Research into Different Types of Dependencies in Arabic Syntax

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Abstract
Syntax is knowing the rules and regulation of words (here Arabic) through which one can perceive the roots and vowel movements in Arabic , in other words, syntax is the knowledge through it one can identify the roots and vowel movements in Arabic words and its benefit is preventing from making mistakes in uttering something. It has different aspects as well, and one of them is "function." "Functions" is the plural form of "function" and means what obeys something and technically in syntax is any noun whose vowels undergo changes according its antecedent noun in a way that both nouns get their vowel movement from one source. The first noun is called antecedent and the second one is known as anaphora. "Functions" are divided into five groups that the author wants to explain the topic of dependence with the aid of analytic method.
Keywords: dependency, dependency on a place, and supposed dependency

Introduction:
Learning and mastering a language opens a city of pearls of wisdom and knowledge to an individual because with the help of that one can have access to all works of that language and benefit from it a lot. People speak different languages: some are widespread and have a long history that over time scholars passed down various sciences such as medicine, philosophy, mathematics, ethics, economics, astrology, and… through it while some don't fall into this category. Thus, the value and importance of any language reflect in historical heritage, books, and science and knowledge which are written in that language. One cannot comprehend Arabic without grasping its "syntax" .

Syntax: is a science with its aid, the vowels on the last letter or the silent letter at the end of a client word will be recognized. (E'rab is composed of two words the first word is called *agent* and the second one is *theme)*and Erab comes on the last letter of the theme. For instance, in the verse the verb " Khattama" is combined with "Allaho"

 And "e'rab" comes on the word " Allaho". So "Khattama" is the agent and "allaho" is the theme" and «اَللَّهُ» with «خَتَمَ» also "Ali" is combined with "Qulubehem" . Ali is the agent and "Qulube" is the theme in

God sealed their mouth and heart: (**7 verse (2) Baqara")**«خَتَمَ اللَّهُ عَلى قُلُوبِهِمْ»

Subject of Syntax: involves words and utterances because E'rab(vowels or consonant) happens to both.

Benefits of syntax: avoiding making mistakes in a speech because in Arabic the forms of a word , subject, object, and… are identified by the last letters of a word i.e."E'rab" and the last letter is recognized only by knowing syntax has various subjects. One of the subjects is "function" which falls into five types and one of them is dependency:

Dependency

1**. Dependency on a word:** This is the main one. The condition is that the agent has power over the referent and shouldn't have a syntactic problem.

In this example Khaled is dependent on Mohammad. ."حضر مُحمدٌ وخالدٌ".

2: Dependency on a place:
a .Dependency on a placecan emerge in eloquent utterances i.e. only in prose.
"b. The second condition is that the place should be the main one, not the secondary one.

لیس زید بقائم ولاقاعداً "

" قاعد" "قائم"

In this example "Qaed is dependent on the place" Qaem".
3. Supposeddependency: It is the one that a thing is dependent on a supposed action. There are two conditions for asupposeddependency:
a. Permission condition
b. condition of Hosn(literally: intention)

Supposed dependency from the vowel movement is divided into three parts: Majrur(literally ends on Kasre[a]), Mansub(literary: the last {n} is dropped) in nouns or verbs and Marfu(literally: the vowel {u} or {n} are not followed by a vowel) in nouns and compounds.

"إنّهم وعمروٌ ذاهبون "

In this example, "Amru" has both word dependency and the supposed one. That is, we supposed that "enna" doesn't exist.

Analyzing different types of dependencies:
The agent has power over the dependent and shouldn't have a syntactic problem.
Examples:

" حضر مُحمدٌ وخالدٌ".: "إنَّ اللهَوملائكتَه يصلون علىالنبي".

In this example, Khaled is dependent on Mohammad and because the word Mohammad became Marfu(literally [u] is not pronounced). In the second example " Malaeke(angels) is dependent on "Allah" and "enna" gets{a} is Mansub.

2. Dependent on place:
The scholars consider three conditions for dependent on place:
a. It is feasible in speech the place which is dependent on is clear. So in example below it is not permitted because in conversation we cannot drop "b".

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"مررت بزید وعمراً "،

b. the second condition is that the place is not secondary and it is the main one. For example the following example is not allowed:
"هذاالضارب زیداً وأخیه [this is the one who hit Zeid and his brother]; "

3. It is obvious in the utterance, i.e. It should be necessary to have a place. Take a look at the following example:

مثال " إنَّ زیداً وعمرو قائمان " **Definitely Zeid and Amru are standing**

3. Supposed dependency: is the one we suppose an object depends on an action. Example:

" ليس زيدقائماً ولا قاعدٍ" ؛[Zeid is neither standing nor sitting].

The term "supposition" in Arabic means "imagination" deriving from the word" "vahm" and its plural form is "oham". It is also said that it can mean :" whole looking for something his mind preoccupied with something different" and "made a mistake".

In "basic of rhetoric" it is stated that" "tavahom" doesn't mean mistake, and indeed it means dependency on the meaning". Abuhayyan states: Tavahom" is something recognized in Arabic"and AlastarAbaziAlnahvi says: to avoid confusion, it is the best issue". Rammani in his book maintains that: "Supposed dependency means inferencing the same word which is different in pronunciation due to its dependency but has the same meaning".Some like Alsirafi, IbnAsfor, and Alalusi, consider imagination a necessary part of poems and believe in two conditions for supposed dependency:

a. permission condition

b. condition of {hosn} intention

IbnHesham states that the permission condition for this kind of dependency is inserting imagination into the utterance appropriately and without a hitch and the other condition is the high frequency of it in putting in the utterance.

Sibuye about the term "mistake" in dependency on word" enna"says :

Arabs mistakenly say the following sentence:

"إنّهم أجمعون ذاهبون"

ولا سابق شيئًا إذا كان جائيا"   **"بدا ليَ أنّي لست مدركَ ما مضى**

To me it is clear that it there is no point in crying over the spilled milk as what future holds I can't be go beyond

2. Supposed dependency is divided into Majrur, Mansub in nouns and verbs, Marfu in nouns, and Majzum and compound and also divided into sentences.

a. Supposed dependency with Jar phoneme:

1. With high frequency of inserting added {ba} on the predicate of {laysa: there is no} or rarely on the predicate of {kana}.

The permission condition for this kind of dependency is that insertion creates imagination properly and the other condition is high frequency in the utterance in a way that although the very phrase doesn't exist there, the high frequency of it in other phrase is the reason for imagination. Zahir says:

ولا سابقٍ شيئًا إذا كان جائيا   **بــدا لــيَ أنّــي لســت مــدركَ مــا مضــى**

To me it is clear that it there is no point in crying over the spilled milk as what future holds I can't be go beyond

AndAlkhos says:

ولا ناعبٍ إلآ ببيْنٍ غرابُها   **مشــــــانيمُ ليســـــوا مصـــــلحينَ عشـــــيرةً**

{Banidaram tribe is cursed and doesn't fix tribe's problems and calling only by an ominous sound of a crow.

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. (1)the poet writes:

ومــــــا كنـــــت ذا نيــــــربٍ فــــــيهِم　　　ولا مُنْمِشٍ فيهِمُ مُنْمِلِ

I was not the gossip one and never put people at odds.

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Mabarad disagreed with Khalil and Sibuye on dependency on Jar supposing {ba} in the peredicate of {laysa} and stated: Jar phoneme doesn't work and should be mentioned earlier and IbnMalek in "explaining enough and remedial"and "the examples of explaining and correcting" and IbnHeshamAlansari in " MoqaniAllabib" and IbnAqil in : commenting on IbnMalek" disagree with Mabard idea.
IbnAlshajari says: Jar phoneme works while IbnSafur says it doesn't work unless the poem necessitates it.

2. Becoming Majrur, present participle function of imagination.AmriAlqeis says:

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فظـــلَّ طهـــاة اللَّحـــم مـــا بـــين مُنْضِـــجٍ　　صـــفيفَ شِـــواءٍ أو قَـــديرٍ معجّـــلِ

Those who cooked meat were standing in a way that among them either pieces of meat were arranged or in the pot.
3. Inference of imagination of Jar along with infinitive {enna}.Sibuye says:

(2) [وإنّ هذه أمتكم أمَةً واحدةً وأنا ربكم فاتَّقون]
Indeed you are a united nation and I am your God so be afraid of me.In this verse {l} which is Jar phoneme is dropped and {enna} remains. It was originally

"ولأنّ هذه أمتكم أمةً واحدة وأنا ربكم فاتقون"،
Another axample:
(3)[لإيلاف قريش إيلافهم رحلة الشتاءوالصيف فليعبدوا ربّ هذا البيت] :

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(¹) البيت من شواهد ابن مالك في شرح التسهيل، ج1، ص371، وابن هشام في المغني، ج2، ص477، والسلسيلي في شفاء العليل، ج1، ص337، وأبو حيّان الأندلسي في ارتشاف الضّرب، ج3، ص1216، وابن منظور في لسان العرب، مادة "نمش" ج14، ص292، والسيوطي في الفرائد الجديدة ج2، ص768، وهمع الهوامع، ج5، ص279، وشواهد المغني، ج2، ص869، والشنقيطي في الدّرر اللّوامع، ج6، ص165.
(²) المؤمنون – آية 52.
(³) قريش – الآيات من 1-3.

To assemble Quraysh, Assemble them to immigrate in winter and summer. Therefore, one should worship God of this house. It was as below:

درتقدیر بوده: "لإیلافهم ذلك فلیعبدوا ربّ هذا البیت".

ب- قسم دوم:عطف بتوهم درمنصوبات

- مسأله چهارم :عطف برتوهم دراسم منصوب:

b. Dependency on imagination in Mansubat

4. Dependency on imagination in Mansub nouns:

Zamakhshari in interpretation of the following verse says:

[وأمرأتُه قائمةٌ فضحكتْ فبشّرنَاهَا بِاسْحَاقَ وَمِنْ وراءِ إسحاقَ یعقوبَ] (4)

[Ibrahim's wife was standing then smiled so we relayed good news to him about Isaac and then Jacob.

- مسأله پنجم:عطف برتوهم درفعل منصوب.

5. Dependency on imagination in Mansub verbs:

Verses from Quran:

[وقال فرعون یا هامان ابْنِ لي صرحًا لعلّي أبلغُ الأسبابَ*أسبابَ السماواتِ فأطّلعَ إلى إله موسى] .

[Pharaoh said that oh Hamun build a palace for me may I enter in one of the doors of heaven to find a heaven path so I could learn about Muses' God.]

IbnMalek and IbnAlhajeb added {tarajji} and say as the following verse:

[وَمَا یُدْرِیكَ لَعَلَّهُ یَزَّكَّى * أَوْ یَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى] (5).

[What made you knowledgeable? May he become clean or take the constructive piece of advice and benefit from it. The inference with the help of{fatanfae} which became Mansub because of answering {tarji}.

3. Dependency on imagination in Marfuat:

6. Dependency on imagination in Marfu nouns:

Sibuyesays: some Arabs made a mistake and say:

: "إنهمأجمعون ذاهبون"

Indeed they are all going.

"إنك وزیدٌ ذاهبان"

Indeed you and Zeid are going.

Of course the mistake in these two examples is due to the fact that the meaning of {enna} and its insertion is "beginning" so the talker inferred that emphasized " all". And in the second example "you" for this reason made the word "Zeid" Marfu. In fact "Zeid" depends on "you"

Alfarra mentioned that:

[إنَّ الَّذِینَ أَمَنُوا وَالَّذِینَ هَادُوا والصَّابِئُونَ وَالنَّصَارَى...] (6)

[Those who became Islam believer and those who became Jewish or converted from one religion into another one,and…].

In this verse "Allazina" was the noun for "enna" and "Alsaebun" is Marfu and dependent on the place of "enna".

4. Dependency on imagination in Majzumat

7. Dependency on imagination in Majzum verbs:

Sibuye about this verse says:

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(4) هود – آیة 71.

(5) عبس – الآیتان 3-4.

(6) المائدة – آیة 69.

[رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ] (7)

[Why don't you delay my death so I could help charity and become pious?
Alfarra asked him why "akon" is Majzum(here the vowel on "n" is not pronounced)?

هـ قسم پنجم:حمل برتوهم در مركبات ومفردات اسمها وفعلها.
5. Dependency inference in compound and singular nouns and verbs:
8. Compound dependency on singular and singular dependency on compound nouns through imagination:
IbnHeshamAlansari in "MoqaniAlbeib" mentioned: Dependency on imagination lilke it is in Majrurat, Mansubat,Marfuat, and Majzumat also is in compound nouns. Example:

{وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَاحَ مبشِّرَاتٍ وَلِيُذِيْقَكُمْ مِنْ رَحْمَتِهِ} (8)

[One of the signs of God is that he s sends annunciating winds to present you his mercy]. And IbnAlsanusiAlqiravani in his book " AqolatAlshafieBesharhAlqavaedAlkafie" mentioned that imagination is not only specific to the singulars but also can be on compound nouns by inference of compounds regarding compounds dependency.
Grammarian gave presented three examples from Quran to support this issue of imagination dependency:

يعنى ليذيقكم على مبشرات كه درتقديربوده ليبشركم وليذيقكم
a.Compound dependency on singular
b. Singular dependency on compounds:
الذى مرّ برألم تر الى الذىwas originally as below:
أرأيت كالذى حاجّ.
ابراهيم فى ربّه ....كالذى مرّعلى قرية .
C. Dependency of singular on compounds that is here: dependency of "hafaza" on "ennazeina" that was originally as below:

إنا زيّنا السماء الدنيا وحفظناها .
Some grammarians state that what has been written in Quran is to infer meaning and what has been written in otherwise imagination.
6. Dependency on imagination through the difference in "erab" movement
7. Inference of imagination with dependency of predicate on conditional sentences:
Romani says in the following verse:

[يطوف عليهم ولدان مخلدون * بأكواب وأباريق وكأس من معين *لا يصدعون عنها ولا ينزفون *وفاكهة مما يتخيّرون * ولحم طير مما يشتهون * وحورًا عينًا *

[Children are at their service with cups of wine which never gives you a hangover and they are always sober. And whatever fruit they wish and meat of birds if they want or if they want angles with beautiful eyes (will be prepared for them). Here the case is the word "angel"that was originally as below:

يعطون حوراً عيناً
10. Inference of imagination by exception:

(7) المنافقون – آية 10.

(8) الرّوم – آية 46.

About this kind of imagination Sebuye states that it is related to the stance of the word "qeir" {=without} and not the word after "without" in the following example: Khalil and Yusef speculate that in the sentencedependency is on the imagination Sebuye's idea is right because he says the phrase "without Zeid" replaces the phrase "except Zeid" indeed and the literary men made an analogy with AqibeAlasadi's statement responding MoaviyeAbusofyan:

. قام القوم غيرُزيدٍ وعمراً

(9):

معـــــــاويَ إنّنـــــــا بشـــــرّ فأسْـــــــجِح   فلسنا بالجبالِ ولا الحديدا

[Oh Moaviye we belong to the tribe of human being so treat us gently and mercifully, we are not made of iron or mountain which are not affected by hardships]

The case here is the word "iron" which is dependent on "mountain" belonging to dependency on imagination, because regarding the fact mountain is the predicate for "laysa"(=there is no) which is Mansub but Sebuye considers it as an imagination of that is not the predicate for "laysa" (there is no..). IbnMalek in the book" AlkafieShafieh" about function (dependent on) of exception states that it is ok without a word and considering the place.

Conclusion:
It is obvious to scholars that syntax is a valuable device that the popular and typical sciences over centuries were pertinent to it and one can claim is a prelude to them. Thus, for those who are seeking for knowledge, it is mandatory to learn syntax to some degree so that they could benefit from other knowledge and sciences. Prophet Mohammad says: "It is mandatory for all Muslims to seek and learn knowledge and sciences".
Syntax contains a lot subjects and one of them is "function" and the author drew a conclusion that dependency falls into three types:
1. Dependency on word which is the main one and the condition for that is the agent should have power on the theme moreover it doesn't have a syntactic problem.
2. Dependency on place:
a. It should be feasible in spoken language and the dependent place is emergent. I.e. it is only possible in prose.
b. The place is the main one and the intended "erab" is secondary.
3. Dependency on imagination (=inference): an object is dependent on imagination. There are two conditions for this type:
a. Permission condition

b. condition of " hosn" (=intention)

Dependency on imagination in terms of the movement of "erab" is Majrur, in nouns and verbs Mansub, in nouns Marfu, and Majzum in compounds. Dependency is divided in sentences.

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