

A Comparative Analysis of the Main Elements of Sentences Semantically and Syntactically in Persian and Arabic

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Abstract

The present study compares the elements and main elements of the sentence (subject, predicate, and linking verbs) in Persian and Arabic languages to prove the hypothesis of many rhetorical similarities in the science of semantics of these two languages. Using a descriptive-analytical method, the researcher directly goes to the contents and expresses them, then concludes by analyzing these direct data. The main goal of the research is to answer the question of what is the main structure of the sentences and the position of the subject, and the predicate from the point of view of the semantics of Persian and Arabic languages. Further, it proved the hypothesis of the plurality of rhetorical commonalities. In general, what can be stated as the final and summary result of all the discussions in this paper is the correctness of the hypothesis of a large number of rhetorical correspondences in the discussed subject in Persian and Arabic languages; however, sometimes, differences are observed in the topics or existing materials. Also, in this research, the writer discusses issues such as article and indefinite article, addition, and omission, position and different forms of subject and predicate in Persian and Arabic languages, along with their commonalities and differences.

Keywords: sentence elements, subject, predicate, linking verbs

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1. Introduction

The emergence and expansion of the religion of Islam and the spread of the Qur'an in Islamic lands, and the hadiths of the infallible imams (a.s.) have had tremendous effects on the Persian language and its various sciences, including the science of meanings, expression, innovation, prosody, and order, especially syntax. Many Arabic words and combinations have entered Persian, which requires comprehensive research and investigation to be aware of it and to explain its similarities and differences. The following article deals with sentence structure in Persian and Arabic languages. It discusses the similarities and differences in the sentence structure in these two languages to a limited extent.

1.1. Purpose of the Research

The main purpose of the research is to answer the question of what is the main structure of the sentence from the viewpoint of the semantics of Persian and Arabic languages and what is the position of predicate and subject in these two languages and finally what are the similarities and differences between these two languages?

1.2. Research Questions

The present study has been an attempt to answer to following questions:

- A. What is the main structure of the sentence from the viewpoint of semantics and syntax of Persian and Arabic languages?
- B. What is the position of the predicate, subject, and linking verbs in different sentences?
- C. What are the differences and commonalities between Persian and Arabic from the perspective of predicate and subject?

2. Literature Review

Regarding the adaptation of Persian grammar to Arabic, there are few works left by scholars of Persian and Arabic grammar. Among them, we can refer to the Arabic book in Farsi by Professor Khosrow Farshid Ward (1373 AH, Sh.) which addresses many things about the science of using Persian and Arabic languages.

The book of translation art as the valuable work of Maarouf (1380 AH), compares various issues of grammar (conjugation & syntax), and the book of comparative rhetoric (1397 AH) by Karimi Fard, analyzes and examines Persian and Arabic speech aesthetically. The book "Equivalents of Rhetoric in Persian and Arabic" by Tabibian (1392 AH), compares the science of meanings and expressions in Persian and Arabic languages.

3. Method

The method of conducting this research is based on the explanation and analysis of the views and opinions in the content; which has been done in the form of qualitative content analysis, and the intended tool for studying sources (documents or libraries) is based on taking notes for data collection. In this regard, it has been tried to find the materials related to the subject from books related to the science of meanings, such as Java her al-Balagha Al-Hashemi Ahmad, (1371 AH.), meanings and expressions, Tajleel Jalil (1376 AH), Mustafa al-Dros al-Arabiya al-Ghalayini, (1330 AH), Ma'alem al-Balagha, Rajai, Mohammad Khalil, (1372 AH), Homayi Jalaluddin, (1370 AH), meanings and statements, Shamisa Siros, (1374 AH), the meanings have been extracted and so on, then they have been analyzed, compared and matched and mentioned what is related to the Persian language without change and what is related to the Arabic language is translated in the article and at the end, after comparing, a conclusion has been drawn.

4. Results and Discussion

4.1. Examination of Sentence Components in Persian and Arabic Languages

4.1.1. Sentence Components in Persian Grammar

In Persian grammar, all sentences are composed of elements that can be the main part, whose omission would result in incompleteness and ambiguity of the sentence. The “main components are compulsory and irreducible” (Nobahar, 1993, p. 38).

Applying judgments by Persian language grammarians, “sentences have three pillars: subject, predicate, and relation” (Gharib et al., 1994, p. 213).

“All sentences are grounded upon three pillars: (1) subject, (2) predicate, and (3) relation/bond. These are called pillars of sentences” (Mashkour, 1989, p. 239).

It is important to note that some grammarians believe that *supplement* is a better term to be used instead of the *subject*, arguing that: “Subject is not a suitable term, since it is derived from the Arabic language in which subject includes a verb and its belongings. Hence, in the sentence Houshang is smart, ‘is smart’ is the subject rather than ‘smart’ alone” (Farshid Vard, 1999, p. 129).

4.1.2. Examination of Sentences' Pillars in Arabic Grammar

Before the examination of an Arabic sentence's pillars, it is important to note that sentences are divided into two general categories in the Arabic language: (a) Verbal sentences, and (b) Nominal sentences.

Each of these sentences has pillar and non-pillar components. It is now easier to discuss sentences' pillars in definitions. A verbal sentence is a sentence that is composed of a verb and subject or verb and vice-subject, as in the oppressed (vice-subject) are assisted (passive verb). A nominal sentence is a sentence that is composed of a subject and a predicate, as in *Right is assisted, there is no doubt in it* and *No one is the passenger* (Al-Ghalaeini, p. 286).

Rashid Al-Shartooni says in this regard: "Sentences are of two types:

A. *Nominal sentences*, in which a noun opens the sentence.

B. *Verbal sentences*, in which a verb opens the sentence.

However, the prepositions which begin a sentence are disregarded" (Al-Shartooni, 1965, pp. 383-384).

It is important to assert that there are times when a prepositional phrase opens the sentence, in which case there would be a preceding predicate, as in *A pen is before me* and *at home, there is a man* (Rezaei, 1989, p. 78). About subject and predicate, Al-Shartooni says: "Subject and predicate" are pillars and irreducible parts of a sentence, without them, the sentence would be incomplete, as in Sincerity (subject) is integrity (predicate) (Al-Shartooni, 1965, p. 26).

4.1.3. Examination of Sentences' Pillars in Persian Semantics

Since the following is a discussion on preceding and following subjects and predicates, it is necessary to examine pillars and components of sentences in both Persian and Arabic semantics. Afterwards, a comparison would be made to pave the way to understanding the issue better.

Persian semantic scholars express a sentence's pillars as follows:

"Sentences, which are all responsible for advising a message, inevitably have two pillars:

(1) *Subject*, about which talking is made.

(2) *Predicate*, by which subject is given information about" (Tajlil, 1997, p. 11).

In semantics, predication is performed by both linking and non-linking verbs. In, for example, *Hasan reads a book*, reading a book is assigned to Hasan. Therefore, predication is a part of the predicate's concept (Shamisa, 1995, p. 65).

It is important to note that verbs are predicated into gerunds and then to the subject in predicate sentences. In Persian grammar, the predicate is a word that is assigned to the subject by a linking verb; while, in semantics, that word is called a grammatical predicate and verb -whether linking or non-linking- of the predicate.

Predication, i.e., assignment, necessarily happens between two things: one subject and the other predicate or verb (Homaei, 1991, p. 92).

To wrap up, it is concluded that sentences are made of two main parts: subject and predicate.

4.1.4. Examination of Sentences' Pillars in Arabic Semantics

In the investigation of semantics in the Arabic language, it is concluded that the existential quality of sentences' pillars in Arabic semantics is somewhat similar to those in the Persian

language. To delve into the issue, opinions made by some scholars are addressed hereunder. In *Al-Belaghat Al-Vazehah*, the author says: “There are two pillars for all declarative sentences and statements: subject and predicate” (Al-Jarem & Amin, 1990, pp. 139-140). Prof. Yadollah Nasirian says in this respect:

“All statements, which convey to others a complete and efficient message, are composed of at least two main components:

- (a) *Subject*, which is part of a predicate’s meaning and a state/action which is assigned thereto.
- (b) *Predicate*, which is part of a sentence whose content is assigned to the subject, as in *Allah is all-powerful*” (Nasirian, 2000, p. 45). In *Jawaher Al-Balagheh*, the author says:

“Know that all sentences have two pillars: subject and predicate. Other parts, like objects, which are added to subject and predicate are redundant entries into the sentence, except for genitives” (Al-Hashemi, 1992, pp. 48-49).

4.1.5. Results

Above discussions in different books regarding Persian and Arabic semantics indicate that sentences are composed of two main components: subject and predicate. To connect the two, however, we need a relationship that is established by either a linking verb or otherwise. In Persian sentences, those sentences which are known as nominal sentences have linking verbs and are positioned at the end of a sentence, as in Ali (subject) is (linking verb) a student (predicate). Those sentences which have a certain verb—verbs that could be named as an attributive or linking verb—do not exist in the sense of nominal sentences; rather, prediction and relation are hidden in the sense of certain verbs, which refer to the subject in their meanings, as in *Students* (subject) *came in* (verb). As observed in this sentence, *came in* is the sentence’s verb, whose relation to *students* is established by an identifier. Generally, in nominal sentences, the relation is observed in the form of general linking verbs. In verbal sentences, on the other hand, it is materialized as identifiers at the end of verbs, which are either manifest or hidden.

Examination of linking verbs in the Arabic language shows that such verbs are nonexistent in the language of Arabs. Although in some books Persian linking verbs have been held as equal to incomplete verbs, the subject-predicate relation in the Arabic language is generally established by either manifest or hidden pronouns. In this language, however, there are times when a connector is something besides manifest or hidden pronouns.

4.2. Subject

As mentioned hereinabove, sentences are composed of subject, predicate, and linking verbs. In this section, more elaboration is made on the subject.

4.2.1. *Definiteness and Indefiniteness of Subject*

A. *Definiteness of Subject*

Sentences with highly defined subjects, as the main part of them, would have more fluency and give rise to lower ambiguity degrees. In this respect, it is indicated that “Subject is better to be definite and unambiguous since statements would be clear when their main components, i.e., subjects, are evident” (Mashkour, 1989, p. 257). “Subjects are entitled to be definite and explicit to make possible effective judgments” (Al-Hashemi, 2001, p. 125).

Definiteness of the subject is performed by different methods that would be explicated hereunder. These methods are usually common in Persian and Arabic languages: “Definition of the subject in traditional semantic treatises has been based on Arabic language and performed in some ways: Definiteness of the subject by

1. Pronouns (to bring the subject in the form of a pronoun, as in I said);
2. Proper nouns (the subject is a proper noun, as Moses said);
3. Relative clauses (to bring the subject in form of a relative clause, as in: The person who was accompanying us said);
4. Demonstrative pronouns (the subject is a demonstrative pronoun, as in this is the same book);
5. The Arabic ‘Al-’ (In the Persian language, it is an equivalent of this and that before a noun);
6. Prepositions” (the subject is a genitive, as in head of the flowing cypress) (Shamisa, 1996, p. 107).

In the Persian language, the most important known nouns are as follows:

1. “All proper nouns such as Iran, Babak, etc.
2. Substance noun, as in *Trees are green in spring*.
3. Nouns following demonstrative pronouns such as *this* and *that*.
4. The noun preceding a known noun, as in: *Book of Golestan*” (Tajlil, 1997, p. 15).
5. “The object preceding *Ra*” (Rajaei, 1993, p. 61).
6. “Apostrophe.
7. Relative clauses, such as *by which*.
8. All personal and demonstrative pronouns such as I, he, that, etc.

Definition of the subject to apostrophe, as in: *O, Shahriar! Do not be proud of your governance clothes, as God is obeyed only in servicing people.*

Definition of subject to relative clauses such as *by which, the thing which, etc.*

*Those who lionize degraded soil by their power of the discerning eye,
Would take a look at us?*

*The one from whom you cannot find the proper way,
Is the one who should be left away”* (Tajlil, 1997, p. 15).

As indicated earlier, in the Arabic language it is better for the subject to be known, “the purpose is met if we make use of proper nouns, relative nouns, apostrophes, and Al-” (Ghalaeini, 1912, p.

149). On apostrophes, the books on literary principles say: “When an unknown noun is addressed, the addressee would be unknown in case address or does not address a certain person and would be known in case address or makes an address to a certain person” (Shalchian, 1989, p. 71).

B. Indefiniteness of Subject

The indefiniteness of subject in the Persian language:

An unknown noun is a noun that is not familiar to a reader or listener. In the Persian language, unknown nouns come in different formats, including:

1. “A’ following a noun, as in *I bought a pencil from a man*.
2. Nouns that follow ambiguous nouns such as all, each, every, etc.

Now, I believe in nothing.

To each corner of the state you look,” (Anvari & Ahmadi Givi, 1992, p. 85).

In Persian semantics, the indefiniteness of the subject has several reasons, including:

1. “Predicate is focused rather than subject, as in:

A man was sawing trees,

When the God of the garden looked at him (Saadi, 1990, p. 42).

2. Subject is intended to be unknown, as in *A student told me*.
3. Subject is intended to be respected and overstated. In such cases, the subject would be stressed, as in *only if a scent of love enchants you, and makes you a creditor of the eternal pact* (Saadi, 1990, p. 42).
4. The subject is intended to be disrespected and understated, as in *who was that? Nobody!*” (Shamisa, 1995, p. 80).

5. “Attempts are made to focus on multiplicity, as in:

To this palace of authority, in which you are a king,

People are coming to worship (Hafiz, 1992, p. 51)” (Maskkour, 1989, pp. 259-260).

The indefiniteness of subject in the Arabic language:

In the Arabic language, also, some nouns are unknown and in ambiguous forms (Ghalaieini, p. 119). Such nouns receive no nation even though they are not proper nouns. Although the no nation of unknown nouns that are observed in arabesque nouns is not no nation of unknown nouns; rather, it is no nation of compliance (Ibn Aghil, 1989, p.17).

According to semantics, however, there are reasons for applying subject in an unknown form, including:

1. “Indication of the multiplicity of the subject: “And if they deny you, [O Muhammad]—already were messengers denied before you” (Holy Quran, 35, p.4). Here, ‘messengers’ means a great number of messengers.

2. Degradation of the subject: “They say if there was anything we could have done in the matter” (Holy Quran, 3. p.151).
3. Respect and degradation, as in: “He has a great obstacle (for respect) which prevents him from doing bad things. For good-seekers, however, he does not have any small obstacle (for degradation).”
4. Keeping subject hidden, as in: *A man told that you have been derailed the right path*, in which the name of the subject has not been revealed.
5. Intention to indicate the type, as in: *There is a cure for all aches*, which means that there is a cure for all types of aches” (Al-Hashemi, 1992, pp. 137-138).

Results: According to the above discussions on definiteness and indefiniteness of subjects, it could be concluded that the issue of definiteness and indefiniteness of subjects in both Persian and Arabic languages is an important grammatical rule that comes with significant parallels in both languages. The only clear distinction in this respect is that signs of unknown nouns in the Persian language are *a* and *an* as well as ambiguous nouns like *all*, *each*, *any*, etc. In the Arabic language, on the other hand, an unknown noun is often shown with *nu* nation, which is not, as cited above, the *nu* nation of unknown nouns. Moreover, the *nu* nation sign in proper nouns should not be taken as “a”, *nu* nation of unknown nouns. In the Arabic language, a noun is unknown only when it is not among known nouns. In the Persian language, additionally, the same method could be employed for the differentiation of known nouns from unknown ones.

4.2.2. Position of Subjects in Sentences

The position of subjects in Persian sentences at times corresponds with that in Arabic sentences. “In the Persian language, just like most languages of the world, subjects are located at the beginning of the sentence. For empathetic purposes, even though, the adverb of the sentence could come before the subject, as in *today, it is cold* instead of *It is cold today*. Such precedence of a predicate over subject might happen in poetry as well, as in:

Your existence is a city teeming with goodness and badness,

You are a king and commander with sagaciousness (Saadi, 1990, p.131).

In this line, *sagaciousness* is subject, while it is located after the king, which is the predicate” (Nasirian, 1999, p.46).

In the Arabic language, due to the structure of sentences, subjects are sometimes located at the beginning of sentences when:

1. They are in the form of subjects, as in *Ignorance* (subject) *is pernicious* (predicate).
2. They come in the form of transcription words, as in *Zeid is indeed sincere*.

In other cases, however, there is no accordance with the Persian language. These items include the cases where “verb of the sentence is either active or passive voice and are followed by subject or

vice-subject of the verb, as in *The Almighty God sealed their hearts*, in which *The Almighty God* is subject, as well as *fasting is incumbent upon you* (The Holy Quran, 2, p.183), in which *fasting* is vice-subject" (Nasirian, 1999, p.47).

Result: As mentioned, the position of the subject in Persian is often at the beginning of the sentence, which is the same as nominal sentences without incomplete verbs in Arabic, but in other cases there are differences.

4.2.3. Statement and Omission of Subject

A. Statement of the Subject

Another common issue in Persian and Arabic semantics is the statement of the subject. The existence of subjects in sentences is mandatory at times. However, there are times when its existence is better than its absence. Shamisa believes: "Obviously, expression of the subject is the main priority" (Shamisa, 1995, p.78). In this respect, Mashkour writes: "It goes without saying that statement of subject is mandatory where there is no reason based on which we might omit it from the sentence. In such cases, omission of the subject would result in ambiguity" (Mashkour, p. 256). Likewise, Ferdowsi says:

"There are times when the statement of subject is not mandatory, while the speaker might prefer to express it in the sentence for such reasons as respect, degradation, clarification, fear of ambiguity, reprimand of the listener, exclamation, and blessing (Ferdowsi, 1999, p. 1055). An instance of degradation is the following:

You are the one who said that your body is made of zinc,

You are the one who said that you are able to beat the heroes" (Rajaei, 1993, p. 44).

Semantic books have not neglected writing about the benefits of the statement of the subject. Important among these reasons are the following:

- (1) "Multiplicity of expositions and explanations (Mashkour, 1989, p. 256), as in *they are guided by their God, and they are the saved* (Holy Quran, 2, p. 5), where the second *they* could be omitted, but it was mentioned for exposition and explanation purposes.
- (2) Reprimand of the listener, whose question has been deemed to be absurd, as "Zeid did this," which is said in response to the question: "What did Zeid do?!"
- (3) Respect or contempt, as "Seifoddoleh was present," which is said in response to the question: "Was Seifoddoleh present?!" (As an indication of respect). Or, the reply "The thief approaches" is said in response to the question: "Was the thief ready?!" (As an indication of contempt) (Homaei, 1991, p. 111).
- (4) "Blessing, as in *The Almighty God is my lord, The Almighty God is my all-supplier, and The Almighty God is my reliance*" (Homaei, 1991, p. 111).

- (5) “Expansion of statement, as in “O, Moses! What do have in your hand?! It’s my stick!” (Holy Quran, 20, p. 17), where the omission of the subject with literal evidence was possible. “It’s my stick!” is expressed to expand the sentence” (Homaei, 1991, p. 111).

B. Omission of Subject

There are times when it is necessary to omit some components of the sentence to help the listener get informed about omissions therein by means of literal or semantic evidence. There could be some artistic or figurative points, as well. Omission of the subject is made on the basis of some causes which generally result in priority of omission of the subject, as follows:

- 1) “Prevention from absurdity, which is where there is literal evidence in the sentence, as the perception of *this is the moon!* From the expression *O! Moon!*

Or:

Auspicious ceremony of Farvardin,

It is the time of flowers and buds!

It means that *It is the auspicious ceremony of...*” (Rajaei, 1993, p. 40).

- (2) “Fear of losing the time, as in *O! Deer!* To immediately inform the hunter of the existence of a deer.

- (3) Observation of rhythm and rhyme:

“There are times when the subject is omitted from the sentence in order to the observation of rhythm and rhyme, as in *Those who make good inside themselves come up with adulation*” (Hashemi, 2001, pp. 120-121).

- (4) “Intention of the speaker to look high at the subject of the sentence, as in *The all-Powerful, all-Alive, and the Unique and Zephyr is told to extend its emerald carpet and spring wind is ordered to bring up buds all over the earth*, in both of which “Almighty God” is the omitted subject.

Observance of rhyme, as in *Wealth and family are not but trusts entrusted with us, the trusts which should be returned one day*” (Rajaei, 1993, p. 43).

Result: A glance at the causes according to which subjects are omitted from Persian and Arabic sentences would demonstrate that these causes and incentives are often common in the two languages. Here, however, only a limited number of causes were mentioned.

4.3. Predicate

4.3.1. Definition of Predicate

A. Definition of the Predicate in the Persian Language

Literally meaning predication, the predicate is an Arabic word that constitutes one of the two main components of sentences.

“Predicate is a noun or pronoun that is predicated to linking verbs either lonely or together with a group of words, as in *It is still not warm* and *Khorasan is a province*” (Anvari and Ahmadi Givi, 1992, p. 118).

“Predicate is a verb, state, or adjective that is predicated to the subject, as in *Ferdowsi is an epic writer*” (Emad Afshar, 1993, p. 214).

“Predicate is a verb, state, or adjective that is predicated to subject and should always be stated in sentences, since it provides a basis for the sentence and without which it would be incomplete” (Mashkour, 1989, p. 262).

“Predicate is a verb, a verbal group, or another element that refers to the subject, as in *Houshang left*, where the subject is a noun and predicate is a verb” (Farshid Vard, 1999, p. 92).

B. Definition of the Predicate in the Arabic Language

In this regard, some lines were described as pillars of sentences. “Predicate is an element whose content is predicated to the subject, as in *The Almighty God is the all-powerful and the earth is mobile*” (Nasirian, 1999, p. 45).

Result: Predicate is an Arabic word whose definition and meaning are the same in Persian and Arabic.

4.3.2. Position of the Predicate in Sentences and Its Different Forms

In the Persian language, “if the predicate is a verb, it is usually located at the end of the sentence, as in *Hamid came*; and, if it is a noun, pronoun, or adjective, it is located after the subject and before the linking verb, as in *Hamid is wise*” (Mahoozi, 2001, p. 269).

In the Arabic language, the predicate has no certain position, since there are differences between the two languages: it is sometimes in form of a nominal sentence and sometimes a verbal sentence. The predicate is sometimes a verb and is located at the end of the sentence, as in *Ali left*; it is sometimes at the beginning of the sentence, as in *Left Ali*. It, in addition, can sometimes be located at the end of the sentence, as in *Ali is a writer*. Finally, a predicate might be a verbal noun that is located at the beginning of sentences, as in *Left away Zeid*.

“In a verbal sentence, the predicate is often a verb and the subject is either a subject or vice-subject” (Hosseini, 1992, p. 62).

In addition to the states mentioned above, i.e., predicates being noun and verb, predicates might have other states in the Arabic language, as in

- (1) “Adjective: *Ali is courageous*” (Hosseini, 1992, p. 76)
- (2) “Ironies: *How many Dirhams do you have?*”
- (3) Pronoun: “Are you, Saeed?” (Hosseini, 1992, p. 302).

In the Persian language, as was indicated hereinabove, a predicate can be used in different forms, including

- (a) "Noun, as in *Knowledge is gold*;
- (b) Adjective, as in *Weather is clear*;
- (c) Infinitive: *Solution is attempting*;
- (d) Gerund, as in *Profiteering, is people hurting*;
- (e) Verb, as in *spring came*. Generally, besides articles and prepositions, all words might be the predicate of a sentence" (Eman Afshar, 1993, pp. 214-15).

Result: All in all, it is safe to say that states of the predicate in Persian and Arabic languages are often similar to one another, but their positions are dissimilar. In the Arabic language, as for certain specifications of this language, the position of the predicate is broader than that in the Persian language.

4.3.3. Statement and Omission of Predicate

A. Statement of Predicate

Predicate, as one of the two main pillars of sentences, should be mentioned in all sentences, the point on which all semantic scholars in both Persian and Arabic emphasize.

"Predicates should always be mentioned in sentences, as they provide a basis for the sentence, without which sentences are incomplete" (Mashkour, 1989, p. 262).

B. Omission of Predicate

Sometimes, the predicate is omitted from sentences due to some reason. However, "it should be noted that omission of predicate would be correct only if there is sufficient evidence" (Rajaei, 1993, p. 88). In the following, there are some reasons by which the predicate could be omitted:

(1) by the existence of evidence based on which predicate could be omitted, as in "*Artless people are unable to endure artful ones, just like a house dog a hunting one*" (Saadi's Golestan, 2000, p. 551) (Mashkour, 1989, p.263). In this example, the predicate is omitted on account of the existence of semantic evidence. "And if you asked them, "Who created the heavens and the earth?" they would surely say, Allah!" (Holy Quran, 39, p.38). It means that they would say *Allah has created the heavens and the earth*. In this Quranic verse, omission of the predicate is understood by the existence of semantic evidence (Rajaei, 1993, pp. 89-90) abridgment purposes, as in *We, and you, are happy with what is before us*" (Hashemi, 2001, p. 141). It means that *we are happy*, in which the predicate of *we* is omitted.

(3) "Prevention from absurdity, as in *Indeed, Allah is disassociated from the disbelievers, and [so is] His Messenger*" (Holy Quran, 9, p. 3). It means that both *Allah* and *His Messenger* are averse to unbelievers. Following is an example in the Persian language:

Eyes of the avaricious would never get filled, [so is] a well by dews (Saadi, 2000, p. 493) (Rajaei, 1993, p. 90).

Result: As observed, there are many causes by which a predicate could be mentioned and omitted from a sentence, the causes which are often common between Persian and Arabic languages.

4.4. Relation and Its Definition

“Relation is a word which alludes to the link of predicate and subject, as in *Jamshid is assiduous*, where *is* and *assiduous* are linked to *Jamshid*” (Gharib et al., 1994, p. 216).

As the above definition shows, we need a relation to link predicate and subject. It has to be a word that is able to link predicate to subject in both literal and semantic aspects. This comes with a certain demonstration in the Persian language, where a word besides predicate and subject links the two at the end of the sentence.

In the Persian language, generally, the relationship is seen in two forms: (A) explicit, and (B) implicit.

“An explicit relation is the one which is visibly stated in the sentence, as in *Hooshang is wise*, *Fereidoon was a child*, and *Khosrow grew prosperous*. An implicit relation is the one in which relation is not literally mentioned, and the sentence thereby has no need for an explicit relation. This is an instance in which the verb is predicate and substitute of the linking verb: *Harbinger* (subject) *arrived* (verb of predicate and substitute of relation), *carried along a letter*, *brought happiness*, and *grief left*.” (Gharib et al., 1994, pp. 217-220). In the Arabic language, like the Persian language, linking verbs are sometimes used as incomplete verbs.

In general, Arabic sentences are divided into two main nominal and verbal groups. “In nominal sentences, incomplete verbs are at the time employed, the verbs which are equivalent of Persian linking verbs, as in *Landlord was a lover of music*, *He was a wise man*, *Night grew moony*, and *Flower became stone*.”

The Persian linking verb *is* does not have an equivalent in the Arabic language” (Marouf, 2001, p. 236). “In nominal sentences, the relator is sometimes an implicit pronoun that exists in the predicate and semantically relates to the subject, establishing the link between subject and predicate. In semantic sentences, the relation between subject and predicate is made by an ordained pronoun” (Shartooti, 1965, p. 197).

As for verbal sentences, it is to note that they either come after the subject or there is no subject before them; if they come after the subject, the relator would be an implicit, explicit, or omitted pronoun, as in *Don't approach badness*. An instance of an implicit pronoun: Knowledge promotes its owners. And, a nominal sentence might come as a predicate for a subject. In this case, there is usually a relator accompanied, as in *Knowledge has an elevated position* (Shartooti, 1965, p. 198).

Result: In Persian, sometimes the relative verbs are used to connect the subject with the predicate, and sometimes the identifier (pronoun) and in Arabic sentences, the incomplete verbs

are considered equivalent to the related verbs of the Persian language, otherwise the pronoun establishes the relation between the predicate and the predicate. Based on the results and findings of the collected data, the researcher has come up with the research hypotheses that state the main structure of the sentence from the viewpoint of semantics and syntax of Persian and Arabic languages, the position of the predicate, subject, and linking verbs in different sentences, and the differences and commonalities between Persian and Arabic language from the perspective of predicate and subject.

The obtained results from the study are in line with the previous studies; meanwhile, the advantage of this study that differentiates it from the work of others is that the writer delved into it more thoroughly. It is necessary to remind that up to now the structure of the sentence in each of these two languages has been discussed separately and works have been written, but less work has been done in a comparative and comparative manner.

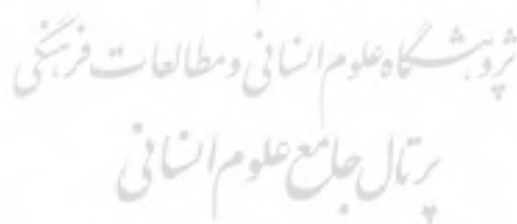
5. Conclusion

As indicated on the pillars of sentences hereinabove, sentences are made of two main components in Persian and Arabic languages: subject and predicate. In Persian nominal sentences, linking verbs, including *am, is, are, was, were, become, get*, etc., are used at the end of sentences. In those sentences which end with certain verbs, the verb might be called a linking or predicative verb. Rather, predication is hidden in the sense of that certain verb, which makes a semantic reference to predicate by means of an identifier. The Arabic language seems to lack such verbs. In some books, however, Persian linking verbs are held as the equivalent of incomplete verbs. By considering the limitations of time and the vastness of the topic, the results of this study are in following:

- A. Sentences are made of two main components in Persian and Arabic languages: subject and predicate. There is a need for a relationship between subject and predicate in both languages.
- B. There are many syntactic and rhetorical similarities between Persian and Arabic regarding subject and predicate.
- C. In Persian nominal sentences, linking verbs, including *am, is, are, was, were, become, and get*, are used at the end of sentences. In the Arabic language, in some books, however, Persian linking verbs usually are known as the equivalent of incomplete verbs.
- D. In those sentences which end with certain verbs, linkage and predication are hidden in sense of that certain verb and make a semantic reference to predicate which this connection appears as identifiers at the end of the verb or hidden- In the past tense of the third person singular-.
- E. In the Arabic language, a noun is unknown when it is not among known nouns. In the Persian language, the same method might be used to identify known and unknown nouns. All of these indicate a multiplicity of syntactic and rhetorical commonalities in Persian and Arabic languages.

- F. The present study proves the hypothesis of the multiplicity of syntactic and rhetorical commonalities in Persian and Arabic languages.
- G. The subject-predicate relation in the Arabic language is generally established by either manifest or hidden pronouns, like certain verbs in Persian. In this language, however, there are times when the connector is something besides manifest or hidden pronouns.
- H. States of the predicate in Persian and Arabic languages are often similar to one another, but their positions are dissimilar.
- I. There are many purposes to omit the predicate, and most of them are common between both languages.

In addition, it is safe to assert that the known-ness and unknown-ness of subjects in Persian and Arabic languages is an important grammatical and rhetorical rubric, which bears similarities in many aspects. As cited in the conclusion part, in the Arabic language, a noun is unknown when it is not among known nouns. In the Persian language, the same method might be used to identify known and unknown nouns. All of these emphasize the multiplicity of grammatical and rhetorical commonalities in Persian and Arabic languages. In the end, it should be said that although various works have been done on the subject of research, this amount is not enough and more research should be done to explain the issue better.



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