

4.2. DEEP STRUCTURE AND SURFACE STRUCTURE IN ARABIC SENTENCES

In order to make the analysis run more smoothly, it is important to make limitation concerning the distinction between deep structure and surface structure in Arabic Sentence. Therefore the researcher, for reason above and for the sake of the scientific research, limits both structure as the following (see also chapter I):

1. Deep structure in Arabic sentences must be:
 - a. Active Sentence .
 - b. Positive Sentence
 - c. Must have the verb in the form
 - of /māḍiyun/ (past tense)
 - of /thulāthiyun mujarradun/ (basic verb with three syllables)
 - containing /ḍamīrun mustatirun jawāzun mudhakkārun mufradun/ (the implied personal pronoun showing the male singular third person) and /ḍamīrun mustatirun jawāzun muannathun mufradun/ (the implied personal pronoun showing the female singular third person)
 - d. Must have
 - One subject/the doer and one object which is in indefinite form.

2. Surface structure in Arabic sentences must be the structure derived from the deep structure, which is changed by any transformational rules.

4.3. THE PASSIVE SENTENCE DERIVED FROM ACTIVE SENTENCE WHICH HAS ONE OBJECT

This point consists of two subpoints. The first will be related to the /jumlatun ismiyatun/ and the second will be related to the /jumlatun fi'liyatun/.

4.3.1. /jumlatun ismiyatun/

The analysis below will show the passive sentences as surface structures which are derived from the deep structures of the sentences in the forms of /jumlatun ismiyatun/ containing one object.

- (i) /kutibat risālatun/
A letter was written
- (ii) /kutibat risālatāni/
Two letters were written
- (iii) /kataba darsun/
A lesson was written
- (iv) /kutibat durūsun/
Lesson were written
- (v) /kutiba/
It was written

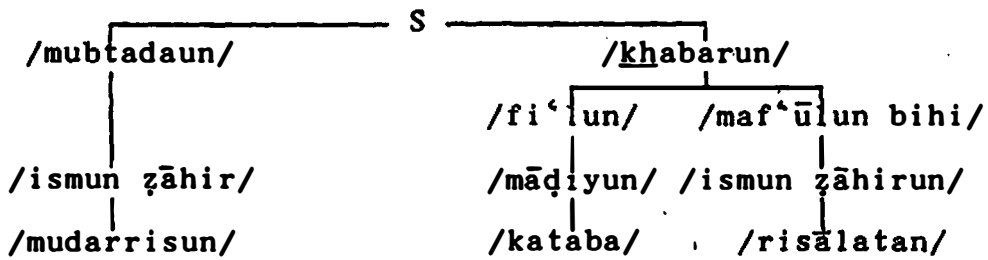
(Vi) /kutibū/

they were written

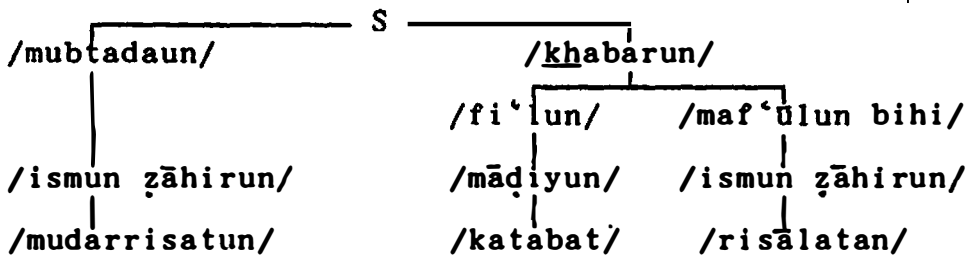
Each sentence can be described by using the tree diagram as the following (please refer to chapter III for terms and appendices):

(i) SS: /kutibat risālatun/

a. DS:



b.



The transformation rules needed are:

(1) agent deletion

- /mudarrisun/ /kataba risālatan/
 /mubtadaun/ /khabarun/

/fi'lun/ /maf'ūlun bihi/

- /mudarrisatun/ /katabat risālatan/
 /mubtadaun/ /khobarun/

 /fi'lun/ /maf'ūlun bihi/

(2) /harakatun/ substitution

a. /maf'ūlun bihi/

- /risālatan/ → /risālatun/
 /maf'ūlun bihi/ /nāibun al-fā'ili/

b. /fi'lun/

- /kataba/ → /kutiba/
 /ma'lūmun/ /majhūlun/
 - /katabat/ → /kutibat/
 /ma'lūmun/ /majhūlun/

(3) gender - creating rule

- /kutiba risālatun/ → /kutibat risālatun/

We have noticed the steps in formulating Arabic passive sentence from active sentence above. There are two forms that the sentence /kutibat risālatun/ has. The differences are in the gender of /mubtadaun/ and the /fi'lun/ of khobarun/. In DS (a), /mubtadaun/ is /mudhakkar/ (male) and the /fi'lun/ contains /ḍamīrun mustatirun jawāzun mudhakkarun mufradun/ (the implied personal pronoun showing the male singular third person); meanwhile in DS (b), /mubtadaun/ is /muannathun/ (female) and the /fi'lun/ contains /ḍamīrun mustatirun jawāzun muannathun

mufradun/ (the implied personal pronoun showing the female singular third person). However, these differences do not influence the formulating of passive construction. The /mubtadaun/ will be omitted (as in step (1) in passive transformation) and next the /fi'lun/ must be suitable with the gender and number of /maf`ulun bihi/ which is going to be changed into /naibun al-fa`ili/ in passive pattern (as in step (3) in the above passive transformation). For step (2) in the passive transformation, the /harakatun/ substitution shows the change of function of the word in the sentence, i.e the /maf`ūlun bihi/ (/ismun/ in accusative case) is changed into /nāibun al-fa`ili/ (/ismun/ in nominative case) and the /fi'lun ma'lūmun/ (active verb) is changed into /fi`lun majhūlun/ (passive verb).

Besides, we find that the surface structure is in the form of /jumlatun fi`liyatun/, but in the deep structure it is /jumlatun ismiyatun/. So, it does not contain /mubtadaun/ and /khabarun/ anymore, but it contains /fi`lun/ and /naibun al-fa`ili/.

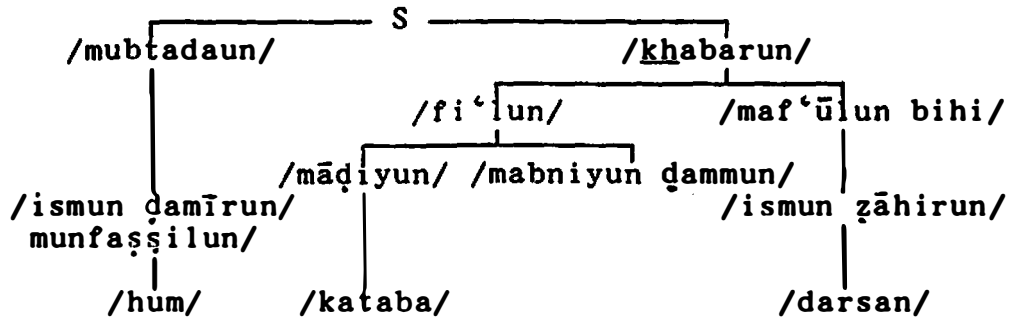
(ii) SS: /kutibat risalatani/

Based on the analysis of sentence (i) above, the deep structure of sentence (ii) is the same as the deep structure for sentence (i), but different in the number of

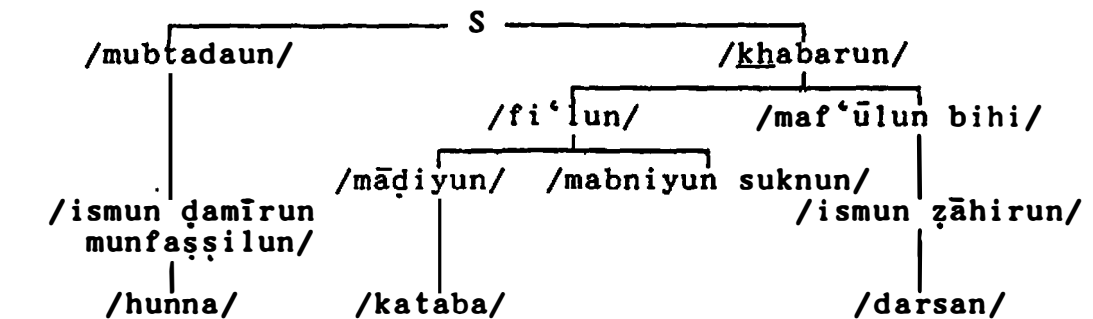
/maf'ūlun bihi/. In sentence (ii), the /nāibun al-fā'ili/ is in a dual form, so it must be derived from the /maf'ūlun bihi/ in a dual form in the deep structure.

(iii) SS: V /kutiba darsun/

a. DS:

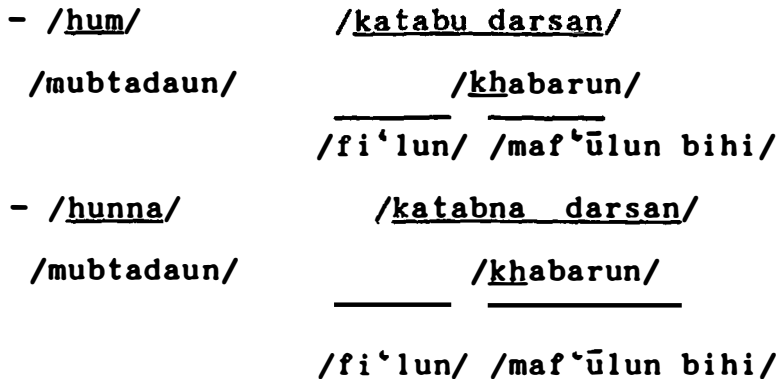


b. DS:



The transformation rules needed are:

(1) agent deletion



(2) /ḥarakatun/ substitution

a. /maf'ūlun bihi/

- /darsan/ → /darsun/

/maf'ūlun bihi/ /nāibun al-fā'ili/

b. /fi'lun/

- /katabu/ → /kutiba/

/ma'lūmun/ /majhūlun/

- /katabna/ → /kutiba/

/ma'lūmun/ /majhūlun/

(3) gender - creating rule

- /kutiba darsun/ → /kutiba darsun/

For the sentence with the surface structure of /kutiba darsun/ based on the analysis above, it can assumed in the deep structure that the subject or the doer or the /mubtadaun/ can be replaced by any ismun in the sense that we take the gender or the number or the specification of /ismun/ for granted. this is because it will not influence the passive construction which is going to be formulated. So, we can underline the importance of the object or the /maf'ūlun bihi/ in the deep structure. The /maf'ūlun bihi/ will be the /nāibun al-fā'ili/ and determines the kind of the verb in the surface structure, in terms of the gender and the number.

(iv) /kutibat durusun/

In order to analyze the deep structure of that

sentence, we can assume that any /mubtadaun/ and the /fi'lun/ of the /khabarun/ can take their position in the active sentence in accordance with in gender and number. So, now we are dealing with the gender-creating rule only (step (3) in the passive transformation).

/kutiba durūsun/ ———> /kutibat durūsun/

the word /durūsun/ is the broken plural of /darsun/ (/durūsun/ mean "lessons" and /darsun/ means "lesson"). One of the rules of Arabic grammar says that the broken plural or /Jam'un taksīrun/ of the /ismun ghairu āqilun/ (or anything that does not have mind) is considered to be female in gender. Therefore the verb /fi'lun/ must follow the gender of the /nāibun al-fā'ili/ in the surface structure, which is in the form of /jumlatun fi'liyatun/.

All the examples (sentence i, ii, iii and iv) are in the form of /jumlatun fi'liyatun/ and we notice that the /fi'lun/ must be in accordance with the /nāibun al-fā'ili/ in terms of the gender only, for instances:

- /risālatun/ is female singular /ismun/, so the /fi'lun/ must be /kutibat/ (/fi'lun māḍiyun mabniyun fatah/ in which the suffix /t/ shows the female).
- /risālatani/ is female dual /ismun/, so the /fi'lun/ must be /kutibat/.
- /darsun/ is male singular /ismun/, so the /fi'lun/ must be /kutiba/.

- /durūsun/ is broken plural /ismun/ considered to be female, so the /fi`lun/ must be /kutibat/.

So far, for the reference and authentic data, we can see the corpus in appendices, table 01. In that corpus, we can analyze the deep structure with any kind of /mubtadaun/ (that can be /ismun ḡāhirun/, being definite/indefinite and singular, dual or plural) and the surface structure with the /fi`lun/ (showing the /fi`lun madiyahun mabniyun fatah/ or "stated with the /ḡarakatun fathatun/ in the end of the word") which follow the gender of the /nāibun al-fā`ili/, being definite/indefinite /ismun zahirun/.

(v) SS: /kutiba/

DS: /aḡmadu katabahu/

(vi) SS: /kutibu/

DS: /anta katabtahum/

Both deep structures of sentences (v) and (vi) consist of an object in the form of /ismun ḡamīrun muttaḡḡilun/ or the attached explicitly personal pronoun as object, namely /hu/ which means it (for male singular /ismun/) and /hum/ which means them (for male plural /ismun/). So, the passive constructions are formulated from the /fi`lun/ directly with the notes that the /fi`lun/ must be in accordance with the /nāibun al-fā`ili/ being in the form of /ismun ḡamīrun mustatirun jawāzun/ (/jawāzun/ is implied

personal pronoun as subject) and /ismun damirun barizun muttaṣilun/ (the attached explicitly personal pronoun as subject). To have a clear picture concerning the Arabic data, we can see them in the appendices, table 02.

4.3.2. /jumlatun fi`liyatun/

The analysis below will show the passive sentences as surface structures which are derived from the deep structures of the sentences in the forms of /jumlatun fi`liyatun/ containing one object. These sentences are taken from the corpus in appendices table 03 to table 05.

<u>Deep structure</u>	—>	<u>Surface structure</u>
(i) /kataba (huwa) rasāila/	—>	/kutibat rasāilu/
He wrote letters		Letters were written
(ii) /katabta (anta) al-darsa/	—>	/kutiba al-darsu/
You wrote the lesson		The lesson was written
(iii) /fatahat al-ustād <u>ha</u> - tāni al-abwāba/	—>	/futihat al-abwābu/
Two (female) teachers opened the doors		The doors were opened
(iv) /fataha asātī <u>dhu</u> al- haqāiba/	—>	/futihat al-haqāibu/
Teachers opened the bags		The bags were opened
(v) /katabathu fāṭimatun/	—>	/kutibu/

Fathimah wrote them They was written
 (vi) /katabahunna aḥmadu —> /kutibna/

Ahmad wrote them They were written

Based on the preceding analysis, we can apply the same rules to the six sentences above (for the deep structures): firstly, we omit the agent, namely /huwa/, /anta/, /ustāḍḥatāni/, /asātīdhu/, /fāṭimatun/ and /aḥmadu/. Secondly, we change the /harakatun/ of:

a. The object

(i)	/rasāila/	—>	/rasāilu/
(ii)	/al-darsa/	—>	/al-darsu/
(iii)	/al-abwāba/	—>	/al-abwābu/
(iv)	/al-haqāiba/	—>	/al-haqāibu/
(v)	/hu/	—>	/huwa/
(vi)	/hunna/	—>	/hunna/

Note:

Especially for the objects in (v) and (vi), we do not change the /harakatun/ but change the kind of the personal pronoun (from the personal pronoun as object toward the personal pronoun as subject), because the objects in the /maf'ūlun bihi/ are in the form of /ḍamīrun/ or personal pronoun, not in the form of /ismun zāhirun/.

b. The verb.

(i)	/kataba/	—>	/kutiba/
(ii)	/katabta/	—>	/kutiba/

(fii) /fataḥat/	————>	/futiḥa/
(iv) /fataḥa/	————>	/futiḥa/
(v) /katabat/	————>	/kutiba/
(vi) /kataba/	————>	/kutiba/

Afterwards, we need gender-creating rule or we make the /fi'lun/ to be in accordance with the gender of the /nāibun al-fā'ili/

(i) /kutiba rasāilu/	————>	/kutibat rasāilu/
(ii) /kutiba al-darsu/	————>	/kutiba al-darsu/
(iii) /futiḥa al-abwābu/	————>	/futihat al-abwābu/
(iv) /futiḥa al-haqāibu/	————>	/futihat al-haqāibu/
(v) /kutiba huwa/	————>	/kutiba/
(vi) /kutiba hunna/	————>	/kutibna/

The /nāibun al-fā'ili/ in (ii), (iii) and (iv) are in "definite" form and in (i) is in "indefinite" form; while in (v) and (vi) the /naibun al-fa'ili/ are in the forms of /ismun ḍamīrun mustatirun/ and /ismun ḍamīrun muttaṣilun/ (the explanation here is the same as for 4.3.1 (v) and 4.3.1. (vi)).

4.4. THE PASSIVE SENTENCE DERIVED FROM ACTIVE SENTENCE WHICH USES AN INTRANSITIVE VERB

In the preceding analysis, we have dealt more with the deep structures that have object or /maf'ūlun bihi/. However, in the following, we will deal with the passive

sentences that are derived from the deep structures that do not have object. So, it can be said that the verb does not need object; such verb is called /fi`lun lazimun/.

<u>Deep structure</u>	<u>Surface structure</u>
(i)a./aḥmadu ṣana`a yawman kāmīlan/	(i) a. /ṣuni`a yawmun kāmīlun/
b./ṣana`a aḥmadu yawman kāmīlan/ Ahmad worked for a full day	b. /ṣuni`a yawmun kāmīlun/ Somebody worked for full day
(ii)a./annāsu naẓara fi al- amri/	(ii)a./nuẓira fi al-amri/
b./naẓara annāsu fi al- amri/ The man paid attention to that case	b./nuẓira fi al-amri/ The case was paid attention to
(iii)a./rajulun fataḥa faṭḥan `azīman/	(iii)a./futiḥa faṭḥun `azīmun/
b./fataḥa rajulun faṭḥan `azīman/ A man opened with a great opening	b./futiḥa faṭḥun `azīmun/ Somebody opened with a great open- ing

Each sentence in point (a) is in /jumlatun ismiyatun/ and in point (b) is in /jumlatun fi`liyatun/.

In sentences (i), here we find the phrase /yawman kamilan/ that is called the phrase containing /zarfun/, namely /yawman/. We have noted in chapter III that /zarfun/ may be an adverb of place or an adverb of time. /zarfun/ may be in the case of accusative and it is called /maf'ūlun fihi/. Being accusative, it can replace the position of the doer ; so it can be a /nāibun al-fā'ilu/. However, Ghulayani (1987) says that the kind of /zarfun/ that can be /nāibun al-fā'ili/ must be /zarfun mutaṣarrifun mukhtasun/. /zarfun mutaṣarrifun/ means a /zarfun/ that can function as /zarfun/ or other (i.e. /mubtadaun/, /khabarun/, /fā'ilun/, /maf'ūlun bihi/) for instance /yawmun/ means a day, while /zarfun mukhtasun/ means a /zarfun/ that shows a limited/certain time or place for instance /sā'atin/ means one hour.

In the next, in sentence (ii) we find phrase /fi al-amri/ /fi/ is /ḥarfun jarrun/, so it cause the /ismun/ which follows it be /majrūrūn/ or in the case of genitive. However, the phrase /fi al-amri/ is said to be in the case of accusative : so it can also be /nāibun al-fā'ili/ as long as the /ḥarfun jarrun/ does not show /ta'lilun/ or the reason of an action, for instance /li al-tijārati sāfartu/ means I went in order to trade.

In the last, we find the phrase /faṭḥan 'aẓīman/ in sentence (iii). This phrase consists of /maṣḍarun/ and

/ṣifatun/. /maṣḍarun/ is /ismun/ that functions as gerund or as the adverb of manner or the adverb of frequency.

That /maṣḍarun/ is said to be /maf'ūlun muṭlaqun/ and in the case of accusative as well. that is why it can be /nāibun al-fāili/ as long as it is /maṣḍarun mutaṣarrifun mukhtasun/. /maṣḍarun mutaṣarrifun/ means a /maṣḍarun/ that can function as /maṣḍarun/ or other (i.e. /mubtadaun/, /khabarun/, /fā'ilun/, /nāibun al-fā'ili/, /maf'ūlun bihi/). While /mukhtasun/ means a /maṣḍar/ that explain special manner and certain frequency.

Having analyzed the /fi'lun/ in above sentences, we have found that the /fi'lun/ is /fi'lun lāzimun/. Such /fi'lun/ is followed by /zarfun/, /jarrun majrūrun/ and /maṣḍarun/. In order to translate the /fi'lun lāzimun/ in active sentence into English, we do not face any difficulty. However, when we translate the /fi'lun lāzimun/ in passive sentence into English, we find difficulties. So the English translation is made for the sake of translation only. It does not really present the Arabic sentence.

4.5. CLOSING REMARKS

Differing from English, the transformation rules applied to the passive sentences of Arabic are different, due to the nature of the sentences - the deep structures. this leads us to the formulation of the conclusion, in the following chapter.

