Dilālat al-Zamān fī al-‘Arabiyyah*. Casablanca: Dār Tubqāl.
- Al-Maḥdharī, M. I. S. (2004). *Al-Mumti‘ fī Sharḥ al-Ājrūmiyyah*. Sanaa: Maktabat San‘ā’ al-Athariyyah.
- Al-Mutawakkil, A. (2013). *Qaḍāyā al-‘Arabiyyah fī al-Lisāniyyāt al-Waṣṣiyyah*. Rabat: al-Dār al-Amān.
- Al-Sāmīrrā’ī, F. Ṣāliḥ. (2007). *al-Jumlah al-‘Arabiyyah: Ta’līfuhā wa Aqsāmuhā*. Amman: Dār

³⁰ For similar charts, see (Hassanein, 2006, p. 10) and (Ryding, 2005, pp. 184–192).

- al-Fikr.
- Anbārī, A. al-Barakāt. (1957). *Asrār al-‘Arabiyyah*. (M. B. Baitār, Ed.). Damascus: Al-Majma‘ al-‘Ilmī al-‘Arabī.
- Hallaq, W. B. (1997). *A History of Islamic Legal Theories: An Introduction to Sunnī Uṣū al-Fiqh*. Cambridge: Cambridge University Press.
- Hassanein, A. (2006). *Modern Standard Arabic Grammar: A Concise Guide*. Cairo: The American University in Cairo Press.
- Ibn al-Anbārī, ‘Abd al-Raḥmān Ibn Muḥammad. (2003). *al-Inṣāf fī Masā’il al-Khilāf bayna al-Naḥwiyyīn al-Baṣriyyīn wal-Kūfiyyīn*. Beirut: al-Maktabah al-‘Aṣriyyah.
- Ibn Hishām, ‘Abd Allāh ibn Yūsuf. (1973). *Awḍaḥ al-Masālik ilā Alfīyat Ibn Mālik*. Beirut: al-Maktaba al-‘Aṣriyyah.
- Itkonen, E. (1976). The Use and Misuse of the Principle of Axiomatics in Linguistics. *Lingua*, 38(3–4), 185–220.
- Ryding, K. C. (2005). *A Reference Grammar of Modern Standard Arabic*. Cambridge, UK: Cambridge University Press.
- Sawaie, M. (2014). *Fundamentals of Arabic Grammar*. New York: Taylor and Francis.
- Scheindlin, R. P. (2007). *501 Arabic Verbs: Fully Conjugated in All Forms*. Hauppauge, NY: Barron’s.
- Schulz, E. (2012). *A Student Grammar of Modern Standard Arabic*. Cambridge: Cambridge University Press.
- Sībawayh, ‘Amr Ibn ‘Uthmān. (1988). *Kitāb Sībawayh*. Cairo: Maktabah al-Khānjī.
- Ziadeh, F. J., & Winder, R. B. (2003). *An Introduction to Modern Arabic*. Mineola, N.Y.: Dover Publications.