

CHAPTER III

ARABIC PASSIVE SENTENCE

3.1. INTRODUCTION

Arabic belongs to the language family commonly called semitic (Beeston, 1970) and it is able to exist in our choice by way of citation (Ghulayaini M, 1987) —such way makes the Arabic to be well maintained. Moreover, it is protected by the existence of the earliest surviving document of written Arabic namely the Qur'an —Islam's sacred book which was revealed to the prophet Muhammad in the early years of the seventh century; and the hadits —Muhammad's talks, actions, and agreement —as well as the works— both the corpus of poetry and the prose —which were told by the trustworthy persons (Ghulayaini M, 1987; Beeston, 1970).

3.2. THE BASIC PATTERN OF ARABIC SENTENCE

In discussing the structure and the patten of Arabic sentence, we may find it as a very particular language with its special characteristics. An Arabic sentence is called /kalāmun/:

- a. It consists at least of two words (in Arabic word is called /kalimatun/) or two /kalimatun/ and must express complete meaning. So we don't

find it as phrase. A phrase, in Arabic, is named /jumlatun/ which is not complete in meaning. Meanwhile, /jumlatun/ which is complete in meaning is called /jumlatun mufidatun/ or /kalāmun/ or sentence. For instance :

- A /jumlatun/ or a phrase :

/kitabun jadidun/ كِتَابٌ جَدِيدٌ

A new book.

- A /jumlatun mufidatun/ or a sentence or

/kalamun/ :

/kitabun al-jadidu/ كِتَابٌ الْجَدِيدُ

A book is new.

b. It may consist of three /kalimatun/ which is called /kalimun/ with complete in meaning. A /kalimun/ is a pattern of three words or three /kalimatun/; so can be called a phrase as well. However, if this phrase has the complete in meaning, it is not only called a /kalimun/ but it is also called a /kalāmun/.

- A /kalāmun/

/In jalasa zaidun/ إِنَّ جَلَسَ زَيْدٌ

If zaid sit,

- A /kalimun/ and a /kalāmun/ in cooccurrence:

/Qama abu zaidin/ قَامَ أَبُو زَيْدٍ

Zaid's father stood.

Sometimes, a /kalimatun/ can be called a /kalāmun/ if it is meant as a /kalāmun/. For instance :

- An Arabic person calls the sentence
: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ /lā ḥaula
wa lā quwwata illa billahi/ meaning there
is no strength except the God (Allah)'s
strength, as /kalimatun hauqala/.

So far, there are three kinds of /kalimatun/, they are /ismun/, /fi'lun/, and /ḥarfun/.

A. /ismun/

In many books, the researcher often find /ismun/ is translated as noun. However, the researcher, in fact, finds that /ismun/ is not the same as noun. The noun itself belongs to /ismun/. /ismun/ is a cover word which shows the meaning towards itself without the existence of the time (Ghulayaini M, 92; Anwar, M, 92; Aqil, Ibnu, 92). It includes noun (proper, common, clear and abstract noun), demonstrative pronoun, demonstrative adjective, adjective, adverb, question words, relative pronoun, preposition, personal pronoun, gerund, and comparative forms, and the compound of nouns or the noun phrase or /iḍafatun/. In the following

analysis , the type of /ismun/ that we will deal with are :

(1) a. /ismun zahirun/ or clear noun, i.e :

/baytun/ means house

/aḥmadu/ means Ahmad

b. /ismun ḍamīrun/ or personal pronoun that may be in the case of nominative, accusative, genitive case, implied, explied, attached, and non attached, i.e :

/huwa/ means he

/naḥnu/ means we

(2) a. /ismun mufradun/ It shows the singular /ismun/, i.e :

/mudarrisun/ means a teacher

b. /ismun muṭḥanna/ It shows the dual /ismun/, i.e :

/mudarrisāni/ means two teachers

c. /ismun jam'un muannaḥun al-sālim/ It shows the plural of female /ismun/, i.e:

/mudarrisatun/ means teachers (female)

d. /ismun jam'un mudhakkārūn al-sālim/ It shows the plural of male /ismun/, i.e :

/mudarrisūna/ means teachers (male)

e. /ismun jam'un taksīrun/ It shows the broken plural, i.e :

/haqāibu/ means bags

(3) a. /ismun mudhakk^harun/ it shows male

/ismun/, i.e :

/ustād^hhun/ means a teacher (male)

b. /ismun muanna^hhun/ It shows female

/ismun/, i.e :

/ustād^hhatun/ means a teacher (female)

(4) /ismun zarfun/ It shows the adverb of place and time , i.e :

/amāma/ means in front of

/yawmun/ means a day

(5) It may show a gerund or an adverb of manner or frequency, i.e :

/naṣran/ means a help or by a help .

Considering that this research aims at describing the structure of Arabic sentence and the kinds of names of the words which are too many to discuss, so, the researcher prefers to put the Arabic terms' between 'slashes' mark // and to show their representation. Besides, some terms that needs explanation for its details and its meaning in English, can be find in appendices.

B. /fi'lun/

It is a word that denotes the meaning towards itself with the existence of the time (tense). Based on the tense, the Arabic verb or /fi'lun/ is divided into three, namely :

1. /fi'lun māḍiyun/ or the verb in the past and the perfect tense.
2. /fi'lun muḍāri'un/ or the verb in the present and future tense.
3. /fi'lun amrin/ or the verb showing the command in the future tense.

So far, based on the sum of the syllables, the Arabic basic verb is divided into two:

1. Three syllabic verb or /fi'lun thulāthiyun mujarradun/

For instance : /kataba/

wrote

/dhahaba/

went

كَتَبَ

ذَهَبَ

This type of verb will be developed, i.e. not basic, by adding one syllable, two syllables, and three syllables.

Most of words in Arabic are derived from three syllabic past basic verb.

2. Four syllabic or /fi'lun rubāiyun mujarradun/

For instance : / dahraja / دَجْرَجَ

rolled

/ zalzala / زَلَزَلَ

shaked

This type of verbs will be also developed by adding one and two syllables.

In this thesis, we are only going to deal with the three syllabic basic verb in the past (or perfect) tense or the so —called /fi'lun māḍiyun thulāthiyun mujarradun/. Moreover we avoid the double consonant, the existence of the /harfun/ /hamzah/ (ء), /wau/ (و), /alif/ (ا) and /ya'/ (ي) in that verb, such verb is called /fi'lun ṣaḥīhun/

C. /ḥarfun/

It is a word that will have a meaning if it meets another word (Anwar, M, 92).

/ḥarfun/ is divided into two, namely :

1. /ḥarfun mabniyun/. It is the same as the range of consonants in alphabetical system in Arabic and does not have meaning.
2. /ḥarfun ma`aniyun/. It is a /ḥarfun/ that has meaning. It is also divided into two: /ḥarfun `amilun/ which causes the change

of final /ḥarakatun/ of the following word and /ḥarfun 'athīlun/ which does not cause the change of the final /ḥarakatun/ of the final /ḥarakatun/ of the following word.

Such word includes preposition, conjunction, question word with yes/no answer, vocative, i.e:

/min/ means from

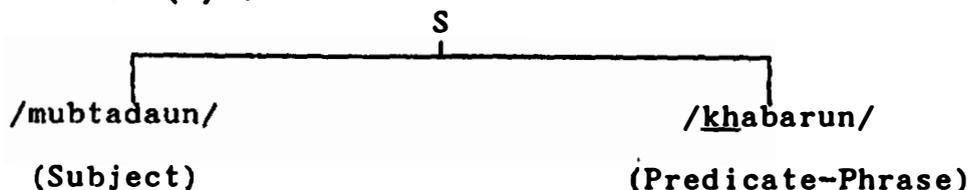
/wa/ means and

In the following, we come to the discussion of the type of Arabic sentences or the type of /kalāmun/.

The Arab grammarians divide the simple sentence, from the point of view of the word beginning the sentence, into /ismiyatun/ which begins with an /ismun/ which has function as /mubtadaun/ or subject and is followed by /khabarun/ or predicate phrase ; and /fi'liyatun/ which begins with a /fi'lun/ or verb which followed by /fā'ilun/ or the doer and /maf'ūlun bihi/ or the object.

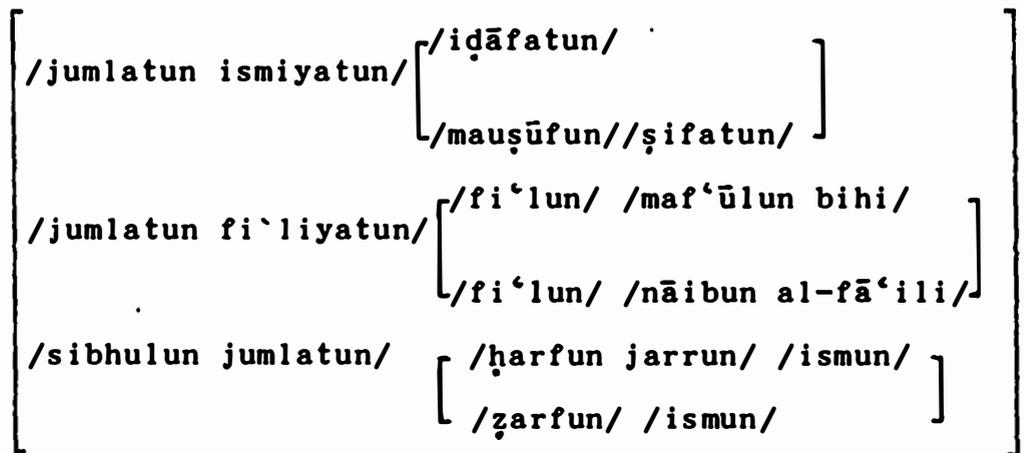
(1). /jumlatun ismiyatun/

Pattern (1) :

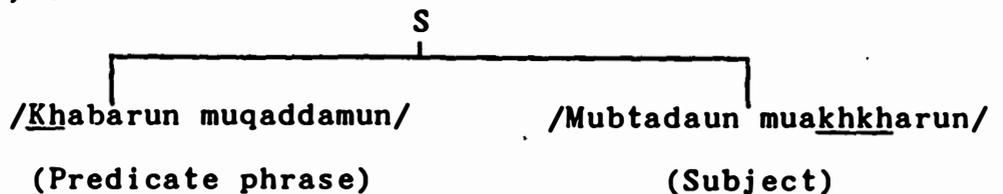


With rewriting rules, we can write ;

- (i) S → /mubtadaun/ /khabarun/
- (ii) /mubtadaun/ → /ismun/
- (iii) /ismun/ → [/mauṣūfun/
/ismun ḍamīrun munfaṣṣilun/
/ismun iṣharatun/
/iḍafatun/
/iḍafatun/ /ṣifatun/]
- (iv) /iḍafatun/ → [/mauṣūfun/ /ismun mauṣūfun/
/mauṣūfun/ /ḍamīrun muttaṣilun/
/ismun iṣharatun/ /mauṣūfun/]
- (v) /khabarun/ → [/mauṣūfun/
/ṣifatun/
/ismun fā'ilun/
/ismun maf'ūlun/
/fi'lun/]
- (vi) /khabarun/ →

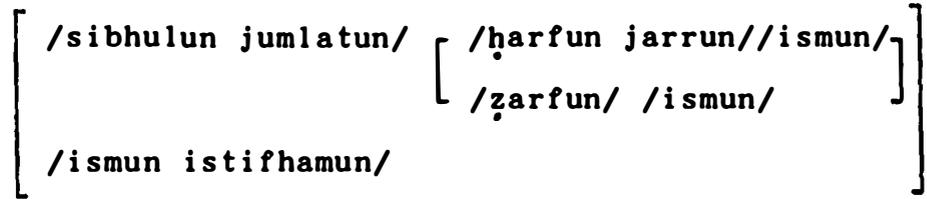


Pattern (2) :



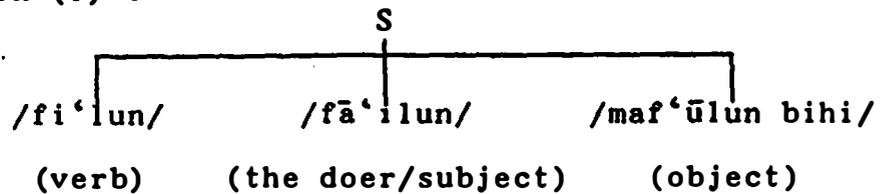
The rewriting rules for /khabarun muqaddamun/ is :

(vii) /khabarun/ →



(2). /jumlatun fi'liyatun/

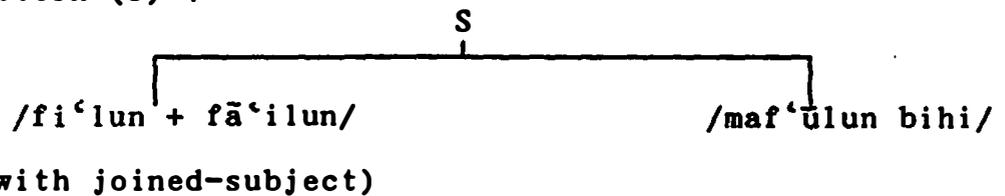
Pattern (1) :



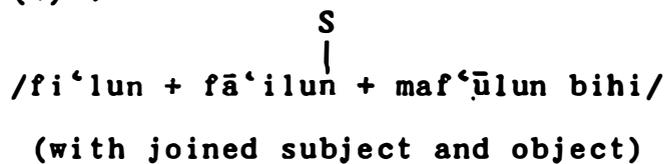
Pattern (2) :



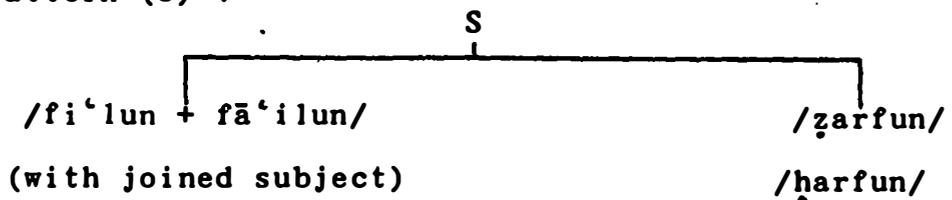
Pattern (3) :



Pattern (4) :



Pattern (5) :



We can write them in rewriting rules :

(i). S \longrightarrow /fi'lun/ /fā'ilun/ /maf'ūlun bihi/
 /fi'lun/ /maf'ūlun bihi/ /fā'ilun/
 /fi'lun'/ /maf'ūlun bihi/
 /fi'lun"/ /maf'ūlun bihi/
 /fi'lun"'/

(ii). /fā'ilun/ \longrightarrow /mauṣūfun/

(iii). /maf'ūlun/ \longrightarrow /mauṣūfun/

(iv). /fi'lun'/ \longrightarrow /fi'lun + ḍamīr muttaṣil/

(v). /fi'lun"/ \longrightarrow /fi'lun + ḍamīr muttaṣil/
 /ḍamīr muttaṣil/

(vi). /fi'lun"'/ \longrightarrow /fi'lun lazim/+ḍamīr muttaṣil/

To make the above patterns clear, we can take the following sentences as examples :

1. Pattern (1) : ... ^{أَلِ} ^{سَيِّدٌ} ^{مَاهِرٌ} ...

/al-ustādhu māhirun/

/mubtadaun/ /khabarun/

/ismun ḡahirun//ismun fā'ilun/

The teacher is clever

Pattern (2) : ... ^{فِي} ^{الْبَيْتِ} ^{الْأُسْتَاذُ} ...

/ fi al-bayti al-ustādhu /

/khabarun muqaddamun//mubtadaun muakhhharun/

/ḡarfun jarrun//ismun majrurun//ismun ḡahirun/

The teacher is in the house

2. Pattern (1) : فَتَحَ أَحْمَدُ الْبَابَ

/fataḥa aḥmadu al-bāba/
/fi'ḷun//fā'ilun/ /maf'ūḷun bihi/
/ismun ḡāhirun/ /ismun ḡāhirun/

Ahmad opened the door

Pattern (2) : فَتَحَ الْبَابَ أَحْمَدُ

/fataḥa al-bāba aḥmadu/
/fi'ḷun//maf'ūḷun bihi/ /fā'ilun/
/ismun ḡāhirun//ismun ḡāhirun/

Ahmad opened the door

Pattern (3) : فَتَحَ الْبَابَ

/ fataḥa al-bāba /
/fi'ḷun/+fā'ilun/ /maf'ūḷun bihi/
/ismun ḡāhirun//ismun ḡāhirun/

He opened the door

Pattern (4) : فَتَحَهُ

/ fataḥahu /
/fi'ḷun/+fā'ilun/+maf'ūḷun bihi/
/ismun ḡāhirun//ismun ḡāhirun/

He opened it

Pattern (5) : ذَهَبَ رَمَضَانَ

/ dhahaba ramaḡāna /
/fi'ḷun/+fā'ilun/ /ḡarfun/
/ismun ḡāhirun/

He went in the month of Romadlon

3.3. THE PASSIVE PATTERN IN AN ARABIC SENTENCE

The passive pattern in an Arabic sentence is called /nāibun al-fā'ili/ and the passive verb in /nāibun al-fā'ili/ is called /fi'lun majhulun/. /nāibun al-fā'ili/ means the substitute of the doer. It means that in formulating the passive in Arabic, the doer is not mentioned because of reason to be explained below; so it is omitted and its direct object replaces the doer as its nominative. Simultaneously, the verb in the active pattern called /fi'lun ma'lūmun/ must be changed into passive pattern called /fi'lun majhūlun/ by the change of the /ḥarakatun/ by using certain rules.

The reasons why the doer is not mentioned are because (Ghulayaini, M, 92)

1. It has already been known.
2. It has not been known yet.
3. It prefers hiding the doer though it has already been known.
4. There is a worry to explain the doer.
5. There is a fear to explain the doer because he/she is a wicked person.
6. It is done to respect the doer.
7. There is no clear or certain advantage if the doer is mentioned.

So far, we can usually formulate a passive sentence from an active sentence, only if the verb is transitive. However, in Arabic we are not only be able to formulate a passive sentence from a transitive verb or /fi'lun muta'addiyun/, but also from a intransitive verb or /fi'lun lāzimun/ by some prerequisites going to be discussed in chapter IV. For instance :

Active : /fataha al-waladu al-baba/ فَتَحَ الْوَلَدُ الْبَابَ

"The boy opened the door."

Passive : /futiha al-baba/ فَتِحَ الْبَابُ

"The door was opened."

Active : /dhahaba ahmadu ramadan/ دَهَبَ أَحْمَدُ رَمَضَانَ

"Ahmad went in the month of Romadlon."

Passive : /dhuhiba ramadanu/ دُهِبَ رَمَضَانٌ

"Somebody went in the month of Romadlon."

Active : /ṣana'a ahmadu yauman kamilan/ صَبَحَ أَحْمَدُ يَوْمًا كَامِلًا

"Ahmad worked for a full day"

Passive : / ṣuni'a yaumun kamilun/ صُنِيَ يَوْمٌ كَامِلٌ

"Somebody worked for a full day"

The intransitive verb which is changed into a passive verb must be in special condition, namely the substitute of the doer must be in the form of /ḥarfun majrūrun/ and or /ḍarfun/ and /masdarun/ (Ghulayani, M, 92).

From the examples, we find the rules of formulating the Arabic passive sentence from the Arabic active sentence, they are :

- Past tense verb /fi'lun māḍiyun/

active —> passive

—> . The first /ḥarakatun/ and the penultimate /ḥarakatun/ are changed. The first /ḥarakatun/ take the /ḍammatun/ and the penultimate /ḥarakatun/ takes the /kasratun/.

.....فُتِحَ... <—فَتَحَ....

/futiḥa/ <— /fataḥa/

These rules are in the terms of the three syllabic verbs already mentioned. The others (the verb with basic four syllables and the verb in the present tense) are not mentioned because it is beyond the scope of limitation of this thesis. (see chapter I, p. 6-7)