

Formal and Functional Analysis of Dependent Clauses in Arabic

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Abstract:

The clause is a unit lower than the sentence in the hierarchical rank scale of units though, like the sentence, it has a subject and a predicate. Some sentences may contain only one clause and are, therefore, called simple sentences, while others that include more than one clause are called non-simple sentences (compound, complex). The current study focuses on the second type and specifically the complex sentence which typically contains two clauses one of which is the main clause while the other is dependent since it functions in the structure of the main clause to realize one of four functions, namely, S, O, C or A. Dependent clauses (DCs) can be classified into two categories: nominal dependent clauses (NDCs) and adverbial dependent clauses (ADCs). The former can function as subject (S), object (O) or complement (C) whereas the latter can function as adverbial only. The study proves that DCs exist in Arabic and can also realize nominal and adverbial functions. It aims at listing the categories of DCs in Arabic and the functions that can be achieved by each of these categories.

Key Words: Subject, Predicate, Independent Clauses, Complex Sentence, Arabic,

1. Introduction

The clause is a unit lower than the sentence in the hierarchical rank scale of units though, like the sentence, it has a subject and a predicate. It works in the sentence structure sometimes just to realize one of the sentential functions and in this case it is called dependent. However, some sentences may contain only one clause and are, therefore, called simple sentences, while others include more than one clause are called non-simple sentences (compound, complex). The current study focuses on the second type and specifically the complex sentence where one clause is the main clause while the other clause is a dependent one since it functions in the structure of the main clause to realize S, O, C or A. DCs are classified into two main types: nominal dependent clauses (NDCs) and adverbial dependent clauses (ADCs). The former can function as subject (S), object (O) or complement (C) whereas the latter can function as adverbial (A) only (See Quirk et al 1973: 319-322; and Leech, 2006: 27). The study proves that DCs exist in Arabic and can also realize

nominal and adverbial functions. It aims at listing the categories of DCs in Arabic and the functions that can be achieved by each of these categories.

The study is based on the hypothesis that the clause unit exists in Arabic and that DCs in Arabic can realize both nominal and adverbial functions just as their counterparts in English. It is restricted to written sentences only where DCs are assigned different sentential functions.

In the study, different types of dependent clauses shall be discussed with examples taken from Glorious Quran and other non Quranic examples. The non Quranic examples are invented by the authors. The examples shall be analyzed depending on the Bloomfieldian (1933) Immediate Constituent Analysis (ICA) theory that takes into consideration the formal and functional parameters. According to this model, there are five sentential functions: S, V, O, C and A all of which except V can be realized by dependent clauses.

2. Nominal Dependent Clauses

Nominal dependent clauses (NDCs) can achieve phrasal nominal functions, namely S, O and C (see Crystal, 1985: 207 and Leech, 2006: 68). In this section, NDCs will be investigated and analyzed to reveal their number and structure. The conjunctions that introduce each of these categories will also be focused on.

2.1 Particle-Infinitive NDCs

Particle infinitive NDCs are introduced by such particles as *أَنْ* (*an*, to) and *لَوْ* (*lau*, if) followed by the base form of the verb (Ibn 'Aqīl, 1964: 178) as in the following examples:

1. (البقرة: 184) ﴿أَنْ تَصُومُوا خَيْرٌ لَّكُمْ﴾

C S

"And that you fast is better for you" (Al-Hilâlî and Khân, 1419:37).

2. *دِدْتُ لَوْ اسافر الى الصين* (I wish I could travel to China.)

O SV

It is to be noted that an -infinitive NDCs are different from ?na- NDCs since the latter is followed by a noun phrase as its مبتدأ (inchoative) and another noun phrase, adjectival phrase or adverbial phrase as its خبر (comment) (see 2. 2 below). Besides, an- infinitive clause is different from an-ADC since the latter should be followed by the past form of the verb to realize an A function (see 3. 6 below).

2.2 *anna* NDCs

The *anna*-clause is another type of NDCs in which the conjunction *أَنَّ* (*anna*, that) and its variant *بِأَنَّ* (*bi'anna*) are followed by a nominal clause consisting of مبتدأ (an inchoative) and خبر (a comment) (Sībaweyh, 1988: 131).

anna-NDCs cannot start sentences because it always comes after the main clause to realize O or C but not S. In fact, it is the indirect rendering of a statement beginning with *إِنَّ* (*anna*, that) as in the following:

3.A. قال زيد إنَّ الجو حارٌّ (Zaid said 'the climate is hot'.)

B. قال زيد أنَّ الجو حارٌّ (Zaid said that the climate was hot.)

O S V

2.3 Participle NDCs

Participle NDCs are nominal forms derived from dynamic verbs to indicate the process implied in the verbs from which they are derived (Biber et al, 1999: 458). Thus, the participle form ذهاب (going) is derived from the verb يذهب (go) and the form قتال (fighting) is derived from the verb يقاتل (fight) and so on. In fact, it seems as if these forms are variants of an NDCs. Compare the following pairs of examples:

4. A: لا أريد أن انتظر طويلاً. (I do not want to wait long.)

B: لا أريد الانتظار طويلاً. (I do not want waiting long.)

O SV

A distinction should be made between dynamic participle NDCs and stative constructions that represent the result of the action implied in such forms. Thus, we should distinguish between, for instance, تطوير (developing) and تطوُّر (development) as the first denotes the process while the second denotes the product. Consequently, تطوير الزراعة (developing agriculture) represents an NDC while تطوُّر زراعي (agricultural development) represents a noun phrase in the following pair of sentences:

5. أرادت الحكومة تطوير الزراعة. (The government wanted to develop agriculture.)

O S V

6. حصل تطوُّر زراعي في العراق. (Agricultural development happened in Iraq.)

A S V

The difference between 5 and 6 above is that 5 is a complex sentence in which the DC تطوير is an NDC realizing the O function, while 6 is a simple sentence because it includes one clause only.

2. 4 Relative NDCs

Relative NDCs are those introduced by such conjunctions as *أي* (*aeyyu*, which), *ما* (*ma*, what), *من* (*man*, who), *الذي* (*alldi*, which, who (singular)), *الذين* (*allađina*, who, whom (plural)), etc. where the conjunction (the relative pronoun) assumes the S function in the NDC (Sībaweyh, 1988:80). Consider the following examples:

7. ﴿ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسَعَةً ﴾ (An-Nisaa:100)

O A V S

"He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by" (Al-Hilâlî and Khân, 1419:126).

8. ﴿ أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴾ (البقرة: 77)

O SV

"Know the (Jews) not that Allah knows what they conceal and what they reveal" (Al-Hilâlî and Khân, 1419:16).

In 8 above, there are three clauses: the first is the main clause and the other two are dependent. The *nna*-NDC أَوْ لَا يَعْلَمُونَ which functions as O in the main clause contains another dependent clause (مَا يُسِرُّونَ وَمَا يُعْلِنُونَ) which is a relative NDC functioning as O in its internal structure.

Further, relative NDCs, especially those introduced by *الذي* (*alđi*), *الذين* (*alđina*), *اللواتي* (*alwate*), etc., can be transhifted to work as a qualifier of the head in a complex noun phrase as in the following example:

9. ﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾ (المؤمنون: 1-2)

C S V

"Successful are indeed the believers. Those who offer their *Salât* with all solemnity and full submissiveness" (Al-Hilâlî and Khân, 1419:455).

In 9 above, the relative NDC (الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ) functions as a qualifier of the noun phrase head (الْمُؤْمِنُونَ). Both the head and its modifying clause realize the S function in the main clause structure.

2. 5 Interrogative NDCs

Interrogative NDCs are indirect questions used to realize nominal functions. They are introduced by pronominal question words such as *لماذا* (*limađa*, why), *كيف* (*kayfa*, how), *متى* (*mata*, when), *أين* (*ayna*, where), etc. whose function in the NDC varies according to semantic-syntactic

parameters. Thus, the question word *من* (*man*, who) may fulfill the S or O functions while the question words *كيف*, *متى*, *اين* can realize the A function:

10. (الغاشية:17) ﴿ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴾
A SV

"Do they not look at the camels, how they are created?" (Al-Hilâlî and Khân, 1419:832).

11. سألت الأولاد من كسر الشباك (I asked the boy who broke the window.)

O O SV

2.6 na'am-la NDCs

na'am-la NDCs are those that imply indirect na'am-la question introduced by such conjunctions as \square (*?na*, if), هل (*hal*, ?), فيما اذا (*fema ađa* whether), أ (*?, ?*), etc. Such NDCs can realize the O or C functions but they cannot realize the S function, e.g.

12. (النمل: 27) ﴿ قَالَ سَتَنْظُرُونَ أَصَدَقْتُمْ كُنْتُمْ مِنَ الْكَاذِبِينَ ﴾
O SV

"[Sulaiman (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars" (Al-Hilâlî and Khân, 1419:507).

13. (النمل: 42) ﴿ فَلَمَّا جَاءَ قِيلَ أَهَكَذَا عَرْشُكَ ﴾
O V(S) A

"So when she came, it was said (to her): "Is your throne like this?" (Al-Hilâlî and Khân, 1419:509).

na'am-la NDCs can be used to realize the A function when they indicate conditional-concessive meanings. Here, the complex correlative سواء ... أو/أم (سواء ... أو/أم, *sawa^C*, whether), سواء ... أو/أم (سواء ... أو/أم, *sawa^C* whether... or) is often used and the dependent clause is mobile unlike its nominal indications where it occupies a fixed position in the complex sentence structure, e.g.

14. (يس: 10) ﴿ سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴾
V(S) A

"It is the same to them whether you warn them or you warn them not, they will not believe" (Al-Hilâlî and Khân, 1419:588).

2.7 Bare-Infinitive NDCs

Bare infinitive NDCs can also realize nominal functions in the complex sentence structure. In such clauses, the present form of the verb with its implied subject is used to realize a nominal

function (typically O) especially after verbs that indicate initiating actions such as بدأ (*bad a^ca*, start), راح (*ra ħa*, started), شرع (*šara^c*, set off) أخذ (*?xða*, start), طفق (*tafaka*, began). Consider the following examples:

15. ﴿ وَالطَّفِقَاتُ يَخْضِفْنَ عَلَيْنَهُمَا نُونَ وَرَقِ الْجَنَّةِ ﴾ (الاعراف:22)

O SV

"and they began to cover themselves with the leaves of Paradise" (Al-Hilâlî and Khân, 1419:202).

16. اخذ الرجل يركض نحو الغابة. (The man began towards the forest.)

O S V

"and he remained clapping his hands (with sorrow) over what he had spent upon it" (Al-Hilâlî and Khân, 1419:391).

There are, however, rare examples in Arabic where bare infinitive NDCs are used to realize S, e.g:

17. تسمع بالمعيدي خير ان تراه. (((to) hear of the Mu'ædi is better that to see him)

C S

(Sībaweyh, 1975: 44)

18. زعموا طية الكذب. ("They alleged" is the boat of lying.)

V S

3. Adverbial Dependent Clauses

Adverbial dependent clauses (ADCs) are introduced by different types of subordinating conjunctions whether these conjunctions are simple (one word), compound (more than two words) or correlative (two separate parts) (Quirk et al, 1985: 1546). They are used to realize just one function, that is A; therefore, they can be used in different places in the sentence (initially, medially, finally). There are ten categories of ADCs in Arabic and the coming subsections are dedicated to investigating these categories.

3.1 Time ADCs

Time ADCs indicate the time in which the action implied in the verb of the main clause takes place (Eisele, 1999: 173). They can be introduced by such conjunctions as عندا (*?andama*, when), بينما (*baynama*, while), حينما (*heenama*, when), اذ (*?ð*, when), حتى (*hatta*, till), بعد (*ba'ada*, after), قبل (*qabla*, before), etc. Consider the following examples:

21. ﴿فَلَمَّا قَضَىٰ زَيْدٌ لِّهَا وَطْرًا زَوَّجْنَاكَهَا﴾ (الأحزاب: 73)

SVO A

"So when Zaid had accomplished his desire from her (i.e. discovered her), We gave her to you in marriage" (Al-Hilâlî and Khân, 1419:567).

22. ﴿طُورًا: 48﴾ ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

A A V(S)

"and glorify the Praises of your Lord when you get up from sleep" (Al-Hilâlî and Khân, 1419:717).

23. ﴿بَقَرَةَ: 165﴾ ﴿وَأُوْزِرُیْ اَذِیْنَ ظَلَمُوْا اِذْ یُرُوْنَ اَعْدَابَ اَنْ اُقُوْةَ لِلّٰهِ جَمِیْعًا﴾

O A S

"If only, those who do wrong could see, when they will see the torment that all power belongs to Allah" (Al-Hilâlî and Khân, 1419:33).

In 23 above, both A and O are realized by dependent clauses. A is realized by an ADC of time while O is realized by ?nna-NDC.

Sometimes, time ADCs can be introduced by lexical expressions having temporal indications, such as *حظة* (*lahzata*, moment), *يوم* (*yaum*, day), *ساعة* (*sa'at*, hour) etc.

24. ﴿طَارِقًا: 8-9﴾ ﴿اِنَّهُ عَلٰی رَجْعِهِ قَادِرٌ یَوْمَ تُنْبٰتِی السَّرٰیِرِ﴾

A C A SV

"Verily, (Allah) is Able to bring him back (to life)! The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth)" (Al-Hilâlî and Khân, 1419:829).

Besides, some conjunctions (e.g. *حتى*) can introduce different ADCs and, in this case, the context can be relied on in deciding the type of the ADC. In 27 below, for example, *حتى* introduces a time ADC.

25. ﴿نِسَاءً: 15﴾ ﴿فَاِنْ شَهِدُوْا فَاَسْكُوْهُنَّ فِی الْبُیُوْتِ حَتّٰی یَتَوَفَّاهُنَّ الْمُوْتُ﴾

A A V(S)O A

"and if they testify, confine them (i.e. women) to houses until death comes to them" (Al-Hilâlî and Khân, 1419:109).

3. 2 Place ADCs

Place ADCs are those that indicate the place of the action or state implied in the V of the main clause. They are introduced by such conjunctions as *حيث* (*haythu*, anywhere), *حيثما* (*haythuma*,

wherever), عند (*ʿa nda*, at), قرب (*qurba*, near), etc (Abu-Haidar 1991: 144). Consider the following examples:

26. (النساء:89) ﴿فَإِنْ تَوَلَّوْا فَخُذُواهُمْ أَفْتُلُوهُمْ حَيْثُ جَدْتُمُوهُمْ﴾

A V(S)O V(S)O A

"But if they turn back (from Islam), take (hold of) them and kill them where you find them" (Al-Hilâlî and Khân, 1419:124).

3.3 Condition ADCs

Condition ADCs refer to the condition on which the occurrence of the action in the V of the main clause depends (Abu-Chacra, 2007: 309). They are introduced by such conjunctions as إذا (*ʿa, if*), إن (*?nn, if*) لما (*lamma*, when), حتى (*ḥatta*, till), طالما (*talama*, as long as), لو (*lau*, if), لئن (*la?in*, as), etc. Consider the following examples:

28. (البقرة: 221) ﴿لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ﴾

A O V(S)

"And do not marry *Al-Mushrikat* (idolatresses, etc.) till they believe (worship Allah alone)" (Al-Hilâlî and Khân, 1419:47).

29. (البقرة:20) ﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَدْنِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾

A A A V(S) A

Using the conjunction إن (*?nn*) to introduce an ADC that requires using the particle ف (*fa*, if) at the beginning of the main clause as in the following examples:

30. (البقرة:196) ﴿فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾

A V(S) A

"But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. sheep, cow or a camel)" (Al-Hilâlî and Khân, 1419:41).

31. (ابن البخاري) (إن لم تستح) (فإن نعت) (ما كنت) (فإن نعت)
A V(S) O

(If you have no shame, then do whatever you want.

Sometimes, the conjunction من (*man*, whoever) is used to introduce a condition ADC rather than a relative NDC and this can be discerned through meaning as in the following examples:

32. (فاطر:10) ﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا﴾

A S C A

"Whosoever desires honor, (power and glory), then to Allah belong all honor" (Al-Hilâlî and Khân, 1419:582).

33. ضيفه فليكرم من كان يؤمن بالله واليوم الآخر
O V(S) A

(He who believes in Allah and the Last Day, let him show hospitality to his guest) (Al-Bukhari and Muslim).

Negative condition can be introduced by such conjunctions as ما لم (*malam*, unless), إن لم (*?n lam*, if not), إذا لم (*?ða lam*, if no), إلا أن (*?la ?nn*, however), etc. e.g.

34. فَوَلَّا مَعْرُوفًا إِلَّا أَنْ تَقُولُوا سِرًّا وَلَكِنْ لَا تُوَاعِدُوهُمْ
A A V(S)O

"but do not make a promise of contract with them in secret except that you will speak an honorable saying" (Al-Hilâlî and Khân, 1419:52).

3. 4 Concession ADCs

According to Rudolph (1996:90), concession ADCs denotes a contrast between two propositions so that the proposition implied in the main clause is contrasted with that in the ADCs. They are introduced by such conjunctions as رغم ان (*raxma anna*, even though), مع ان (*ma?a ?nn*, even though), مهما (*ma Hma*, whatever), في حين (*feeheen*, while), ولو (*walau*, albeit), etc.. Consider the following examples:

35. يَذَرِكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ أَيْنَمَا تَكُونُوا
A S V A

"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" (Al-Hilâlî and Khân, 1419:121).

36. فَشَلَّ زَيْدٌ فِي الْإِمْتِحَانِ رَغْمَ أَنَّهُ دَرَسَ كَثِيرًا
A A S V (Zaid failed in the exam though he studied hard.)

Some concession particles such as رغم (*ruxam*), مع (*maa ?a*) can be followed by non-finite forms derived from verbs. Thus, the form وصو (*wus'uul*), for example, can be derived from the verb وصل (*was'ala*) and سقوط (*suqut*) from سقط (*saqata*), e.g.

37. رَغْمَ سَقُوطِ الْمَطَرِ لِلنَّزْهَةِ خَرَجْنَا (We went for a walk despite the rain falling.)
A A VS

38. مع وجود صعوبات في الاختبار نجحنا (We passed the test despite
A A VS the existence of difficulties.)

3.5 Conditional-Concessive ADCs

Conditional-Concessive ADCs combine conditional and concessive ends (Quintero, 2002:73). They can either be alternative or universal.

Alternative conditional-concessive ADCs can best be introduced by the correlative subordinators: سواء ... ام (*saw a^cam, whether....or*), او ... او (*saw a^c au, whetheror*), ان ... ان (*?an.... au, either ... or*), etc. e.g.

39. سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (يس:10)
SV A

"It is the same to them whether you warn them or you do not, they will not believe" (Al-Hilâlî and Khân, 1419:588).

Universal conditional-concessive ADCs can be introduced by such subordinators as مهما (*maHma, whatever*), كيفما (*kaefma, how*), أَيَّا (*?ea, whatever*), e.g.

40. إيا كانت النتيجة لن نراجع (We will not withdraw whatever
A VS the result will be.)

Sometimes, conditional-concessive ADCs can be introduced by zero subordinators where the subordinator is omitted and the context can be adopted in deducing the kind of the ADC. In 41 below, the conditional-concessive ADC is introduced by zero subordinators.

41. لن نسحب مطالبنا شاء من شاء وابي من ابي. (We will not withdraw our
A O VS requests willy or nilly.)

3.6 Reason ADCs

Snow (1965:33) demonstrates that reason ADCs denote the reason behind the action or state implied in the V of the main clause. They can be introduced by such conjunctions as لان (*lanna, because*), أن (*an, that*), بسبب (*bisabab, because of*), إذ (*?ð, thus*), لكون (*likaun, because*), etc.. Consider the following examples:

42. تَكَادُ السَّمَاوَاتُ بَيِّنْفَظْرَنَ مِنْهُ وَتَنْسَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿
A C C C S V

(مريم: 90-91)

"Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Gracious (Allah)" (Al-Hilâlî and Khân, 1419:413).

43. لم يذهب فiras الى المدرسة لانه كان مريضا. (Firas did not go to school

A A S V because he was sick.)

Reason ADCs introduced by أن (an) requires past form verbs after أن directly. This distinguishes these ADCs from an-infinitive ADCs since the latter require present form verbs after an directly (see 2.1 above).

Further, though the conjunction بسبب introduces the phrasal adverb of reason (e.g. بسبب المطر), it can also introduce a clausal adverb of reason if it is followed by a dynamic derivative form involving action (e.g. بسبب قوط المطر).

3. 7 Purpose ADCs

Purpose ADCs express the purpose behind the action or state involved in the V of the main clause (Bravmann, 1977: 228). They can be introduced by conjunctions such as لكي (لا) (likay la, so that (not)), من اجل ان (min ajil an, in order to), لأجل ان (l?jli an, so that), حتى (لا) (hatta la, so as (not)), ل (le, to), etc.. Consider the following examples:

44. ﴿ وَقَالُوا هُمْ حَتَّىٰ لَا يَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينَ كُلَّهُ لِلَّهِ ﴾ (البقرة:192)

A VSO

"And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allah) and (all and every kind) of worship is for Allah (alone)" (Al-Hilâlî and Khân, 1419:40).

45. ﴿ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن تِينٍ ﴾ (الذاريات: 33-32)

O VS

"They said: "We have been sent to a people who are *Mujrimun* (polytheists, sinners, criminals, disbelievers in Allah) to send down upon them stones of baked clay" (Al-Hilâlî and Khân, 1419:710).

Sometimes, purpose ADCs can be expressed by lexical borderline subordinators as participle forms such as قاصدا (qasidan, intending), داعيا الى (da ?iyani e le, so as to), اءيا الى (sa ?iyan ila, wishing to), حبا في (hubban fee, loving to), املا في (amalan fee, hoping to), رغبة في (raxbatan fee, wishing for), etc. where the lexical subordinator is often followed by a non-finite form denoting action as in the following example:

46. ذهبت الى الموصل رغبة في شراء بعض الكتب. (I went to Mosul to buy some books.)

A A VS

Further, purpose ADCs can be introduced by zero subordinators where the latter can be deduced from the context, e.g.

47. ﴿ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ بِبُيُوتِ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ﴾ (ال عمران:121)

O O V A

"And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). (Al-Hilâlî and Khân, 1419:91).

3.8 Result ADCs

Result ADCs entail the result of the action or state implied in the V of the main clause (Gary, & Gamal-Eldin, 1982: 22). They can be introduced by such subordinators as *مما* (*mimma*, of which), *حتى* (*hatta*, till), *ف* (*fa*, then), *الى ان* (*ila an*, till), *بحيث* (*bihaythu*, where) etc. Consider the following examples:

48. (النساء: 73) يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا.

A C VS

"Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)" (Al-Hilâlî and Khân, 1419:120).

49. حصلت ازمة اقتصادية مما دفع الحكومة الى اعلان حالة الطوارئ.

A S V

(A financial crisis happened which propelled the government to announce emergency.)

Further, result ADCs can also be introduced by complex subordinators such as, *مما ادى الى* (*mimma ada ila*, which lead to) *مما نتج عن* (*mima nataja 'an*, which resulted in) and correlative subordinators such as *جدا... بحيث* (*jiddan... be hayθ*, very... where) where the first part of the correlative (e.g. *جدا*) belongs to the main clause while the other part belongs to the ADC, e.g.

50. كان الاختبار □عب جدا بحيث فشلنا في اجتياز ه.

A C S V

(The exam was too difficult that we failed in passing it.)

It is to be noted that the subordinator (*حتى*) is versatile as it can introduce different types of ADCs such as time, purpose, concession, result, etc. where only the context can be adopted in discerning the type of the ADC. In 51 below, for instance, *حتى* (*hatta*, that) introduces the result ADC.

51. مَسَّنَهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ

S OV A VS 51. آمَنُوا مَعَهُ مَتَى صُرُّوا لِلَّهِ.

(البقرة: 214)

"They were afflicted with severe poverty and

ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!" (Al-Hilâlî and Khân, 1419:45).

3. 9 Manner and Comparison ADCs

Manner and Comparison ADCs indicate the way in which the action or state involved in the V of the main clause is experienced or the criterion of comparison between two propositions the first of which exists in the main clause and the other in the ADC (Watson 1993: 361). They can be introduced by such subordinators as كأن (*kan'na,was/were*), كما (*kama, as such*) , مثلما (*miθlama, as*), مثل (*miθl, like*) ك (*ka, as*) etc. Consider the following examples:

52. فَاسْتَقِمَّ كَمَا أُمِرْتُ ﴿هود:112﴾

A VS

"So stand (ask Allah to make) you (Muhammad ﷺ) firm and straight (on the religion of the Islamic Monotheism) as you are commanded" (Al-Hilâlî and Khân, 1419:301).

53. فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ حَقٌّ مِثْلُ مَا أَنْتُمْ نَطْفُونَ ﴿الذاريات: 23﴾

A C VS A

"Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak" (Al-Hilâlî and Khân, 1419:708).

54. يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿المعارج: 43﴾

A A

"The Day when they will come out of the graves quickly as racing to a goal" (Al-Hilâlî and Khân, 1419:787).

The subordinators كيف (*kayfa, how*) and كيفا (*kayfama, whatever*) can also introduce manner ADCs as in the following example:

55. هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ﴿ال عمران: 6﴾

C S

"He it is Who shapes you in the wombs as He wills" (Al-Hilâlî and Khân, 1419:68).

3. 10 Proposition ADCs

Proposition ADCs denote propositionality, or equivalence or respective relations between the proposition implied in the main clause and that implied in the ADC. They can be introduced by

such subordinators as *كلما* (*kullama*, whenever), *مع* (*maʿa*, and), etc. Consider the following examples:

56. ﴿ وَكَلَّمَ مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ﴾ (هود:38)

A VS A

"Whenever the chiefs of his people passed by him, they mocked at him" (Al-Hilâlî and Khân, 1419:291).

57. ﴿ بَقَرَةَ: 20 ﴾ يَكَادُ ﴿ أَيْزُقُ يَخْطَفُ أَبْصَارَهُمْ كَلَّمَ أَضَاءَ هُمْ مَسْتَوَا فِيهِ.

A C S V

"The lightening almost snatches away their sight, whenever it flashes from them they walk therein" (Al-Hilâlî and Khân, 1419:5).

Furthermore, the conjunction *مع* (*maʿa*, and) is always followed by a non-finite participle form derived from a dynamic verb to indicate time as in the following example:

58. اخذت اصوات حاضرين مع اقتراب ساعة صفر.

A C S V

Conclusions

In doing this work, the following conclusions have been inferred:

1. Arabic has simple and nonsimple sentences; therefore, dependent clauses exist in Arabic and they can either be nominal or adverbial.
- 2.
3. Nominal dependent clauses can be represented by particle infinitive NDCs, ?na NDCs, participle NDCs, relative NDCS, interrogative NDCS, na'am-la NDCsand bare-infinitive NDCs.
4. Adverbial dependent clauses can represent time, place, condition, concession, condition-concessive, reason, result, manner and comparison and proposition.
5. Arabic uses not only function words (conjunctions) in introducing dependent clauses but lexical expressions as well.
6. Arabic uses dynamic derived forms such as ismu-l-fail and ismu-lmaf'uul (present and past participles) to represent the V function in some dependent clauses.

7. Some conjunctions in Arabic can introduce different categories of dependent clauses.
8. The structure of the dependent clause is important in deciding its category. Thus, for instance, if the conjunction *an* (أن) is followed by the present form of the verb, the clause is nominal, but if it is followed by a past form of the verb, it is adverbial.

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