Verb phrase

Verb phrase (VP) is the second vital and obligatory element of a kernel sentence, and within VP, verb is the most important and obligatory element which involves concrete events, either of physical motion or physical action. Rebert S.P. Beeckes underlines its importance as; “a noun can function in phrase, clause and sentence for various grammatical categories but message remains incomplete in absence of a verb.” It means that verb puts other words in action. Traditional Indian and Arab grammarians have long defined it as a part of speech which denotes action. Guru and Vajpayee are also of the same opinion. But Dimshits give a more elaborate and formal definition. “Verb denotes action and state of the object in the shape of action.”

Arab grammarians also have the similar definition of the verb. But they compulsorily add time of the event as well. “It denotes the occurrence of an action in certain tense.” Now without going deep into the definition we will discuss its fractures and structure for examining the validity of the above definition.

Structure of the Verb

Hindi and Arabic verbs are always derived from the root. Root of Hindi verb may consist of one or more than one syllable or one letter.

<table>
<thead>
<tr>
<th>Root</th>
<th>Verb</th>
<th>All are derived from one syllabled-root</th>
</tr>
</thead>
<tbody>
<tr>
<td>आई</td>
<td>आईई (ई)</td>
<td></td>
</tr>
<tr>
<td>आठ</td>
<td>आठठ (ठ)</td>
<td></td>
</tr>
<tr>
<td>आठ</td>
<td>आठठ (ठठ)</td>
<td></td>
</tr>
</tbody>
</table>

153 Dimshits, Zalman: (1985) p.79
Arabic verbs are derived from the root which may consist of at least three letters and of at most five letters.

<table>
<thead>
<tr>
<th>Root Verb</th>
<th>Root</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic verbs are derived from the root which may consist of at least three letters and of at most five letters.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Three-lettered root</td>
<td>ذهب، ذهب (زه )</td>
<td>ينعب، ذهب (ش )</td>
</tr>
<tr>
<td>Four-lettered root</td>
<td>عرقل</td>
<td>عرقل</td>
</tr>
</tbody>
</table>

**VP and its elements**

Verb is the main constituent of a VP. In addition to a verb, a VP also contains markers of mood, aspect, tense, number, gender and items belonging to the categories of modals and adverbials. These markers precede and/or follow the head or root and modify its meaning.

**Head**

The head is that element of a VP which has enough potentiality of forming a simple phrase on its own. Principal as well as auxiliary verb both may form such phrase

(1) Principal verb as head

汞 he  युसलक पदली

(2) Auxiliary verb as head

समाह जीला है

(There is no equivalent of in Arabic)

पाने रे ले

It is important to note that Arabic verb is an amalgam of two semantic element, a pronoun theme and a predicate. A verb can in consequence function if need be as a complete sentence.

Other elements of the VP:

The VP, besides head verb, or root may consist of other items as:

(a) Mood
(b) Aspect
(c) Tense
(d) Voice
(e) Adverb
(f) postpositional Phrase
(g) Object

The various elements of VP, like mood, aspect, tense and voice markers also inflect for number and gender. It is necessary here to mention that mood aspect, and voice markers in Arabic verbs mostly remain enrooted in the verb which we will discuss later in this chapter.

(a) Mood - We distinguish between tense, a category of grammatical form, and a time, a category of meaning, so it is important to distinguish grammatical mood from semantic modality. The area of modality contrasts with the meaning involved in an assured factual assertion. Modality is expressed by a variety of linguistic devices-lexical, grammatical and prosodic-which we will mention later.

Mood involves the grammaticalization of modality. More specifically mood applies to a system of the verb, marked inflectionally or analytically (by auxiliaries) where just one term, the most elementary, is characteristically used in making assured factual assertions, while the other terms, by contrast are characteristically used to express various kinds of modality. Hindi and Arabic also recognize mood as grammatical

---

category as well as semantic category. The modal operates in inflections preceded by various other kinds of modalities. In Arabic they are expressed by a class of verb, particles and certain verbal inflections.

(b) **Aspect:** - This term is used widely both for grammatical category of the verb and for the type of meaning characteristically expressed by that category. There are quite a large number of auxiliary or non-finite verbs in Hindi, which express various kinds of aspects. However, traditional grammarians have not recognized these verbs as a separate category of the verb. The same is in Arabic where aspects are expressed by various non-finite verbs as well as by certain particles.

(b) **Tense:** - In Hindi, it is inflectional category, primary used tense is to locate the situation or action in time which has already elapsed, which is present, or yet to come. “It is the inflection of the verb which indicates the time and state of the action as well as its dynamic situation.” But it is important to note that the notion of the tense can not be thought in absence of the verb. Hindi has three tenses of the verb, thus three tenses – past, present, and future.

Arabic grammarians have different views on the kinds of tense, Ibrahim Al-Samurai recognized only two tenses-past and future. This discussion continued until Saibwaih who recognized three tenses-past, present, and future. Generally tense is enrooted in the Arabic verb but sometimes we also use certain particles or temporal marking and lexical items.

(c) **Voice:** - Voice refers to the active and passive forms of the verb where subject is the agent performing that action expressed by the verb in active sentence or by a reflexive verb, or on whom or which the action of a passive sentence is performed. We will

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158 Guru, Kamta Prasad: (2052 IC) Hindi, Vyakaran. p.221
159 Ahmad, Dr. Basheer: (1998) p.130
discuss in details later in this chapter. Hindi passive is expressed with an auxiliary verb but in Arabic only declension of the verb transforms the active into passive.

(d) **Adverb:** - This is one of the optional elements of the VP indicating the way an action is performed or its time and place. Various tools are applied for this purpose. In Hindi we apply participles, reduplications, and NP denoting time and place, postpositional phrase, or a clause. While Arabic tools for adverb are participles, NP, or a clause.

(e) **Postpositional Phrase:** - This is also among the optional elements of the VP. In Arabic it is called prepositional phrase because the noun occurs after that particle. This phrase is used for various purposes which has been discussed in details under a subchapter.

(f) **Object:** - Similar to the previous element, object is also one of the optional elements. But there is dispute among the grammarian on its relation with VP. Suraj Bhan Singh, under the structural definition of VP keeps the object as an independent entity while Kellog and Mahesh Chandra put it under VP for a transitive verb always needs an object. But object in Arabic is an independent entity despite the above logic.

**VP in Hindi**

VP is an integral part of a kernel sentence. It may consist of a single headed verb without any auxiliary verbs of multi headed. Thus

(a) \[
\text{VP} = \left\{ \begin{array}{l}
\text{VT} \\
\text{VI} \\
\text{VC}
\end{array} \right. \\
\]

(b) \[
\text{VP} = \left\{ \begin{array}{l}
\text{Adv} \\
\text{Prp}
\end{array} \right\} + \left\{ \begin{array}{l}
\text{VI} \\
\text{NP+VI}
\end{array} \right\} + \left\{ \begin{array}{l}
\text{AP} \\
\text{M} \\
\varnothing
\end{array} \right\} + \{ \text{T} \}
\]
In the sentence (a) VP consists of single head only while in (b) it consists of a single head and three auxiliary verbs denoting, aspect, mood, and tense, which follow the head verb, and an adverb.

Hindi verbs have been defined by Kamta Prasad Guru into broad categories - main and auxiliary.\textsuperscript{160} Auxiliaries or auxiliary verbs (AV) basically denote mood, aspect, tense, and voice so they have been classified according to their functions. The main verbs have also been divided on the basis of its shape and function. Here we will mention the various kinds of auxiliaries and main verbs which will be examined, in this chapter.

**Auxiliary Verbs:** Hindi roots can not operate without an auxiliary verb. These marks also make participles, so, most of the Hindi verbs are participle verbs.

(A) **Mood Markers**

\[
\begin{align*}
\text{Particles} \\
\text{Verbs}
\end{align*}
\]

\textsuperscript{160} Guru, Kamta Prasad: (2052 IC) p.217
(B) Aspect Markers

1. 

2. 

3. 

4. 

(C) Tense Markers (These are also called basic verbs)

(D) Voice Mark: 

Main Verb

(a) Finite Verbs: Root+auxiliaries

(b) Non-Finite verbs: (a) Infinitives

Verb Phrase in Arabic

If we examine closely, we will reach to the conclusion that Arabic does not recognize the term like VP. They can form a sentence without help of other elements, for a pronoun which can be a subject, always remains enrooted into it. However, we will try to bring equal Arabic expressions.

Though Arabic grammarians did not classify Arabic verbs into main and auxiliaries, we find certain verbs capable enough to semantically modify the main verb, as, etc. Therefore Arabic verb can be divided as under

1. Auxiliaries

2. Non-finite Verbs

3. Finite Verbs
(a) \[ V = \begin{cases} \{ VI \} \\ \{ VT \} \\ \{ \emptyset \} \end{cases} \]

(b) \[ V = \begin{cases} \{ \text{asp} \} \\ \{ M \} \\ \{ \emptyset \} \end{cases} + \begin{cases} \{ T \} \end{cases} + \begin{cases} \{ \text{Adv.} \} \\ \{ \text{Prp.} \} \end{cases} \]

\[ VP = \begin{cases} \{ \text{Asp} \} \\ \{ M \} \\ \{ \emptyset \} \end{cases} + \begin{cases} \{ VI \} \\ \{ VT+NP \} \\ \{ V+NP \} \\ \{ VL+NP \} \\ \{ NP+\emptyset \} \end{cases} \]

Auxiliary Verbs

Mood Markers:

(a) \( \text{كان} \) and its sister e.g. 
(ب) \( \text{حوت} \), \( \text{نفسي} \), etc.

 Aspect Markers:

(a) \( \emptyset \), markers of imperfect verb: 

(b) \( \text{نور} \)

(c) \( \text{ الماضي} \)

(d) \( \text{المستقبلي} \)

(e) \( \text{الشبيبة} \)

(f) \( \text{اليومي} \)

(g) \( \text{السابع} \)

(h) \( \text{الثامن} \)

(i) \( \text{الحادي} \)

(j) \( \text{الثاني} \)

(k) \( \text{الثالث} \)

(l) \( \text{الرابع} \)

(m) \( \text{الخامس} \)

(n) \( \text{السادس} \)

(o) \( \text{السالم} \)

(p) \( \text{السالم} \)

(q) \( \text{السالم} \)

(r) \( \text{السالم} \)

(s) \( \text{السالم} \)

(t) \( \text{السالم} \)

(u) \( \text{السالم} \)

(v) \( \text{السالم} \)

(w) \( \text{السالم} \)

(x) \( \text{السالم} \)

(y) \( \text{السالم} \)

(z) \( \text{السالم} \)
Defective verbs.

(c) مات، مازال، بات، نظر، امشی، نش، مدارک

d) درد، خراب، بدل

(e) آدم، جعل، بدآ، آدم

Main Verbs:

(a) Finite Verbs

ذبیح، کنیت، فعل

(b) Non Finite Verb

Infinitives:

کتابی، خصب، ضرور

(c) Participles:

کانیت، خارج، مضروب، ذابث

I. Auxiliary Verbs (AV)

All Hindi AVs follow the main/head verb or root (R) and the last declinable verb inflect for gender and number.

A. MOOD MARKERS

Hindi mood markers or modal verbs are divided into two principal categories-modal inflections and auxiliary modal verbs. Modal inflections indicate six various moods-imperative, subjunctive, potential, presumptive and futuristic moods, while the modal verbs are used for denoting capability and compulsion. We examine them in details in this chapter.

But these inflections and auxiliaries are not the only tools employed for expressing moods of the agent. But certain other methods are also used for this purpose.

1. Change of voice.

Act. शिक्षक विद्यार्थी को पीला है

Pas. विद्यार्थी पीला रहा है।

الاستاذ يلعب الطالب

پرھب اللہ الطالب

پرھب اللہ الطالب

پرھب اللہ الطالب
2. Transformation of theme:

अंत तक्षक हुआ
चलो आप रहते है
अंत तक्षक हुआ

Suraj Bhan Singh has deals many such items under mood formations.\(^{161}\)

3. Some Hindi lexical words and clauses outside the VP also denote mood, as;

रायंशेख घर जायगा
हो सकता है यियो ख़ान पड़िये।
काश हर जगह शाहिद होती।

Similar lexical items are used in Arabic also which indicate various kinds of moods as,

रिया, लीमा, रिहाम, असी

But for संभावना हें and हो सकता है only verbs can be used.

रूमाइयह रूमायह ले लांच 
लि�ężयास सालम ले लांच

Now we will discuss the mood markers or modal verbs in some details.

2.1.1. अ, अर, -हो, शा, -हाका

These are imperative mood (IM) markers modifying the verb into imperative mood.

In imperative sentence, subject is always in second person which is in general condition, outlined from the outer layer of the sentence, but it is compulsorily mentioned for emphasizing the subject.

\[
\text{VP} \quad \text{Aux} \quad \text{Infinitive} \quad (1) \quad अ = \text{पढ़, खा, पतीने भी} \\
\text{(2) अर = लांच, पुरितक के लिए}} \\
\text{(3) हो = बेहतर, कुछ पर बेहतर}} \\
\text{(4) शा = संख्या में लोटूना} \\
\text{(5) शाहाका = जल्दी आजाद} \\
\]

(For direction request and immediate action.)

It action on the order takes place on a later stage.

It is similar to यह in nature but an element of respect is also mixed with it.

\(^{161}\) Singh, Suraj Bhan: "A Feature Analysis of Equational Sentences in Hindi": Indian Linguistics. 40 (1) p.4-45
In Arabic single imperative verbs are used for this purpose where subject of the second person always remains hidden into it. It may be written after the main verb for emphasis.\footnote{Haywood/Nahmad: (1965) A New Arabic Grammar p.112}

(1) اشتر العسل
(2) أكتب في القراءة
(3) أذهب في الدراسة
(4) أذهب في المساء
(5) أحضر (نصال عادل)

These auxiliaries can only be added to the non-stative verbs.

2.1.2. \textit{انما:} - This verbal inflection or verbal suffix is attached to the head for the meaning of future. But there is no division of the future time.

(1) فرّتَ كَيْفَ كَيْفَ أَفْتَرَتْ
(2) لَمْ تَرَ كَيْفَ كَيْفَ

In Arabic a prefix is added to the present verb

\[
\text{س} + \text{Imp. Ind.}
\]

(6) استنفدت السمايق بعد الغرفة
(7) فسأصْحِب (خال البيت)

There are minor semantic differences between the two markers for future tense.

's' denotes near future while 'سوت' denotes far future. But where it is clear from the context that the present (imperfect) has future meaning, these particles need not be inserted as;

(8) ذهبت اليوم وأذهب غداً أيضاً
(9) مَن أراَتُ تُفاَ ق أَتُوُ الَّذِي

2.1.3 -\textit{تُدَتـ} -\textit{تُدَتَ} -\textit{تُدَت} -- -\textit{تُدَت}, -\textit{تُدَت}, -\textit{تُدَت} -\textit{تُدَت}. The inflections when attached to the root or stem make subjunctive mood and give the meaning of condition or desire.

It is called contingent mood.
The likely condition is usually introduced by also. It is important to note that the perfect and Jussive both may be used in protasis * and adoposis.* There may be four possibility.¹⁶⁴

(a) Perfect is used in both parts.

₁₀

(b) The jussive is used in the protasis, the perfect in the adoposis.

₁₁

₁²

₁₃

¹⁶³ Al-Gheelani: (1971) Il: p.201
¹⁶⁴ Wright, W: (1983) Il. p.15

*Note: Protosis: First part of the conditional sentence Adoposis: Second part of the conditional sentence.
The perfect is used in the protasis, the Jussive in the adoposis.

\[
\text{The perfect} \rightarrow \varnothing + \text{Jussive}
\]

(d) The Jussive is used in both parts;

\[
\text{The Jussive} \rightarrow \varnothing + \text{Jussive}
\]

Note: The Jussive is very rarely used after

2.1.4. **Sakati**/**Piya**: These are modal auxiliary verbs.

**Sakati** indicates that the work or action for which it is used will be completed without any hindrance. Now let us examine different semantic significance of **Sakati** and its Arabic equivalent.

(a) **Ability**:

R+Sak+asp. marker+T/\varnothing

(14) वह हिंदी वोल सकता है।

(15) वह अभी नहीं वोल सकता

(12) विद्वान शुक्ल न वोल सका

\[\text{अन} + \text{Imp. Sjct.} \rightarrow \text{सकते} + \text{सकते} + \text{सकते} \]

(14) अब इसे समझने वाले लेखां

(15) डॉ. ब्रह्म इसे समझने हुई लेख

(16) मासूर सकते तास अधिक सीधा

There may be another similar semantic structure. But it cannot be used in negative.

(17) आप घर जा सकते हैं

(b) **Permission**:

R+Eka+aspect marker+T

(17) आप घर जा सकते हैं
2.1.5. -रे वर्ण:

It also denotes ability like पाया. It is also used either in negative or incomplete affirmative sense. But the action does not take place without desire or effort of the
subject or agent. At the same time, the agent does not have any control on the hurdles which hinders the action as; नुस्खे कहते न बाना। In this sentence, the subject tried to say but could not do so either out of hesitation or due to the situation not under his control.\textsuperscript{165} In such structure agent or subject is always succeeded by the postposition से.

$\text{Sub+से+Rasp.+वल+T/०}$

(23) नुस्खे देशते नाही बाना (अनका)

(24) उनसे शहर जाते नाही बना

In Arabic दे बना is not different from -पा or सकवा etc. So we use and its various forms with a preceding or succeeding direct subject i.e. without any preposition.

$\text{Sub+लि+(Infinitive/अठाः+Imp. Sjct.)}$

(23) $\text{तम इत्रेले लोक मना करे रुपर ओन निर}$

(24) $\text{तम कंदरे देशाल आपसिदह नसले}$

2.1.6. -नात: - It is an auxiliary denoting compulsive mood. In such construction subject always accepts a postposition करे (Sub+करे). In such structure subject or agent is put under compulsion to perform the work. But in नात रे mood, such compulsion is internal. After observation we also find the consent or indirect endorsement of the action by the agent. Here gender number and person of the agent will not affect the verb.

$\text{Sub+करे --------R+नात+के/हेमा / था}$

(25) $\text{द्यामिक करे कल शिमला जाना है}$

(26) $\text{और तुम्हें के दिनों पश्चात घर जाना है}$

$\text{लि+Sub.+अठाः+Imp. Sjct. --------}$

\textsuperscript{165} Guru, Kamla Prasad: (2052) p.239
In -वा होगा we find extra expression of completion or definiteness of the action, as;

27) मुझे यह कार्य आज ही सम्पन्न करना होगा
28) सेना को अब प्रस्थान करना होगा

The same structure will be used in Arabic, for Arabic imperfect also gives futuristic meaning

27) على أن كل هذا العمل اليوم
28) على الجنين أن يعاد الآن

-अत का indicates that the work which should have been completed in past.

Therefore we observe that the assertive structure denotes indirect negation and vice-versa.

29) सुखा को दर्शावा खोलना था (i.e. उसने नहीं खोला)
30) सवारा को संपन्न कर्दा मुलना था (i.e. उसने मुलना)

-अत का +Sub+ +An+ +Imp. Sjct. ---------- We are using "का" for indicating past tense.

29) كان عليه سورة أن تنقطع الألباب
30) كان عليه روي ألا يستمع إلى المسلمي

-अत का +Sub+ +H+ +N+ +Pdr+ +Pdr+ +Pdr+ +Pdr+ +Pdr+

It also denotes compulsion on the subject or agent but this compulsion is affected by the external circumstances. In this structure agent perform the work unwillingly under pressure.

28) रामना को भरपाल जाना पड़ा
29) मुझे कल पस्तकालय जाना पड़ा
"Sub" denotes such compulsion or unwilling action i.e.

Sub + Imp Sjct. + ... (Here denotes the action in past)

(31) كان على يحيى أن يرغب في السنتين.
(32) كان على أن يرغب في المكتبة.

2.1.8. -نا: denotes that the action was completed in a distant past where agent was forced to do it.

(33) سلامة هم الذين بالله جائحة ناما.
(34) وسارك في رغبة يظرف ذات أمان. إن لب لب كرنا ناما.

The same in Arabic as above.

(33) كان على ربيثان أن يذهب إلى الحظة قبل يومين.
(34) كانت سيارتهما اللان كان عليه ان يسألهان بعشر.

-نا Indicates the performance of a work under pressure in future time.

(35) سلالة أن الذي بالله خلائق شيء.
(36) سلالة أن الذي بالله متفولة تفولة.

(35) سيقولون إلى الأمم أن توقف الغلاء.
(36) سيقولون إلى الشعوب أن ينزع حكومة غير دобра.

2.1.8. -نا:

It is used with unanimate and inanimate subjects. In the context of animate subject this compulsion denotes duty, justification, advice etc. where to act or not to act solely depends on the desire of the subject.

Sub + كن -نا + ضم

(a)

(37) سلالة أن الذي بالله متفولة تفولة (Duty)
(38) ترى روحنا أن الذي بالله متفولة تفولة.

على + P و + يك + + Imp. Sjct. ------
(37) बना अनंत लेखता अनंत लेखता
(38) की बना अनंत लेखता

(39) अपने को दर्शित जाना चाहिए (Advice)
(40) दिशाएँ छोड़ने को मेहनत करनी चाहिए

(37) बना अनंत लेखता
(38) की बना अनंत लेखता

(41) फूल रेखना चाहिए (Desire)
(42) आकाश फूल रेखना चाहिए

+अनंत लेखता

(41) बना अनंत लेखता
(42) की बना अनंत लेखता

imperfect subjunctive------

with -ण चाहिए only past tense marker "ण" can be attached but other aspect markers are not at all compatible with it thus, -ण चाहिए था Like -ण था the assertive structure will denote indirect negative and vise versa.

(43) आपको जानना नहीं चाहिए था (i.e. आपने नहीं)
(44) उनको आराम करना चाहिए था (i.e. उन्होंने ने आराम नहीं किया)

+अनंत लेखता

+Imp. Sjct.

-से लाभ +कान

-से लाभ +कान

-अनंत लेखता

-अनंत लेखता
2.1.8. -< When suffixed to a verb, it modifies it into subjunctive mood. It denotes that the action is yet to take place. This mood gives various expressions to the words of the speaker as desire, wish, indirect command, request, permission etc.

(a) Possibility: Generally some lexical words or clauses are used in the beginning of the sentence.

![possibility example in Hindi]

In Arabic also we use etc. for possibility or probability.

![possibility example in Arabic]

(b) Desire: Hindi verb with suffix also denotes desire. Sometimes a clause is also added in the beginning as;

![desire example in Hindi]

![desire example in Arabic]
(c) Wish or prayer: Generally 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\[
\text{Tawâqub, etc. are added before the subject}
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(49) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(50) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(51) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(52) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

In Arabic we use simple perfect verb for such expressions.

\[
\text{perfect+Sub.+Object}
\]

\[
\text{perfect+Object (Attached pron.)+Sub.}
\]

(49) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(50) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(51) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(52) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

For emphasis and intensification we also prefix 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(49) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(50) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(51) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(52) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(49) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(50) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(51) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(52) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(d) Indirect order/command: A clause may be added in the beginning of the sentence:

\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(53) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(54) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(55) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]

(56) 
\[
\text{أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ أَنْ تَعَلَّمَ}
\]
However (أَن) can also be replaced by

\[ \text{\textit{Imp. Jus.} +------} \]

(e) Permission: If we go by the meaning of such structure it appears as an interrogative sentence without an interrogative marker.

\[ \text{-----------R+u} \]

(55) \text{أَذِى اَبْنِي} ؟

(56) \text{إِمْسَأَرَ عَلَيْكُمْ} ؟

In Arabic we bring an interrogative particle with a verb and its other forms i.e.

\[ \text{Ø} + \text{Infinitive/أَكَّر} + \text{Imp. Sct.} + \text{Ø} + \text{Imp. 1nd.} \]

(55) \text{أَنتِ سِنَنُ بِالْخُوَّالِاءِ أَدخلُ ؟}

(56) \text{أَنْزَهْتَ إِلَىِّ الْمَدِينَةِ ؟}

Besides these regular modal usages, the modal particle \text{i} is also compulsorily used in complex sentences beginning with \text{لَا}، \text{لَّي}، \text{حَلَّ}، etc. It is also optionally used in the sentence beginning with \text{أَلا}، \text{أَنْ}، \text{أَنَّ} etc. We will discuss these item in the next chapter.

2.1.10 -

The modal auxiliary verb denote indefinite possibility. This mood denotes the action of the verb as in progress, not actually, but possibly and contingently. The lexical modal tools can also be used in such expressions as \text{سَيَّاد}، \text{شَاي} etc.

\[ \text{سَيَّاد} \; \text{هُوُ} + \text{---} + \text{R+u} \; \text{هُوُ} \]

\[ \text{شَاي} \; \text{تَأ} + \text{---} + \text{R+u} \; \text{تَأ} \]

\[ \text{هُوُ} \; \text{سَكَتَ} + \text{---} + \text{R+u} \; \text{سَكَتَ} \]

(57) 

(58) \text{سَيَّاد} \; \text{هُوُ} \; \text{شَاي} \; \text{وُلَدُ} \; \text{بُنَّيَا} \; \text{هُوُ} \]

(59) 

(59) \text{هُوُ} \; \text{سَكَتَ} \; \text{هُوُ} \; \text{هُوُ} + \text{أَنْ} + \text{R+u} \; \text{وُلَدُ} \; \text{بُنَّيَا} \; \text{هُوُ}
There auxiliaries denote definite possibility.

“Very rarely these auxiliaries are used in presumptive perfect sense.”

हो सकता है, संभव है, शायद हां---R+ता होगा/-ता होगा//रहा होगा

(60) हो सकता है, वह वही रहता होगा;
(61) शायद सुमन घर आया होगा;
(62) संभव है लड़ाई अभी तक चल रही होगी;

बिन मन लिखता वे (निकले)
(62) बिन हादसे सोमन निकले
(63) लिखते लिखते अभी तक

B. ASPECT MARKERS

Traditional Hindi grammar has not included aspect markers as independent element of grammatical category. These markers have indirectly been put and discussed by grammarians under tense markers of the verb for it denotes the action in certain time.

“That modification of the verb is called tense which denotes the time of the action and its state,” as वह लिखता है (present), वह लिखता था (Past), वह लिखेगा (Future). In Arabic we did not find a separate category for aspect, but they are considered synonymous to the tense similar to the views of Kamta Prasad Guru. However, Mushira Eid and other modern Arab linguists have tried to, some extend that time is indivisible, set the authority of aspect in the language.

166 Kellogg, S.H.: (1990) p.463
167 Guru: (2052). p.221
Now let us try to define this terminology before its application. Comrie considers it as “different ways of viewing the internal temporal constituency of a situation.” This definition has two important facts. (1) In aspect only that time extension is included which is the internal temporal constituency of the act or incident. (2) It denotes that the act or incident takes place in the physical real world. Kachru writes that the aspect that the act completed or yet to be completed in the physical world. It does not give place to probability, or possibility for it part of the mood.

(a) is the example of aspect because it denotes completed action while (b) is the example of mood because it denotes possibility of the arrival of the train. In brief certain aspect markers construct a time texture which indicates that the action is punctual, durative, one-time action, fermentative, processive, stative, achievement or accomplishment. These are the characteristics of the aspect which give various shapes to it. We examine the following examples.

All the five sentence are the examples of continuous action but still there are minor differences.

---

168 Comrie, B. Aspect. (1976) p.3
Besides the auxiliary verbs and aspectual suffixes there are some adverbs which indicate aspects. Since they limit and quantify the action they are called aspect qualifiers; as, रोज, दैनिक, अकसर, कही-कही etc. and are generally used with the verbs ending in eit.

(70) रश्मि हरे दिन रस्ताल जाता है।

Likewise adverbs indicating points of time or moment have the tendency to be used with punctual aspects. Thus they are named as "punctual adverbs". Frequentative verbs also accept adverbs denoting frequency as बार-बार, कई बार etc. as;

(71) मैंने छात्रों को देते से स्कूल आने से बार-बार मना किया।

Sometimes even tense markers (है, था etc.) can make minor differences in the values of the aspect.

(72) मे सुबह उठता है। (Habit/frequency)
(73) गृह अवस्था एकता है। (Habit/universal truth)
(74) मे सुबह उठता था। (Past/frequency)
(75) मे अपने पृष्ठ की तत्क्षण सेवा करता था। (Past/expansion of the state)

We can see the difference in -eit and -eit था. Here tense markers bring changes in the aspect.

We have already written the suffixes and the auxiliary verbs denoting aspects of the verb, now we will apply them in the verb phrase.
(1) -या रहा:- In this auxiliary verb -या indicates the end result or state of the incident or action and रहा- indicates relatively long period or extension of time. Thus -या रहा- is used for state of the incident or action in relatively long period. But there are certain restrictions on its use. It is always used with state verbs.169

Sub.+R+या रहा+ \{अा ति है
 \{क्षमा

(76) दुःखलो दिनभर सहली रही।
(77) दुःखाते दिनभर सहली रही भी
(78) वह अपने में स्त्राया रहता है।
(79) कल का गोलाय सहला सोता।
(80) कल गोला सहला सोता।

In Arabic we use "ت" and its various forms for denoting extension of time.

\{\text{Sub+ Imp. Indi. Present/Past participle}\}

(76) ظلت الدكاب بمنورة طول السحار
(77) ظلت الدكاب بمنورة طول السحار
(78) في المنورة في نفسه
(79) في منورة في نفسه
(80) في منورة في نفسه

(2) -तत रै:- तत element of this auxiliary verb basically indicates frequency or indefiniteness of action or process; and रै- mentioned previously denotes long period or extension of time. But the grammarians have put certain restriction on the use of -तत रै- with certain categories of verbs. It is added with the verbs of process only.

Sub.+R+asp+tense

There is not one a single semantic Arabic equivalent for the above expression. Thus

(81) 

(82) 

(83) 

2.2.3. -**र कर**-: -**र कर** indicate recurrence of an action, repetition or extension of frequency. So we will see in the sentence that the repetition or frequency denotes nature or regular habit of the subject or agent

+R+asp+tense

+R+**र कर**+ 

(84) 

(85) 

(86) 

It indicates habit so the finite verb **“तुूँदा”** is used as auxiliary of an infinitive or another finite verb.

\[
\{ \text{तुूँदा} \} + \text{Sub} + (अन्त+\text{Imp. Sjct.})
\]

\[
\{ \text{तुूँदा} \} + \text{Inf.}
\]
This aspect also shows a very vital nature of the incident or action taking place repeatatively in present time, in far part or far future as mentioned in the above examples. -या कर- if used with a present tense marker it can denote the voluntary or willing action or work done by the agent.

2.2.4. -ता अर्थात् जाता - These particles also denote the continued action since a long period of time. However, this temporal extent can be checked or reduced by use of temporal adverbs.

R+asp+tense

---R+ता अर्थात् + {ता } + हेश/हार

(87) है सहर में रहता अर्थात् रहा है
(88) है सहर में रहता अर्थात् रहा था
(89) यह रस्म तमारे यहाँ चलती अर्थात् रही है

(87) कई लालाला असक्रे देशी
(88) कई असक्रे देशी
(89) लालिम ईस्मा हास्तिएँतें राजा आल/बील

and its other forms gives meaning of continuing action without temporal extent.

R+ asp+tense

R+ता अर्थात् + {ता } + हेश/हार

(90) अप लिखते जा रहे है
(91) यद पहला जा रहा था

Indefinite temporal

Arabic equivalent of (90) and (91) can not be different from that of (87) and (88)

(90) اللَّهُ الَّذِي تَكُب
(91) لَا نَيْنَاء
This indefinite time period or temporal extent are defined through the following methods.

2.2.5.

- ता चला आ-/ जा-
- ता चल-

(a) These aspectual particles and auxiliary verbs also denote progressive aspects similar to 2.2.4. But the basic difference between 2.2.4. and 2.2.5 is that चल in 2.2.5. brings intensification in progression at the same time आ-
increases the period of time. Here it means continuous work or process since a long period, so it will be meaningless to use temporal adverb or other elements to confine the temporal extent for denoting short span of time.

(R+) [ता चला आ] 
  [ता चल जा] + [रहा है/था]
  [ता है/था]
  [या है]

(93) वह पत्रिकाओं में लेख लिखता चला आ रहा है। (pres.)
(94) वह पत्रिकाओं में लेख लिखता चला आ रहा था। (past)
(95) ---- वह आता चला जा रहा है। (present)
(96) ---- वह आता चला जा रहा था। (past)

+ Imp. Indi+-----

लाईलेस कान उल्लेख/वाण
(93) लाईलेस कान उल्लेख/वाण
(94) सान उल्लेख/वाण
(95) सान उल्लेख/वाण
(96) हॉकेन उल्लेख

(97) फोज बढ़ती चली आती है (pres.)
(98) फोज मुंबली चली आती थी (past)
(99) ओर विद्याही पीछे हटते चले जाते हैं (pres.)
(100) ओर विद्याही पीछे हटते चले जाते थे (past)
We can observe the redundancy of the adverb for limiting the time period.

2.2.6. -खुकः -

This auxiliary verb and main aspectual particle -या are similar in nature. Both indicate the completion of the action

e.g. (104) समीर ले लिखा
(105) समीर लिखा चुका है

Here we observe differences between -या and खुकः. In खुकः the completion of action involves a situation resulting from the completion of an earlier situation. In short, in it the emphasis is on the current or resultant state while with -या it is on the past situation itself.\(^{170}\) -या can be used without tense markaz but it is not true with खुकः. It not be used in negative sense.

R+asp+tense

\[ \begin{align*}
\text{R+ खुकः} & \quad \begin{cases} \text{आ है} \\ \text{आ था} \\ \text{आ होगा} \end{cases} 
\end{align*} \]

For such expression in Arabic, some defective (incomplete) verbs and/or particles are used. Such particle like 'ضرً' is sometimes also added to the perfect verb. 

\[ \text{قد} + \text{perfect} + \text{sub(present, Past) participle} \]

As far as Arabic is concerned we do not find two distinct expressions or its equivalents. One indicates the completion of action and another shows the static stage after its completion, we do not find any distinction in Arabic.

\[ \text{قد} + \text{perfect} + \text{sub} \]

---

171 Haywood and Nahmad: (1965) p.100.
However a temporal adverb can be used for getting this meaning as:

However a temporal adverb can be used for getting this meaning as:

\[ \text{قد شاهدت الناحية جمل من قبل} \]

It devotes the beginning of an action or process. The aspectual auxiliary verb is used only for affirmative sense.

\[ R + \text{asp+tense} \]

\[ \text{-----} \]

\[ R + \text{لاّج} + \begin{cases} \text{ال} \\ \text{الا} \end{cases} \]

\[ \text{-----} \]

\[ \text{(111) شَرِّ أَتْبَعَهُ وَدَخَلَتَ الْبَيْتَ لَمَّ} \]

\[ \text{(112) ----- وَهُنَّ سَجَّدَتْ وَلَمْ يَلْكُنْ} \]

\[ \text{Arabic verbs of beginning indicate the beginning of an action. They are:} \]

\[ \text{بدأ، بَدأ،} \]

\[ \text{They are generally used in perfect and followed by an imperfect indicative. In other words, the complement of these verbs of beginning will always be imperfect indicative}^{172} \]

\[ \text{بَدَأَةَ الأَكْسَرَةِ بَعْدَ أَنْ رَاى النَّاسِ} \]

\[ \text{وَبَدَأَتْ السَّامِرِيَّةُ} \]

\[ \text{كَانَتْ هِمَلاً سِبْرَيْ] \]

2.2.9. \text{العَلَّاٰلِ}
They indicate the state prevailing just before the beginning of the action which logically does not come under the temporal constituency of the action. At the same time it also does not express desire, will, possibility etc. which are among the constituents of the mood.

R+asp + tense

\[ (\text{114}) \text{ अंतरा छले वाला है।} \]
\[ (\text{115}) \text{ मैं अभी जाने दी वाला था कि फोन की घण्टी बजी।} \]

Generally दी is added in such expression. However some expression with वे वाला है gives simple future meaning; स्कूल अगले सप्ताह खुलने वाला है (अगले सप्ताह खुलेगा) expression.

\[ (\text{114}) \text{ अंतरा छले को है।} \]
\[ (\text{115}) \text{ मैं अभी जाने को था} \]

There is no basis semantic differences between the above two expressions.

The verbs of appropinquation are generally connected to the main verb for showing the closeness or simple proximity of the predicate. These are कदाक, औशक, and उसी. Some other similar verbs like अद्वैत, जल, क्रियाकलाप are very rarely used.

\[ \text{उसी/कदाक / औशक} \]
\[ \begin{cases} \text{Imp. Ind.} & \text{(114)} \\ \text{+Imp. Sjct} \end{cases} \]

\[ \text{उशक/कदाक लिसा अलम} \]
\[ \text{करता अनहा} \]

2.2.10. वे जा रहा है/था: -

It indicates that the action or process is about to begin soon where animate agents is do something willingly. It also denotes proximity as in (9).
We can use Arabic verbs of appropinquation for this auxiliary verb.

\[
\{ \begin{align*}
\text{أنا} & \quad \text{Sub} \\
\text{أنا} & \quad \text{Imp. Sjct.}
\end{align*} \}
\]

A similar sentence of not construction properly can give a different meaning for instance.

(116) 

(117) 

A similar sentence of not construction properly can give a different meaning for instance.

Here \text{فب} is not principal verb but it is infinitive, \text{ل} denotes purpose not the proximity, and \text{لا} is principal verb.

2.2.11. 

-\text{يا} \text{شاها (ه)}

This is also indicator of the beginning of the action or process. It is used more in Urdu than in Hindi. Such structures have two different meaning - desire and proximity.

\[
\{ \begin{align*}
\text{يأنا} & \quad \text{Infinitive} + \text{Sub} \\
\text{يأنا} & \quad \text{Imp. Indi.} \\
\text{لا} & \quad \text{inf} \\
\text{لا} & \quad \text{Imp. Sjct.}
\end{align*} \}
\]

In Arabic two different semantic structures are composed separately

(a) 

(b) 

(c) 

(d)
C. **VOICE**

In modern linguistics, "voice refers to the active and passive forms of the verb. It is a grammatical category." Voice has been defined by Aryendra Sharma as "the forms of a verb indicating the relations of the subject to the action denoted by the verb".

"A subject is the agent performing the action expression by the verb in active sentence or by a reflexive verb, or on whom or which the action of a passive sentence is performed. An object is a word or a word-group or phrase designating the person or thing at which the action expressed in the sentence is directed.

In Hindi there are three voices: Active, Passive, and impersonal passive. "Generally speaking, the active is agent-oriented and passive is goal-oriented." Arabic grammars mention only two voices: Active and passive.

Active indicates that the subject does something, and the grammatical subject is also the logical subject.

---

174 Sharma Aryendra. (1975) p.75
176 Alam, Q.Z.: (1983) p.100
177 Sharma, Aryendra: (1975). P.76
I the above sentence शिक्षक is grammatical as well as logical subject.

**Personal Passive**

The conjugational category expressing that the action denoted by the verb is performed upon the grammatical subject. The direct object of the active voice becomes the subject in passive constructions. Thus the passive voice represents the subject as acted upon and here the grammatical subject is not the same as the logical subject, as in the case of active voice, but it is the person or the thing towards whom the action is directed. In other words in passive voice the grammatical and logical object are identical.

In this sentence the grammatical subject व्यक्ति / الظفر is actually the direct object who is the target a recipient of the action and towards whom the action of teaching has been directed. Hence it is important to note that if there are two object, the primary object (or direct object) i.e. प्रस्तुतक / الكتاب is in direct form, while the secondary object (or indirect object) is in oblique form followed by करे postposition and the verb agrees with the primary object in number, person and gender. But in Arabic the secondary object who becomes the grammatical subject (pseudo subject) remains in nominal case and governs the verb in gender, person and, if need be, in number as well. Let us examine some important salient features of passive constructions in Arabic and Hindi.

(a) Passivisation is intransitive restricted to transitive verbs only. But in Hindi impersonal passive constructions comprise in Arabic as well as transitive verb.

(b) Logical subject in Hindi is to be mentioned in oblique form and is always followed by instrumental postposition /से/ or compound postposition /के तकरे/. But in Arabic logical subject is generally, if mentioned, is followed by structurally, direct object of the active verb moves into the position of a pseudo-agent of the passive verb. The real agent of the non-specific verb is usually unspecified. Agent is deleted in the passive. This aspect of passivization is so prominent that the passive was first known by the name. The verb whose agent is no known.

"Passive constructions are common is journalistic language and in formal contexts in order to maintain the theme of the discourse."

---

Structure of the Passive Verb

2.3.1. -गा गा-: This passive auxiliary is added to the verb followed by other aspectual and temporal/ tense tools e.g.

\[ \text{R+aux V+asp+T} \]

\[ \text{Pass.Marker.} \quad \text{Asp} \quad \text{T} \]

So far no passive auxiliary verbs or particles are recognized in Arabic the verb is transformed from active to passive by change of vowels.

(a) Trilateral verbs:

<table>
<thead>
<tr>
<th>Active</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perfect: हत्या किया</td>
<td>दहम्म on first letter and kasrah on the second one</td>
</tr>
<tr>
<td>Imperfect: हत्या करता है</td>
<td>दहम्म on imperfect marker and fathah on the medial letter of the root.</td>
</tr>
</tbody>
</table>

(b) Other that trilateral verbs:

<table>
<thead>
<tr>
<th>Perfect:</th>
<th>Dhammah on first letter and Kasrah on third letter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect:</td>
<td>Dhammah on imperfect marker and fathah on medial letter of the root.</td>
</tr>
</tbody>
</table>

But the passive rule of (b) tends to vary according to the forms of the verb.

Present Tense

Present Indicative: \{R+आ जाते+ है\}

(124) यत्र लिखा जाता है
Present Progressive: \( \{ R+ \text{ आ जा+ रहा है} \} 

(125) पुस्तक पढ़ी जाती है
(124) कस्बे की सराया तोड़कर उमर ले गए

Present Perfect: \( \{ R+ \text{ आ जा+ या+ है} \} 

(126) रहिशा तोड़का जा रहा है
(127) लोगों को हत्या की जा रही है।

Past Tense:

Past Indicative: \( \{ R+ \text{ आ जा+ या+ था} \} 

(129) आम त्राया अया
(130) भाषा सिरखाई गई

Past Progressive: \( \{ R+ \text{ आ जा+ रहा+ था} \} 

(131) ज्ञान खोला जा रहा था
(132) फसल काटी जा रही थी

However, another combination is also possible where the pseudo-subject is put between it and the main verb.

(131) का दरबार बनाई
(132) का नरेण पुकारा
Past Perfect:  \{R+आ+ या+ था\}

(133) अनुयाय की हत्या की गई थी।
(134) अनुयाय ने पूरी तरह गई थी।

In Arabic, we generally use past indicative for expressing past perfect.

(133) تُتْأَلَى
(134) تُتْسَلِّم

Past (Habitual) \{R+ आ+ या+ ता+ था\}

(135) शोध जोता जाता था।
(136) और बीज बोल जाते थे।

(135) تُتْسلِّم المتل
(136) تُتْسَلِّم البذور

Only main verb is passive while the auxiliary / or defective verb agrees with it in number and gender only.

Future Indicative

\{R+ आ+ या+ या\}

(137) पत्र लिखा जाएगा।
(138) आदेश की मर्मत की जाएगी।

(137) ستُستَجِب الـمسالة
(138) ستُسْتمِل السياحة

The rests of the forms of future structures have been dealt with in details under mood markers.

2.3.2. -आ जा-
This auxiliary verb also forms passive constructions, which has been described by Shamshad Zaidi as pseudo passive

(139) शिक्षक से पुस्तक नहीं पढाई जाती
(140)  मुझे से अब तिसरा नहीं जाता

Have the passiviser verb in the above sentences give a meaning other than the passive one. Vajpayee mentions that a passive sentence in Hindi, with ex-subject present on the surface generally expresses the capability of the subject to carry out the act expressed by the verb.

Capabilitative meaning in Arabic is generally had by

\[
\begin{align*}
\text{المستند }& \text{غورداس } \text{توصل } \text{الكتاب }/ \text{الابن } \text{وهو } \text{أن } \text{يكتسب } \text{كتب } \\
\text{Imp. Sjct }& + \text{Infinitive}
\end{align*}
\]

(a) Impersonal passive also needs this auxiliary verb. It is restricted to intransitive verb and is always in third person singular masculine form. But semantically it is applicable for first person.

(141)  अरहा अब चला जाए।
(142)  अरहा अब चेता जाए।

\{R+अर+ जाए\}

Arabic does not recognize such passives and such equivalent expressions are had by active imperfect verb with a preceded auxiliary verb. The AP and the person of the imperfect jussive will keep its form changing according to the subject.

\{ देना + AP +Imp Jus\}

184Sharma, Aryendra : (1975) p.77.
Since it also means something of proposition and suggestions, so we can use equivalent of -ला चाहिए structure.

\{ मु +Imp.Jus\}

(141) लानहे
(142) लानहे

(b) This auxiliary verb may also the applied to transitive verbs for modifying it into impersonal passive voice. In such sentences, unlike the personal passives, the verb neither agrees with the logical subject nor, with the object in number person and gender but is always in third person singular masculine form.

(143) आहू अब साखा ज्ञान
(144) लिखा ज्ञान
(145) पिता-पिता
(146) पिता-पिता

However for the imperfect verb equivalent passive imperfect verb can also be used.

(147) कुछ ज्ञान है कि 

D. **Arabic Defective Verbs** (Mood and Aspect Markers)

In Arabic, there are some non-finite (Defective) verbs, though some of them also function as principal verb marking modality and aspectuality. They are:

(1) कन and its sisters  (2) Verbs of beginning  (3) Verb of appropinuation.

(i) कन and its sisters: -

It is defective or impleter verbs functioning like Hindi copula verbs where they govern the subject (or topic) into nominative case and the complement (or comment) into accusative case. These two elements of
the simple nominal sentences are the basic requirements for and its sisters to function in the sentence. They are between twelve to thirty three in number but the most important of them are

2.4.1. 'كان' : This is a very important and most used verb in Arabic functioning similar to Hindi copulas verb 'है' as well as modifying auxiliary verb for modality and aspectuality. Its examples have already been mentioned under the subchapters of mood and aspect. It also gives meaning of copula verb 'है' (and its imperfect out.

(a) As Copula:

(148) 'كان المؤلف أمينا' +To/Sub +Comt./Com.

Comt./Com. sub/To

(148) ماظر حماندادر

(b) Mood marker as in (24) and (25).

(159) 'كان على سودا ان تفاص الباب

(149) سودا كا للار خالدرا

(159) /أبلا

(c) Aspect Marker:

(150) نمعلينا خشت النتيم من العباج السوا

(150) هم سوث سأ شام تاك رصا كا لحي سوهلت رايتا

The imperfect and imperative forms are also used for various purposes.

Sisters of 'كان' :

(a) 'ليس' - It is used for negation in present tense although it has only perfect form.

(151) لب لبيب

(151) دنيا

Sometimes it is also prefixed to the verb for negation.
(152) वाल्क वाज्जार ना है जा रहा है।

(b)  : - It is also similar to in meaning and use. They denote change of state in present time.

(153) में हा ज़री हो अर्थ / यह.

(c) and other verbs और अम्ल also denote change of state but in different times like morning, evening, day, night etc. But in modern Arabic they are used in the meaning similar to (b).

(154) अम्ल/अम्ल यह यहूड़ी

(d)  : - It is used to show the continuity in the previous state.

(155) दिल गर्म रहा

(e) denote the continuation of action which had began in the post. It has also been discussed under aspect (रहता / रहा है / है) But when it is put before a sentence (To+Comt.), in Hindi it means अक्षर अक्षर --- है / --- रहा है.

(156) मानज / मानज / मानज

2.4.2. Verbs of Beginning

It has been discussed under 2.2.8.

2.4.3. Verb of Appropriation or Approximation is dealt under 2.2.9.
2. **Main Verb**

A. **Finite Verbs:**

Hindi verbs are derived from the root by suffixing auxiliary verb. Thus, there is no concept finite verb as it is there in Arabic. So, this subchapter basically deals with the Arabic finite verbs:

(a) **Perfect** and (b) **Imperfect,**

(a) **Perfect Verb**

It is original Arabic verb which yields other verbs. Most of them are trilateral. The form is also described as bare form of Arabic because it does not accept any affix. It is also called as first form of the verb. Affixes are added to it for making other forms form 2 to 10.

Perfect Verb declines for number gender and case. Therefore, we find three elements in an Arabic Verb – element of gender, number and person.

<table>
<thead>
<tr>
<th>Number/gender /pers. markers</th>
<th>فعل، فعلنا، فعلوا</th>
</tr>
</thead>
<tbody>
<tr>
<td>م. وا</td>
<td>فعلت، فعلتنا، فعلتم</td>
</tr>
<tr>
<td>ت. ن. م.</td>
<td>فعلتْ، فعلتْنا، فعلتْتم</td>
</tr>
<tr>
<td>ي. ن. ت.</td>
<td>فعلتْنا، فعلتْن، فعلتْتم</td>
</tr>
</tbody>
</table>

Verbs decline for number, gender and case of the subject. It is interesting to note that verb remains in singular number when it precedes the subject.

فعل الولد: فعل الولد

The system reverses when subject precedes that verb.

الولد: فعلوا
الولدان: فعللا
In third and first person, since only pronouns are mentioned, the number of the verb tends to changes accordingly.

(158) तुमने किया
(159) तुम लोगों ने किया
(160) मैंने किया
(161) हम सबों ने किया

2.5.1. Personal pronouns can also be mentioned before or after the verbs for the purpose of emphasis.

Perfect verb denotes the action or press in past tense.

(162) दो देशों के संबंध दर्ज गये।
(163) नरसंहों ने फिर से अपना दर्जावास खोया।
(164) انٹलचिट तलाको शलीन।
(165) فتح المغرب سفارتیہ میں جدید

2.5.2. It denotes habit.

(166) हर शाम गाँव में रंगते थे।
(167) كنائیتا في الميدان كل مساء

2.5.3. We have already given examples of a number of function – aspectual and modal – under auxiliary verb.

(b) Imperfect Verb

It is made from the perfect verb by prefixing aspect markers like 

and which also denotes person and gender. It takes *fatihah* in trilateral and *dhammah* in other forms.\(^{185}\)

<table>
<thead>
<tr>
<th>Aspect and gender marker</th>
<th>Number marker</th>
</tr>
</thead>
<tbody>
<tr>
<td>ت، ش، ت</td>
<td>م، ان، ون</td>
</tr>
<tr>
<td>ت</td>
<td>م</td>
</tr>
<tr>
<td>بين، دت</td>
<td>تبلیب تبلیب تبلیب تبلیب</td>
</tr>
</tbody>
</table>
| م | افعل تفعل 

\(^{185}\)Bulos, Afif. (1965) The Arabic Trilateral Verb. p. 35
Imperfect “refers to the meaning (action) related to the time which might be present or future.”\textsuperscript{186} The rule of its agreement with the subject is similar to that of perfect verb.

2.6.1. Imperfect indicative: It denotes habitual action in present.

(165) समाचार पत्र दिल्ली में प्रकाशित होता है।
(166) मैं दो बजे कार्यालय जाता हूँ।
(165) تصرف الکتبة من دلي
(166) اذهب الى الكتاب

2.6.2. Arabic imperfect also denotes action in future as dealt under mood markers.

(167) يذهب الوزير الى أمريكا.
(168) يأمل التطور بمراساة.
(167) نحن كلية أمريكية.
(168) نحن في حاجة للمفاوضات.

2.6.3. It also gives the meaning of progressive aspect.

(169) يكتب صديق رسالة الى ابيه
(170) أقوم البريدة اليومنية.
(169) मेरा मित्र अपने पिता को पत्र लिख रहा है।
(170) मैं समाचार पत्र पढ़ रहा हूँ।

Various prefixes are also added to the Arabic perfect verbs changing its mood as it has been discussed previously in this chapter. "ما" is added for transforming the meaning from affirmative/assertive to negative.

(171) ماذهب الولد الى البيت
(171) वो उस घर नहीं गया।

Hindi negativizer नहीं negates the whole statements so it is not the element of the VP but it is part of the sentence.

\textsuperscript{186} Al-Gheelani: (1971) p.30
2.6.4. Particles and other defective verbs also precede the Arabic imperfect marking modality and aspectuality. Here we will discuss some other particles preceding and succeeding it which are yet to be examines.

(a) Particles for future tense: They are: ٠. They precede the imperfect indicative affecting its meaning not the structure. It has also been discussed under

2.1.2.

(b) Negativizer: It is “لا” added to the imperfect indicative modifying its meaning into negative without affecting its outer structure.

(c) Energatic or Emphatic particles: They are “و” and “تُنِّيْنُ”. They are added to the Jassive. If the imperfect indicative ends in fathah or dhamah the fathah of is elided and the log vowel of the verbal form shortened:

Sometimes the intensifier "ل" is also prefixed for more emphasis.
(d) Makers of subjunctive: - They are \( \text{"nun}" \) and \( \text{"C"} \). When they are prefixed to the imperfect indicative all "nun" of dual and plural is also omitted.

\( \text{\"nun\": It transforms the imperfect into infinitive.} \)

(179) 

(180) 

(181) 

(182) 

(183) 

(184) 

(185) 

(186) 

(e) Markers of jussive: - They are \( \text{"J"} \) and \( \text{"L"} \) of negative imperative and \( \text{"J"} \) of imperative. There are scores of conditional particles as well functioning as jussive markers, which will be examined in the next chapter.
When prefixed to the imperfect, it transforms its meaning into simple negative perfect.

It also negates the action but till the time of the statement.

of negative imperative: - It is used for prohibition. In Hindi it means “अत+....”

of imperative: It is generally added to the verb for a sort of command, in plying certainty or definite intention. It is commonly used with the third and first persons.

In Hindi, we find equivalent in R+ढ़ or R+ण as discussed in mood previously.

Non-Finite Verbs

These are specific kinds of verbs governing other phrases similar to the finite verb but requiring a finite verb to complete the sentence. Such verbs also require some elements of the VP. Hindi grammarians have described it as participles forming verb with the help of verbalizes i.e. है, रहा, होता, चाहिए, शा etc. Kamta Prasad Guru has discussed it under
inflected participle.\textsuperscript{187} In Arabic they are not complete or finite verbs due to the absence of tense. They are basically nouns functioning as verbs.\textsuperscript{188}

Thus there are four kinds of such non-finite verbs.

(a) Infinitive

(b) Present Participle

(c) Past Participle

1. Infinitives take object similar to finite verbs.

\textsuperscript{191} 

\textsuperscript{192} 

In Arabic, the Real infinitive governs the logical object into accusative, for its being on the slot of the object. But, it can also govern the logical object into genitive case. Then the VP will turn into a construct phrase (NP).

\textsuperscript{188} Zamakhshari: Al-Mufassal, p. 628
The real infinitive of Arabic is, generally, also changed into artificial/formal infinitive, where it only forms a VP.

(192) انا نحن العبارة يلي يBush

2.7.2. It also takes adverb.

(193) سعده كأ سرع كارئ لابد

2.7.3. It can function as subject/topic, complement/comment, and object.

(a) Subject/Topic.

(194) لغة هناك كارئ لابد

(b) Complement/Comment

(195) ستة كأ كارئ فيها مد

(b) Object

(196) نا اراها بلالا نا ماكل

Sub. O VP
2.7.4. The Particle- ल of the Hindi infinitive is also one of the mood and aspect markers. Which have been dealt in 2.1.6, 2.1.7, 2.1.8, 2.2.9, and 2.2.10. Their Arabic equivalents are also discussed there.

2.7.5. It accept simple as well as compound postpositions.

Present Participle

Present Participle in Hindi is made after suffixing तर to root, and it is desired from Arabic verbs in accordance with the rules provided under 1.7.24.

Both Arabic and Hindi present participles from a VP. But in comparison to Arabic, Hindi present participles are less applicable. In Arabic it is as good as a verb having all governing features which is not in Hindi.

2.8.1. It Generally function as adjective

Arabic present participle is generally substitute for imperfect verb denoting action in present, past and future.

(199) विद्यार्थी स्कूल जा रहा है।
(200) आशा कल शैक्षिक शीर्ष...
2. It accepts object.

(202) جا的孩子
(202) آدمی غازی پر سوار ہوکر آر

3. It functions as adverb in both the languages. It is dealt detail under adverb.

(203) بالک دوچھا گھر پھز
وصل الوداع البيت

(c) Past Participle

It is formed according to the rules as given under 1.7.25

1. It is generally used as adjective and adverb, and complement.

(204) میں شورت دوچھا پایا (Adv.)
(205) وک بھی دوچھا کتاب فیکت ہے (Adj.)
(206) کوئ ہے وہ جان (Comp.)

F. OBJECT

Object is one of the important obligatory element of VP containing transitive verb. "It is part of the VP structurally and semantically." 189

2.10.1. In Hindi sentence we generally come across the two kinds of objects-unmarked and marked. "Direct object of transitive verbs sometimes take an objective case marker and sometimes do not, that is, they are in the direct or nominative form." 190

189 Singh, Suraj Bhan: (1985) p.57
Objects in Arabic are always marked with case declension. They accept accusative case only.

If the verb of the sentence accepts two objects, one will be marked and the other will be unmarked. The marked object is indirect object and the unmarked one is direct object.

According to the word order, indirect objects occur before the direct object. Indirect object is obligatory element of the VP while the direct one is optional. The same is also applied to Arabic.

When indirect object of Arabic sentence is a pronoun it is always attached to the verb head.
Place of Object in the Sentence:

2.10.3. In Hindi, objects generally follow the subject, as (Sub.+O+V). However, its order is changed by the speaker or writer as (0+Sub.+V) for specific purposes.

In Arabic, object always follows the verb in word-order as (Sub+V+O) or (V+Sub+O). It also changes its position as (O+V+Sub). This rank-shifting in the object marks some semantic changes as:

Emphasis:

(213) यह हम लगाएँ (O+Sub+V)
(214) और उसे रुसरे डालोँ (""")
(215) एहसान नफ्ती (O+V+Sub)
(216) विलाज बापसाँ चार्ज ("")

Interrogation:

(217) किस बालक को तुमने पुस्तक दुराते देखा (O+Sub.+V)
(218) किस वचन को तुम पसंद करते हो ? (""")
(219) की अपने लिए पढ़ रहे नाला (O+V+Sub)
(220) एकमें हैं (""")

2.10.4. It has already been discussed in the previous chapter that an NP can also function as object. But there are other classes of phrases, and clauses as well which occupy the slot of object.

(a) Infinitive:

(221) वच्चे फिल्म देखना पसंद करते हैं
(222) अरब जाने देने को भुरा मानते हैं।
(223) किंद्री लगाओ शब्द 
(224) किंद्री लगाओ आराध्य
Hindi infinitive can also be expressed with a verbal clause:

- जब लोगों ने पाँच नवंबर को होटल लाइन (217)
- क्या हमें आपने लिखा था (218)

(b) **Interrogation:**

219) तुम्हें कौन सी फिल्म देखी?
220) शिक्षक ने किसकी पिटाई की?

(c) **Subordinate Clause:**

221) जिस व्यक्ति के कानून का उल्लंघन किया है उसके प्रति ललामत

(Relative clause)

- अदु दनी एडु दिनेश दिन्दु एंड जेनेऑ सानूत (221)

### 2.10.5

As we have already discussed in the previous chapter, besides, direct and indirect objects, Arabic grammarians have also recognized four other kinds of objects.

(a) **Absolute Object** (A): Such objects come from the root of the same verb for expressing emphasis etc. Generally they are verbal nouns.

222) "एकले" (Number)
223) मेंँ एक बार खाया। (Emphasis)
224) ज्ञात शिक्षक ने वाचन के बहुत पीटा।

(b) **Causative Object:** It expresses cause, aim or purpose. This is expressed by a mental or intellectual verbal noun.

224) "के आकाला होम" (224)
224) हम उनके स्वागत ने खड़े हुए।
The Arabic terminology (~) suggests that this accusative (object) could be replaced by a subjunctive verb or a verbal noun introduced by "ـ", preposition. Thus the above example might be rendered as:

(c) **Circumstantial object:** - It is basically adverb of time and place.

(225) استيقظت صباحًا
(226) رأيت بهينًا ويسارًا
(225) में सुबह उठा
(226) मैं दोहरी और बाहर देखा।

Such objects can also be replaced by prepositional phrases, often with في or إلى hence, the grammatical term "المنقوّل فيه". But in Hindi they will remain adverbs which will be dealt with in details later in this chapter.

(225) استيقظت في الصباح
(226) رأيت إلى اليمين واليسار

(d) **Adverbial object:** - It is also a similar kind of object as (c). But it is comparatively rare construction in which nouns in accusative is used to mean سار and ا. Such objects are always preceded by the conjunction of

(227) غادرت القافلة والليل
(228) سافر زيد وعمر
(227) काॅफिला शत में खाना हुआ।
(228) जैद ने उमर के साथ यात्रा किया

**D. ADVERB**

Adverb or verb modifier as name suggests is one of the optional elements of the VP and has its own independent identity. For this reason, Yamuna Kachru describes it as adverbial phrase. Adverb modifies the meaning of the verb, adjective or another adverb. However, Kamta Prasad Guru and Kishoridas Vajpayee formally define it as "a particle which modifies
the meaning of the verb." This definition is ambiguous which they classify in further discussion,

Arabic adverbs also function for the same purpose but they fall under two distinct categories which we will examine in the chapter.

**Structural Classification of Adverbs.**

(a) **Hindi Adverbs:**

Structurally Hindi adverbs fall under three classes (1) basis (2) compound and (3) local.

(1) Basic adverbs are not derived from any other word like ठीक, जुट, अभावक, फिर, बही etc.

(2) Compound adverbs are obtained after adding particles or words to other words as:
(a) Noun: सबेरे, कमश, आलेह, रत को, घरपूर्वक, दिनभर etc.
(b) Pronoun: यहीं, यही, अब, इसलिये etc.
(c) Adjective: ठीरे, चुपके, भूलसे, पहले, दूसरे etc.
(d) Root: आते, करते, देखते हुए, मानते etc. (presents & Past participle etc.)
(e) Postposition: यहीं तक, अब तक, ऊपर को, भटके से etc.
(f) Reduplication of Noun: घर-घर, घरी-घरी, होठो हाथ etc.
(g) Reduplication of Adverb: ठीरे-ठीरे, आते-आते, चलते-चलते etc.
(h) Compound of two different adverb: जहीं-जहीं, जब भी, जब भी, आस-पास etc.
(i) Two Nouns: रत दिन, सौंभ-सबेरे, घर-वाहर, देख-धड़ेक etc.
(ii) Inserting between two adverbs: कभी न कभी, कभी न कभी, कुछ न कुछ etc.

(3) Local adverbs one those words which function as adverbs without any modification in their structure.

Kachru, Yamuna: (1982) p.79
Guru P. 119
(a) Noun: क्या तुम खाक सफल होगा, वह अपना सिर पड़ूँगा / etc.
(b) Pronoun: मैं यह चला, मतलब को मतलब क्या मारेगा / etc.
(c) Adjective: वालक उदास बैठा है, राम सुशील से किसा कूदा / etc.
(d) Participle: रामू दोड़कर लचता है, चोरे झटकर भाग गया /

b. Arabic Adverbs:

Structurally Arabic adverbs are also fall under various categories but if need be, are used as adverbs. They desired and rigid simple nouns as well as participle.

(1) Derived Nouns:

(a) Adjective: سُمَٰلَا صِعبة جَمِيلَة etc.
(b) Noun of exaggeration: أَكَالَ، جِبَالَا etc.
(c) Present Participle: راِجَالا مَنازِلا حَاصِرَا etc.
(d) Past Participle: كَسَسْرا مَواجِدًا، مَنوطِعًا etc.
(e) Noun of Preference: اِسْرَى اْيَسَرًا جَبِيلًا etc.

(2) Rigid Noun: جَبِيلًا، اسْرَى جَبِيلًا etc.

(3) Particles:

(a) Arogative Particles: ليْسَ إِلَّا ما etc.
(b) Adverbs time and place (with possessor): اَمَامُ رَابِحًا، فِرْحًا، مَحْتَدِلًا etc.
(c) Preposition (with noun/pronouns): عِلِىْ فِي مَا + noun/pronoun.

Semantic Classification

The previous structural classes of adverbs are divided into various semantic categories. Guru, Kellogg, Vajpayee, Kachru, and Dimshits mention various semantic classification. Kachru mentions seven kinds of adverbs. Kellogg writes only three imitating English tradition. Dimshits writes eight kinds of adverbs. Guru and Vajpayee discuss four kinds of adverbs.

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193 Kachru, Yamuna: (1980) Aspect of Hindi Grammar p.79
195 Dimshits, Zalman: (1985) p.151
on semantic basis i.e. temporal, locative manner and quantity. However, they can be reduced into three

1. Temporal Adverb.
2. Locative Adverb.
3. Adverb of Manner.

The same classifications have also been made by Arabic grammarians. But they fall under two broad categories

1. (a) Temporal Adverb
   (b) Locative Adverb
2. Adverb of manner

Temporal and locative adverbs are nouns indicating time and place of the action in a sentence where it remains in accusative case due to the omission of proposition “يِ”. Therefore, it is also known as a kind of Arabic object (المفعول بها). The same rule also applies to Hindi temporal and locative adverbials. Postpositions and other similar particles are omitted.

(229) स्थानित अजु सुबह आया
(230) में रात गर्भी सोया

We gave already mentioned about the existence of base and derived adverbials both in Hindi and Arabic. But there is a unique case with Arabic adverbials where they are derived from non-trilateral verbs on the pattern of past participle, and from triliteral verb on the pattern of base. Same noun gives temporal and locative-meanings. It can only be understand by context.
Rules for Hindi and Arabic adverbs:

All declinable Hindi adverbs agree in gender, number and case of subject or object. However there will be no change of form in other indeclinable adverbials.208

Arabic adverbs, as discussed previously, fall under two broad categories. They are declinable as well as indeclinable. Most of the rigid temporal and locative adverbs are indeclinable. They are always in accusative case and function as possessed.

Arabic adverb of manner (المثال) “state, condition or state of the subject or object of an act, or both, whilst the act is going on.” It has already been stated that it is basically a

208Garg, Mahesh Chandra: (1978) p.103
functional category like adjective and has no fixed form. Adverb of manner is usually an adjective expressing a transitory state, though it may also be permanent. It may likewise be an infinitive. It may also be a concrete substantive. Lastly the adverb of manner may be a proposition, as well as, a single word. If is a simple word, it will be indefinite and in accusative case, and change gender according to subject or object.

(Transitory state)

جاَءَ الوَلِيدُ جَارِيًّا

(Permanent)

دَعَوَتُ اللَّهُ رَجِيْحاً

(Manner)

(243) مَنِيَ أَنْتَ بِرَحْلَةِ نَاحِيَةٍ الْعَجْزٍ

(Infinitive)

وَخَلَّلَ الْمَسْرِ إلىَ المَلَعُ رَكْباً

(Concrete substantive)

(244) دَلَّلَ الْمَسْرِ إلىَ المَلَعُ رَكْباً

(Proposition)

(245) بِنَاَءَتُ الْوَلِيدُ جَارِيًّا

(Two adverbs of manner)

(246) مَنِيَ أَنْتَ بِرَحْلَةِ نَاحِيَةٍ الْعَجْزٍ

2.11.1 Besides basic adverb and those derived from adjective and nouns, there are also participial phrases that function as adverbs, where they follow the number and gender of the subject and object.

(247) فَامَا صَبَرَ الصَّدَامُ مَشْتَةً

(248) دَلَّلَ الْمَسْرِ إلىَ المَلَعُ رَكْباً

(249) دَلَّلَ الْمَسْرِ إلىَ المَلَعُ رَكْباً

(250) شَجَادَةُ الْوَلِيدُ جَارِيًّا

(251) مَنِيَ أَنْتَ بِرَحْلَةِ نَاحِيَةٍ الْعَجْزٍ

For all such participles denoting state of the subject Arabic uses present participles which decline for number and gender of that noun.

Ibn Hisham: (1979) II p.231
2.11.2. Past Participle is also used as adverbs in both Hindi and Arabic.

(252) संबंधता के एक नाम नेगी देखा और पुलिस को सवार किया।
(253) जब में उसे को घर पहुँचा तो दरवाज़े का ताला उठा हुआ पया

In Arabic only transitive verbs yield past participles, therefore past participles of intransitive Hindi verbs will always be translated as present participle.

(252) لاما وصلت إلى البيت مساءً فوجدت الطفل ممسكاً

2.11.3. Reduplicated participles also occur on the slot of adverb where it normally takes oblique case ending in "ते" all cases numbers, and genders.

(254) वे चलते-चलते बोले (चलते हुए)
(255) कशा रोके-रोके चली गई (रोके हुए)

Arabic has no concept of reduplication. Only single participles, present or past, as may be the case, can express this meaning. But as mentioned previously it will follow the gender and number of the noun.

(254) هوفال سانشيا
(255) ذهبته أشباكيه

2.11.4. Past participle in Hindi is also formed by adding कर to any verb root etc. when the verb कर itself is used as the verb root the form is not करकर but करके. This के also occurs with other verbs is local Hindi. e.g. खाके, चलके etc. According to Fairbank and Mishra “In Hindi, past participle is used to make a clause subordinate to

Wright, W: (1983) p.112
Abbi, Dr. Anvita: (1988) p.18
a main verb where the time of the participle is previous to the time of the main verb.\footnote{Fairbank and Mishra: (1971) p.342.}

\textbf{2.11.5} The verb root in such participles can also be reduplicated. However, it can not express the same notion as in (4). It can also express, cause, manner etc. with intensity\footnote{Abbi: (1988)p.27}

\textbf{2.11.6} \textit{g\=a\=i} participles (perfect participle) are also reduplication where \textit{g\=a\=i} is deleted.

\textbf{2.11.7} Besides these pure adverbs are also reduplicated and show intensity they are indeclinables.\footnote{Fairbank and Mishra: (1971) p.342.} However single is also very frequent.

\textbf{2.11.8} Long adverbial phrases also used in Hindi.\footnote{Abbi: (1988)p.27} Arabic also employees similar structure.\footnote{Fairbank and Mishra: (1971) p.342.}
The Adverb of manner, in Arabic can also be expressed in the following method.

2.11.9. A complete clause can also replace the single word or single phrase adverb in both the languages. They are generally a relative clause in Hindi while in Arabic they are nonunion as well as verbal clause.

(a) Hindi employs ज़्यादा/ज़्याद्त/ज़्याद्व as etc. for making relative adverbial clause।

(267) जांच में तूफान था जो वह मेरा जन्म स्थाना (locative)
(268) जब में स्टेशन पहुँचा देख ना चुकी थी (Temporal)
(269) जैसा तूलना कहा वह उदित नहीं है (Manner)

In Arabic relative pronouns, conditional particles, or locative adverbs are used for making equivalent clauses as, حين وفي ً... ... etc.

(267) هو استمراري حيث ذهب (268) نادر النظر يا وصلت الى المكث (269) هوليس لبعقول كاتب

(b) In Arabic a nominal clause (consisting of subject and predicate) or a verbal clause (consisting of a verb, subject, adverb etc.) are used. Before such clause a connector, either "و" , pronoun or both are required।

(270) لا الذي من البيت و الاله المشربة (N-clause)
(271) حسب من البيت وانتشرى البيت (Verbal clause)
In Hindi we translate the connector "वा" with जब or जबकि because it expresses manner or circumstance.

(270) जब धूप तेज हो घर से मत निकलो।
(271) जब धूप तेज थी में घर से निकला।

2.11.10. As for the position of the Hindi adverb in the sentence is concerned, there is no fixed rule as Kishoridas Vajpayee has mentioned in his book. The same adverb can be put at a different places.

(272) (First) कभी-कभी में बाद में तेस्तर हूँ।
(273) (,,) जहाँ तुम बैठे दो----------
      अपने कश्मीरों पर
(274) (Middle) समाज प्रतिजज इस राजधानी लोटे
(275) (,,) रजनेश तेजी से कमरे से निकल गया।

Arabic adverbs can also occur on these slots.

(272) أحياناً اسم في النص (First)
(273) عادة لا تهدف إلى العادة (,,)
(274) عادة المبادرات إلى العاصمة فاين على الاعلان (Middle)
(275) خرج عبد المسيح سيرياً من الموتية (,,)

Generally Hindi adverbs are not used at the end of the sentence. However, in Arabic it commonly comes in the end.

(276) وصلت إلى المدينة المنورة (276)
(277) غادرت إلى الجدة جالحاً (,,)
(276) مرت عدة مرات في مرآة
(277) نهر تابع أحياء ستة وستة وستة
(277) مرت عدة مرات في مرآة
G. POSTPOSITIONAL PHRASE

Postpositional phrase, as name suggests consists of postposition and, at least, one substantive. Postpositions are among the helping or auxiliary words employed with substantive declension to denote several cases of nouns, and very few other words. In the word of Dimshits:

"Postpositions are such auxiliary words which are placed independently with the words to denote its relation with other words within the sentence."²¹¹

Kamta Prasad Guru has discussed it under particles which denote relation.²¹² On the basis of the internal structure it has various classification Dimshits mentions two broad structural classification of the postposition.

1. **Basic**: These are simple:
   का, को, में, पर, से तक, ले

2. **Formed**: These are formed with the help of noun, adverb, participle or suffixing particles.
   (a) (postposition + noun)
   की ओर, के लाएक etc.

   (b) (postposition + adverb)
   के भीतर, के बाहर, के लगभग, सानथे, सुंवह की etc.

   (c) (postposition + participle)
   के लिए, के मारे etc.

   (d) (postposition + suffix)
   के बागेर, के बिना, के वास्ते, etc.

   (e) (postposition + postposition)
   Perhaps there is only one such postposition of its kind. It is में से

Mahesh Chandra has classified the postposition into two major categories,²¹³ as;

1. **Simple**: - These are all basic postposition, as
   का, को, में, से, पर, तक and ले

2. **Compound**: All of them are formed as mentioned previously.

²¹¹ Dimshits P.153
²¹² Guru p.133
²¹³ Mahesh Chandra. p.106
All the declinable word following the postpositions are inflected into Genitive case. Therefore, all the declinable words, in formed postposition or compound inflect into genitive.

(b) Arabic postpositions are called prepositions because it always precede nouns and pronouns, and govern them into genitive case. They also relate them with the verb.²⁴⁸

"It is known also as particles of relation because it relate the verb with the noun i.e. they link each other."²¹⁵ Some grammarians like Rashad Darghosh, Ibn Hisham and Saibawaih write that the proposition, often, give circumstantial or adverbial meaning.

(a) Ibn Hisham and Al-Zujaji mention twenty prepositions. But most of the grammarians agree on seven teen common prepositions; as:

\[
\begin{align*}
\text{اب}, \text{اث}, \text{الم}, \text{و}, \text{من}, \text{ة}, \text{ح}, \text{ر}, \text{ح}, \text{ش},
\end{align*}
\]

Out of the total twenty prepositions including (b) ten precede nouns only; as

\[
\begin{align*}
\text{من}, \text{ة}, \text{ر}, \text{اث}, \text{م}, \text{ان}, \text{ه}, \text{ح}, \text{ر}, \text{ح}, \text{ش}, \text{ح}, \text{ح}, \text{ح}, \text{ح}, \text{ح}.
\end{align*}
\]

While the remaining are used both with the nouns and pronouns.

(c) Circumstantial participle or adverb of place and time also function as preposition due to its inherent nature to precede the nouns and pronouns and govern them into genitive case.

etc.

²¹⁶ Gheelani: (1972) II. p.166
²¹⁵ Ibn Hisham: (1979) II: p.3
²¹⁶ Ibid: p. 4
Contrary to Hindi, Arabic does not have compound prepositional. But Al-Zujaji mentions some of them. They are of two categories. 217

(a) Preposition + Preposition:

(b) Preposition + circumstantial particles/adverb

2.12.1. Hindi postposition always follow the noun or pronoun. But in Arabic preposition precedes it.

\[ P_{0}P_{h} = \text{N/P} + P_{0}, \]
\[ Pr.P_{a} = \text{Pr.} + \text{N/P} \]

2.12.2. Such phrases may function as predicate in both the languages.

2.12.3. As discussed in the beginning, postpositional or prepositional object may be a noun, pronoun or infinitive. But in Arabic, there is one more addition; that is a verbal clause.

217 Al-Zujaji: p. 61
2.12.4. Postpositional/Prepositional phrase also function as adverb, then it can be called as adverbial phrase.

(285) अरे सामिल कल मुझसे आ रहे हैं। (N+Po.)
(286) भारतीय रेलवे ट्रेन की गति से गाली है। (..)
(285) पाल नाला बीजानी है। (Pr.+N)
(286) की नींद की बीजानी है। (Pr.+N)

2.12.4. Formed postposition may also form an adverbial phrase.

(287) यह खन्नी पर के शिखर कुछ रही है
(288) विधानसभा कार्यालय के सामने स्थित है
(287) इसलिए यदि गुरु के राजी
(288) इसलिए नाम लिन्ता

1. Hindi postposition and its Arabic equivalent has various similar semantic function.

We mention here some of them.

(a) **Place and time**

(289) दिल्ली से करारस तक
(290) धरती से आकाश तक
(289) में ढांचे में मारात्मक
(290) में हवा में स्मारक
(291) दीवार से चार भर तक
(292) दिन और रात से
(291) में समय का तत्त्वक
(292) इसे लिए आगार

(b) **Possession:**

(293) पुस्तक राम की है
(294) यह कमीज मेरे पिता के लिए है
(293) यह इलाहाबादी है।
(294) यह नुमस्त्र है।
2.12.7. No Hindi grammarians have clearly written about the position of prepositional phrase in the sentence. Its occurrence merely depends on the prerogative of the writer or the speaker.

However, in Arabic such phrases are used just after the subject in verbal sentence.
It generally follows the object when the verb is transitive

(305) बच्चे ने दुकान से मिठाइयों सख्ती।
(306) बाबू ने आरे से लकड़ी खादी।
(307) अंग्रेज़ी एकल सुविचार के लिए विदेशी लोगों
(308) फूल ताला ने अंडे पूरे भरे।

2.12.8. On certain occasions postposition omitted from the phrase when it is used as adverb.

(307) कल सात अहसान कविता से आया।
(308) आज सुबह घर चला गया।

In Arabic too such prepositions are omitted.

(306) جابورون من كندا التاريخة
(307) وذهبت إلى البيت صبح اليوم

2.12.9. Preposition modify the meaning of Arabic verb, as;

(308) جابر الولد
(309) الى
(310) قرأ

लड़का आया
आया
पढ़ा
बच्चा ने
वह पानी लाया
लाया
सीखा
हाल ही में कर दिया।
लाया
हाल ही में कर दिया।
लाया
हाल ही में कर दिया।
लाया
हाल ही में कर दिया।

In Hindi we do not find such association of modifying postposition with the verb.