



Forms of Finite and Nonfinite Verb Phrases in Arabic

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Abstract

The current study accounts for the syntactic forms of finite verb phrases (VPs) (those that show time, tense, aspect, voice and mood distinctions) and nonfinite ones (those that do not show time, tense, etc.) in Arabic because finiteness has not been dealt with comprehensively neither by traditional nor by modern linguists of Arabic. As far as finite VPs are concerned, not all tenses are distinguished by grammarians of Arabic who only talk about past, present and imperative forms of Arabic verbs. Other tenses such as the present continuous, for example, have not been investigated yet. As for nonfinite VPs (timeless verbal elements that realize functions other than the verb), they, to the best of the researcher's knowledge, have not been accounted for at all. The study tries to prove that Arabic has both simple and complex VPs and that these VPs can either be finite or nonfinite. Besides, the study tries to show that nonverbal constructions (derived dynamic forms) can sometimes realize the verb (V) function and are, therefore, regarded as finite VPs. Conversely, some VPs do not realize the V function in some contexts. Rather, they realize nonverbal functions (e.g. the subject (S), the object (O), the adverbial (A)); therefore, they are treated as nonfinite VPs.

1. Introduction

The great grammarian Al-kisaa'i and Abu Yusuf Al-Qaadhi (the judge) met at Harun Al-Rasheed's court and the former asked the latter about the difference between saying:

1.A: *ana qaatilu ghulaamik.* (I killed your boy.) and

B: *ana qaatilun ghulaamak.* (I will kill your boy.).

when the latter replied that both sentences mean the same, Al-Rasheed said that the two sentences differ in the tense of the verb phrase (VP) in each sentence since the first denotes a past action while the second denotes a future one (Al-Sayuti, died 911A.H:3/535-536). This account reflects the fact that some nonverbal forms in Arabic (such as *qaatil* in the examples above) can be used to realize the verb (V) function just as the verbs from which they are derived do and such phrases are, therefore, called finite. Conversely, some VPs can be used to realize functions other than V such as the subject (S), the object (O), the adverbial (A), etc. and, therefore, they are called nonfinite. However, the same morphological form may produce



different categories and, therefore, different syntactic functions when used in different linguistic contexts (Ibnu Usfuur, died 669A.H:2/3-6). The rhyme *faa'il*, for example, may have five syntactic uses. First, it can indicate a future action especially when it ends with a *dhamma* nunation diacritic. Secondly, the same form can indicate a progressive action and here the linguistic context can distinguish between the two uses as shown in the following two examples respectively:

2. *inni faa'ilun thaalika ghada.* (الكهف: ٢٣) ﴿... إِنِّي فَاعِلٌ ذَلِكَ غَدًا﴾

(...I shall do such and such thing tomorrow.)

3. *wakalbuhum basitun thiraa'aihi bilwaseed.* (الكهف: ١٨) ﴿وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ﴾

(and their dog stretching forth his two forelegs at the entrance.)

Thirdly, it can indicate a past action as in the following example:

4. *alhamdu lillaahi faatiri l samawaati walardh.* (فاطر: ١) ﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ﴾

(All the praises and thanks be to Allah the Originator of the heavens and the earth.)

Fourthly, it can indicate a nonfinite VP as in the following example in which the derived form (*alghafiluun*) is a nonfinite nonverbal form realizing the comment (*khavar*) function:

5. *ulaa'ika humu l ghaafiluun.* (الاعراف: ١٧٩) ﴿أُولَئِكَ هُمُ الْغَافِلُونَ﴾

(They are the heedless ones.)

Fifthly, it can be used as a nonverbal stative form denoting vocation as in 5 below

6. *sa'ala saa'ilun bi'athaabin waaqi'.* (المعارج: ١) ﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ﴾

(A questioner asked concerning a torment about to befall.)

where two nonverbal forms are used (*saa'il* and *waaqi'*); the first is stative denoting vocation while the second is dynamic denoting a future act.

2. Forms of VPs in Arabic

Sentences in Arabic can be classified into two main categories: verbal sentences and nominal ones. According to traditional grammarians of Arabic (c.f. Ibnu Hisham, died 761A.H:2/433), a verbal sentence is that which begins by an explicit verb while a nominal sentence is that which begins by a noun, a pronoun or any element

other than the verb used as an inchoative (*mubtada'*) followed by a nominal , adverbial or adjectival form as its comment (*khavar*). This study , however, argues that a verbal sentence is that which contains a V (verb) element whether the V element is finite or nonfinite and whether the verb is used initially or medially. A nominal sentence , on the other hand , is that which does not contain a verbal form. Rather , it is composed of two main elements: *mubtada'* (inchoative) and *khavar* (comment). The current study is concerned with verbal sentences only. It aims at investigating the syntactic properties and categories of both finite and nonfinite VPs in Arabic. It is based on the hypothesis that the V function in verbal sentences can not only be realized by finite VPs but by nonfinite ones as well. Besides, the study assumes that the V function can be realized by both verbal and nonverbal constructions. Accordingly , the study hypothesizes that verbal and nonverbal constructions can represent both finite and nonfinite VPs. The only difference between the two categories might be in class and structure only. Thus , whereas verbal elements are represented by explicit verbs , nonverbal constructions are represented by categories other than the verb (such as adjectives and nouns) having dynamic verbal meanings. Moreover , verbal constructions are typically used at the beginning of sentences while nonverbal ones cannot start sentences. In each of the following four Qur'anic verses , verbal and nonverbal constructions are joined by coordination to realize the V function in their respective clauses and this implies that the two propositions (the verbal and nonverbal elements) are identical in function though different in class. This in turn means that Arabic is unique among other live languages in having nonverbal forms realizing the V function.

7. *yukhriju l hayya mina l mayyiti wamukhriju l mayyita mina l hay.*

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ﴾ (الأنعام: ٩٥)

(He brings forth the living from the dead and it is He who brings forth the dead from the living.)

8. *faaliqu l asbaahi waja'ala alleila sakana.*

﴿فَالِقُ الْأَصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا﴾ (الأنعام: ٩٦)

(He is Cleaver of the daybreak. He has appointed the night for resting.)

9. *la'in basatta ileyya yadaka litaqtulani maa'ana bibaasitin yadayya ileik liaqtulaq.*

﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ يَدِي إِلَيْكَ لِأَقْتُلَكَ﴾ (المائدة: ٢٨)



(If you do stretch your hand against me to kill me , I shall never stretch my hand against you to kill you.)

10. *wamakaana allaahu liyu'athibahum wa'anta feehim wama kaana allaahu mu'athibahum wahum yastaghfiruun.*

{ وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَلَهُمْ يَسْتَغْفِرُونَ } (الأنفال ٣٣)

(And Allah would not punish them while you are amongst them , nor will He punish them while they seek Forgiveness.)

The study begins by defining finite and nonfinite VPs in general. Then the study moves to finite and nonfinite VPs in Arabic to prove that Arabic does not only have finite VPs but nonfinite ones as well. This is proved by examples some of them are taken from the Glorious Qur'an and other examples are the author's own examples. All examples in the study are transliterated by the author. The Qur'anic examples are both transliterated and written in Arabic due to their religious privacy. As for the translation of examples , the Qur'anic examples are translated depending on Al-Hilali and Khan translation of the Glorious Qur'an (1998) while other examples are translated by the author.

2.1. Forms of Finite VPs

Finite VPs are those which show time , tense , aspect , voice and mood distinctions (Quirk et al1973:38) .In Arabic, just like English , VPs can either be simple (one word) or complex(more than one word). Simple VPs realize simple tenses (present simple and past simple) while complex VPs realize nonsimple ones (e.g., present perfect , past continuous ,etc.)(Aydin1997:6). Compare the following two sentences:

11. *faaza aliyun bilsibaaq.* (Ali won the race.)

12. *kaana al amalu qad unjiz.* (The work had been achieved.)

The VP in 11 above consists of one word only (*faaza*) ; therefore, it is a simple VP while that in 12 (*kaana qad unjiz*) consists of three words ; therefore , it is a complex VP. Both VPs in 11 and 12 are finite since they show time , tense , aspect , voice and mood. Hence , the verb phrase in 11 reflects past time , past simple tense , simple aspect , active voice and indicative mood. As for the VP in 12, it shows past time , past perfect tense , perfective aspect , passive voice and indicative mood. In the



current study , only tense will be focused on as a criterion for distinguishing between finite and nonfinite VPs because accounting for all the properties of the VP requires too much space and time. Moreover, only five tenses in Arabic will be investigated depending on the structure of the VP and the meaning that can be elicited through the linear arrangement of the sentence components though there are other tenses used in Arabic(See Al-Istrabathi, died 686A.H:2/797-852; Al-Makhzumi1986:122-126). These tenses are the present simple , the present continuous ,the past simple, the past continuous and the future. In this section , the five Arabic tenses will be expounded and it will be found out whether these tenses can be represented by both verbal and nonverbal forms.

2.1.1. The Present Simple

The present simple tense expresses facts , habitual or repeated actions (Eckersley1958:48)). It can be formed in Arabic by explicit simple VPs(e.g., *yaktub* (write) , *yanaam* (sleep) , *yuhib* (like)) or by nonverbal dynamic forms implying actions such as *ismu l faa'il* (present participle) , *ismu l maf'uul* (past participle) , *seeghatu l mubaalagha* (exaggeration form) , etc. (Al-Samarra'i 2007:25). Consider the following examples:

13. *yu'rafu l mujrimuun biseemaahum.* (يُعْرِفُ الْمَجْرِمُونَ بِسِيمَاهُمْ) (الرَّحْمَنُ ٤١)

(The *Mujrimun* will be known by their marks.)

14. *laayuhibbu allaahu l jahra* (لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ) (النِّسَاء ١٤٨)

(Allah does not like that the evil should be uttered.)

15. A: *khaalidun fa'aalun li l kheir.* (Khalid is a doer of good deeds.)

B: *yaf'alu khaalidun l kheir.* (Khalid does good deeds.)

16. A: *aliyun muhibbun li watanih.* (Ali is a lover of his country.)

B: *yuhibu aliyun watanah.* (Ali loves his country.)

The finite VPs in 13 and 14 are represented by explicit verbs (*yu'raf* and *yuhib*) both of them are in the present simple tense because they express facts. However, they differ in voice since the first is passive while the second is active . Either for the finite VPs in 15 and 16 , they are represented by nonverbal forms (exaggeration and participle forms respectively) and both of them denote facts. The linguistic context



shows that the nonverbal forms imply verbal meanings(Ibnu Aqeel,died 769A.H: 1/193). This is consolidated by the fact that they also have subjects and objects just like real verbs and that they can be replaced by explicit verbs as in 15B and 16B respectively. When derived from transitive verbs , the dynamic derived forms require that their objects be introduced by the preposition *li* (Al-Sayuti, died 911A.H:2/458).

2.1.2. The Present Continuous

The present continuous tense expresses an action that is currently in progress. In Arabic , the present continuous can also be represented by both verbal and nonverbal constructions. As for verbal constructions, the same verbal form used to express the present simple tense can also be used to express the present continuous and the only distinction between the two tenses could be through the context and the accompanying adverbs of time. Thus , the adverbs *al'aan*(now) and *fee haathihi l lahdha*(at this moment) ,for instance, are used with the present continuous while such adverb as *kulla yaum* (every day)and *ghaaliban*(usually) are used with the present simple(Al-Istrabathi, died686A.H:2/809; Al-Samarra'i2007:323). Compare:

17.A: *yaktubu zeidun taqreeran kulla yaum.* (Zeid writes a report everyday.)

B: *yaktubu zeidun taqreeran al'aan.* (Zeid writes a report now.)

Nonverbal dynamic forms rhyming *faa'il* such as *jaalis* (sitting) , *waaqif* (standing) , *naa'im* (sleeping) ,etc. can also be used to express the present continuous. However , a distinction should be made between dynamic forms that denote vocation or refer to the performer of the action and those that denote the action itself especially if the same form is used to denote both. Thus , the form *kaatib*, for example, can be used to denote both the performer of the action and the action itself. The linguistic context can be relied on in distinguishing between the two uses (Ibnu Hisham, died 761A.H:2/530). Besides , a distinction should also be made between dynamic forms that indicate the present continuous and those that denote future(See 2.1.5 below) especially if the same form is used to denote both , and here also the context and the accompanying adverbs (if any) are distinctive factors in differentiating between the two propositions. Compare:

18.A:*ana thaahibun ila l madrasati al'aan.*(I am going to school now.)

B: *ana thaahibun ila l madrasati ghadan.* (I am going to school tomorrow.)



2.1.3. The Past Simple

The past simple tense is used to express actions that took place and finished or actions that were habitual in the past. It can be represented by using past verbs whether in active or passive voice (Wright1951:3) . Though optional , using adverbs of time indicating past time such as *albaariha* (yesterday) , *alshahru l maadhi* (last month) ,etc. supports this view. In 19 and 20 below , the past simple tense is represented by using past VPs in active and passive voice respectively:

19. *fakharaja ala qaumihi mina l mihraab.* ﴿فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ﴾ (مريم ١١)

(Then he came out to his people from the Mihrab.)

20. *ghulbati l ruum.* ﴿غَلَبَتِ الرُّومُ﴾ (الروم ٣) (The Romans have been defeated .)

The past simple tense can also be represented in Arabic by the nonverbal form *faa'il* (e.g. *faatir*(creator) , *qaatil*(killer) ,etc.) which indicates past actions as in the following example:

21. *alhamdu lillaahi faatiri l samawaati walardh.* ﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ﴾ (فاطرا)

(All the praises and thanks be to Allah the Originator of the heavens and the earth.)

Besides , the past simple tense can also be represented by using *KAANA* (was) and its group (*amsa* , *saara* , *asbaha*) followed by stative comments(nominal , adjectival or adverbial) but not verbal ones(Ibnu Ya'eesh, died643A.H:4/353 ; Al-Ghalayeeni1994:2/272; Al-Samarra'i2007:320) ; otherwise , the resulting tense would be the past continuous (See 2.1.4 below).Consider the following examples:

22. *kaana l naasu ummatan wahida.* ﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾ (البقرة ٢١٣)

(Mankind were one community.)

23. *wa'asbaha fu'aadu ummi muusa faarighan.* ﴿وَأَصْبَحَ قُورَاقُ أُمِّ مُوسَى فَارِغًا﴾ (القصص ١١)

(And the heart of the mother of Musa became empty.)

In each of 22 and 23above , the comments (*khavar*) of *KAANA* and its sisters *asbaha* and *amsa* (*ummatan waahida* and *faarighan* respectively) are nonverbal stative forms; therefore, the resulting tense is the present simple. In both examples, the finite VPs indicate past states.



2.1.4. The Past Continuous

The past continuous tense is used to express an action that continued for a period of time and finished in the past and the complex VP used to represent this tense in Arabic is composed of *KAANA* whose comment is verbal and not nominal , adjectival or adverbial (Al-Samarra'i 2007:319). Consider the following examples:

24. *wakaanu bi'aayaatina yajhaduun.* (وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ) (فصلت: ١٥)
(And they used to deny our Ayat.)

25. *wakaana ya'muru ahlahu bilsalaati walzakaat.* (وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ) (مريم: ٥٥)
(And he used to enjoin on his family and his people As-Salat and the zakat.)

The past continuous in Arabic can be joined with the past simple by means of such subordinators as *bainama* and *heenama* to indicate that the first event (the past continuous) was in progress when the second one (the past simple) took place as in the following example:

26. *bainama kuntu mashiyan jaa'a ahmed.* (While I was walking, Ahmed came.)

Further, the past continuous can be negated by using *ma* or *lam* before *KAANA*. However, if *lam* is used *KAANA* should be changed into its present form and if *ma* is used *KAANA* remains in its past form. To maintain concord with the subject, *KAANA* changes its form according to whether the subject is masculine or feminine, singular, dual or plural as in the following pair of examples:

27. *wama kunta thawiyan fee ahli madyan.* (وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ) (القصص: ٢٥)
(And you were not a dweller among the people of Madyan.)

28. *wabada lahum min allaahi malam yakuunu yahtasibuun.* (وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ) (الزمر: ٤٧)
(and there will become apparent to them from Allah what they had not been reckoning.)

In which *KAANA* and the subsequent dynamic forms constitute complex VPs that indicate actions that were progressive in the past despite that the dynamic form in 27 is a present participle form (*thawiyan*) and in 28 it is an explicit present verb (*yahtasibuun*).



2.1.5. The Future

The future tense is used to express an action that will take place in the future and the complex VP used to denote future is composed of *saufa* or *sa* followed by the base form of the verb (Al-Sayuti, died 911A.H:2/499). Besides, a group of time adverbials denoting futurity can also be used typically at the end of sentences to indicate the time at which the action will occur. Consider the following examples:

29. *wasaufa yu'ti illaahu l mu'mineena ajran* (النساء: ١٤٦) ﴿وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا﴾
adheema. (And Allah will grant the believers a great reward.)

30. *sanu'athibahum marratein.* (التوبة: ١٠١) ﴿سَنُعَذِّبُهُمْ مَرَّتَيْنِ﴾
 (We shall punish them twice.)

The future tense can also be denoted by the present form of the verb and also by nonverbal dynamic simple VPs used to denote future actions such as *thaahib, musaafir, muqem*, etc. especially if the form ends with the nunation *dhamma* diacritic and if an adverb of time denoting futurity is used (Al-Istrabathi, died 686A.H: 2/826). Consider the following examples:

31. *inni faa'ilun thaalika ghadan.* (الكهف: ٢٣) ﴿إِنِّي فَاعِلٌ ذَلِكَ غَدًا﴾
 (I shall do such and such thing tomorrow.)

32. *inni jaa'ilun fi l ardhi khaleefa.* (البقرة: ٣٠) ﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾
 (verily, I am going to place (mankind) generations after generations on earth.)

33. *wainni mursilatun ileihim bihadiyya.* (النمل: ٣٥) ﴿وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ﴾
 (I am going to send him a present.)

2.2. Forms of Nonfinite Verb Phrases

Nonfinite VPs are those constructions that do not realize the V function but rather nominal, adjectival or adverbial functions (e.g. S, O, A, etc.). They can be divided into two categories: verbal nonfinite VPs and nonverbal ones. The coming subsections are dedicated to investigate both verbal and nonverbal nonfinite VPs with their subcategories.



2.2.1. Verbal Nonfinite VPs

There are three types of verbal nonfinite VPs in which explicit verbs are used to realize functions other than V. These types are particle-infinitive VPs , bare infinitive VPs and manner VPs.

2.2.1.1. Particle Infinitive Nonfinite VPs

Particle infinitive nonfinite VPs are those whose main verb (typically present) is preceded by the particle *ann* or *lau* so that the verb and its particle realize a nonverbal function (e.g. S , O ,etc.)(Al-Seerafi,died368A.H:3/385). This form(the particle and the verb) can be replaced by a process nonverbal dynamic form(See 2.2.2.1 below). Thus, *ann tanaam* (to sleep), for example, can be replaced by *naum* (sleeping)and *lau taquum* (to stand) by *qiyaam* (standing). Consider the following examples:

34.*wa'an tasuumu kheirun lakum.*

﴿وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾ (البقرة ١٨٤)

(And that you fast is better for you.)

35.*yawaddu ahaduhum lau yu'amaru alfa sana.*

﴿يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ﴾ (البقرة ٩٦)

(Everyone of them wishes that he could be given a life of a thousand years.)

where the nonfinite VPs do not realize the V function. Rather, the nonfinite VP in 34(*ann tasuumu*) realizes the inchoative(*mubtada'*) function while the nonfinite VP in 35 (*lau yu'amaru*) realizes the object function.

2.2.1.2. Bare Infinitive Verbs

Bare infinitive (the present form of the verb) VPs can sometimes be used to realize nonverbal functions (typically O) especially after verbs denoting initiating actions(*af'aalu l shuruu'*) such as *tafiqa* , *akhatha* ,*raha* , *shara'a* , *bada'a* (Ibnu Ya'eesh, died643A.H:4/386). Consider the following examples:

36.*watafiqaa yakhsifaani aleihima min waraqi l janna.*

﴿وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ﴾ (الأعراف ٣٣)

(and they began to cover themselves with the leaves of Paradise.)

37. *fa'asbaha yuqallibu kaffeih.*

﴿فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ﴾ (الكهف ٤٣)

(And he remained clapping his hands.)



2.2.1.3. Manner VPs

Manner VPs are those that describe the way in which the verbal action is achieved instead of describing the action itself (Al-Jurjani, died 471 A.H:123). Just as adverbs, they are usually placed at the end of sentences as in the following examples:

38. *wajaa'a rajulun min aqsa l madeenati yas'aa.* ﴿وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى﴾ (الْقَصَص ٣٠)

(And there came a man running, from the farthest end of the city.)

39. *wajaa'a ahlu l madeenati yastabshiruun.* ﴿وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ﴾ (الْحَجَر ١٧)

(And the inhabitants of the city came rejoicing.)

where the nonfinite VPs (*yas'aa* and *yastabshiruun*) describe the manner in which the verbal actions in their respective sentences were performed (Al-Nahhas, died 338 A.H:2/387).

2.2.2. Nonverbal Nonfinite Forms

Nonverbal nonfinite forms are dynamic nonverbal constructions that involve timeless dynamic indications. They include two main subcategories: process forms and participle forms.

2.2.2.1. Process Forms

Process forms termed in Arabic *masdar* are dynamic forms that imply actions but realize nonverbal functions. These forms are in fact derived from main verbs. Thus the process form *injaaz* is derived from the verb *anjaza* and *mushahada* is derived from *shahada* and so on (Ibnu Al-Sarraj, died 316 A.H:1/138). Consider the following examples:

40. *fabima naqdhihim meethaqahum.* ﴿فَبِمَا نَقَضْتَهُمْ مِيثَاقَهُمْ﴾ (النساء ١٥٥)

(Because of their breaking the covenant.)

41. *lau na'lamu qitaalan lattaba'naakum.* ﴿..لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ﴾ (آل عمران ١٦٧)

42. *ureedu mushaahadata l film.* (I want watching the film.)

where the process forms in 40 (*naqdhihim*), though a nonverbal dynamic form involving action, it is a nonfinite form having a verbal force. This is validated by its



having an object (*meethaqahum*) in the accusative case. The same applies to the process form in 42(*mushahadat*) since it has an object (*alfilm*). Both process forms above are nonfinite because they do not show distinctions in time , tense, etc.

Further , a distinction should be made between dynamic process forms that imply actions and stative nominal forms that imply the result of these actions. Thus , there is a difference between for example *tatweer* and *tatawur* ; *taqseem* and *qisma* though, in some cases, the same form is used to denote both the process and the result such as *ziraa'a* , *kitaaba* , and in this case , the context can distinguish between the two uses. Compare:

43.*falayahzunka qauluhum.*

﴿ فَلَا يَحْزُنُكَ قَوْلُهُمْ ﴾ (يس ٧٦)

(So let not their speech grieve you.)

44.*waqaulihim ala maryama buhtanan adheema.* (النساء ١٥٦) ﴿ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ﴾

(..and uttering against Maryam a grave false charge.)

In addition , some examples in which two animate parts are involved , there could be three relevant forms the first and second of which are dynamic (the roles of both the performer and the receiver of the action) while the third is stative denoting the result of the process. Thus , we may have *ta'leem* (teaching) , *ta'allum* (learning) and *ilm* (education).

2.2.2.2. Participle Forms

Participle forms are dynamic constructions derived from dynamic verbs and they can be classified into two main types: the present participle and the past participle. The present participle form comes in several rhymes such as *faa'il* (e.g. *taabi'*), *muf'il* (e.g. *muhlik*) , *fu'eel* (e.g. *muqeen*). It indicates the current nominative case of the subject or the inchoative (*mubtada'*) where the present participle involves a timeless action (See Al-Sakkaaki, died 626 A.H:50 and Al-Samarra'i 2007:41). Consider the following example:

45.*wama allaahu bighaafilin amma ta'maluun.*

﴿ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴾ (البقرة ١٤٩)

(And Allah is not unaware of what you do.)



As for the past participle , it indicates the current accusative case of the object or the comment (*khavar*). It may come in several rhymes such as ***maf'uul*** (e.g. *masduud*) , ***muf'al***(e.g. *mursal*) , ***mufa'al***(e.g. *mu'allam*). Consider the following examples:

46. *inna lamughramuun. bal nanu mahruumuun.* (لواقحة ١٦-١٧) ﴿ إِنَّا لَمَغْرُمُونَ ۖ بَلْ نَحْنُ مَحْرُومُونَ ﴾

(We are indeed *mughramun* * Nay but we are deprived.)

47. *waqaalu mu'allamun majnuun.* (الدخان ١٤) ﴿ وَقَالُوا مُعَلِّمٌ مَجْنُونٌ ﴾

(and said: one taught, amadman.)

3. Conclusions

The study comes up with the following conclusions:

1. Arabic has both finite and nonfinite VPs each of which can be represented by both verbal and nonverbal forms.
2. Arabic has different tenses that can be represented by explicit verbs, by auxiliaries or by nonverbal dynamic forms.
3. Sometimes , the context is important in distinguishing between tenses and in discerning finite VPs from nonfinite ones.
4. The same morphological rhyme in Arabic (e.g. ***faa'il***) may represent different syntactic categories some of which are finite and others are nonfinite.
5. A distinction should be made between dynamic nonverbal nonfinite forms and stative nonverbal forms though both forms are derived from the same verb. Indeed the first represent the process while the second represent the product of that process.
6. Just like most live languages, Arabic has auxiliaries (e.g. *kaana*, *qad* , etc.) that help in forming complex VPs to express different tenses.
7. The same syntactic form may represent different tenses. Thus, the present form of the verb may express such tenses as the present simple, the present continuous and the future.



8. Arabic has simple VPs used to express simple tenses (e.g. the present simple) and complex VPs used to express nonsimple tenses (e.g. the present continuous).

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ألتركيب النحوي للعبارات الفعلية الزمنية واللازمنية في اللغة العربية

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المستخلص

تتناول هذه الدراسة مناقشة التركيب النحوي للعبارات الفعلية الزمنية واللازمنية في اللغة العربية وتحاول الدراسة ان تثبت بأن اللغة العربية تحتوي على عبارات فعلية بسيطة واخرى ومعقدة وأن تلك العبارات يمكن أن تكون زمنية (تبين الفرق في الزمن) أو لازمنية (لاتبين فرق الزمن) ويعتقد الباحث بأن هذه الظاهرة تستلزم دراسة مستفيضة كونها لم تطرق من قبل في اللغة العربية سواء من قبل النحاة القدامى او النحاة المعاصرين وخصوصا العبارات الفعلية الالازمنية.وتقوم الدراسة على فرضية أن اللغة العربية تحتوي على أزمنة أخرى اضافة الى زمني المضارع البسيط والماضي البسيط كالمضارع المستمر والمضارع التام وغيرها وتفترض الدراسة أيضا أن وظيفة الفعل في اللغة العربية يمكن تحقيقها باستخدام عبارات فعلية وغير فعلية كما يمكن للعبارات الفعلية أن تؤدي وظائف لافعلية كوظيفة الفاعل والمفعول به والظرف. ومن النتائج المهمة



الأخرى التي خرجت بها الدراسة هي أن هناك جملا فعلية في اللغة العربية يؤدي دور الفعل فيها تراكيب لافعلية كأسم الفاعل وصيغة المبالغة وغيرها من المشتقات وهذا مايميز اللغة العربية عن غيرها من اللغات الحية.