

*Ron Buckley*

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العَرَبِيَّةُ الفُصْحَى  
الحَدِيثَةُ

مَرْجِعٌ فِي النِّحْوِ العَرَبِيِّ

MODERN  
LITERARY  
ARABIC

*A Reference Grammar*

# MODERN LITERARY ARABIC

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Literary Arabic  
A Reference Grammar*

*Librairie du Liban Publishers*

رُون بَاكَلِي

العَرَبِيَّةُ الفُضْصِيحِي

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مَرْجِعٌ فِي النَّحْوِ العَرَبِيِّ

مَكْتَبَةُ لَبْنَانَ تَاشِرُون

## *Introduction*

This book was initially prompted by the lack of any comprehensive reference grammar dealing with the modern Arabic language. It was found that the existing grammars dealt with medieval Arabic or, while focussing on modern Arabic, were not of sufficient scope to satisfy the more advanced student or were similarly limited graded courses where, for pedagogical reasons, material was often presented piecemeal and interspersed with comprehension passages and grammatical exercises. Thus, there was felt to be a need for a new grammar which dealt systematically and thoroughly with all the various morphological and syntactical aspects of modern literary Arabic and which was fully referenced for ease of use.

In its methodology, the book is purely pragmatic and does not utilise the theories of any particular school of linguistics. Since it is aimed primarily at students of Arabic and not specialists in linguistics, it approaches its subject in a way which is thought to be the most accessible to the language learner. Thus, it retains those aspects of the traditional Western approach to Arabic grammar, including much of the terminology, which are judged to further these aims. There is little discussion of the Arab grammatical tradition although the more common Arabic grammatical terms are supplied alongside their English equivalents.

In an attempt to remain accessible, grammatical analysis has been kept to a minimum and only those technical terms which are indispensable have been retained. Moreover, to elucidate some of the issues references are occasionally made to aspects of English grammar with which the reader will be familiar. The main principle adopted has been to clarify the various points by means of examples (numbering about 12,000) since it is believed that these will better facilitate understanding rather than extensive grammatical description. In addition, the decision to rely on examples gleaned from Arabic novels means that the choice of grammatical points to include is not solely informed by what existing grammars have to say, but also by detailed analysis of literary Arabic as it exists today. Thus, the book is not prescriptive stating what should be written, but rather descriptive in that it illustrates the grammatical and syntactical norms actually followed.

In every case, whether dealing with morphology or syntax, more rather than less examples have been supplied. This has greatly increased the size of the work but also, it is believed, its functionality. All the examples are taken from a number of novels written during the last decade or so by respected Arab writers from various countries throughout the Arab world (Egypt, Algeria, Saudi Arabia, Lebanon, Palestine, Syria and so on). In general, only those examples have been selected which recur regularly enough not to be considered as idiosyncrasies of a particular author.

The authors and works from which the examples have been chosen are as follows:

1. Jabrā Ibrāhīm Jabrā, *Shārī' al-Amīrāt* (Beirut: al-Mu'assasa al-'Arabiyya li al-Dirāsāt wa al-



- Nashr, 1994) (JIJ)
2. Ḥanā Minā, *al-Wallā* (Beirut: Dār al-Ādāb, 1990) (HM)
  3. Ḥanān al-Shaykh, *Misk al-Ghazāl* (Beirut: Dār al-Ādāb, 1988) (HS)
  4. al-Ṭāhir Waṭṭār, *Tajruba fī al-'Ishq* (Nicosia: al-Mu'assasa al-'Arabiyya li al-Dirāsāt wa al-Nashr, 1994) (TW)
  5. Imīl Ḥabībī, *Sarāya Bint al-Ghūl* (London: Riad el-Rayyes Books, 1992) (IH)
  6. 'Abd al-Raḥmān Munif, *Sharq al-Mutawassiṭ* (Baghdad: al-Maktaba al-'Ālamiyya, 1983) (AM)
  7. Jamāl al-Ghītānī, *Asfār al-Asfār* (Cairo: Dār Su'ād al-Ṣabāh, 1992) (JGh)
  8. Ḥānī al-Rāhib, *Khadrā' ka al-Mustanqā* (Beirut: Dār al-Ādāb, 1992) (HR)
  9. Ghāda al-Sammān, *al-Qamar al-Murabba'* (Beirut: Manshūrāt Ghāda al-Sammān, 1994) (GhS)
  10. Ilyās Khūrī, *al-Jabal al-Ṣaghūr* (Beirut: Mu'assasat al-Abḥāth al-'Arabiyya, 1984) (IKh)
  11. Ṣun' Allāh Ibrāhīm, *Dhāt* (Cairo: Dār al-Mustaḥbal al-'Arabī, 1993) (SI)

In keeping with the didactic purposes of the book, all Arabic words are fully vocalised so as to facilitate comprehension and to illustrate the use of the cases, moods and certain orthographic features. English translations are provided only as an aid to understanding the Arabic, not to illustrate the grammatical or syntactical point in question. The translations have no literary pretensions, indeed a more or less literal translation has often been adopted except in cases where this would render the English unduly awkward.

Finally, it would be most unusual if in a book of this length and detail a few errors and omissions did not occur. For these I beg the reader's indulgence.

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# 1 The Arabic Script

Arabic is written and read from right to left.

Arabic writing is always cursive, that is, most of the letters must connect with preceding and following letters. There is no independent printed form as in English. The letters change their shape somewhat depending on whether they are standing alone or occupying the initial, middle or final position in a word.

There are no capitals.

## 1.1 The Letters of the Alphabet (حُرُوفُ الْهَجَاءِ)

There are twenty-eight letters in the alphabet, twenty-nine if hamza is included as a separate letter. They are all consonants apart from the first letter, alif, which is used as a long vowel or as a "seat" for hamza. Two other letters, ر and ي, may also be used as long vowels.

The alphabet, showing the forms of the letters in their usual order, is as follows:

Name of letter	Standing alone	With a following letter	With a preceding and following letter	With a preceding letter
أَلِفٌ	ا	ا	ا	ا
بَاءٌ	ب	ب	ب	ب
كَاءٌ	ت	ت	ت	ت
ثَاءٌ	ث	ث	ث	ث
جِيمٌ	ج	ج	ج	ج
حَاءٌ	ح	ح	ح	ح
خَاءٌ	خ	خ	خ	خ
دَالٌ	د	د	د	د
ذَالٌ	ذ	ذ	ذ	ذ
رَاءٌ	ر	ر	ر	ر
زَائِيٌ	ز	ز	ز	ز
سِينٌ	س	س	س	س
شِينٌ	ش	ش	ش	ش
صَادٌ	ص	ص	ص	ص
ضَادٌ	ض	ض	ض	ض
طَاءٌ	ط	ط	ط	ط
ظَاءٌ	ظ	ظ	ظ	ظ

عَيْنٌ	ع	ع	ع	ح
غَيْنٌ	غ	غ	غ	خ
فَاءٌ	ف	ف	ف	فا
قَافٌ	ق	ق	ق	قا
كَافٌ	ك	ك	ك	كا
لَامٌ	ل	ل	ل	لا
مِيمٌ	م	م	م	ما
نُونٌ	ن	ن	ن	نا
هَاءٌ	ه	ه	ه	ها
وَاوٌ	و	و	و	وا
يَاءٌ	ي	ي	ي	يا
مَنْزَلَةٌ	ة	ة	ة	ة

Slight variations may occur in the way that letters join together, depending on the typeface used. Most notable is ل + ا, printed لا. Other idiosyncrasies include the following:

ح + ب	بح	ح + ت	تَح
ح + م	مَح	ح + ل	لَح
ح + م + ل	لَحْم	ح + ي	يَح
ي + ب	بِي	ي + ن	نِي
ي + ف	فِي	م + ه	مِه
م + ل	لِم	م + ش	شِم
م + ي	يَم	ل + ا joined onto a previous letter	لا

The letters ا, د, ذ, ر, ز, and و do not join on to a following letter.

1.1.1 The letter ي is occasionally printed without dots when it stands alone or is the final letter in a word:

- رَأْسِي my head (JGh 164)
- السائق اليمني the Yemeni driver (JGh 65)
- مسيحي Christian (SI 167)
- التي جاءت the one who came (SI 118)

## 1.2 Tā' Marbūṭa (تاء مربوطة)

The tā' marbūṭa ("tied t") is a combination of the letters ت and ة. It is not included among the letters of the alphabet. It only appears as the last letter of a word and is the most common way

to indicate the feminine gender of nouns and adjectives. When joined on to the last letter it has the form ة .

1.2.1 It is always preceded by fatha (اَ =), and occasionally by alif (اِ =). For example:

مَلِكَةٌ	queen	أَمِيرَةٌ	princess
حَيَاةٌ	life	حَمَاءٌ	mother-in-law
فَتَاةٌ	young woman	رُمَاةٌ	marksmen

1.2.2 اَ becomes ت before an attached pronoun suffix:

ذَهَبْنَا إِلَى شَقَّتِي	we went to my flat (JIJ 130)
بَقِيْنَا فِي عُرْفَتَيْهِمَا	They stayed in their room (IKh 39)
أَنَا أَمْرَأَتُهُ	I am his woman (HR 215)
دَعِينَا نَشْرَبْ فَهَوْتَنَا	Let us drink our coffee (GhS 77)
زِيَارَتُهُمْ	their visit (GhS 112)

1.2.3 When a word ending tā' marbūṭa receives accusative nunation, no additional alif is used:

مَدِينَةٌ	city	مَدْرَسَةٌ	school
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### 1.3 Alif Maqṣūra (أَلِفٌ مَقْصُورَةٌ)

In a considerable number of Arabic words a final long vowel | = is written with alif maqṣūra, a letter which looks exactly like ي but without the dots (ى). It is not considered to be one of the letters of the alphabet. It occurs only at the end of a word, is always preceded by fatha and does not take any vowels or sukūn. Alif maqṣūra is often pronounced like a shortened ordinary alif from which it is derived (called "alif mamdūda" أَلِفٌ مَمْدُودَةٌ "lengthened alif") to distinguish it from alif maqṣūra). It must be pronounced short when preceding hamzat al-waṣl, hence the name.

Some examples:

حَتَّى	until	رَمَى	to throw
سَبَى	to take prisoner	قَضَى	to judge
مُوسَى	Moses; razor	دَعْوَى	lawsuit; claim
ذِكْرَى	memory	عَلَى	upon
حُبْلَى	pregnant woman	مُسْتَشْفَى	hospital

1.3.1 When ى is no longer the final letter of a word, it returns to the form ا. This occurs when the pronoun suffixes are added:

حَمَى	to protect	حَمَاكَ اللَّهُ	May God protect you
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مُوسِيقَى	music	مُوسِيقَاهُ	his music
رَمَى	to throw	رَمَاهُ	he threw it
قُوَى	powers	قُوَاهُمْ	their powers

**1.3.2** When a pronoun suffix is attached to the prepositions *إِلَى* and *عَلَى*, these become *إِلَيْهِ* and *عَلَيْهِ* respectively:

إِلَيْهِ	to him	عَلَيْنَا	upon us
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**1.3.3** When the letter preceding alif maqṣūra is *ي*, the alif maqṣūra becomes an ordinary alif:

عَلِيَا	higher (fem.)	instead of	عَلَى
دُنْيَا	world	instead of	دُنَى
هَدَايَا	gifts	instead of	هَدَايَى

#### 1.4 The Vowels (أَحْرَاقَةُ [sing. أَحْرَاقَةٌ])

There are six vowels in Arabic, three short and three long.

**1.4.1** The short vowels are indicated by signs written above or below the consonants they follow:

fatha	(فَتْحَةٌ)	ˆ
kasra	(كَسْرَةٌ)	˘
damma	(ضَمَّةٌ)	˙

The short vowels (and the other orthographic signs) do not generally appear in writing or printing except in the Qur'an, other religious texts and didactic works.

**1.4.2** The three long vowels are formed by putting fatha, kasra or damma on a consonant before their corresponding letters *ا*, *ي* and *و*. For example:

مَالٌ	money; wealth	بَابٌ	door
فَيْلٌ	elephant	جَيْلٌ	generation
سُوقٌ	market	بُوقٌ	trumpet

**1.4.3** Arabic also has the two diphthongs *يُ* ˆ and *يِ* ˘. For example:

يَوْمٌ	day	ثَوْبٌ	garment
بَيْتٌ	house	كَيْفٌ	how?

#### 1.5 The "Dagger Alif" (الأَلِفُ الْخَنْجَرِيَّةُ)

In some few but common words the long vowel alif occurs as a short vertical line ˆ over a

consonant:

هَذَا	this (masc.)	هَذِهِ	this (fem.)
ذَلِكَ	that (masc.)	هَكَذَا	thus, in this manner
هَؤُلَاءِ	these	أُولَئِكَ	those
لَكِنَّ	but	لَكِنَّ	but
رَحِيمٌ	merciful	اللَّهُ	God

### 1.6 The Sukūn (السُّكُونُ)

The sign of this is  $\cdot$ , written over a consonant to indicate that there is no following vowel. For example:

رِجْلٌ	leg	كَلْبٌ	dog
يَذْهَبُ	he goes	دُنْيَا	world

### 1.7 The Shadda (الشَّدَّة)

When a consonant occurs twice with no intervening vowel, it is written only once and the shadda is placed above it. The letter is then pronounced long. The sign of the shadda is  $\cdot$  (a nucleus form of ش without dots which stands for شَدَّة "strengthening"). The fatha and damma vowel signs go over the shadda ( $\cdot$  and  $\cdot$ ) while kasra generally goes immediately under it ( $\cdot$ ) rather than under the doubled letter. For example:

بَرَّادَةٌ	refrigerator	سِكِّينٌ	knife
تَقَدُّمٌ	progress	مُعَلِّمٌ	teacher

### 1.8 The Madda (المَدَّة)

a). The madda is used to signify the combination of letters  $\text{أ} + \text{ا}$ , where hamza + fatha are omitted and the long vowel alif is written horizontally over the alif on which the hamza sat ( $\text{آ}$ ). It usually occurs at the beginning of a word:

أَكَلٌ	eating	instead of	أَكَلَ
آثَارٌ	traces; effects	instead of	أَثَارٌ

Further examples:

آلامٌ	pains	آلآنٌ	now
آلافٌ	thousands	آوِلٌ	hoping
آذانٌ	ears	آخِذٌ	taking
آلهةٌ	gods	آمِينٌ	peaceful

b). The madda may occur in the middle of a word:

قُرْآنٌ	Qur'an	instead of	قُرَّانٌ
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رَأَاهُ	he saw him	instead of	رَأَاهُ
كَأَبَةٌ	sorrow	instead of	كَأَبَةٌ

c). The madda also signifies the combination of letters أ + ا :

آمَنَ	to believe	instead of	أَمَّنَ
آتَسَ	to be amused	instead of	أَتَسَ

### 1.9 Sun and Moon Letters

When preceding certain letters, the *lām* of the definite article (ال) is not pronounced but is rather assimilated into the sound of the following letter. The letter following *lām* is doubled (i.e. written with a shadda) and the sukūn is removed from *lām*. The letters which have this effect are known as “sun letters” (الْحُرُوفُ الشَّمْسِيَّةُ), so called because the Arabic word for “sun” (شَمْسٌ) begins with one. They are pronounced in approximately the same place in the mouth as *lām*. The fourteen sun letters are

ذ ل ظ ط ض ص ش س ز ر ذ د ت

For example:

الشَّمْسُ	the sun	الصَّوْتُ	the voice
الزَّائِرُ	the visitor	الطَّالِبُ	the student
الذَّهَبُ	the gold	النُّجُومُ	the stars

The remaining letters are called “moon letters” (الْحُرُوفُ الْقَمَرِيَّةُ), the Arabic word for “moon” (قَمَرٌ) beginning with one. The *lām* of the article is not assimilated to these.

### 1.10 Punctuation

Modern Arabic has adopted the European system of punctuation marks, often inverting them:

full-stop	.
comma	,
colon	:
semi-colon	;
question mark	؟
exclamation mark	!
dash	-
quotation marks	“ ” more usually « »

Their use can seem somewhat idiosyncratic, however, and they are often better ignored.

1.10.1 The question mark is sometimes used with indirect questions:

أَحَارُ مَعَ مَنْ أَتَكَلِّمُ؟ I am confused as to whom to talk with (HS 38)

- لا أعرف إلى متى سيطر غيابه؟ I don't know how long his absence will be (AM 127)  
 يسألني عما أحتاج إليه؟ he asks me what I need (JGh 166)  
 أتريد لي فرصة لأن أخزر من أي مكان أنت؟ Give me a chance to guess which place you are from (AM 160)  
 أخزر إلى أين؟ Guess to where (HM 70)  
 لم أسأله لماذا؟ I did not ask him why (JGh 47)

It is sometimes omitted after direct questions:

- أهذه ابنتها Is this her daughter? (GhS 91)  
 أفلا يمكنك أن أتبع غصة الأفعوان can I not put up with the ordeal of the viper? (HR 212)

**1.10.2** The colon may introduce speech:

- يقال همسا: صحيح أنه من بلد متخلف it is whispered, "It is true that he is from a backward village" (GhS 93)

**1.10.3** Brackets are occasionally used where English would have inverted commas:

- وأنت ألم يخطر لك أن يوسعك الزواج من صلاح الدين على أن تطلبي أن تكون (البعضة) بيديك سلفاً؟ And you, has it not occurred to you that you can marry Salah al-Din provided that you ask for the "marriage contract" to be in your hand in advance? (GhS 78)  
 البحث الضخم الذي قدمه بعنوان (الاتجاهات المادية في الفلسفة الإسلامية) بلونه (المؤف) the extensive study which he prepared entitled "Trends of Materialism in Islamic Philosophy" (JGh 21) with its colour "mauve" (GhS 179)

**1.10.4** Arabic often uses « » for inverted commas:

- أنا زعيم «جبهة تحرير الأشباح» I am leader of the "front for the liberation of ghosts" (GhS 214)

### 1.11 The Alphabet as Numbers

The letters of the alphabet may be used to indicate numbers. This is rarely found in modern Arabic except for page numbering in introductions and prefaces to books. The order of the letters is that of the old Semitic alphabet:

ا 1	هـ 5	ط 9
ب 2	و 6	ي 10
ج 3	ز 7	ك 20
د 4	ح 8	ل 30



م 40	ق 100	خ 600
ن 50	ر 200	ذ 700
س 60	ش 300	ض 800
ع 70	ت 400	ظ 900
ف 80	ث 500	غ 1000
ص 90		

### 1.12 Abbreviations

The only situation in which Arabic letters are not written cursively is in certain abbreviations. For example:

ص ب <i>for</i>	صُنْدُوقُ الْبَرِيدِ	post box (PO box)
ق م <i>for</i>	قَبْلَ الْهَيْلَادِ	BC
ق هـ <i>for</i>	قَبْلَ الْهَيْجْرَةِ	Before the Hijra
ج م <i>for</i>	جُنَيْتٌ مِصْرِيٌّ	Egyptian pound

Some abbreviations are written cursively:

ص ل م <i>for</i>	صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	God bless him and grant him peace [a eulogy used following the name of the prophet Muhammad]
الخ <i>for</i>	إِلَى آخِرِهِ	and so on
حَوْقَلْ <i>for</i>	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	there is no power and no strength except in God
كغم <i>for</i>	كَيْلُوغَرَامٌ	kilogramme

### 1.13 Arabic Transliteration of Foreign Words

#### 1.13.1 Vowels

a). Short vowels are not normally written in Arabic, thus vowels in foreign words are often rendered with the equivalent Arabic long vowels ا = ("a"), ي = ("i") and و = ("u"):

ليريكال بالادز	lyrical ballads (JIJ 43)
كامبريدج	Cambridge (GhS 180)
كاديلاك	Cadillac (GhS 178)
تراكتور	tractor (SI 77)
كاندلز	candles (GhS 183)
هوم أيكونوميكس	home economics (GhS 185)
أورفيوس	Orpheus (GhS 195)
ستوك وودز	Stock woods (JIJ 25)

وليم وردزويرث	William Wordsworth (JIJ 41)
هاملت	Hamlet (JIJ 31)
سكارليت أوهارا	Scarlet Ohara (HS 56)
ستالين	Stalin (SI 22)
نيويورك	New York (GhS 178)
هاي فاي	hi fi (GhS 192)
باي باي	bye bye (HS 32)
هنري بيكر	Henry Baker (JIJ 122)

b). The vowel "o" is often rendered with و :

فالتينو	Valentino (HS 56)
مترو	Metro (GhS 110)
روزماري	rosemary (HS 13)

### 1.13.2 Consonants

There are a number of methods for transliterating those consonants which Arabic does not possess:

a). "p" is usually rendered as ب :

بيكوك	peacock (GhS 179)
سنوبي	Snoopy (HS 14)

The Persian letter پ is sometimes used:

ذي پريليود	The prelude (JIJ 42)
اير ريجنت ستريت	Upper Regent Street (JIJ 156)
سكافل پايك	Scafell Pike (JIJ 44)

b). "v" is usually rendered as ف :

فيتامين	vitamin (SI 81)
نيرفانا	Nirvana (HR 235)

The letter ف is sometimes used:

ديفيد	David (HS 149)
سيرفر	server (GhS 89)
مرف	mauve (GhS 179)

c). "g" is often rendered as ج or غ :

جلنفيدش	Glenfiddich (GhS 179)
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مس پيجي Miss Piggy (HS 14)

انگرید Ingrid (HS 16)

جوکینغ joking (GhS 191)

The Persian letter چ is occasionally used:

چالیه galley (GhS 89)

d). "ch" is often rendered as تش :

ريتشارد Richard (GhS 178)

تشرفيلد Chesterfield (GhS 89)

پانسورلد patchwork (HS 12)

## 2 The Hamza (الْهَمْزَةُ)

Hamza is considered to be a consonant although it is usually not included among the letters of the alphabet.

There are two kinds of hamza: hamzat al-qaṭ' (هَمْزَةُ الْقَطْعِ) the "cutting" hamza, and hamzat al-waṣl (هَمْزَةُ الْوَصْلِ) the "joining" or "elidable" hamza.

### 2.1 Hamzat al-Qaṭ'

Hamzat al-qaṭ' can take any of the vowels and may occur at the beginning, middle or end of a word. It occurs either with a "seat" (كُرْسِيٌّ) or without one, the seat being (أ) , (و) or (ي) without the dots (ى) .

In Arabic print, hamzat al-qaṭ' is usually given except when it occurs at the beginning of a word.

2.1.1 At the beginning of a word hamza always occurs on or under alif.

a). When the vowel on hamza is fatha or ḍamma, hamza is written over the alif (أ and إ):

أَخٌ	brother	أُخْتٌ	sister
أَنْتَ	you	أُمٌّ	mother
أَمْرٌ	affair	أُسْتَاذٌ	professor

b). When the vowel on hamza is kasra, hamza is written under the alif (إ):

إِذَا	if	إِمَامٌ	Imam
إِنَّ	that	إِضَافَةٌ	addition

2.1.2 The rules for writing hamza in the middle of a word are complicated and subject to some variation. The following deals with the majority of instances.

a). When hamza has sukūn it takes as a seat the letter corresponding to the vowel of the preceding letter:

فَأَنَّ	omen	رَأْفَةٌ	mercy, compassion
كَأَبَةٌ	grief, sorrow	دَابٌّ	persistence
مَأْكَلٌ	food	مُؤْتَمَرٌ	conference
لُؤْمٌ	meanness	رُؤْيَةٌ	seeing, looking
رُؤْيَا	vision	جَرَرْنَا	we dared
ذَنْبٌ	wolf	بَشْرٌ	harm, injury
فَلَرَانٌ	mice	جِئْتَ	you came

b). When hamza has a vowel and is followed directly by alif it sits on the seat corresponding

to the vowel of the preceding letter:

سُؤَالٌ	question	فُؤَادٌ	heart
رِئَاسَةٌ	leadership	زِلْطَاتٌ	clamour
وَطِنًا	they (m. dual) trod	فِئَاتٌ	groups

c). When hamza is not followed directly by alif and has a vowel, it usually takes as a seat the letter corresponding to its own vowel:

سَأَلَ	to ask	مَسْأَلَةٌ	issue, problem
جُرْأَةٌ	courage	تَفْؤُؤُلٌ	optimism
لُؤْمٌ	to be base, vile	مَسْؤُؤُولٌ	responsible
رُؤُوسٌ	heads	سُئِلَ	he was asked
رَيْسٌ	leader	دَائِرَةٌ	circle
سَيْمٌ	to be weary	تَسْؤَائِينَ	you (f.s.) want

d). Hamza sits on *ي*, however:

When the preceding vowel is kasra:

فِيَّةٌ	group	مِئَةٌ	hundred
خَطِئُوا	they sinned	سُخِئَتْ	it (f.) was hidden

When hamza has fathā and is preceded by the long vowel *ي* = :

مَسِيئَةٌ	wish, desire	خَطِيئَةٌ	mistake
بِيئَةٌ	environment	رَدِيئَةٌ	bad
هَيْئَةٌ	desire, craving		

When hamza has a vowel and is preceded by the diphthong *يَ* = :

شَيْئَانِ	two things	هَيْئَةٌ	shape; organisation
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e). After alif and when hamza has fathā, it is written on the line without a seat:

تَسَاءَلَ	to ask o.s.	قِرَاءَةٌ	reading
قَمَاءَةٌ	inferiority	هَمَاءَةٌ	happiness
فُجَاءَةٌ	surprise	جَاءَتْ	she came

f). Hamza is written on the line when it comes between two alifs:

إِجْرَاءَاتٌ	measures, steps	إِحْصَاءَاتٌ	statistics
قِرَاءَاتٌ	readings	مُرَاءَاةٌ	hypocrisy
كَمَاءَاتٌ	qualifications	إِسْتِثْنَاءَاتٌ	exceptions
شَاءَا	they (m. dual) wanted	جَاءَا	they (m. dual) came

g). After the long vowel *رَ* = , and when hamza is vowelled with fathā or damma, it is written

on the line without a seat:

مَقْرُوءَةٌ	read	نُبُوءَات	prophecies
مُرُوءَةٌ	manliness	دُنُوءَةٌ	meanness, vileness
يَسُوءُونَ	they become bad		

When hamza is vowelled with kasra, however, it sits on ي :

تُسَوِّئِينَ	you (f.s.) become bad	سُئِلَ	he was interrogated
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**2.1.3** At the end of a word, the seat for hamza depends on the preceding vowel.

**a).** When preceded by a short vowel, hamza takes as a seat the letter corresponding to that vowel:

قَرَأَ	to read	خَطَأَ	mistake
وَبَأَ	epidemic	لَجَأَ	refuge, resort
أَذْنَأَ	lower	لُؤْلُؤَ	pearls
مَرُؤَ	to be wholesome	دَنُؤَ	to be mean, vile
خَطِئَ	to make a mistake	شَاطِئَ	coast, shore
ظَمِئَ	to be thirsty	طَارِئَ	unusual; unexpected
قُرِئَ	it was read	دَفِئَ	to be warm

**b).** When the letter preceding final hamza is a long vowel, hamza is written on the line without a seat:

جَاءَ	to come	سَمَاءَ	sky
دُعَاءَ	prayer	أَحْشَاءَ	intestines
بُكَاءَ	crying	رُؤَسَاءَ	leaders
سُوءَ	evilness	هُدُوءَ	calmness
نُشُوءَ	growth	وُضُوءَ	ritual ablution
لُجُوءَ	refuge	رَدِيئَ	bad
مَجِيئَ	coming, arrival	بَرِيئَ	innocent

**c).** When the letter preceding hamza has sukūn, hamza is written on the line:

شَيْئَ	thing	بَدَأَ	beginning
جُزْءَ	part	ضَمِئَ	light
عِبْءَ	burden	مَلَأَ	filling
بُطْءَ	slowness	هَدَأَ	calmness
رُزْءَ	disaster	قَيْئَ	vomit

**2.1.4** Some words may have an alternative spelling that does not follow the above rules. For example:

according to rules		alternative spelling
مَسْأَلَةٌ	or	مَسْئَلَةٌ issue, problem
مَسْئُولٌ	or	مَسْئُولٌ responsible
شُؤُونٌ	or	شُؤُونٌ matters, affairs
يَقْرَأُونَ	or	يَقْرَأُونَ they read
يَسُوءُونَ	or	يَسُوءُونَ they are/become bad

### 2.1.5 Final Hamza + Nunation

**a).** When final hamza occurs on the line and is preceded by a letter with sukūn which can join on to a following letter, the hamza sits on *ي* before adding the alif for accusative nunation. Nominative and genitive nunation are normal:

nom.	gen.	accus.
دِفَاءٌ	دِفَاءٍ	دِفَاءًا warmth
عِبَاءٌ	عِبَاءٍ	عِبَاءًا burden
شَيْءٌ	شَيْءٍ	شَيْئًا thing

**b).** When the letter preceding final hamza has sukūn and cannot join on to a following letter, hamza remains on the line before adding the alif for accusative nunation:

nom.	gen.	accus.
جُزْءٌ	جُزْءٍ	جُزْءًا part
ذَرَّةٌ	ذَرَّةٍ	ذَرَّةًا prevention
بَدْءٌ	بَدْءٍ	بَدْءًا beginning

**c).** When a word ending *أ* or *اء* needs to receive accusative nunation, no alif is inserted:

nom.	gen.	accus.
مَبْدَأٌ	مَبْدَأٍ	مَبْدَأًا principle
نَبَأٌ	نَبَأٍ	نَبَأًا news
بِنَاءٌ	بِنَاءٍ	بِنَاءًا building
مَسَاءٌ	مَسَاءٍ	مَسَاءًا evening

### 2.1.6 Final Hamza + the Pronoun Suffixes

**a).** When the letter preceding final hamza has sukūn and can join on to a following letter,

hamza sits on *ي* before the pronoun suffixes are added:

	nom.	gen.	accus.
عِبَاءُ burden	عِبَائِهِ	عِبَائِهِ	عِبَائِهِ his burden
شَيْءٌ thing	شَيْئِهِ	شَيْئِهِ	شَيْئِهِ his thing

b). When the letter preceding final hamza has sukūn and cannot join on to a following letter, there are two possibilities when attaching the pronoun suffix:

Hamza may remain on the line without a seat:

nom.	gen.	accus.
ضَوْءُهُ	ضَوْءِهِ	ضَوْءَهُ its light
بَدْءُهُ	بَدْءِهِ	بَدْءَهُ its beginning

Hamza may sit on the letter corresponding to its own vowel:

nom.	gen.	accus.
ضَوْرُهُ	ضَوْرِهِ	ضَوْرَهُ its light
بَدْءُهُ	بَدْءِهِ	بَدْءَهُ its beginning

c). When final hamza is preceded by alif, the pronoun suffixes are attached as follows:

nom.	gen.	accus.
أَصْدِقَائِهِ	أَصْدِقَائِهِ	أَصْدِقَائِهِ his friends
رُفَقَائِهِ	رُفَقَائِهِ	رُفَقَائِهِ his colleagues

## 2.2 Hamzat al-Waṣl

Sometimes initial alif + hamzat al-qat' is not an essential part of the form of a word, but rather occurs only to prevent the word from beginning with a vowelless consonant (not possible in Arabic). When the word is preceded by another word, the hamza and its vowel become hamzat al-waṣl which serves to connect the pronunciation of the vowelless consonant following it with the last vowel of the preceding word, the two words being read as one.

This elision is marked by a sign called a waṣla (وَضْلَةٌ) written over the alif (أ). In vowelless texts, hamzat al-waṣl at the beginning of a sentence is omitted leaving only the appropriate vowel sign (أ | إ | أ).

2.2.1 Hamzat al-waṣl occurs on the following words:

a). The definite article (الْأَنَّ) :

فِي السَّيَّارَةِ	in the car
هَذَا الْمَكَانُ	this place
هُوَ الْمُتَّهَمُ	he is the accused



b). The relative pronouns, the *أل* of *الَّذِي* etc. being derived from the definite article:

مَنْ الَّذِي يَنْتَظِرُنِي؟ who is waiting for me?  
 الْمُسْلِمُونَ الَّذِينَ بَقُوا the Muslims who remained  
 الْمَدِينَةُ الَّتِي مَرَرْنَا بِهَا the city we passed by

c). The initial *إ* and *أ* of imperatives derived from Form I verbs:

أَسْكُتْ be quiet! وَأَسْكُتْ and be quiet!  
 اجْلِسْ sit down! تَعَالَ وَاجْلِسْ come and sit down!

d). The *إ* which precedes the perfect, imperative and verbal nouns of derived verb Forms VII, VIII, IX and X. Also the initial *أ* of the passive perfect of these Forms:

فَانْكَسَرَ so it broke بِأَمْتِنَانٍ with gratitude  
 هُوَ أَنْتَظَرَ he waited بِدُونِ أَسْتِثْنَاءٍ without exception  
 الْبِنْتُ أَحْمَرَتْ the girl blushed ثُمَّ أَسْتُخْدِمُ then it was used

e). The initial *إ* of the following common nouns:

ابْنٌ son ابْنَةٌ daughter  
 ائْتَانٍ two (masc.) ائْتَانٍ two (fem.)  
 إِسْمٌ name اِمْرَأَةٌ woman  
 اِمْرُؤٌ man اِمْتٌ buttocks

2.2.2 Alif + hamzat al-waṣl is sometimes omitted from certain words:

a). It is omitted from *إِسْمٌ* ("name") in the formula

بِسْمِ اللَّهِ In the name of God

b). It is also omitted from *ابْنٌ* ("son") when this is part of a proper noun. The *idāfa* construction *ابْنُ* + the father's name is in apposition to the son's name:

مُحَمَّدٌ ابْنُ حَسَنِ Muhammad b. Hasan  
 عَلِيُّ بْنُ خَالِدٍ Ali b. Khalid

When the son's name serves as the subject of a sentence with the father's name as the predicate, alif + hamzat al-waṣl is not omitted:

مُحَمَّدٌ ابْنُ حَسَنِ Muhammad is the son of Hasan  
 عَلِيُّ ابْنُ خَالِدٍ Ali is the son of Khalid

c). It is also omitted from the definite article when preceded by the preposition *لِ* ("to", "for"):

لِلْمَكْتَبِ to the office  
 لِلْمَرَّةِ الْأُولَى for the first time

### 2.3 Helping Vowels before Hamzat al-Waṣl

When a word ending with sukūn precedes hamzat al-waṣl, a vowel is added to the word to facilitate elision.

2.3.1 The helping vowel is usually kasra. This occurs in the following cases:

a). The subject marker suffix for the 3rd person fem. sing. ("she") of the perfect verb (تاء):

وَقَفَتِ الْمَرْأَةُ the woman stopped

جَاءَتِ الْبِنْتُ the girl came

b). Imperatives ending with sukūn:

لِيَفْعَلِ الشَّيْءَ let him do the thing

لَا تَنْظُرِ الْآنَ don't look now

اَكْتُبِ الْكَلِمَةَ write the word

c). The jussive with sukūn after the negative particle لَمْ:

لَمْ يَضْرِبِ الْكَلْبَ he didn't beat the dog

لَمْ تَفْتَحِ الْبَابَ she did not open the door

d). Particles ending with sukūn (e.g. مَنْ , مَلْ , أَنْ , إِنْ , عَنْ , لَكِنْ , قَدْ , بَلْ , أَوْ):

مَنْ الرَّجُلُ؟ who is the man?

كَانُوا قَدْ أَنْتَهَوْا they had finished

النُّومُ أَوْ الشُّغْلُ sleep or work

تَأَخَّرْتُ عَنِ الْمَوْعِدِ I was late for the appointment

لَيْسَ الذِّكَاةُ ، بَلِ الْبِلَاهَةُ it isn't intelligence, but rather ignorance

كَانَتِ النَّيْجَةُ أَنْ أَزْدَادَ النَّشَاطِ the result was that activity increased

e). The diphthong ياء:

بَيْنَ يَدَيِ الْأَمِيرِ in front of the prince

وَضَعَ فَنَجَائِي الْقَهْوَةَ he put the two cups of coffee down

f). The preposition مِنْ ("from") becomes مِن before all instances of hamzat al-waṣl apart from the definite article where it is مِنْ:

مِنْ ابْنِهِ from his son

مِنَ الْبِدَايَةِ from the beginning

g). When a word ending with nunation precedes hamzat al-waṣl, the final "n" is pronounced

as if it had kasra.

**2.3.2** The helping vowel on all words ending  $\text{م}^{\text{ه}}$  is *ḍamma*. These words are:

**a).** The personal pronouns  $\text{أَنْتُمْ}$  ("you" masc. pl.) and  $\text{هُم}$  ("they" masc.):

$\text{أَنْتُمْ الَّذِينَ أَنْقَذْتُمُوهُ}$  you are the ones who carried it out

$\text{أَنْتُمْ الصَّعَالِيكُ}$  you are the vagabonds

$\text{هُمُ الَّذِينَ حَفَرُوا نَقْفًا تَحْتَ الْبَحْرِ}$  they are the ones who dug a tunnel under the sea

$\text{مَنْ هُمُ الْمُخْبِرُونَ؟}$  who are the detectives?

**b).** The pronoun suffix  $\text{كُمْ}$  ("your", "you" masc. pl.):

$\text{قَلْبِكُمُ الْكَرِيمُ}$  your gentle heart

$\text{سَيَأْكُلْكُمُ النَّدْمُ}$  you will be consumed by remorse

**c).** The pronoun suffix  $\text{هُم}$  ("their", "them" masc.) also takes *ḍamma*, except when it becomes  $\text{هِم}$  (see 29.1.5), in which case it may take *ḍamma* or *kasra*:

$\text{إِنَّهُمْ أَكْتَشَفُوا رَأْسَ نِمْرُودَ}$  they discovered the head of Nimrod

$\text{طَاقَتُهُمُ الْجِنْسِيَّةُ}$  their sexual potency

$\text{فِي مَدِينَتِهِمُ الْجَمِيلَةِ}$  or  $\text{فِي مَدِينَتِهِمُ الْجَمِيلَةِ}$  in their beautiful city

**d).** The subject marker  $\text{تُمْ}$  ("you" masc. pl.) on perfect verbs:

$\text{لَسْتُمْ الْأَغْنِيَاءُ}$  you are not the rich

$\text{إِنْصَرَفْتُمْ الْيَوْمَ}$  you left today

### 3 The Definite Article (أداة التَّعْرِيفِ)

a). There is no indefinite article in Arabic corresponding to the English "a", "an". A noun (not a proper noun) which is not rendered definite is indefinite:

جَعَلَ مِنْكَ رَجُلًا	it has made a man of you (TW 186)
عَجَائِزٌ تَجْمَعْنَ حَوْلَ طِفْلَةٍ	Old women gather around a young girl (GhS 148)
إِسْتَخْرَجَ وَرَقَةً كَرْبُونٍ مُجَعَّدَةً	he took out a creased piece of carbon paper (SI 247)
تَقِفُ امْرَأَةٌ بِيَدَيْهَا طَعَامٌ كَثِيرٌ	A woman stands with a lot of food in her hands (IKh 80)
لِمَاذَا لَمْ يَخْفِرُوا نَفَقًا تَحْتَ الشَّارِعِ؟	Why haven't they dug a tunnel under the street? (IH 75)
هَذِهِ أَرْضٌ أَرَاهَا لِأَوَّلِ مَرَّةٍ	This is a land I am seeing for the first time (JGh 138)

b). The definite article for all genders, numbers and cases is **الْ**, joined directly onto the word made definite. The hamza on the definite article is the joining hamza (hamzat al-waṣl). In vowelled texts, the hamza is often omitted at the beginning of a sentence, leaving only the fatha (أل).

c). A word with the definite article becomes defined, and the defined word loses its nunation:

	indefinite	definite
nom.	وَلَدٌ a boy	الْوَلَدُ the boy
accus.	وَلَدًا	الْوَلَدَ
gen.	وَلَدٍ	الْوَلَدِ

d). The alif of the definite article is omitted after the inseparable preposition **لِ** ("to", "for"):

إِعْتَبَرْتُ غُرْفَةَ النَّوْمِ لِلنَّوْمِ فَقَطْ	I thought that the bedroom was only for sleep (HS 55)
فِي مُحَاوَلَةٍ يَائِسَةٍ لِإِلْغَائِذَارٍ	In a vain attempt to apologise (AM 68)
مَا جَرَى لِلْمَرْأَةِ بَعْدَ ذَلِكَ؟	What happened to the woman after that? (IKh 76)
يَا لِلْمُضَادَّةِ التَّيَسِّبَةِ!	What an unfortunate coincidence! (HM 266)

#### 3.1 Uses of the Definite Article

3.1.1 The definite article is used with a noun which becomes definite because it has been mentioned previously, it therefore being assumed that the reader can identify its reference:

خَرَجَتْ مِنْ حَوْلِ الْمُنْعَطِفِ امْرَأَةٌ ... أَقْتَرَبْتِ الْمَرْأَةَ مِنِّي	a woman emerged from around the corner ... the woman came up to me (JIJ 44-5)
لَقَنْتُ نَظْرِي نُورًا إِلَى امْرَأَةٍ ... وَقَفَّتِ الْمَرْأَةُ	Nur drew my attention to a woman ... The woman stopped (HS 59)
رَأَيْتُ رَجُلًا عَجُوزًا ... لَكِنَّ الرَّجُلَ ...	I saw an old man ... But the man ... (HS 28)

أَرَى دُبَابَةً تَنْطُ عَلَى يَدِ أُمِّي ... حَادَتْ الدُّبَابَةُ عَنِ الْيَدِ	I see a fly landing on my mother's hand ... The fly left her hand (HS 199)
جَاءَهَا صَوْتٌ ... ثُمَّ طَلَبَ مِنْهَا الصَّوْتُ أَنْ تَنْتَظِرَ	a voice reached her ... then the voice asked her to wait (SI 203)
دَخَلْتُ بَيْتًا رِيفِيًّا ... يَخْتَوِي أَلْيَتَ أَدَوَاتِ الْفِلاحةِ	I went into a country house ... the house contained farming equipment (JGh 177)

**3.1.2** It is also used when the noun has not been previously mentioned, but it is assumed that the hearer/reader can identify its reference:

تَعَلَّمْتُ شَيْئًا مِنْهَا فِي الْمَدْرَسَةِ	I learnt some of it in school (JLJ 48)
رَكِبْتُ الْباصَ	I got on the bus (JLJ 74)
مَشَيْتُ إِلَى النَّافِذَةِ	I went to the window (HR 172)
سَنَنْتَظِرُ فِي السَّيَّارَةِ	We will wait in the car (GhS 136)
إِسْتَطَاعَ أَنْ يَعْمَلَ حَمَالًا فِي الْمِينَاءِ	he was able to work as a porter in the port (HM 5)
رَنَ الْهَاتِفُ	The telephone rang (GhS 113)
أَوْ لَوْ تَرَى نَفْسَكَ بِالْمِرْآةِ	Oh, if only you saw yourself in the mirror (AM 27)
نَظَلْتُ إِلَى السَّاعَةِ الْمَرْصُوعَةِ عَلَى طَرَفِ الشُّبَّاكِ	I looked at the clock placed on the windowsill (AM 54)
يَتَلَعُّ الْفَطْرَةَ الْأَخِيرَةَ مِنْ كَأْسِ الْكُونِيَاكِ	He swallows the last drop from the glass of cognac (GhS 95)

**3.1.3** The definite article is used for a thing of which there is only one, or which is considered as unique:

السَّمْسُ تَمَلَأُ الْفَضَاءَ الْقَاسِيَةَ	the sun fills the wide sky (JLJ 15)
تَتَكَلَّمُ عَنِ الْجَنَّةِ	she talks about Paradise (AM 33)
أَرَادَ أَنْ يُسَافِرَ وَيَرَى الدُّنْيَا	he wanted to travel and see the world (HS 159)
رَسَمَ دَائِرَةً فِي الْهَوَاءِ	he drew a circle in the air (HM 19)
إِلْتَمَعَتِ السَّمَاءُ	The sky lit up (IKh 86)
الْحَرْبُ الْعَالَمِيَّةُ الثَّانِيَّةُ	the Second World War (JGh 176)
شُيِّدَ فِي الْقَرْنِ الثَّلَاثِ الْهَجْرِيِّ	it was built in the third century AH (JGh 98)

a). The article is thus used for the seasons:

الْحَرِيفُ ثَلَاثَةُ أَشْهُرٍ بَيْنَ الْفَيْظِ وَالشَّتَاءِ	Autumn is three months between summer and winter (IH 12)
أَزْهَارُ أَوَّلِ الرَّبِيعِ	the flowers at the beginning of spring (JLJ 44)

ليالي الشتاء والصيف the nights of winter and summer (AM 19)

b). It is used for days of the week. For example:

يَوْمُ السَّبْتِ	or	السَّبْتُ	Saturday
يَوْمُ الثُّلَاثَاءِ	or	الثُّلَاثَاءُ	Tuesday
يَوْمُ الْخَمِيسِ	or	الْخَمِيسُ	Thursday

c). It is used for meals:

اتَّفَقْنَا عَلَى تَنَاوُلِ الْإِفْطَارِ	we agreed to have breakfast (JGh 35)
بَعْدَ تَنَاوُلِنَا الْعَشَاءِ	after we ate dinner (JGh 32)
الْعَدَاءُ يَنْتَهِي فِي الثَّلَاثَةِ عَشْرَةَ وَالرُّبْعِ	Lunch ends at a quarter past twelve (AM 13)
دَعَانِي إِلَى الْعَدَاءِ	he invited me to lunch (JIJ 218)

**3.1.4** The definite article occurs with some words indicating place and which are used in prepositional phrases functioning as adverbials:

a). مِنَ الدَّاخلِ ("from the inside", "from within", "inside"):

الشتاء القاسي يستلب الإنسان من الداخل The harsh winter dispossesses a man from inside (AM 140)

الأبواب كلها موصدة من الداخل All the doors were closed from the inside (HS 217)

كنت من الداخل بهذا الشكل Inside I was like that (HR 34)

بدأ مزعزعا من الداخل He seemed upset inside (HR 76)

سمعت الباب يقفل ورائنا من الداخل I heard the door closing behind us from inside (HM 251)

مِنَ الدَّاخلِ may occur without the definite article:

وضع رجب الحقيبة الكبيرة عند الباب من داخل Rajab put the big suitcase by the door on the inside (AM 75)

b). مِنَ الخَارِجِ ("from the outside"):

الواجهة من الخارج قديمة، ولكنه من الداخل حديث تماما The facade on the outside is old, but inside it is completely modern (JGh 56)

لم يكن بناء الجمعية من الخارج أو من الداخل يختلف عن البيوت الأخرى Both from the outside and the inside, the society building was no different from the other houses (HS 190)

ملايين الرؤوس، وفي كل رأس، من الخارج، جبين وعينان وأنف وفم ولسان، ولكن من الداخل يختلف الأمر millions of heads, and on the outside of every one is a forehead, two eyes, a nose, a mouth and a tongue, but inside things are different (HM 10)

فتح لها الباب من الخارج he opened the door for her from the outside (SI 187)

- c). **فِي الْخَلْجِ** ("outside"):  
**فِي الْخَارِجِ تَخَفُ الظُّلْمَةُ** outside, the darkness abates (JGh 32)
- d). **مِنَ الْخَلْفِ** ("from the rear", "at the back"):  
**يَدٌ مِنَ الْخَلْفِ وَيَدٌ مِنْ قُدَامٍ** a hand at the back and a hand at the front (HM 134)  
**تَتَقَدَّمُ مِنَ الْخَلْفِ** we advance from the rear (IKh 30)  
**وَضَعَ قَدَمَهُ عَلَى رَقَبَةِ إِبْرَاهِيمَ مِنَ الْخَلْفِ** He put his foot on Ibrahim's neck from behind (AM 16)
- e). **إِلَى الْخَلْفِ** ("backward", "to the rear"):  
**أَخَذَتْ تَرَجَّعُ إِلَى الْخَلْفِ** she began to back off (HS 214)  
**إِرْتَدَدْتُ قَلِيلًا إِلَى الْخَلْفِ** I withdrew a little (HR 32)  
**حَمَلْتُهُ وَرَكَضْتُ إِلَى الْخَلْفِ** I picked him up and ran in retreat (IKh 51)  
**تَرَحَّفُ إِلَى الْخَلْفِ** we are creeping backwards (AM 162)
- f). **إِلَى الْوَرَاءِ** ("backward", "to the rear"):  
**تَرَجَّعَتْ إِلَى الْوَرَاءِ بِكُرَّةِ الْكِتَابَةِ** The idea of writing disappeared (AM 149)
- g). **إِلَى الْأَمَامِ** ("forward", "to the front"):  
**تَمَدَّتْ ذِرَاعَيْهَا إِلَى الْأَمَامِ** She stretches her arms out in front (IKh 61)  
**جَلَسْتُ فَاطِمَةَ قُبَالَتِي، وَقَدْ انْحَنَتْ إِلَى الْأَمَامِ** Fatima sat down opposite me, having leaned forward (HS 133)  
**مَا هُوَ عَاقِدُ الْيَدَيْنِ إِلَى الْأَمَامِ** Here he is folding his arms out in front (HR 108)  
**إِمْتَدَّ ذِرَاعَاهُ إِلَى الْأَمَامِ** His arms stretched out forwards (HR 112)  
**يَحَاوِلُ أَنْ يَعُودَ بِرَأْسِهِ إِلَى الْأَمَامِ** He tries to look straight ahead again (GhS 28)
- h). **إِلَى الْأَعْلَى** ("upward", "up"):  
**إِرْتَدَّتْ بِقُوَّةِ الْمَطَاطِ إِلَى الْأَعْلَى** She went back up with the force of the rubber (GhS 12)  
**سَخَبْتُ الْقَمِيصَ إِلَى الْأَعْلَى** I pulled the shirt up (HR 122)

**3.1.5** The definite article is used to indicate the general class of people or things referred to by a noun rather than any specific individual. The noun is typically in the singular, and may be countable or uncountable:

- الْحُزْنُ يَنْخَرُكَ كَالدُّودَةِ فِي قَلْبِهَا** sadness eats into her heart like a worm (JIJ 173)  
**تَخْبِطُ الْمَلَابِسَ. تَخْبِزُ الْكَعْكَ** she sews clothes. She bakes cakes (HS 8)  
**تَضَعُ الْمِلْحَ بَدَلًا مِنَ السُّكَّرِ، أَوْ الْخَلَّ بَدَلًا مِنْ مَاءِ الْوَرْدِ** she puts in salt instead of sugar, or vinegar instead of rose water (SI 18)  
**يَعْرِفُ عَلَى الْأَكُورْدِيُونِ** he plays the accordion (JIJ 75)

يَقْدِمُ الْقَهْوَةَ مَعَ الْحَلِيبِ	it serves coffee with milk (JIJ 99)
الزَّيْتُ مِنَ الزَّيْتُونَةِ وَالْحَوْتُ مِنَ الْبَحْرِ	Oil is from the olive and the whale is from the sea (TW 103)
بِكَمْ التَّذَكُّرَةُ إِلَى بُولُونِيَا؟	How much is a ticket to Bologna? (JGh 54)
طَعْمُهُ أَشْبَهُ بِالسَّرْدِينِ الْمَعْلَبِ	it tastes like tinned sardines (IH 35)
السَّجْنُ يُغَيِّرُ الْإِنْسَانَ إِلَى الْأَسْوَأِ	Prison changes a man for the worse (AM 60)
قَالَ إِنَّهُ يُبْغِضُ الْبِيْرَةَ وَالشَّيْبَةَ وَالْفُودَكَ .	He said that he hates beer, wine and vodka. (TW 108)
هَلْ بَدَأْتَ تَرْزَعِينَ فِيهَا الْقَمَحَ وَالشُّعَيْرَ؟	Have you started to grow wheat and barley in it? (AM 34)
لَمْ تَعُدْ تَكْفِيهَا الْعُلْبَةُ أَكْثَرَ مِنْ يَوْمَيْنِ	a packet no longer lasts her more than two days (AM 40)
الدِّيْنَارُ عِشْرُونَ دِرْهَمًا	the dinar is worth twenty dirhams (JLJ 98)
عَشْرُ سَجَائِرَ فِي الْيَوْمِ؟	Ten cigarettes a day? (AM 42)

The general class of people or things may alternatively be expressed by a defined noun in the plural:

أَخَذْتُ أَتَسَلَّى بِحَيَاطَةِ السَّنَائِرِ وَالْوَسَائِدِ وَيَتَغَلَّقِ الْلُّوْحَاتِ	I began to amuse myself by sewing curtains and cushions, and by hanging up pictures (HS 12)
لَنْ أَقْبَلَهُ يَوْمًا، وَلَوْ خَلَّتِ الْأَرْضُ مِنَ الرُّجَالِ	I will never accept him, even if they were no more men on Earth (HR 57)
الْأُمَّهَاتُ يَعْينُ شَيْئًا خَارِقًا	mothers signify something extraordinary (AM 23)
لَوْ رَأَى أَبُوكَ تَبْكِي مِثْلَ النِّسَاءِ	If your father saw you crying like a woman (AM 33)
أَيَقْنْتُ أَنَّ الْمُتَزَوِّجِينَ يُضَيِّحُونَ هَكَذَا	I was certain that married people become like that (HS 144)
إِخْتَفَتِ الْأَسْمَاكُ مِنَ قَائِمَةِ الطَّعَامِ، وَخَلَّتْ مَحَلَّهَا الْخَضِرَاوَاتُ	fish disappeared from the menu and vegetables took their place (SI 235)
تَتَمَرَّقُ كَالشَّرَائِينِ الصَّغِيرَةِ	It bursts open like small arteries (IKh 17)
عَمِّي لَا يَقْرَأُ الْكُتُبَ وَالْأَوْزَاقَ	My uncle doesn't read books and papers (HM 218)
لَا أَحِبُّ الْأَسْوَاقَ	I do not like markets (HM 248)
بَعْضُهُنَّ يَتَلَفَّنُ فِي الْعَبَائَاتِ وَالنِّرَاقِ	Some of them wrap themselves in cloaks and veils (HS 38)

**3.1.6** The definite article is used with nouns governed by the preposition *من* with the idea "to consist of":

كَمِيَّةٌ مِنَ الْبَصْلِ الْمَبْشُورِ وَالثُّومِ الْمَهْرُوسِ	a quantity of grated onion and crushed garlic (SI 26)
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سَلَّةٌ مِنَ الْخَضِرَاتِ	a basket of vegetables (SI 202)
بِرْكَةٌ مِنَ الْمِيَاهِ	a pool of water (SI 251)
أَغْرَقْتُ فِي بَحْرِ مِنَ الدَّمُوعِ	I am drowning in a sea of tears (AM 43)
سِلْسِلَةٌ مِنَ الْأَعْتِرَافَاتِ	a series of confessions (AM 91)
مَلَابِسٌ مِنَ الصُّوفِ	Woollen clothes (JGh 15)
حَوْضٌ مِنَ الرُّخَامِ	a marble basin (JGh 148)
بُقَاةٌ مِنَ الزُّهُورِ الْبَرِّيَّةِ	a bunch of wild flowers (IH 188)

### 3.1.7 Abstract nouns are frequently defined with the definite article:

تَرَكْتُ التَّنِيسَ	I gave up tennis (JIJ 76)
يَكْتُبُ النَّثْرَ وَالشُّعْرَ	he writes prose and poetry (JIJ 56)
الْمَوْتُ وَالنُّوْمُ مُتَشَابِهَانِ	Death and sleep resemble each other (AM 18)
سَاعَدَهَا الْحَطُّ	Luck came to her assistance (SI 21)
نَتَقَطِّرُ الْفَرَحَ أَوْ الْمَوْتَ	we wait for joy or death (IKh 21)
التُّورَكَوَارُ، وَاللُّوزِيُّ وَالْأَزْرَقُ	turquoise, pink and blue (JIJ 229)
مَعَ الزَّمَنِ	With time (GhS 63)
يَجِبُ إِلَى السُّمْنَةِ	He inclines towards fatness (GhS 98)
الْجُوعُ أَحْسَنُ مُعَلِّمٍ	Hunger is the best teacher (AM 62)
قَالُوا إِنَّ الْحُرِّيَّةَ فِي أَرْضٍ أُخْرَى	They said that freedom is in another land (AM 78)

#### a). Thus, the article often occurs on verbal nouns:

لَمْ يَتَوَقَّفُوا عَنِ السُّؤَالِ	they didn't stop asking (AM 23)
أَنَا مُرَعَمَةٌ عَلَى الْمَوَافَقَةِ	I am compelled to agree (AM 23)
كُنْتُ أُرِيدُ الْبِكَاءَ	I wanted to cry (AM 43)
قَرَّرْتُ الْخُرُوجَ مِنَ الْبَيْتِ	I decided to leave the house (HS 7)
الْكُلُّ حَائِرٌ بَيْنَ الْبَقَاءِ وَالرَّجِيلِ	Everyone is hesitating between staying and leaving (HS 32)
أَجْبَرَهَا زَوْجُهَا عَلَى الْعَوْدَةِ	her husband forced her to return (SI 17)
هَلْ تَسْتَطِيعُ الْإِنْتِظَارَ؟	Can you wait? (GhS 184)
دَعَتْهُ إِلَى الْجُلُوسِ	she invited him to sit down (HR 54)
أَقْضِي بَقِيَّةَ وَقْتِي فِي الْمَطَالَعَةِ وَالْكِتَابَةِ وَالْتَّرْجُمَةِ	I spend the remainder of my time reading, writing and translating (JIJ 11)

b). It occurs on the names of academic subjects:

- أَقْرَأُ كُتُبًا كَثِيرَةً، فِي الْفِرَاسَةِ وَعِلْمِ النَّفْسِ وَالتَّارِيخِ  
وَالْجُغْرَافِيَا I read many books, on physiognomy, psychology, history  
and geography (HM 219)
- قَدْ عَادَ مُؤَخَّرًا مِنْ دِرَاسَةِ الْهَنْدَسَةِ الْمِيكَانِيكِيَّةِ he had recently returned from studying mechanical  
engineering (JIJ 183)
- يَفُوزُ بِالدَّرَجَةِ الْأُولَى فِي الْفِيزِيَاءِ he gets a first class degree in physics (JIJ 197)
- تَدْرُسُ إِدَارَةَ الْأَعْمَالِ وَالتَّخْطِيطَ الْمَالِيَّ she studies business management and financial planning  
(GhS 11)
- الإِجَابَةُ تَتَطَلَّبُ مَعْرِفَةً عَمِيقَةً بِالسُّبُكُولُوجِيَا The answer requires a deep knowledge of psychology  
(SI 89)
- تَدْرُسُ الْفَلَسَفَةَ she studies philosophy (JGh 14)
- تُحَدِّثُهَا عَنِ الْوُجُودِيَّةِ you speak to her about existentialism (JIJ 164)

c). It occurs on the names of languages:

- تَدْرُسُ الْإِغْرِيْقِيَّةَ وَاللَّاتِيْنِيَّةَ she studies Greek and Latin (JIJ 27)
- كَمَنْ يَقْرَأُ الْعَرَبِيَّةَ أَوْ الْإِنْكِلِيْزِيَّةَ like someone who reads Arabic or English (JIJ 69)
- كَانَتْ نَجَاحًا، تُحْسِنُ اللَّغَتَيْنِ، الْعَرَبِيَّةَ وَالْفَرَنْسِيَّةَ Najat was proficient in the two languages Arabic and  
French (TW 281)
- ثَلَاثُ لُغَاتٍ، الْعَرَبِيَّةُ وَالْأُوْزْبِكِيَّةُ وَالْكَازَاخِيَّةُ three languages: Arabic, Uzbeki and Kazakhstani  
(JGh 101)

3.1.8 The definite article is used with adjectives and active and passive participles when these function as nouns:

- كُلُّ شَيْءٍ يَمْضِي فِي طَرِيقِهِ كَالْمَأْلُوفِ everything continues on its course as usual (GhS 19)
- الْمُهْمُ أَنْ لَا تَتْرَكَ شَيْئًا فِي قَلْبِكَ the important thing is to leave nothing in your heart  
(AM 39)
- الْقَصِيرُ الَّذِي ضَرَبَ رَجَبَ the short man who hit Rajab (AM 48)
- كُنْتُ مَشْغُولَةً أَقْرَأُ الْمَكْتُوبَ عَلَى الْقَنَابِي I was busy reading what was written on the bottles  
(HS 24)
- فِي فُلُورَنْسَةَ يَتَجَاوَرُ الْقَدِيمُ وَالْحَدِيثُ in Florence the old and the new are side by side (JGh 60)
- أَجَابَ وَالِدُهُ بِلَهْجَةِ الْعَارِفِ بِالْأَشْرَارِ his father answered in the tone of one familiar with  
secrets (IKh 12)
- نَنْظُرُ إِلَى الْبَعِيدِ We gaze into the distance (IKh 36-7)
- وَالْحَاصِلُ أَنَّ أُمَّ عَاطِبٍ لَاحَظَتْ ... What happened was that Umm Atif noticed ... (SI 329)
- الْمُسْتَحِيلُ هُوَ أَنْ نَمْنَعَهُمُ The impossible thing is for us to prevent them (IKh 37)

- الْغَرِيبُ أَنْ أَحَدَنَا لَمْ يَشْعُرْ بِالْخَوْفِ the strange thing is that none of us felt afraid (JGh 77)
- قَدْ كَسَبْتُ وَطَنًا جَدِيدًا دُونَ أَنْ أَخْسَرَ الْقَدِيمَ I had gained a new country without losing the old one (HR 36)
- عَرَفْتُ الْكَثِيرَاتِ I have known many women (GhS 100)
- سَنَهْدِمُ السُّجُونَ بِأَيْدِينَا، لَا بِالسِّيْتِنَا كَمَا يَفْعَلُ الْكَثِيرُونَ we will destroy the prisons with our hands, not with our words as many people do (AM 166)
- الذَّاخِلُ إِلَيْهَا فِي الْعَالِبِ مَفْقُودٌ everyone who enters them is usually lost (JGh 73)
- a). Thus the article is often used with the adjectives كَثِيرٌ ("much", "many"), مَزِيدٌ ("excess", "more"), عَدِيدٌ ("numerous") and قَلِيلٌ ("little", "few") when these function as nouns:
- لَعَلَّكَ لَا تَعْرِفُ الْكَثِيرَ عَنِ الْآثَارِ الْعِرَاقِيَّةِ Perhaps you do not know very much about the Iraqi antiquities (JIJ 58)
- بَعْدَ طَلَاقِنَا تَعَلَّمْتُ الْكَثِيرَ after our divorce I learnt a lot (GhS 100)
- هُنَاكَ الْكَثِيرُ مِنَ الْمُقَاتِلِينَ Many fighters are there (IKh 42)
- الْبَحْثُ عَنِ الْمَزِيدِ the search for more (JGh 43)
- كُلَّمَا حَدَّثْتُ أَكْثَرَ بَدَأَ الْمَزِيدُ مِنَ الْيَسْبِ the more I looked, the more of the house appeared (JGh 71)
- قَدْ أَغْفِدُ الْمَزِيدَ مِنَ الصَّفَقَاتِ غَدًا I might conclude many deals tomorrow (GhS 87-8)
- يَعْرِفُ الْعَدِيدَ مِنْ أَفْرَادِ أُسْرَتِي he knows many members of my family (GhS 137)
- وَجَدْتُ أَنَّ الْعَدِيدَ مِنَ الشُّوَارِعِ الْعَدِيدَةِ ... I found that many of the modern streets ... (JIJ 81)
- أَكَادُ أَضْطَدِمُ بِالْعَدِيدِ مِنَ السَّيَّارَاتِ I almost collide with numerous cars (GhS 178)
- لَمْ يَسْتَطِعْ أَنْ يَأْكُلَ مِنْهُ إِلَّا الْقَلِيلَ he could only eat a little of it (AM 173)
- لَمْ يَجِدْ إِلَّا الْقَلِيلَ مِنَ الْمَسَاكِينِ he only found a few houses (JGh 107)
- b). It is therefore used with superlatives functioning as nouns:
- الْأَفْضَلُ أَنْ لَا يَرْجِعَ إِلَى هُنَا It is best that he doesn't return here (IKh 19)
- الْأَفْضَلُ أَنْ لَا تَتَعَلَّمِي It is best that you don't learn (AM 40)
- الْأَخْسَرُ أَنْ يَنْسَاهَا it's best that he forgets her (AM 56)
- عَلَى الْأَرْجَحِ سَتَرَاكَ We will probably see you (JIJ 200)

**3.1.9** The article is used with adjectives and participles governed by the preposition مِنْ ("one of the things which ... is that", "it is ... that") (see 67.1.8, 67.2.6):

- كَانَ مِنَ الصَّغْبِ أَنْ نُصْبِحَ صَدِيقَتَيْنِ It was difficult for us to become friends (HS 37)
- أَلَيْسَ مِنَ الطَّبِيعِيِّ أَنْ نَدْخُلَ إِلَى بَيْتِكُمْ؟ isn't it natural for us to go into your house? (HS 101)

- مِنَ الْمُسْتَحِيلِ عَلَى عَقْلِي أَنْ يَتَّعَبَلَهَا it is impossible for my mind to accept them (JGh 122)  
 كَانَ مِنَ الْمَفْرُوضِ أَنْ يَسْتَبْدِلَ بِهِ الرَّجَاحَ الْمَكْسُورَ He was supposed to replace the broken glass with it (GhS 9)  
 كَانَ مِنَ النَّادِرِ أَنْ يَخْرُجَ مَنْ دَخَلَهُ حَيًّا it was rare for anyone who entered it to emerge alive (JGh 67)

**3.1.10** The definite article must be used with an adjective that modifies a definite noun, that is:

a). when the noun has the definite article:

- الرَّجُلُ الْعَرِيبُ the strange man (AM 10)  
 الْبِنَاءُ الْقَدِيمُ the old building (JGh 85)  
 اللَّحْظَةُ الْأَخِيرَةُ the final moment (AM 42)  
 فِي الْأَيَّامِ الْأُولَى In the first days (GhS 63)

b). when the noun has a pronoun suffix:

- يُخْرِجُ دَفْتَرَهُ الْكَبِيرَ he takes out his large notebook (JIJ 171)  
 عَالَمُهُ الصَّغِيرُ his small world (AM 67)  
 تَمَيُّزُهُ الْأَجْتِمَاعِيُّ his social standing (SI 286)  
 كَاتِدْرَائِثُهَا الْقَدِيمَةُ its ancient cathedral (JIJ 25)

c). when the noun is definite by virtue of being a proper noun:

- أُوفِيلِيَا الْجَدِيدَةُ the new Ophelia (JIJ 36)  
 ذَاتُ الطَّيِّبَةِ good natured Dhat (SI 26)  
 زُورِيخُ الْقَدِيمَةُ old Zurich (JGh 122)  
 مَرْيَمُ الْعَذْرَاءُ Virgin Mary (HM 171)  
 أَعْشَطُسُ الْمَاضِي last August (JGh 129)

d). when the noun is the governing term in a definite idāfa construction:

- نَظْرَاتُ عَمِّي الْحَارِقَةُ my uncle's fiery looks (HM 131)  
 تَارِيخُ الْجَزَائِرِ الْحَدِيثُ the modern history of Algeria (TW 10)  
 طَائِرَةٌ صَالِحِ الْمَخَاصِطِ Salih's private airplane (HS 113)  
 عَالِمُ الْيَمَنِ الْكَبِيرُ the great scholar of Yemen (JGh 72)

**3.1.11** The article is frequently used in place names. For example:

- |              |        |              |         |
|--------------|--------|--------------|---------|
| الصِّينُ     | China  | الْجَزَائِرُ | Algeria |
| الْمَكْسِيكُ | Mexico | الْيَمَنُ    | Yemen   |

الْبُرْتُغَالُ	Portugal	الْقَاهِرَةُ	Cairo
الْقُدْسُ	Jerusalem	الْبِرَازِيلُ	Brazil
النَّيْلُ	The Nile	الْكَرْمَلُ	Mount Carmel

**3.1.12** The definite article is used for titles followed by names when referring to a person:

السُّيْرُ آرْتَرُ وُولِي	Sir Arthur Woolly (JLI 57)
السَّيِّدَةُ مَالُوَان	Mrs. Mallowan (JLI 58)
السَّيِّدُ رَجَبُ إِسْمَاعِيلُ	Mr. Rajab Ismail (AM 164)
أُمِّي أَلْسْتُ وَدَادُ، وَوَالِدِي أَلدُّكْتُورُ عَدْنَانُ	my mother Mrs. Widad and my father Dr. Adnan (HS 49)
أَلْأَبُ مَرْسِيَلُ	Father Marcel (IKh 39)
أَلْأَسْتَاذُ صُبْحِي	teacher Subhi (HM 145)
أَلْلُورْدُ تِينْسُونُ	Lord Tennyson (GhS 199)

**3.1.13** The article is sometimes used with cardinal and ordinal numbers:

أَلْمِئَاتُ مِنِ أَلْمُعَلِّمِينَ وَأَلْأَسَاتِذَةِ أَلْفِلَسْطِينِيِّينَ	hundreds of Palestinian teachers and lecturers (JLI 193)
كَانَ وَزْنُ عِضْمَتِ يَزِيدَ عَلَى أَلثَّمَانِينَ	Ismat weighed more than eighty [kilogrammes] (AM 22)
إِنْكَسَرَتْ يَدِي حِينَ كُنْتُ فِي أَلْعَاشِرَةِ	My hand was broken when I was ten (AM 33)
جَلَدُوا أَلْمِئَاتِ وَأَلْآلَافَ	they have executed hundreds and thousands [of people] (AM 165)
قَائِدَةُ أَلْحَمْلَةِ فِتَاةٍ فِي أَلْعِشْرِينَ	The leader of the campaign was a young woman aged twenty (HS 50-1)
تَحِيَّاتٌ أَيْضًا مَا تَرَالُ نِصْفَ شَابَّةٍ فِي أَلْأَرْبَعِينَ	Tahiyat is also still half a young woman at the age of forty (GhS 94)
دَرَجَةُ أَلْحَرَارَةِ خَمْسَةٌ تَحْتَ الصُّفْرِ	the temperature is five below zero (GhS 30)
سَأَعُدُّ إِلَى أَلْمِئَةِ ... ثُمَّ أَعُدُّ إِلَى أَلْأَلْفِ، إِلَى أَلْأَلْفَيْنِ	I will count to one hundred ... then I will count to one thousand, to two thousand (HM 137)

It is also used with ordinal numbers referring to the hours of the day:

فِي أَلثَّلَاثَةِ وَأَلثَّلَاثَةِ فَجْرًا	at twenty past three in the morning (GhS 61)
أَلسَّاعَةُ تُسِيرُ إِلَى أَلرَّابِعَةِ وَأَلنِّصْفِ	The clock shows half past four (GhS 73)
حَوْلِي أَلْحَادِيَةَ عَشْرَةَ	Around eleven o'clock (GhS 169)
دَقَّتْ أَلسَّاعَةُ أَلخَامِسَةَ وَأَلنِّصْفَ	The clock struck half past five (AM 9)

**3.1.14** The definite article may have the force of the demonstrative "this", particularly when used with some words referring to time. These definite nouns function as adverbs and are

therefore often in the adverbial accusative. For example:

الْيَوْمَ "this day" (i.e. "today")

اللَّيْلَةَ "this night" (i.e. "tonight")

Examples in context:

قُبِضَ عَلَيْهِ الْيَوْمَ he was arrested today (HM 204)

اللَّيْلَةَ لَنْ أَنْصِتَ إِلَى مَايْكَلْ جَاكْسُونْ Tonight, I will not listen to Michael Jackson (GhS 191)

رُبَّمَا سَمِعْتَ بِالْمُحَاكَمَةِ الَّتِي جَرَتْ الْأُسْبُوعَ الْمَاضِي perhaps you've heard about the trial which took place last week (AM 26)

أَفَكَّرُ أَنْ أَنْهَضَ وَأَذْهَبَ إِلَى الْبَيْتِ اللَّحْظَةَ I think about getting up and going to the house immediately (HS 62)

مَا رَأَيْكَ فِي أَنْ تَدْفَعِي عِشْرِينَ جُيْهًا أَلَوْفَتْ؟ What do you think about paying twenty pounds right away? (SI 62)

عَلَى الْفُورِ فَتَحْتُ زُجَاجَةً I immediately opened a bottle (JGh 56)

أَفْضَلُ شَيْءٍ آلَانَ أَنْ تَنَامِي The best thing now is for you to sleep (HM 207)

**3.1.15** The definite article is often used instead of a possessive pronoun suffix (meaning "my", "your", "his" etc.) with names of parts of the body:

بَقِيتُ جَالِسَةً. الرَّأْسَ بَيْنَ أَيْدِيَّ I remained sitting, [my] head between [my] hands (HS 32)

هَذَا هُوَ عَاوِدُ أَيْدِيَّ There he is with [his] arms folded (HR 108)

عُقُودٌ مَلَوْنَةٌ تَدَلِّي مِنَ الرَّقَبَةِ، وَخَوَاتِمٌ كَثِيرَةٌ تَبْرِقُ فِي الْأَصَابِعِ coloured necklaces hang around [her] neck and many rings sparkle on [her] fingers (HS 57)

قَبَّلَتْ تَاجَ عَلَى الْخَدَّيْنِ She kissed Taj on [her] cheeks (HS 236)

إِتَّجَهْتُ نَحْوَ مَنْسَكِي سِيرًا عَلَى الْقَدَمَيْنِ I headed for my house walking on foot (JIJ 181)

نَعَرَفْنَاهُمْ مِنْ شَفْرَةِ الشَّعْرِ وَرُزْقَةِ الْعُيُونِ we knew them from [their] blond hair and blue eyes (JIJ 85)

لَوْ أَرَى جَسَدَهُ لِأَتَأَكَّدَ مِنَ الْجُرُوحِ فِي السَّاقَيْنِ If I saw his body to be sure of the wounds on [his] legs (AM 60)

This is also the case with nouns indicating family relations and companions:

سَأَلْتُهَا عَنِ الْوَالِدِ I asked her about [her] father (JGh 48)

كَانَتْ تَتَرَدَّدُ صُورُ الْأَقْرَبِينَ images of [my] relatives frequently appeared (JGh 83)

تَنْطَلِقُ إِلَى بَيْتِ الشَّقِيقَةِ she rushes off to [her] sister's house (JGh 188)

زَارَتْ الْعَمَّةَ الْمَكَانَ [my] aunt visited the place (HS 200)

- أَحْيَانًا يَدْخُلُ مَعِيَ حَشْدٌ كَثِيرٌ مِنَ الْأَهْلِ Sometimes a large crowd of [my] family go in with me (HR 89)
- أَضَعَيْتُ إِلَى صَوْتِ الصَّدِيقِ مَحْمُودِ الْعَالِمِ I listened to the voice of [my] friend Mahmoud al-Alim (JGh 21)
- كَانَ يُحَيِّ الْأَصْدِقَاءَ he was greeting [his] friends (GhS 117)
- حَاوَلْتُ إِقْنَاعِي وَالرَّفَاقِي بِلَا نُصِيصَامٍ إِلَيْهِمْ she tried to persuade me and [my] friends to join them (GhS 11)
- إِعْتَبَرْتَنِي الْأُسْرَةَ مَحْظُوظَةً [my] family thought I was lucky (GhS 108)
- الْأُمُّ تَعْرِفُ مَا بَيْنَنَا [her] mother knows what is between us (HS 65)

## 4 Roots (الْجُذُورُ [sing. الْجَذْرُ]) and Patterns (الْأَوْزَانُ [sing. الْوَزْنُ])

The great majority of Arabic words can be reduced to a root typically consisting of three letters in a set order. These letters are called “radicals” and are mostly all consonants.

The root is not in itself a word, but rather is associated with a certain concept or idea. For example, the sequence of radicals ك ت ل is associated with the concept of “killing”, the root ض ر ب with “hitting” and ر ج ع with “returning”. Occasionally, more than one concept is associated with a root. Thus, د ر س involves the concepts of “studying” and “obliteration”, while ح م ل involves the concepts of “beauty” and “totality”.

The idea attached to the root is made concrete by the addition of short and long vowels between the radicals of the root, by prefixes and suffixes, and by the addition of certain other consonants. That is to say, it is by this method that actual words are produced, often with meanings relatable to the concept of the root. Thus, from the root ح م ل, which is associated with the concept of “carrying”, is derived words such as

حَمَلَ	he carried	حَمَّالٌ	porter, carrier	حَامِلٌ	carrying [adj.]
يَحْمِلُ	he carries	حَمَّلَ	he made [s.o.] carry	إِحْتَمَلَ	he bore, endured
حَمْلٌ	transportation	جَمَّالَةٌ	work of a porter	حَمُولٌ	long-suffering
حِمْلٌ	load, cargo	حَمَّالَةٌ	beam, girder	مَحْمُولٌ	carried

In almost all dictionaries, words are listed under the roots from which they are derived.

The additions to the root are not haphazard, but rather consist of a large number of stock patterns. Some of the patterns are very common, while others are very rare. Arab grammarians use the letters ف ع ل to represent these patterns, the radicals of the root being substituted with these. For example:

word	representation
حَمَلَ	فَعَلَ
حَمْلٌ	فَعْلٌ
حَمَّالٌ	فَعَّالٌ
مَحْمُولٌ	مَفْعُولٌ
إِحْتَمَلَ	إِفْتَعَلَ

Each pattern often produces its own particular modification of the basic concept associated with the root. Thus, the pattern فَعِيلٌ is used to derive adjectives from the root:

سَعِيدٌ	happy	بَعِيدٌ	far, distant
مَرِيضٌ	sick, unwell	طَوِيلٌ	long; tall
كَبِيرٌ	big; old	كَرِيمٌ	generous

The pattern فَعَلَ is used to derive verbs from the root:



ذَهَبَ to go

عَبَرَ to cross

فَعَلَ to do

كَسَبَ to gain, earn

مَسَكَ to take, hold

طَبَخَ to cook

The pattern **مَفْعَلٌ** is used for nouns denoting the place where the action associated with the concept of the root is performed:

مَصْنَعٌ factory

مَطْبَخٌ kitchen

مَسْكَنٌ house, dwelling

مَسْبَحٌ swimming pool

مَطْعَمٌ restaurant

مَعْبَدٌ place of worship; temple

The pattern **مِفْعَالٌ** is used for nouns denoting the instrument which is used in performing the action associated with the concept of the root:

مِفْتَاحٌ key

مِخْرَاطٌ plough

مِجْدَافٌ oar

مِضْرَابٌ bat, racket

مِئْشَارٌ saw

مِثْقَالٌ air pump, bellows

Not all patterns modify the root in a predictable manner, however, and not all the patterns are utilised by a particular root.

It is because Arabic is primarily a language of patterns that it is able to use a defective script which omits all the short vowels and other orthographic signs.

## 5 The Arabic Noun (الاسم)

Arabic nouns are derived from verbs in certain ways, derived from other nouns, or they are non-derivative, that is, they exist originally as nouns (called "primitive" nouns [إسمٌ جاويد])

### 5.1 Primitive Nouns

These are simple non-derived nouns which indicate common everyday objects. For example:

رَأْسٌ	head	شَمْسٌ	sun
بَابٌ	door	يَوْمٌ	day
جَمَلٌ	camel	وَقْتُ	time
بَيْتٌ	house	حَجَرٌ	stone
صُوفٌ	wool	صُنْدُوقٌ	box

5.1.1 Verbs may occasionally be derived from these. For example:

noun		verb	
السَّبْتُ	Sabbath; Saturday	سَبَّ	to keep the Sabbath
الشَّيْطَانُ	devil, Satan	تَشَبَّهَ	to behave like a devil
الصَّيْفُ	summer	صَافَ	to be summery; to spend the summer
الصَّوْتُ	sound, noise	صَاتَ	to make a noise, sound
فَرَنْسَا	France	فَرَنْسَى	to make French, to frenchify

### 5.2 Nouns Derived from Verbs

These consist of the following:

5.2.1 Active and passive participles:

مُدِيرٌ	manager	مُسْتَشَارٌ	adviser
شَاعِرٌ	poet	مَشْرُوبٌ	drink
قَائِدٌ	leader	مَسْئُولٌ	official
مُؤَلِّفٌ	author	مَفْهُومٌ	concept

5.2.2 Verbal nouns:

ضَرْبٌ	beating	زُهْدٌ	abstinence
حِقْدٌ	envy	شَرَفٌ	dignity
خَيْقٌ	choking	ثِقَلٌ	heaviness
دُخُولٌ	entering	صُعُوبَةٌ	difficulty

خِيَانَةٌ treachery

سَعَادَةٌ happiness

نَجَاحٌ success

رَجِيلٌ departure

**5.2.3 Nouns of Place and Time (اسمُ الْمَكَانِ وَالزَّمَانِ)**

These are used to indicate the place and, less commonly, the time in which the action of the verb is carried out.

They are derived from the imperfect active of Form I verbs by taking away the prefixes and suffixes which indicate the person of the verb and prefixing مَ .

a). As a general rule, if the stem vowel on the imperfect is fatha ( َ ) or damma ( ُ ) then the second root letter of the noun has fatha. For example:

verb		noun
يَصْنَعُ	to manufacture	مَصْنَعٌ factory
يَطْعَمُ	to eat	مَطْعَمٌ restaurant
يَلْجَأُ	to take refuge	مَلْجَأٌ place of refuge, shelter
يَأْمَنُ	to be safe	مَأْمَنٌ place of safety
يَخْبِئُ	to hide	مَخْبِئٌ hiding place; shelter
يَرْكَبُ	to travel [on a boat etc.]	مَرْكَبٌ ship, boat
يَسْبِغُ	to swim	مَسْبِغٌ swimming pool
يَنْشَأُ	to come into being	مَنْشَأٌ place of origin; birth place
يَسْكُنُ	to dwell, inhabit	مَسْكَنٌ house, dwelling
يَرْقُدُ	to go to bed; to rest	مَرْقَدٌ bed; resting place
يَدْخُلُ	to enter	مَدْخَلٌ entrance
يَعْبُدُ	to worship	مَعْبَدٌ place of worship; temple
يَطْبِخُ	to cook	مَطْبِخٌ kitchen
يَطْلُعُ	to rise, ascend	مَطْلَعٌ time of rising (celestial bodies)
يَأْخُذُ	to take	مَأْخِذٌ source, place from which one takes s.th.

If the stem vowel on the imperfect is kasra ( ِ ), then the second root letter of the noun of place and time takes kasra. For example:

verb		noun
يَعْرِضُ	to exhibit s.th.	مَعْرِضٌ place where s.th. is exhibited
يَغْرِزُ	to spin	مَغْرِزٌ spinning mill
يَقْصِدُ	to go, make for [a place]	مَقْصِدٌ place of destination; goal aim

يَنْزِلُ to dwell; to stop	مَنْزِلٌ dwelling place; house; stopping place
يَجْلِسُ to sit	مَجْلِسٌ session room

There are a few exceptions to these rules. For example:

verb	noun
يَغْرُبُ to set [sun]	مَغْرِبٌ time or place of sunset
يَجْزُرُ to slaughter, to butcher	مَجْزِرٌ slaughterhouse
يَسْجُدُ to bow down in worship	مَسْجِدٌ mosque
يَنْبُتُ to grow [of plants]	مَنْبِتٌ or مَنبِتٌ plantation; plant nursery
يُفْرِقُ to divide, separate [s.th.]	مَفْرَقٌ or مَفْرُقٌ crossing; junction; intersection
يَخْبِزُ to bake	مَخْبِزٌ bakery
يَغْسِلُ to wash	مَغْسَلٌ washroom, washhouse

b). Nouns of place and time are derived from Form I verbs whose first radical is *ر* (or, much less commonly, *ي*). They always take kasra on the stem. The weak initial radical is retained even though it is omitted in the imperfect active. For example:

verb	noun
يَطْنُ / وَطَنٌ to dwell	مَوْطِنٌ residence; native place
يَقْدُ / وَقْدٌ to catch fire, to burn	مَوْقِدٌ fireplace
يَقِفُ / وَقْفٌ to come to a stop	مَوْقِفٌ stopping place; station
يَعِدُ / وَعْدٌ to promise	مَوْعِدٌ time and place of an appointment
يَرِدُ / وَرْدٌ to arrive	مَوْرِدٌ place of arrival
يَضَعُ / وَضَعٌ to place, put down	مَوْضِعٌ place, site
يَقَعُ / رَقَعٌ to fall	مَوْقِعٌ place where s.th. falls; place, site
يَلِدُ / وَلَدٌ to give birth	مَوْلِدٌ birthplace; birthday

A less common form is *مَفْعَالٌ*. For example:

verb	noun
يَلِدُ / وَلَدٌ to give birth	مِيْلَادٌ time of birth
يَعِدُ / وَعْدٌ to promise	مِيْعَادٌ appointment; appointed time

c). Nouns of place and time are derived from Form I hollow verbs (with middle radical *ر* or *ي*). Similar to strong verbs, if the vowel in the imperfect is fatha or damma, then fatha is used in the noun; if the vowel in the imperfect is kasra, then kasra is used in the noun. Instead of being placed on the weak middle letter of the noun, however, the vowel is placed on the

preceding letter and the weak radical is written as the corresponding long vowel:

verb		noun		
يَكُونُ	to be; to exist	مَكَانٌ	place, location	<i>instead of</i> مَكُونٌ
يَفِيضُ	to overflow; to flow	مَفِيضٌ	outlet; drain	<i>instead of</i> مَفِيضٌ

Further examples:

verb		noun	
يَجُولُ	to roam, to wander	مَجَالٌ	domain; field; room, space
يَعُودُ	to return	مَعَادٌ	place to which one returns
يَمُوتُ	to die	مَمَاتٌ	place where s.o. died
يَزُورُ	to visit	مَزَارٌ	place which one visits; shrine
يَضِيقُ	to be or become narrow	مَضِيقٌ	strait(s); (mountain) pass
يَقِيلُ	to take a midday nap; to have a siesta	مَقِيلٌ	resting place; halting place
يَيْتُ	to pass the night; to stay overnight	مَيْتٌ	overnight stop; shelter for the night
يَحِصُّ	to escape, run away	مَحِصٌّ	place of refuge, sanctuary
يَسِيلُ	to flow, to stream	مَسِيلٌ	river bed

There are exceptions to this. For example:

يَطِيرُ	to fly	مَطَارٌ	airport (مَطِيرٌ is also possible)
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**d).** Nouns of place and time are derived from Form I verbs whose final radical is *و* or *ي*. These nouns always take fatha on the stem regardless of the vowel on the imperfect. They are indeclinable nouns:

verb		noun	
يَغْدُو	to go early in the morning	مَغْدَى	place to which one goes in the morning
يَعْشُو	to come [to a place]	مَعْشَى	place at which one arrives, object of a visit
يَأْوِي	to seek refuge, shelter	مَأْوَى	place of refuge; shelter
يَضْمُرُ	to be pure, unpolluted	مَضْمُرٌ	refinery
يَرْعَى	to graze	مَرْعَى	grazing land, pasture
يَنْفُو	to exile, banish	مَنْفَى	place of exile
يُلْهَوُ	to amuse o.s.	مَلْهَى	place of entertainment
يَبْنِي	to build	مَبْنَى	building
يَبْغِي	to fornicate	مَبْغَى	brothel

**e).** Nouns of place and time are derived from doubled verbs. The vowel on the second letter

of the noun is always fathā:

verb		noun	
يَحْطُ	to put s.th. down	مَحْطٌ	stopping place, place where s.th. is put down or deposited
يَحُلُّ	to stop	مَحَلٌ	place
يَهُبُّ	to blow [wind]	مَهَبٌ	place where or from where the wind blows
يَقْرُ	to dwell, reside	مَقْرٌ	dwelling, residence
يَمُرُّ	to go past, to pass along	مَمْرٌ	passageway, corridor
يَصِفُّ	to line s.th. up	مَصْفٌ	row, line, battle line
يَصِيبُ	to pour forth, to flow	مَصِيبٌ	outlet, drain; mouth [of a river]
يَصِحُّ	to be healthy	مَصْحٌ	sanatorium

f). Nouns of place and time often take tā' marbūṭa. For example:

مَخَاضَةٌ	ford	مَدْرَسَةٌ	school
مَذْبَعَةٌ	tannery	مَطْحَنَةٌ	mill, flour mill
مَطْبَعَةٌ	print shop, printing office	مَضِيذَةٌ	fishery, fishing ground
مَضِيْفَةٌ	guest room; guest house		

Both forms may exist: one with tā' marbūṭa, the other without:

مَنَامٌ	or	مَنَامَةٌ	place to sleep; bedroom
مَذْفَنٌ	or	مَذْفَنَةٌ	cemetery; burial place
مَخْبِزٌ	or	مَخْبِزَةٌ	bakery
مَقْبَرٌ	or	مَقْبَرَةٌ	tomb, burying place
مَنَابٌ	or	مَنَابَةٌ	place to which one returns
مَقَالٌ	or	مَقَالَةٌ	piece of writing; article
مَعَارٌ	or	مَعَارَةٌ	cave, cavern

There may be differences in meaning:

مَحْطٌ	stopping place; place where something is put down	or	مَحْطَةٌ	stopping place; station
مَزْرَعٌ	arable land	or	مَزْرَعَةٌ	farm, plantation
مَحَلٌ	place, location; shop	or	مَحَلَّةٌ	stopping place
مَنْزِلٌ	house; stopping place	or	مَنْزِلَةٌ	degree; rank; standing, status
مَكْتَبٌ	office; desk	or	مَكْتَبَةٌ	library

مَشْرَبٌ drinking place; bar

or مَشْرَبَةٌ drinking place

Occasionally, there are different plurals for the form with tā' marbūṭa and the form without:

sing.	plural		sing.	plural
مَحَلٌّ	مَحَالٌّ or مَحَلَّاتٌ	or	مَحَلَّةٌ	مَحَلَّاتٌ
مَكْتَبٌ	مَكَاتِبٌ	or	مَكْتَبَةٌ	مَكْتَبَاتٌ or مَكَاتِبٌ
مَعَارٌ	مَعَارِزٌ	or	مَعَارَةٌ	مَعَارَاتٌ or مَعَارِزٌ

g). Nouns of place and time formed from the derived Forms of the verb are identical to the passive participle. For example:

verb	Form		noun
صَلَّى	II to pray		مُصَلًّى place of prayer
خَيَّمَ	II to camp		مُخَيَّمٌ camping ground; camp
دَرَجَ	II to divide into steps or degrees		مُدْرَجٌ (tiered) lecture room; open staircase
أَخْرَجَ	IV to take out, bring out		مُخْرَجٌ place of exit; way out
تَنَفَّسَ	V to breathe		مُتَنَفِّسٌ breathing space
أَبْعَثَ	VII to originate, to be sent out		مُتَبَعٌ place of origin
إِتَّهَدَى	VIII to gather together, to assemble		مُتَّهَدٌ gathering place
إِجْتَمَعَ	VIII to assemble, to meet together		مُجْتَمِعٌ gathering place, place of assembly
إِخْتَفَى	VIII to hide o.s.		مُخْتَفًى hiding place
إِخْتَبَرَ	VIII to test, examine		مُخْتَبَرٌ laboratory
إِفْتَتَلَ	VIII to fight one another		مُفْتَتَلٌ battlefield
إِسْتَنْقَعَ	X to be swampy [ground]		مُسْتَنْقَعٌ swamp, quagmire
إِسْتَشْفَى	X to seek a cure		مُسْتَشْفًى hospital
إِسْتَسْرَأَ	X to be hidden		مُسْتَسْرَأٌ place of concealment
إِسْتَقَرَّ	X to dwell, reside; to rest		مُسْتَقَرٌّ dwelling, residence; resting place

#### 5.2.4 Nouns of Single Occurrence (اسْمُ الْمَرَّةِ)

Nouns of single occurrence express the doing of the action of the verb once. They are formed by adding tā' marbūṭa to the verbal noun.

a). For Form I trilateral verbs, the pattern used for the verbal noun is always فَعْلٌ :

verb	noun of single occurrence
بَصَقَ to spit	بَضْفَةٌ a spit

حَفَقَ	to throb, beat	خَفَقَةٌ	a throb, beat
دَفَعَ	to push	دَفْعَةٌ	a push, shove
رَفَسَ	to kick	رَفْسَةٌ	a kick
ضَحِكَ	to laugh	ضَحِكَةٌ	a laugh
ضَرَبَ	to beat, strike	ضَرْبَةٌ	a blow, punch
عَطَسَ	to sneeze	عَطْسَةٌ	a sneeze
غَسَلَ	to wash s.th.	غَسَلَةٌ	a wash
لَمَسَ	to touch	لَمْسَةٌ	a touch

b). Nouns of single occurrence are derived in the same way from weak verbs (with *و* or *ي* as initial, middle or final radical):

verb		noun	
وَجَبَ	to jump	وَجْبَةٌ	a jump, leap
وَقَفَ	to stand	وَقْفَةٌ	a stand, stance
وَمَضَ	to flash	وَمْضَةٌ	a blink; gleam of light
قَامَ	to rise	قَوْمَةٌ	a rising
صَاحَ	to cry, shout	صَيْحَةٌ	a cry, shout
قَالَ	to say	قَوْلَةٌ	an utterance, remark
رَمَى	to throw, to shoot	رَمِيَةٌ	a throw, shot

c). They are derived from Form I doubled verbs:

verb		noun	
دَقَّ	to bang, knock	دَقَّةٌ	a bang, knock
شَدَّ	to pull, tighten, strengthen	شِدَّةٌ	a pulling, tightening; a strengthening
شَكَ	to stab	شَكَّةٌ	a stab, thrust
مَصَّ	to suck	مَصَّةٌ	a suck
نَطَّ	to jump	نَطَّةٌ	a jump, leap
هَزَّ	to shake, jolt s.th.	هَزَّةٌ	a movement; a jolt, convulsion

d). Nouns of single occurrence from the derived Forms of the verb are identical to the verbal noun + tā' marbūṭa if it does not already possess one:

verb	Form		noun	
كَشَرَ	II	to bare one's teeth	تَكْشِيرَةٌ	a flash of the teeth
فَلَسَ	II	to declare s.o. bankrupt	تَفْلِيسَةٌ	a declaration of bankruptcy



شَرَّفَ	II	to confer honour, to make noble	تَشْرِيفَةٌ	a bestowal of honours
حَاوَلَ	III	to attempt	مُحَاوَلَةٌ	an attempt
أَكْرَمَ	IV	to be generous	إِكْرَامَةٌ	an act of generosity
تَغَلَّبَ	V	to triumph	تَغْلِبَةٌ	a triumph
تَغَافَلَ	VI	to neglect	تَغَافُلَةٌ	an act of neglect
إِنْحَنَى	VII	to bend, curve	إِنْحِنَاءٌ	a curtsy, bow
إِنْبَسَطَ	VII	to expand, spread	إِنْبِسَاطَةٌ	an expansion, spreading out
إِنْتَسَى	VII	to bend, curve, bow	إِنْشَاءٌ	a bend, curve
إِنْدَفَعَ	VII	to rush off, to burst forth	إِنْدِفَاعَةٌ	a sudden outburst, outbreak
إِلْتَفَتَ	VIII	to turn around; to glance	إِلْتِفَافَةٌ	a turning; a glance
إِبْتَسَمَ	VIII	to smile	إِبْتِسَامَةٌ	a smile
إِخْتَلَجَ	VIII	to tremble, to shake	إِخْتِلَاجَةٌ	a convulsion, twitch
إِهْتَرَأَ	VIII	to tremble, to quake	إِهْتِرَازَةٌ	a tremor, vibration
إِسْتَنْشَفَ	X	to sniff	إِسْتِنْشَافَةٌ	a sniff

e). Nouns of single occurrence may occur in the dual:

singular		dual	
رَفْسَةٌ	a kick	رَفْسَتَانِ	two kicks
وَمَضَةٌ	a blink	وَمَضَتَانِ	two blinks
دَقَّةٌ	a knock	دَقَّتَانِ	two knocks

f). They may occur in the plural. The feminine sound plural is used:

sing.		plural	
خَطْوَةٌ	a step	خَطْوَاتٌ	steps
قَبْضَةٌ	a handful	قَبْضَاتٌ	handfuls
فَقْرَةٌ	a jump, leap	فَقْرَاتٌ	jumps, leaps
ضَرْبَةٌ	a blow, a punch	ضَرْبَاتٌ	blows, punches
إِبْتِسَامَةٌ	a smile	إِبْتِسَامَاتٌ	smiles
إِنْحِنَاءَةٌ	a curtsy, bow	إِنْحِنَاءَاتٌ	curtsies, bows

An additional fathā may be placed on the second letter of the plural of nouns of single occurrence derived from Form I verbs:

sing.		plural	
وُجْبَةٌ	a jump, leap	وُجْبَاتٌ	

أَكْلَةٌ	a bite	أَكْلَاتٌ
طَعْنَةٌ	a stab, thrust	طَعْنَاتٌ
رَقِصَةٌ	a dance	رَقِصَاتٌ
طَرْقَةٌ	a knock, a bang	طَرْقَاتٌ
خَفَقَةٌ	a throb, a beat	خَفَقَاتٌ
خَطْفَةٌ	a snatch, a grab	خَطْفَاتٌ
دَفْعَةٌ	a push, a shove	دَفْعَاتٌ
غَسَلَةٌ	a wash	غَسَلَاتٌ

This does not occur with those nouns derived from verbs with a weak middle radical:

sing.		plural
صَبِيحَةٌ	a cry	صَبِيحَاتٌ
قَوْلَةٌ	an utterance	قَوْلَاتٌ
قَوْمَةٌ	a rising	قَوْمَاتٌ

g). Some nouns of single occurrence may acquire a specialised meaning. For example:

بَضْفَةٌ	a spit	or	saliva
أَكْلَةٌ	a bite	or	a meal
طَعْنَةٌ	a stab, thrust	or	calumny, defamation
دَفْعَةٌ	a push	or	a payment, a deposit
وَيْبَةٌ	a jump, leap	or	an attack; a bold undertaking
شُرْبَةٌ	a drink	or	a dose [of medicine]

### 5.2.5 Nouns of Kind or Manner (اسمُ النَّوعِ)

These indicate the manner of doing the action expressed by the verb. They are not common in modern Arabic. The pattern for Form I trilateral verbs is always نَعْلَةٌ :

جِلْسَةٌ	manner or way of sitting	مَيِّتَةٌ	manner of death
سَيْرَةٌ	manner or way of acting; conduct	لَيْسَةٌ	manner of dressing
مَشْيَةٌ	manner of walking	عَيْشَةٌ	way of life
فَعْدَةٌ	manner of sitting; posture	رَكْبَةٌ	manner or way of riding
قِتْلَةٌ	manner or way of killing	نَيْمَةٌ	manner of sleeping

### 5.2.6 Nouns of Instrument (اسمُ أَلَاةٍ)

These indicate the instrument that is used in performing the action expressed by the verb.

There are three possible patterns: **مَفْعَالٌ** , **مِفْعَلٌ** and **مِفْعَلَةٌ** :

a). **مَفْعَالٌ** :

verb		noun
جَدَفَ	to row	مِجْدَافٌ oar
حَرَثَ	to plough	مِخْرَاطٌ plough
زَرَبَ	to flow [water]	مِزْرَابٌ spout
ضَرَبَ	to strike, beat	مِضْرَابٌ bat, racket
فَتَحَ	to open	مِفْتَاحٌ key
قَاسَ	to measure	مِقْيَاسٌ a measuring instrument, a gauge
نَشَرَ	to saw	مِنشَارٌ saw
نَفَخَ	to blow up, inflate	مِنفَاخٌ air pump, bellows

When this pattern is applied to verbs with an initial weak radical, the noun takes the form **مِيعَالٌ** . For example:

verb		noun	
وَزَنَ	to weigh s.th.	مِيزَانٌ	balance, scales <i>instead of</i> مِوزَانٌ
وَزَبَ	to flow [water]	مِيزَابٌ	drain pipe, gutter <i>instead of</i> مِوزَابٌ
وَثِقَ	to trust	مِيثَاقٌ	contract, agreement, treaty <i>instead of</i> مِوثَاقٌ

b). **مِفْعَلٌ** :

verb		noun
بَرَدَ	to file	مِبرَدٌ file
جَرَدَ	to peel, remove the skin	مِجْرَدٌ scraper
حَصَدَ	to harvest, to reap	مِخْصَدٌ sickle
حَفَرَ	to dig	مِخْفَرٌ spade
خَلَبَ	to seize with the claws	مِخْلَبٌ claw, talon
زَلِقَ	to slip, slide	مِزْلِقٌ skate
نَحَتَ	to chisel	مِئْخَتٌ chisel
وَسَمَ	to brand	مِيسَمٌ branding iron
قَادَ	to steer	مِيقُودٌ steering wheel
خَاطَ	to sew	مِخْطٌ needle

The pattern **مِفْعَلٌ** is also derived from verbs with weak final radical **و** or **ي** . These are indeclinable nouns:

verb		noun
قَلَا	to fry	مِفْلَى frying pan
لَهَا	to amuse o.s., to play	مِلْهَى toy, plaything
لَوَى	to turn s.th., to wrench	مِلْوَى spanner, wrench
صَفَا	to be clear, unpolluted, pure	مِضْفَى sieve
كَوَى	to iron	مِخْوَى iron

c). مِفْعَلَةٌ :

verb		noun
زَلِقَ	to slip, slide	مِزْلَقَةٌ sledge
صَادَ	to catch, trap [animals]	مِضِيدَةٌ trap, snare, net
طَبَعَ	to print	مِطْبَعَةٌ printing press
طَحَنَ	to grind	مِطْحَنَةٌ grinder
كَنَسَ	to sweep	مِكْنَسَةٌ broom
لَوَقَ	to lick	مِوَلْعَةٌ spoon
لَكَمَ	to hit with the fist, to box	مِوَلْكَمَةٌ boxing glove
بَشَرَ	to scrape	مِيشْرَةٌ scraper
جَرَفَ	to shovel away	مِجْرَفَةٌ shovel
خَرَطَ	to lathe, to shape with a lathe	مِخْرَطَةٌ lathe

The pattern مِفْعَلَةٌ is also derived from verbs with weak final radical و or ي :

verb		noun		
بَرَى	to trim, shape	مِبرَاةٌ	pocket knife	instead of مِبرِيَّةٌ
رَسَا	to anchor	مِرسَاةٌ	anchor	instead of مِرسِيَّةٌ

Further examples:

verb		noun
رَقِيَ	to ascend, climb	مِرقَاةٌ stairs, staircase
هَوَى	to blow [wind]	مِهْوَاةٌ ventilator
صَفَا	to be clear, pure	مِصْفَاةٌ strainer, colander, filter
رَأَى	to see	مِرَاةٌ mirror

d). The patterns مِفْعَلٌ and مِفْعَلَةٌ are also used for nouns of instrument derived from doubled

verbs:

verb	noun		
جَسَّ to probe	مِجْسٌ probe	instead of	مِجْسٌ
قَمَّ to sweep	مَقْمَةٌ broom	instead of	مَقْمَةٌ

Further examples:

verb	noun
قَصَّ to cut, shear	مِقْصٌ scissors, shears
مَصَّ to suck	مِمَصٌّ suction pipe, sucker
فَضَّ to pry open, to force open	مِفْضٌ instrument for opening
سَّنَّ to sharpen, to grind	مِسْنٌ grindstone,; razor strop
فَكَ to unscrew, to detach	مِفَكٌ screwdriver
شَدَّ to tighten, to draw tight	مِشَدٌ corset
نَصَّ to stack, pile up	مِنَصَّةٌ raised platform, podium
هَفَّ to blow [wind]	مِهْفَةٌ fan, feather duster
سَلَّ to pull out, withdraw s.th. gently	مِسَلَةٌ large needle
ضَخَّ to squirt, spurt [water]	مِضْحَةٌ sprayer, pump

The plural of the above patterns is the diptote مَفَاعِلُ :

مَقَاصِرُ	instead of	مَقَاصِرُ
مَقَامٌ	instead of	مَقَامٌ
مَظَالٌ	instead of	مَظَالٌ

e). Nouns of instrument may occasionally be formed on the patterns مَفْعَلٌ and مَفْعَلَةٌ :

verb	noun
كَرَّ to come back, to retreat	مَكْرٌ reel
طَوَى to fold over, to close	مَطْوِيٌّ penknife
حَفَّ to surround, enclose	مَحْفَةٌ or مِخْفَةٌ stretcher
خَرَطَ to lathe, sharpen with a lathe	مِخْرَطَةٌ or مَحْرَطَةٌ lathe

### 5.2.7 Nouns of Vessel (اسْمُ الْوِعَاءِ)

These indicate the vessel in which something is contained. They take the same forms as the noun of instrument (مَفْعَلٌ and مَفْعَلَةٌ). For example:

مِخْبَارٌ test tube	مِئْبَرٌ needle case
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مِغْسَلٌ	washbasin; washbowl	مِرْوَدٌ	provision bag, rucksack
مِثْرَدٌ	bowl	مِذْوَدٌ	manger
مِنْقَضَةٌ	ashtray	مِخْبَرَةٌ or مِخْبِرَةٌ	inkwell
مِیْضَاءٌ	fountain or basin for the ritual ablution	مِیْرَقَةٌ	spittoon
مِغْرَاءٌ	glue pot	مِیْوَلَةٌ	chamber pot
مِغْلَمَةٌ	pen case	مِیْبَصَقَةٌ	spittoon

### 5.2.8 Nouns of Trades and Professions (فَعَالٌ مُصَاغًا لِذِي حَرْفَةٍ)

Nouns of trades and professions may be derived from Form I trilateral verbs. They take the form فَعَالٌ (an adjectival form which often implies habitual action):

verb		noun	
بَحَثَ	to study	بَحَاثٌ	scholar, researcher
بَنَى	to build	بِنَاءٌ	builder
بَاعَ	to sell	بِیَّاعٌ	salesman
جَرَّحَ	to wound	جِرَّاحٌ	surgeon
جَزَرَ	to slaughter, to butcher	جَزَّازٌ	butcher
حَمَلَ	to carry	حَمَّالٌ	porter
حَلَقَ	to shave [the head, face]	حَلَّاقٌ	barber
خَبَزَ	to bake	خَبَّازٌ	baker
رَسَمَ	to paint, to draw	رَسَّامٌ	painter, artist
سَبَحَ	to swim	سَبَّاحٌ	swimmer
سَرَقَ	to steal	سَرَّاقٌ	thief
طَبَخَ	to cook	طَبَّاحٌ	cook
كَنَّسَ	to sweep	كَنَّاسٌ	sweeper, street cleaner

The masculine sometimes occurs with tā' marbūṭa:

بَحَّاثٌ	an eminent scholar	رَحَّالٌ	a great traveller, explorer
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a). فَعَالٌ is used for nouns which may not strictly be considered as trades or professions, although the idea of habitual action (or intensification of the basic idea of the verbal root) is present. For example:

كَذَّابٌ	liar	شَرَّابٌ	a heavy drinker; drunkard
خَدَّاعٌ	swindler, cheat	عَشَّاسٌ	fraud, cheat, swindler
خَوَّانٌ	traitor	صَحَّاحٌ	joker, jester

دَرَّاسٌ an [eager] student

رَكَّابٌ one who rides frequently; a horseman

**5.3 Nouns Derived from Other Nouns****5.3.1 The Diminutive (إِسْمُ الْمُصَغَّرِ or التَّصْغِيرُ)**

Although the diminutive can in theory be formed from any noun, in modern Arabic it is restricted to a few particular words. It is typically used to indicate smallness, in which case it may acquire a different though related meaning to the original noun. The diminutive may also indicate low status, or express endearment.

a). The diminutive takes the form **فَعِيلٌ** when derived from nouns consisting of three letters. For example:

noun		diminutive	
جِسْمٌ	body	جُسَيْمٌ	particle, corpuscle
نَهْرٌ	river	نَهَيْرٌ	small river
وَلَدٌ	child	وَلِيدٌ	small child
بَيْتٌ	house	بُوتٌ	small house
شَيْءٌ	thing	شَيْءٌ	little thing
تَأْجٌ	crown	تُؤْجٌ	little crown, coronet
بَابٌ	door	بُوبٌ	small door

b). When the original noun consists of four letters, the form is **فُعَيْلٌ**. For example:

noun		diminutive	
صَاحِبٌ	friend	صُؤَيْبٌ	small friend [term of endearment]
دِرْهَمٌ	dirham	دُرَيْهَمٌ	small dirham [usually plural دُرَيْهَمَاتٌ "pennies"]
خَوْصَلٌ	bladder	خُؤَيْصَلٌ	blister

c). When the original noun has *tā' marbūta*, this is retained in the diminutive:

noun		diminutive	
لُقْمَةٌ	mouthful, morsel	لُقَيْمَةٌ	snack, morsel
بُرَّةٌ	seed	بُرَيْرَةٌ	spore
جَنَّةٌ	garden	جُنَيْتَةٌ	small garden
شَجْرَةٌ	tree	شُجَيْرَةٌ	bush, shrub
صَحْفَةٌ	bowl, dish	صُحَيْفَةٌ	saucer
قَطْرَةٌ	drop	قُطَيْرَةٌ	droplet
نَجْمَةٌ	star	نُجَيْمَةٌ	small star, starlet

نُقْطَةٌ	drop	نُقَيْطَةٌ	droplet
دَابَّةٌ	animal	دَوَيْبَةٌ	small animal
بَيْضَةٌ	egg	بَيْضَةٌ or بَوَيْضَةٌ	small egg; ovum
قِطَّةٌ	female cat	قُطَيْطَةٌ	female kitten
بَاخِرَةٌ	steamship	بَوَيْخِرَةٌ	small steamship

d). When the original noun is feminine but with no tā' marbūṭa, this usually occurs on the diminutive:

noun		diminutive	
سُوقٌ	market [usually fem.]	سُوَيْقَةٌ	small market
سَاقٌ	leg, thigh	سُوَيْقَةٌ or سَوَيْقٌ	stem, stalk [plants]
أُذُنٌ	ear	أُذَيْنَةٌ	small ear; ear lobe

e). When the second letter of the noun is followed by a long vowel, the form of the diminutive is فُعَيْلٌ :

كِتَابٌ	book	كُتَيْبٌ	booklet
عُقَابٌ	eagle	عُقَيْبٌ	small eagle, eaglet

This occurs with an adjective:

صَغِيرٌ	small	صُغَيْرٌ	very small
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f). The diminutive is used with proper names:

noun		diminutive	
حَسَنٌ	Hasan	حُسَيْنٌ	Husayn
عَبْدُ اللَّهِ	Abd Allah	عُبَيْدُ اللَّهِ	Ubayd Allah
عُمَرُ	Umar	عُمَيْرٌ	Umayr
هِنْدٌ	Hind	هُنَيْدَةٌ	Hunayda
فَضْلٌ	Fadl	فُضَيْلٌ	Fudayl
حَمْدَةٌ	Hamda	حُمَيْدَةٌ	Humayda

g). Two prepositions occur in the diminutive:

قَبْلٌ	before	قُبَيْلٌ	shortly before
بَعْدٌ	after	بُعَيْدٌ	shortly after

### 5.3.2 Unit Nouns (اسْمُ الْوَحْدَةِ) and Collective Nouns (اسْمُ الْجَمْعِ or اسْمُ الْجِنْسِ)

Unit nouns refer to one individual from a collection of individuals or from a genus. They are thus formed from collective nouns.



a). Collective nouns are of two kinds: those referring to humans and which have no unit noun (اسْمُ الْجَمْعِ), and those referring to non-humans (animals and natural objects) (اسْمُ الْجِنْسِ) and which often form a singular by means of a unit noun.

Examples of the former (اسْمُ الْجَمْعِ) include:

نَاسٌ	men; people	نِسَاءٌ	women
ذُرِّيَّةٌ	offspring, progeny	خَدَمٌ	servants
شَعْبٌ	people; nation	رِفْقَةٌ	group, troop, company
أُسْرَةٌ	family	أَهْلٌ	family; people
عَائِلَةٌ	family	قَبِيلَةٌ	tribe
جَمَاعَةٌ	group	جَيْشٌ	army
طَائِفَةٌ	sect	حَاشِيَةٌ	entourage; servants
قَوْمٌ	people, nation		

Collective nouns referring to nationalities and race take the form of the nisba adjective as the singular:

collective noun	singular
الْأَرْمَنُ Armenians	أَرْمَنِيٌّ an Armenian
الْأُزْبِكُ Uzbeks	أُزْبِكِيٌّ an Uzbeki
بَدْوٌ Bedouin	بَدَوِيٌّ a bedouin
الْيَهُودُ Jews	يَهُودِيٌّ a Jew
عَجَمٌ non-Arabs	عَجَمِيٌّ a non-Arab
زَنْجٌ Negroes	زَنْجِيٌّ a Negro
الرُّوسُ Russians	رُوسِيٌّ a Russian
عَرَبٌ Arabs	عَرَبِيٌّ an Arab
الْإِنْكَلِيزُ the English	إِنْكَلِيزِيٌّ an Englishman

Note:

جِنٌّ jinn	جِنِّيٌّ a jinni
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b). Many collectives referring to non-humans (اسْمُ الْجِنْسِ) form a singular by means of a unit noun. This is done by adding tā' marbūṭa. For example:

collective noun	singular
بَذَرٌ seeds	بَذْرَةٌ a seed
بَرَّعَشٌ gnats, midges	بَرَّعَشَةٌ a gnat, a midge
بَصَلٌ onions	بَصَلَةٌ an onion

بَطَّ	ducks	بَطَّة	a duck
بَطِيخٌ	melons	بَطِيخَةٌ	a melon
بَقَرٌ	cattle	بَقْرَةٌ	a cow
بَلَّحٌ	dates	بَلْحَةٌ	a date
بَيْضٌ	eggs	بَيْضَةٌ	an egg
دُرٌّ	pearls	دُرَّة	a pearl
رِيشٌ	feathers	رَيْشَةٌ	a feather
زَهْرٌ	flowers	زَهْرَةٌ	a flower
نَحْلٌ	bees	نَحْلَةٌ	a bee
حَمَامٌ	pigeons, doves	حَمَامَةٌ	a pigeon, a dove
سَحَابٌ	clouds	سَحَابَةٌ	a cloud
لَبْنٌ	bricks	لَبْنَةٌ	a brick
زَيْتُونٌ	olives	زَيْتُونَةٌ	an olive

c). Not all such collectives have a corresponding unit noun. They may, however, take a plural:

خَيْلٌ	horses	خَيُْولٌ	horses
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d). Unit nouns are often made plural with the feminine sound plural. For example:

singular		plural	
بَقْرَةٌ	a cow	بَقَرَاتٌ	cows
جَوْزَةٌ	a walnut	جَوَزَاتٌ	walnuts
لَوْزَةٌ	an almond	لَوَزَاتٌ	almonds
لَبْنَةٌ	a brick	لَبَنَاتٌ	bricks

They may sometimes take a broken plural. For example:

singular		plural	
سَحَابَةٌ	a cloud	سَحَابٌ or سَحَابٌ	clouds

e). Some collective nouns referring to non-humans have a plural. For example:

collective		plural		unit noun	
بُومٌ	owls	أَبْوَامٌ	owls	بُومَةٌ	an owl
دَمْعٌ	tears	دُمُوعٌ	tears	دَمْعَةٌ	a tear
دُودٌ	worms	دِيدَانٌ	worms	دُودَةٌ	a worm
رِيشٌ	feathers	رِيَاشٌ	feathers	رَيْشَةٌ	a feather

زَهْرٌ	flowers	زُهُورٌ	flowers	زَهْرَةٌ	a flower
سَمَكٌ	fish	أَسْمَاكٌ or سِمَاكٌ	fish	سَمَكَةٌ	a fish
فَأْرٌ	mice	فَيْرَانٌ	mice	فَأْرَةٌ	a mouse
طَيْرٌ	birds	أَطْيَارٌ or طُيُورٌ	birds	طَيْرَةٌ	a bird
نَمَلٌ	ants	نِمَالٌ	ants	نَمَلَةٌ	an ant
وَرْدٌ	roses, flowers	وُرُودٌ	roses, flowers	وَرْدَةٌ	a rose, a flower

f). Some collective nouns referring to non-humans have a plural, and their corresponding unit nouns also have a plural:

collective	plural	unit noun	plural
بَيْضٌ eggs	بُيُوضٌ eggs	بَيْضَةٌ	بَيْضَاتٌ eggs
تَمْرٌ dates	تُمُورٌ dates	تَمْرَةٌ	تَمَرَاتٌ dates
حَبٌ grains	حُبُوبٌ grains	حَبَّةٌ	حَبَابٌ grains
حَمَامٌ pigeons	حَمَائِمٌ pigeons	حَمَامَةٌ	حَمَامَاتٌ pigeons
دُرٌّ pearls	دُرَرٌ pearls	دُرَّةٌ	دُرَاتٌ pearls
مَوْجٌ waves	أَمْوَاجٌ waves	مَوْجَةٌ	مَوْجَاتٌ waves

g). "Uncountable" or "mass" nouns may also have a corresponding unit noun:

noun	unit noun
زُجَاجٌ glass	زُجَاجَةٌ a piece of glass
وَرَقٌ paper	وَرَقَةٌ a piece of paper
لَحْمٌ flesh, meat	لَحْمَةٌ a piece of meat
لَيْلٌ night	لَيْلَةٌ a night
شَعْرٌ hair	شَعْرَةٌ a hair

The uncountable noun may have a plural. This is often the case when the plural is used to refer to kinds or qualities of the substances referred to by the noun:

singular	plural
تَلَجٌ snow	تُلُوجٌ snows
رَمَلٌ sand	رِمَالٌ sands
زَيْتٌ oil	زُيُوتٌ oils
مَاءٌ water	مِيَاهٌ waters
مَطَرٌ rain	أَمْطَارٌ rains
قُطُنٌ cotton	أَقْطَانٌ cottons

لَحْمٌ meat

لِحَامٌ or لُحُومٌ meats

#### 5.4 Other Noun Forms

a). The form فِئْلَةٌ is often used to indicate a piece of something:

بِضْعَةٌ piece [of meat]	فِرْقَةٌ part, portion, section
خِرْقَةٌ scrap [of paper]	شِقَّةٌ piece, splinter
قِطْعَةٌ piece, lump, chunk	وَسْمَةٌ part, portion, share
حِصَّةٌ share, portion	خِصَّةٌ piece of land
كِسْرَةٌ small piece, fragment	جِرْزَلَةٌ piece, slice
حِطْمَةٌ small piece	فِئْلَةٌ small piece

b). The form فُئْلَةٌ is often used to indicate a small quantity of something:

جُرْعَةٌ mouthful, gulp	رُفْعَةٌ patch, piece of cloth
حُسُوءَةٌ sip, small quantity of liquid	دُفْعَةٌ a gush, burst
شُرْبَةٌ drink, sip	فُتْحَةٌ an opening, gap, hole
فُبْصَةٌ pinch [of s.th.]	فُبْضَةٌ handful
فُطْعَةٌ piece cut off; plot of land	كُتْلَةٌ lump, chunk
بُذَّةٌ small piece, fragment	لُبْنَةٌ short delay, pause
لُعْقَةٌ spoonful	لُقْمَةٌ a bite, morsel
شُبْعَةٌ a fill	نُفْقَةٌ tuft of hair; small amount

This form is also used for nouns of colour:

حُمْرَةٌ redness	صُفْرَةٌ yellowness
زُرْقَةٌ blueness	خُضْرَةٌ greenness

c). The form فُئَالٌ is often used to indicate diseases and illnesses:

جُدَامٌ leprosy	حُمَاقٌ smallpox
جُنَابٌ pleurisy	زُكَامٌ (common) cold, catarrh
صُدَاعٌ headache	هُدَامٌ seasickness
زُحَارٌ dysentery	سُعَالٌ cough
سُهَارٌ insomnia	خُنَاقٌ diphtheria
كُرَازٌ tetanus	فُلَاعٌ thrush, canker of the mouth

d). The form فُعَالَةٌ is often used for instruments or machines:

بَرَادَةٌ refrigerator	رَشَاشَةٌ perfume spray
بَرَامَةٌ drilling machine	سَيَّارَةٌ car

بَرَّايَةٌ pencil sharpener	صَفَّارَةٌ whistle, siren
جَرَّافَةٌ rake; harrow	نَظَّارَةٌ spectacles, glasses
دَرَّاجَةٌ bicycle	وَقَائِيَةٌ protective clothing
نَقَّالَةٌ stretcher	حَصَّادَةٌ mowing machine, mower

e). The form فِعَالٌ is often used for vessels and instruments:

حِطَّارٌ partition, fence	سِتَّارٌ veil, curtain
دِسَّامٌ plug, stopper	سِرَّاجٌ lamp, light
رِكَابٌ stirrup	سِقَاءٌ waterskin
زِمَامٌ rein, bridle	صِيَوَانٌ cupboard, case
حِجَابٌ veil	عِطَافٌ coat, cloak
بِسَاطٌ carpet, rug	زِنَادٌ hammer [of a gun]
لِيَّاسٌ clothes	غِشَاءٌ cover, wrapper, envelope
غِلَافٌ cover, wrapper	غِطَاءٌ cover, wrapper, envelope
لِحَافٌ cover, blanket	وِعَاءٌ vessel, container
سِلَاحٌ weapon	جِرَابٌ sack, bag; sheath, scabbard
جِدَارٌ wall	حِفَاطٌ bandage, dressing

f). The form فِعَالَةٌ is used for vessels and instruments:

كِنَانَةٌ quiver [for arrows]	سِدَادَةٌ plug, stopper, cork
حِبَالَةٌ snare, net	غِمَامَةٌ blinker; muzzle
رِحَالَةٌ camel saddle	وَسَادَةٌ pillow, cushion
رِفَادَةٌ bandage	خِزَانَةٌ safe; wardrobe; cupboard

فِعَالَةٌ is also used for nouns referring to trades and professions:

بِرَادَةٌ the fitter's work or trade	بِقَالَةٌ the grocery business
جِبَاكَةٌ the weaver's trade, weaving	جِدَادَةٌ the blacksmith's trade
بِوَابَةٌ office of doorman	جِلَاقَةٌ the barber's trade
خِيَاطَةٌ tailoring, dressmaking	صِبَاغَةٌ the dyer's trade
طِبَاخَةٌ culinary art, cookery	وِرَاقَةٌ the stationers' trade, papermaking
نِجَارَةٌ woodworking, joinery	لِبَانَةٌ selling or production of dairy products

### 5.5 The Abstract Noun of Quality (اسْمُ الْكَيْفِيَّةِ)

The abstract noun of quality expresses the abstract idea of a thing. It is formed by adding tā' marbūṭa to the nisba adjective form. Thus, from إِنْسَانِيٌّ ("humane", "humanitarian") is formed

the abstract noun of quality *إِنْسَانِيَّةٌ* (“humaneness”), while from *دَوْلِيٌّ* (“international”) is formed the abstract noun *دَوْلِيَّةٌ* (“internationality”, “internationalism”). Further examples:

<i>تَأَثُّرِيَّةٌ</i>	impressionism	<i>مَذْهَبِيَّةٌ</i>	sectarianism
<i>أَحَدِيَّةٌ</i>	unity, oneness	<i>رَأْسَمَالِيَّةٌ</i>	capitalism
<i>إِمْبِرَاطُورِيَّةٌ</i>	imperialism	<i>رَجُوعِيَّةٌ</i>	reactionism
<i>أَنَانِيَّةٌ</i>	selfishness, egoism	<i>مُرَكِّزِيَّةٌ</i>	centralism
<i>مُحْسَبِيَّةٌ</i>	favouritism	<i>إِشْتِرَاقِيَّةٌ</i>	socialism
<i>أَخْلَاقِيَّةٌ</i>	morality	<i>إِصْلَاحِيَّةٌ</i>	reformism, revisionism
<i>قَوْمِيَّةٌ</i>	nationalism	<i>صَهْيُونِيَّةٌ</i>	Zionism
<i>عَضْبِيَّةٌ</i>	partisanship	<i>عَصْرِيَّةٌ</i>	modernism
<i>عَاطِفِيَّةٌ</i>	sentimentality	<i>عَقْلِيَّةٌ</i>	mentality
<i>فَرْدِيَّةٌ</i>	individualism	<i>قَانُونِيَّةٌ</i>	legality, lawfulness
<i>مَادِّيَّةٌ</i>	materialism	<i>إِجَابِيَّةٌ</i>	positivism
<i>مِيزَانِيَّةٌ</i>	balance, equilibrium	<i>مَوْضُوعِيَّةٌ</i>	objectivism

## 6 Patterns of the Verbal Noun (الْمُضَدَّرُ) of Form I Trilateral Verbs

Every Arabic verb has a verbal noun. There are some forty patterns of these for Form I trilateral verbs. Any of these patterns may be formed from a verb and only the dictionary will show which particular pattern is used (although some may be more or less associated with certain kinds of verbs). Not all the patterns can be formed from a single verb. A verb will typically have only one or perhaps two of them.

The patterns of the verbal noun for Form I doubled, assimilated, hollow, hamzated, defective and doubly and trebly weak verbs are generally the same as for the strong trilateral verb, but are subject to the rules of assimilation etc. relevant to these verbs.

a). Some Form I verbs have more than one verbal noun, each with the same meaning. For example:

verb		verbal nouns			
حَجَرَ to forbid, stop	حَجْرٌ	حَجْرٌ	حُجْرٌ	حِجْرَانٌ	حُجْرَانٌ
سَخِرَ to jeer, scoff	سَخْرٌ	سَخْرٌ	سُخْرٌ	سُخْرَةٌ	مَسْخَرٌ
سَارَ to go	مَسِيرَةٌ	مَسِيرٌ	سَيْرٌ	سَيْرَةٌ	سَيْرٌ
مَكَثَ to stay	مَكْثٌ	مُكُوثٌ			
وَصَفَ to describe	وَصْفٌ	صِفَةٌ			
جَبِنَ to be a coward	جُبْنٌ	جَبَانَةٌ			

b). When a verb has more than one meaning, these different meanings may have their own verbal noun. For example:

verb		verbal nouns	
وَصَلَ to arrive/ to join	وُصُولٌ	وَصْلٌ or صِلَةٌ	junction
حَلَّ to solve/ to stop, stay	حَلٌّ	حُلُولٌ	stopping
غَلَا to be excessive/ to be expensive	غُلُوفٌ	عَلَاءٌ	high cost
جَنَى to harvest/ to commit a crime	جَنْيٌ	جَنَائَةٌ	crime

6.1 The most common patterns of the verbal noun, and others not so common, are as follows:

### 6.1.1 فَعْلٌ :

هَدَمٌ	demolition	جَمَعٌ	gathering, collecting
جَهْلٌ	ignorance	دَفَعَ	pushing, paying
دَرَسٌ	study; lesson	فَتَحَ	opening
قَتَلَ	killing	ضَرَبَ	beating

حَمْدٌ	praising	رَفَعٌ	raising
حَلٌ	untying; solution	حَقٌّ	truth
رَشٌّ	sprinkling	سَدٌّ	closing up
غَمٌّ	grief	رَدٌّ	return; reply
حَطٌّ	writing	مَدٌّ	extension; lengthening
شَكٌّ	doubt	بَتٌّ	cutting off, severing
رَهْبٌ	giving, granting	وَصْفٌ	description
وَتْبٌ	jumping	وَجَسٌ	fear
وَدَعٌ	depositing	وَزَنٌ	weighing
يَقْنٌ	certainty	يَبْسٌ	dryness
رَوْعٌ	fear, alarm	مَوْتٌ	death
نَوْمٌ	sleep	شَوْقٌ	longing
بَوْحٌ	disclosure	رَيْبٌ	doubt
تَيْلٌ	obtaining	عَيْشٌ	living
بَيْعٌ	sale	مَيْلٌ	inclination
أَخَذٌ	taking	أَجْرٌ	recompense
كَأَبٌ	sorrow, grief	سَأَمٌ	weariness, boredom
بَأْسٌ	strength	تَأْرٌ	revenge
مَلْءٌ	filling	هَدَأٌ	calmness, quietness
رَمِيٌّ	throwing	جَرِيٌّ	course
نَفْيٌ	denial	رَفِيٌّ	rise
جَنِيٌّ	harvest	سَنِيٌّ	capture; captivity
عَدُوٌّ	running	زَهْوٌ	bloom; splendour
غَدُوٌّ	feeding	غَزْوٌ	invasion, conquest
شَيٌّ	grilling, roasting	كَيٌّ	burning; ironing
وَسْخِيٌّ	inspiration	وَشْيٌ	ornamentation
ضَمْوَةٌ	light, brightness	سَوْءٌ	evilness
يَأْسٌ	hopelessness	نَأْيٌ	remoteness
رَأْيٌ	opinion	أْتِيٌّ	coming, arrival
وَشَاءٌ	bruise	وَطَاءٌ	treading; low ground



**6.1.2 فَعْلٌ :**

حُزْنٌ	sadness	بُعْدٌ	distance
زُهْدٌ	asceticism	حُكْمٌ	judgement; authority
شُرْبٌ	drinking; drink	قُبْحٌ	ugliness
سُكْرٌ	drunkenness	عُسْرٌ	difficulty
حُسْنٌ	beauty	صُنْعٌ	manufacture
ضُرٌّ	harm	وَدٌّ	love, affection
حُبٌّ	love	ذُلٌّ	lowliness; disgrace
قُلٌّ	fewness	طَبٌّ	medical treatment
يُمْنٌ	good luck	يَبْسٌ	dryness
يُسْرٌ	easiness	يَتَمٌ	orphanhood
طَوْلٌ	length	قَوْتُ	food, nourishment
جُودٌ	generosity	أَنْسٌ	sociability
بُطْءٌ	slowness	لُؤْمٌ	meanness
بُرءٌ	recovery	لُقْيٌ	meeting
عُرْيٌ	nakedness	عُشْيٌ	unconsciousness, fainting

**6.1.3 فِعْلٌ :**

حِفْظٌ	preservation	حِذْرٌ	caution
صِدْقٌ	truthfulness	عِلْمٌ	knowledge
حِرْصٌ	desire	رِفْقٌ	kindness
حِقْدٌ	hatred	ضِحْكٌ	laughter
خِصْبٌ	fertility [soil]	ذِكْرٌ	memory; mention
قِلٌّ	fewness	بِرٌّ	reverence; righteousness
حِسٌّ	feeling	جِدٌّ	seriousness
وِزْرٌ	responsibility	إِرْثٌ	inheritance
قِيلٌ	saying	لِينٌ	softness
ضَيْقٌ	distress	طَيْبٌ	goodness
إِثْمٌ	sin, crime	إِذْنٌ	permission
خِزْيٌ	confusion		

6.1.4 فَعْلٌ :

شَرَفٌ	nobility	بَلَّةٌ	stupidity
حَذَرٌ	caution	فَرَحٌ	joy
طَلَبٌ	request, order	تَعَبٌ	tiredness
خَجَلٌ	shyness	حَسَدٌ	envy
عَمَلٌ	doing; work	نَظَرٌ	seeing; look
مَلَلٌ	weariness	زَلَلٌ	slip; mistake
شَلَلٌ	paralysis	شَطَطٌ	excess; infringement
لَجَجٌ	stubbornness	شَفَفٌ	transparency
مَضَضٌ	pain, distress	فَصَصٌ	clippings; story
وَجَعٌ	pain	وَجَلٌ	fear
وَحَمٌ	craving	وَرَعٌ	piety
وَرَمٌ	swelling	وَسَخٌ	dirt
يَبَسٌ	dryness	يَتَمٌ	orphanhood
يَقَطٌ	wakefulness	يَقِنٌ	certainty
عَوَزٌ	need, want	عَوَرٌ	being one-eyed
عَوَجٌ	crookedness	قَوَسٌ	bentness, crookedness
أَمَلٌ	hope	أَسَفٌ	sorrow
خَطَأٌ	mistake	لَجَأٌ	refuge
دَابٌ	persistence	عَمَى	blindness
كَرَى	sleep	رَدَى	ruin, destruction
فَدَى	ransom; sacrifice	صَحَا	brightness
شَقَا	misery, hardship	لَوَى	agony
جَوَى	passion	هَوَى	love, affection
وَنَى	weakness	خَوَى	hunger
وَبَأٌ	epidemic, plague		

6.1.5 فُعْلٌ :

عُذِرٌ	excuse	سُنِعٌ	occurring [to s.o.]
شُكِرٌ	drunkenness	قُدْسٌ	holiness
عُسْرٌ	difficulty	رُحْمٌ	mercy

**6.1.6** **فَعَلَ** . This pattern is only used for defective verbs:

دَجَى	darkness, gloom	رَضَى	consent
هُدَى	guidance	نَقَى	piety
بَعَى	request	لَقَى	meeting
بَكَى	crying	سَرَى	spread, diffusion

**6.1.7** **فَعِلَ :**

سَرَقَ	stealing	لَعِبَ	play; game
ضَحِكَ	laughter	كَذَبَ	deceit, falsehood
حَرَمَ	depriving	حَلَفَ	swearing, oath taking

**6.1.8** **فِعْلٌ :**

سِمَنٌ	fatness	كِبَرٌ	bigness
عِظَمٌ	greatness	ثِقَلٌ	heaviness
صِغَرٌ	smallness	غِلَظٌ	thickness; roughness
قِصْرٌ	shortness	شَبَعٌ	satiation
عَوَجٌ	crookedness	عَوَضٌ	substitution, compensation
يَلَى	deterioration	غِنَى	wealth, affluence
زَنَى	adultery	رَضَى	satisfaction; approval
صَبَى	youthfulness	فَدَى	ransom; sacrifice
سَوَى	equalness, sameness		

**6.1.9** **فُعُولٌ :**

جُلُوسٌ	sitting	خُرُوجٌ	going out
هَجُومٌ	attack	دُخُولٌ	entering
قُبُولٌ	acceptance	نُزُولٌ	descending; staying
سُكُونٌ	calmness; silence	شُرُوقٌ	rise [of the sun]
قُدُومٌ	coming, arrival	ثُبُوتٌ	permanence; certainty
سُرُورٌ	happiness	جُنُونٌ	madness
جُفُوفٌ	dryness	حُلُولٌ	stopping
سُدُودٌ	appropriateness	شُدُودٌ	irregularity; curiosity
عُرُورٌ	deception	هَبُوبٌ	blowing [of the wind]

وُقُودٌ	arrival	وُقُوفٌ	standing; stopping
وُصُولٌ	arrival	وُقُوعٌ	fall
وُضُوحٌ	clarity	وُقُوبٌ	jumping
وُثُوقٌ	trust	وُجُوبٌ	necessity
وُجُودٌ	existence	يُبُوعٌ	ripeness
ذُبُوعٌ	spread, diffusion	زُبُوعٌ	increase, growth
زُبُوحٌ	departure	حُيُودٌ	deviation, digression
أَبُودٌ	stay	سُؤُودٌ	mastery; rule
لُجُوءٌ	refuge	هُدُوءٌ	calmness, quietness
نُشُوءٌ	growth	طُفُوءٌ	going out [lamp, fire]
دُزُوبٌ	persistence	دُنُوءٌ	approach; imminence
نُموٌ	growth	عُلُوءٌ	excess, extravagance
حُمُوءٌ	heat	سُمُوءٌ	height; eminence
حُنُوءٌ	sympathy	عُلُوءٌ	height; exaltedness
عُدُوءٌ	leaving	زُهُوءٌ	bloom; splendour
سَلُوءٌ	forgetting	وُضُوءٌ	purity

6.1.10 فَعُولٌ :

وَلُوعٌ	craving	فَبُولٌ	acceptance; approval
وَقُودٌ	fuel		

6.1.11 فُعُولَةٌ :

سُهُولَةٌ	easiness	رُطُوبَةٌ	moisture, humidity
صُعُوبَةٌ	difficulty	سُخُونَةٌ	heat
صُلُودَةٌ	hardness	عُذُوبَةٌ	sweetness
خُشُونَةٌ	roughness	سُطُورَةٌ	withdrawal, separation
حُمُوضَةٌ	sourness	جُهُومَةٌ	sullen expression
رَثُوبَةٌ	shabbiness	كُزُوزَةٌ	dryness
غُضُوضَةٌ	freshness	كُلُوبَةٌ	tiredness
يُبُوسَةٌ	dryness	وُغُورَةٌ	unevenness, roughness
صُؤُولَةٌ	smallness	دُنُوءَةٌ	meanness, vileness
مُرُوءَةٌ	manliness		

**6.1.12** **فِعَالَةٌ** . This is also used for names of trades and professions:

عِبَادَةٌ	worship	عِمَارَةٌ	building, structure
جِرَاحَةٌ	surgery	صِنَاعَةٌ	occupation; industry
سِبَاحَةٌ	swimming	جِرَاسَةٌ	guarding
كِتَابَةٌ	writing	زِرَاعَةٌ	agriculture
تِجَارَةٌ	commerce	نِجَارَةٌ	carpentry
دِلَالَةٌ	auction	رِبَابَةٌ	control, authority
رِزَارَةٌ	ministry	وِرَاقَةٌ	inheritance
وِفَادَةٌ	arrival	وِلَادَةٌ	birth
سِيَّاسَةٌ	policy	صِيَانَةٌ	care; protection
خِيَانَةٌ	treachery	حِيَاكَةٌ	weaving
خِيَاطَةٌ	sewing	سِيَادَةٌ	supremacy
سِيَّاحَةٌ	tourism	قِيَادَةٌ	leadership
قِرَاءَةٌ	reading	رِقَاسَةٌ	leadership
حِمَايَةٌ	protection	وِرَايَةٌ	knowledge
رِعَابَةٌ	attention, regard	تِلَاوَةٌ	recitation
حِكَايَةٌ	story	رِمَايَةٌ	throwing; shooting
هِدَايَةٌ	guidance	عِنَايَةٌ	concern, attention
كِفَايَةٌ	sufficient amount	بِنَايَةٌ	building, structure
إِبَاءَةٌ	refusal	رِوَايَةٌ	story, novel
وِشَايَةٌ	slander	وِلَايَةٌ	rule
وِقَايَةٌ	protection		

**6.1.13** **فَعَالَةٌ** :

شَجَاعَةٌ	courage	صَدَاقَةٌ	friendship
سَعَادَةٌ	happiness	جَبَانَةٌ	cowardice
بِرَاعَةٌ	skill	سَلَامَةٌ	safety
شَهَادَةٌ	testimony	نَظَافَةٌ	cleanness
حَضَارَةٌ	civilisation	ضَخَامَةٌ	bigness
بَشَاشَةٌ	smile	عُضَاضَةٌ	freshness
ضَلَالَةٌ	error	رِكَكَاتٌ	weakness; poorness

رَثَابَةٌ	shabbiness	لَذَاذَةٌ	sweetness; pleasure
هَشَّاشَةٌ	cheerfulness	خَسَّاسَةٌ	meanness, vileness
لَجَّاجَةٌ	stubbornness	مَضَاضَةٌ	agony, torture
وَسَاعَةٌ	wideness	وَتَاقَةٌ	firmness, solidity
وَجَازَةٌ	brevity	وَجَاهَةٌ	notability
وَسَاحَةٌ	dirtiness	وَدَاعَةٌ	gentleness
يَقَاطَةٌ	wakefulness	وَرَاعَةٌ	piety
أَنَاقَةٌ	elegance	أَمَانَةٌ	reliability; faith
أَثَارَةٌ	transmission	رَأْفَةٌ	mercy, compassion
كَأَبَةٌ	sorrow, grief	سَامَةٌ	weariness, boredom
بِرَاءَةٌ	innocence	فَمَاءَةٌ	inferiority, insignificance
مِرَاءَةٌ	wholesomeness	هَنَاءَةٌ	happiness; well-being
حَلَاوَةٌ	sweetness	نِقَاطَةٌ	purity
شَقَاوَةٌ	misery, distress	سَخَاوَةٌ	generosity
دَنَاوَةٌ	nearness	طَرَاوَةٌ	freshness
حَفَاوَةٌ	welcome	دَنَابَةٌ	meanness, vileness
رَخَاوَةٌ	softness	هَيَاءَةٌ	shapeliness
غَوَايَةٌ	error, sin	وَلَايَةٌ	rule

#### 6.1.14 فَعَالِيَةٌ :

صَلَاحِيَةٌ	suitability	لَقَائِيَةٌ	quick understanding
كِرَاهِيَةٌ	hatred	عَلَائِيَةٌ	openness, publicness
رَفَاهِيَةٌ	luxury, comfort	سَخَائِيَةٌ	wickedness
طَوَاعِيَةٌ	obedience		

#### 6.1.15 فُعَالٌ . This is often used for sicknesses:

نُعَاسٌ	sleepiness	لُهَاتٌ	panting
رُقَادٌ	sleep	صُدَاعٌ	headache
سُكَاتٌ	silence	رُكَامٌ	(common) cold, catarrh
سُعَالٌ	cough	صُرَاخٌ	yelling, screaming
سُلَالٌ	consumption	دُورٌ	dizziness
خُورٌ	mooing	فُوقٌ	death rattle

نَوَاحٌ	wailing	هُيَامٌ	passionate love
سُؤَالٌ	question	بُكَاءٌ	crying
دُعَاءٌ	prayer; request	بُغَاءٌ	wish, desire
عُوَاءٌ	howling	مُوءَاءٌ	mewing, miaow [cat]

**6.1.16 فَعَالٌ :**

نَجَاحٌ	success	جَمَالٌ	beauty
فَسَادٌ	rotteness, decay	كَمَالٌ	perfection; completeness
صَلَاحٌ	goodness	ذَهَابٌ	going
تَحْرَابٌ	ruin; desolation	ثَبَاتٌ	firmness; certainty
سَلَامٌ	soundness; peace	نَقَادٌ	piercing; implementation
ضَلَالٌ	straying; error	فَكَارٌ	separation, disengagement
جَلَالٌ	greatness; glory	حَنَانٌ	affection, tenderness
جَفَافٌ	dryness	عَفَافٌ	virtue; purity
شَتَاتٌ	scattering	سَدَادٌ	payment, settlement
كَلَالٌ	tiredness	لَذَازٌ	sweetness; pleasure
جَوَازٌ	permission	رَوَاحٌ	departure
فَوَاتٌ	passing [of time]	دَوَامٌ	duration; continuance
ذَوَاقٌ	taste	رَوَالٌ	disappearance
فَوَاقٌ	superiority	ضَيَاعٌ	loss
لَيَانٌ	softness	بَيَانٌ	clearness; announcement
هَنَاءٌ	happiness; well-being	بِهَاءٌ	beauty; splendour
بَقَاءٌ	remaining	خَلَاءٌ	emptiness, vacancy
بَلَاءٌ	distress; plague	عَلَاءٌ	high price
سَخَاءٌ	generosity	فَنَاءٌ	extinction; nonexistence
جَزَاءٌ	recompense	شَفَاءٌ	suffering, misery
عَنَاءٌ	wealth, affluence	خَوَاءٌ	hunger
وَبَاءٌ	epidemic, plague	وَنَاءٌ	weakness
وَلَاءٌ	friendship	وَفَاءٌ	fulfilment

**6.1.17 فِعَالٌ :**

جِجَابٌ	veil	حِسَابٌ	arithmetic; calculation
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نَبَّاحٌ	barking	كِتَابٌ	book
نِكَاحٌ	marriage	رِضَاعٌ	foster relationship
خِتَامٌ	end, close	شِرَاذٌ	roaming, wandering
لِغَاظٌ	noise, clamour	حِصَادٌ	harvesting; harvest
فِكَارٌ	release	شِعَاعٌ	scattering; beaming
جِدَادٌ	mourning	فِرَارٌ	running away, escape
صِيَاخٌ	shouting, yelling	قِيَادٌ	leadership
كَيَانٌ	being, existence	قِيَامٌ	getting up; carrying out
هَيَاخٌ	agitation, turmoil	دِيَاسٌ	treading, trampling
عِيَادٌ	taking refuge	خِيَاضٌ	rush, plunge
لِوَادٌ	refuge	صِيَامٌ	fasting, fast
بِطَاءٌ	slowness	إِبَاقٌ	escape
زِنَاءٌ	adultery	فِدَاءٌ	ransom
شِرَاءٌ	purchase	هَجَاءٌ	ridicule, mockery
بِنَاءٌ	building	جِدَاءٌ	chanting
سِبَاءٌ	capture	إِبَاءٌ	refusal
إِيَابٌ	return		

6.1.18 فَعِيلٌ :

رَجِيلٌ	departure	نَبَّاحٌ	barking, bark
مَدِيحٌ	praise	هَدِيرٌ	roaring, roar
شَهِيقٌ	braying; sobbing	صَفِيرٌ	whistling, whistle
نَعِيقٌ	croak; bleat	بَرِيقٌ	shine, glitter
نَكِيرٌ	denial	لَهَيْبٌ	flame, blaze
طَنِينٌ	buzzing; jingling	دَيبٌ	creeping, crawling
حَنِينٌ	longing, yearning	خَرِيرٌ	murmur, ripple [of water]
رَفِيفٌ	shimmering, glitter	صَرِيرٌ	chirping; creaking
شَتِيتٌ	scattering	شَمِيمٌ	smelling
وَتِيبٌ	jumping	وَجِيفٌ	agitation
زَنِيرٌ	roaring	مَضِيٌّ	departure; elapsing
نَعْمٌ	blame	أَزِيرٌ	humming, buzzing



أَنِينٌ wail; moan

دَوِيٌّ sound, noise

وَنِيٌّ weakness

أَتِيٌّ coming, arrival

6.1.19 فَمِيلَةٌ :

حَقِيدَةٌ hatred

غَنِيمَةٌ booty, loot

شَبِيَّةٌ youth, youthfulness

وَسِيلَةٌ means; expedient

نَمِيَّةٌ growth

شَكِيَّةٌ complaint

عَزِيمَةٌ determination

نَصِيحَةٌ advice

وَقِيعةٌ slander

حَمِيَّةٌ zeal, enthusiasm

قَضِيَّةٌ lawsuit, case; affair

مَشِيَّةٌ wish, desire

6.1.20 فُعَالَةٌ :

دُعَابَةٌ joking, fun

فُجَاءَةٌ surprise

6.1.21 فَاعِلَةٌ :

صَاعِقَةٌ thunderbolt

قَائِلَةٌ siesta

وَأِقَةٌ protection

عَاقِبَةٌ outcome, result

لَاغِيَةٌ grammatical mistake

6.1.22 فُعْلَةٌ :

سُرْعَةٌ speed

سُمْرَةٌ brownness

سُفْرَةٌ blondness

صُحْبَةٌ friendship

مُهْلَةٌ delay; respite

جُودَةٌ liberality

حُطْوَةٌ step, stride

فُنُورَةٌ acquisition

لُقْيَةٌ meeting

رُؤْيَةٌ seeing, looking

دُرْبَةٌ familiarity, habit

قُدْرَةٌ power, ability

سُخْنَةٌ heat

حُطْبَةٌ speech; sermon

عُرْبَةٌ exile

جُرْأَةٌ courage

حُطْوَةٌ good will; respect

عُرْيَةٌ nakedness

بُعْيَةٌ desire, wish

6.1.23 فَعْلَةٌ :

رَحْمَةٌ compassion

لَعْنَةٌ curse

رَغْبَةٌ desire, wish

بَعْنَةٌ surprise

عَفْلَةٌ	negligence	كَثْرَةٌ	large quantity; frequency
رَهْبَةٌ	fear	كَذِبَةٌ	deceit, falsehood
زَلَّةٌ	slip, lapse	وَخْدَةٌ	solitude
غَيْبَةٌ	absence	غَيْرَةٌ	jealousy
خَيْبَةٌ	failure	هَيْبَةٌ	fear; reverence; dignity
حَيْرَةٌ	confusion	جَوْلَةٌ	patrol; tour
تَوْبَةٌ	repentance	صَوْلَةٌ	attack
عَوْدَةٌ	return	دَوْلَةٌ	rotation; country, state
كَأَبٌ	sorrow, grief	رَأْفَةٌ	mercy, compassion
مَلَأَةٌ	filling	نَشَأَةٌ	growing up
خَشْيَةٌ	fear	هَفْوَةٌ	mistake, error
خَلْوَةٌ	solitude	قَسْوَةٌ	harshness, severity
شَقْوَةٌ	misery	نَخْوَةٌ	arrogance; pride
شَكْوَةٌ	complaint	دَعْوَةٌ	summons; invitation
هَيَاءٌ	shapeliness	أَوْبَةٌ	return

6.1.24 فِعْلَةٌ :

فِتْنَةٌ	temptation; discord	عِصْمَةٌ	protection; infallibility
شِرْكَةٌ	partnership	حِكْمَةٌ	wisdom
خِدْمَةٌ	service	غِظَةٌ	thickness; rudeness
جِبْرَةٌ	experience	خِطْبَةٌ	engagement, betrothal
بِعْمَةٌ	blessing	نِسْبَةٌ	attribution; kinship
قِلَّةٌ	fewness	عِمَّةٌ	virtue, purity
رِقَّةٌ	thinness	عِزَّةٌ	might, power
حِدَّةٌ	sharpness	صِحَّةٌ	health
خِفَّةٌ	lightness	دِقَّةٌ	fineness; accuracy
ذِلَّةٌ	baseness	شِدَّةٌ	strength
عَيْشَةٌ	life	خِيفَةٌ	fear
سَيْرَةٌ	conduct	حَيْطَةٌ	caution
إِمْرَةٌ	power, authority	مَلَأَةٌ	filling
يَتَّةٌ	intention	هَيْبَةٌ	desire, craving

**6.1.25** فَعْلَةٌ :

حَرَكَتٌ movement

كَرَمَةٌ nobility

أَنْفَةٌ pride

نَجَاةٌ escape

شَكَاةٌ complaint

عَجَلَةٌ hurry

شَفَقَةٌ compassion

جَرَأَةٌ courage

رَجَاةٌ hope, expectation

حَيَاةٌ life

**6.1.26** فُعْلَى :

رُجْعَى reactionism

بُشْرَى good news

لُقْيَا meeting

سُكْنَى dwelling, living; stay

طُوبَى blessedness

رُؤْيَا vision

**6.1.27** فُعْلَى :

ذِكْرَى memory

**6.1.28** فُعْلَى . This pattern is used for defective verbs:

دَعْوَى claim

شَكْوَى complaint

تَقْوَى godliness

سَلْوَى consolation

نَجْوَى secret conversation

**6.1.29** فُعْلَانٌ :

شُكْرَانٌ gratitude

خُسْرَانٌ loss

كُفْرَانٌ unbelief

قُنْعَانٌ satisfaction

قُرْآنٌ reading, recitation

طُعْيَانٌ flood; oppression

لُقْيَانٌ meeting

حُلُوَانٌ gratuity, tip

بُطْلَانٌ uselessness, futility

نُقْصَانٌ deficit

عُفْرَانٌ forgiveness

فُقْدَانٌ loss

عُدْوَانٌ hostility

بُيْنَانٌ building, construction

سَلْوَانٌ forgetting

**6.1.30** فُعْلَانٌ :

عِرْفَانٌ knowledge

فُقْدَانٌ loss

جِرْمَانٌ exclusion; deprivation

كَيْتْمَانٌ secrecy, concealment

وَجْدَانٌ	feeling, sentiment	رِئْمَانٌ	fondness
عِضْيَانٌ	disobedience	غَشْيَانٌ	unconsciousness; fainting
نِسْيَانٌ	forgetfulness	رِضْوَانٌ	consent; approval
عِدْوَانٌ	hostility	إِتْبَانٌ	arrival

**6.1.31** فَعْلَانٌ :

رَجْفَانٌ	trembling	خَفْقَانٌ	palpitation, throbbing
ضَرْبَانٌ	throbbing	لَمَعَانٌ	flashing, sparkling
وَتْبَانٌ	jumping	وَجَسَانٌ	fear
وَهْجَانٌ	fire, blaze	ذَوْبَانٌ	melting, dissolution
فَوْرَانٌ	boiling	جَوْلَانٌ	migration, wandering
دَوْرَانٌ	rotation	تَوَقَّانٌ	longing, yearning
سَيْلَانٌ	flowing	فَيْضَانٌ	flood
حَيْرَانٌ	confusion	طَيْرَانٌ	flight; aviation
جَيْشَانٌ	agitation	غَشْيَانٌ	unconsciousness, fainting
غَلِيَانٌ	boiling	هَدْيَانٌ	drivel; hallucination
جَرِيَانٌ	flow		

**6.1.32** تَفْعَالٌ :

تَلْعَابٌ	play; amusement	تَذْكَارٌ	remembrance
تَرْحَالٌ	departure	تَشْيَارٌ	wandering
تَكَرَّارٌ	repetition	تَرْدَادٌ	frequent repetition
تَجْوَالٌ	travel, journey	تَسْأَلٌ	questioning

**6.1.33** فَعْلُوَّةٌ . This pattern is only used for Form I hollow verbs. The weak middle radical always appears as ي :

سَيِّخُوَّةٌ	old age	صَيِّرُوَّةٌ	becoming
قَيْلُوَّةٌ	siesta	حَيْلُوَّةٌ	interruption; prevention
سَيِّرُوَّةٌ	movement; journey	صَيِّبُوَّةٌ	correctness
دَيْمُوَّةٌ	continuance	مَيِّخُوَّةٌ	strutting
كَيْثُوَّةٌ	being, existence	غَيْبُوَّةٌ	unconsciousness, fainting

**6.2** In addition to the above, there is a class of verbal noun which begins with the prefix م

and which is called *مَصْدَرٌ مَبِيهٌ*. These are often identical to the noun of place and time.

### 6.2.1 مَفْعُولٌ :

مَجْهُودٌ	exertion	مَخْصُورٌ	result
مَعْسُورٌ	difficulty	مَعْقُولٌ	understanding
مَرْدُودٌ	restoring	مَوْعُودٌ	promise
مَوْضُوعٌ	subject; placing	مَيْسُورٌ	easiness

### 6.2.2 مَفْعِلٌ :

مَرْجِعٌ	return	مَنْطِقٌ	speech, manner of speaking
مَقْصِدٌ	intention	مَوْبِقٌ	destruction
مَوْعِدٌ	promise; appointment	مَوْلِدٌ	birth
مَوْثِقٌ	agreement	مَصِيرٌ	progress; fate
مَسِيرٌ	journey, travel	مَعِيشٌ	life
مَبِيعٌ	sale	مَجِيدٌ	avoidance
مَشِيبٌ	old age	مَيْتٌ	overnight stop
مَنْيَصٌ	avoidance	مَغِيبٌ	absence; setting of the sun
مَجِيءٌ	coming; arrival		

### 6.2.3 مَفْعَلٌ :

مَدْخَلٌ	entrance	مَطْلَبٌ	search; request
مَسْمَعٌ	hearing	مَخْمَلٌ	carrying
مَسْقَطٌ	fall, collapse	مَسْحَرٌ	jeering, scoffing
مَقْبَرٌ	burying	مَقْدَمٌ	coming, advent
مَطْلَعٌ	rise, start	مَشْرَبٌ	drink
مَقَرٌ	settling; residence	مَقْرٌ	flight, escape
مَمْرٌ	passing; elapsing	مَوْجَلٌ	fear
مَقَالَ	speech	مَسَاغٌ	possibility; permission
مَذَاقٌ	taste	مَرَامٌ	wish, desire
مَعَادٌ	return	مَسَاقٌ	course, development
مَعَاشٌ	life; income	مَنَالٌ	obtainment
مَنَاصٌ	avoidance	مَلَامٌ	censure, blame

مَأْكَلٌ eating; food

مَنْعَى effort

مَنْوَى staying; dwelling

مَسْرَى departure

مَرْعَى grassland, pasture

#### 6.2.4 مَفْعَلَةٌ :

مُحَمَّدَةٌ commendable act

مُقَرَّبَةٌ nearness

مُضْلِحَةٌ benefit

مُؤَدَّةٌ love, friendship

مُجَسِّسَةٌ touch, feeling

مَذْمُومَةٌ blame, censure

مَيْمَنَةٌ good luck

مَلَامَةٌ censure, blame

مَخَافَةٌ fear

مَقَادَةٌ leadership

مَرْضَاةٌ satisfaction

مَرْثَاةٌ elegy

مَأْوَاةٌ refuge

مُقَدَّرَةٌ power; ability

مُخْزِرَةٌ estimation; guess

مَرْحَمَةٌ mercy, compassion

مَذَلَّةٌ humbleness; humiliation

مَسْرَةٌ happiness

مَشَقَّةٌ toil, hardship

مَقَالَةٌ article; essay

مَهَانَةٌ contempt; disgrace

مَهَابَةٌ dignity

مَسْأَلَةٌ question; issue

مَرْجَاةٌ hope

مَأْتَاةٌ arrival

#### 6.2.5 مَفْعِلَةٌ :

مَغْفِرَةٌ forgiveness

مَعْرِفَةٌ knowledge

مَوْجِدَةٌ feeling

مَضْبِيعَةٌ loss

مَسِيرَةٌ travel, journey

مَرْثِيَةٌ elegy

مُقَدِّرَةٌ power, ability

مَغْفِرَةٌ forgiveness, excuse

مَكِيدَةٌ ruse, deception

مَعِيشَةٌ life

مَعْصِيَةٌ disobedience

مَشِيئَةٌ wish, desire

**6.3 Some assimilated verbs that omit the initial و in the imperfect active may also omit it in the verbal noun. The omitted و is compensated for by tā' marbūṭa:**

صِفَةٌ characteristic

عِدَّةٌ promise

زَنَةٌ weighing

ثِقَّةٌ trust

هِبَةٌ gift

سِنَةٌ slumber, doze

This is also the case with some doubly weak verbs with initial radical و :

شِبَّةٌ blemish

دِيَّةٌ blood money

## 7 The Arabic Adjective (اسمُ الصِّفَةِ)

In Arabic, adjectives are derived from verbs in a number of ways. They are mostly derived from stative verbs (denoting a state or quality) rather than from transitive verbs (denoting an action) which take an object. Two or more adjectival forms may be derived from the same verb.

### 7.1 Adjectives Derived from Triliteral Roots

Excepting the rarer patterns, the forms of the adjective derived from triliteral roots are as follows:

#### a). فَعْلٌ :

بَطْلٌ	brave, heroic	حَدِّدٌ	forbidden
ثَبِتٌ	trustworthy, reliable	حَرَمٌ	forbidden; sacred
جَلِيلٌ	important	حَسَنٌ	beautiful, handsome, good
جَلَبٌ	foreign; imported	خَلَقٌ	shabby, threadbare

#### b). فُعَالٌ :

رُكَاكٌ	weak, feeble	صُرَاخٌ	pure; distinct, evident
رُمَامٌ	decayed, rotten	طَوَالٌ	long
شُجَاعٌ	brave, courageous	ثُغَافٌ	torrential [river]
صُبَاخٌ	pretty, handsome	كُبَارٌ	very big, huge
نُعَاشٌ	very small	دُعَافٌ	lethal, deadly

#### c). فَعَالٌ :

جَبِيَانٌ	cowardly	شَعَاعٌ	distracted, confused
جَوَادٌ	generous	صَنَاعٌ	skilful, skilled
حَرَامٌ	forbidden; sacred	قَرَاخٌ	pure, clear
شَنَاتٌ	dispersed, scattered	وَقَاخٌ	impudent, shameless
مَشَاشٌ	soft, crumbly	رَخَاخٌ	soft [ground]; comfortable [life]

#### d). فُعْلٌ :

سُخْنٌ	hot, warm	حُرٌّ	free-born, free
عُقْلٌ	careless, heedless	مُرٌّ	bitter
حُلْوٌ	sweet	صَلْبٌ	hard, firm, solid
دُونٌ	bad, inferior, poor		

#### e). فِعْلٌ :

بِكْرٌ	novel, new; virginal	طِيلَسٌ	obliterated, illegible
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حَبْرٌ	forbidden	طَلَقٌ	permissible
دَقٌّ	fine, thin; little; delicate	مَشَقٌّ	slim, slender
صِرْفٌ	pure, unadulterated	نَحْرٌ	skilled, proficient

f). فَعِيلٌ :

أَكِيدٌ	certain, sure	قَلِيلٌ	few
أَلِيمٌ	painful, aching	يَسِيرٌ	small; insignificant; uncomplicated
ضَمِيلٌ	small, meagre	كَفِيفٌ	blind
كَنِيبٌ	dejected; morose	بَعِيدٌ	far, distant
بَرِيءٌ	innocent	سَعِيدٌ	happy
طَرِيءٌ	unusual; unexpected	طَوِيلٌ	long; tall
وَتِينٌ	firm, solid, reliable	كَرِيمٌ	generous
جَدِيدٌ	new	مَرِيضٌ	sick, unwell

(i) When derived from transitive verbs, adjectives of this pattern often have a passive meaning (i.e. equivalent to the passive participle):

verb		adjective	
قَتَلَ	to kill	قَتِيلٌ	killed
ذَبَحَ	to slaughter	ذَبِيحٌ	slaughtered
جَرَحَ	to wound	جَرِيحٌ	wounded
سَجَنَ	to imprison	سَجِينٌ	imprisoned
غَسَلَ	to wash	غَسِيلٌ	washed
شَمَمَ	to abuse	شَتِيمٌ	abused
سَلَبَ	to steal	سَلِيبٌ	stolen
ضَرَبَ	to beat	ضَرِيبٌ	beaten
كَنَّ	to hide [s.th.]	كَنِينٌ	hidden
كَرِهَ	to hate	كَرِيهٌ	hateful

(ii) The pattern فَعِيلٌ may be derived from hollow verbs:

بَيَّنَّ	instead of	بَوِينٌ	clear, evident
طَيَّبَّ	instead of	طَوِيبٌ	good, pleasant

Further examples:

جَيَّدَ	good; excellent	هَيِّنٌ	easy; insignificant
دَيَّنَ	pious, devout	لَيِّنٌ	soft, flexible



سَيِّئٌ	bad, evil	مَيِّتٌ	dead, lifeless
ضَيِّقٌ	narrow; tight	قَيِّمٌ	valuable; straight (قَوِيمٌ ["straight, upright; correct, right"] is also possible)

(iii) فَعِيلٌ may be derived from Form I verbs with weak final radical و or ي :

بَلِيٌّ	instead of	بَلِيٌّ	shabby, threadbare
عَلِيٌّ	instead of	عَلِيٌّ	high, tall; exalted

Further examples:

جَلِيٌّ	evident, obvious	غَمِيٌّ	stupid
شَقِيٌّ	unhappy, miserable	غَنِيٌّ	rich, wealthy
خَفِيٌّ	hidden; secret	قَوِيٌّ	strong
ذَكِيٌّ	intelligent	مَشِيٌّ	walking, going
رَضِيٌّ	satisfied, content	كَفِيٌّ	sufficient, enough

g). فَعْلَانٌ (a diptote) has the feminine form فَعْلَانِيٌّ :

masc.	fem.	masc.	fem.
حِرَّانٌ	حَرِيٌّ	شَهْوَانٌ	شَهْوَانِيٌّ
حَيْرَانٌ	حَيْرِيٌّ	سَكْرَانٌ	سَكْرَانِيٌّ
شَبْعَانٌ	شَبْعِيٌّ	جَوْعَانٌ	جَوْعَانِيٌّ
عَطْشَانٌ	عَطْشِيٌّ	عَضْبَانٌ	عَضْبَانِيٌّ
نَدْمَانٌ	نَدْمِيٌّ	لَهْفَانٌ	لَهْفَانِيٌّ
عَجَلَانٌ	عَجَلِيٌّ	نَشْوَانٌ	نَشْوَانِيٌّ
يَقْظَانٌ	يَقْظِيٌّ	لَهْفَانٌ	لَهْفَانِيٌّ

h). فَعْلَانٌ :

تَلْقَانٌ	spoiled; useless	سَهْرَانٌ	awake; vigilant
حَمَقَانٌ	stupid, foolish	هَرَبَانٌ	on the run, fugitive
خَرَبَانٌ	destroyed; ruined	كَسْلَانٌ	lazy
فَزَعَانٌ	frightened, alarmed		

i). فَعِيلٌ :

لَزِجٌ	sticky	دَهِشٌ	astonished; alarmed
أَسِيفٌ	sorry, sad	سَتِيمٌ	tired, weary
وَسِيعٌ	dirty	شَرِسٌ	vicious, quarrelsome
بَشِيعٌ	ugly; offensive	صَخِيبٌ	yelling, noisy

خَصِيبٌ	fertile	عَفِرٌ	rotten, decayed
حَذِرٌ	cautious, wary	فَرِحٌ	happy, delighted
خَجِلٌ	shy, embarrassed	دَبِيبٌ	persistent, tireless

ج). فَعْلٌ :

كَبِيبٌ	firm, fixed	عَدْلٌ	fair, honest
جَرْدٌ	shabby, threadbare	عَذْبٌ	sweet; pleasant
رَخِصٌ	supple, tender, soft	فَخْمٌ	stately, magnificent
رَطْبٌ	moist; cool	لَذَنٌ	soft, supple
زَلِجٌ	slippery	نَبْلٌ	noble, exalted
سَمِجٌ	ugly, revolting	وَجِزٌ	short, brief, succinct
سَهْلٌ	easy; level	وَحْشٌ	wild, untamed [animal]; desolate
صَعْبٌ	difficult	وَهْنٌ	weak, feeble
ضَخْمٌ	big, large	سَمِخٌ	generous, kind

This pattern may be derived from doubled verbs:

بَرٌّ	dutiful, reverent	كَثٌّ	thick, dense, thick-grown
جَلٌّ	great, outstanding	مَلٌّ	tired; bored
جَمٌّ	abundant, plentiful	هَشٌّ	delicate; crisp; happy
عَفٌّ	chaste, virtuous	غَثٌّ	lean, thin; scanty

ك). فَعَّالٌ :

أَجَّاجٌ	hot, blazing	حَنَّانٌ	affectionate; compassionate
أَخَّاذٌ	captivating, thrilling	خَوَّافٌ	fearful
بَرَّاقٌ	shining, sparkling	شَفَّافٌ	thin, flimsy, transparent
بَسَّامٌ	smiling	ضَيَّاحٌ	clamorous
جَبَّارٌ	gigantic	طَيَّارٌ	flying
جَلَّابٌ	attractive	فَتَّاكٌ	deadly, lethal
حَرَّاقٌ	burning	لَمَّاحٌ	gleaming, shining

فَعَّالٌ often has an intensive meaning, i.e. "very" or that the action is done frequently:

أَكَّالٌ	gluttonous	صَبَّارٌ	very patient, steadfast
أَمَّارٌ	constantly urging, always demanding	عَلَّامٌ	knowing thoroughly
سَيَّارٌ	travelling frequently	قَوَّالٌ	talkative
شَعَّالٌ	very busy, hardworking	نَطَّارٌ	keen-eyed

بَكَاءٌ	frequently crying	نَفَاعٌ	very useful
شَكَاةٌ	frequently complaining	سَأَالٌ	inquisitive
ضَحَاكٌ	frequently laughing	دَيَانٌ	religious, devout

l). فَعُولٌ sometimes has an intensive meaning:

أَلُوفٌ	familiar, tame	سُؤُولٌ	inquisitive, curious
جَسُورٌ	daring; insolent	بَشُوشٌ	smiling, friendly
بَكُورٌ	early, premature	كَدُودٌ	hard-working, diligent
جَلُودٌ	patient, long-suffering	طَمُوحٌ	ambitious, striving
حَسُودٌ	envious	رَكُوضٌ	fast-running, swift
حَنُونٌ	affectionate, tender	شَكُورٌ	very thankful
خَضُوعٌ	humble, submissive	عَيُورٌ	very jealous
خَوُونٌ	disloyal, traitorous	صَبُورٌ	very patient, enduring

m). فَعِيلٌ often has an intensive meaning:

سَكِيئٌ	habitually silent	عَسِيئٌ	impotent [male]
سَكِيرٌ	drunkard, heavy drinker	غَرِيدٌ	singing, twittering [bird]
شَرِيرٌ	very bad, very evil	فَكِيرٌ	thoughtful, pensive
شَرِيبٌ	drunkard, heavy drinker	قَدِيسٌ	holy, saintly
صَدِيقٌ	very honest, righteous		

Other, less common, patterns include:

n). فَعُولٌ often has an intensive meaning:

بَيُوتٌ	stale, old	قَيُومٌ	everlasting, eternal
فَدُوسٌ	most holy		

o). فَاعُولٌ has an intensive meaning:

فَارُوقٌ	very timorous	نَامُوسٌ	sly, cunning
نَاعُوطٌ	sexually stimulating		

p). فَعْلٌ has an intensive meaning:

قَلْبٌ	adaptable; versatile
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q). فُعَالٌ has an intensive meaning:

دُعَابٌ	playful, jolly	كُبَّارٌ	very big
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r). فُعْلٌ :

مُسْكٌ	greedy, avaricious	عُرْلٌ	unarmed, defenseless
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- شُرْكُ false, spurious      جُبْتُ in state of major ritual impurity; not a kinsman
- s). فُعْلَانٌ :
- عُرْيَانٌ naked

7.1.1 Some adjectival patterns occasionally occur with tā' marbūṭa to intensify the meaning. They are masculine in gender:

طَلَعَةٌ inquisitive, curious	نُفْطَةٌ irritable, touchy; hot-tempered
فُؤَلَةٌ talkative	بَاقِعَةٌ sly, shrewd
مُسْكَةٌ greedy, avaricious	فَهَامَةٌ very understanding
عَلَامَةٌ very learned	فُعْدَةٌ constantly or frequently sitting; lazy

7.1.2 To the above list of adjectival forms should be added active and passive participles whose main use is as adjectives modifying a noun:

a). Active participles:

أَمِلٌ hopeful	بَارِدٌ cold
ذَائِعٌ dizzy	جَائِعٌ hungry
بَاكِ crying	شَاذٌ unusual, strange
مُشْتَاقٌ yearning, longing	مُتَشِيرٌ spreading; widespread
مُتَطَرِّفٌ extreme, radical	

b). Passive participles:

مَسْرُوقٌ stolen	مَعْلُومٌ known
مُكَلَّفٌ commissioned	مُحَرَّمٌ forbidden
مُبَاحٌ permissible	مَبْلُورٌ wet
مُلْقَى thrown down	مَدْعُورٌ called, invited
مُغْلَقٌ closed, shut	مَكْتُوبٌ written

## 7.2 Adjectives Derived from Quadrilateral Roots

These are not common. The following patterns occur:

a). فَعْلَلٌ :

بَخْرَجٌ false, fake	دَلْهَمٌ dark; deep black
هَلْهَلٌ fine; thin; delicate	رَخْرَخٌ wide, broad, flat
لَبَلَبٌ affectionate, tender	دَخْدَخٌ squat, stocky

b). فَعْلَالٌ :

جَفَجَاعٌ boisterous, noisy	رَفْرَاقٌ bathed [in tears]; brilliant
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مَهْفَافٌ	slim; delicate; light	فَضْفَاضٌ	loose, flowing [garment]; ample
سَفْسَافٌ	silly; inferior		
c). فَعْلِيلٌ :			
عَطْرِيْسٌ	arrogant, conceited	مِسْكِيْنٌ	miserable, wretched
عَرِيْبٌ	quarrelsome; noisy		
d). فَعْلُوْلٌ :			
بَخْوُوحٌ	gay, merry	رَزْغُوْعٌ	skinny, lanky
e). فَعْلَالٌ :			
فَلْطَاحٌ	broad, flat		

### 7.3 The Nisba Adjective (النسبة)

The nisba adjective (sometimes called the "relative adjective") is an adjective derived from a noun. It is formed by suffixing  $\text{ِي}$  to the noun. The nisba suffix is equivalent to English adjectival suffixes such as *-en*, *-al* and *-ic*, and to *-i*, *-ian* and *-ese* when the nisba adjective is derived from nouns of place.

a). The case endings are removed from the noun and added to the nisba suffix:

noun	nisba adjective
تَعْلِيْمٌ instruction	تَعْلِيْمِيّ instructional
خَشَبٌ wood	خَشَبِيّ wooden
شَمَالٌ north	شَمَالِيّ northern
أُسْبُوْعٌ week	أُسْبُوْعِيّ weekly
حَرْبٌ war	حَرْبِيّ warlike
تَشْخِيْصٌ diagnosis	تَشْخِيْصِيّ diagnostic

b). Nisba adjectives are not uncommonly derived from plural nouns:

noun	nisba
دُوْلٌ countries	دُوْلِيّ international
عَقَائِدٌ ideologies	عَقَائِدِيّ ideological
كَنَائِسٌ churches	كَنَائِسِيّ clerical, ecclesiastical
أَهْرَامٌ pyramids	أَهْرَامِيّ pyramidal
مُلُوْكٌ kings	مُلُوْكِيّ kingly, royal
حَرَائِرٌ silks	حَرَائِرِيّ silken, of silk
أَخْلَاقٌ morals; ethics	أَخْلَاقِيّ moral; ethical
رِجَالٌ men	رِجَالِيّ men's, for men

These are sometimes used to indicate professions and occupations:

كُتَيْبِيّ	bookseller	قَصَصِيّ	story teller; novelist
صُحُفِيّ	journalist	مَرَاكِبِيّ	boatman
سُرُوجِيّ	saddler	سَاعَاتِيّ	watchmaker
خُضْرِيّ	greengrocer		

c). Nisba adjectives are made feminine with the addition of tā' marbūṭa:

masc.		fem.
سُورِيّ	Syrian	سُورِيَّةٌ
قَاهِرِيّ	Cairene	قَاهِرِيَّةٌ
إِنْكِلِيزِيّ	English	إِنْكِلِيزِيَّةٌ
يَدَوِيّ	manual	يَدَوِيَّةٌ
خَشَبِيّ	wooden	خَشَبِيَّةٌ

d). When referring to humans, they take the masculine and feminine sound plurals (see also 9.4.4f):

masc. sing.	masc. pl.	fem. sing.	fem. pl.	
سُورِيّ	سُورِيَّوْنَ	سُورِيَّةٌ	سُورِيَّاتٌ	Syrian
حَقِيقِيّ	حَقِيقِيَّوْنَ	حَقِيقِيَّةٌ	حَقِيقِيَّاتٌ	real, true

### 7.3.1 Changes to Nouns when Forming the Nisba Adjective

When the nisba adjective is formed, the original noun may undergo various changes. The most common of these are as follows:

a). If the original noun has the definite article, this is removed before adding the suffix:

noun		nisba
الْيَمَنُ	Yemen	يَمَنِيّ
الْبَاكِسْتَانُ	Pakistan	بَاكِسْتَانِيّ
الصِّينُ	China	صِيْنِيّ
السُّودَانُ	Sudan	سُودَانِيّ
الْقُرْآنُ	The Qur'an	قُرْآنِيّ
النَّيْلُ	The Nile	نَيْلِيّ
		Nilotic, of the Nile

Of course, the nisba adjective/noun can always be made definite with the article:

noun		nisba
السُّودَانِيّ	the Sudani	الْيَمَنِيّ
		the Yemeni

**b). The ending با is removed:**

noun		nisba	
سُورِيَا	Syria	سُورِيّ	Syrian
قُرُونِيَا	Croatia	قُرُونِيّ	Croatian
بُولِيْفِيَا	Bolivia	بُولِيْفِيّ	Bolivian
جُغْرَافِيَا	geography	جُغْرَافِيّ	geographical
كُورِيَا	Korea	كُورِيّ	Korean
هَسْتِيرِيَا	hysteria	هَسْتِيرِيّ	hysterical
بَرِيْطَانِيَا	Britain	بَرِيْطَانِيّ	British

**c). The tā' marbūṭa is removed:**

noun		nisba	
حُكُومَةٌ	government	حُكُومِيّ	governmental
مَدْرَسَةٌ	school	مَدْرَسِيّ	scholastic
أَسْطُورَةٌ	myth, legend	أَسْطُورِيّ	mythical, legendary
صَخْرَةٌ	rock, stone	صَخْرِيّ	rocky, stony
مِهْنَةٌ	profession	مِهْنِيّ	professional
أَلْقَاهِرَةُ	Cairo	قَاهِرِيّ	Cairene
أَلْحَبَشَةُ	Ethiopia	حَبَشِيّ	Ethiopian
مَكَّةُ	Mecca	مَكِّيّ	Meccan
كُلُوَّةُ	kidney	كُلُوِيّ	renal, of the kidneys

**d). When a noun ends with ء and the hamza is not part of the root from which the noun is derived or is said to derive, it may remain or be changed to و :**

noun		nisba		root
مَسَاءٌ	evening	مَسَائِيّ	evening [adj.]	مَسُو
دَوَاءٌ	medicine	دَوَائِيّ	medicinal	دَوِي
هَوَاءٌ	air, atmosphere	هَوَائِيّ	airy, atmospheric	هَوِي
هَجَاءٌ	satire	هَجَائِيّ	satirical	هَجُو
بِنَاءٌ	building; structure	بِنَائِيّ	structural	بِنِي
غِرَاءٌ	glue	غِرَائِيّ	gluey, sticky	غِرُو
مَاءٌ	water	مَائِيّ or مَائِيّ		

مَائِيّ is also found watery, aquatic

مَوْه

سَمَاءُ sky سَمَائِيٌّ or سَمَائِيَّةٌ heavenly سَمَوٌ

(i) When hamza is changed to و , the alif may be omitted before the nisba suffix:

noun		nisba		root
نِسَاءٌ	women	نِسَائِيٌّ or نِسَائِيَّةٌ	feminine, womanly	نَسَوٌ
شِتَاءٌ	winter	شِتَوِيٌّ or شِتَوِيَّةٌ	wintery, winter [adj.]	شَتَوٌ
نَشَاءٌ	starch	نَشَوِيٌّ	starchy	نَشَوٌ
خَلَاءٌ	open country	خَلَوِيٌّ	rural, rustic	خَلَوٌ
غِرَاءٌ	glue	غِرَوِيٌّ	gluey, sticky	غِرَوٌ

(ii) When the hamza is part of the root, it must remain:

noun		nisba		root
إِنشَاءٌ	creation	إِنشَائِيٌّ	creative; constructive	نَشَاءٌ
جُزْءٌ	part	جُزْئِيٌّ	partial	جَزَاءٌ
ضَوْءٌ	light	ضَوْئِيٌّ	luminary, light [adj.]	ضَوءٌ
بَدَاءَةٌ	beginning, start	بَدَائِيٌّ	primitive	بَدَاءٌ
مَبْدَأٌ	beginning, start	مَبْدِئِيٌّ	original, initial, basic	بَدَاءٌ
إِبْتِدَاءٌ	beginning, start	إِبْتِدَائِيٌّ	elementary, initial, primary	بَدَاءٌ
هُزْءٌ	mockery, derision	هُزْئِيٌّ	mocking, derisive	هَزَاءٌ

This is also the case regarding non-derived nouns:

فِيزِيَاءٌ	physics	فِيزِيَائِيٌّ	physical
كِيمِيَاءٌ	chemistry	كِيمِيَائِيٌّ	chemical

e). When a noun ends with ة the hamza is changed into و :

noun		nisba	
صَحْرَاءٌ	desert	صَحْرَاوِيٌّ	of the desert
صَفْرَاءٌ	bile	صَفْرَاوِيٌّ	bilious
سَوْدَاءٌ	melancholia, depression	سَوْدَاوِيٌّ	melancholic, depressed
عَذْرَاءٌ	virgin	عَذْرَاوِيٌّ	virginal

f). Some primitive, non-derived nouns consisting of only two radicals may have an assumed final weak radical. This is replaced with و when forming the nisba adjective:

noun		nisba		assumed root
أَبٌ	father	أَبَوِيٌّ	paternal, fatherly	أَبُو
أَخٌ	brother	أَخَوِيٌّ	fraternal, brotherly	أَخُو



لُغَةٌ language	لُغَوِيٌّ linguistic	لُغَوِيٌّ
سَنَةٌ year	سَنَوِيٌّ annual, yearly	سَنَوِيٌّ
مِئَةٌ hundred	مِئَوِيٌّ percentual	مِئَوِيٌّ
يَدٌ hand	يَدَوِيٌّ manual	يَدَوِيٌّ

The final weak radical need not always be restored:

noun	nisba	assumed root
دَمٌ blood	دَمَوِيٌّ or دَمِيٌّ bloody; blood-	دَمِيٌّ

Note the nisba adjective:

noun	nisba
ابْنٌ son	بَنَوِيٌّ filial

g). When nisba adjectives are formed from nouns of the pattern فَعِيلَةٌ, the ي is omitted and the kasra is changed to fatha:

noun	nisba
مَدِينَةٌ city	مَدَنِيٌّ urban; civil, civilian
قَبِيلَةٌ tribe	قَبَلِيٌّ tribal
كَنِيسَةٌ church	كَنَسِيٌّ clerical, ecclesiastical
جَزِيرَةٌ island	جَزَرِيٌّ insular; islander

There are common exceptions to this:

noun	nisba
طَبِيعَةٌ nature	طَبِيعِيٌّ natural
حَقِيقَةٌ reality, truth	حَقِيقِيٌّ real, true

h). When a noun ends with ا or ي which is part of the root (with weak final radical و or ي) from which it is derived, these are changed to و before the nisba suffix:

noun	nisba	root
مَعَى intestines	مَعَوِيٌّ intestinal	مَعِيٌّ
رِبَا usury	رَبَوِيٌّ usurious	رَبُوٌّ
حَصَى pebbles, small stones	حَصَوِيٌّ pebbly, stony	حَصِيٌّ
فَتَى a youth	فَتَوِيٌّ adolescent	فَتَوٌ or فَتِيٌّ
مِنَى sperm, semen	مِنَوِيٌّ spermatic, seminal	مِنَوٌ or مَنِيٌّ
رَحَى quern, hand mill	رَحَوِيٌّ rotatory	رَحِيٌّ

(i) This is also the case when such nouns end with tā' marbūta. The second radical of the root takes fatha:

noun		nisba	root
رَعِيَّةٌ	herd, flock; subjects, citizens	رَعَوِيٌّ	pastoral رعي
قَرْيَةٌ	village	قَرَوِيٌّ	rural, rustic قروي
تَرْبِيَةٌ	education	تَرَبَوِيٌّ	pedagogical ربو
حَيَاةٌ	life	حَيَوِيٌّ	lively حيو

(ii) If, however, there are four letters in the noun, a final *ي* may be changed to *و* or omitted:

noun		nisba
مَعْنَى	meaning	مَعْنَوِيٌّ or مَعْنَوِيَّةٌ

l). On nouns of four letters including the ending *ي* (which may occur as *ا*) the *ي* is usually changed to *و* :

noun		nisba
فَوَاضَى	confusion	فَوَاضَوِيٌّ anarchic, chaotic
الْآخِرَى	The Hereafter	أَخْرَوِيٌّ of or relating to the Hereafter
أُنْثَى	a female	أُنْثَوِيٌّ womanly, feminine
مُوسَى	Moses	مُوسَوِيٌّ of or relating to Moses
دُنْيَا	world	دُنْيَوِيٌّ worldly (دُنْيَاوِيٌّ is also found)

When the noun consists of five letters, *ي* is omitted:

noun		nisba
مُسِيْقَى	music	مُوسِيْقِيٌّ musical

l). The ending *ا* is removed from nouns of foreign origin:

noun		nisba
أَمْرِيكَا	America	أَمْرِيكِيٌّ American
أَفْرِيْقَا	Africa	أَفْرِيْقِيٌّ African
أُورُوبَا	Europe	أُورُوبِيٌّ European
إِرْلَنْدَا	Ireland	إِرْلَنْدِيٌّ Irish
فَرَنْسَا	France	فَرَنْسِيٌّ French
بُودَا	Buddha	بُودِيٌّ Buddhist

(i) The ending *ا* is occasionally retained in foreign nouns and *و* added before the nisba suffix *ِي* :

noun		nisba
فَرَنْسَا	France	فَرَنْسَاوِيٌّ French
بُمْسَا	Austria	بُمْسَاوِيٌّ Austrian

(ii) The ending *ī* may remain and hamza occur before the nisba suffix:

noun		nisba	
سِينِمَا	cinema	سِينِمَائِي	cinematic

(iii) Note the unusual nisba adjective:

noun		nisba	
إِنْكَلْتْرَا	England	إِنْكَلِيْزِي	English
إِنْجَلْتْرَا	England	إِنْجَلِيْزِي	English

k). When a noun is derived from a root ending *و*, this remains in the nisba adjective. An additional fatha sometimes occurs on the middle radical:

noun		nisba	
عَضُو	organ	عَضْوِي	organic
نَحْو	grammar	نَحْوِي	grammatical
بَدُو	Bedouin	بَدْوِي	bedouin
خَلْوَة	solitude	خَلْوِي	solitary, lonely
رِشْوَة	bribe	رِشْوِي	of or relating to bribery

## 7.4 Adjectives of Colour and Physical Deficiencies

### 7.4.1 Adjectives of Colour

a). The masculine singular adjective of colour has the same pattern as the masculine singular relative. Both the masculine and feminine singular forms are diptotes. The plural (a triptote) is used for both masculine and feminine:

masc. sing.	fem. sing.	plural		noun	
أَحْمَرُ	حَمْرَاءُ	حُمُرٌ	red	حُمْرَةٌ	redness
أَزْرَقُ	زُرْقَاءُ	زُرُقٌ	blue	زُرْقَةٌ	blueness
أَخْضَرُ	خَضْرَاءُ	خُضْرٌ	green	خُضْرَةٌ	greenness
أَصْفَرُ	صَفْرَاءُ	صُفْرٌ	yellow	صُفْرَةٌ	yellowness
أَسْمَرُ	سَمْرَاءُ	سُمُرٌ	brown	سُمْرَةٌ	brownness
أَشْهَبُ	شَهْبَاءُ	شُهَبٌ	grey	شُهْبَةٌ	greyness
أَسْوَدُ	سَوْدَاءُ	سُودٌ	black	سَوَادٌ	blackness
أَبْيَضُ	بَيْضَاءُ	بَيْضٌ	white	بَيَاضٌ	whiteness

b). The following two adjectives of colour have a separate form for the feminine plural:

masc. sing.	masc. pl.	fem. sing.	fem. pl.	
أَسْمَرُ	سُمُرٌ	سَمْرَاءُ	سَمْرَاوَاتٌ	brown-skinned
أَشْفَرُ	شُفُرٌ	شَفْرَاءُ	شَفْرَاوَاتٌ	fair-complexioned [skin], blond [hair]

c). In the dual, the final hamza of the feminine singular adjective becomes *ر* before the dual suffix:

sing.	dual	
حَمْرَاءُ	حَمْرَاوَانِ	red
زُرْقَاءُ	زُرْقَاوَانِ	blue
خَضْرَاءُ	خَضْرَاوَانِ	green
صَفْرَاءُ	صَفْرَاوَانِ	yellow

The dual of the masculine is regular:

sing.	dual	
أَحْمَرُ	أَحْمَرَانِ	red
أَزْرَقُ	أَزْرَقَانِ	blue
أَخْضَرُ	أَخْضَرَانِ	green
أَصْفَرُ	أَصْفَرَانِ	yellow

d). Examples of adjectives of colour in context:

الْعَصَافِيرُ وَالْبَيْعَاوَاتُ الْبَيْضَاءُ وَالصَّفْرَاءُ	the sparrows and white and yellow parrots (HS 38)
رِجَالٌ شُفْرٌ	fair-complexioned men (IKh 152)
النِّسَاءُ الشَّفْرَاوَاتُ	the fair-complexioned women (IH 71)
أُورَاقُ خَضْرَاءُ	green leaves (AM 7)
خَرَجْنَا إِلَى السَّيَّارَةِ الْحَمْرَاءِ	We went out to the red car (JIJ 226)
أَتَذَكَّرُ الدَّفْطَرَ الْأَسْوَدَ	I remember the black notebook (AM 67)
الْجُدْرَانُ الْخَشِيبِيُّ الصَّفْرَاءُ	the yellow wooden walls (HS 11)
أَرَى السَّمَاءَ زُرْقَاءَ وَالْبَحْرَ أَزْرَقَ	I see the sky blue and the sea blue (IKh 66)
الْعَصَا بَيْضَاءُ وَالرُّسُ أَبْيَضُ	The stick is white and the shield is white (IKh 63)
نَمَطَتَانِ سَوْدَاوَانِ	two black dots (HS 40)
تَحَوَّلَتِ الْعَيْنَانِ إِلَى حَجَرَيْنِ أَسْوَدَيْنِ	the eyes changed into two black stones (HS 69)
عَيْنَايَ الزَّرْقَاوَانِ	my blue eyes (HS 128)
أَرَأَيْتَ الْيَدَيْنِ السَّمْرَاوَيْنِ	I watch the two brown hands (HS 135)

رَكَزَتْ عَيْنَيْهَا الْخَضْرَاوَيْنِ فِي عَيْنِي she focussed her green eyes into mine (JIJ 46)

فَوْقَ جُورَتَيْنِ زُرْقَاوَيْنِ above two black socks (GhS 91)

e). The plural, rather than the feminine singular, is often used to agree with plurals of non-humans:

كَانَتْ لَهَا عَيْنُونَ خَضِرٌ she had green eyes (AM 114)

الْبَحِيرَاتُ الزُّرْقُ the blue lakes (JIJ 44)

ثَلَاثَةُ جِبَالٍ بَيْضٍ three white mountains (IH 66)

الْأَفْكَارُ السُّودُ black thoughts (HM 266)

يُرْتَدِي الْمَلَأَاتِ الْبَيْضِ it wears white sheets (GhS 61)

بُقَعٌ زُرْقٌ دَاكِنَةٌ dark blue spots (GhS 71)

الْعَبَائِثُ السُّودُ the black cloaks (HS 39)

f). Examples of nouns of colour in context:

هَذَا الْبَيَاضُ، وَرِثِيهِ عَنِ أُمِّكَ this whiteness, you have inherited it from your mother (HM 43)

بَيَاضُ أَظْفَارِهِمُ the white of their finger nails (HS 5)

قَمَرٌ دَاكِنٌ السُّوَادِ A pitch black moon (GhS 147)

زُرْقَةُ السَّمَاوَاتِ the blue of the skies (JIJ 42)

لَوْنُهُمَا الْتَمِيمُ الْمَائِلُ إِلَى الْيَصْفَرَةِ their distinctive colour which tends towards yellow (JIJ 80)

g). The nisba adjective is used to form adjectives of colour:

كَسْتَانِيٌّ	maroon, chestnut-coloured	(from كَسْتَنَةٌ "chestnut")
فُسْتَيْيٌّ	pistachio-coloured	(from فُسْتَيْقٌ "pistachio")
بُرْتَقَالِيٌّ	orange	(from بُرْتَقَالٌ "orange" [fruit])
ذَهَبِيٌّ	golden	(from ذَهَبٌ "gold")
بُنِّيٌّ	brown	(from بُنٌّ "coffee beans", "coffee")
رَصَاصِيٌّ	lead-coloured, dull grey	(from رَصَاصٌ "lead")
لَيْلَكِيٌّ	lilac	(from لَيْلَكٌ "lilac" [flower])
بَنْفَسَجِيٌّ	violet	(from بَنْفَسَجٌ "violet" [flower])

#### 7.4.2 Adjectives of Physical Deficiencies

a). The adjectival forms used for colours may also be used for physical deficiencies. They

often have the same feminine and plural forms as adjectives of colour:

masc. sing.	fem. sing.	plural (masc. and fem.)
أَخْدَبُ	خَدْبَاءُ	خُدْبٌ hunchbacked
أَعْوَجُ	عَوَجَاءُ	عَوْجٌ crooked; stooping
أَعْوَرُ	عَوْرَاءُ	عَوْرٌ one-eyed
أَطْرَشُ	طَرَشَاءُ	طَرَشٌ deaf
أَخْرَسُ	خَرَسَاءُ	خُرْسَانٌ or خُرْسٌ dumb
أَصْلَعُ	صَلْعَاءُ	صُلْعٌ or صُلْعَانٌ bald-headed
أَعْمَى	عَمِيَاءُ	عُمَيٌّ or عُمِيَانٌ blind
أَحْمَقُ	حَمَقَاءُ	حَمَقٌ or حَمَاقِي or حَمَقَى stupid, foolish
أَعْرَجُ	عَرَجَاءُ	عُرْجٌ or عُرْجَانٌ lame, limping

Examples in context:

أُولَئِكَ الْأَطِيَاءُ الْحَمَقَى	those stupid doctors (GhS 88)
الْأَيَسَةُ صَلْعَاءُ	The young lady is bald (HR 12)
يَلُكُ التَّلَالُ الْجَرْدَاءُ	Those desolate hills (JLJ 62)
الْكَلْبُ الْأَجْرَبُ	The mangy dog (TW 16)
مُسْتَوَى الْفَلَاحِينَ الْحَمَقَى	the level of the simpleton peasants (TW 203)
وَجَدْتُهَا صَمَاءً بَكْمَاءَ	I found it to be deaf and dumb (IH 81)
الدُّكْتُورُ الْأَعْمَى	the blind doctor (TW 173)
يُغْلِقُ عَيْنَيْهَا الْهَوَّجَاوِينَ	he closes her trembling eyes (JLJ 51)

b). Less commonly, the same adjectival form may be used for points of beauty:

masc. sing.	fem. sing.	plural (masc. and fem.)
أَبْلَحُ	بَلْحَاءُ	بُلْحٌ nice, beautiful, bright
أَشَجَعُ	شَجَعَاءُ	شُجْعٌ brave, courageous
أَهْدَبُ	هَدْبَاءُ	هُدْبٌ having long lashes
أَمْلَسُ	مَلْسَاءُ	مُلْسٌ sleek, smooth
أَشْمُ	شَمَاءُ	شَمٌّ having a good or sensitive nose

## 7.5 Adjectives used as Nouns

7.5.1 Arabic may use any adjective, singular or plural, (including active and passive

participles) as a noun (like the English “the wealthy”, “the poor”, “the old”, “the young” etc.):

السُّودُ وَالْبَيْضُ	black people and white people (HS 239)
أَكْثَرُهُمْ فِي حَالَةِ الضِّيقِ وَالْيَأْسِ	Many people are in a state of anguish and desperation (TW 23)
الْعُمَى	The blind (HM 12)
الْحَمَقَاءُ قَالَتْ إِنَّهَا سَتُرْسِلُ لِي خَطِيبَ الْمُسْتَقْبَلِ	The idiot said that she would send me my future fiancé (GhS 53)
أَخَذْتُ نُورْدَامَ	the hunchback of Notre Dame (TW 151)
أَفْيُونٌ لِتَخْدِيرِ الْعَاجِزِينَ وَالْمُسْتَضْعَفِينَ	opium to drug the weak and oppressed (HR 11)
لَا تُحِبُّ الْأَغْنِيَاءَ، لَا تُحِبُّ الْجُبْنَاءَ	she doesn't like the rich, she doesn't like cowards (HM 204)
هَلْ تَرَى الْأَخْضَرَ؟	Do you see the green? (IKh 66)
مَتَى يَصْنَعُ الْفُقَرَاءُ حَرْبَهُمُ الْخَاصَّةَ؟	When will the poor make their own war? (IKh 94)
فِي الْمَاضِي	in the past (IKh 74)
هَؤُلَاءِ الْأَزْدَانِ	Those desperate people (HM 97)
الْمَوْاطِنُ الْعَادِي	The ordinary citizen (TW 19)
هُوَ كَائِنٌ	He is a being (TW 19)
كُلُّ غَرِيبٍ لِلْغَرِيبِ نَسِيبٌ	Every stranger is a kinsman to the stranger (TW 22)
مَذْكُرَاتٌ مَكْتُوبَةٌ	written notes (TW 29)

### 7.5.2 Proper nouns are often formed from adjectives and participles:

الْقَاهِرَةُ	Cairo
لَطِيفَةٌ	Latifa [woman's name]
أَحْمَدُ	Ahmad
مَحْمُودٌ	Mahmoud
سَعِيدٌ	Sa'id

**7.5.3** When adjectives are used as nouns with an abstract meaning, they are always masculine singular and may take the definite article:

أَعْتَرَفْتُ أَنِّي تَجَاوَزْتُ الْمَقْبُولَ	I admit that I have gone beyond the acceptable (GhS 94)
يُوسَعِي أَنْ أَحَقِّقَ لَكَ الْمُسْتَحِيلَ لَا الْمُمْكِنَ	I can achieve the impossible for you, not the possible (GhS 127)
إِقْتَرَفْتُ الْمَحْظُورَ	I committed the forbidden (JIJ 31)

الْمَفْرُوضُ أَنْ يَقِفَ هُنَا	he is supposed to stand here (JGh 165)
مِنَ الْمُؤَكَّدِ أَنَّهُ تَجَاوَزَ السَّبْعِينَ	he is certainly older than seventy (JGh 66)
الْمَعْرُوفُ أَنَّ مُهَنْدِسًا هِنْدِيًّا فِي الْبَسْتَنَةِ كَانَ يَعْمَلُ فِي الْحَبَانِيَّةِ	It is known that an Indian horticulturalist used to work in the nursery (JIJ 81)
مِنَ الصَّعْبِ التَّكَلُّمُ مَعَ هَذِهِ الْمَرْأَةِ	It is difficult to speak with this woman (IKh 143)
الْغَرِيبُ أَنَّ أَحَدَنَا لَمْ يَشْعُرْ بِالْخَوْفِ	the strange thing is that none of us felt afraid (JGh 77)
تَعَلَّمْتُ الْكَثِيرَ	I learnt a lot (GhS 100)
فِي السَّابِقِ	previously (IKh 50)

Superlative elatives are therefore used as nouns in the masculine singular with the definite article:

الْأَحْسَنُ أَنْ يُسَاهَا	It is best for him to forget her (AM 56)
عَلَى الْأَرْجَحِ، سَرَائِكَ	We will probably see you (JIJ 200)
بِالْأَصَحِّ	more correctly (TW 182)

**7.5.4** The adjective/participle used as a noun may be the governing term in an idāfa construction:

مُخْتَلِفِ جَوَانِبِ الْحَيَاةِ الْاجْتِمَاعِيَّةِ	the various aspects of social life (JGh 145)
لَمْ أَتَأَكَّدْ أَوَّلَ الْأَمْرِ	I wasn't sure at first (JIJ 217)
ثَانِي يَوْمٍ	On the second day (HS 212)
مُتَنَصِّفُ فَبْرَايِرَ	the middle of February (JGh 13)

Such is the case with the superlative adjectives:

رَجَبٌ صَامِتٌ أَغْلَبَ الْوَقْتِ	Rajab is silent most of the time (AM 55)
عَشْتُ أَسْوَأَ الشَّمَاءَاتِ، بَعْدَ أَنْ عَشْتُ أَغْذَبَهَا	I lived through the worst of winters after living through the most pleasant of them (HR 87)

**7.5.5** They may be indefinite and governed by a preposition:

سَتَعُودُ بَعْدَ قَلِيلٍ	She will return soon (GhS 19)
تَشَكَّلَ مِنْ جَدِيدٍ	it reshaped itself anew (HR 57)
ضَجَّ الْجَمِيعُ بِالضَّحْكِ مِنْ جَدِيدٍ	They all roared with laughter again (HR 12)
قَبْلَ مَجِيءِ عَمِّي بِقَلِيلٍ	shortly before my uncle's arrival (HM 178)



## 8 Formation of the Active (اسمُ الفاعِلِ) and Passive (اسمُ المفعولِ) Participles of the Strong Trilateral Verb

The formation of the active and passive participles of the strong trilateral verb serves as a model for all the other types of verb (whether doubled, hamzated, hollow, defective or otherwise).

### 8.1 Form I Verbs

a). The active participle of Form I verbs has the pattern فاعِلٌ :

verb		active participle	
فَعَلَ	to do	فَاعِلٌ	doing
كَذَبَ	to lie	كَاذِبٌ	lying
طَلَبَ	to request	طَالِبٌ	requesting
دَخَلَ	to enter	دَاخِلٌ	entering
ضَحِكَ	to laugh	ضَاحِكٌ	laughing

b). The passive participle of Form I verbs has the pattern مفعولٌ :

verb		passive participle	
سَرَقَ	to steal	مَسْرُوقٌ	stolen
فَهِمَ	to understand	مَفْهُومٌ	understood
سَجَنَ	to imprison	مَسْجُونٌ	imprisoned
عَلِمَ	to know	مَعْلُومٌ	known
سَكَنَ	to inhabit	مَسْكُونٌ	inhabited

### 8.2 The Derived Forms of the Verb

a). The active participle of the derived Forms of the verb has the prefix مُ . The vowel on the middle radical of the root is kasra (apart from Form IX in which it remains fatha). Any vowels preceding this are fatha. In effect, it may be formed from the 3rd person masc. sing. of the imperfect verb by removing the subject and mood markers and prefixing مُ , thus:

Form	imperfect	minus subject and mood markers	prefix مُ = active participle
II	يُدْرَسُ	دَرَسْ	مُدْرَسٌ
III	يُقَاتِلُ	قَاتِلْ	مُقَاتِلٌ
IV	يُخْرَجُ	خَرَجْ	مُخْرَجٌ
VII	يُنْكَسِرُ	نْكَسِرْ	مُنْكَسِرٌ

VIII	يَجْتَهِدُ	جَاهِدَ	مُجْتَهِدٌ
IX	يَحْمَرُّ	حَمَرَ	مُحْمَرٌ
X	يَسْتَعِجِلُ	سَتَعِجَلَ	مُسْتَعِجِلٌ

In Forms V and VI the vowel on the middle radical is changed to kasra:

Form	imperfect	minus subject and mood markers	prefix م = active participle
V	يَتَطَرَّفُ	تَطَرَّفَ	مُتَطَرِّفٌ
VI	يَتَرَادَفُ	تَرَادَفَ	مُتَرَادِفٌ

change stem vowel to kasra

b). The passive participle is formed from the active participle by changing the vowel on the middle radical from kasra to fatha. For example:

active participle	change stem vowel to fatha = passive participle
مُدْرَسٌ	مُدْرَسٌ
مُكْرِمٌ	مُكْرِمٌ
مُنْتَظِرٌ	مُنْتَظِرٌ
مُسْتَقْبِلٌ	مُسْتَقْبِلٌ

### 8.2.1 Form II

a). Active Participle (مُفْعَلٌ) :

verb	active participle
رَحَّبَ to welcome	مُرَحَّبٌ welcoming
دَرَسَ to teach	مُدْرَسٌ teaching; teacher
فَسَّرَ to explain	مُفَسِّرٌ explaining; commentator
مَرَّضَ to nurse	مُمَرِّضٌ nursing; (male) nurse
حَدَّثَ to speak	مُحَدِّثٌ speaking; speaker

b). Passive Participle (مُفْعَلٌ) :

verb	passive participle
فَضَّلَ to prefer	مُفَضَّلٌ preferred
عَلَّقَ to hang, suspend	مُعَلَّقٌ hung, suspended
حَرَّمَ to forbid	مُحَرَّمٌ forbidden
سَجَّلَ to register	مُسَجَّلٌ registered
عَطَّرَ to perfume	مُعَطَّرٌ perfumed

**8.2.2 Form III****a). Active Participle (مُفَاعِلٌ) :**

verb		active participle	
سَاعَدَ	to help	مُسَاعِدٌ	helping; assistant
خَالَفَ	to conflict	مُخَالَفٌ	conflicting
هَاجَرَ	to emigrate	مُهَاجِرٌ	emigrating; emigrant
حَارَبَ	to wage war; to fight	مُحَارِبٌ	warring; fighter
عَاصَرَ	to be contemporaneous	مُعَاصِرٌ	contemporary

**b). Passive Participle (مُفَاعَلٌ) :**

verb		passive participle	
شَاهَدَ	to watch	مُشَاهَدٌ	visible
خَاطَبَ	to address, speak to	مُخَاطَبٌ	addressed
لَاخَظَ	to notice	مُلَاحَظٌ	noticed
رَاقَبَ	to supervise	مُرَاقَبٌ	supervised
طَالَبَ	to demand	مُطَالَبٌ	demanded

**8.2.3 Form IV****a). Active Participle (مُفْعِلٌ) :**

verb		active participle	
أَسْلَمَ	to commit o.s.	مُسْلِمٌ	Muslim
أَبْدَعَ	to create	مُبْدِعٌ	creating; creator
أَقْبَلَ	to approach	مُقْبِلٌ	approaching
أَشْرَقَ	to shine	مُشْرِقٌ	shining, radiant
أَذْنَبَ	to do wrong	مُذْنِبٌ	guilty; evildoer

**b). Passive Participle (مُفْعَلٌ) :**

verb		passive participle	
أَطْلَقَ	to free	مُطْلَقٌ	free, unrestricted
أَنْكَرَ	to deny; to censure	مُنْكَرٌ	denied; censured
أَنْقَذَ	to rescue, save	مُنْقَذٌ	rescued, saved
أَعْلَنَ	to announce	مُعْلَنٌ	announced
أَقْنَعَ	to convince	مُقْنَعٌ	convinced

### 8.2.4 Form V

#### a). Active Participle (مُتَفَعِّلٌ) :

verb		active participle	
تَكَلَّمَ	to speak	مُتَكَلِّمٌ	speaking; spokesman
تَخَلَّفَ	to fall behind	مُتَخَلِّفٌ	backward
تَقَدَّمَ	to advance	مُتَقَدِّمٌ	advancing
تَعَلَّمَ	to learn	مُتَعَلِّمٌ	educated
تَمَرَّدَ	to rebel	مُتَمَرِّدٌ	rebellious

b). The passive participle (مُتَفَعَّلٌ) is rare since Form V verbs typically have a passive or reflexive meaning. It may, however, occasionally be used for nouns of place and time:

verb		passive participle	
تَنَفَّسَ	to breathe	مُتَنَفِّسٌ	breathing space

### 8.2.5 Form VI

#### a). Active Participle (مُتَعَاوِلٌ) :

verb		active participle	
تَعَانَقَ	to embrace one another	مُتَعَانِقٌ	embracing
تَنَاقَضَ	to contradict one another	مُتَنَاقِضٌ	mutually contradictory
تَدَاخَلَ	to interfere	مُتَدَاخِلٌ	interfering
تَعَامَلَ	to trade with one another	مُتَعَامِلٌ	trading
تَقَارَبَ	to be close to one another	مُتَقَارِبٌ	close together

b). The passive participle (مُتَعَاوَلٌ) is rare since Form VI verbs typically have a reflexive meaning:

verb		passive participle	
تَبَادَلَ	to exchange	مُتَبَادَلٌ	mutual, reciprocal
تَنَارَعَ	to contend with one another	مُتَنَارِعٌ	contested, disputed

### 8.2.6 Form VII

#### a). Active Participle (مُتَفَعِّلٌ) :

verb		active participle	
إِنْفَجَرَ	to explode	مُتَفَجِّرٌ	exploding
إِنْحَدَرَ	to slope down	مُنْحَدِرٌ	sloping, declining

انْفَصَلَ	to be separated	مُنْفَصِلٌ	separate
انْبَسَطَ	to spread, extend	مُنْبَسِطٌ	spreading, extending
انْصَرَفَ	to leave	مُنْصَرِفٌ	leaving

b). Since Form VII verbs generally already have a passive or reflexive meaning the passive participle (مُنْفَعَلٌ) is only used for nouns of place and time:

verb		passive participle	
انْقَلَبَ	to be overthrown	مُنْقَلَبٌ	place of overthrow
انْحَدَرَ	to slope down	مُنْحَدِرٌ	slope
انْبَعَثَ	to be sent	مُنْبَعِثٌ	place of origin
انْصَرَفَ	to leave	مُنْصَرِفٌ	time of leaving

### 8.2.7 Form VIII

a). Active Participle (مُتَعَمِّلٌ) :

verb		active participle	
ارْتَكَبَ	to commit [a crime]	مُرْتَكِبٌ	committing; perpetrator
اسْتَمَعَ	to hear, listen	مُسْتَمِعٌ	listening; listener
اشْتَغَلَ	to be busy	مُشْتَغِلٌ	busy
انْتَقَلَ	to move	مُنْتَقِلٌ	mobile
اشْتَمَلَ	to comprise, contain	مُشْتَمِلٌ	comprising, containing

b). Passive Participle (مُنْفَعَلٌ) :

verb		passive participle	
اعْتَمَدَ	to rely, depend	مُعْتَمَدٌ	reliable, dependable
انْتَقَدَ	to criticise	مُنْتَقَدٌ	blameworthy
امْتَلَكَ	to own	مُؤْتَمَلٌ	owned
اِحْتَمَلَ	to bear, endure	مُحْتَمَلٌ	bearable
اِنتَخَبَ	to choose, elect	مُنْتَخَبٌ	chosen, elected

### 8.2.8 Form IX

a). Active Participle (مُتَعَمِّلٌ) :

verb		active participle	
ارْبَدَّ	to be ashen	مُرْبَدٌ	clouded; gloomy (face)
اعْوَجَّ	to be crooked	مُعْوَجٌ	crooked
اصْفَرَّ	to be yellow	مُصْفَرٌ	yellow-coloured; pale

إِذْهَمَ	to be black	مُذْهَمٌ	pitch-black; very dark
إِخْمَرَ	to blush	مُخْمَرٌ	blushing

b). Form IX verbs do not have a passive participle since they have a reflexive meaning.

### 8.2.9 Form X

a). Active Participle (مُسْتَفْعِلٌ) :

verb		active participle	
إِسْتَعْمَرَ	to colonise	مُسْتَعْمِرٌ	colonising; colonist
إِسْتَقْبَلَ	to receive	مُسْتَقْبِلٌ	receiving
إِسْتَعْطَفَ	to implore	مُسْتَعْطِفٌ	imploring
إِسْتَبَشَرَ	to be happy	مُسْتَبْشِرٌ	happy
إِسْتَعْجَلَ	to hurry	مُسْتَعْجِلٌ	hurried, in a hurry

b). Passive Participle (مُسْتَفْعَلٌ) :

verb		passive participle	
إِسْتَحْدَمَ	to use	مُسْتَحْدَمٌ	used
إِسْتَخْرَجَ	to extract	مُسْتَخْرَجٌ	extracted; an extract
إِسْتَبْعَدَ	to consider unlikely	مُسْتَبْعَدٌ	unlikely, improbable
إِسْتَحْسَنَ	to approve	مُسْتَحْسَنٌ	approved
إِسْتَلْزَمَ	to require, need	مُسْتَلْزَمٌ	required

### 8.3 Summary of Active and Passive Participles – Forms I to X:

Form	active participle	passive participle
I	فَاعِلٌ	مَفْعُولٌ
II	مَفْعَلٌ	مَفْعَلٌ
III	مُفَاعِلٌ	مُفَاعِلٌ
IV	مُفْعِلٌ	مُفْعِلٌ
V	مُتَفَعِّلٌ	مُتَفَعِّلٌ
VI	مُتَفَاعِلٌ	مُتَفَاعِلٌ
VII	مُتَفَعِّلٌ	مُتَفَعِّلٌ
VIII	مُفْتَعِّلٌ	مُفْتَعِّلٌ
IX	مَفْعَلٌ	none
X	مُسْتَفْعِلٌ	مُسْتَفْعِلٌ

## 9 Nouns and Adjectives: Number

Arabic nouns and adjectives have three numbers: singular, dual and plural.

### 9.1 The Singular (الْمُفْرَدُ)

The singular refers to one of a thing:

طَالِبٌ	a student	فَرْيَةٌ	a village
الْمَصْنَعُ	the factory	الْقِطَّةُ	the cat

### 9.2 The Dual (الْمُتَّي)

The dual refers to two of a thing.

9.2.1 The sign of the dual is the suffix **انِ** = (nominative case) and **ينِ** = (accusative and genitive) added to the singular:

sing.		nom.	dual	accus./gen.	
كِتَابٌ	a book	كِتَابَانِ		كِتَابَيْنِ	two books
الْكِتَابُ	the book	الْكِتَابَانِ		الْكِتَابَيْنِ	the two books
صَغِيرٌ	small; young	صَغِيرَانِ		صَغِيرَيْنِ	
كَبِيرٌ	big; old	كَبِيرَانِ		كَبِيرَيْنِ	

9.2.2 When the singular ends in tā' marbūṭa (ة) this changes to ت before the dual suffixes:

sing.		nom.	dual	accus./gen.	
مَدِينَةٌ	a city	مَدِينَتَانِ		مَدِينَتَيْنِ	two cities
الْمَدِينَةُ	the city	الْمَدِينَتَانِ		الْمَدِينَتَيْنِ	the two cities
صَغِيرَةٌ	small; young [fem.]	صَغِيرَتَانِ		صَغِيرَتَيْنِ	
كَبِيرَةٌ	big; old [fem.]	كَبِيرَتَانِ		كَبِيرَتَيْنِ	

9.2.3 When the singular ends in alif maqṣūra (ى = or ي) this becomes ي before adding the dual suffixes:

sing.		nom.	dual	accus./gen.	
فَتًى	a young man	فَتَيَانِ		فَتَيَيْنِ	two young men
دَعْوَى	a claim; lawsuit	دَعْوَيَانِ		دَعْوَيَيْنِ	two claims, lawsuits
مَقْهَى	a cafe	مَقْهَيَانِ		مَقْهَيَيْنِ	two cafes

مَصْفَى	a refinery	مَصْفَيَانِ	مَصْفَيَيْنِ	two refineries
جَوْعَى	hungry [fem.]	جَوْعَيَانِ	جَوْعَيَيْنِ	
أُخْرَى	other [fem.]	أُخْرَيَانِ	أُخْرَيَيْنِ	

Note the dual of the noun عَصَا ("staff"; "walking stick"):

nom.	accus./gen.	
عَصَوَانِ	عَصَوَيْنِ	two walking sticks

**9.2.4** The dual of words of the form فَعْلَةٌ with a weak final radical is commonly formed by adding انِ = (nominative case) and يْنِ = (accusative and genitive) to the singular:

sing.		dual		
		nom.	accus./gen.	
قَنَاةٌ	a canal	قَنَاَتَانِ	قَنَاَتَيْنِ	two canals
سَرَاةٌ	a hill	سَرَاَتَانِ	سَرَاَتَيْنِ	two hills
حَيَاةٌ	a life	حَيَاَتَانِ	حَيَاَتَيْنِ	two lives
خَمَاةٌ	mother-in-law	خَمَاَتَانِ	خَمَاَتَيْنِ	two mothers-in-law

This does occur on words ending لَةٌ which are not of the form فَعْلَةٌ :

sing.		dual		
		nom.	accus./gen.	
مِرْسَاةٌ	an anchor	مِرْسَاَتَانِ	مِرْسَاَتَيْنِ	two anchors
مِغْرَاةٌ	a glue pot	مِغْرَاَتَانِ	مِغْرَاَتَيْنِ	two glue pots

**9.2.5** When the singular has the feminine ending لَةٌ, the hamza becomes و. This is common with feminine adjectives of colour and physical deficiencies:

sing.		dual		
		nom.	accus./gen.	
زُرْقَاءُ	blue	زُرْقَاوَانِ	زُرْقَاوَيْنِ	
سَوْدَاءُ	black	سَوْدَاوَانِ	سَوْدَاوَيْنِ	
بَكْمَاءُ	dumb	بَكْمَاوَانِ	بَكْمَاوَيْنِ	
صَحْرَاءُ	a desert	صَحْرَاوَانِ	صَحْرَاوَيْنِ	two deserts
بَيْعَاءُ	a parrot	بَيْعَاوَانِ	بَيْعَاوَيْنِ	two parrots

**9.2.6** When the pronoun suffixes are attached to nouns in the dual, the final نِ is omitted:

a). In the nominative case:

قِيلَ لَهَا إِنَّهُمَا قَرِيبَتَاهُ She was told that they were his relatives (HS 245)



أُسْرَتَانَا	our two families (GhS 77)
وَالِدَاهُ	his parents (GhS 20)
ذِرَاعَاهُ	his arms (TW 156)
عَيْنَاهُ	His eyes (IKh 51)
قَدَمَائِي	my feet (HR 114)
صَدِيقَيَّ	my two friends (JLJ 150)

**b). In the accusative and genitive cases:**

... لَا أَعْرِفُ ... أَنَّ عَلِيَّةَ وَأَخَوَيْهَا ...	I did not know ... that Aliya and her two brothers ... (JLJ 117)
كَانَ يَفْرُدُ جَنَاحَيْهِ	it was spreading its wings (JGh 32-3)
مَدَّتْ ذِرَاعَيْهَا	She stretched out her arms (GhS 12)
عَلَى كَتِفَيْهِ	on his shoulders (IKh 30)
عَلَى قَدَمَيْهِ	on his feet (HS 189)
قَبَّلَتْ شَهَى عَلَى وَجْهَيْهَا	Suha kissed her cheeks (HS 192)
لَا أَسْتَطِيعُ أَنْ أُدْخِلَ كَلِمَاتِي فِي أُذُنَيْكَ	I cannot put my words in your ears (HM 35)
ذِرَاعَاهُ مَمْدُودَتَانِ	His arms are outstretched (TW 156)

Note the assimilation of the dual ending *ي* = and the pronoun suffix *ي* = ("my"):

أَفْتَحُ عَيْنَيْ	I open my eyes (HS 188)
مَائِدَةَ صَدِيقَيَّ	the table of my two friends (HM 28)

**9.2.7** Dual nouns also lose their final *ن* when serving as governing term in an *idāfa* construction:

تَهَشَّمَتْ زُجَاجَتَا وَيْسِكِي	two bottles of whisky were smashed (JGh 44)
قَدَمَا أُخِيهَا	her brother's feet (HS 248)
فُنْجَانَا قَهْوَةٍ	two cups of coffee (HR 96)
بَيْتَا شِعْرٍ	two verses of poetry (IH 98)
كُمَا الْفُسْتَانِ	the sleeves of the dress (HR 102)
بَيْنَ فَكِّي الْجَرَافَةِ	between the jaws of the digger (IKh 16)
وَجَدْتَنِي عِنْدَ عُرْفَتِي نَوْمٍ	I found myself at two bedrooms (HR 98)
وَضَعَ بَيْنَنَا فُنْجَانِي الْقَهْوَةِ	he placed two cups of coffee between us (HR 154)
أُمِّي لَيْسَتْ لَعْبَةً فِي يَدَيَّ لَا وَنَدِيُوسٍ	My mother is not a toy in Lawandiyus' hands (HM 26)
مِثْلَ فَتْحَتِي أَنْفِ الْحِصَانِ	like the nostrils of the horse's nose (HM 36)

كَفَخَذَيْ دَجَاجَةٍ like the legs of a chicken (GhS 201)

### 9.3 The Plural (الْجَمْعُ)

The plural refers to three or more of a thing.

Arabic has two kinds of plurals:

- a). The sound plural
- b). The broken plural

Many nouns and adjectives cannot form the sound plural. Similarly, many cannot form the broken plural. On the other hand, nouns and adjectives may have both a sound and a broken plural with the same meaning.

### 9.4 The Sound Plural (الْجَمْعُ الصَّحِيحُ or الْجَمْعُ السَّالِمُ)

This is so called because all the vowels and consonants of the singular word are retained. There are two kinds of sound plural:

- a). The feminine sound plural
- b). The masculine sound plural

#### 9.4.1 The Feminine Sound Plural (جَمْعُ الْمَوْثَبِ السَّالِمِ)

- a). The feminine sound plural is formed by adding the suffix  $\text{ـات}$  (nominative) or  $\text{ـاتٍ}$  (accusative and genitive) to the singular. When the word is definite it loses nunation:

sing.	dual	
	nom.	accus./gen.
تَقْدِيرٌ evaluation	تَقْدِيرَاتٌ	تَقْدِيرَاتٍ evaluations
التَّقْدِيرُ the evaluation	التَّقْدِيرَاتُ	التَّقْدِيرَاتِ the evaluations

- b). When the singular word ends with tā' marbūṭa, this is removed before adding the suffix:

sing.	dual	
	nom.	accus./gen.
أَمِيرَةٌ princess	أَمِيرَاتٌ	أَمِيرَاتٍ princesses
رَؤِيسَةٌ colleague [fem.]	رَؤِيسَاتٌ	رَؤِيسَاتٍ colleagues
جَمِيلَةٌ beautiful [fem.]	جَمِيلَاتٌ	جَمِيلَاتٍ
مَشْهُورَةٌ famous [fem.]	مَشْهُورَاتٌ	مَشْهُورَاتٍ

- c). The feminine noun form  $\text{فَعْلَةٌ}$  adds a fatha to the middle radical when taking the feminine sound plural suffix:

sing.	fem. sound pl.
فَضْلَةٌ remnant	فَضَلَاتٌ remnants

ضَرْبَةٌ	blow, punch	ضَرْبَاتٌ	blows, punches
رَغْبَةٌ	desire, wish	رَغَبَاتٌ	desires, wishes
بَدَلَةٌ	suit	بَدَلَاتٌ	suits
بَسْمَةٌ	smile	بَسَمَاتٌ	smiles
هَفْوَةٌ	mistake, lapse	هَفَوَاتٌ	mistakes, lapses
دَعْوَةٌ	invitation	دَعَوَاتٌ	invitations
شَكْوَةٌ	complaint	شَكَوَاتٌ	complaints

This additional fatha does not, however, occur on nouns of the form فَعْلَةٌ when these are derived from roots with weak middle radical و or ي :

جَوْلَةٌ	tour; patrol	جَوْلَاتٌ	tours; patrols
صَوْلَةٌ	attack	صَوْلَاتٌ	attacks
غَيْبَةٌ	absence	غَيْبَاتٌ	absences

d). The ending alif maqṣūra (ى ء or ي ء) becomes ي before the suffix (as with the dual):

sing.		fem. sound pl.	
حُمَّى	fever	حُمَمَاتٌ	fevers
مُلْتَقَى	meeting place	مُلْتَقَيَاتٌ	meeting places
مُسْتَشْفَى	hospital	مُسْتَشْفَيَاتٌ	hospitals
كُبْرَى	big/biggest [fem.]	كُبْرَيَاتٌ	
عَطَشَى	thirsty [fem.]	عَطَشَيَاتٌ	

e). The ending ة on nouns of the form فَعْلَةٌ with weak final radical becomes و before the suffix:

sing.		fem. sound pl.	
قَنَاةٌ	canal	قَنَوَاتٌ	canals
زُكَاةٌ	alms	زُكَوَاتٌ	alms
حَمَاءَةٌ	mother-in-law	حَمَوَاتٌ	mothers-in-law
صَلَاةٌ	prayer	صَلَوَاتٌ	prayers

Much less frequently, ة becomes ي :

sing.		fem. sound pl.	
دَوَاةٌ	inkwell	دَوَيَاتٌ	inkwells
فَتَاةٌ	young woman	فَتَيَاتٌ	young women

f). The hamza on the feminine ending ة becomes و before the suffix (as with the dual):

sing.		fem. sound pl.
خَضْرَاءُ	green	خَضْرَاوَاتُ greens; vegetables
بَطْحَاءُ	a plain, flat land	بَطْحَاوَاتُ plains
صَحْرَاءُ	desert	صَحْرَاوَاتُ deserts
سَمْرَاءُ	brown-skinned	سَمْرَاوَاتُ

#### 9.4.2 Uses of the Feminine Sound Plural

The feminine sound plural occurs with words referring both to female humans and to non-humans. It is used for:

a). Almost all nouns referring to female humans which in the singular end with tā' marbūṭa:

sing.		plural
كَاتِبَةٌ	writer	كَاتِبَاتٌ writers
زَوْجَةٌ	wife	زَوْجَاتٌ wives
مَلِكَةٌ	queen	مَلِكَاتٌ queens
مُمَثِّلَةٌ	actress	مُمَثِّلَاتٌ actresses
أَمِيرَةٌ	princess	أَمِيرَاتٌ princesses
خَيَّاطَةٌ	tailoress	خَيَّاطَاتٌ tailoresses
خَبَّازَةٌ	baker	خَبَّازَاتٌ bakers
طَبَّاخَةٌ	cook	طَبَّاخَاتٌ cooks
مُتَرْجِمَةٌ	translator	مُتَرْجِمَاتٌ translators

b). Most feminine adjectives which in the singular end with tā' marbūṭa:

sing.		plural
سُورِيَّةٌ	Syrian	سُورِيَّاتٌ
جَمِيلَةٌ	beautiful	جَمِيلَاتٌ
رَاجِعَةٌ	returning	رَاجِعَاتٌ
مُتَفَائِلَةٌ	optimistic	مُتَفَائِلَاتٌ

Exceptions to this are adjectives of colour and physical deficiencies which almost invariably have only one plural form for masculine and feminine:

masc.	fem.	pl. [masc. and fem.]
أَحْمَرٌ	أَحْمَرَاءُ	أَحْمَرٌ red
أَبْكَمٌ	أَبْكَمَاءُ	أَبْكَمٌ dumb

## c). Feminine nouns and adjectives ending with alif maqṣūra (ى &lt;) or ة :

sing.		plural
صَغْرَى	small; young	صُغْرِيَّاتٌ
حُبْلَى	pregnant	حُبْلِيَّاتٌ
لَهْفَى	sighing; sorrowful	لَهْفِيَّاتٌ
صَحْرَاءُ	desert	صَحْرَاوَاتٌ
ذِكْرَى	memory	ذِكْرِيَّاتٌ

## d). Many feminine nouns referring to non-humans which in the singular end with tā' marbūṭa:

sing.		plural
دَرَجَةٌ	step; degree	دَرَجَاتٌ
كَلِمَةٌ	word	كَلِمَاتٌ
سَيَّارَةٌ	car	سَيَّارَاتٌ
شَهَادَةٌ	certificate	شَهَادَاتٌ
حَبَّةٌ	seed	حَبَّاتٌ
مَرَّةٌ	time	مَرَّاتٌ

This is by no means a general rule, however, there being numerous exceptions. For example:

sing.		plural
مَدْرَسَةٌ	school	مَدَارِسُ
مَقْبَرَةٌ	cemetery; tomb	مَقَابِرُ
أُمَّةٌ	community, nation	أُمَّمٌ
قُبْلَةٌ	bomb	قَتَابِلُ
دَائِرَةٌ	circle	دَوَائِرُ
فِكْرَةٌ	idea	فِكْرٌ
مَدِينَةٌ	city	مُدُنٌ

## e). Feminine verbal nouns (i.e. those ending with tā' marbūṭa) derived from Form I verbs:

sing.		plural
عِبَادَةٌ	worship	عِبَادَاتٌ
غَلْبَةٌ	victory	غَلَبَاتٌ
قُدْرَةٌ	power	قُدْرَاتٌ
خَيْبَةٌ	failure	خَيْبَاتٌ

زِيَارَةٌ visit

زِيَارَاتٌ visits

f). All verbal nouns of the derived Forms of the verb:

sing.		plural
تَهْدِيدٌ	threat	تَهْدِيدَاتٌ threats
تَوْقِيعٌ	signature	تَوْقِيعَاتٌ signatures
مُسَاعَدَةٌ	aid, assistance	مُسَاعَدَاتٌ aid, assistance
مُبَالَغَةٌ	exaggeration	مُبَالَغَاتٌ exaggerations
إِعْلَانٌ	announcement	إِعْلَانَاتٌ announcements
إِضْلَاحٌ	repair	إِضْلَاحَاتٌ repairs
تَحْوِيلٌ	change, transformation	تَحْوِيلَاتٌ changes, transformations
تَطْوِيرٌ	development	تَطْوِيرَاتٌ developments
تَدَاخُلٌ	interference	تَدَاخُلَاتٌ acts of interference
تَبَادُلٌ	(mutual) exchange	تَبَادُلَاتٌ exchanges
إِنْفِجَارٌ	explosion	إِنْفِجَارَاتٌ explosions
إِخْتِرَاعٌ	invention	إِخْتِرَاعَاتٌ inventions
إِحْتِفَالٌ	celebration	إِحْتِفَالَاتٌ celebrations
إِحْمِرَارٌ	blush, reddening	إِحْمِرَارَاتٌ blushes
إِضْفِرَارٌ	pallor, paleness	إِضْفِرَارَاتٌ pallors
إِسْتِقْبَالٌ	reception	إِسْتِقْبَالَاتٌ receptions
إِسْتِثْنَاءٌ	exception	إِسْتِثْنَاءَاتٌ exceptions

Exceptions to this are some verbal nouns derived from Form II verbs and, much less commonly, Form IV, which occasionally take a broken plural when they assume a concrete meaning:

sing.		plural
تَعْلِيْقٌ	commentary	تَعَالِيْقٌ or تَعْلِيْقَاتٌ commentaries
تَفْتِيْشٌ	search	تَفَاتِيْشٌ searches
تَصْنِيْفٌ	literary work	تَصَانِيْفٌ literary works
إِرْجَافٌ	false rumour	أَرَاْجِيْفٌ false rumours
إِحْسَاسٌ	feeling; sensation	أَحْسَاسٌ or إِحْسَاسَاتٌ feelings; sensations
إِسْنَادٌ	chain of authorities (in Islamic traditions)	أَسَانِيْدٌ chains of authorities

## g). All nouns of single occurrence:

sing.		plural
فَقْرَةٌ	a jump, leap	فَقْرَاتٌ jumps, leaps
قَبْضَةٌ	a handful	قَبْضَاتٌ handfuls
خَطْوَةٌ	a step	خَطْوَاتٌ steps
ضَحْكَةٌ	a laugh	ضَحْكَاتٌ laughs
إِيسَامَةٌ	a smile	إِيسَامَاتٌ smiles
صَيْحَةٌ	a cry, shout	صَيْحَاتٌ cries, shouts
إِنْحِنَاءَةٌ	a curtsy, bow	إِنْحِنَاءَاتٌ a curtsies, bows
إِنْتِئَاءَةٌ	a bend, curve	إِنْتِئَاءَاتٌ bends, curves

## h). Many words of foreign origin:

sing.		plural
تِلْفُونٌ	telephone	تِلْفُونَاتٌ telephones
بَاصٌ	bus	بَاصَاتٌ buses
بَيْغَاءٌ	parrot	بَيْغَاوَاتٌ parrots
تَرَاكْتُورٌ	tractor	تَرَاكْتُورَاتٌ tractors
كَمِيُونٌ	lorry	كَمِيُونَاتٌ lorries
جُنَيْهَةٌ	pound	جُنَيْهَاتٌ pounds

This includes some foreign words referring to male humans. For example:

sing.		plural
بَابَا	pope	بَابَاوَاتٌ popes
أَغَا	aga	أَغَاوَاتٌ agas
بَاشَا	pasha	بَاشَاوَاتٌ pashas

## i). Some masculine nouns. For example:

sing.		plural
تَيَّارٌ	course; current; trend	تَيَّارَاتٌ courses
حَمَّامٌ	bath	حَمَّامَاتٌ baths
حَيَوَانٌ	animal	حَيَوَانَاتٌ animals
بُوقٌ	trumpet; horn	بُوقَاتٌ trumpets; horns
مَحَلٌّ	place	مَحَلَّاتٌ places
مَشْرُوبٌ	drink, beverage	مَشْرُوبَاتٌ drinks, beverages

مُدَّعَى claim

مُدَّعِيَات claims

j). Some active and passive participles which are commonly used as nouns in the plural:

sing.		plural	
مَطْلُوبٌ	wanted; owed	مَطْلُوبَاتٌ	debts
مَذْفُوعٌ	paid	مَذْفُوعَاتٌ	payments
مَخْلُوقٌ	created	مَخْلُوقَاتٌ	creatures, created beings
مَسْرُوقٌ	stolen	مَسْرُوقَاتٌ	stolen goods
مُجَلَّدٌ	bound (book)	مُجَلَّدَاتٌ	books, volumes
مُتَفَرِّقٌ	dispersed, scattered	مُتَفَرِّقَاتٌ	miscellaneous items
كَائِنٌ	existing	كَائِنَاتٌ	beings, created things
مُسْتَوْرَدٌ	imported	مُسْتَوْرَدَاتٌ	imported goods, imports

k). Nouns of place and time formed from the derived Forms of the verb (which are identical to the passive participle):

sing.		plural	
مُلْتَقَى	meeting place	مُلْتَقِيَاتٌ	meeting places
مُسْتَنْقَعٌ	swamp, quagmire	مُسْتَنْقَعَاتٌ	swamps, quagmires
مُخْتَبِرٌ	laboratory	مُخْتَبِرَاتٌ	laboratories
مُتَنَدِي	gathering place	مُتَنَدِيَاتٌ	gathering places
مُعْتَمَلٌ	prison camp	مُعْتَمَلَاتٌ	prison camps
مُنْحَدِرٌ	slope	مُنْحَدِرَاتٌ	slopes
مُجْتَمَعٌ	society	مُجْتَمَعَاتٌ	societies

l). Some nouns of place and time derived from Form I hollow verbs:

sing.		plural	
مَقَامٌ	residence; duration of stay	مَقَامَاتٌ	residences
مَجَالٌ	domain; space	مَجَالَاتٌ	domains; spaces
مَزَارٌ	shrine	مَزَارَاتٌ	shrines
مَطَارٌ	airport	مَطَارَاتٌ	airports

m). Some nouns of place and time derived from doubled verbs:

sing.		plural	
مَصْبٌ	outlet, drain; mouth [of a river]	مَصَبَاتٌ	outlets
مَصْحٌ	sanatorium	مَصْحَاتٌ	sanatoriums



مَحَلٌّ	place	مَحَلَّاتٌ	places
مَمْرٌ	passageway, corridor	مَمَرَاتٌ	passageways, corridors

## n). Most diminutives:

sing.		plural	
بُوتَةٌ	small house	بُوتَاتٌ	small houses
نَهِيرٌ	small river	نَهِيرَاتٌ	small rivers
جُسَيْمٌ	particle	جُسَيْمَاتٌ	particles

Exceptions to this are diminutives referring to male humans, which take the masculine sound plural:

sing.		plural	
وَلَدٌ	small child	وَلَدُونَ	small children
رَجُلٌ	small man	رَجُلُونَ	small men

## o). Note the following unusual feminine sound plurals:

sing.		plural	
سَنَةٌ	year	سَنَوَاتٌ	years
بِنْتُ	girl	بَنَاتٌ	girls
أُمٌّ	mother	أُمَّهَاتٌ	mothers
أَخْتٌ	sister	أَخَوَاتٌ	sisters
شَفَةٌ	lip	شَفَاهَاتٌ or شَفَوَاتٌ	lips
سَمَاءٌ	sky	سَمَوَاتٌ or سَمَاوَاتٌ	skies

## 9.4.3 The Masculine Sound Plural (جَمْعُ الْمَذَكَّرِ السَّلِيمِ)

a). The masculine sound plural is formed by adding the suffixes  $ونَ$  (nominative) and  $ينَ$  (accusative and genitive) to the singular:

sing.		masc. sound pl.	
		nom.	accus./gen.
مُدِيرٌ	director	مُدِيرُونَ	مُدِيرِينَ directors
الْمُدِيرُ	the director	الْمُدِيرُونَ	الْمُدِيرِينَ the directors
جَاهِزٌ	ready, prepared	جَاهِزُونَ	جَاهِزِينَ
مَعْرُوفٌ	known	مَعْرُوفُونَ	مَعْرُوفِينَ

b). The final  $ن$  is omitted when the pronoun suffixes are attached:

يُنْهَمِكُ مَعَاوِنُوهُ فِي قِرَاءَةِ الصُّحُفِ his assistants are engrossed in reading the newspapers  
(SI 19)

مُدْرُسُوكَ your teachers

مَعَ مُوظَّفِيهَا with its employees

إِلَى مُسَاعِدِيهِ to his assistants

(i) The first person singular pronoun suffix ي = ("my") takes the form يَ - . This is then assimilated to the ي of the accusative and genitive masculine sound plural to give يِّي :

مَعَ مُدْرِسِيِّي with my teachers

(ii) When يَ - ("my") is attached to the nominative ending و ُ , the و is changed to يَ = which is then assimilated to يِّي also to give يِّي :

مُدْرِسِيِّي my teachers

c). The final ن is omitted on the governing term in an idāfa construction:

مُرَاسِلُو وَكَالَاتِ الْأَنْبَاءِ الْعَالَمِيَّةِ the correspondents of the international news agencies (TW 42)

هُمْ خَرِيجُو السُّورْبُونِ they are graduates of the Sorbonne (TW 234)

سَاهِقُو التَّأَكْسِي the taxi drivers (JGh 94)

مُسْتَوِرِدُو الْأَدْوَاتِ الصَّحِيَّةِ the importers of medical equipment (SI 278)

جَمِيعُ مُوظَّفِي الضَّمَانِ الصَّحِيّ All the employees of health insurance (IKh 108)

تَجْتَذِبُ الصَّبِيَّةَ مِنَ مُجِبِّي كُرَّةِ الْقَدَمِ it attracts young boys who like playing football (JLJ 82)

نِسَاءُ رَسَامِي الْعَالَمِ كُلِّهِ the women of all the world's painters (JLJ 105)

هُمْ مِنْ خَرِيجِي الكُلِّيَّاتِ الْعِرَاقِيَّةِ they are among the graduates of Iraqi colleges (JLJ 127)

الْعَدِيدُ مِنْ مُؤَرِّخِي الْحُرُوبِ الصَّلِيبِيَّةِ many historians of the Crusades (IH 57)

لَا يَبْدُو أَنْ لَدَى غَابِرِي السَّبِيلِ أَيُّ تَفْسِيرٍ آخَرَ it does not appear that the passers-by have any other explanation (GhS 40)

#### 9.4.4 Uses of the Masculine Sound Plural

a). The masculine sound plural is only used with nouns and adjectives referring to male humans or groups of humans including at least one male.

A notable exception to this is:

	nom.	accus./gen.
سَنَةٌ year	سِنُونٌ	سِنِينَ years

سَنَةٌ also takes the feminine sound plural سِنَوَاتٌ .

b). Active and passive participles formed from the derived Forms of the verb and referring

to male humans usually take the masculine sound plural:

sing.		plural	
		nom.	accus./gen.
مُعَلِّمٌ	teacher	مُعَلِّمُونَ	مُعَلِّمِينَ teachers
مُسْتَعْدِمٌ	employer	مُسْتَعْدِمُونَ	مُسْتَعْدِمِينَ employers
مُخْرِجٌ	director	مُخْرِجُونَ	مُخْرِجِينَ directors
مُسَاعِدٌ	assistant	مُسَاعِدُونَ	مُسَاعِدِينَ assistants
مُحَامٍ	lawyer	مُحَامُونَ	مُحَامِينَ lawyers
مَوْظِفٌ	employee	مَوْظِفُونَ	مَوْظِفِينَ employees
مُعَادِرٌ	leaving	مُعَادِرُونَ	مُعَادِرِينَ
مُطَالِبٌ	demanding	مُطَالِبُونَ	مُطَالِبِينَ
مُتَأَكِّدٌ	certain	مُتَأَكِّدُونَ	مُتَأَكِّدِينَ
مُحَبِّبٌ	loved	مُحَبِّبُونَ	مُحَبِّبِينَ
مُحْتَرَمٌ	respected	مُحْتَرَمُونَ	مُحْتَرَمِينَ
مُجْبِرٌ	compelled	مُجْبِرُونَ	مُجْبِرِينَ

c). Active participles of quadriliteral verbs referring to male humans take the masculine sound plural:

sing.		plural	
		nom.	accus./gen.
مُتَرْجِمٌ	translator	مُتَرْجِمُونَ	مُتَرْجِمِينَ translators
مُسَيِّطِرٌ	ruler, sovereign	مُسَيِّطِرُونَ	مُسَيِّطِرِينَ rulers, sovereigns
مُهَيِّمٌ	guardian	مُهَيِّمُونَ	مُهَيِّمِينَ guardians

d). Nouns of trades and professions of male humans commonly take the masculine sound plural:

sing.		plural	
		nom.	accus./gen.
رَسَّامٌ	painter, artist	رَسَّامُونَ	رَسَّامِينَ painters, artists
خَبَّازٌ	baker	خَبَّازُونَ	خَبَّازِينَ bakers
جَرَّاحٌ	surgeon	جَرَّاحُونَ	جَرَّاحِينَ surgeons
جَزَّارٌ	butcher	جَزَّارُونَ	جَزَّارِينَ butchers
طَبَّاحٌ	cook	طَبَّاحُونَ	طَبَّاحِينَ cooks

- e). Masculine comparative and superlative adjectives may take the masculine sound plural:

sing.		plural	
		nom.	accus./gen.
أَقْدَمُ	older	الْأَقْدَمُونَ	الْأَقْدَمِينَ the ancients
أَكْثَرُ	more	الْأَكْثَرُونَ	الْأَكْثَرِينَ the majority
أَقْرَبُ	nearer	الْأَقْرَبُونَ	الْأَقْرَبِينَ relatives

- f). Nisba adjectives referring to male humans take the masculine sound plural:

sing.		plural	
		nom.	accus./gen.
يَمَنِيٌّ	Yemeni	يَمَنِيُّونَ	يَمَنِيِّينَ Yemenis
سُودَانِيٌّ	Sudanese	سُودَانِيُّونَ	سُودَانِيِّينَ Sudanese
صِينِيٌّ	Chinese	صِينِيُّونَ	صِينِيِّينَ Chinese
مَسِيحِيٌّ	Christian	مَسِيحِيُّونَ	مَسِيحِيِّينَ Christians

Common exceptions to this are those nisba adjectives which form the singular of collective nouns referring to humans:

sing.		collective noun	
عَرَبِيٌّ	Arab	عَرَبٌ	Arab/s
إِنْكَلِيزِيٌّ	English	إِنْكَلِيزٌ	English
رُوسِيٌّ	Russian	رُوسٌ	Russian/s
يَهُودِيٌّ	Jew; Jewish	يَهُودٌ	Jews; Jewish

Note the nisba adjective:

sing.		plural	
أَجْنَبِيٌّ	foreign; foreigner	أَجَانِبٌ	foreign; foreigners

- g). اِبْنٌ ("son") may take the following masculine sound plural:

nom.	accus./gen.
بُنُونَ	بَنِينَ sons

### 9.5 The Broken Plural (جَمْعُ التَّكْسِيرِ or الْجَمْعُ الْمَكْسَرُ)

The broken plural is so called because it introduces internal changes to the singular (changing vowels and adding consonants) along with prefixes and/or suffixes.

Many Arabic nouns and adjectives do not form a sound plural, having instead a broken plural. The broken plural is used for both masculine and feminine nouns and adjectives, whether referring to humans or to non-humans.

**9.5.1** Forms of the Broken Plural

There are twenty-nine patterns of broken plural for words derived from trilateral roots, and some additional ones for words consisting of four or more letters. There are few invariable rules to indicate which singular takes which pattern of broken plural, although some broken plural patterns are more or less associated with specific singular forms.

Leaving aside the rarer patterns, the forms of the broken plural in common use are:

**a).** أَفْعَالٌ :

sing.		plural
طِفْلٌ	infant	أَطْفَالٌ infants
بَابٌ	door	أَبْوَابٌ doors
قَلَمٌ	pen	أَقْلَامٌ pens
سُوقٌ	market	أَسْوَاقٌ markets
وَلَدٌ	boy	أَوْلَادٌ boys

**b).** فِعَالٌ :

sing.		plural
بَلَدٌ	country	بِلَادٌ countries
رَجُلٌ	man	رِجَالٌ men
ثَوْبٌ	garment	ثِيَابٌ garments, clothes
كَلْبٌ	dog	كِلَابٌ dogs
جَبَلٌ	mountain	جِبَالٌ mountains

(i) This is a common broken plural pattern for masculine adjectives of the form فَعِيلٌ :

sing.		plural
كَبِيرٌ	big; old	كِبَارٌ
صَغِيرٌ	small; young	صِغَارٌ
طَوِيلٌ	tall; long	طَوَائِلٌ
قَصِيرٌ	short	قِصَارٌ
ضَعِيفٌ	weak	ضِعَافٌ

(ii) It is used for some masculine adjectives of the form فَعْلَانٌ :

sing.		plural
غَضَبَانٌ	angry	غِضَابٌ
جُوعَانٌ	hungry	جِنَاعٌ
عَطْشَانٌ	thirsty	عِطَاشٌ

c). فُعُولٌ :

sing.	plural
مَلِكٌ king	مُلُوكٌ kings
بُرْجٌ tower	بُرُوجٌ towers
دَرْسٌ lesson	دُرُوسٌ lessons
حَرْبٌ war	حُرُوبٌ wars
أَصْلٌ origin	أُصُولٌ origins

d). فُعُلٌ :

sing.	plural
مَدِينَةٌ city	مُدُنٌ cities
رَسُولٌ messenger	رُسُلٌ messengers
كِتَابٌ book	كُتُبٌ books
جَدِيدٌ new	جُدُدٌ
صَبُورٌ (very) patient	صُبُرٌ

e). أَفْعُلٌ :

sing.	plural
نَهْرٌ river	أَنْهَارٌ rivers
رِجْلٌ leg	أَرْجُلٌ legs
شَهْرٌ month	أَشْهُرٌ months
عَيْنٌ eye	أَعْيُنٌ eyes
نَفْسٌ soul	أَنْفُسٌ souls

f). فُعَلٌ :

sing.	plural
دَوْلَةٌ country, state	دَوْلٌ countries, states
جُمْلَةٌ sentence	جُمَلٌ sentences
جُثَّةٌ corpse	جُثَثٌ corpses
عُرْفَةٌ room	عُرَفٌ rooms
جَدِيدٌ new	جُدَدٌ

g). فُعُلٌ is the broken plural form for masculine and feminine adjectives of colour and

physical deficiencies:

masc. sing.	fem. sing.		plural
أَزْرُقُ	زُرْقَاءُ	blue	زُرُقٌ
أَخْضَرُ	خَضْرَاءُ	green	خَضِرٌ
أَحْدَبُ	حَدْبَاءُ	hunchbacked	حُدْبٌ
أَطْرَشُ	طَرَشَاءُ	deaf	طَرِشٌ

h). فِعْلٌ :

sing.		plural	
حِكْمَةٌ	maxim	حِكْمٌ	maxims
مِهْنَةٌ	occupation	مِهْنٌ	occupations
حِصَّةٌ	share	حِصَصٌ	shares
قِمَّةٌ	summit	قِمَمٌ	summits
قِطْعَةٌ	piece	قِطَعٌ	pieces

i). فِعَالٌ is a common broken plural pattern for nouns and adjectives of the active participle form فَاعِلٌ when referring to male humans:

sing.		plural	
سَاكِنٌ	resident	سُكَّانٌ	residents
طَالِبٌ	student	طُلَّابٌ	students
زَائِرٌ	visitor	زُورَارٌ	visitors
كَاتِبٌ	writer	كُتَّابٌ	writers
عَامِلٌ	worker	عُمَّالٌ	workers
رَاكِبٌ	passenger	رُكَّابٌ	passengers
سَائِقٌ	driver	سُورَاقٌ	drivers
قَائِدٌ	leader	قُودَادٌ	leaders
جَاهِلٌ	ignorant	جُهَّالٌ	
حَاسِدٌ	envious	حُسَّادٌ	
نَائِمٌ	sleeping	نُؤَامٌ	
شَاطِرٌ	clever	شُطَّارٌ	

j). فَعَلَةٌ is also often used for the plural of nouns and adjectives of the active participle form

فَاعِلٌ when referring to male humans:

sing.		plural	
سَاحِرٌ	magician	مَسْحَرَةٌ	magicians
بَائِعٌ	salesman	بَاعَةٌ	salesmen
خَادِمٌ	servant	خَدَمَةٌ	servants
طَالِبٌ	student	طَلَبَةٌ	students
مَآكِرٌ	sly, cunning	مَكْرَةٌ	
جَاهِلٌ	ignorant	جَهْلَةٌ	
مَاهِرٌ	skilful	مَهْرَةٌ	

k). فُعْلَةٌ is used for nouns and adjectives of the active participle form فَاعِلٌ derived from roots with weak final radical و or ي when referring to male humans:

sing.		plural	
رَآئٍ	narrator	رُؤَاةٌ	narrators
قَاضٍ	judge	قُضَاةٌ	judges
بَانٍ	builder	بُنَاةٌ	builders
عَارٍ	naked	عُرَاةٌ	
قَاسٍ	cruel; harsh	قُسَاةٌ	
حَافٍ	bare footed	حُفَاةٌ	

l). فَوَاعِلٌ (a diptote) is often used for the plural of nouns of the active participle form فَاعِلٌ :

sing.		plural	
جَانِبٌ	side	جَوَانِبٌ	sides
جَامِعٌ	mosque	جَوَامِعٌ	mosques
سَاحِلٌ	coast	سَوَاحِلٌ	coasts
عَاصِمَةٌ	capital city	عَوَاصِمٌ	capital cities
عَاطِفَةٌ	feeling, sentiment	عَوَاطِفٌ	feelings, sentiments

m). أَفْعَلَةٌ :

sing.		plural	
بِنَاءٌ	building	أَبْنِيَةٌ	buildings
دَوَاءٌ	medicine	أَدْوِيَةٌ	medicines
مَكَانٌ	place	أَمَكِنَةٌ	places
لِسَانٌ	tongue	أَلْسِنَةٌ	tongues



حَبِيبٌ	beloved; sweetheart	أَحِبَّةٌ	beloved; sweethearts
عَزِيزٌ	mighty; beloved	أَعِزَّةٌ	beloved
<b>n).</b> فُعَائِلٌ (a diptote):			
sing.		plural	
عَرِيزَةٌ	instinct	عَرَائِزٌ	instincts
جَرِيدَةٌ	newspaper	جَرَائِدٌ	newspapers
دَقِيقَةٌ	minute	دَقَائِقٌ	minutes
جَرِيمَةٌ	crime	جَرَائِمٌ	crimes
رِسَالَةٌ	letter	رَسَائِلٌ	letters
سِتَارَةٌ	curtain; veil	سِتَائِرٌ	curtains; veils
وِسَادَةٌ	pillow	وَسَائِدٌ	pillows
ضَمِيرٌ	conscience	ضَمَائِرٌ	consciences
<b>o).</b> فُعْلَانٌ :			
sing.		plural	
نَارٌ	fire	نِيرَانٌ	fires
جَارٌ	neighbour	جِيرَانٌ	neighbours
فَأْرٌ	mouse	فُتْرَانٌ	mice
صَبِيٌّ	boy, youth	صَبِيَّانٌ	boys, youths
حَائِطٌ	wall	حَيْطَانٌ	walls
ثَوْرٌ	bull; ox	ثِيرَانٌ	bulls; oxen
سَاقٌ	leg, thigh	سَيْقَانٌ	legs, thighs
<b>p).</b> فُعْلَانٌ :			
sing.		plural	
بَلَدٌ	country	بُلْدَانٌ	countries
قَمِيصٌ	shirt	قُمُصَانٌ	shirts
رَاكِبٌ	rider, horseman	رُكَّابٌ	riders, horsemen
ظَهْرٌ	back	ظُهْرَانٌ	backs
شَابٌ	youthful; a youth	شُبَّانٌ	youths
شَجَاعٌ	brave	شُجْعَانٌ	
أَعْمَى	blind	عُمَيَّانٌ	
أَصْمٌ	deaf	صُمَّانٌ	

q). **فُعَلَاءُ** (a diptote) is commonly used for nouns and adjectives of the singular form **فَعِيلٌ** when referring to male humans:

sing.		plural	
رَئِيسٌ	leader, president	رُؤَسَاءُ	leaders, presidents
وَزِيرٌ	minister	وُزَرَاءُ	ministers
أَمِيرٌ	prince	أَمْرَاءُ	princes
خَلِيفَةٌ	caliph	خُلَفَاءُ	caliphs
فَقِيرٌ	poor	فُقَرَاءُ	
كَرِيمٌ	generous	كُرَمَاءُ	
ضَعِيفٌ	weak	ضُعَفَاءُ	
جَاهِلٌ	ignorant	جُهَلَاءُ	

r). **أَفْعِلَاءُ** (a diptote) is also a common plural pattern for nouns and adjectives of the form **فَعِيلٌ** when referring to male humans:

sing.		plural	
نَبِيٌّ	prophet	أَنْبِيَاءُ	prophets
قَرِيبٌ	relative	أَقْرَبَاءُ	relatives
صَدِيقٌ	friend	أَصْدِقَاءُ	friends
طَبِيبٌ	doctor	أَطِبَّاءُ	doctors
شَدِيدٌ	strong	أَشِدَّاءُ	
عَنِيٌّ	rich	أَعْنِيَاءُ	
قَوِيٌّ	strong	أَقْوِيَاءُ	
ذَكِيٌّ	intelligent	أَذْكِيَاءُ	

s). **فُعْلَى** is used for some adjectives when referring to male humans:

sing.		plural	
قَتِيلٌ	killed	قَتْلَى	
جَرِيحٌ	wounded	جَرْحَى	
مَرِيضٌ	sick	مَرَضَى	
أَحْمَقٌ	stupid	حَمَقَى	
كَسْلَانٌ	lazy	كَسْلَى	
غَضَبَانٌ	angry	غَضَبَى	
سَكْرَانٌ	drunk	سَكْرَى	

t). **فَعَالِي** :

sing.		plural
صَحْرَاءُ	desert	صَحَارَى
شُكْوَى	complaint	شُكَاوَى
هَدِيَّةٌ	gift	هَدَايَا
خَطِيئَةٌ	mistake	خَطَايَا

This is a common broken plural pattern for masculine adjectives of the form **فَعْلَانُ** :

sing.		plural
سُكْرَانُ	drunk	سُكْرَارَى
شَبْعَانُ	satiated, full	شَبَاعَى
عَضْبَانُ	angry	عَضْبَايَى
كَسْلَانُ	lazy	كَسَالَى
حِرَّانُ	passionate	حِرَارَى
خَيْرَانُ	confused	خَيْرَايَى
نَشْوَانُ	drunk; elated	نَشَاوَى
نَدَامَانُ	regretful	نَدَامَايَى

u). **فَعَالِلُ** (a diptote) is used for nouns with four consonants:

sing.		plural
دِرْهَمٌ	dirham	دِرَاهِمٌ
جَوْهَرٌ	jewel	جَوَاهِرٌ
كَوْكَبٌ	star	كَوَاكِبٌ
ذُفْرٌ	notebook	ذَفَائِرٌ
جُمُجْمَةٌ	skull	جَمَاجِمٌ

(i) It is used for nouns derived from trilateral roots which have the prefix **أ** :

sing.		plural
أَجْنَبِيٌّ	foreign; foreigner	أَجَانِبٌ
أَغْنِيَةٌ	song	أَغَانٍ

(ii) It is used for nouns derived from trilateral roots which have the prefix **م**, thus for nouns of place and time derived from Form I verbs:

sing.		plural
مَكْتَبٌ	office	مَكَاتِبٌ

مَلْجَأٌ	shelter	مَلَاجِيءٌ	shelters
مَبْجَرٌ	slaughterhouse	مَبَايِرٌ	slaughterhouses
مَوْضِعٌ	place, site	مَوَاضِعٌ	places
مَوْرِدٌ	place of arrival	مَوَارِدٌ	places of arrival
مَطْبَخٌ	kitchen	مَطَابِخٌ	kitchens
مَصْنَعٌ	factory	مَصَانِعٌ	factories

This includes those nouns of place and time derived from roots with a final radical و or ي . The resulting plural is a defective noun:

sing.		plural	
مَنْقَى	place of exile	مَنَافٍ	places of exile
مَلْهَى	place of entertainment	مَلَاهٍ	places of entertainment
مَبْنَى	building	مَبَانٍ	buildings
مَبْعَى	brothel	مَبَاغٍ	brothels

It includes those nouns of place and time derived from doubled verbs:

sing.		plural	
مَهَبٌ	place where or from where the wind blows	مَهَابٌ	
مَقَرٌّ	dwelling, residence	مَقَارٌ	dwellings, residences
مَصَفٌ	row, line, battle line	مَصَافٌ	rows
مَصَبٌ	outlet, drain; mouth [of a river]	مَصَابٌ	outlets

They may occasionally end with tā' marbūṭa:

sing.		plural	
مَدْرَسَةٌ	school	مَدَارِسٌ	schools
مَطْحَنَةٌ	mill, flour mill	مَطَايِحٌ	mills
مَدْبَعَةٌ	tannery	مَدَابِغٌ	tanneries
مَطْبَعَةٌ	print shop, printing office	مَطَابِغٌ	print shops, printing offices
مَصِيدَةٌ	fishery, fishing ground	مَصَايِدٌ	fisheries
مَقْبَرَةٌ	tomb, burying place	مَقَابِرٌ	tombs, burying places

(iii) It is similarly used for nouns of instrument which have the prefix م :

sing.		plural	
مِخْصَدٌ	sickle	مَخَاصِدٌ	sickles
مِخْلَبٌ	claw, talon	مَخَالِبٌ	claws, talons

مِرْوَحَةٌ fan	مَرَاوِخُ fans
مِضِيدَةٌ trap	مَصَائِدُ traps
مِكْنَسَةٌ broom	مَكَايِسُ brooms
مِظَلَّةٌ umbrella	مَطَائِلُ umbrellas

When the noun of instrument is derived from verbs with weak final radical و or ي , the resulting plural is a defective noun:

sing.	plural
مِقْلَى frying pan	مَقَالٍ frying pans
مِلْهَى toy, plaything	مَلَاءٍ toys
مِلْوَى spanner, wrench	مَلَاوٍ spanners, wrenches
مِضْفَى sieve	مَصَافٍ sieves
مِكَوَى iron	مَكَاوٍ irons
مِرْسَاةٌ anchor	مَرَّاسٍ anchors
مِضْفَاءَةٌ colander, filter	مَصَافٍ colanders, filters
مِهْوَاةٌ ventilator	مَهَاوٍ ventilators
مِرْقَاةٌ stairs, staircase	مَرَّاقٍ staircases

(iv) It is used for the noun of vessel, which takes the same singular forms as the noun of instrument (مِفْعَالٌ , مِفْعَلٌ and مِفْعَلَةٌ):

sing.	plural
مِفْعَلٌ washbasin	مَعَايِلُ washbasins
مِثْقَضَةٌ ashtray	مَنَافِضُ ashtrays
مِخْبَرَةٌ inkwell	مَحَابِرُ inkwells
مِخْبَارٌ test tube	مَحَابِرُ test tubes
مِرْوَدٌ provision bag	مَرَائِدُ or مَرَاوِدُ provision bags

(v) It may be used for the plural of the elative when referring to male humans:

sing.	plural
أَكْبَرُ bigger/biggest	أَكْبَارُ
أَكْرَمُ more/most generous	أَكْرَامُ
أَصْغَرُ smaller/smallest	أَصَاغِرُ
أَفْضَلُ better/best	أَفْضَالُ

v). فَعَالِيلُ (a diptote) is used for nouns with four consonants the penultimate letter of which is

a long vowel:

sing.		plural
صندوقٌ	box	صناديقُ
بستانٌ	garden	بساتينُ
برميلٌ	barrel	براميلُ
شباكٌ	window	شبابكُ
سلطانٌ	sultan	سلاطينُ
فنجانٌ	cup	فناجينُ
خنزيرٌ	pig	خنزيرُ
بركانٌ	volcano	براكينُ

It is thus used for some adjectives when referring to male humans:

sing.		plural
مجنونٌ	insane	مجانينُ
مسنجونٌ	imprisoned	مساجينُ
مسيكينٌ	miserable, wretched	مساكينُ

(i) It is used for nouns of the form فاعولٌ :

ساروخٌ	rocket	سواربخُ	rockets
قاموسٌ	dictionary	قواميسُ	dictionaries
جاسوسٌ	spy	جواسيسُ	spies
فانوسٌ	lantern	فوانيسُ	lanterns
جاموسٌ	buffalo	جواميسُ	buffaloes

(ii) It is used for nouns of instrument and nouns of place and time of the form مفعالٌ :

sing.		plural
مجدافٌ	oar	مجاديفُ
مفتاحٌ	key	مفاتيحُ
مخراثةٌ	plough	مخاريطُ
مقياسٌ	gauge	مقاييسُ
مهراسٌ	mortar	مهاريِسُ
ميزانٌ	balance, scales	موازينُ
ميرابٌ	drain pipe, gutter	ميازيبُ
ميلادٌ	time of birth	مواليدُ

مِيعَادُ appointment, appointed time      مَوَاعِيدُ appointments

w). فَعَالِلَةٌ is used for nouns of four or more consonants which refer to male humans:

sing.	plural
أَسْتَاذٌ teacher, professor	أَسَاتِذَةٌ teachers, professors
تَلْمِيذٌ pupil, student	تَلَامِيذَةٌ pupils, students
فَيْلَسُوفٌ philosopher	فَلَاسِيفَةٌ philosophers
دُكْتُورٌ doctor	دَكَاتِرَةٌ doctors
صَيْدَلِيٌّ pharmacist	صَيَادِلَةٌ pharmacists
بَيْطَارٌ veterinary surgeon	بَيَّاطِرَةٌ veterinary surgeons

x). Note the following unusual broken plurals:

sing.	plural
مَاءٌ water	مِيَاهٌ waters
فَمٌّ mouth	أَفْوَاهٌ mouths
أَخٌ brother	إِخْوَةٌ brothers
	إِخْوَانٌ "brothers" or "brethren" in a political or religious organization

## 9.6 Further Remarks

9.6.1 Many nouns and adjectives have more than one broken plural form with little or no difference in meaning. They may not, however, all be equally commonly used. For example:

sing.	plurals
بَحْرٌ sea	بِحَارٌ      بُحُورٌ      أَبْحُرٌ seas
سَقْفٌ roof	سُقُوفٌ      سُقُفٌ      أَشُقُفٌ roofs
رِفْقَةٌ group, troop	رِفَاقٌ      رِفَقٌ      أَرْفَاقٌ groups, troops
فَنٌّ kind, variety	فُنُونٌ      أَفْنَانٌ      أَفَانِينٌ kinds, varieties
صَاحِبٌ friend	أَصْحَابٌ      صَحَابَةٌ      صُحْبَةٌ
	صَحْبٌ      صُحْبَانٌ friends
طَالِبٌ student	طَلَّابٌ      طَلَبَةٌ students
جَدِيدٌ new	جُدُدٌ      جُدْدٌ
غَضَبَانٌ angry	غَضَابِيٌّ      غَضَابٌ
كَسَلَانٌ lazy	كَسَالِيٌّ      كَسَلَى

9.6.2 When a singular word has two or more meanings, each of these may have a specific

plural form. For example:

sing.		plural 1		plural 2	
بَيْتٌ	house; line of poetry	بُيُوتٌ	houses	أَبْيَاتٌ	lines of poetry
أَمْرٌ	order; matter, affair	أَوْامِرٌ	orders	أُمُورٌ	matters, affairs
حَرْفٌ	edge; letter	حِرَافٌ	edges	حُرُوفٌ	letters
عَيْنٌ	eye; important man	أَعْيُنٌ or عُيُونٌ	eyes	أَعْيَانٌ	important men
عَبْدٌ	slave; servant (of God), human being	عَبِيدٌ or عِبْدَانٌ or عُبْدَانٌ	slaves	عِبَادٌ	servants (of God), human beings

**9.6.3** Many nouns have both a broken plural and a sound plural with the same meaning. For example:

sing.		broken pl.		sound pl.	
بِطَاقَةٌ	card, ticket	بِطَاقِيْنٌ		بِطَاقَاتٌ	cards, tickets
بَدَلَةٌ	suit	بِدَلٌ		بَدَلَاتٌ	suits
عَبْرَةٌ	tear	عَبْرٌ		عَبْرَاتٌ	tears
مَائِدَةٌ	table	مَوَائِدٌ		مَائِدَاتٌ	tables
عَالَمٌ	world	عَوَالِمٌ		عَالَمُونَ	worlds
أَهْلٌ	family	أَهَالٍ		أَهْلُونَ	families
أَرْضٌ	land, region	أَرَاضٍ		أَرْضُونَ	lands, regions



## 10 Nouns: Gender

All nouns in Arabic are distinguished as to gender (الجنس) : masculine or feminine. Arabic does not possess a neuter gender equivalent to the English "it".

### 10.1 The Masculine (الْمَذَكَّرُ)

There is no particular form for the masculine gender in Arabic. When nouns do not belong to one of the categories of the feminine given below they are masculine.

### 10.2 The Feminine (الْمَوْنُوتُ)

That a noun is feminine may be seen from either the meaning of the noun or the form.

#### 10.2.1 Nouns Feminine by Meaning

All nouns and proper nouns which refer to female humans are naturally feminine. For example:

أُمُّ	mother	أُخْتٌ	sister
عَائِسٌ	spinster, old maid	بِنْتُ	daughter; girl
هَائِمٌ	lady, woman	سَيِّدٌ	lady
عَجُوزٌ	old woman	وَفَاءٌ	Wafa' [woman's name]
عَرُوسٌ	bride	عَفَافٌ	Afaf [woman's name]
حَرِيمٌ	women; wife	مَرْيَمٌ	Maryam [woman's name]

#### 10.2.2 Nouns Feminine by Form

These include the following:

a). The majority of nouns ending with tā' marbūṭa:

مَدِينَةٌ	city	شَهَادَةٌ	testimony; certificate
صِحَّةٌ	health	عِدَّةٌ	number
سَاعَةٌ	hour	سَنَةٌ	year
بُنْدُوقِيَّةٌ	rifle	هَجْرَةٌ	emigration

Exceptions to this are some singular nouns which refer to male humans. For example:

خَلِيفَةٌ	caliph	عَلَّامَةٌ	very learned man
بَحَّاثَةٌ	eminent scholar	رَحَّالَةٌ	great traveller, explorer
نَابِغَةٌ	distinguished man	طَائِغِيَّةٌ	tyrant
عَبُودَةٌ	Abuda [man's name]	حَمُودَةٌ	Hamuda [man's name]

Agreement with these is masculine:

الْعَلَامَةُ الْكَبِيرُ the great scholar (JGh 180)

الرَّحَالَةُ الْأَنْدَلُسِيَّةُ the Andalusian explorer (IH 25)

Other exceptions are the plurals of some words referring to male humans. For example, those formed on the patterns فَعَالَةٌ , فُعَلَةٌ and فَعَالِلَةٌ

كُفْرَةٌ	unbelievers	سَحْرَةٌ	magicians
بَاعَةٌ	sellers; salesmen	حَاكَةٌ	weavers
قُضَاةٌ	judges	بُنَاةٌ	builders
رُؤَاةٌ	narrators	قُسَاةٌ	cruel; harsh
تَلَامِيذَةٌ	pupils	فَلَاسِفَةٌ	philosophers
دَكَاتِرَةٌ	doctors	أَسَاتِذَةٌ	teachers, professors

b). A few nouns ending with alif maqṣūra ي = (which may occur as ا =) when this is not part of the root from which the noun is derived:

حُمَّى	fever	دَعْوَى	claim
دُنْيَا	world	ذِكْرَى	memory

Some non-derived nouns ending with alif maqṣūra or ا :

مُوسِيقَى	music	مُوسَى	razor
سِينِمَا	cinema	رَحَى	hand mill, quern
أَفْتَى	adder, viper	عَصَا	staff, rod, walking stick

c). A few nouns ending اء = in the singular and which have the same pattern as adjectives of colour and physical deficiencies:

صَحْرَاءُ	desert	بَطْحَاءُ	basin-shaped valley; plain
يَبْدَاءُ	desert, wilderness		

### 10.2.3 Nouns Feminine by Convention

Some nouns are feminine by convention. These include:

a). Most names of countries:

الْبَحْرَيْنُ	Bahrain	مِصْرُ	Egypt
تُونِسُ	Tunisia	فَرَنْسَا	France
إِسْرَائِيلُ	Israel	الْهِنْدُ	India
الْيَمَنُ	Yemen	أُسْتْرَالِيَا	Australia

Some exceptions to this are the masculine nouns:

الْعِرَاقُ	Iraq	لُبْنَانُ	Lebanon
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الأردنُ Jordan

السُّودَانُ Sudan

المَغْرِبُ Morocco

**b).** All names of towns and cities:

رُومَا Rome

دِمَشقُ Damascus

بَيْرُوتُ Beirut

بَارِيسُ Paris

الْقُدْسُ Jerusalem

لَنْدُنُ London

عَمَّانُ Amman

بَنَارِسُ Benares

**c).** Names of newspapers and magazines:

الأَهْرَامُ al-Ahram

الْهَيْلَالُ al-Hilal

الْوَطَنُ al-Watan

الشَّرْقُ الْأَوْسَطُ al-Sharq al-Awsat

الْعُكَّازُ al-Ukkaz

الْعَرَبُ al-Arab

**d).** Some nouns referring to parts of the body, particularly when these occur in pairs:

أُذُنُ ear

كَفٌ palm of the hand

سِنٌ tooth

بِنَصِيرٍ ring finger

عَيْنٌ eye

رِجْلٌ foot; leg

وَرَكٌ hip; thigh

سَاقٌ thigh; leg

رَجْمٌ womb; uterus

فَخْذٌ thigh

يَدٌ hand

Some nouns referring to parts of the body may be either masculine or feminine:

عَضُدٌ upper arm

قَمَّا nape of the neck

رَأْسٌ head

ثَدْيٌ female breast

كَبِدٌ liver

ذِرَاعٌ arm

لِسَانٌ tongue

قَدَمٌ foot

إِبْطٌ armpit

Some nouns referring to parts of the body are masculine:

خَدٌ cheek

وَجْهٌ face

أَنْفٌ nose

ظَهْرٌ back

صَدْرٌ chest; bosom

فَمٌ mouth

**e).** The following nouns:

أَرْضٌ land

دَارٌ house

رِيحٌ wind [sometimes masc.]

سَمُومٌ simoom, hot wind, sandstorm

بَيْتْرٌ	well, spring	سُوقٌ	market [mostly fem.]
حَرْبٌ	war	شَمْسٌ	sun
عُقَابٌ	eagle [sometimes masc.]	غُولٌ	ghoul [sometimes masc.]
الْفِرْدَوْسُ	Paradise	فَأْسٌ	axe, hatchet, hoe
نَارٌ	fire	كَأْسٌ	cup; drinking glass
مِينَاءٌ	port, harbour	نَفْسٌ	soul, spirit
يَمِينٌ	oath	ذَلْوٌ	bucket [mostly fem.]

### 10.3 Nouns which are either Masculine or Feminine

In addition to some nouns referring to parts of the body (*see 10.2.3d*), some other nouns may be either masculine or feminine in gender. These include the following:

ذَهَبٌ	gold	رُوحٌ	soul, spirit
زُقَاقٌ	alley, lane	سَبِيلٌ	road, way, path
سِكِّينٌ	knife	سَلَامٌ	peace
سُلْطَانٌ	power, might	سَمَاءٌ	sky
بَلَدٌ	country; town	حَالٌ	state, situation
قَدْرٌ	cooking pot; kettle	قَوْسٌ	bow, longbow; arc, arch
جَحِيمٌ	hell, hellfire	خَمْرٌ	wine
طَرِيقٌ	road; way; method	دِرْعٌ	coat of mail; suit of armour
ضُحَى	forenoon	كَيْسٌ	bag, sack
مِسْكٌ	musk	مِلْحٌ	salt

### 10.4 Formation of Feminine Nouns from Masculine Nouns

Masculine nouns which refer to male humans (and animals) may be made feminine by the addition of *tā' marbūṭa*:

masc.		fem.	
مَلِكٌ	king	مَلِكَةٌ	queen
أَدِيبٌ	author	أَدِيبَةٌ	authoress
بَطَلٌ	hero	بَطَلَةٌ	heroine
أَمِيرٌ	prince	أَمِيرَةٌ	princess
ابْنٌ	son	ابْنَةٌ	daughter
جَدٌّ	grandfather	جَدَّةٌ	grandmother
زَوْجٌ	husband	زَوْجَةٌ	wife

سَحَارٌ	wizard	سَحَارَةٌ	witch
وَالِدٌ	father	وَالِدَةٌ	mother
أَجِيرٌ	workman, employee	أَجِيرَةٌ	female worker, employee
فَنَّانٌ	artist	فَنَّانَةٌ	female artist
خَادِمٌ	male servant	خَادِمَةٌ	female servant
غَزَالٌ	male gazelle	غَزَالَةٌ	female gazelle
أَرْزَبٌ	buck rabbit	أَرْزَبَةٌ	doe rabbit
تَغْلَبٌ	dog fox	تَغْلَبَةٌ	vixen
كَلْبٌ	dog	كَلْبَةٌ	bitch

Not all masculine nouns form a feminine counterpart in this way, for example:

masc.		fem.	
أَبٌ	father	أُمٌّ	mother
أَخٌ	brother	أَخْتٌ	sister
وَلَدٌ	boy	بِنْتُ	girl
تَوْرٌ	bull	بَقْرَةٌ	cow

إِمَامٌ ("imam") has no feminine counterpart, while أَمْسَةٌ ("Miss") and سَيِّدَةٌ ("young woman") have no masculine counterpart.

# 11 Adjectives: Gender

Most adjectives have a separate form for the masculine and for the feminine.

**11.1 Feminine adjectives are mostly derived from the masculine by adding tā' marbūṭa. For example:**

masc.		fem.
مُرٌّ	bitter	مُرَّةٌ
نَائِمٌ	sleeping; asleep	نَائِمَةٌ
صَعْبٌ	difficult	صَعْبَةٌ
فَرِحٌ	happy	فَرِحَةٌ
كَرِيمٌ	generous	كَرِيمَةٌ
سُورِيٌّ	Syrian	سُورِيَّةٌ
شَارِبٌ	drinking	شَارِبَةٌ

**11.2 Masculine adjectives of the pattern فَعْلَانُ have the feminine form فَعْلَى :**

masc.		fem.
سَكْرَانٌ	drunk	سَكْرَى
جَوْعَانٌ	hungry	جَوْعَى
غَضَبَانٌ	angry	غَضَبَى
عَطْشَانٌ	thirsty	عَطْشَى

**11.3 The superlative of the elative has the feminine form فَعْلَى :**

masc.		fem.
الْأَكْبَرُ	the biggest	الْأَكْبَرَى
الْأَصْغَرُ	the smallest	الْأَصْغَرَى
الْأَعْظَمُ	the greatest	الْأَعْظَمَى

**11.4 Adjectives of colour and physical deficiencies have the feminine form فَعْلَاءُ :**

masc.		fem.
أَحْمَرٌ	red	أَحْمَرَاءُ
أَزْرَقٌ	blue	أَزْرَقَاءُ
أَبْكَمٌ	dumb	أَبْكَمَاءُ
أَطْرَشٌ	deaf	أَطْرَشَاءُ

**11.5 Adjectives which express an ongoing state and which can only apply to women do not require tā' marbūṭa:**

حَامِلٌ	pregnant	مُرْضِعٌ	suckling
كَعَابٌ	buxom	عَاقِرٌ	barren, sterile
طَالِقٌ	divorced	نَاهِدٌ	buxom
حَائِضٌ	menstruating	عَائِسٌ	unmarried and of middle age (spinster)

## 12 Nouns and Adjectives: Declension (الإعراب)

There are three cases in Arabic: nominative (الرَّفْعُ), accusative (النَّضْبُ) and genitive (الْجَرُّ). The cases are indicated by a vowel on the final consonant of a noun or adjective. This change in vowels is called declension and indicates the inflection of nouns and adjectives to show a grammatical relationship to some other word or group of words.

### 12.1 Triptotes

The majority of Arabic nouns and adjectives take all three case endings and are called triptotes.

#### 12.1.1 When a triptote noun or adjective is undefined, the case endings are:

nominative	ـهـ	كِتَابٌ a book
accusative	ـا	كِتَابًا
genitive	ـهـ	كِتَابٍ

These case endings on indefinite nouns and adjectives are called “nunation” or “tanwīn” (تَنْوِينٌ) due to the final “n” with which they are pronounced.

a). The additional alif, a convention of spelling, on the indefinite accusative does not occur on words ending with tā' marbūṭa:

مَدْرَسَةٌ school	مَلِكَةٌ queen
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The alif does not occur on words ending ـا :

بِنَاءٌ building	دَوَاءٌ medicine
دُعَاءٌ prayer; request	جَزَاءٌ recompense

#### 12.1.2 When a noun or adjective is defined (with the definite article, by taking a pronoun suffix, or being the governing term in an idāfa construction) the three case endings are:

nom.	ـهـ	الْكِتَابُ the book
accus.	ـا	الْكِتَابَ
gen.	ـهـ	الْكِتَابِ

Nouns and adjectives which do not take all three case endings are of different types, as follows:

### 12.2 Diptotes

These have only two case endings when indefinite, accusative and genitive being the same. They do not take nunation. When definite, diptotes take all three case endings (like triptotes):

	indefinite	definite
nom.	ـهـ	ـهـ
accus.	ـا	ـا
gen.	ـا	ـهـ



For example:

	indefinite	definite
nom.	وُزَرَاءُ	الْوُزَرَاءُ [the] ministers
accus.	وُزَرَاءَ	الْوُزَرَاءَ
gen.	وُزَرَاءِ	الْوُزَرَاءِ

**12.2.1** The following is a list of common Arabic diptotes:

**a).** Masculine singular elative adjectives:

أَطْوَلُ	longer, taller	أَثْقَلُ	heavier
أَكْبَرُ	bigger	أَهْمُ	more important

This includes the adjectives **أَوَّلُ** ("first") and **آخِرُ** ("other", "another") which have the form of the masculine elative.

**b).** Masculine and feminine singular adjectives of colour and physical deficiencies:

masc.	fem.	
أَحْمَرُ	حَمْرَاءُ	red
أَبْيَضُ	بَيْضَاءُ	white
أَصْلَعُ	صَلْعَاءُ	bald
أَطْرَشُ	طَرُشَاءُ	deaf

**c).** A small number of nouns which have the same form as the feminine adjective of colour:

عَذْرَاءُ	virgin	صَحْرَاءُ	desert
عَنْقَاءُ	griffon	عَشْوَاءُ	darkness, gloom
خَيْلَاءُ	conceit		

**d).** Masculine singular adjectives of the pattern **فَعْلَانُ** :

حَيْرَانُ	confused	شَهْوَانُ	greedy; lecherous
سَكْرَانُ	drunk	شَبْعَانُ	satiated, full

**e).** The following patterns of the broken plural:

(i) **فَعَائِلُ** :

شَتَائِمُ	insults	عَجَائِبُ	marvels
حَدَائِقُ	gardens	خَزَائِنُ	cupboards

(ii) **فَعَائِلُ** :

جَدَاوِلُ	schedules	ضَفَادِعُ	frogs
فَنَادِقُ	hotels	مَخَالِبُ	claws

(iii) فَوَاعِلُ :

شَوَارِعُ streets

عَوَاصِفُ storms

عَوَاتِقُ shoulders

خَوَاتِمُ rings

(iv) فَعَالِيلُ :

بَرَامِيلُ barrels

بَرَاكِينُ volcanoes

سَلَاطِينُ sultans

صَنَادِيقُ boxes

(v) فُعَلَاءُ :

شُرَفَاءُ noble

بُخَلَاءُ greedy; misers

غُرَبَاءُ strangers

أَمْرَاءُ princes

(vi) أَفْعَلَاءُ :

أَذْكِيَاءُ intelligent

أَطِيَاءُ doctors

أَغْنِيَاءُ rich

أَصْدِقَاءُ friends

(vii) أَشْيَاءُ ("thing") has the unusual diptote plural شَيْءٌ .

f). All place names which do not have the definite article and end with a consonant or tā' marbūṭa:

مِصْرُ Egypt

بَغْدَادُ Baghdad

لَنْدُنْ London

عُمَانْ Oman

تُونِسْ Tunisia

بَارِيسْ Paris

حَلَبْ Aleppo

ضُورْ Tyre

قَرْمَلِجَةْ Carthage

جَدَّةْ Jedda

مَكَّةْ Mecca

طَنْجَةْ Tangiers

بَلَنْسِيَةْ Valencia

مَالْطَةْ Malta

(i) Place names that have the definite article are triptotes and take all three case endings:

nom.                      اَلْقَاهِرَةْ Cairo

اَلشُّوْدَانْ Sudan

accus.                    اَلْقَاهِرَةْ

اَلشُّوْدَانْ

gen.                      اَلْقَاهِرَةْ

اَلشُّوْدَانِ

(ii) Place names that end with alif are invariable, that is, they show no case endings at all:

لِيبِيَا Libya

صُومَالِيَا Somalia

سُورِيَا Syria

بَرِيطَانِيَا Britain

آسِيَا Asia

بُولِيفِيَا Bolivia

حَيْفَا Haifa

إِسْكُوتْلَنْدَا Scotland

(iii) Place names that end with و are also invariable, and show no case endings:

مُوغَادِيشُو Mogadishu	مُوسْكُو Moscow
تُوكِيُو Tokyo	مَلَايُو Malaysia
وَارْسُو Warsaw	

g). Personal names of women ending with tā' marbūṭa are diptotes:

لَطِيفَةٌ Latifa	فَاطِمَةٌ Fatima
عَزِيزَةٌ Aziza	نَافِيسَةٌ Nafisa

h). Many personal names of men are diptotes. These are usually Arabized foreign names (often taken from the Qur'an) which consist of more than three letters:

إِبْرَاهِيمُ Ibrahim	يُوسُفُ Yusuf
سُلَيْمَانُ Sulayman	إِسْحَاقُ Ishaq
إِسْمَاعِيلُ Isma'il	يَعْقُوبُ Ya'qub
إِلْيَاسُ Ilyas	إِدْرِيسُ Idris

(i) Also diptote are those men's names which take the form of the imperfect indicative of the verb:

يَعِيشُ Ya'ish ("he lives")	يَخْلُفُ Yakhluḥ ("he succeeds, is a successor")
يَشْكُرُ Yashkur ("he thanks")	يَزِيدُ Yazid ("he is/becomes greater")
يَعْمُرُ Ya'mur ("he flourishes")	تَغْلِبُ Taghlib ("you are victorious")

(ii) Names which are in the form of the masculine elative:

أَكْرَمُ Akram ("nobler")	أَيْمَنُ Ayman ("lucky")
أَحْمَدُ Ahmad ("more praiseworthy")	أَشْرَفُ Ashraf ("nobler")
أَسْعَدُ As'ad ("happier", "luckier")	أَمْجَدُ Amjad ("more glorious")

(iii) Men's names ending with tā' marbūṭa:

عُبَيْدَةُ Ubayda	طَلْحَةَ Talha
نَخْلَةَ Nakhla	حَمْزَةَ Hamza
أَسَامَةَ Usama	عُبَادَةَ Ubada

(iv) Men's names which are the same as ordinary triptote nouns and adjectives are triptotes:

مُحَمَّدُ Muhammad ("praised")	مَحْمُودُ Mahmud ("praised")
كَرِيمُ Karim ("generous")	حَسَنُ Hasan ("handsome"; "excellent")
سَعِيدُ Sa'id ("happy"; "lucky")	مُمْتَازُ Mumtaz ("distinguished"; "excellent")
صَالِحُ Salih ("good"; "virtuous")	عَلِيٌّ Ali ("exalted", "excellent")

(v) Men and women's names ending with alif or alif maqṣūra (ى ة) are invariable and show no case endings at all:

جَبْرًا	Jabra	حَنَا	Hana
ثُرَيَّا	Thurayya	يَحْيَى	Yahya
سَلْمَى	Salma	عِيسَى	Jesus
مُوسَى	Moses	لَيْلَى	Layla

(vi) In modern Arabic, proper names which are declinable may be treated as invariable and show no case endings:

سَأَلْتُ سَعِيدًا	I asked Sa'id (HS 18)
سَأَلَ سَعِيدٌ بِاسِمًا	Sa'id asked Basim (HS 17)
عَلَيْنَا أَنْ نَنْتَظِرَ بَسَامًا	We must wait for Bassam (IKh 70)
أَنْتَ لَنْتَ فَرُوحًا	You are not Faruh (HM 255)
تَتَأَمَّلُ زَيْفًا سَائِحَةً حَسَنَاءَ	a beautiful tourist is staring at Ra'if (GhS 84)
أَنْتَ لَنْتَ وَائِلًا	You are not Wa'il (HR 214)

On the other hand, they are often fully declined like ordinary nouns and adjectives:

سَأَلْتُ السَّائِقَ سَعِيدًا	I asked the chauffeur Sa'id (HS 14)
إِغْتَقَلُوا وَائِلًا	they arrested Wa'il (HR 64)
الْحَخِيبُ لَيْسَ هَاشِمًا وَلَا بَشَّارًا	the fiancé is neither Hashim nor Bashshar (HR 48)
بَعَثَ اللَّهُ رَسُولَهُ مُحَمَّدًا	God sent His prophet Muhammad (IH 129)
نَعْرِفُ صَالِحًا	we know Salih (TW 245)
حَتَّى أَنْ وَوَالِدًا ...	to the point where Walid ... (AM 24)
أَصْبَحَ طَارِقًا بِنِ زِيَادٍ	he became Tariq b. Ziyad (IH 44)

i). The names of the months in the Christian calendar, when they can be declined, are diptotes. For example:

أَذَارُ	مَارِسُ	March
نَيْسَانُ	إِبْرَيْلُ	April
أَبُ	أَغْطُسُ	August
أَيْلُولُ	سِبْتَمْبَرُ	September

### 12.3 Dual Nouns and Adjectives (الْمُثَنَّى)

These have only two case endings, accusative and genitive being the same. They do not take nunation:

	indefinite.	definite
nom.	كِتَابَانِ	الْكِتَابَانِ [the] two books
acc.	كِتَابَيْنِ	الْكِتَابَيْنِ

gen.                      كِتَابَيْنِ                      الْكِتَابَيْنِ

### 12.4 Feminine Sound Plurals (جَمْعُ الْمُؤَنَّثِ السَّالِمِ)

These have only two case endings, accusative and genitive being the same. They take nunation:

	indefinite	definite
nom.	مُدْرَسَاتٌ	الْمُدْرَسَاتُ [the] teachers
acc.	مُدْرَسَاتٍ	الْمُدْرَسَاتِ
gen.	مُدْرَسَاتٍ	الْمُدْرَسَاتِ

### 12.5 Masculine Sound Plurals (جَمْعُ الْمَذْكَرِ السَّالِمِ)

These have only two case endings, accusative and genitive being the same. They do not take nunation:

	indefinite	definite
nom.	مُدْرَسُونَ	الْمُدْرَسُونَ [the] teachers
acc.	مُدْرَسِينَ	الْمُدْرَسِينَ
gen.	مُدْرَسِينَ	الْمُدْرَسِينَ

### 12.6 Indeclinable Nouns and Adjectives

These have only one ending for all three cases. They take nunation. For example:

	indefinite	definite
nom.	مَعْنَى	الْمَعْنَى [the] meaning
acc.	مَعْنَى	الْمَعْنَى
gen.	مَعْنَى	الْمَعْنَى

Nouns and adjectives are indeclinable when they are derived from a root with final weak radical ي or less commonly و and are formed according to a pattern whose stem vowel is fatha (i.e. the vowel on the letter preceding ي or و is fatha). Thus:

root	pattern	noun/adj.
هـ د ي	فَعْلٌ	هُدًى
ل ق ي	مُفَعَّلٌ	مُلْقًى
ج ز ي	فِعْلٌ	جَزًى
س م ي	مُفَعَّلٌ	مُسَمًى
ش ف و	فَعْلٌ	شَفًى

#### 12.6.1 Indeclinables with Final Weak Radical ي :

The majority of indeclinable nouns and adjectives are derived from roots with final weak

radical ي . If the ي were to remain in the derived word when preceded by fatha, the resulting endings with the short vowels indicating case would be contrary to the phonological rules of Arabic. ي + a short vowel is impermissible and is changed into ي (alif maqṣūra) (ي with nunation). Thus:

		nom.	accus.	gen.
هُدَى	<i>instead of</i>	هُدَى	هُدَا	هُدَى
أَلْهُدَى	<i>instead of</i>	أَلْهُدَى	أَلْهُدَى	أَلْهُدَى

Further examples:

هُدَى	right guidance	لَقَى	offal
مِلْوَى	spanner	فَتَى	young man
قُرَى	villages	حَصَى	pebbles, small stones
مِقْلَى	frying pan	مُعْطَى	given
مُسْتَوَى	level, standard	مُلْقَى	thrown

a). The feminine is formed by adding tā' marbūṭa, the alif maqṣūra becoming an ordinary alif:

masc.		fem.
مُعْطَى	given	مُعْطَاةٌ
مُلْقَى	thrown	مُلْقَاةٌ
فَتَى	young man	فَتَاةٌ

b). The dual is regular. The alif maqṣūra becomes ي before the dual suffixes:

	dual nom.	dual accus./gen.
مَعْنَى	مَعْنَيَانِ	مَعْنَيْنِ
مُلْتَقَى	مُلْتَقَيَانِ	مُلْتَقَيْنِ
meaning		two meanings
meeting place		two meeting places

c). The alif maqṣūra also becomes ي before the feminine sound plural suffix:

	nom.	accus./gen.
مُسْتَشْفَى	مُسْتَشْفَيَاتٍ	مُسْتَشْفَيَاتٍ
مُخْتَفَى	مُخْتَفَيَاتٍ	مُخْتَفَيَاتٍ
hospital		hospitals
hiding place		hiding places

### 12.6.2 Indeclinables with Final Weak Radical و :

Much less commonly, indeclinable nouns and adjectives are derived from roots with final weak radical و . As is the case with roots ending ي , if the weak radical were to remain when preceded by fatha, the resulting endings with the short vowels indicating case would be contrary to the phonological rules of Arabic. و + a short vowel is impermissible and is changed into و (with nunation). Thus:

		nom.	accus.	gen.
رَجَا	<i>instead of</i>	رَجَوُ	رَجَوْا	رَجْوِ
الرَّجَا	<i>instead of</i>	الرَّجَوُ	الرَّجَوِ	الرَّجْوِ

Further examples:

شَفَا	rim, edge	عَصَا	staff, walking stick
صَبَا	childhood	سَنَا	brilliance; sparkle
حَشَا	intestines, bowels		

a). The dual adds *و* before the dual suffix:

	indefinite	definite
nom.	عَصَوَانِ	الْعَصَوَانِ [the] two staffs, walking sticks
accus.	عَصَوَيْنِ	الْعَصَوَيْنِ
gen.	عَصَوَيْنِ	الْعَصَوَيْنِ

b). When a word derived from a root with final weak radical *و* contains an additional letter that is not part of the root, the *و* is treated as though it were *ي*. For example:

root	noun/adj.	
قهو	مَقْهَى (instead of مَقْهًا)	cafe
لهو	مِلْهَى (instead of مِلْهًا)	place of entertainment
صفو	مَضْفَى (instead of مَضْفًا)	refinery
غدو	مَعْدَى (instead of مَعْدًا)	place to which one goes in the morning

## 12.7 Invariable Nouns and Adjectives

These typically end with alif maqṣūra (ى), and sometimes with the ordinary alif (ا).

They show no case endings at all. For example:

	indefinite	definite
nom.	شَكْوَى	الشَّكْوَى [the] complaint
accus.	شَكْوَى	الشَّكْوَى
gen.	شَكْوَى	الشَّكْوَى

12.7.1 Alif maqṣūra occurs on the following nouns and adjectives:

a). The feminine form of the elative (فُعْلَى) :

كُبْرَى	bigger/biggest	صُغْرَى	smaller/smallest
وُسْطَى	middle, central	فُضْحَى	more/most eloquent
سُفْلَى	lower; low	عُظْمَى	greater/greatest

أُولَى first

أُخْرَى other; another

b). Masculine singular elatives derived from roots with final weak radical و or ي :

أَدْنَى lower

أَدْرَى more knowledgeable

أَعْلَى higher

أَدْعَى more conducive

أَخْشَى more fearful

أَخْرَى more proper

c). Nouns of the form فُعْلَى :

سُكْنَى living; stay

لُقْيَا encounter; meeting

رُؤْيَا vision; dream

رُجْعَى reactionism, reaction

طُوبَى blessedness

بُشْرَى good news

شُورَى consultation

نُغْمَى happiness

d). Nouns of the form فُعْلَى and, less commonly, فِعْلَى :

تَقْوَى godliness

شَكْوَى complaint

فَوْضَى disorder

دَعْوَى claim; lawsuit

دَعْرَى attack, assault

سَلْوَى consolation, solace

شَعْرَى scrub country

ذِكْرَى memory

This includes the broken plural pattern فُعْلَى :

حُمَقَى stupid

جَرْحَى wounded

نَدَمَى regretful

قَتْلَى killed, murdered

جَوْعَى hungry

مَوْتَى dead

e). The broken plural pattern فُعَالَى :

دَعَاوَى claims; lawsuits

شَكَاوَى complaints

صَحَاوَى deserts

نَدَامَى regretful

حَبَالَى pregnant

يَتَامَى orphans

f). The feminine counterpart of the masculine adjectival pattern فَعْلَانُ :

masc.

fem.

masc.

fem.

عَطْشَانُ عَطْشَى thirsty

عَضْبَانُ عَضْبَى angry

نَشْوَانُ نَشْوَى drunk; elated

نَدَمَانُ نَدَمَى regretful

12.7.2 Some invariable nouns end with alif. These are typically of foreign origin, especially place names:

أَمْرِيكَا America

أُرُوبَا Europe

إِرْلَنْدَا Ireland

أَفْرِيقَا Africa



سِينَمَا	cinema	بُودَا	Bhudda
هِسْتِيرِيَا	hysteria	بَابَا	pope
مَلَارِيَا	malaria	شَمْبَانِيَا	champagne
جَنُوَا	Genoa	جُغْرَافِيَا	geography

### 12.8 Defective Nouns and Adjectives

These have only two case endings, nominative and genitive being the same. They occur in both the singular and the plural. They take nunation except for broken plural defectives in the indefinite accusative.

For example:

	indefinite	definite
nom.	مُحَام	الْمُحَامِي [the] lawyer
accus.	مُحَامِيَا	الْمُحَامِي
gen.	مُحَام	الْمُحَامِي

When a defective word is rendered definite, it ends with  $\text{ي} = \text{}$ .

**12.8.1** Nouns and adjectives are defective when they are derived from a root with final weak radical  $\text{ي}$  or  $\text{و}$  and are formed according to a pattern whose stem vowel is kasra (i.e. the vowel on the letter preceding  $\text{ي}$  or  $\text{و}$  is kasra).

If the weak radical were to remain in the derived word, the resulting endings with the short vowels indicating the nominative and genitive cases would be contrary to the phonological rules of Arabic.  $\text{ي} =$  and  $\text{و} =$  + damma or kasra are impermissible and are changed into  $\text{ـ} =$  ( $\text{ي} =$  when definite). In the accusative case,  $\text{و} =$  and  $\text{رَا} =$  become  $\text{ي} =$  and  $\text{يَا} =$  respectively, like roots ending with  $\text{ي}$ . Such sequences are permissible.

Defective nouns and adjectives occur in:

a). the active participle pattern فَاعِلٌ of Form I defective verbs:

قَاضِي	judging; a judge	instead of	قَاضِي
رَام	throwing; marksman	instead of	رَامِي
بَان	builder	instead of	بَانِي
دَاع	host	instead of	دَاعُو
عَال	high	instead of	عَالُو

b). the active participles of all derived Forms of defective verbs:

II	مُرَبِّ	educator	VI	مُتَوَارِ	hiding
III	مُسَاوٍ	equal	VII	مُنْحِنٍ	bent, crooked
IV	مُعْطٍ	giver; donor	VIII	مُشْتَرٍ	buyer, customer
V	مُتَرَجِّحٍ	hoping, expecting	X	مُسْتَلْقٍ	lying down

c). verbal nouns of derived Forms V (تَعَلُّمٌ) and VI (تَفَاعُلٌ) of defective verbs. Here, the original damma on the middle radical of the root is changed to kasra and thence to the usual defective ending:

Form V		Form VI	
تَلَقُّ	reception, receipt	تَلَاقِي	meeting, encounter
تَعَدُّ	crossing	تَعَادِي	mutual hostility
تَرَقُّ	ascent	تَلَاشِي	disappearance

d). the broken plural patterns فَوَاعِلٌ and فَعَالِلٌ (both diptotes) when formed from words with weak final radical ي or و :

singular		plural
جَارِيَةٌ	girl; slave girl	جَوَارِي
حَاشِيَةٌ	border; margin	حَوَاشِي
دَاهِيَةٌ	calamity	دَوَاهِي
فَتَوَى	formal legal opinion	فَتَاوِي
أُغْنِيَةٌ	song	أَغَانِي
مَعْنَى	meaning	مَعَانِي
مَنْفَى	place of exile	مَنَافِي
مَضْفَى	refinery	مَصَافِي

e). the broken plural pattern فَعَالٍ :

أَهْلٌ	family	أَهَالٍ	families
لَيْلَةٌ	night	لَيْالٍ	nights
أَرْضٌ	land	أَرَاضٍ	lands

12.8.2 When defective nouns and adjectives occur in the broken plural, the patterns for which are diptotes, the indefinite accusative does not take nunation (unlike the singular). In all other respects plural defectives behave like singular defectives:

	indefinite	definite
nom.	أَغَانٍ	الْأَغَانِي [the] songs
accus.	أَغَانِي	الْأَغَانِي
gen.	أَغَانٍ	الْأَغَانِي

12.8.3 The feminine forms corresponding to masculine defectives are regular, the ending ـــــــــة

becoming  $\text{ة} = \text{ة}$ . Thus, from the masculine  $\text{مُحَامٍ}$  ("lawyer") is formed:

	indefinite	definite
nom.	$\text{مُحَامِيَةٌ}$	$\text{الْمُحَامِيَةُ}$ [the] lawyer [fem.]
accus.	$\text{مُحَامِيَةً}$	$\text{الْمُحَامِيَةَ}$
gen.	$\text{مُحَامِيَةٍ}$	$\text{الْمُحَامِيَةِ}$

**12.8.4** The feminine sound plural is formed regularly from the feminine singular:

	indefinite	definite
nom.	$\text{مُحَامِيَاتٌ}$	$\text{الْمُحَامِيَاتُ}$ [the] lawyers [fem.]
accus.	$\text{مُحَامِيَاتٍ}$	$\text{الْمُحَامِيَاتِ}$
gen.	$\text{مُحَامِيَاتٍ}$	$\text{الْمُحَامِيَاتِ}$

**12.8.5** The masculine dual forms are regular, the ending  $\text{ا} = \text{ا}$  becoming  $\text{ي} = \text{ي}$  before the dual suffixes:

nom.	$\text{مُحَامِيَانِ}$	two lawyers
accus./gen.	$\text{مُحَامِيَيْنِ}$	

**12.8.6** In the masculine sound plural the impermissible sequences  $\text{ي} = \text{يُون}$  (nominative) and  $\text{ي} = \text{يَيْن}$  (accusative and genitive) become  $\text{و} = \text{و}$  and  $\text{ي} = \text{ي}$  respectively:

	indefinite	definite
nom.	$\text{مُحَامُونَ}$	$\text{الْمُحَامُونَ}$ [the] lawyers
accus./ gen.	$\text{مُحَامِينَ}$	$\text{الْمُحَامِينَ}$

## 13 Use of the Cases

### 13.1 The Nominative Case (الرَّفْعُ)

The nominative case is the “default” case used when the accusative and genitive cases are not required. It is used for:

a). Nouns and adjectives outside of a sentence, thus in headings and titles:

الْقَمَرُ الْمُرْتَعُ The Square Moon [book title]

الْكَنِيسَةُ The Church [chapter title]

مُقَدِّمَةٌ Introduction

الْفَصْلُ الْأَوَّلُ Part One

b). Nouns and adjectives within a sentence which are quoted items:

نَطَقَ كَلِمَةً سَكَّرَ He pronounced the word “sugar” (JGh 136)

فِيْلِمٌ "قِصَّةُ حُبِّ" the film “Love Story” (SI 203)

مَا مَعْنَى كَلِمَةِ جَوْفَاءَ؟ What does the word “inane” mean? (HM 26)

c). Nouns serving as the subject of a nominal sentence (unless introduced with a particle that renders them in the accusative):

الْعَمَلِيَّةُ سَهْلَةٌ The process is simple (TW 69)

الْجَمِيعُ نَائِمٌ Everyone is sleeping (IKh 12)

الْحَقْدُ أَحْسَنُ الْمُعَلِّمِينَ Hatred is the best teacher (AM 159)

كُلُّ شَيْءٍ مُبَاحٌ Everything is permissible (IKh 78)

d). Nouns and adjectives serving as the predicate of a nominal sentence:

جَسَدُهُ بَارِدٌ His body is cold (TW 55)

أَنَا بِنْتُكُمْ I am your daughter (HR 66)

نَحْنُ آسِفُونَ We are sorry (AM 9)

هَذَا مَفْهُومٌ قَدِيمٌ This is an old concept (IKh 41)

الْمَعْرَكَةُ خَاسِرَةٌ The battle is lost (IKh 75)

e). Nouns serving as the subject of a verbal sentence:

ضَحِكَ الْأُسْتَاذُ The teacher laughed (HM 118)

خَرَجَ الرَّجُلَانِ the two men went out (HS 227)

تَحَرَّكَ النَّاسُ The people stirred (JIJ 64)

أَجَابَ وَالِدُهُ his father replied (IKh 12)

f). Nouns introduced by the vocative particle يَا when the person or thing is addressed

directly:

أَتْرِكُوا خَالَكُم يَا أَوْلَادُ Children, leave your uncle alone (AM 76)

يَا كَرْسُونُ Waiter! (TW 77)

**g).** Nouns introduced by the vocatives أَيُّهَا and أَيُّهَا :

أَيُّهَا الْأَمْرِيكِيِّونَ O Americans! (TW 77)

أَيُّهَا الْأَشْبَاحُ O ghosts! (TW 133)

**13.2 The Accusative Case (النَّصْبُ) is used for**

**a).** The object of a verb:

يُحِبُّ وَالِدَكَ He loves your father (HM 98)

أَعْطَانِي نَقُودًا he gave me money (GhS 203)

فَهِمْتُ رِسَالَتَهَا I understood her letter (TW 246)

وَجَدْنَا قَارِبًا صَغِيرًا We found a small boat (JIJ 15)

**b).** The object of a verbal noun:

مَاتَتْ قَبْلَ دُخُولِهِ السُّجْنَ she died before he went into prison (AM 55)

رَفُضُوا إِعْطَاءَهُ إِذْنَا they refused to give him permission (GhS 71)

بَعْدَ تَنَاوُلِنَا الْعَشَاءَ after we ate dinner (JGh 32)

**c).** The object of an active participle:

كَأَنِّي قَاصِدٌ مَكَانًا بَعِيدًا as if I am heading for a distant place (JGh 134)

جِئْتُ لَآبِسًا قَمِيصًا أَزْرَقَ I came wearing a blue shirt (JGh 139)

إِنِّي بَعْدَ دَقِيقَتَيْنِ أَوْ ثَلَاثٍ دَاخِلٌ الْحَمَّامِ in two or three minutes I will go into the bathroom (HR 51)

**d).** The absolute object (الْمَفْعُولُ الْمَطْلُوقُ) :

نَجَحَتْ نَجَاحًا عَجِيبًا she was remarkably successful (JIJ 70)

إِنْسَلَلْتُ أَنَسِلًا I quietly sneaked in (HM 130)

قَدْ خَلَعَ الْبَابَ خَلْعًا he has completely removed the door (IH 158)

يَعْرِفُ ذَلِكَ تَمَامَ الْمَعْرِفَةِ he is fully aware of that (TW 95)

**e).** Adverbs of place:

أَسْقَطَنِي أَرْضًا he threw me to the ground (HM 75)

إِتَّجَّهُوا جَنُوبًا they made for the south (JGh 152)

لَمْ يَلْتَفِتْ يَمِينًا أَوْ شِمَالًا he did not turn to the right or the left (TW 168)

أَفْتَحُ مَجَلَّةً، أَتْرُكُهَا جَانِبًا I open a magazine, then put it aside (HS 31)

f). Adverbs of time:

لَا نَتَخَلَّصُ مِنْهُ أَبَدًا	we will never be rid of it (GhS 63)
الْأَحَدُ عَضْرًا	Sunday afternoon (JGh 21)
سَأَكْتُبُ قَرِيبًا	I will write soon (AM 107)
سَيَعُودُ حَالًا	he will return at once (SI 248)

g). Adverbs of measure:

ذَهَبُوا بَعِيدًا	they went far away (AM 8)
سِرْنًا خَطْوَتَيْنِ	We took two steps (HS 22)
ضَحِكْتُ مَلءَ فَمِي	I laughed heartily (JIJ 205)
رَفَعْتُ الْخَيْطَ قَامَةً أَوْ قَامَتَيْنِ	I pulled the line up a fathom or two (IH 35)

h). Adverbs of reason:

يَبْكِي فَرَحًا	he cries for joy (GhS 89)
إِتَسَمْتُ إِعْجَابًا	I smiled in admiration (IH 36)
لَا أَشْرَبُ بِحُضُورِكَ أَحْتِرَامًا لَكَ	I do not drink in front of you out of respect for you (HM 239)
نَفَخَ سَعِيدٌ صَدْرَهُ اعْتِرَازًا	Sa'id puffed out his chest with pride (HS 14)
يُحَلِّقُ فَوْقَ الْبَحْرِ بَحْثًا عَنِ الْأَسْمَاكِ	It hovers over the sea searching for fish (IKh 51)

i). The accusative of specification (تَمْيِيزٌ) :

كَانَتْ صِحَّتُهَا تَزْدَادُ سُوءًا	her health was worsening (AM 45)
بَلَدٌ يُعَانِي أَقْصَادِيًا	a country suffering economically (JGh 147)
كَفَاكُمُ تَسَلُّطًا عَلَيَّ	That's enough of controlling me (HR 224)
تُزِيدُنِي اسْتِعْرَابًا	it makes me more astonished (HS 100)
صَارَ أَوْلَادِي أَكْثَرَ أَحْتِرَامًا لِي	My children became more respectful of me (GhS 112)
رَبَّمَا يَتَوَجَّبُ عَلَيَّ أَنْ أَكُونَ أَكْثَرَ تَوَاضَعًا	Perhaps I should be more modest (TW 28)

j). Nouns modified by numbers 11 to 99, which are also in the accusative of specification:

١٨ مُدْرَسًا مِصْرِيًّا	eighteen Egyptian teachers (JGh 77)
ثَلَاثُونَ عَامًا	Thirty years (GhS 140)

k). Nouns after كَمْ ("how much/many?"), which are also in the accusative of specification:

كَمْ رَوَايَةٍ؟	How many novels? (JIJ 70)
كَمْ يَوْمًا؟	How many days? (TW 148)

l). The numbers 11 and 13 to 19:

أَحَدَ عَشَرَ	eleven
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خَمْسَةَ عَشَرَ fifteen

ثَلَاثَ عَشْرَةَ رَاكِبًا thirteen passengers (JIJ 239)

أَرْبَعَ عَشْرَةَ سَنَةً fourteen years (JIJ 168)

**m).** Circumstantial accusatives:

يَأْتِي سَعِيدٌ رَاكِبًا Sa'id comes running (IKh 82)

مَاتَ شَابًا He died a young man (GhS 211)

مَشِينًا صَامِتِينَ We walked in silence (HM 126)

رَبَّيَانِي صَغِيرًا they raised me as a child (JGh 125)

**n).** The predicate of كَانَ and its sisters, which is an adverbial circumstantial accusative:

كَانَ وَجْهُهُ حَزِينًا His face was sad (AM 37)

بَقِيْتُ سَعِيدًا I remained happy (HR 36)

لَسْتُ طِفْلًا I am not a child (HM 183)

صَارَ رَمِيمًا he has become rotten (HM 161)

**o).** Nouns after إِلَّا ("except", "save") when used in affirmative sentences introducing an adverbial modification:

الرَّمْلُ قَدْ غَطَّاهَا إِلَّا شِبْرًا أَوْ شِبْرَيْنِ the sand had covered it save for an inch or two (IH 80)

كُلُّ شَيْءٍ يُمَكِّنُ أَنْ تَحْتَمِلَهُ الْمَرْأَةُ إِلَّا الْإِغْتِدَاءَ عَلَيْهَا A woman can withstand everything except for an attack on her (HR 27)

**p).** Nouns introduced with the emphatic particle إِنَّ ("truly", "certainly"):

إِنَّ الْكَابِحَ الْيَدَوِيَّ غَيْرُ مَشْدُودٍ The hand brake was not on (GhS 39)

إِنَّ إِحْسَاسًا غَامِضًا يُخَيِّمُ عَلَى جَوِّ السَّجَنِ A mysterious feeling settles over the atmosphere of the prison (AM 21)

إِنَّ شَيْئًا فِي دَاخِلِي تَمَرَّقَ Something within me has snapped (AM 55)

إِنَّ الدِّينَ لِلَّهِ Religion belongs to God (TW 111)

**q).** The subject following the conjunction أَنَّ ("that") and the compounds لِأَنَّ ("because") and كَأَنَّ ("as if"):

أَدْرَكْتُ أَنَّ شَيْئًا أَسْتَبْنَاتِيَا قَدْ حَدَثَ I realised that something exceptional had happened (GhS 116)

سَيَظُنُّ الْبُولِيْسُ أَنَّ سَارِقًا خَنَقَهُ the police will think that a robber strangled him (GhS 203)

كَأَنَّ أَعْوَامَهُ السَّيِّئِ قَدْ أَنْزَلَتْ كَمَا أَلْمَاءُ عَلَى صَخْرٍ as if his sixty years had slipped away like water does on a rock (HM 275)

لَأَنَّ رَّيْسَ الْمَلَائِكَةِ ... because the archangel ... (HM 49)

r). The subject introduced by the conjunction إِنَّ ("that"):

يَقُولُونَ إِنَّ الْحَاجَةَ أُمُّ الْإِخْتِرَاعِ They say that necessity is the mother of invention (JGh 176)

... قَالَتْ أُمِّي إِنَّ الْعَرِيسَ ... My mother said that the bridegroom ... (HR 20)

s). The subject after the adversative particle لَكِنَّ ("but"):

لَكِنَّ أَحَدًا لَمْ يَذْكُرْنِي but no one mentioned me (GhS 139)

لَكِنَّ شَيْئًا فِي دَاخِلِي but something inside me (AM 47)

t). The subject after لَعَلَّ ("perhaps"):

لَعَلَّ رَشَاشًا أَوْتُومَاتِيكِيًّا فِي جَرَابِهِ Perhaps there is an automatic machine gun in his bag (TW 253)

لَعَلَّ شَيْئًا بَعْدَ ذَلِكَ يَفْعُ Perhaps something will happen after that (AM 176)

u). The subject after لَيْتَ ("if only"):

لَيْتَ وَالِدَ شَاكِرٍ يَحْضُرُ الْآنَ If only Shakir's father were here now (GhS 167)

v). Nouns introduced by the vocative particle يَا when the person or thing is addressed indirectly:

يَا مُؤْمِنِينَ O believers (TW 110)

w). Nouns serving as governing term in an iḍāfa construction (or with a pronoun suffix) introduced by the vocative particle يَا when the person or thing is addressed directly:

يَا أَبَا الْحَسَنِ O Abu al-Hasan (IH 111)

يَا مُعَلِّمَ الْأَوْلَادِ O teacher of children (HM 106)

يَا رَفِيقَ الدَّرْبِ O companion of the road (TW 191)

x). Nouns negated by the لَا of absolute negation:

لَا بُدَّ مِنَ الْحَذَرِ One must be careful (JGh 55)

لَا أَصْدِقَاءَ لَهُ He has no friends (GhS 71)

لَا إِلَهَ إِلَّا اللَّهُ There is no god but God (IKh 69)

y). Certain nouns used as exclamations:

حَسَنًا Fine! (GhS 62)

أَهْلًا Welcome (GhS 54)

شُكْرًا Thank you (IKh 49)

طَبَعًا Of course (HR 110)



**13.3 The Genitive Case (الْجَرُّ) is used for:**

**a). Nouns governed by a preposition:**

- عَلِمَ بِالسَّبَبِ he knew the reason (SI 218)  
طَرَدَهُ مِنَ الْبَيْتِ he threw him out of the house (IKh 101)  
كُنَّا نَمْضِي إِلَى النَّهْرِ We used to go to the river (HR 42)  
هُوَ مَنْحُوتٌ عَلَى شَكْلِ صَلِيبٍ It is carved in the shape of a cross (IH 153)

**b). Governed nouns in an idāfa construction:**

- حِزَامُ الْمَقْعَدِ the seat belt (JGh 196)  
كُلُّ الْقَرْيَةِ the whole village (HS 248)  
مُعَلِّمُ مَدْرَسَةٍ a school teacher (HM 5)  
رُبْعُ قَرْنٍ a quarter of a century (GhS 187)

## 14 Noun-Adjective Agreement

In noun-adjective phrases the adjective comes immediately after the noun it modifies and agrees with it in definiteness, number, gender and case.

### 14.1 Agreement in Definiteness

14.1.1 When the noun is indefinite, the adjective must also be indefinite:

آلَّةٌ صَغِيرَةٌ	a small device (HS 127)
كُؤْبٌ كَبِيرَةٌ	a large cup of coffee (SI 93)
رَجُلٌ عَاقِلٌ	a wise man (HM 86)
عَامٌ كَامِلٌ	a full year (HR 6)

14.1.2 When the noun is definite, the adjective must also be definite:

a). A noun may be defined with the definite article:

الْحَقِيَّةُ الْبُرِّيَّةُ	the brown suitcase (AM 9)
السِّرُّ الْمِهْنِيُّ	professional confidentiality (GhS 53)
الْقَاعِدَةُ الذَّهَبِيَّةُ	the golden rule (SI 52)
الْبُلْدَانُ الْعَرَبِيَّةُ	the Arab countries (SI 176)

b). It may be defined with a pronoun suffix:

زَمِيلِي الْقَدِيمُ	my old friend (JLJ 128)
شَوَارِعُهُ التُّرَابِيَّةُ	its dirt roads (IKh 11)
ثِيَابُهُمُ الْجَدِيدَةُ	their new clothes (IKh 49)
عِقْدُهَا الذَّهَبِيُّ	her golden necklace (HS 200)
بَابُهُ الْحَدِيدِيُّ	its iron door (HS 187)
وَالِدِي الْحَقِيقِيُّ	my real father (HM 6)
حَيَاتِي الْعَاطِفِيَّةُ	my emotional life (GhS 51)

c). A noun may be defined by being the governing term in a definite idāfa construction:

أَسْوَارُ الْقُدْسِ الْعَتِيقَةِ	the ancient walls of Jerusalem (IH 134)
نَجْمَاتُ السِّينِمَا الْقَدِيمَاتُ	the old stars of the cinema (GhS 11)
جِنِّيَاتُ الْأَبْيَضِ الْمَتَوَسِّطِ الْمَسْحُورَاتُ	the enchanted jinnis of the Mediterranean (TW 180)
مَدْرَسَةُ الْحُكُومَةِ الثَّانَوِيَّةُ	the government secondary school (IH 86)
كَاتِبَةُ الْوَزِيرِ الشَّخْصِيَّةُ	the minister's personal secretary (TW 265)

d). All proper nouns are definite:

جَابِرُ الْجَمِيلِ	the handsome Jabir (IKh 51)
سَلْمَى الصَّغِيرَةُ	the small Salma (HR 170)
وَأَيْلُ الْقَدِيمِ	the old Wa'il (HR 214)
إِلِيزَابِيثُ اللَّعِينَةُ	accursed Elizabeth (GhS 45)
أَمْرِيكَا الْأَلَاتِينِيَّةُ	Latin America (SI 19)
أَسِيَا الْوُسْطَى	Central Asia (JGh 89)
أَغْشَطُسُ الْمَاضِي	last August (JGh 129)

## 14.2 Agreement in Number and Gender

14.2.1 When a noun is singular, the adjective is singular and agrees in gender - masculine or feminine:

لَوْحَةٌ زُرْقَاءُ	a blue painting (JIJ 138)
كَتَبْتُ رِسَالَةً طَوِيلَةً	I wrote a long letter (JIJ 147)
كُنْتُ أَقْفُ فِي بَيْتِهِ الصَّغِيرِ	I used to stand in his small house (JGh 25)
نُرِيدُ أَنْ نَبْدَأَ بِدَايَةِ جَدِيدَةٍ	We want to start a new beginning (AM 10)
شُغْلٌ مُهِمٌّ	Important work (HM 151)
مَكْتَبٌ صَغِيرٌ	a small desk (SI 239)
أَعْطَيْهَا غِطَاءً دَافِئًا	I give her a warm cover (GhS 62)
تَطَلَّبُ مَاءٍ مَعْدِنِيًّا	she orders mineral water (GhS 189)

14.2.2 The adjective agrees with the gender of proper nouns:

بَارِيسُ الْجَمِيلَةُ	beautiful Paris (GhS 64)
كَارْمِنُ الْجَمِيلَةُ	the beautiful Carmen (GhS 211)
مَكَّةُ الْمُكْرَمَةُ	venerated Mecca (IKh 170)
دَيْسَمْبَرُ الْمَاضِي	last December (JGh 87)

14.2.3 When the noun is a dual, whether referring to humans or non-humans, the adjective will also be in the dual, masculine or feminine according to the gender of the singular:

صَدِيقَانِ قَدِيمَانِ	two old friends (JIJ 244)
مَشِينَا لِأَكْثَرِ مِنْ سَاعَتَيْنِ أُخْرَتَيْنِ	we walked for more than a further two hours (JIJ 77)
رُذْدَانِ صَحْحَمَانِ	Large forearms (HR 144)
نَحْنُ مِثْلُ نَاجِسَيْنِ وَجِيدَيْنِ	We are like two sole survivors (HR 199)

لَهُ سَاعِدَانِ نَجِيَّتَانِ وَكَفَّانِ خَشِيَّتَانِ he has thick forearms and rough palms (HM 36)  
 جِئْنَا عَلَى طَائِرَتَيْنِ مُخْتَلِفَتَيْنِ we came on two different airplanes (JGh 50)

**14.2.4** When the noun is a sound plural referring to humans, the adjective will be:

**a).** masculine sound plural when referring to males:

الْمُسْتَشَارُونَ الْآخَرُونَ The other advisors (TW 53)  
 مُجْتَمَعٌ مِنَ الْعَامِلِينَ الْمُؤَهَّلِينَ a community of qualified workers (SI 20)  
 الْفَنَّاوُونَ الْمُحْتَرِفُونَ the professional artists (JIJ 235)  
 صِحَافِيُّونَ عَرَبِيُّونَ Arab journalists (IKh 136)

**b).** feminine sound plural when referring to females:

الزَّبُونَاتُ الْعَرَبِيَّاتُ The Arab customers (GhS 112)  
 تَأْتِي الْمُغْتَرِبَاتُ الثَّرِيَّاتُ the wealthy foreign women come (GhS 37)  
 الْبَنَاتُ الْمُدَلَّلَاتُ The spoiled girls (GhS 185)  
 التَّلْمِيذَاتُ الصَّخْرَاوِيَّاتُ الشَّابَّاتُ the young school girls of the desert (HS 191)  
 الْخَادِمَاتُ السَّعِيدَاتُ the happy servants (HR 158)

**c).** a broken plural (mostly used with masculine nouns):

تِلْكَ خَاصِّةٌ بَارِزَةٌ فِي الْمِضْرِيِّينَ الْأَصْلَاءِ this is a marked characteristic of pure Egyptians (JGh 41)  
 بِأَيْدِي فَنَّانِينَ مَهْرَةٍ at the hands of skilled craftsmen (JGh 119)  
 الْمُؤَظَّفُونَ الْكِبَارُ The senior officials (HM 105)  
 زَمِيلَاتُهَا الْعَجَائِزُ her old associates (IKh 136)  
 دِينُ الْمِضْرِيِّينَ الْقَدَمَاءِ the religion of the ancient Egyptians (IKh 147)  
 رُفْعَةُ اللَّاعِبِينَ الْكِبَارِ the chess board of the great players (GhS 97)  
 أَنْصِتْ إِلَى صَادِقِينَ قَلِيلٍ I listen to few truthful people (GhS 146)  
 الْمُسْتَعْرَبُونَ الْأَجَانِبُ the foreign Arabists (IH 13)

**14.2.5** When the noun is a broken plural referring to male humans (nouns referring to female humans generally take a feminine sound plural), the adjective will be:

**a).** a masculine sound plural:

الْبَاعَةُ الْجَائِلُونَ the street peddlers (SI 278)  
 مَعَ أَصْدِقَائِي الْحَمِيمِينَ with my close friends (JGh 42)  
 الْحُكَّامُ الْعَسْكَرِيُّونَ the military rulers (IKh 170)  
 أَنْتِ تَعْرِفِينَ رِجَالًا كَثِيرِينَ You know many men (HM 185)

الْأَثْرِيَاءُ اللَّبْنَانِيُّونَ	the Lebanese rich (GhS 111)
جِيرَانٌ مُحْتَرَمُونَ	respectable neighbours (SI 13)
ثَلَاثَةٌ مِنَ اللَّصُوصِ الْمُسَلِّحِينَ	three of the armed robbers (SI 27)

**b). a broken plural:**

أَحَدُ أَصْدِقَائِي الْقَدَامَى	one of my old friends (JIJ 79)
نَحْنُ الْعَبَايِرَةُ الْجُدُودُ!	We are the new geniuses! (JIJ 126)
يَجِدُونَ ... أَفْرَادًا قَلِيلًا	they find ... a few individuals (IKh 84)
ضُيُوفٌ يُقَالُ	unwanted guests (TW 106)
الرِّجَالُ الْعِظَامُ	the great men (GhS 88)
السُّيَاحُ الْأَجَانِبُ	the foreign tourists (SI 286)
الرَّبَائِضُ الْكِرَامُ	the dear customers (JGh 187)
الْبَحَارَةُ الْقَدَمَاءُ	the ancient seamen (IKh 153)
أَصْحَابُهُ الْأَعْرَاءُ	his dear friends (HM 92)

**14.2.6** When the noun is a sound plural referring to non-humans (almost invariably the feminine sound plural), the adjective will usually be feminine singular:

الْحَيَوَانَاتُ الرَّائِعَةُ	the wonderful animals (AM 8)
ذَبَابَاتٌ كَرِيهَةٌ	hateful flies (JIJ 83)
سَيَّارَاتٌ صَغِيرَةٌ	Small cars (IKh 12)
الْمُجْتَمَعَاتُ الْعَالَمِيَّةُ	the international communities (HS 89)
خَلَجَاتٌ خَفِيفَةٌ	slight misgivings (HR 134)
الْوَلَايَاتُ الْمُتَّحِدَةُ	the United States (SI 20)
الْإِحْتِيَاظَاتُ الْأَمْنِيَّةُ	the security measures (GhS 85)

**a). The feminine sound plural is very occasionally used:**

مَرَّاتٌ مَعْدُودَاتٌ مُتَبَاعِدَاتٌ	a few infrequent times (JIJ 73)
دُرَيْهَمَاتٌ مَعْدُودَاتٌ	a few pennies (JGh 61)

**b). A broken plural is sometimes used:**

يَتَمَشَّوْنَ سَاعَاتٍ طَوَالًا	they walk for long hours (JIJ 73)
بَعْدَ فِرَاقِ السَّنَوَاتِ الطَّوَالِ	after the separation of long years (JIJ 129)
نَزَلْنَا الدَّرَجَاتِ الْعَرَاضِ	we descended the wide steps (JIJ 152)
بَعْدَ سَاعَاتٍ قَلِيلًا	after a few hours (TW 120)

سَنَوَاتٍ عِجَافًا lean years (JIJ 222)

كَنَبَاتٌ ضِحَّامٌ large sofas (HS 194)

**14.2.7** When the noun is a broken plural referring to non-humans, the adjective will usually be feminine singular:

السَّجَائِرُ الْأَجْنَبِيَّةُ Foreign cigarettes (AM 82)

أَشْيَاءٌ صَغِيرَةٌ Little things (HR 127)

الْقَبَائِلُ الْعَرَبِيَّةُ الْكُبْرَى the large Arab tribes (TW 120)

شُهُورٌ طَوِيلَةٌ long months (SI 10)

عَلَبٌ فَارِغَةٌ empty cans (SI 55)

خُيُولٌ مَجْنُونَةٌ crazy horses (AM 21)

الذُّنَابُ الْبَرِّيَّةُ the wolves of the steppes (JGh 173)

طُيُورٌ عَصِيْبَةٌ nervous birds (AM 83)

الْعُرَبَانُ السُّودَاءُ black crows (IH 37)

عَصَافِيرٌ أُخْرَى other sparrows (GhS 125)

النَّوَارِسُ الْبَيْضَاءُ the white seagulls (IH 35)

a). It may occasionally be a feminine sound plural:

اللَّيَالِي الْأُخْرَى the other nights (HS 241)

دَقَائِقُ مَعْدُودَاتٍ a few minutes (JIJ 170)

b). It may be a broken plural:

الْقِطَطُ الْحَوَامِلُ the pregnant cats (SI 53)

فِي أَيَّامٍ قَلِيلَةٍ in a few days (JIJ 28)

الْأُمُورُ الْعِظَامُ the important matters (JGh 34)

أَشْهُرٌ قَلِيلَةٌ a few months (JIJ 16)

الْعُيُومُ الثَّقَالُ the heavy clouds (JGh 162)

كَرَاسِيهَا الْخَضْرُ الضَّخَامُ its large green chairs (JIJ 225)

**14.2.8** When the noun is a collective noun referring to humans, the adjective is generally in the plural, either the sound or the broken plural:

النِّسَاءُ الْفَاضِلَاتُ the eminent women (HR 138)

الْبَشَرُ الْمَجَانِينُ the insane people (AM 96)

تُخَالِطُ النَّاسَ الْعَادِيْنَ she mixes with the ordinary people (JIJ 109)

الْأَسْرَفَاءُ	the distinguished people (IHR 36)
الْقَوْمُ السَّائِرِينَ وَرَاءَ ذَلِكَ الشَّابِّ	the people walking behind that young man (IKh 183)
الْعَرَبُ الْقَدَمَاءُ	the ancient Arabs (JGh 109)
بَشَرٌ حَقِيقُونَ	Real people (AM 100)
أَحَدُ الشَّرْطَةِ السَّرِّيَّةِ	one of the secret police (JGh 8)
الْيَهُودُ الْأُورُوثِيُّونَ	the European Jews (JIJ 213)
حِكَايَتُهُ عَنِ أَهْلِ عَكَّا الْأَصْلِيِّينَ	his story about the original inhabitants of Acre (IH 56)

a). The adjective may, however, occur in the singular. It will be masculine or feminine depending on the gender of the noun:

الْفِرْقُ الزَّائِرُ	the visiting troop (JIJ 63)
الْأُسْرَةُ الصَّغِيرَةُ	the small family (TW 144)
رَأَيْتُ جُمهُورًا وَاقِفًا، صَامِتًا تَمَامًا	I saw a crowd standing, completely silent (JGh 43)
الشَّعْبُ الْفِلَسْطِينِيُّ	the Palestinian people (JGh 48)
شَعْبٌ بَلِيدٌ	A stupid people (IKh 115)
الْجَيْشُ الْعُثْمَانِيُّ	the Ottoman army (JGh 110)
الشَّبَابُ الْبُورْتُغَالِيُّ	the Portuguese youth (JGh 147)

**14.2.9** When the collective noun refers to non-humans, the adjective is generally masculine singular:

الرُّمَّانُ الصَّخْمُ	the large pomegranates (IKh 57)
الْوَرْدُ الْأَحْمَرُ	red roses (IKh 74)
الْوَرَقُ الْمُخَصَّصُ لِأَعْمَالِ الْقِسْمِ	the papers concerning work in the department (SI 19)
كَمِيَّةٌ مِنَ الْبَصْلِ الْمَبْسُورِ وَالثُّومِ الْمَهْرُوسِ	a quantity of grated onion and crushed garlic (SI 26)
خِيَارٌ صَغِيرٌ	small cucumbers (SI 212)
الزَّيْتُونُ الْيُونَانِيُّ	Greek olives (SI 237)
اللُّوزُ الْيَمَنِيُّ	Yemeni almonds (JGh 65)
الطُّوبُ الثَّقِيلُ	the heavy bricks (JGh 100)
السَّمَكُ الْكَثِيرُ	many fish (IH 29)
السَّرْدِينُ الْمُعَلَّبُ	tinned sardines (IH 35)
الْحَمَامُ الطَّائِرُ	the flying pigeons (SI 159)
النَّحْلُ الْأَفْرِيقِيُّ	African bees (GhS 143)

### 14.3 Agreement in Case

In noun-adjective phrases, the adjective always agrees in case with the noun it modifies.

#### 14.3.1 When the noun is in the nominative, the adjective is in the nominative:

الْكِلَابُ الْمَهْجُورَةُ	the abandoned dogs (TW 84)
غُرَبَانُ عَدِيدَةٌ	many crows (TW 287)
الرَّئِيسُ الْجَدِيدُ	the new president (SI 337)
مَقْبَرَةٌ كَبِيرَةٌ	a large graveyard (AM 8)
طَبَقٌ ضَخْمٌ	a large bowl (SI 235)
كَيْسَانِ وَرَقِيَّانِ	two paper bags (JIJ 101)

#### 14.3.2 When the noun is in the accusative, the adjective is in the accusative:

إِنَّهُمْ يَهْدِمُونَ الْأَبْنِيَّةَ الْقَدِيمَةَ	They are demolishing the old buildings (HS 15)
رَأَيْتُ بَابَهُ الْحَدِيدِيَّ	I saw its iron door (HS 187)
كَانَ عَشَاءٌ هَائِلًا	It was a wonderful dinner (JIJ 107)
تَطَلَّبُ مَاءَ مَعْدِنِيًّا	she orders mineral water (GhS 189)
كَانَ يَحْمِلُ أَنَاثًا كَثِيرِينَ	It was carrying many people (HR 43)
يَطَلَّبُ مِنْهُ كَأْسَيْنِ جَدِيدَيْنِ	He orders two further glasses from him (GhS 51)

#### 14.3.3 When the noun is in the genitive, the adjective is in the genitive:

يَسْتَحُونَ عَنْ ثِيَابِهِمُ الْجَدِيدَةَ	they are looking for their new clothes (IKh 49)
بَقِيَّةُ الْأَوْزَاقِ الرَّسْمِيَّةِ	the rest of the official papers (GhS 51)
مَا الَّذِي بِالضَّبْطِ جَرَى لِلْقُدْسِ الْعَزِيزَةِ؟	What exactly happening to dear Jerusalem? (JIJ 60)
كُنْتُ أَقِفُ فِي بَيْتِهِ الصَّغِيرِ	I used to stand in his small house (JGh 25)
مَائِدَةُ صَدِيقَيَّ الْعَزِيزَيْنِ	the table of my two dear friends (JIJ 161)
بِأُذُنَيْنِ طَوِيلَتَيْنِ	with two long ears (HM 28)

### 14.4 Two or More Adjectives modifying a Single Noun

A noun-adjective phrase may be composed of a noun and two or more adjectives. These adjectives follow the rules of agreement as above.

#### 14.4.1 When two or more adjectives modify the same noun they are not usually connected with the conjunction وَ :

خَمْسَةٌ رِجَالٍ يَلْبَسُونَ قُبَعَاتٍ كَبِيرَةً سَوْدَاءَ	Five men wearing large black hats (IKh 24)
لَا حَظَّتْ فِي الْحَالِ فُسْتَانَهَا الْأَبْيَضَ الطَّوِيلَ	I immediately noticed her long white dress (JIJ 44)



- بَعْدَ أَمْتِحَانَاتٍ غَامِضَةٍ طَوِيلَةٍ عَجِيبَةٍ غَرِيبَةٍ After incomprehensible, prolonged, unusual and strange tests (GhS 52)
- يَتَذَكَّرُ أَشْيَاءَ كَثِيرَةً غَامِضَةً مُشَوَّشَةً مُوجِعَةً He remembers many enigmatic, muddled and painful things (GhS 54)
- أَفَكَّرُ فِي أَوْلِيكَ الْمُبْدَعِينَ الْعَرَبِ الْحَقِيقِيِّينَ I think about those true outstanding Arabs, exiled, displaced in Europe (JGh 62)
- الْمُنْفِيِّينَ، الْمَشْرُودِينَ فِي أُوْرُوْبَا
- غَابَ الْبَدْرُ وَرَاءَ غُيُومٍ صَفِيْفَةٍ مُزْدَحِمَةٍ The full moon disappeared behind billowing summer clouds (IH 160)
- الْتَعَشُّ الْخَشْبِيُّ الْمُسْتَطِيلُ The oblong wooden coffin (IKh 52)
- إِمْرَأَةٌ شَابَةٌ حُلُوَةٌ A charming young woman (IKh 204)
- كَانَ، فِي زَمَنِي، ذَرْبًا تَرَابِيًّا مُسْتَقِيمًا In my time, it was a straight dirt path (IKh 107)
- الْتَفَّاحُ الْعِرَاقِيُّ الْأَخْضَرُ الصَّغِيرُ the small green Iraqi apples (JIJ 101)
- كَانَتْ فَتَاةً مَسِيْحِيَّةً جَمِيْلَةً she was a beautiful Christian girl (JIJ 106)
- سَمَكَةٌ كَبِيْرَةٌ ثَقِيْلَةٌ a large heavy fish (AM 98)
- بَحْرٌ كَبِيْرٌ، عَرِيْضٌ، وَاسِعٌ a large wide vast sea (HM 122)
- يَجْلِسُ سُلَيْمَانُ عَلَى مَقْعَدٍ خَشْبِيٍّ طَوِيْلٍ Sulayman sits on a long wooden bench (GhS 33)
- بِالْقُرْبِ مِنْ سَيِّدَتَيْنِ بَدِيْئَتَيْنِ مُحَجَّبَتَيْنِ near to two fat veiled women (SI 286)

**14.4.2** This is similarly the case with two or more adjectival *idāfas* which modify the same noun:

- يُقَالُ أَيْضًا إِنَّهُ أَحَبَّ فِي الْعُرْفَةِ رَافِصَةً غَرِيبَةً الْأَصْلِيَّ خُرَافِيَّةً الْجَمَالَ مَاهِرَةً الْإِفْتَاعِ It is also said that in the room he liked to have a dancer of Arab origin, of fabled beauty and skilled in giving satisfaction (GhS 216)
- إِنَّ قَوْمًا شَجْعَانًا أَخْرَقُوا غَابَةَ كَثِيْفَةَ الْأَشْجَارِ A group of brave men went through a forest of dense trees and interwoven branches (IH 183)
- مُتَشَابِكَةَ الْأَعْضَانِ

**14.4.3** It is also the case with compound adjectives:

- حَرَكَةٌ دِيْنِيَّةٌ سِيَاسِيَّةٌ a religio-political movement (JIJ 187)
- الْحَرْبُ الْعِرَاقِيَّةُ الْإِيْرَانِيَّةُ the Iran-Iraq war (SI 233)
- الصَّرَاحُ الْفَرَنْسِيُّ الْأَمْرِيْكِيُّ the French-American fight (SI 235)
- حَلُّ الْمَسْأَلَةِ الْأَقْتِصَادِيَّةِ - الْأَجْتِمَاعِيَّةِ a solution to the socio-political problem (TW 23)
- مُنْظَمَةُ التَّضَامُنِ الْأَسِيَوِيِّ الْأَفْرِيْقِيِّ the Organization of Afro-Asian Solidarity (JGh 9)
- الْحُدُودُ الْإِسْرَائِيْلِيَّةُ الْأَرْدُنِيَّةُ the Israeli-Jordanian borders (IKh 96)

**14.4.4** Adjectives may be connected with **وَ** in order to stress each adjectival modification of the noun:

أَنَا أَمْرَأَةٌ عَصْرِيَّةٌ وَوَاقِعِيَّةٌ وَحُرَّةٌ وَمُسْتَقْلَلَةٌ وَعَاشِقَةٌ وَلِبْنَانِيَّةٌ	I am a modern woman, realistic, free, independent, a lover and Lebanese (GhS 15)
فَتَاةٌ شَرِيفَةٌ وَعَافِيَّةٌ	an honourable and a virtuous young woman (HM 165)
كَانَتْ دُمُوعًا حَزِينَةً وَقَرِيحَةً	they were tears of both sadness and joy (AM 11)
قُوَّةٌ غَامِضَةٌ وَعَظِيمَةٌ	a mysterious and an unthinking force (AM 31)
الْعَلَاقَةُ الْاجْتِمَاعِيَّةُ وَالسِّيَاسِيَّةُ	the socio-political relationship (JGh 117)
الْثَرَاثُ الْعَرَبِيُّ وَالْإِسْلَامِيُّ	the Arab-Islamic legacy (JGh 21)

**14.4.5** After a noun which is a collective, a dual or a plural, two or more adjectives joined with **وَ** may indicate that they modify particular instances of the things referred to by the noun. The adjectives agree only in gender with the modified noun, not in number:

الْمَصَادِرُ الْأُورُوبِيَّةُ وَالْعَرَبِيَّةُ	the European and the Arab sources (JGh 140)
لَمْ يَبَالَ بِأَرَائِي التَّرْبُويَّةِ وَالْاجْتِمَاعِيَّةِ	He paid no attention to my ideas on education and society (HR 76)
شَعْرُ الْمَاعِزِ الْأَبْيَضِ وَالْأَسْوَدِ	black and white goat hair (JIJ 165)
الْأَخْطَاءُ الْمَطْبَعِيَّةُ وَاللُّغَوِيَّةُ وَالسِّيَاسِيَّةُ وَالْمِهْنِيَّةُ	the printing, language, political and professional errors (SI 18)
الْوَانُهَا الْحَمْرَاءُ وَالْبَنَفْسَجِيَّةُ	their red and violet colours (JIJ 81)
جَلَسْنَ أَرْضًا بِأَنْوَابِهِنَّ الزَّرْقَاءِ وَالْخَضْرَاءِ وَالْحَمْرَاءِ	they sat on the ground in their blue, green and red dresses (JIJ 115)
أَمَّا فِي هَذَا الْبَلَدِ الَّذِي يَضُمُّ عِدَّةَ تَيَارَاتٍ شُبُوعِيَّةٍ، وَلِيبرَالِيَّةٍ، وَقَوْمِيَّةٍ، وَتَدْيُونِيَّةٍ ...	As for in this city which embraces a number of communist, liberal, nationalist and religious movements ... (HR 25)
اللُّغَاتُ الْعَرَبِيَّةُ وَالْأُوزْبِكِيَّةُ وَالْفَارْسِيَّةُ	the Arabic, Uzbeki and Persian languages (JGh 117)
بَيْنَ الْمَرْحَلَتَيْنِ الْإِبْتِدَائِيَّةِ وَالْإِعْدَادِيَّةِ	between the primary and preparatory stages (SI 201)
حِكَايَةُ الْجُرَذَيْنِ الْأَسْوَدِ وَالْأَبْيَضِ	the story of the black and white rats (IH 78)
كَانَتْ نَجَاةٌ تُحَسِّنُ اللُّغَتَيْنِ الْعَرَبِيَّةَ وَالْفَرَنْسِيَّةَ	Najat was proficient in both the Arabic and the French languages (TW 281)
تَعْمَلُ ضِمْنَ الطَّلَبَةِ وَالطَّلَالِيَّاتِ عَلَى الْمُسْتَوَيْنِ الْوَطَنِيِّ وَالْعَالَمِيِّ	You work among the male and female students on the two levels the national and the international (TW 275)

**14.4.6** Occasionally, strings of adjectives occur some of which are connected with **وَ** and

some not:

مَطَاعِمٌ أجنبيةٌ فليبيئةٌ وكوريَّةٌ وسيري لنكَّةٌ، هنديةٌ،  
بِكْسَانِيَّةٌ، يَمَانِيَّةٌ ولُبْنَانِيَّةٌ

Philippine, Korean, Sri Lankan, Indian, Pakistani, Yemeni and Lebanese foreign restaurants (HS 185)

**14.4.7** Two or more adjectives modifying the same noun may be connected with the disjunctive conjunction أو ("or"):

الْحُفْرُ الْكَبِيرَةُ أَوْ الصَّغِيرَةُ the big or small holes (HM 5)  
مَكَانَتُهُ الْاجْتِمَاعِيَّةُ أَوْ الْمَالِيَّةُ His social or financial status (HM 187)  
فِي عِيَادَةٍ خَاصَّةٍ أَوْ عَامَّةٍ in a private or a public clinic (TW 112)  
أَعْمَى فَرَنْسِيٌّ، أَوْ أَلْمَانِيٌّ a French or a German blind man (TW 128)  
عَلَى يَدِ الْجِيلِ الثَّانِي أَوْ الثَّلَاثِ at the hands of the second or third generation (SI 206)  
الْخَطُّ الْكُوفِيُّ أَوْ الْفَارِسِيُّ أَوْ الْمَغْرِبِيُّ the Kufi, Farisi or Maghribi script (SI 206)

#### 14.5 A Single Adjective modifying Two or More Nouns

A single adjective may modify two or more nouns. The adjective follows the last noun.

**14.5.1** When the nouns refer to three or more humans, the adjective will be in the plural, either masculine or feminine:

الْمُرَبِّياتُ وَالْمُرَافِقَاتُ الْأَجْنِبِيَّاتُ the foreign nursemaids and companions (HS 99)  
مِائَاتٌ مِنَ الْمُعَلِّمِينَ وَالْأَسَاتِذَةِ الْفِلَسْطِينِيِّينَ hundreds of Palestinian teachers and lecturers (JIJ 193)  
أَهْمِيَّةُ الشُّعْرَاءِ وَالْقَصَّاصِينَ الْمُحْدَثِينَ the importance of the modern poets and novelists (JIJ 179)  
عَنِ الشُّعْرَاءِ وَالْفَنَّانِينَ الْعَرَبِ concerning the Arab poets and artists (JIJ 179)

When both masculine and feminine nouns are involved, the adjective will be masculine:

وَسَطَ الْفَلَاحِينَ وَالْفَلَّاحَاتِ الْقَادِمِينَ مِنْ أَقَاصِي  
النُّجُوعِ

in the midst of the men and women peasants coming from the remotest villages (SI 67)

الشُّبَّابُ وَالشَّابَاتُ الْعَرَبُ the Arab young men and women (JIJ 213)

**14.5.2** When the nouns refer to three or more feminine non-humans, the adjective will be feminine singular:

مُرُوجَنَا وَوُدْيَانَنَا وَجِبَالَنَا الْخَضْرَاءُ our green meadows, valleys and mountains (IKh 95)  
حَرَكَاتٌ وَأَفَاعِيلُ صَغِيرَةٌ small movements and actions (HR 115)  
أَوْشَالٌ وَأَوْسَاحٌ كَثِيرَةٌ A lot of tears and dirt (HR 136)  
رَأَيْتُهَا بِالْوَانِهَا وَأَحْجَامِهَا الْحَقِيقِيَّةِ I saw them in their true colours and sizes (JIJ 154)

إِنَّ فِي دَاخِلِ الْإِنْسَانِ طَاقَاتٍ وَمَقْدَرَاتٍ هَائِلَةً	Within man are tremendous powers and capabilities (HR 234)
كُلُّ تِلْكَ الْأَسْمَاءِ وَالْكَلِمَاتِ الْغَرِيبَةِ	all those strange names and words (HM 144)
يَأْتِي، أحيانًا، بِأَقْوَالٍ أَوْ أَعْمَالٍ مُضْحِكَةٍ	He sometimes says or does amusing things (HM 219)
الْأَطْبَاقِ وَالْأَكْوَابِ الْمُخْتَلِفَةِ	the various plates and cups (SI 26)
السَّلَاحِفُ وَالضَّفَادِعُ الصَّغِيرَةُ	the small turtles and frogs (HS 28)

**14.5.3** When the nouns refer to two of a thing, either human or non-human, the adjective will be in the dual. Gender agreement is with the singular of the noun:

سَيَذْفَعُهُمَا إِلَى صُرَاخٍ وَهَيْسِيرٍ مُسْتَمِرِّينِ	it will drive them to unceasing screams and hysteria (HR 64)
فَجَاءَتْ أَصَابِنِي نَدَمٌ وَحُزْنٌ شَدِيدَانِ	I was suddenly seized by intense regret and sadness (JIJ 156)
فِي أَنْفَعَالٍ وَهَيَاجٍ شَدِيدَيْنِ	in acute excitement and agitation (SI 159)
تَضَعُ لِي سَوْكَةً وَسِكِّينَةً مُعَيَّنَتَيْنِ	she puts down a particular knife and fork for me (JIJ 222)
يَرْتَدِي قَمِيصًا وَبَنْطَلُونًا قَدْرَيْنِ مُجَعَّدَيْنِ	he wears a dirty and creased shirt and trousers (SI 180)
فِي مَلَاسٍ وَمِكْنَاجٍ عَصْرِيَّيْنِ	in modern clothes and make-up (SI 211)
لِلْفِكْرِ وَالْعِلْمِ الْإِنْسَانِيَّيْنِ	to human thought and knowledge (JGh 118)

When one noun is masculine and the other feminine, the adjective will be in the masculine dual:

تَذَكَّرْتُ أُخْتَهَا وَأَخَاهَا الصَّغِيرَيْنِ	she thought of her young sister and brother (HS 247)
رِصَانَةٍ وَأَعْتِدَادٍ جَدِيدَيْنِ	a new composure and readiness (SI 158)
السَّمَانَةِ وَالْإِرْتِيَاخَ الْمَتَوَقَّعَيْنِ	the anticipated malicious joy and satisfaction (SI 119)

**14.5.4** The adjective may be repeated after each noun for emphasis:

الْكَلِمَاتُ السَّخِيفَةُ وَالْأَسْئَلَةُ السَّخِيفَةُ	the stupid words and stupid questions (HM 225)
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## 15 The Idāfa Construction (الإضافة)

The Idāfa construction is used to express ideas such as simple possession, the material out of which a thing is made, or a quality or characteristic of a person or thing.

### 15.1 The Simple Idāfa

The simplest form of Idāfa consists of two terms (nouns or the equivalent), the second immediately following the first. The second term or “genitive” (المُضَافُ) serves to determine, define or further explain the first or “governing” term (المُضَافُ إِلَيْهِ).

The governing term may be in any case depending on the function of the idāfa within the sentence. The genitive must be in the genitive case. The governing term never has the definite article or nunation, whereas the genitive may have either.

15.1.1 If the genitive is indefinite then so is the governing term:

مُعَلِّمٌ مَدْرَسَةٍ	a school teacher (HM 5)
شَاهِدٌ عَيَانٍ	an eye witness (JIJ 60)
فِي مَدْرَسَةِ بَنَاتٍ	in a girls' school (IH 142)
عَقْدٌ صُلْحٍ	a peace treaty (GhS 65)
كَانَ مُهَنْدِسَ بِنَاءٍ	He was a construction engineer (SI 60)
ذَنَبُ كَلْبٍ	a dog's tail (AM 147)
رَغِيفٌ خُبْزٍ	a loaf of bread (HR 111)
إِلَى بَيْتِ صَدِيقٍ	to a friend's house (AM 126)
شُرْفَةُ فُنْدُقٍ	a hotel balcony (HS 73)

Although formally the governing term is grammatically indefinite, it may be translated as definite:

كَانَ يَلْبَسُ ثَوْبَ صَابِئِ فَرَنْسِيٍّ	He was wearing the uniform of a French officer (IKh 44)
عُدْنَا كَمَا كُنَّا. زَوْجَ أُمِّ، وَأَبْنَ أُمِّ	We returned to as we were: the husband of a mother and the son of a mother (HM 133)
سَمِعْتُ صَجِيحَ أَوْلَادٍ وَأَصْوَاتِ نِسَاءٍ	she heard the yelling of children and the voices of women (HS 236)

15.1.2 When the genitive is definite, so is the governing term. The genitive can be rendered definite:

a). with the definite article:

حَاسَةُ السَّمْعِ	the sense of hearing (HR 119)
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خَطَرُ التَّفَكِيرِ the danger of thinking (HM 48)

عُيُونُ النَّاسِ the people's eyes (HM 102)

رَائِحَةُ الثُّومِ the smell of garlic (HR 51)

**b).** with a pronoun suffix:

يَنَامُونَ عَلَى أَسْطُحِ بُيُوتِهِمْ they sleep on the roofs of their houses (JIJ 144)

شَاهِدُ قَبْرِهَا her tombstone (IH 73)

أُمُّ أَوْلَادِهِ the mother of his children (HR 215)

مَكْتَبُ رَئِيسِهِمْ the office of their boss (SI 210)

فِي جُيُوبِ مِعْطَفِي in my coat pockets (JIJ 42)

**c).** by being a proper noun:

شَرِكَةُ توماس كوك the Thomas Cook company (JIJ 144)

بِجَامَةٌ حَامِدٍ Hamid's pyjamas (AM 12)

ضِمَافُ دِجَلَةَ the banks of the Tigris (JIJ 216)

جَمَاعَةُ بَغْدَادَ the Baghdad group (JIJ 115)

بَيْتُ سُهَى Suha's house (HS 190)

**d).** Arabic words are considered as proper nouns and are therefore definite:

سَأَلَنِي عَنْ كَلِمَةِ ائْتَحَرْتُ he asked me about the word "intaharat" (HS 121)

عِبَارَةٌ "وَلَكِنْ" أَهَمُّ مِنْ عِبَارَةِ أَحَبُّكَ The word "but" is more important than the expression "I love you" (GhS 16)

**15.1.3** An idāfa construction occasionally has an indefinite meaning even though the genitive has the definite article. Such is the case when the article is used formally to indicate the generic class of things referred to by the noun, or when the noun refers to something of which there is only one: (see 3.1.3, 3.1.5)

عِنْدَهُ خَارِطَةُ الْعَالَمِ he has a map of the world (HS 108)

حَقِيْبَةُ يَدٍ مَصْنُوعَةٌ مِنْ جِلْدِ النَّعَامَةِ a handbag made from ostrich skin (HS 93)

كُؤْبُ الشَّايِ a cup of tea (HS 192)

فَتَحِي صَدِيقِ الصَّبَا، فَتَانُ الْفِضَّةِ فِي خَانَ الْخَلِيلِي Fathi Sadiq al-Saba, a silversmith in Khan al-Khalili (JGh 36)

أَنْزَلُونِي مِثْلَ نَقْطَةِ الْمَطْرِ they let me fall like a drop of rain (HM 57)

طَلَّاهُ بِمَاءِ الذَّهَبِ he coated it with liquid gold (IH 73)

شُغْلُ الْإِبْرَةِ needlework (IH 126)

يُشْبِهُ سَنَابِلَ الْقَمْحِ it resembles ears of wheat (IH 200)

فَسَاتِينُ السَّهْرَةِ evening dresses (GhS 116)  
 مِثْلُ نُقْطَةِ الضَّرْوِ like a spot of light (GhS 205)

**15.1.4** The genitive in an idāfa construction is usually a noun. It may also be:

**a).** a demonstrative pronoun:

لَمْ يَجِنْ أَوَانُ ذَلِكَ بَعْدُ the time for that has not yet come (IH 110)  
 مَعْنَى هَذَا The meaning of this (HM 65)  
 مَا أَهَمِّيَّةُ ذَلِكَ؟ what is the significance of that? (HM 80)  
 دَفَعْتُ ثَمَنَ ذَلِكَ I paid the price of that (AM 9)  
 إِنَّ أَحَدَ هَذَيْنِ مَاتَ One of these two has died (AM 12)

**b).** an interrogative pronoun:

رَغِمَ تَلَهُّفِي عَلَى مَعْرِفَةِ مَاذَا حَلَّ بِدَيْفِيدَ despite my yearning to know what had happened to David (HS 136)  
 دَوْرُ مَنْ غَدًا؟ Whose turn is it tomorrow? (AM 16)  
 رُوحُ مَنْ هَذِهِ؟ Whose soul is this? (HM 152)  
 سَبَّحَ مَنْ يَظُنُّ نَفْسَهُ؟ Whose ghost does he think he is? (GhS 215)

**c).** an adverb:

لَيْلَةَ أَمْسٍ last night (HS 121)  
 كَلِمَةُ "لَا" the word "no" (HR 86)

**d).** a proper noun:

حُجْرَةُ مِيخَائِيلَ Mikhail's room (JGh 27)  
 أَنْتِ تُعَارِضِينَ رَأْيَ فَرُودِ؟ Are you challenging Freud's opinion? (HR 78)  
 بَيْنَ صَوَابِرِ الْكَرْمَلِ between the pines of Mount Carmel (IH 74)  
 هَذَا رَأْيُ لَوَانْدِيُوسَ this is Lawandiyus' opinion (HM 227)  
 عُنُقُ إِلِيْزَابِيثَ Elizabeth's neck (GhS 56)  
 زَوْجُ مَنَالَ Manal's husband (SI 57)

**e).** The genitive may also be a phrase or an entire clause. The governing noun is usually definite in meaning:

(i) a phrase:

أَلْقَيْتُ مُحَاضَرَةً بِعُنْوَانِ "بَايْرُونِ وَالسَّيْطَانِيَّةِ" I gave a lecture entitled "Byron and Satanism" (JIJ 115)  
 رُبْعُ سَاعَةٍ أَمْضَيْتُهَا فِي حَيْرَةٍ 'فَلَاحِ دَاخِلٍ إِلَى الْمَدِينَةِ' a quarter of an hour which I spent in the confusion of "a countryman coming into the city" (IH 126)

كَأَنِّي فِي وَاحِدَةٍ مِنْ قِصَصِ أَلْفِ لَيْلَةٍ وَنَيْلَةٍ	as if I was in one of the stories of the 1001 Nights (HR 110)
بَعْدَ أَحْدَاثِ ١٩٥٨	after the events of 1958 (IKh 156)
مَنَاقِبُ الْحَيَاةِ بَعْدَ الْمَوْتِ	the virtues of life after death (IH 146)
كَلِمَةٌ "يَا عَرُوسُ"	The phrase "O bridegroom" (HR 86)
عِبَارَةٌ "وَسَلَامِي إِلَى السَّيِّدَةِ حَرَمِكَ"	the expression "my greetings to your lady wife" (GhS 144)

(ii) a pronominal relative clause:

دَفَعْتُ هِيَ تَمَنَّا مَا أَكَلْتُهُ	she paid the price of what I had eaten (GhS 52)
سِرٌّ مَنْ يَكْتُبُ النُّشْرَاتِ	the secret of who is writing the leaflets (HM 193)
يَلْعَبُ دَوْرَ مَنْ فُوجِيَ بِالْبُيَا	he plays the role of someone surprised by the news (GhS 56)
أُرِيدُ مَعْرِفَةَ مَا جَرَى	I want to know what happened (HM 80)
يَأْخُذُ بِيَدِ الَّذِي يَسِيرُ وَرَاءَهُ	he takes the hand of the one walking behind him (IH 184)
قِصَصُ الَّذِينَ نَجَوْا	the stories of those who were saved (SI 66)

(iii) a noun clause introduced with *أَنَّ* or *أَنْ* :

عَلَى أَسَاسٍ أَنَّ كُلَّ شَيْءٍ جَوْهَرِيٌّ وَجَمِيلٌ	on the basis that everything is essential and fine (HR 154)
هَلْ يَتَصَوَّرُ هَذَا الْكُرْتَجِيَّ سَاحِرًا لِمُجَرَّدِ أَنْ لَهُ نَظْرَاتٍ يَتَوَهَّمُهَا نَفَادَةً؟	does he think this Negro to be a real magician merely because he imagines his stares to be penetrating? (GhS 32)
يَجْلِسُ سُلَيْمَانُ عَلَى مَقْعَدِ خَشَبِيٍّ طَوِيلٍ يَأْتِيظَارُ أَنْ يَسْمَعَ النِّدَاءَ عَلَى رَقْمِهِ	Sulayman sits on a long wooden bench waiting to hear his number called (GhS 33)

(iv) a clause governed by a noun of time:

يَوْمَ دَعَانِي إِلَى الْعِشَاءِ	the day he invited me to dinner (JIJ 121)
يَوْمَ دَخَلْتُ الْجَمْعِيَّةَ	the day I joined the society (HS 190)
لِحِظَّةٍ وَصَلْنَا إِلَى الْبَابِ	The moment we arrived at the door (HR 161)
يَوْمَ اكْتَشَفْتُ أَنِّي حَامِلٌ	the day I discovered I was pregnant (GhS 92)
أَتَذَكَّرُ يَوْمَ صَارَ صَدُوقٌ يَرْتَجِفُ أَمَامِي فَرَحًا	I remember the day that Saduq began to shake with joy in front of me (GhS 135)

**15.1.5** When the genitive is a quoted item, the governing term follows the usual rules of *idāfa* (appropriate case, no definite article, no nunation), but the quoted item has no genitive



ending. It has the case appropriate to its own internal structure:

الْبَحْثُ الْوَسْطِيُّ الَّذِي قَدَّمَهُ بِعُنْوَانِ (الْإِتِّجَاهَاتِ الْمَادِّيَّةِ فِي الْفَلْسَفَةِ الْإِسْلَامِيَّةِ)	the extensive study which he produced entitled "Trends of Materialism in Islamic Philosophy" (JGh 21)
مَا مَعْنَى كَلِمَةِ جَوْفَاءُ؟	What does the word "inane" mean? (HM 26)
لَمْ أَفْهَمْ كَلِمَةَ "إِيْتِيكِيَّتْ"	I did not understand the word "etiquette" (HM 117)
مَرَّةً قَرَأْتُ كَلِمَةَ "اللَّهُ" فِي كُتُبِهِ	I once read the word "God" in his books (HS 214)
فِيَلْمُ "قِصَّةُ حُبِّ"	the film "Love Story" (SI 203)
تَوَقَّفَ تَمَامًا عِنْدَ سَمَاعِهِ كَلِمَةَ "خَطِيرٌ"	He stopped completely when he heard the word "serious" (HM 254)

**15.1.6** When the genitive is definite, but the governing term is required to be indefinite, the idāfa construction cannot be used.

a). The common alternative is to use a prepositional phrase with لِ ("belonging to"):

هَذِهِ الشَّجَرَةُ رَمْزٌ لِلْمَاضِي	This tree is a symbol of the past (AM 58)
إِذْنٌ فَالْسَيِّدَةُ الْغَامِضَةُ صَدِيقَةٌ لِأُمِّهِ	So the mysterious lady is a friend of his mother (GhS 8)
وَجَدْتُ مَعْرَاضًا لِأَعْمَالِ مَايْسِ	I found an exhibition of Matisse's work (JIJ 154)
كُلُّنَا نَبْحَثُ عَنِ مَعْنَى لِحَيَاتِنَا	we are all searching for a meaning to our lives (HR 41)
هَلْ يَتَاحِضُونَ لِتَأْلِيفِ نِقَابَةِ لِعَمَالِ الْمَرْفَأِ؟	are they in dispute so as to create a union for the dock workers? (HM 264)
عَمُّ لِعَبْدِ الرَّحِيمِ	an uncle of Abd al-Rahim (SI 95)
تَمْنَالٌ بَرُونِزِيٌّ لِلْعَذْرَاءِ	a bronze statue of the Virgin (SI 99)

b). Alternatively, use is made of a construction consisting of a singular indefinite noun followed by the preposition مِنْ, the noun then being repeated in the plural as the governing term in a definite idāfa construction. It may be translated as "one [of]":

مَا زَالَ مَرْجِعًا مِنْ مَرَاجِعِ الْأَدَبِ الْعَرَبِيِّ الْحَدِيثِ	it is still one of the sources for modern Arabic literature (JIJ 131)
سَأَجْلِسُ عَلَى دَرَجَةٍ مِنْ دَرَجَاتِ الْقَبْرِ	I will sit on one of the cellar steps (AM 87)
بَدَتْ كَأَنَّ كَلْبًا مِنْ كِلَابِ نُورٍ قَدْ عَلَكَهَا	it looked as if one of Nur's dogs had chewed it (HS 48)
رَمْزٌ مِنْ رُمُوزِ الثَّقَافَةِ الْعَرَبِيَّةِ	one of the symbols of Arab culture (JGh 87)

Rather than serving as governing term in an idāfa construction, the plural noun may take a pronoun suffix:

نَتَحَرَّكُ كَمَا فِي مَسْرُوحِيَّةٍ مِنْ مَسْرُوحِيَّاتِهِ	we move about as if in one of his plays (JIJ 38)
كَسَرْنَا طَرَفَ جَنَاحٍ مِنْ جَنَاحِيهِ	we broke the tip of one of its wings (IH 131)

إِنْصَرَفْتُ لِقَضَاءِ شَأْنٍ مِنْ شُؤْنِي I left to attend to some business (JGh 86)

The plural noun often takes the definite article. This may be translated as “a certain”, “a”, “one [of]”:

هَذَا أَنَا فِي مَنَزِلٍ مِنَ الْمَنَازِلِ Here I am in one of the houses (HS 43)

إِنْبِعَاثُ النَّبَاتِ فِي حَقْلِ مِنَ الْحُقُولِ the springing up of plants in a certain field (TW 19)

هَلِ أَنْتَظَرْتِ يَا حَبِيبِي فِي يَوْمٍ مِنَ الْأَيَّامِ إِجَابَةً مَا؟ Did you wait, dear, on a certain day for some answer or other? (TW 143)

لَنْ أَكُونَ لَكَ فِي يَوْمٍ مِنَ الْأَيَّامِ I will never be yours (HR 120)

فِي لَحْظَةٍ مِنَ اللَّحْظَاتِ يَأْخُذُ أَفْرَادٌ مِنْ بَيْنِنَا فِي الصَّرَاحِ At a certain moment some people among us began to shout (IH 181)

فِي يَوْمٍ مِنَ الْأَيَّامِ غَابَتِ الشَّمْسُ وَلَمْ تَعُدْ سَرَايَا One day, the sun went down but Saraya did not return (IH 188)

إِذَنْ تَخَلَّصْتَ مِنْهَا بِطَرِيقَةٍ مِنَ الطَّرِيقِ؟ So you have rid yourself of her in one way or another? (HM 213)

كَانَ ابْنُ رَاعٍ مِنَ الرُّعَاةِ he was the son of a shepherd (JGh 109)

**15.1.7** The idāfa construction can be paraphrased by the use of the preposition مِنْ . For example, the constructions

طَاسَةٌ مَاءٍ بَارِدٍ a cup of cold water (HM 97)

فُنْجَانٌ قَهْوَةٍ a cup of coffee (IKh 11)

بِرْكَةٌ أَلْمِيَاءِ a pool of water (SI 251)

may be expressed as:

طَاسَةٌ مِنَ الْمَاءِ الْبَارِدِ a cup of cold water (HM 98)

صَنَعْتُ لِنَفْسِي فُنْجَانًا مِنَ الْقَهْوَةِ I made myself a cup of coffee (HM 47)

بِرْكَةٌ مِنَ أَلْمِيَاءِ a pool of water (SI 251)

Further examples:

فِي الْأَجْزَاءِ الْأُخْرَى مِنَ الْبَيْتِ In the other parts of the house (JGh 28)

الضَّفَّةُ الْأُخْرَى مِنَ النَّهْرِ the other side of the river (JGh 42)

حَوْضٌ مِنَ الرُّخَامِ a marble basin (JGh 148)

هَاتِي كَأْسًا مِنَ الْمَاءِ Give me a glass of water (HM 79)

آخِرُ قِطْعَةٍ مِنَ الْوَطَنِ the last piece of the homeland (AM 7)

قِطْعَةٌ صَغِيرَةٌ مِنَ اللَّحْمِ a small piece of meat (HS 219)

جَزَائِرٌ مِنَ الرَّمْلِ islands of sand (IH 68)

كُتْلَةٌ مِنَ الضُّوءِ الْأَسْوَدِ a chunk of black light (GhS 37)

### 15.2 The Complex idāfa

The complex idāfa consists of a governing term followed by a genitive which itself governs a further genitive. Thus, the idāfa

رَيْنُ جَرَسِ الْبَابِ the ringing of the doorbell (GhS 102)

consists of the governing term رَيْنُ (“ringing”) and the two genitives جَرَسِ (“bell”) and الْبَابِ (“the door”).

#### 15.2.1 The first governing term can be in any case depending on its function in the sentence:

أَلَيْتُ تُشَدُّ ذَيْلُ ثَوْبِ وَالِدَتِهَا The girl pulls the hem of her mother’s dress (IH 94)

مَا زِلْتُ أَفْرَعُ بَابَ عُرْفَةِ مَكْتَبِي I still knock on his library room door (GhS 65)

مَوْعِدُ نَوْمِ عُمَرَ Umar’s bedtime (HS 49)

دُخَانُ سِيكَارَةِ عَمِّي the smoke of my uncle’s cigarette (HM 141)

فَكَّرْتُ بَيْنَتِ مُدِيرِ الْمَدْرَسَةِ I thought about the headmaster’s daughter (HM 25)

#### 15.2.2 Only the last genitive can be defined with the definite article or a pronoun suffix, in which case the whole expression is definite:

أَنَا سَأُعْطِيهِ قِيَاسَاتِ فُتَحَاتِ الْعَدَسَاتِ I will give him the settings for the lens apertures (HR 161)

عُمَّالُ سِكَّةِ الْحَدِيدِ the railway workers (HM 89)

حَيَاةُ نِسَاءِ مَدِينَتِنَا the life of the women in our city (HR 230)

#### 15.2.3 Strings of four or even five nouns may occur:

أَسْمَاءُ بَعْضِ ضَبَاطِ الْمُخَابِرَاتِ the names of some officers of the intelligence bureau (TW 208)

يَبْعَثُ بِهِ إِلَى مَكْتَبِ رَئِيسِ مَجْلِسِ الْإِدَارَةِ he sends it to the office of the chairman of the board of directors (SI 19)

نَلْتَقِي فِي أَحَدِ مَقَاهِي شَارِعِ الْحَمْرَاءِ we will meet in one of the cafes on al-Hamra’ street (IKh 109)

مِنْ أَجْلِ دَعْوَةِ رُؤَسَاءِ تَحْرِيرِ الْمَجَلَّاتِ الْأَدَبِيَّةِ because of the request of the editors of the literary journals (TW 210)

مُدِيرُ مَكْتَبِ وَكَالَةِ الْأَنْبَاءِ الْفَرَنْسِيَّةِ the director of the bureau of the French News Agency (JGh 82)

هُوَ أَيْضًا مُسْتَشَارُ رَئِيسِ مَجْلِسِ إِدَارَةِ الشَّرِكَةِ he is also the advisor of the chairman of the company’s board of directors (JGh 82)

حَلُّ جَمِيعِ مَشَاكِلِ الْعَالَمِ	the solution to all the problems of the world (TW 242)
لَا أُحِبُّ أَنْ أَتَذَكَّرَ تَفَاصِيلَ رُدُودِ أَفْعَالِ أَهْلِي	I do not like to remember the details of my family's reactions (HR 27)
حَتَّى هَذَا الْحُبِّ يُمَكِّنُ يَحْتَنِقُ بِمُجَرَّدِ إِعَادَةِ تَرْتِيبِ الظُّرُوفِ	Even this love can be suppressed by merely rearranging the circumstances (HR 216)
كَانَ عِيدَ مِيلَادِ بِنْتِ نُورٍ	It was the birthday of Nur's daughter (HS 66)
تَارِيخَ رَجِيلِ عَائِلَةِ أَحْمَدَ	the date of the departure of Ahmad's family (HS 135)

15.2.4 Such strings may be avoided by the use of a prepositional construction with لَ :

أَوَّلُ رَئِيسِ لِجْمَعِيَّةِ الْمُهَنْدِسِينَ الْعِرَاقِيِّينَ	the first president of the Society of Iraqi Architects (JIJ 183)
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### 15.3 Adjectival Modifications in the idāfa Construction

15.3.1 The genitive may be modified by one or more adjectives which agree with it in number, gender, case and definiteness:

كَيْسُ الْأَعَابِ قَدِيمَةٍ	a bag of old toys (SI 326)
فِي بَيْتِ تَاجِرٍ كَبِيرٍ	in the house of an important merchant (HM 44)
مَوْعِدُ الزَّيَارَةِ الْأُسْبُوعِيَّةِ	the time of the weekly visit (AM 22)
شَطَائِيا زُجَاجٍ أَحْمَرَ	shards of red glass (IH 128)
سُكَّانُ الْبَيْتَيْنِ الْكَبِيرَيْنِ	the inhabitants of the two large houses (SI 13)
أَسْوَارُ أَسْمِئَزَارِي الْقَدِيمِ	the walls of my old aversion (HR 115)
يَنَالُ تَأْشِيرَةَ الْقَفَايَةِ الْمَلَايِحَةِ الدُّوَلِيَّةِ	he obtains the membership card of the International Union of Sailors (TW 18)
مُتَعَةُ الْمَاءِ الْحَارِّ	the pleasure of hot water (GhS 88)

15.3.2 Only in certain circumstances can a word come between the governing term and its genitive. Thus, when an adjective modifies a governing term it must follow the whole idāfa. It shows the usual agreement with the noun it modifies (number, gender, case and definiteness):

كُنَّا فِي مَدْرَسَةِ الْحَيِّ الْفَقِيرَةِ	We were in the quarter's poor school (IKh 17)
عَجَلَةٌ طِفْلِ صَغِيرَةٍ	a boy's small bicycle (JGh 43)
حَقَائِبُ الْيَدِ الصَّغِيرَةِ	the small handbags (JGh 44)
حَجَرٌ طَاحُونَةٌ ثَقِيلٌ	a heavy millstone (HM 87)
فِي عُرْفَةِ الْفُنْدُقِ الْوَاسِعَةِ	In the spacious room of the hotel (HS 106)
إِسْتَعَدْتُ وَجْهَ وَائِلِ الصَّامِتِ الْمُتَنَبِّئَةِ	I recalled Wa'il's quiet alert face (HR 14)

قَصَصُ الْحُبِّ الرُّومَنِيِّ	The romantic stories of love (HR 70)
مَدْرَسَةُ الْحُكُومَةِ الثَّانَوِيَّةِ	the government secondary school (IH 86)
أَسْوَارُ الْقُدْسِ الْعَتِيقَةِ	the ancient walls of Jerusalem (IH 134)
ابْنَةُ الْمُدِيرَةِ الْوَحِيدَةِ	the manageress' only daughter (GhS 56)
عَبْرَ بَابِ الْغُرْفَةِ الْمَفْتُوحِ	through the open door of the room (SI 96)

This is similarly the case in the complex idāfa:

إِخْدَى أَغْنِيَاتِ لَمِيَا الْمَحَبَّبَةِ	one of Lamiya's favourite songs (JIJ 166)
قُصُورُ حُكَّامِ الْيَمَنِ السَّابِقِينَ	the palaces of Yemen's previous rulers (JGh 73)
يَدُ عَبْدِ الصَّمَدِ الْمُمْتَدَّةِ	Abd al-Samad's outstretched hand (HR 218)
عِيدُ مِيلَادِ قَنَاةِ السُّوَيْسِ السَّبْعِينَ	the 70th anniversary of the Suez canal (JIJ 14)
أَمْطَارُ بَدَايَةِ الشِّتَاءِ الصَّغِيرَةِ النَّاعِمَةِ	the light soft rains at the beginning of winter (AM 77)
تَارِيخُ حَرَكَةِ الْعَرَبِ الْقَوْمِيَّةِ	the history of the Arab nationalist movement (JIJ 164)

**15.3.3** Although there is rarely a problem of ambiguity, this may occur in unvowelled texts. For example:

مُؤَلِّفَةُ الرُّوَايَاتِ الْبُولِيْسِيَّةِ الْمَشْهُورَةِ (الْمَشْهُورَةُ)	the famous writer of detective stories or the writer of famous detective stories (JIJ 65)
رَسَائِلُ مُهَاجِرَةٍ حَزِينَةٍ (حَزِينَةٍ)	the sad letters of an immigrant or the letters of a sad immigrant (HS 32)
بُيُوتُ لِسْبُونَةَ الْقَدِيمَةِ (الْقَدِيمَةِ)	the old houses of Lisbon or the houses of old Lisbon (JGh 148)

**15.3.4** Such structures are sometimes avoided with a construction using the preposition لَ :

الْمَدْخَلُ الرَّئِيسِيُّ لِلْبِنَاءِ	the main entrance of the building (JGh 149)
الْأَرْضُ الْخَشَبِيَّةُ لِلْمَدْخَلِ	the wooden floor of the entrance (GhS 60)
الْمَقَرُّ الرَّئِيسِيُّ لِلْمَهْرَجَانِ	the main headquarters of the festival (JGh 40)
الْأَرْضُ الْقَذِرَةُ لِلْمَكْتَبِ	the dirty floor of the office (GhS 80)
الْعَبَّارُ الرَّمَادِيُّ لِلْمَسَاءِ	the grey dust of the evening (GhS 147)
هُوَ الْأَخُ الْأَكْبَرُ لِصَدِيقِي	he is my friend's eldest brother (JIJ 247)
الْمَدْخَلُ الشَّاسِعُ لِلْقَصْرِ	the huge entrance to the palace (GhS 91)
الْمُدِيرُ الْأَلْمَانِيُّ لِلْأَكَادِمِيَّةِ	the German director of the academy (JGh 144)

الِإِشْتَوَاءُ السَّنْبِي لِلْأَرْضِ the comparative levelness of the ground (GhS 40)

This is similarly the case in the complex idāfa:

عُرْفَةُ الرَّئِيسِ الْجَدِيدِ لِمَجْلِسِ الْحَيِّ	the room of the new leader of the local council (SI 337)
رئيسُ الفِرْقَةِ الفَنِّيَّةِ لِلثَوْرَةِ الجَزَائِرِيَّةِ	the president of the art section of the Algerian revolution (TW 172)
المُسْتَشَارُ القَانُونِي لِشَرِكَةِ نَفْطِ العِرَاقِ	the legal consultant of the Oil Company of Iraq (JIJ 209)
المَقَاعِدُ الخَلْفِيَّةُ لِسِينَمَا أُودِيُون	the back seats of the Odeon cinema (SI 96)
الحَارِسُ القَرْنِيسِي لِناطِحَةِ السَّحَابِ	the French guard of the skyscraper (GhS 61)
الرَّيْنُ المِلْحَاحُ لِجَرَسِ البَابِ	The persistent ringing of the door bell (GhS 60)
الرُّجَاجُ المَحْطَمُ لِمِضْبَاحِ الهَالُوجِينِ	the broken glass of the halogen lamp (GhS 81)
النَّظَرَةُ العَصْرِيَّةُ لِمَنْ القِصِّ	the modern view of the art of story-telling (SI 9)

**15.3.5** Sometimes both the governing term and the genitive are modified by an adjective. In this case, the first adjective after the idāfa modifies the noun nearest to it:

طَرِيقُ القَوَافِلِ التَّجَارِيَّةِ الوَاصِلُ بَيْنَ آسِيَا وَالشَّرْقِ	the road of the trade caravans connecting Asia and the East (JGh 99)
جُمْهُورِيَّاتُ آسِيَا الوُسطَى الإِسْلَامِيَّةُ	the Islamic republics of Central Asia (JGh 119)
مُومِيَاءَاتُ المِصْرِيِّينَ القَدَمَاءِ البَاقِيَّةُ	the remaining mummies of the ancient Egyptians (IH 147)
صُورُ الرَّئِيسِ الجَدِيدِ المُوَطَّرَةُ	the dog-eared photographs of the new president (SI 23)
صُورُ الرُّؤَسَاءِ الثَّلَاثَةِ الكَبِيرَةِ	the large photographs of the three presidents (SI 23)
جِهَازُ الخِدْمَةِ المَدَنِيَّةِ العَسْكَرِيِّ	the military apparatus of the civil service (SI 56)
فِي بَقَاعِ العَالَمِ العَرَبِيِّ المُخْتَلِفَةِ	in the various places of the Arab world (JGh 144)
أُمُورُ عَالَمِنَا العَرَبِيِّ الرَّاهِنَةُ	the current affairs of our Arab world (JGh 69)
شَرِكَاتُ المِبيدَاتِ الحَسْرِيَّةِ الأَجْنِبِيَّةِ	the foreign insecticide companies (SI 55)
مَكَانُ تَوْقِيعِ المُرَاقِبِ العَامِ الفَارِعُ	the empty place for the inspector general's signature (SI 252)

**15.3.6** As it is occasionally somewhat unclear which adjective is modifying which noun (especially in unvowelled texts), such a construction is sometimes replaced by two noun-adjective phrases linked by the preposition ل :

اللَّحْظَةُ الرَّاهِنَةُ لِلحَيَاةِ اليَوْمِيَّةِ	the present moment of daily life (HR 109)
القُوَّةُ الخَفِيَّةُ المُخَانِلَةُ لِلحَيَاةِ اليَوْمِيَّةِ	the hidden deceitful power of daily life (HR 150)
الكُشْمُ الطَّبِيعِيُّ لِلجِسْمِ المَتَكَوَّرِ	the natural shape of a rounded body (SI 156)

الدَّوْرَةُ الثَّلَاثَةُ لِلْجَامِعَةِ الْعَرَبِيَّةِ الْأُورُوبِيَّةِ the third session of the Arab-European League (JGh 59)

**15.3.7** When a demonstrative modifies the genitive it comes immediately before it. Here, the genitive may be considered as being a demonstrative phrase:

فِي خَرِيفِ تِلْكَ السَّنَةِ	in the autumn of that year (JIJ 123)
رَتَابَةُ هَذِهِ الْأَيَّامِ	the monotony of these days (HS 135)
مِنْ أَيْدِي هَذَيْنِ النَّادِلَيْنِ	from the hands of these two waiters (JIJ 107)
أَحَدُ هَؤُلَاءِ الْمِصْرِيِّينَ	one of these Egyptians (JGh 30)
تَكَلَّمَ عَنْ لَوْحَاتِ هَذَا الْفَنَّانِ	he spoke about the paintings of this artist (HR 26)
فِي حَوْمَةِ ذَلِكَ الصَّرَاعِ	in the centre of that fight (HR 139)
فِي صَبَاحِ ذَلِكَ الْيَوْمِ	on the morning of that day (IH 74)
وَجْهَ ذَلِكَ الشَّيْخِ	the face of that ghost (HR 163)

**15.3.8** When the genitive is a proper noun the demonstrative follows it:

حَدَّثَهُ بِوَأَقِعَةِ "عَيْسَى الْعَوَّامِ" هَذَا He told him about this Isa al-Awwam (IH 57)

**15.3.9** When a demonstrative modifies the governing term it must follow the entire idāfa. It shows normal agreement with the modified noun in gender and number (and case in the dual forms):

عَادَاتُ الدُّنْيَا هَذِهِ	these customs of the world (JIJ 32)
لَطَّالَمَا أَشْرْنَا إِلَى نَبْتَةِ الْحُبِّ هَذِهِ	We often referred to this young shoot of love (JIJ 145)
مُقَارَبَاتُ عَبْدِ الصَّمَدِ هَذِهِ	these advances of Abd al-Samad (HR 116)
رِحْلَةُ خَيَالِي تِلْكَ	that journey of my imagination (HR 234)
مُعَلِّمُ الْأَوْلَادِ هَذَا	This teacher of children (HM 13)
سَأَجْلِسُ فِي صَالُونِ الشَّايِ هَذَا	I will sit in this tea room (GhS 118)

The demonstrative follows any modifying adjective:

فِكْرَةُ الزَّوْاجِ الْفَطِيئَةُ هَذِهِ	this horrible idea of marriage (HR 55)
لَيْلَةُ الصَّرَاعِ الْبَدَنِيِّ تِلْكَ	that night of physical struggle (HR 118)

**15.3.10** When a single governing term has two genitives it may be repeated before each of them:

مُتْعَةُ الْعَيْنِ وَمُتْعَةُ الدَّهْنِ	the delight of the eye and of the intellect (JIJ 107)
لَحْظَةٌ حُبِّ وَلَحْظَةٌ كُفْرٍ	a moment of love and hatred (IKh 45)
تَأْيِيرُ أُمِّكَ وَتَأْيِيرُ لَوَّانْدِيُوسِ	the influence of your mother and Lawandiyus (HM 202)

بَعْدَ تَمْرِيْقِ الْمَلَائِسِ وَتَمْرِيْقِ الرُّوحِ after tearing apart [my] clothes and [my] spirit (HR 130)

Usually, however, the governing term is not repeated. The genitives are typically connected with the conjunctions *وَ* or *أَوْ*. Thus, the construction

تَارِيْحُ الْإِنْتَاِجِ وَتَارِيْحُ الصَّلَاحِيَّةِ the date of manufacture and the sell-by date (SI 237)

would commonly be expressed as

تَارِيْحُ الْإِنْتَاِجِ وَالصَّلَاحِيَّةِ the manufacture and sell-by dates (SI 349)

Further examples:

لَيَالِي السَّنَاءِ وَالصَّيْفِ the nights of winter and summer (AM 19)

رِجَالُ الْأَدَبِ وَالْفَنِّ The men of literature and art (TW 15)

الْإِسْلَامُ دِينٌ كُلِّ مَكَانٍ وَكُلِّ زَمَانٍ Islam is a religion for every place and every time (TW 104)

بِمَلَائِسِ أُمِّهِ وَأُخْتِهِ وَرَزُوجَاتِ إِخْوَتِهِ with the clothes of his mother, his sister and his brother's wives (HR 27)

يَكْتُنُولُوجِيَا الْيَابَانَ وَأَمْرِيكَا وَأُورُوبَا the technology of Japan, America and Europe (HR 165)

بَقَايَا طُوبِ وَخَرْفِ وَخَسْبِ وَأَسْمَنْتِ وَأَثْرِيَّةِ the remains of bricks, ceramics, wood, cement and dirt (SI 55)

عَلَامَةُ الْهَفْءِ أَوْ الْفَرْحِ a sign of hatred or joy (IKh 11)

فِي حَضْرَةِ ذَاتِ أَوْ عَبْدِ الْمَجِيدِ in the presence of Dhat or Abd al-Majid (SI 325)

مُحْرَكُ سَيَّارَةٍ أَوْ طَيَّارَةٍ أَوْ حَاصِدَةٍ أَوْ صَارُوخِ the engine of a car or an airplane or a lawnmower or a rocket (IH 75)

حَرِيمُ وَزِيرِ الْخَارِجِيَّةِ أَوْ وَزِيرِ الشُّؤُونِ الدِّيْنِيَّةِ the wife of the foreign minister or the minister of religious affairs (TW 121)

مَشْرُوعُ حَيَاةٍ أَوْ مَوْتِ a plan of life or death (HR 22)

**15.3.11** When two (or more) governing terms have the same genitive, the genitive may occur once after the first governing term and be repeated as a pronoun suffix on the subsequent governing terms:

خَطَرُ الْمَرْأَةِ وَكَيْدُهَا the danger and deceit of women (HM 129)

مُرْتَفَعَاتُ الدَّانِمَرْكِ وَتُلُوجُهَا the hills and snows of Denmark (GhS 14)

كُنْتُ أَسْمَعُ طَوَالَ اللَّيْلِ جَمْعَةَ الْقَطَارَاتِ وَصَفِيرَهَا throughout the night I would hear the roar and whistling of the trains (JIJ 30)

سَمِعْتُ صَوْتَ انْفِتَاحِ الْبَابِ وَإِغْلَاقِهِ I heard the sound of the door opening and closing (HR 211)

جُدْرَانُ الْحَمَّامِ وَأَرْضِيَّتُهُ the walls and floor of the bathroom (SI 54)



صِيحَاتُ مَجْمُوعَاتِ الْمُقَاتِلِينَ وَصَحَاكَاثُهُمْ	the shouts and laughter of the groups of fighters (IKh 34)
بَعْدَ وُضُوعِ الْإِسْلَامِ وَاتِّشَارِهِ	after the arrival and spread of Islam (JGh 98)
أَشْعُرُ بِلَذَّةِ الْفَقْدِ وَعَذَابِهِ	I feel the pleasure and the torment of loss (AM 24)
يُشَارِكُ أَحَدًا فِي شِرَاءِ سَيَّارَةٍ أُجْرَةٍ وَتَشْغِيلِهَا	he forms a partnership with someone in buying and operating a taxi (SI 63)
كَانَ قَبْلَ قَلِيلٍ سَبَبًا لِدُغْرِ الْكَلْبِ وَالْأَلَمِ وَهَرَبِهِ	a short while ago it was the cause of the dog's fright, pain and running away (GhS 32)

Alternatively, the genitive may occur once after the two governing terms:

أَقَارِبُ وَمَعَارِفُ سُكَّانِ الْعِمَارَاتِ	the relatives and acquaintances of the occupants of the buildings (SI 325)
ابْنُ وَبِنْتُ الْجِيرَانِ	the neighbours' son and daughter (TW 137)
أَرَادَ أَنْ يَجْمَعَ مُلُوكَ وَأَمْرَاءَ أَوْرُوبًا	he wanted to gather the kings and princes of Europe (JIJ 14)
جَامِعَاتُ وَكُلِّيَّاتُ الْوَطَنِ الْعَرَبِيِّ	the universities and colleges of the Arab homeland (JIJ 198)
ذَهَبَتْ مَعَ أُمَّهَاتِ نِسَاءِ الْمُعْتَقَلِينَ	she went with the prisoners' mothers and womenfolk (AM 45)
عَزَلٌ وَأَهْتِمَامٌ مُعَادَ	Mu'adh's flirting and concern (HS 135)
خَرَجْتُ أُبْحَثُ عَنْهُ فِي مَطْعَمٍ وَمَقْهَى الْفُنْدُقِ	I went out looking for him in the restaurant and coffee bar of the hotel (HS 156)
أَوْلَادُ وَبَنَاتُ خَالِهِ	his uncle's sons and daughters (HS 207)
تَارِيخٌ وَسَاعَةٌ وَضَوْلِي	the date and time of my arrival (JIJ 222)

**15.3.12** When an idāfa construction has a pronoun suffix which refers to the whole construction, this must be attached to the genitive:

جَوَازَاتُ سَفَرِنَا	our passports (JIJ 20)
مَعْجُونُ أَشْنَانِي	my toothpaste (GhS 79)
عِدَّةُ حِلَاقَتِي	my razor (JGh 34)
قَمِيصُ نَوْمِي	my nightgown (HS 206)
فِي غُرْفَةِ جُلُوسِنَا	in our sitting room (JIJ 164)
رَبْطَةُ عُنُقِكَ	your neck tie (GhS 51)
فَاتُورَةُ هَاتِفِهَا	her telephone bill (GhS 72)
حَقِييبَةُ يَدِهَا	her handbag (GhS 203)

### 15.4 Meanings of the idāfa Construction

The idāfa construction is used to express a large range of meanings many of which overlap.

15.4.1 It is used to express possession in a general sense:

بِنْتُ الْمَلِكَةِ	the queen's daughter (HS 113)
صَوْتُ أَحْمَدَ	Ahmad's voice (IKh 49)
شَبَاكُ الصَّيَّادِينَ	the fishermen's net (HM 50)
دَخَلْتُ غُرْفَةَ أَخِي	I went into my brother's room (HR 21)
رَجِمُ أُمِّهِ	his mother's womb (HR 119)
رَكِبَتْ سَيَّارَةَ زَوْجِهَا	She got into her husband's car (HR 195)
بَابُ الْغُرْفَةِ	the door of the room (HR 211)
عَاصِمَةُ الْأَشُورِيِّينَ	The capital of the Assyrians (JIJ 58)
أَلْعَابُ ابْنِي	my son's games (HS 131)
رَصَاصَةٌ صَيَّادٍ	a hunter's bullet (IH 161)
دَبَابَاتُ الْعَدُوِّ	the enemy's tanks (SI 88)
قَبْرُ النَّبِيِّ	the Prophet's tomb (SI 158)
أَوْرَاقُ الْكُتُبِ	the leaves of the books (GhS 148)

15.4.2 The governing term may be an active participle, the genitive functioning as the object:

بَائِعُ السَّجَادِ	the carpet seller (IKh 30)
هِيَ كَاتِبَةُ الرُّوَايَاتِ الْبُولِيسِيَّةِ	she is the writer of detective stories (JIJ 64)
مُزَيِّنُ شَعْرِ	a hairdresser (HS 203)
قَائِدُ الطَّائِرَةِ	the pilot (JGh 82)
سَائِقُ تَرَامِ	a tram driver (SI 334)

15.4.3 The governing term may be a verbal noun, the genitive functioning as the object:

طَاعَةُ الزَّوْجِ	obedience to one's husband (SI 285)
تَحْدِيثُ الْحَيَاةِ	the renewal of life (JGh 89)
غَزْوُ الْأَنْدَلُسِ	the conquest of Spain (JGh 155)
تَعْمَلُ فِي تَدْرِيسِ اللُّغَةِ الْعَرَبِيَّةِ	she is employed in teaching the Arabic language (JGh 186)
اغْتَسَالَ وَأَرْتَدَاءُ ثِيَابِ الْعَمَلِ وَتَمْشِيْطُ شَعْرِ	washing and wearing of work clothes and combing of hair (IH 186)

يُفَكِّرُ بِمَنَادَاةِ حُرَّاسِهِ He thinks of calling his guards (GhS 91)

**15.4.4** The governing term may be a verbal noun, the genitive functioning as the subject of the action of the verb:

إِنْصِرَافُ الْحَاضِرِينَ the departure of those attending (JGh 119)

هُبُوبُ الْعَاصِفَةِ the raging of the storm (IKh 52)

خُرُوجُ زَمِيلِهِ his friend's departure (JIJ 122)

نُشُوبُ الْحَرْبِ the outbreak of war (JIJ 11)

**15.4.5** The idāfa construction may express the content of something:

أَتَيْنَا بِأَكْيَاسِ الرَّمْلِ We brought the sandbags (IKh 36)

نَخْرُجُ مِنْ حُقُولِ القَمْحِ we come out from the fields of wheat (IKh 9)

أَعْطَيْتَنِي كُوبَ الشَّايِ she gave me a cup of tea (HS 192)

إِتَّجَهَ إِلَى زُجَاجَةِ الوَيْسِكِيِّ He made for the bottle of whisky (HS 127)

أَعْطَيْتُهُ مَظْرُوفَ الصُّورِ I gave him the envelope of photographs (HR 181)

زُجَاجَةُ كُولُونِيَا a bottle of cologne (JGh 21)

مَنْجَمُ ذَهَبٍ a gold mine (GhS 28)

بَيْتُ الْأَسْرَارِ the house of secrets (HM 55)

طَبَقُ مَاءٍ a bowl of water (SI 13)

**15.4.6** In some cases, idāfa constructions such as كُوبُ الشَّايِ may mean either “cup of tea” or “teacup”. For example:

كَنَكَّةُ الْقَهْوَةِ pot of coffee or coffee pot (SI 18)

حَلَّةُ اللَّبَنِ pan of milk or milk pan (SI 18)

تَنَكَّةُ الرُّبَالَةِ bin of rubbish or rubbish bin (HM 259)

عُلْبَةُ سَكَائِرٍ packet of cigarettes or cigarette packet (HM 64)

**15.4.7** The idāfa construction may serve to specify or determine the meaning of the governing term:

فَانُوسُ الْكَازِ the gas lamp (HM 50)

نَبْرَةٌ تَأْنِيبٍ a tone of chastisement (HM 127)

مَلِكَةُ جَمَالٍ a beauty queen (HR 88)

فُسْتَانُ الرِّقَافِ the wedding dress (HR 108)

شَهَادَةُ الْوَفَاةِ the death certificate (SI 164)

ضَيْفُ الشَّرْفِ	the guest of honour (JIJ 139)
أُسْتَاذُ مَدْرَسَةٍ	a school teacher (HS 99)
وَرَقَةُ الطَّلَاقِ	the divorce papers (HS 204)
مَصَابِيحُ الكَهْرَبَاءِ	the electric lamps (JIJ 20)
عَلَامَةُ النَّصْرِ	the sign of victory (IKh 10)
تِمْنَالُ الْمَسِيحِ	The statue of Christ (IKh 31)
خِزَانَةُ الْمَلَابِسِ	the wardrobe (SI 98)
رِحْلَةُ الذَّهَابِ	the outward journey (SI 130)
نَظْرَةُ عِتَابٍ	a look of rebuke (SI 216)
حَوَادِثُ عُنْفٍ	acts of violence (JGh 147)
أَخْبَارُ الْعَاصِفَةِ	news of the storm (JGh 165)
حِزَامُ الْمَقْعَدِ	the seat belt (JGh 196)
رَعْدَةٌ خَوْفٍ	a shiver of fear (GhS 40)

**15.4.8** The specification may be of nouns indicating a genus. Thus, in the *idāfa*

شَجَرَةٌ تَفَاحٍ an apple tree (GhS 147)

the noun شَجَرَةٌ (“tree”) is the genus which is further specified by the noun تَفَاحٍ (“apples”).

Further examples:

سَيَّارَةُ الْفُورْدِ	the Ford motor car (HM 97)
سَاعَةٌ سِيْتِيزِينِ	a Citizen watch (SI 158)
كَوْكَبُ الْمَرْيَخِ	the planet Mars (HR 72)
طَائِرَةُ الْبُوينِجِ	a Boeing airplane (JGh 33)
سَمَكَةُ الْفِرْسِ	the shark (IH 177)
سَمَكُ السَّلْمُونِ	salmon (GhS 88)
شَهْرُ رَمَضَانَ	the month of Ramadan (SI 280)
مَدِينَةُ الْبَصْرَةِ	the city of Basra (JIJ 114)
فِي فُنْدُقِ السَّنْدَبَادِ	in the Sinbad hotel (JIJ 127)
شَرِكَةُ تُوْمَاسِ كُوكِ	the Thomas Cook company (JIJ 144)
مِهْنَةُ الْخِيَّاطَةِ	the occupation of tailoring (HM 154)
طَعَامُ الْعَدَاءِ	dinner (SI 325)
مَرَضُ الْآيْذِزِ	AIDS (SI 333)

نَهْرُ التَّاجَةِ the river Tagus (JGh 137)

**15.4.9** The idāfa construction may indicate the time of a thing, event or circumstance:

حَطِيبُ الْمُسْتَقْبَلِ	the future fiancé (GhS 53)
أَصْدِقَاءُ الْأَمْسِ	the friends of yesterday (GhS 85)
نَجِيَّةُ الْمَسَاءِ	the evening greeting (HM 199)
عُظْلَةُ رَيْبِيعِ	the spring holiday (JIJ 41)
فِي أَوْقَاتِ الرَّاحَةِ	in the rest periods (IKh 18)
صَبَاحُ الْإِثْنَيْنِ	Monday morning (AM 163)
لَيْلَةُ الْغُرْسِ	The wedding night (GhS 159)
شَاهَدْتُهُ لَيْلَةَ الْبَارِحَةِ	I saw it yesterday evening (HR 110)
سَاعَاتُ الشُّغْلِ	the working hours (TW 107)
يَشْتَرِي صَحِيفَةَ الصَّبَاحِ	he buys the morning newspaper (GhS 56)
أَيَّامُ السَّادَاتِ	the days of Sadat (SI 204)
صَلَاةُ الْمَغْرِبِ	the sunset prayer (SI 284)

**15.4.10** The idāfa construction may indicate the number of a thing or its measure:

كِيلُوغَرَامَاتُ الْفُسْتُحِيِّ	kilogrammes of pistachio nuts (JIJ 222)
مَلءُ زُجَاجَةٍ مِنَ الشَّمْبَانِيَا	a full bottle of champagne (GhS 88)
أَسْرَابُ الْحَمَامِ	the flocks of pigeons (GhS 124)
كِيلُو السُّكَّرِ	a kilogramme of sugar (JGh 74)
كَمْ يَكْتَلِفُ أُسْبُوعُ إِقَامَةٍ؟	How much does a week's stay cost? (JGh 164)
بِسُرْعَةِ الْبَرْقِ	with the speed of lightning (HR 103)
نِصْفُ حَدِيثِهِ	Half of what he said (HR 157)
خَمْسُ سِنِينَ زَوْاجٍ	Five years of marriage (HR 194)
مُدَّةُ عَشْرَةِ أَيَّامٍ	a period of ten days (HS 125)
فَرَّتْ إِلَى عُمُقِ الْمَغَارَةِ	It fled into the depths of the cave (IH 113)

**15.4.11** The idāfa construction may express a part of a whole:

شَاشَةُ التَّلْفِيزِيُونِ	the television screen (HS 105)
قَشْرَةُ بَصَلَةٍ	an onion skin (HM 141)
رَأْسُ السُّلَّمِ	the top of the stairs (HM 141)

قِمَّةُ الْجَبَلِ	the summit of the mountain (IKh 48)
مُتَّصِفُ اللَّيْلِ	the middle of the night (JGh 14)
فَتَحَ لِي بَابَ السَّيَّارَةِ	He opened the car door for me (HS 113)
تَدْخُلُ السَّيَّارَةُ قَلْبَ الْمَدِينَةِ	The car enters the city centre (JGh 45)
سِرْنَا عَلَى رُؤُوسِ أَصَابِعِنَا	We walked on our tiptoes (HS 225)
رَأْسُ الدَّبُّوسِ	the point of the pin (HS 121)
عَلَى شَاطِئِ الْبَحْرِ	on the coast of the sea (GhS 69)
رَأْسُ الْأُسْرَةِ	the head of the family (GhS 129)
طَرَفُ اللِّسَانِ	the tip of the tongue (SI 207)

**15.4.12** The idāfa construction may indicate a non-material quality of a person or thing:

نَسِيتُ نَكْهَةَ الطَّعَامِ	I forgot the aroma of food (HS 189)
رَائِحَةُ الْبَصْلِ	the smell of onions (HS 224)
سُكُونُ الْمَقَابِرِ	the silence of tombs (HR 107)
صَمْتُ اللَّيْلِ	the silence of the night (IH 160)
ضَوْءُ الْقَمَرِ	the light of the moon (IH 160)
بَيَاضُ الْجَلِيدِ	the white of the snow (JGh 13)
هَيْبَةُ شُيُوخِ الْقَبَائِلِ الْقَدِيمَةِ	the dignity of the chiefs of the old tribes (JGh 61)
مُعَاتَبَةُ الْأُمِّ	a mother's scorn (SI 344)
بَضَاطُ الْقَلْبِ	the beatings of the heart (HR 200)
سَمِعْتُ صَرِيرَ الْبَابِ	I heard the creaking of the door (AM 25)

**15.4.13** The idāfa construction may indicate place:

مِينَاءُ أَثِينَا	the port of Athens (TW 246)
شَوَارِعُ مُوسْكُو	the streets of Moscow (TW 238)
حَيَاةُ الْعِرَاقِ السِّيَاسِيَّةِ	political life in Iraq (JIJ 192)
فِي مَطَارِ الْقَاهِرَةِ	in Cairo airport (JGh 29)
فِي ضَوَاجِي لَنْدَنَ	in the suburbs of London (HS 99)
ذَهَبَ إِلَى صَحْرَاءِ سِينَاءِ	he went to the Sinai desert (IKh 22)

**15.4.14** The idāfa construction may indicate the material out of which a thing is made:

كَيْسُ الْوَرَقِ	the paper bag (HS 205)
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تَذَلُّقُ عَلَيْهِ مَاءِ الْوَرْدِ	she sprinkles rose water on him (HS 235)
مَوْجُ الْعُبَارِ	The wave of dust (IKh 47)
نِقَاطُ الدَّمِ	the drops of blood (HS 121)
خَاتِمُ ذَهَبٍ	a gold ring (SI 217)
كُرْسِيٌّ خَيْرَانٍ	a cane chair (HR 76)
لَوْحٌ خَشَبٍ	a wooden board (HM 130)
حَقَائِبُ الْبِلَاسْتِيكِ	the plastic bags (JGh 44)
زَيْتُ السَّمَكِ	fish oil (IH 159)
سُورُ اللَّيْنِ	the brick wall (JGh 106)
عُمُدُ رُخَامٍ	marble pillars (JGh 156)

### 15.5 The Adjectival idāfa

**15.5.1** Adjectives (including active and passive participles) often occur as the governing term in an idāfa construction followed by a genitive with the definite article. This construction is known as *الإضافة غير الحقيقية* (“the improper idāfa”) as opposed to *الإضافة الحقيقية* (“the proper idāfa”) which uses only nouns or their equivalent. It functions as an adjectival modification and corresponds to the English expressions “fair of face”, “hard of hearing”, “fleet of foot” etc. The adjective agrees in number and gender with the word it modifies in the sentence:

كَانَتْ حَدِيثَةَ الْبِنَاءِ	It was newly built (IH 86)
الْكَنَبَاتُ خَشِنَةٌ الْمَلْمَسِ	The sofas were rough to the touch (HS 11)
أُمُّكَ، يَا فَرُوحُ، جَوْفَاءُ الرَّأْسِ	Your mother, Faruh, is empty headed (HM 25)
أَنْتَ طَيِّبُ الْقَلْبِ	You are good hearted (HM 154)
هُوَ كَانَ كَثِيرَ الْغِيَابِ عَنِ الْبَيْتِ	He was often away from home (HR 87)
هُوَ مَعْصُوبُ الرَّأْسِ	he had a bandaged head (AM 50)
إِخْتَرَفُوا غَابَةَ كَثِيفَةَ الْأَشْجَارِ مُتَشَابِكَةَ الْأَغْصَانِ	They passed through a forest of dense trees with interwoven branches (IH 183)
جَاءَ بِحَقِيصَةٍ مُتَوَسِّطَةِ الْحَجْمِ	He arrived with a medium sized suitcase (HR 27)
أَعْتَرِفُ أَنَّي لَسْتُ فَارِسًا بَالِغَ الشَّهَامَةِ	I admit that I am not an extremely gallant knight (GhS 99)
نَزَلْنَا فِي مَنطِقَةٍ كَثِيرَةِ الْمَرَاكِبِ وَالزَّوَارِقِ	We stopped in an area with many ships and rowing boats (JIJ 19)
كَانَ طَوِيلَ الْقَامَةِ، مُسْتَطِيلَ الْوَجْهِ، قَبِيحَ الصَّوْتِ	he was tall, with a rectangular face and an unpleasant voice (JGh 122)

- هُوَ أَمْرٌ مُسْتَحِيلٌ الْوُقُوعِ It is something that cannot possibly happen (IH 69)  
 بَدَأَ يَعُودُ مِنَ الْمُظَاهَرَاتِ دَامِيَ الْوَجْهِ، مُتَوَرِّمَ الشَّفَةِ he began to return from the demonstrations with a bloody face and swollen lips (AM 61)

**15.5.2** The adjective is in the dual when referring to two of a thing:

- يَدَاهَا مَرْفُوعَتَانِ مَفْتُوحَتَيِ الْأَصَابِعِ her hands were raised with open fingers (JIJ 50)  
 كَانَا حَدِيثِي الزَّوْاجِ They were newly married (JIJ 236)

**15.5.3** The adjective is in the plural when referring to humans in the plural:

- كَانُوا قِصَارَ الْقَامَةِ، صُفْرَ الْوَجْهِ They were short and had yellow faces (IKh 18)  
 كِبَارُ الْفَنَائِينِ the greatest artists (JIJ 186)  
 كَانَ يَحْمِلُ أَنْاسًا كَثِيرِينَ، غَائِمِي الْمَلَامِحِ شَارِدِي الْعُيُونِ It was carrying many people with blurred features and blank eyes (HR 43)  
 عِدَّةٌ نِسْوَةٌ قَبِيحَاتِ الْوَجْهِ a number of ugly faced women (SI 24)  
 الصَّدِيقَاتِ اللَّوَاتِي وَصَفَهُنَّ بِقَلِيلَاتِ الْخَطِّ the friends whom he described as unlucky (HS 99)

**15.5.4** In noun-adjective phrases, the adjective also agrees in definiteness with the preceding noun it modifies. Thus, when the noun modified by the adjectival *idāfa* is definite, the adjective takes the definite article:

- الْجَبَلُ الشَّاهِقُ الْأَرْتِفَاعِ the towering mountain (JGh 67)  
 السَّمَكُ اللَّذِيذُ الطَّعْمِ the delicious tasting fish (IH 35)  
 الْأَشْجَارُ الدَّائِمَةُ الْخَضْرَاءُ the evergreen trees (HR 42)  
 الرَّجُلُ الْأَصْفَرُ الْوَجْهِ the pale faced man (AM 170)  
 ابْنُ رِضَا بَاشَا الرِّكَابِيِّ، السُّورِيُّ الْأَصْلِي the son of Rida Pasha al-Rikabi, of Syrian origin (JIJ 180)  
 الْعَجِينَةُ الْبَيْتَةُ اللَّوْنِ the brown-coloured dough (SI 346)  
 لَمَّا نَلَقْنَا عِنْدَ وَضُؤِنَا إِلَّا الْمُتَمَتِّصِينَ الْكَثِيرِي الدُّعَابَةِ وَالنُّكْتَةَ when we arrived we only found those boisterous people, full of fun and jokes (JIJ 13)  
 فِي دَاخِلِهَا مَا يُشْبِهُ النَّاسَ الصَّغَارَ الْحَجْمِ Inside them are what resembles small people (IKh 12)

**15.5.5** The adjective مُخْتَلِفٌ (“different”) often occurs as governing term in an *idāfa* construction. This construction is, however, a “proper” *idāfa* since the adjective is here used with the function of a noun:

- الْهَجَمَاتُ الْمُتَتَالِيَّةُ، مِنْ مُخْتَلِفِ الْأَنْوَاعِ، وَبِمُخْتَلِفِ الْوَسَائِلِ the successive attacks, of different kinds and by different means (TW 113)



- أَرَاءُ قَاطِعَةً فِي مُخْتَلِفِ الْأُمُورِ firm opinions on various subjects (SI 12)  
عِيَادَاتُ طِبِّيةٍ فِي مُخْتَلِفِ التَّخَصُّصَاتِ medical clinics in various specializations (SI 65)  
عَشْرَاتُ الْفَنَائِينَ مِنْ مُخْتَلِفِ الْجَنَسِيَّاتِ dozens of artists of different nationalities (JGh 61)  
مُخْتَلِفُ جَوَابِ الْحَيَاةِ الْاجْتِمَاعِيَّةِ the various aspects of social life (JGh 145)

## 16 The Nouns أَهْلٌ , إِبْنٌ and صَاحِبٌ

Arabic possesses several nouns which are often used as governing term in an idāfa construction (or take a pronoun suffix) to express the idea of belonging or possession. The most common nouns of this type are أَهْلٌ , إِبْنٌ and صَاحِبٌ .

16.1 أَهْلٌ (“family”; people”) may acquire the meanings “possessors”, “adherents”, “inhabitants”, “members” etc.:

أَهْلُ الْمَدِينَةِ	city dwellers (GhS 121)
أَهْلُ الْحَضَرِ	town dwellers (HS 231)
أَهْلُ الْقَرْيِ	villagers (JIJ 181)
أَهْلُ الْمَرِيخِ	Martians (JIJ 19)
سَأَلَ أَهْلَ الْفُنْدُقِ عَنِّي	He asked the hotel staff about me (JIJ 129)
أَهْلُ الثَّرَاءِ	the wealthy (JIJ 144)
أَهْلُ الْمَوْصِلِ	the inhabitants of Mawsil (JIJ 181)
أَهْلُ الْجَنَّةِ	those in paradise (IH 117)
تُتَقِنُ نَطْقَ الْعَرَبِيَّةِ مِثْلَ أَهْلِهَا	she speaks Arabic as skillfully as its native speakers (IH 203)
أَهْلُ الشَّمَالِ	northerners (JIJ 181)
أَنَا لَسْتُ مِنْ أَهْلِ الثَّوَابِ وَالْعِقَابِ	I am not one of those who upholds the doctrine of reward and punishment (HR 225)
أَهْلُ السُّوقِ	The market people (HM 222)

16.2 إِبْنٌ (“son”) and its plural أَبْنَاءُ may have the same meanings as أَهْلٌ :

إِبْنُ قَرْيَةٍ "عَيْنُ غَزَالِ"	someone from the village of Ayn Ghazal (IH 100)
إِبْنُ مَدْرَسَةٍ	Someone who has been to school (HM 175)
عَبْدُ الصَّمَدِ شَابٌ مُمْتَازٌ، خَلُوقٌ وَأَبْنٌ أَصْلٍ	Abd al-Samad is an excellent young man, upright and from good stock (HR 90)
أَبْنَاءُ الطَّائِفَتَيْنِ	the followers of the two sects (SI 332)
أَبْنَاءُ جِلْدَتِهِمْ	their fellow countrymen (SI 347)
أَحَدُ أَبْنَاءِ الْبَلَدَةِ	One of the villagers (JGh 72)
إِنَّهُ يَتَحَدَّثُ الْهُولَنْدِيَّةَ كَأَحَدِ أَبْنَائِهَا	he speaks Dutch like one of its native speakers (JGh 194)
أَبْنَاءُ جِيلِنَا	people of our generation (GhS 81)
نَحْنُ أَبْنَاءُ زَمَنِ الْآخَرِ	we belong to another time (GhS 184)

**16.2.1** ابْنٌ , along with ابْنَةٌ (“daughter”), is also used to indicate age:

إِنْ لَمْ يَعْرِفْهُ وَهُوَ ابْنٌ شَهْرٍ ، سَيَعْرِفُهُ وَهُوَ ابْنٌ سِنِينَ If he doesn't know him when he is a few months old, he will know him when he is a few years old (HR 220)

لَأَنَّكَ صَغِيرٌ ، ابْنٌ ١٧ سَنَةً because you are young, seventeen years old (HM 32)

هُوَ فِي عِزِّ الشَّبَابِ - ابْنٌ أَرْبَعِينَ وَثَمَانِيَةَ he is in the prime of youth - forty-eight years old (IH 65)

كَانَتْ لِي قِصَّةٌ مَعَ بَرْنَادَيْتِ ، ابْنَةُ السَّنَةِ عَشْرَ رَبِيعًا I had a relationship with Bernadette, sixteen springs old (JIJ 26)

**16.3** صَاحِبٌ (pl. أَصْحَابٌ) (“companion”, “friend”) may acquire the sense of “possessor”, “owner” or related meanings:

مَاتَ صَاحِبُ هَذَا الْفِرَاشِ The owner of this bed has died (AM 13)

فَوْقَ مَقْعَدِ السَّائِقِ ظَهَرَتْ صُورَةُ صَاحِبِ الْحَنْطُورِ Above the driver's seat appeared the photograph of the carriage owner (IH 91)

أَخَذَ يَفْتَحُ كُلَّ جَوَازٍ وَيَقْرَأُ اسْمَ صَاحِبِهِ he began to open each passport and to read the name of its holder (JIJ 20)

تِكْرَارُ الْأَنْفِجَارِ يَقْتُلُ صَاحِبَهُ continual outbursts kill the one who has them (HR 185)

صَاحِبَةُ الشَّفَتَيْنِ النَّاعِمَتَيْنِ the woman with soft lips (SI 117)

عَادَ إِلَى صَاحِبِ الْمِلْفِ he went back to the man with the file (SI 128)

أَصْحَابُ الشُّقَّةِ الْمَفْرُوشَةِ the owners of the furnished flat (SI 52)

رَأَيْتُ صَاحِبَ الشَّرِكَةِ I saw the owner of the factory (HS 136)

أَصْحَابُ الْفِكْرِ الْاِقْتِصَادِيِّ economists (JIJ 113)

أَصْحَابُ الْمَلَائِينِ millionaires (GhS 85)

صَاحِبُ الدَّعْوَةِ The host (HM 115)

فَرُوسِيَا هِيَ صَاحِبَةُ الْحُكْمِ Farusiya is the one who gives judgement (HM 134)

صَاحِبُ مِهْنَةٍ a tradesman (HM 175)

لَنْ يَقْبَلَنِي أَيُّ صَاحِبِ عَمَلٍ No employer will ever accept me (HR 114)

أَصْحَابُ التُّهُودِ influential people (SI 337)

أَصْحَابُ الدُّكَّانِينَ shopkeepers (HS 237)

## 17 The Noun ذُو (“possessor”, “owner”, “provided with” etc.)

ذُو and its feminine, dual and plural forms are used to express a specific quality or to indicate possession. The various forms of ذُو always govern a noun in the genitive case in an idāfa construction. The genitive noun may be definite or indefinite, singular or plural. ذُو etc. agree in gender, number and case with the preceding noun they modify to which they stand in apposition. The genitive governed by ذُو agrees in definiteness with the appositive noun.

ذُو is declined according to number, gender and case:

	nom.	acc.	gen.
masc. sing.	ذُو	ذَا	ذِي
fem. sing.	ذَاتُ	ذَاتَ	ذَاتِ
masc. dual	ذَوَا	ذَوَيْ	ذَوَيْ
fem. dual	ذَوَاتَا	(ذَاتَيْ) ذَوَاتِي	(ذَاتَيْ) ذَوَاتِي
masc. pl.	ذَوُو	ذَوِي	ذَوِي
fem. pl.	ذَوَاتُ	ذَوَاتِ	ذَوَاتِ

The dual forms are rare.

### 17.1 ذُو and ذَاتُ may be used in the singular:

#### a). ذُو :

- الْمَلْجَأُ ذُو الْأَبْهَاءِ وَالْعُرْفِ الْوَاسِعَةِ the shelter with halls and spacious rooms (IH 134)
- الْإِنْسَانُ ذُو الْإِبْتِسَامَةِ الضَّغِيرَةِ the man with the slight smile (AM 143)
- هَذَا هُوَ هُنَا، دَاخِلَ الْمَسْكَنِ ذِي السَّبْعِ عُرْفٍ He is here, inside the house with seven rooms (TW 134)
- رَأَيْتُ رَجُلًا ذَا لِحْيَةٍ بَيْضَاءَ I saw a man with a white beard (HS 28)
- كَانَ جَذَابًا وَذَا شَخْصِيَّةٍ مَرْمُوقَةٍ he was attractive and had a remarkable personality (HS 94)
- يَتَأَمَّلُ فُسْتَانَهَا ذَا الطَّابِعِ الْقَدِيمِ he looks at her old-fashioned dress (GhS 18)
- أَهْرَوْلُ بِجِذَائِي ذِي الْكَعْبِ الْمُنْخَفِضِ I run in my low-heeled shoes (GhS 108)
- إِلَى جِوَارِ الرَّجُلِ ذِي الْقَمِيصِ الْمَفْتُوحِ next to the man with the open shirt (SI 124)
- مَعَ عَرَامْفُونِ ذِي سَمَاعَاتِ كَبِيرَةٍ with a gramophone with large speakers (JIJ 191)

#### b). ذَاتُ :

- أَمَّا سَيِّدَةُ الْبَحِيرَاتِ، ذَاتُ الثُّوبِ الْأَبْيَضِ As for the lady of the lakes with the white dress (JIJ 52)
- فِي عُرْفَةٍ ذَاتِ حَمَامٍ مُسْتَقِيلٍ in a room with an en-suite bathroom (JGh 141)
- الْصَّوَارِيخُ ذَاتُ الرُّؤُوسِ النَّوَوِيَّةِ the missiles with nuclear warheads (TW 21-22)
- تَتَحَوَّلُ إِلَى أَصْوَاتِ ذَاتِ ذَبْذَبَاتٍ وَتَرْدُدَاتٍ it changes into vibrating and oscillating noises (TW 120)

كَانَتْ صَغِيرَةً أَلْسَنًا، ذَاتَ ابْتِسَامَةٍ حُجُولَةٍ she was young with a bashful smile (TW 178)

إِنَّ أُمَّيْ أَمْرَأَةً ذَاتَ كِبْرِيَاءٍ My mother is a proud woman (HR 53)

### 17.2 ذُو and ذَاتُ also occur in the plural:

الْإِخْوَةُ الْكُوَيْتِيَّةُونَ وَالسُّعُودِيُّونَ، ذُووُ الْخَبْرَةِ الْوَاسِعَةِ The widely-experienced Kuwaiti and Saudi brothers (SI 59)

عَدَدٌ مِنَ الشُّبَّانِ ذَوِي الْمَعَاطِفِ الْبَيْضَاءِ a number of young men in white coats (SI 183)

بَعْضُ الْأَضْبَاطِ مِنْ ذَوِي الرُّتَبِ الْعُلْيَا some high ranking officers (JIJ 213)

الشُّخُصِيَّاتُ ... لَا تَخْتَلِفُ كَثِيرًا عَنْهَا فِي الرِّوَايَاتِ الْأُخْرَى ذَوَاتِ الْخَلْفِيَّاتِ الْإِنْكِلِيزِيَّةِ the characters ... are not very different from those in the other novels with English backdrops (JIJ 66)

### 17.3 ذُو etc. + genitive do not have to be in apposition to a preceding noun. They may be used independently with the meaning "the one/s with", "the possessor of":

سَتَغْرَسُ ذَاتُ الْأَطَافِرِ الطَّوِيلَةِ إِصْبَعَهَا حَتَّى قَلْبِي The one with long nails will sink her fingers into my heart (GhS 30)

بِالنُّسْبَةِ لِذَوِي السَّوَابِقِ regarding those with previous convictions (TW 192)

إِلَى ذَوِي الْحَاجَةِ to those in need (SI 61)

عَرَبٌ مِنْ ذَوِي الْخَبْرَةِ وَالْكَفَاءَةِ Arabs with experience and ability (JIJ 169)

كَانَتْ تُدْخِلُ أَسْمَاءَ مِنْ غَيْرِ ذَوِي الْقُرْبَى She used to include names of non-relatives (IH 135)

سَبْعُ ثَلَاثَاتٍ مِنْ ذَوَاتِ الْبَابَيْنِ seven refrigerators of the two-door variety (TW 165)

### 17.4 The feminine singular ذَاتُ is also used as a noun with the meaning "self", "being", "essence". With these meanings it functions as a reflexive particle ("himself", "herself" etc.) taking a pronoun suffix which refers to the preceding noun or subject of the verb:

أَكْتَشِفُ ذَاتِي كَسْبِحَ I discover myself as a ghost (GhS 209)

إِنْسَانٌ مَقْبُولٌ لِذَاتِهِ A man acceptable to himself (GhS 107)

يُرِيدُ اسْتِعَادَةَ سَطْوَتِهِ عَلَيَّ وَشِرَائِي وَالتَّأَكِيدَ لِذَاتِهِ قَبْلِي أَنَّهُ السَّيِّدُ he wants to reinstate his authority over me, to buy me and to assure himself before me that he is the master (GhS 117)

هُوَ رِيَاضَةٌ تَسْتَهْدِفُ ذَاتَهَا it is physical exercise which is an end in itself (JIJ 84)

الْقِرَاءَةُ، فِي ذَاتِهَا، لَيْسَتْ شَيْئًا مُهِمًّا In itself, reading is not an important thing (HM 219)

عَدَّتْ عَالَمًا قَائِمًا بِذَاتِهِ it had become an independent world (HR 48)

### The plural is used to agree with a plural subject:

يَرْتَدُّونَ إِلَى ذَوَاتِهِمْ They retreat into themselves (TW 219)

**17.4.1** ذَاتُ + pronoun suffix agreeing with the preceding noun may have the meaning “same”:

- إِنَّهُ الشُّعُورُ ذَاتُهُ الَّذِي يَغْمُرُهُ أَمَامَ نَظَرَاتِ الرُّنَجِيِّ It is the same feeling which pervades me in front of the negro's glances (GhS 29)
- لَعَلَّهَا النَّظْرَةُ ذَاتُهَا الَّتِي رَمَقَ بِهَا جَدُّهُ Perhaps it is the same look that his grandfather gave her (GhS 179)
- لَقَدْ حَدَّثَ لِي الشَّيْءُ ذَاتَهُ The same thing happened to me (GhS 183)
- فَقَدْ كَانَتْ تُقَلِّبُ الْفِكْرَةَ ذَاتُهَا فِي رَأْسِهَا She turned the same idea around in her mind (SI 177)
- بَعْدَ الْعِشَاءِ الَّذِي تَنَاوَلْنَاهُ فَوْقَ طَبَقِ الْقَشْرِ ذَاتِهِ، عَلَى الْحَصِيرَةِ ذَاتِهَا، يَمْنَا After dinner which we ate on the same straw tray, we went to sleep on the same mat (HM 276)
- جَاءَتْ لَهَا الْمَرْأَةُ ذَاتُهَا the same woman came to her (HS 237)
- لَا تَأْكُلُ فِي الْمَطْعَمِ ذَاتِهِ مَرَّتَيْنِ you do not eat twice in the same restaurant (GhS 47)
- تَرْتَدِي الْثِيَابَ ذَاتُهَا كَمَا فِي الصُّورَةِ وَلَهَا الْمُنْدِيلُ الْمَائِلُ ذَاتَهُ she is wearing the same clothes as in the photograph, and she has the same tilted headscarf (GhS 21)
- مِنْ الْجَمِيلِ أَنْ تُصَمِّمِي عَلَى دِرَاسَةِ الْمَالِ وَإِدَارَةِ الْأَعْمَالِ فِي الْجَامِعَةِ ذَاتِهَا الَّتِي دَرَسْتُ فِيهَا It would be wonderful if you decided to study finance and business administration in the same university that I studied in (GhS 185)

**17.4.2** Also with the meaning “same”, ذَاتُ may govern a definite noun in the genitive case in an idāfa construction:

لَيْسَ ذَاتُ التَّوْفِيعِ It is not the same signature (AM 14)

**17.4.3** ذَاتُ may emphasise the identity of a person or thing (“itself”, “herself” etc.):

- أَتَمَعَّنُ فِي الْبَحْرِ ذَاتِهِ I look closely at the sea itself (TW 273)
- أَجَلْ هَذَا هُوَ. وَإِنِّلْ بِذَاتِهِ Yes this is him, Wa'il himself (HR 170)
- أَنَا لَا تَهْمُنِي أَوْرَاقُ النُّمُوسِ. تَهْمُنِي النُّمُوسُ ذَاتُهَا Identity papers do not concern me. The souls themselves concern me (HM 11)
- حَتَّى وَلَوْ كَانَ جَسَدًا فَرُوسِيَا ذَاتِهَا even if it was the body of Farusiya herself (HM 65)

**17.4.4** بِالذَّاتِ is used similarly to emphasise the identity of a person or thing (“[in] particular”, “[that] very [thing]”, “none other than” etc.):

- رُبَّمَا لَمْ أَشْعُرْ أَنَّي خَسِرْتُهُ هُوَ بِالذَّاتِ Perhaps I did not feel that I had lost that particular thing (HR 45)
- أَمْرِيكََا بِالذَّاتِ America in particular (TW 77)

- لِمَاذَا تَغْدُو الذَّاكِرَةَ فِي هَذِهِ اللَّحْظَاتِ بِالذَّاتِ  
بَطَارِيَّةٍ تَهْدُتُ شَحْتَهَا؟  
شارِعُ الْأَمِيرَاتِ بِالذَّاتِ
- Why does the memory at these particular moments turn into a battery whose charge is used up? (HR 169)  
Princesses Street in particular (JIJ 80)
- كُلِّيَّةُ الْأَدَابِ وَالْعُلُومِ الَّتِي أُنْشِئَتْ فِي تِلْكَ السَّنَةِ  
بِالذَّاتِ
- the College of Humanities and Sciences which was established that very year (JIJ 97)
- قَدْ بُنِيَ عَلَى صُخُورِ الْبَحْرِ بِالذَّاتِ  
لِمَاذَا الْمِيسِيبِي بِالذَّاتِ؟
- it had been built right on the rocks by the sea (JIJ 146)  
why the Mississippi in particular? (JGh 17)
- أَعْرِفُ أَنَّكَ الْيَوْمَ، الْيَوْمَ بِالذَّاتِ، رَكَعْتَ أَمَامَهَا
- I know that today, this very day, you have fallen to your knees before her (HM 195)
- مَا الَّذِي جَعَلَ هَذِهِ "الْخَاطِبَةَ" تَعْرِضُ خِدْمَاتِهَا  
الْيَوْمَ بِالذَّاتِ؟
- What was it that made this "matchmaker" offer her services today in particular? (GhS 8)
- مَا الَّذِي حَرَّكَ السَّيَّارَةَ أَلَانَ بِالذَّاتِ؟
- What was it that made the car move at that particular moment? (GhS 39)

## 18 The Noun كُلُّ (“totality”, “whole”)

18.1 كُـ commonly occurs as the governing term in an idāfa construction or with a pronoun suffix. It may govern:

a). a defined singular noun or a singular pronoun suffix. كُـ here means “all”, “the whole”:

كُنْتُ فِي الْمَدِينَةِ كُلَّ هَذَا الْوَقْتِ!	You've been in town all this time! (HR 173)
أَنَا مِثْلَكَ تَمَامًا بِكُلِّ سُمُوكَ	I am exactly like you with all your eminence (GhS 18)
كُلُّ الْعَالَمِ الْقَدِيمِ أَخْتَرَقَ	All the old world has gone up in flames (AM 57)
سَهَرَتِ الْبِنْتُ الْفَقِيرَةُ كُلَّ اللَّيْلِ	the poor girl stayed awake the whole night (HS 211)
كُنْتُ أَبْكِي كُلَّ يَوْمِ زِيَارَتِي	I used to cry the whole day of my visit (HS 221)
كُلُّ الْقَرْيَةِ	the whole village (HS 248)
مَلِيُونُ مَادَّةٍ وَمَادَّةٌ، وَكُلُّهَا تَافِهٌ	a million and one subjects and all of them trivial (HR 154)
فِي الْعَالَمِ الْعَرَبِيِّ كُلِّهِ	in the whole Arab world (TW 43)

b). a defined plural or collective noun or a plural pronoun suffix. The meaning is “all”:

الرَّايِحَةُ الْجَائِمَةُ فِي كُلِّ الْأَرْكَانِ	the smell lying in all the corners (SI 126)
أَنَا لَمْ أَكُنْ أَقُومُ بِكُلِّ هَذِهِ الْأَعْمَالِ فِي الْبَيْتِ	I didn't used to do all this work at home (HR 46)
كُلُّ الثَّوَرَاتِ هَكَذَا	All revolutions are like this (IKh 37)
كُلُّ الذَّهَبِ	all the gold (HS 194)
كُلُّ الْكَلِمَاتِ الصَّعْبَةِ صَارَتْ سَهْلَةً	All the difficult words have become easy (HM 134)
اسْتَعَانَ بِكُلِّ النَّاسِ الَّذِينَ يَعْرِفُهُمْ	He sought the help of everyone he knew (AM 49)
كُلُّ مُحَاوَلَاتِي فِي إِخْفَاءِ السِّجَائِرِ فَشِلَّتْ	All my attempts to hide the cigarettes failed (AM 41)
كُلُّنَا بِاتِّظَارِكَ	We are all waiting for you (HR 32)
كُلُّكُمْ لَاحِظْتُمْ	you have all noticed (HR 63)
كُلُّهُمْ يَخَافُونَ	They are all afraid (IKh 116)

c). an indefinite abstract noun. كُـ also has the sense of “all” and often functions as an adverbial modification:

بِكُلِّ تَأْكِيدٍ	certainly (JIJ 194)
هَكَذَا، بِكُلِّ بَسَاطَةٍ؟	like that, quite simply? (HM 174)
بِكُلِّ سُرُورٍ	gladly (HM 117)
كُلُّ إِنْسَانِيَّةٍ بَيْنَنَا قَدْ دَمَّرَتْ	all civility between us had been destroyed (HR 110)



d). an undefined singular noun, with the meaning "each", "every":

- مَرَّ كُلُّ شَيْءٍ بِسَلَامٍ Everything passed without mishap (HR 207)  
 الْمَاءُ فِي كُلِّ مَكَانٍ water is everywhere (IKh 31)  
 كُلُّ بَيْتٍ لَهُ سُورٌ مُخْتَلِفٌ Each house has a different wall (HS 80)  
 قَبَّلْتَنَا عَلَى كُلِّ خَدٍّ she kissed us on each cheek (HS 193)  
 كُلُّ مُسَافِرٍ يَشْتَرِي حَاجَتَهُ مِنَ الطَّائِرَةِ each traveller buys what he needs from the airplane (JGh 10)  
 كُلُّ إِنْسَانٍ فِي هَذِهِ الدُّنْيَا يَخَافُ Everybody in this world is afraid (HM 91)  
 كُلُّ أَمْرَأَةٍ عَالَمٌ مِنَ الْجُنُونِ وَالذَّفءِ every woman is a world of madness and warmth (AM 29)  
 يَنْظُرُ كُلُّ وَاحِدٍ عَلَيَّ حِدَةً إِلَى سَاعَتِهِ each one separately looks at his watch (TW 220)  
 سَنَنَامُ عَلَى حَصِيرَةٍ وَاحِدَةٍ، كُلُّ وَاحِدٍ فِي فِرَاشٍ We will sleep on one mat, each one on a blanket (HM 48)

e). an indefinite noun in the dual, with the meaning "each", "every":

- تَزُورُنِي فِي دَارِنَا كُلَّ يَوْمَيْنِ أَوْ ثَلَاثَةِ she visits me at our house every two or three days (JIJ 163)  
 تَقْرِيْرٌ كُلُّ أُسْبُوعٍ، كُلُّ أُسْبُوعَيْنِ A report every week, every two weeks (AM 10)  
 كُلُّ رَصِيْفَيْنِ each of the two pavements (JIJ 81)

f). a pronominal relative clause, with the meaning "all", "everyone":

- بَعْدَ كُلِّ الَّذِي جَرَى After all that has happened (IKh 77)  
 بَعْدَ كُلِّ الَّذِي سَمِعْتَهُ After all you have heard (HM 201)  
 كُلُّ الَّذِي أَمَامَ عَيْنِي كَانَ دَوَامَاتٍ All that was before my eyes was whirlpools (HR 59)  
 كُلُّ الَّذِينَ يَهْتَمُّهُمْ أَمْرِي قَالُوا لِي ذَلِكَ Everyone who cares about me told me this (HR 86)  
 كُلُّ الَّذِينَ بَلَغُوا سِنَّ الزَّوْجِ all those who have reached marriageable age (HM 174)  
 أَجْمَلُ أَمْرَأَةٍ بَيْنَ كُلِّ اللَّوَاتِي نَزَلْنَ ذَلِكَ الدَّرَجِ the most beautiful woman amongst all those who descended those steps (JIJ 251)  
 ظَلَّتْ تُرَدِّدُهَا لِكُلِّ مَنْ يَسْأَلُهَا she kept repeating it to everyone who asked (AM 53)  
 لَيْسَ كُلُّ مَنْ تَعْرِفُهُ صَدِيْقًا Not everyone you know is a friend (HM 88)  
 كُلُّ مَنْ حَوْلِي كَانَ يُدَخِّنُ everyone around me used to smoke (HR 67)  
 فَعَلْتُ كُلَّ مَا أَسْتَطِيعُ I have done all I can (AM 102)

**18.2** كُلُّ may also be used independently, with or without the definite article. With the article it has the meaning "all", "everyone", "everything", "the whole thing":

- بَارِئُ الْكُلِّ the Creator of everything (SI 13)  
 الْكُلُّ فِي قَيْلُولَةٍ Everyone was having a siesta (JIJ 228)

- أَنْتَ مَلِكُ الْبَيْتِ وَسَيِّدُ الْكُلِّ You are the king of the house and the lord of everything (GhS 13)
- كُنْتُ أَعْرِفُ أَنَّ عَمَّتِي وَأَخِي وَالْكَلَّ سَعْدَاءَ لِزَوَاجِي I knew that my aunt, my brother and everyone were happy with my marriage (HS 207)
- الْكَلُّ بَاطِلٌ. الْكَلُّ قَبْضُ الرِّيحِ Everything is futile. Everything is a grasping at the wind (HM 156)
- وَضَعْتُ الْكُلَّ فِي صِيْنَةٍ I put it all on a tray (HM 221)
- When indefinite **كُلٌّ** means “each”, “each one”:
- حَاوَلْنَا كَثِيرًا، كُلٌّ بِطَرِيقَتِهِ We tried hard, each in his own way (AM 42)
- كُلٌّ لَزِمَ مَكَانَهُ each one kept in his place (JGh 83)
- ثُمَّ تَجِئُ لَحِظَةُ الرَّحِيلِ، كُلٌّ إِلَى بَلَدِهِ then the moment of departure arrives; each to his own country (JGh 142)
- الْجَمِيعُ يُشَارِكُ كُلٌّ عَلَى طَرِيقَتِهِ Everyone joins in, each in his own way (IKh 32)
- الثَّلَاثَةُ، كُلٌّ بِدَوْرِهِ The three of them, each in turn (HM 57)
- نَتَوَزَّعُ كُلٌّ إِلَى مَدِينَتِهِ الْجَامِعِيَّةِ we are distributed, each to his own campus (JIJ 13)
- يَعُودُ كُلٌّ إِلَى مَوْضِعِهِ فِي السَّيَّارَةِ Each person returns to his place in the car (GhS 143)
- 18.3** **كُلٌّ مِنْ** + noun/pronoun has the meaning “each of”, “every one of”, “both of”:
- أَتَاخَتْ زِيَارَةَ التَّرْزِي لِكُلِّ مِنْهُمَا أَنْ تَرَى الْأُخْرَى عَلَى الطَّبِيعَةِ The tailor’s visit allowed each of them to see the other in their natural state (SI 156)
- لِكُلِّ مِنَّا بَحْرُهُ الْمُمْتَلِفُ Each of us has his own different sea (HM 123)
- يَعْرِفُ كُلٌّ مِنَّا إِتْسَاجَ الْأُخْرَى each of us knows the output of the other (JGh 13)
- شَكَرَ رِجَالُ الدِّينِ رَبَّهُمْ كُلٌّ مِنْهُمْ بِطَرِيقَتِهِ the men of religion thanked their god each in his own way (JGh 20)
- اِكْتَشَفَ كُلٌّ مِنَّا أَنَّ الْأُخْرَى لُبنَانِيَّةٌ each of us discovered that the other was Lebanese (GhS 155)
- كُلٌّ مِنَّا يَعْرِفُ مَوَاعِدَ مُحَاضَرَاتِ الْأُخْرَى each of us knew the times of the other’s lectures (HR 59)
- أَرْفَعُ كِلَا مِنْهُمَا عَلَى كَتْفِي I lift both of them onto my shoulder (JIJ 82)
- هُوَ مَا يَجْعَلُنَا نَفْهَمُ سُلُوكَ كُلِّ مِنْ عَبْدِ الْمَجِيدِ وَذَاتِ it is what makes us understand the behaviour of both Abd al-Majid and Dhat (SI 94)
- تَعَلَّقَتْ عَيْنَا كُلٌّ مِنْ هَمَّتِ وَمَحْمُودٍ بِالْقَلَمِ the eyes of both Hamat and Mahmoud became fixed on the pen (SI 252)
- فِي كُلِّ مِنْ هَذِهِ الْكُلِّيَّاتِ In each of these colleges (JIJ 98)

كُلُّ مِنَ الْقَارِي وَالْكَاتِبِ both the reader and the writer (SI 9)

**18.3.1** كُلُّ وَاحِدٍ مِنَ + noun/pronoun has the same meaning but with stronger emphasis:

يُكْرَرُ كُلُّ وَاحِدٍ مِنْهُمْ الْأَمْرَ each one of them repeats the process (SI 62)  
رَبَطَتْ كُلُّ وَاحِدٍ مِنْهَا بِدُوبَارَةٍ each one of them was tied with a cord (SI 241)

**18.4** كُلُّ often occurs in apposition to a definite noun or a pronoun. Here, كُلُّ is in the same case as the noun/pronoun and takes a pronoun suffix referring to it. The meaning is "whole", "all of":

الْقَبِيلَةُ كُلُّهَا تَعِيشُ فِي غُرْفَةٍ وَاحِدَةٍ The whole tribe lives in one room (SI 335)  
تَلْعَبُ عَلَيْكُمْ كُلُّكُمْ she toys with all of you (HM 261)  
رَأَيْتُهُمْ كُلَّهُمْ I saw them all (HR 30)  
خَرَجَ الطُّلَّابُ كُلُّهُمْ The students all left (HR 41)  
نَحْنُ كُلُّنَا نُحِبُّ عَبْدَ الصَّمَدِ We all love Abd al-Samad (HR 90)  
أَتَذَكَّرُ كَلِمَاتِهِ كُلَّهَا I remember all his words (AM 19)  
لَا تُغَادِرُ غُرْفَتَهَا النَّهَارَ كُلَّهُ She doesn't leave her room the whole day (HS 88)  
أَكَلْتُهَا كُلَّهَا I ate it all (IKh 87)  
تَكَادُ تَمَرِّقُنِي كُلِّي إِلَى اثْنَيْنِ they almost rip me in two (GhS 52)  
إِنْتَسَمْتُ مِنْ قَلْبِي كُلَّهُ I smiled with all my heart (GhS 156)  
أَيَّ حَمَاسٍ رَائِعٍ كَانَ ذَلِكَ مِنْ هَؤُلَاءِ كُلِّهِمْ What wonderful enthusiasm it was from all of them (JIJ 192)

**18.5** كُلُّ occurs in cognate accusatives:

ذَهَبَتْ بِهَا الظُّنُونُ كُلَّ مَذْهَبٍ She was extremely suspicious (SI 231)  
أَنْتَ أَنْقَلَبْتَ فِجَاءً كُلَّ هَذَا الْإِنْقِلَابِ؟ You have suddenly changed so much? (HM 107)  
يُحْرِصُ كُلَّ الْحَرْصِ he is absolutely intent (TW 43)  
كُنْتَ تُحِبِّينِي كُلَّ هَذَا الْحُبِّ You loved me with all this love (JIJ 242)

**18.6** Agreement with كُلُّ

**18.6.1** كُلُّ is a masculine singular noun, thus verbs and adjectives may agree in the masculine singular:

كُلُّ مُسَافِرٍ يَشْتَرِي حَاجَتَهُ مِنَ الطَّائِرَةِ each traveller buys what he needs from the airplane (JGh 10)  
كُلُّنَا صَامِتٌ we are all silent (IH 103)

كُلُّهُمْ يَعْرِفُ هَذِهِ الْحَقِيقَةَ	They all know this fact (GhS 139)
كُلُّهُمْ يَتَكَلَّمُ مَرَّةً وَاحِدَةً	they all speak at the same time (GhS 146)
كُلُّ عَرَبِيٍّ هُوَ فِلَسْطِينِيٌّ	Every Arab is a Palestinian (IKh 52)
كَانَ يَحْمِلُ مَعَهُ صُورًا وَأَشْيَاءَ وَأَصْدَاءَ كُلِّهَا غَرِيبٌ وَمُبْهَمٌ	He used to carry photographs, things and echoes, all of which strange and obscure (HR 142)
مَلْيُونٌ مَادَّةٌ وَمَادَّةٌ، وَكُلُّهَا تَافِهٌ	a million and one subjects and all of them trivial (HR 154)
كُلُّ النَّوَافِذِ مُغْلَقٌ	all the windows are closed (IH 38)

**18.6.2** It is also common for the verb or adjective to agree with the gender and number of the word governed by *كُلُّ* (i.e. the logical subject):

كُلُّهُمْ يَكْبُرُونَهُ سِنًا	they are all older than him (GhS 21)
كُلُّنَا نَمْشِي عَلَى الرَّمْلِ	We all walk on the sand (IKh 66)
كُلُّنَا سَنَمُوتُ	We will all die (JGh 24)
كُلُّ الْأَشْيَاءِ الَّتِي حَدَثَتْ	All the things which have happened (IKh 104)
كُلُّ الْمُدُنِ سَوْفَ تَتَهَدَّمُ	All the cities will be destroyed (IKh 141)
كُلُّ ذَرَّاتِ دَمِي تَعِيشُ	every atom of my blood is alive (TW 28)
كُلُّهُمْ رَكَعُوا	they all fell to their knees (AM 15)
كُلُّ الْبَنَاتِ كُنَّ يُحِبُّنَهُ	All the girls used to love him (HR 12)
كُلُّ فَتَاةٍ تُرِيدُ الْحُرِّيَّةَ	every girl who wants freedom (HR 26)
كُلُّ النَّاسِ الَّذِينَ يَعْرِفُهُمْ	everyone he knows (AM 49)
كُلُّ الْقَرْيَةِ تَفَكَّرُ	the whole village thinks (HS 248)

**18.6.3** When *كُلُّ* is used independently agreement may be in the masculine singular:

الْكُلُّ يَعْرِفُ أَنَّنَا فَقَرَاءٌ	Everyone knows we are poor (GhS 203)
الْكُلُّ حَائِرٌ	Everyone is bewildered (HS 32)
الْكُلُّ يَسْأَلُ إِذَا كَانَ صَالِحٌ مَعَكَ	Everyone is asking whether Salih was with you (HS 111)
الْكُلُّ يُعْنِي لِي	Everyone sings to me (HS 223)
الْكُلُّ نَامٌ	everyone had gone to sleep (HS 247)
الْكُلُّ مَكْتُوبٌ هُنَا	Everything is written here (IH 134)
الْكُلُّ مُتَحَفِّزٌ	Everyone is ready (SI 87)
حَاوَلْنَا كَثِيرًا، كُلٌّ بِطَرِيقَتِهِ	We tried hard, each in his own way (AM 42)

كُلٌّ لَزِمَ مَكَانَهُ each one kept his place (JGh 83)

Less commonly, agreement may be logical, that is, with the idea of the plural expressed by كُلٌّ :

عَرَفْتُ أَنَّهَا تَنْتَظِرُ وَالْكَُلُّ يَنْتَظِرُونَ مَعَهَا I knew that she was waiting and that everyone was waiting with her (HS 241)

الْكَُلُّ ضَحَايَا everyone is a victim (GhS 97)

الْكَُلُّ يَعْرجُونَ everyone is lame (GhS 181)

## 19 The Noun جَمِيعٌ (“totality”, “whole”)

The use and meaning of جَمِيعٌ are similar to those of كُلٌّ .

**19.1** It may occur as governing term in an idāfa construction followed by a definite noun (usually a plural or a collective) in the genitive case. It has the meaning “all”:

كَانَ الْحِوَارُ يَتَوَاصَلُ بِجَمِيعِ اللُّغَاتِ The conversation had proceeded in all languages (TW 207)

جَمِيعُ الْمَحَلَّاتِ مُغْلَقَةٌ All the shops are closed (IKh 39)

لَيْسَ فِي جَمِيعِ الْأَوْقَاتِ فُوْلَادًا مَسْقِيًّا he is not at all times tempered steel (HR 32)

جَمِيعُ الْمَعْوَقَاتِ all the obstacles (SI 101)

جَمِيعُ الْأَنْحَاءِ all directions (SI 326)

**19.2** جَمِيعٌ may govern a pronominal relative clause:

ثُمَّ تَبِعَهُ جَمِيعُ مَنْ فِي الْمَكْتَبَةِ then everyone in the library followed him (JGh 40)

جَمِيعُ مَنْ فِي بَيْتِهَا all those in her house (HS 239)

**19.3** It may occur in apposition to a definite noun or a pronoun. Here, جَمِيعٌ is in the same case as the noun/pronoun and takes a pronoun suffix referring to it:

هَذِهِ الْعَوَاطِفُ وَالصُّوَرُ جَمِيعُهَا all these feelings and images (JIJ 26)

تَتَمَيَّزُ عَنْ أَتْرَابِهَا جَمِيعِيَّهِنَّ بِجَمَالِهَا she stands out from all her contemporaries with her beauty (JIJ 109)

تُقْفِلُ الْغُرَفَ جَمِيعُهَا she locks all the rooms (HS 241)

**19.4** جَمِيعٌ is used in the circumstantial accusative in nominal and verbal sentences and stresses the fact that “all” are being referred to in the statement. It most often occurs after a plural noun/pronoun or a collective noun:

كَانَ مِثْلَهُمْ جَمِيعًا He was like all of them (GhS 28)

كَانَ عَلَيَّ حَيْدَرُ الرِّكَابِيِّ يَكْبُرُنَا جَمِيعًا Ali Haydar al-Rikabi was older than all of us (JIJ 180)

النَّاسُ جَمِيعًا، بِحَاجَةٍ إِلَى الْخَيْرِ All people are in need of charity (HM 11)

كُنَّا جَمِيعًا عُرَابًا We were all bachelors (JIJ 116)

أَو! مَا أَشَدَّ شَوْقِي إِلَيْكُمْ جَمِيعًا. وَمَا أَشَدَّ حُبِّي لَكُمْ Oh, how I yearn for you all. How I love you all! (TW 199)

جَمِيعًا

**19.5** الْجَمِيعُ occurs independently, with the meaning “all”, “everyone”:

الْجَمِيعُ يَحْمِلُونَ سَاعَاتٍ they all wear watches (SI 279)

ثُمَّ يَتَقَدَّمُ الْجَمِيعُ Then everyone advances (IKh 30)

لَا تَكْفِي مَقَاعِدُ الْقَاعَةِ الْكَبِيرَةِ لِجُلُوسِ الْجَمِيعِ there are not enough chairs in the large hall for everyone to sit (JIJ 115)

يَعْرِفُ الْجَمِيعُ أَنَّكَ تُحَرِّسُ عُمَّالَ الْمَرْفَأِ everybody knows that you incite the dock workers (HM 89)

إِبْتَعَدَ عَنْهُ الْجَمِيعُ everyone kept away from it (AM 8)

سَوْفَ يَنْشِرُونَ كُلَّ شَيْءٍ كُنِيَ يَضْحَكُ عَلَيَّ الْجَمِيعُ They will publish everything so that everyone laughs at me (AM 69)

## 19.6 Agreement with جَمِيعٌ

**19.6.1** When جَمِيعٌ is the governing term in an idāfa construction, agreement is usually with the gender and number of the genitive (the logical subject):

جَمِيعُ آبَاءٍ يَمُوتُونَ All fathers die (IKh 61)

جَمِيعُ نِسَاءٍ يُؤَلِّوْنَ All the women are wailing (IKh 127)

لَكِنَّ الْكَلِمَاتِ كَانَتْ أَشَدَّ وَضُوحًا مِنْ جَمِيعِ الْخُرُوفِ الَّتِي تَكُونُهَا but the words were clearer than all the letters that comprise them (AM 19)

هَبَّ جَمِيعُ الرُّكَّابِ مُتَّجِهِينَ إِلَى الْأَبْوَابِ all the passengers rushed for the doors (JGh 83)

جَمِيعُ الْمَفَاتِيحِ مُعَلَّقَةٌ all the keys are hung up (JGh 162)

جَمِيعُ السِّيَّارَاتِ مُزَوَّدَةٌ بِجِهَازٍ لَا سِلْكِي all the cars are fitted with a radio (JGh 195)

**19.6.2** This is similarly the case when جَمِيعٌ has a pronoun suffix, agreement being with the gender and number of the suffix:

جَمِيعُهُمْ أَعْلَنُوا They all made an announcement (TW 62)

جَمِيعُكُمْ تَكْذِبُونَ You are all lying (TW 159)

إِبْتَدَأَ جَمِيعُهُنَّ يَلْمَنَ الشَّرَكَاتِ They all began to blame the companies (HS 10)

جَمِيعُنَا تَحَمَّلْنَا We have all endured (AM 22)

**19.6.3** جَمِيعٌ is a masculine singular noun, thus when used independently agreement may be in the masculine singular:

الْجَمِيعُ يَعْلَمُ Everyone knows (TW 99)

الْجَمِيعُ يُشَارِكُ Everyone joins in (IKh 32)

الْجَمِيعُ يَشْمُ رَائِحَتَهُ هُوَ Everybody smells their own smell (IKh 76)

الْجَمِيعُ نَائِمٌ Everybody is asleep (IKh 128)

فَكَرْتُ أَنَّ الْجَمِيعَ مَلَّ مِنْ إِقْنَاعِي I thought that everyone was tired of persuading me (HS 189)

**19.6.4** Alternatively, agreement may be logical, that is, in the masculine plural agreeing with the idea of the plural expressed by جَمِيعٌ :

- الْجَمِيعُ رَضُوا everybody was content (TW 151)  
 الْجَمِيعُ يُغْلِقُونَ آذَانَهُمْ Everyone closes their ears (IKh 35)  
 الْجَمِيعُ فَارَقُوا أَسْرَهُمْ They had all left their families (JGh 123)  
 إِنَّ الْجَمِيعَ صُعِقُوا Everybody was stunned (HR 8)  
 الْجَمِيعُ مُتَمَائِلُونَ Everyone is optimistic (SI 87)  
 الْجَمِيعُ يَحْمِلُونَ سَاعَاتٍ everyone is wearing a watch (SI 279)  
 الْجَمِيعُ يُفْتَشُونَ عَنْ أَصْدِقَاءَ Everyone is searching for friends (AM 84)



## 20 The Adjective أَجْمَعُ (“entire”, “whole”)

20.1 With the meaning “all”, “the whole”, أَجْمَعُ is used in apposition to a noun, with a pronoun suffix referring back to the noun and agreeing with it:

الْأَسْمَاءُ أَجْمَعُهَا all the names (TW 46)

20.2 It may be governed with the preposition بِ , once again with a pronoun suffix referring back to the noun:

بُلِّطَتْ أَرْصِفَةُ شَوَارِعِ الْحَيِّ بِأَجْمَعِهَا All the pavements in the quarter were paved (JIJ 88)

فِي الْوَطَنِ الْعَرَبِيِّ بِأَجْمَعِهِ in the whole Arab nation (JIJ 116)

20.3 It may occur as a circumstantial adverbial accusative without a pronoun suffix:

يَقُولُونَ لِلْعَالَمِ أَجْمَعِ إِنَّا جِئْنَا مِنَ الْجَبَلِ they tell the whole world that we came from the mountain (TW 186)

يَفْهَمُهُ الْعَالَمُ أَجْمَعِ the whole world understands him (TW 193)

20.4 Also as a circumstantial accusative, أَجْمَعُ may occur in the indefinite masculine sound plural agreeing with a masculine plural or collective noun:

إِخْتَارَنِي مِنْ بَيْنِ إِخْوَتِي أَجْمَعِينَ he chose me from among all my brothers (IH 110)

هِيَ تَتَوَجَّهُ بِالشُّكْرِ الْحَارِّ إِلَى رَاعِي الْبَشَرِ أَجْمَعِينَ she turns with fervent gratitude to the Protector of all men (SI 179)

الْخَلَائِقُ أَجْمَعِينَ all creatures (TW 226)

لِمَاذَا اخْتَارَتْهُ مِنْ دُونِ خَلْقِ اللَّهِ أَجْمَعِينَ؟ why did she chose him to the exclusion of all of God's creatures? (IH 48)

أَنْزَلَ الْكَبْشَ عَلَى خَلِيلِهِ إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، فِدَاءً وَضَحِيَّةً عَنْ ابْنِهِ إِسْحَاقَ وَعَنْ ذُرِّيَّتِهِ أَجْمَعِينَ مِنْ بَعْدِهِ He sent down the ram to His friend Abraham, peace be upon him, as a ransom and a sacrifice instead of his son Isaac and all his descendants after him (IH 140)

## 21 The Noun بَعْضٌ (“a portion”, “a part”, “some”)

21.1 بَعْضٌ most frequently occurs as the governing term in an idāfa construction, followed by a definite plural or collective noun in the genitive case. It has the meaning “some [of]”:

- كَانَ بَعْضُ النَّاسِ يَنْظُرُونَ إِلَيْهِمْ      Some people were looking at them (IKh 11)  
يَأْخُذُونَ بَعْضَ الْأَمْثَلِ      they take some possessions (IKh 38)  
قَرَأْتُ بَعْضَ الصَّفَحَاتِ      I read some of the pages (AM 69)  
كَانَ يَسْأَلُ عَنْ بَعْضِ مَعَانِي الْكَلِمَاتِ      He would ask about some meanings of the words (JGh 14)
- لَا حَظَّتْ أَنَّ بَعْضَ الْأَمْرِيكِيِّينَ يُمَارِسُونَ أَسْبِغَاءَ      I noticed that some of the Americans acted with superiority over the Soviets (JGh 17)  
عَلَى السُّوفِيَّيَاتِ  
بَعْضُ بَقَايَا الْقَضْرِ الْمَلَكِيِّ      some of the remains of the royal palace (JIJ 69)  
كَانَ بَعْضُ الطَّيْرِ يُلْقِي السَّمَكَةَ      Some of the birds were throwing the fish down (IH 37)  
سَمَحَتْ بِدُخُولِ بَعْضِ الْمَعْلَبَاتِ الْمُسْتَوْرَدَةِ      it allowed the entry of some imported canned food (SI 237)

21.2 It also occurs with the plural pronoun suffixes:

- بَعْضُهُنَّ      some of them (HS 38)  
بَعْضُكُمْ      some of you (TW 183)  
كَانَتْ تَعْرِفُ بَعْضَنَا      She knew some of us (JIJ 118)  
جَلَسَ بَعْضُنَا عَلَى فِرَاشِي الْعَرِيضِ      some of us sat on my wide mattress (JIJ 130)  
بَعْضُكُمْ يَلْجَأُ إِلَى الْنُكَاثِ      Some of you resort to jokes (TW 183)  
بَعْضُهُمْ يَقَارِبُنِي سِنًا      some of them are almost my age (JIJ 109)  
بَعْضُهُمْ مَتَزَوِّجٌ      some of them are married (JGh 160)

21.3 With the same meaning, بَعْضٌ may occasionally govern a definite singular noun in idāfa or take a singular pronoun suffix:

- وَضَعَتْ فِيهَا مَلَائِسَ وَبَعْضَ الْأَكْلِ      in it she put clothes and some food (AM 50)  
سَتَتْرُكُهُمَا بَعْضَ الْوَقْتِ      we will leave them for a while (SI 16)  
بَعْضُ الْأَمَلِ      some hope (SI 57)  
أَحْسَسْتُ بِبَعْضِ الْحَرَجِ      I felt some anguish (HR 97)  
بَعْضُ الْوَصْفِ لِأَسْوَاقِ الْبَصْرَةِ      part of the description of the markets of Basra (JIJ 66)  
تَتَعَرَّضُ بِالتَّأَكِيدِ لِبَعْضِ الْأَضْطِهَادِ      she is certainly subjected to some oppression (GhS 34)

- بَعْضُ الطَّنِينِ يُسْمَعُ بِالْعَيْنَيْنِ Some of the humming is heard with the eyes (IH 22)  
بَعْضُهَا some of it (SI 10)
- كَانَ الْكَافِيَارُ مَعْرُوضًا فِي أَشْكَالٍ شَتَّى ... بَعْضُهُ عَلَى قِطَعٍ صَغِيرَةٍ مِنَ الْخُبْزِ the caviar was served in various ways ... some of it on small pieces of bread (JGh 20)

**21.4** The genitive governed by بَعْضُ may be replaced with a prepositional phrase introduced with the preposition مِنْ :

- قَدْ تَرَجَمَ بَعْضًا مِنَ التُّصُوصِ He had translated some of the texts (JGh 23)  
بَعْضُ مِنَ الشَّبَابِ الِيَمَنِيِّ some of the Yemeni youth (JGh 66)  
كَسَرْتُ بَعْضًا مِنْ وَحْشَتِي I overcame some of my loneliness (GhS 62)  
بَعْضُ مِنْ أَعَزِّ أَصْدِقَائِي some of my dearest friends (JIJ 196)  
يُمْسَحُ بِمَنْدِيلِهِ بَعْضًا مِنَ الْعُبَارِ he wipes some of the dust away with his handkerchief (GhS 43)
- بَعْضُ مِنْ أَكْثَرِنَا مَوْهَبَةً سَقَطَ قَبْلَ الْأَوَانِ some of the most gifted amongst us have fallen before their time (JGh 37)
- أَطَّلَعْتُهُ عَلَى بَعْضِ مِنْ أَحْسَنِ أَعْمَالِهِمُ الْفِصْصِيَّةِ I acquainted him with some of their best literary works (JIJ 131)

**21.5** بَعْضُ may occur in an idāfa construction governing a pronominal relative clause introduced with the indefinite relative pronouns مَا or مَنْ :

- يَسْتَكْمِلُونَ بَعْضَ مَا تَحَاوَرْنَا فِيهِ بِالصَّبَاحِ they bring to a conclusion some of what we had discussed in the morning (JGh 167)
- كُنْتُ أَسْتَعِيدُ بَعْضَ مَا قَالَهُ I recalled some of what he said (JGh 45)
- بَعْضُ مَا تُنْشِدُهُ مِنْ أَشْعَارِ some of the poems she recites (JGh 84)
- لَكِنَّ الصَّيْنَةَ لَطَمَتْ بِالْأَرِيكَةِ وَهَوَتْ بَعْضُ مَا عَلَيْهَا But the tray struck the sofa and some of what was on it fell off (HR 131)
- فُرْصَةٌ لِتَعْوِضِ بَعْضِ مَا فَقَدَهُ a chance to make amends for some of what he had lost (SI 90)
- بَعْضُ مَا كَانَ يَجْتَذِبُهَا فِي أَيِّ إِنْسَانٍ هُوَ قُدْرَتُهُ عَلَى الرِّوَايَةِ Part of what used to attract her in anyone was their ability to tell stories (JIJ 224)
- بَعْضُ مَنْ يَتَصَوَّرُونَ الْأَدَبَ وَسَبِيلَةَ النُّجُومِيَّةِ some of those who think of literature as a way to achieve stardom (JGh 37)

**21.6** البَعْضُ is used independently with the meaning "some [people/things]":

- يَظُنُّ الْبَعْضُ أَنَّ ... Some people think that ... (JGh 17)

- لَكِنَّهَا لِلْبَعْضِ كَانَتْ تَعْنِي الْأَلْزِمَامَ But for some people it meant compulsion (JIJ 125)  
 دَلَّنَا الْبَعْضُ عَلَى مَكَانٍ نَسْتَطِيعُ فِيهِ أَنْ نَسْتَقِيلَ قَارِبًا some people directed us to a place where we could board a boat (JIJ 15)  
 الْبَعْضُ فِي أَيْدِي الْأَطْفَالِ some of them are in the hands of the children (HS 231)

**21.7** *بَعْضٌ* may be used with the reciprocal meaning "each other". A number of constructions are possible:

**21.7.1** *بَعْضٌ* may be repeated:

**a).** The first *بَعْضٌ* takes a pronoun suffix referring to the subject, the second takes the definite article:

- قَلَّمَا سِرْنَ دُونَ الْإِمْسَاكِ بِأَيْدِي بَعْضِهِنَّ الْبَعْضِ they rarely walked without holding each other's hands (HS 58)  
 اِفْتَرَقُوا مِنْ بَعْضِهِمُ الْبَعْضِ they separated from each other (SI 182)  
 خَمْسُ عُرُفٍ مَفْتُوحَةٍ عَلَى بَعْضِهَا الْبَعْضِ five rooms opening out on each other (SI 211)  
 شِيدَتْ فَوْقَ بَعْضِهَا الْبَعْضِ they were built on top of each other (JGh 72)  
 نَأْخُذُ بِخِنَاقٍ بَعْضِنَا الْبَعْضِ we begin to strangle each other (IH 54)  
 يَتَمَغْنَطُ كُلُّ شَيْءٍ، وَيَلْتَصِقُ بِبَعْضِهِ الْبَعْضِ all things become magnetic and stick to each other (TW 74)  
 يَرْدُقُونَ بَعْضُهُمُ الْبَعْضَ they follow each other (TW 153)  
 الْمَدْعُورَاتُ يَتَأَمَّلْنَ مَلَابِسَ بَعْضِهِنَّ الْبَعْضِ The guests scrutinise each others' clothes (HS 52)

**b).** The first *بَعْضٌ* may be in apposition to the subject and take an agreeing pronoun suffix. The second *بَعْضٌ* may be in the indefinite accusative:

- لَكِنَّ مُعْظَمَ هَؤُلَاءِ الْأَدَبَاءِ أَخَذَ يُسَانِدُ بَعْضُهُمْ بَعْضًا، وَيَنْقُدُ بَعْضُهُمْ بَعْضًا But most of these writers began to help each other and to criticise each other (JIJ 127)  
 أَكَلْنَا بَعْضَنَا بَعْضًا We ate each other (GhS 27)  
 عِلَاقَاتٌ مُتَدَاخِلَةٌ يُعْنِي بَعْضُهَا بَعْضًا mutual relationships that enrich each other (JIJ 102)

The second *بَعْضٌ* may be in the indefinite genitive governed by a preposition:

- أَهَمُّ شَيْءٍ لِقَاءِ الْكُتَّابِ بَعْضِهِمْ بَعْضٍ the most important thing is that the writers meet each other (JGh 48)  
 نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ they looked at each other (AM 148)  
 الْمَقْصُورَاتُ مَفْتُوحَةٌ بَعْضُهَا عَلَى بَعْضٍ the theatre boxes were open to each other (JIJ 120)

The first *بَعْضٌ* may sometimes occur in the indefinite adverbial accusative:

- أَقْرَبُ النَّاسِ بَعْضًا إِلَى بَعْضٍ the people closest to each other (JIJ 169)

**21.7.2** This repetition of بَعْضُ is not always necessary. The first بَعْضُ (the subject or in apposition to the subject) may be omitted. The second بَعْضُ will take a pronoun suffix referring to and agreeing with the subject:

أَكَانَا يَعْرِفَانِ بَعْضَهُمَا؟	Did they know each other? (AM 79)
يُحِبُّونَ بَعْضَهُمْ	they love each other (AM 127)
لِيَتَوَرَّوْا عَلَى بَعْضِهِمْ	let them revolt against each other (TW 106)
تَسِيرُ خَلْفَ بَعْضِهَا	they travel behind each other (IKh 12)
نَمْسِكُ بِأَيْدِي بَعْضِنَا	we hold each other's hands (IKh 13)
يَتَحَدَّثْنَ مَعَ بَعْضِهِنَّ	they talk with each other (HS 104)
قَلَبْنَا بَعْضَنَا	we kissed each other (HS 134)

**21.8** بَعْضُ may have the meaning “together” with verbs having the sense of “to join” etc.:

شَعَرْتُ أَنَّ خَوْفَهُ يُقَرِّبُنَا مِنْ بَعْضٍ	I felt that his fear brought us together (GhS 114)
قُوَّةٌ لَا مَرِيَّةٌ تَشُدُّنَا إِلَى بَعْضٍ	an unseen force pulls us together (GhS 182)

### 21.9 Agreement with بَعْضُ

**21.9.1** بَعْضُ is a masculine singular noun, thus agreement may be in the masculine singular:

بَعْضُ الْحَامِلِينَ يَتَكَلَّمُ	Some of the porters speak (IH 173)
بَعْضُهُمْ يَبْكِي	some of them weep (IKh 63)
بَعْضُهُمْ رَوَى أَنَّهُ شَاهَدَهُ	some of them related that he saw it (TW 151)
بَعْضُكُمْ يُلْجَأُ إِلَى التَّكَاثُفِ	Some of you resort to jokes (TW 183)
إِزْدَحَمَتْ فِي ذَهْنِي أَخْبَلَةٌ وَمَشَاعِرٌ وَذِكْرِيَاتٌ بَعْضُهَا يَعُودُ إِلَى أَيَّامِ طِفْلُوْتِي	thoughts, feelings and memories filled my mind, some of them going back to the days of my childhood (JIJ 42)
بَضْعُ قِصَصٍ قَصِيرَةٍ بَعْضُهَا لَمْ يَتَّكَمَلْ بَعْدُ	a few short stories, some of them not yet finished (JIJ 62)
بَعْضُهُمْ مُسْلِمٌ وَبَعْضُهُمْ نَصْرَانِيٌّ	some of them are Muslims and some are Christians (IH 56)
بَعْضُهَا مَسْرُوقٌ	some of them were stolen (GhS 89)
بَعْضُهُمْ اخْتَارَ	some of them chose (GhS 123)

**21.9.2** It is also common for agreement to be with the gender and number of the term governed by بَعْضُ (i.e. the logical subject):

لَا يَخْجَلُ بَعْضُهُمْ مِنْ رَفْعِ أَصْوَاتِهِمْ	some of them aren't embarrassed to raise their voices (TW 52)
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بَعْضُ الطُّيُورِ وَالْأَسْمَاكِ وَالْحَشْرَاتِ تَنْتَقِلُ	some birds, fish and insects migrate (TW 100)
بَعْضُهُنَّ يَتَلَفَّفْنَ فِي الْعَبَاءِ	Some of them wrap themselves in cloaks (HS 38)
بَعْضُ الْأَدْبَاءِ الْكِبَارِ الَّذِينَ اتَّقَيْتُ بِهِمْ	some of the great writers whom I have met (JGh 17)
تَقُولُ بَعْضُ الْمَصَادِرِ ...	some sources say ... (JGh 152)
بَعْضُ النَّاسِ يَتَوَهَّمُونَ خُصُومَهُمْ بِالْأَشْيَاءِ الْمَادِّيَّةِ	Some people imagine their opponents as physical objects (AM 58)
بَعْضُ الرِّجَالِ مَا زَالُوا يَضْرِبُونَ نِسَاءَهُمْ	some men still beat their women (GhS 71)

**21.9.3** When **بَعْضٌ** is used independently agreement may either be in the singular or in the plural agreeing with the plural idea expressed:

أَمَّا الْغَدَاءُ فَالْبَعْضُ يَشْعُرُ بَعْدَهُ بِالْحَاجَةِ إِلَى النَّوْمِ	as for lunch, some people feel the need to sleep after it (JGh 43)
الْبَعْضُ يَرَسُمُ وُجُوهَ السَّيَّاحِ	some of them paint the tourists' portraits (JGh 61)
الْبَعْضُ وَضَعَ فَوْقَهَا مَقَاعِدَ	some people put chairs on it (JGh 187)
الْبَعْضُ عُدْنَ وَتَزَوَّجْنَ مِنَ الْخَدَمِ	some of them returned and married the servants (HS 242)

## 22 The Nouns كِلَا and كِلْتَا (“both”)

**22.1** كِلَا (fem. كِلْتَا) is a dual noun and only occurs either in an idāfa construction governing a definite dual noun, or with a dual pronoun suffix. كِلَا and كِلْتَا must agree in gender with the noun/pronoun they govern:

- كِلَاهُمَا: الطَّرِيقَةُ وَالْمَوْضُوعُ Both of them: the method and the subject (AM 161)  
 كَانَتْ كِلْتَاهُمَا مِنَ الْفِضَّةِ They were both made of silver (JIJ 222)  
 فِي كِلَا الْبَلَدَيْنِ in both countries (TW 40)  
 كِلَاهُمَا مِنْ عِرْقِ إِسْبَانِيٍّ both of them were of Spanish descent (JIJ 16)  
 جَعَلَتْ تَجَسُّ بِكِلْتَا يَدَيْهَا كَتْفِي with both her hands she began to feel my shoulders (JIJ 49)  
 يَتَحَوَّلُ كِلَا الطَّرْفَيْنِ إِلَى الْعَرَبِيَّةِ الْفُصْحَى both parties switch to classical Arabic (JIJ 129)  
 كِلَا الْأَخَوَيْنِ مِنْ أَغْلَامِ طُولُكْرَمَ both brothers were from the distinguished people of Tulkarm (JIJ 197)  
 أُمِّي، أَوْ أُمُّهُ، أَوْ رَبَّمَا كِلْتَاهُمَا مَعًا my mother or his mother or perhaps both of them together (HR 104)

**22.2** When governing a noun, كِلَا and كِلْتَا are not inflected for case:

- كِلَا الشَّابَّيْنِ فِي حَيَوِيَّةٍ مُسْتَمِرَّةٍ Both young men were in constant animation (JIJ 183)  
 جَلَسَ عَلَى كِلَا الْجَانِبَيْنِ they sat on both sides (HS 58)  
 فِي كِلْتَا الْحَالَتَيْنِ in both cases (JIJ 148)  
 أَمْسَكْتُ يَدَيْهِ بِكِلْتَا يَدَيَّ I clasped his hands with mine (AM 70)  
 أَتَشَبَّهْتُ بِكِلْتَا يَدَيَّ I cling on with both hands (HS 155)

**22.3** When used with a pronoun suffix, however, they must be inflected for case (كِلْتَا and كِلَيْ) in both the accusative and genitive):

- وَجَدْتُ أَنَّ الْأَجْوَاءَ وَالشَّخْصِيَّاتِ فِي كِلْتَيْهِمَا لَا تَخْتَلِفُ كَثِيرًا عَنْهَا فِي رَوَايَاتِهَا الْأُخْرَى I found that the atmosphere and the characters in them both did not differ much from those in her other novels (JIJ 66)  
 مِنْذُ صَغَرِ كِلْتَيْهِمَا since their childhood (JIJ 117)  
 جَعَلْتَنَا كِلَيْنَا نُحِبُّ مَعْنِيَّتَهَا it made us both love the one who sang it (JIJ 166)  
 أَلْقَيْنَا أَنْفُسَنَا أَمَامَ أَحَدِ تَعْلِيلَيْنِ أَوْ كِلَيْهِمَا مَعًا we found ourselves faced with one of two explanations or both of them together (SI 287)  
 وَجَدْتُ فِيهِمَا كِلَيْهِمَا أَهْتِمَامًا جَادًا بِالْحَرَكَةِ الْمِعْمَارِيَّةِ الْحَدِيثَةِ I found in both of them a serious interest in the modern architectural movement (JIJ 178)

**22.4** They may govern the plural pronoun suffix *نا* (“us”) when this is taken to be dual:

- كِلَانَا مَسْكُونُونَ* We are both possessed (TW 98)  
*كُلُّ مَا حَدَثَ لِكِلَيْنَا* everything that happened to both of us (JIJ 102)  
*الْحَيَاةُ بِدُونِهِ سَتَكُونُ مُسْتَحِيلَةً لِكِلَيْنَا* life without it would be impossible for both of us (JIJ 195)

**22.5** *كِلَا* (and *كِلَيْنَا*) is used in apposition to a preceding dual, taking a pronoun suffix which refers to it:

- هُوَ لَنَا كِلَيْنَا* it belongs to both of us (HR 215)  
*"سَمِيرِ أَمِيرِ" وَ"السُّنْبَادِ" الْمُطْلَبَيْنِ كِلَيْهِمَا عَلَى نَهْرِ الدَّجْلَةِ* the hotel “Samir Amis” and the “Sinbad” which both overlook the river Tigris (JIJ 101)  
*لَا مَالٌ لَدَيْنَا كِلَيْنَا* Neither of us has any money (JIJ 210)  
*لَوَيْعَةٌ كَانَتْ مُنْذُ سِنِينَ فِي الْمَرْكَزِ مِنْ أَهْتِمَامِهِمَا كِلَيْهِمَا* For years Lamiya was the center of attention of both of them (JIJ 234)

### 22.6 Agreement with *كِلَا* and *كِلَيْنَا*

Although *كِلَا* and *كِلَيْنَا* are dual nouns, they are considered to be grammatically singular, thus agreement is either in the masculine or feminine singular:

- كِلَاهُمَا يَخْلُمُ بَعْقِدَ لِلْعَمَلِ فِي الْخَلِيجِ* They both dream of a contract to work in the Gulf (SI 216)  
*كِلَاهُمَا مُرْتَبِطٌ بِالأَرْضِ* they are both tied to the earth (SI 216)  
*كِلَاهُمَا يُسَافِرُ بِدُونِ وَرَقَةٍ* they are both travelling without papers (JGh 9)  
*كَانَ كِلَاهُمَا قَدْ سُرَّ* Both were happy (JIJ 149)  
*كِلَاهُمَا مُتَقَفٌّ* both of them were cultured (JIJ 183)  
*كِلَانَا يَرْمُقُ لِالأخْرِ* We both look at each other (TW 118)



## 23 The Noun مُعْظَمٌ (“most”, “majority”)

**23.1** مُعْظَمٌ occurs as first term in an idāfa construction governing a definite singular, occasionally dual, or plural noun in the genitive case:

- كُنْتَ تَرَى حَوْلَكَ مُعْظَمَ مُتَّقِي بَغْدَادَ you would see around you most of the cultured people of Baghdad (JIJ 63)
- مُعْظَمُ رَصِيفَيْهِ مُظَلٌّ بِأَشْجَارِ الْيُوكَالِيْتُوسِ most of its two pavements are shaded by eucalyptus trees (JIJ 81)
- عَرَفَتْ الْعِزَّ فِي مُعْظَمِ حَيَاتِهَا she had known celebrity most of her life (JIJ 116)
- أُمِّي تُحِبُّهَا بِشَكْلِ خَاصٍّ وَتُؤَيِّدُهَا عَلَى مُعْظَمِ أَصْدِقَائِي My mother loves her particularly and prefers her to most of my friends (JIJ 163)
- الْحَائِلُ تَنَامُ مُعْظَمَ الْوَقْتِ A pregnant women sleeps most of the time (HS 87)
- الصَّجَّةُ تَخْفُ بِذَهَابِ مُعْظَمِ النِّسَاءِ The noise dies down with the departure of most of the women (HS 246)
- لَمْ تَكُنْ مُتَحَفِّظَةً كَمُعْظَمِ الْفَرَنْسِيَّاتِ She was not aloof like most French women (GhS 62)

**23.2** It may govern a pronominal relative clause:

- مُعْظَمُ الَّذِينَ تَرَى حَوْلَكَ الْآنَ مِنَ الْأَمْوَاتِ most of those you now see around you are dead (GhS 157)
- مُعْظَمُ مَا تَحْتَوِيهِ سَمَرْقَنْدُ Most of what Samarkand contains (JGh 109)
- مُعْظَمُ مَا أَكْتُبُهُ يَتَّصِلُ بِتَجَارِبِي most of what I write is to do with my experiences (JIJ 172)
- يَذْهَبُ مُعْظَمُ مَا تَعَبْنَا فِي جَمْعِهِ most of what we worked hard to save is going (GhS 67)

**23.3** مُعْظَمٌ may take a pronoun suffix:

- بَعْدَ أَنْ يَكُونَ الْهَوَاءُ قَدْ أَطَارَ مُعْظَمَهَا after the wind had blown most of it away (SI 326)
- رِجَالٌ مِنْ كُلِّ نَوْعٍ وَعُمُرٍ، مُعْظَمُهُمْ يَأْدِي التَّعَبِ أَوْ الْمَلَلِ men of all kinds and age groups, the majority of them clearly tired or bored (JIJ 19)
- مُعْظَمُهُمْ most of them (HS 180)
- إِتَّبَعْتُ إِلَى الْمَاءِ الَّذِي عَلَى وَجْهِ مُعْظَمُهُ I became aware of the water which had boiled and mostly dried up (HS 201)
- كُنْتُ فِي الْوَأَقِعِ قَدْ أَنْجَزْتُ مُعْظَمَهَا آنَذَاكَ In fact, at that time I had completed most of them (JIJ 173)

**23.4** مُعْظَمٌ may occur in apposition to a preceding noun or pronoun, taking a pronoun suffix

referring to it:

كَأَنَّ الْمَنَازِلَ مُعْظَمَهَا لِلرِّجَالِ وَلَا شَعَالِيهِمْ It is as if most of the houses are for men and their work (HS 16)

زُمَلَائِي مُعْظَمُهُمْ أَسَاتِدَةٌ most of my colleagues are lecturers (JIJ 245)

### 23.5 Agreement with مُعْظَمٌ

23.5.1 مُعْظَمٌ is a masculine singular noun, thus agreement may be in the masculine singular:

لَكِنَّ مُعْظَمَ هَؤُلَاءِ الْأَدْبَاءِ أَخَذَ يُسَانِدُ بَعْضُهُمْ بَعْضًا But most of these writers began to help each other (JIJ 127)

مُعْظَمُ رَصِيفِيهِ مُظَلَّلٌ بِأَشْجَارِ الْيُوكَالَيْتُسِ most of its two pavements are shaded by eucalyptus trees (JIJ 81)

رِجَالٌ مِنْ كُلِّ نَوْعٍ وَعُمُرٍ، مُعْظَمُهُمْ بَادِي الْقَتَبِ أَوْ الْمَلَلِ men of all kinds and age groups, the majority of them clearly tired or bored (JIJ 19)

23.5.2 Usually, however, agreement is with the gender and number of the word governed by مُعْظَمٌ (the logical subject):

كَانَ مُعْظَمُ الْخَدَمِ وَالنَّادِلِينَ فِيهِ أَثْيُوبِيِّينَ مُهَذَّبِينَ The majority of the servants and waiters there were well-mannered Ethiopians (JIJ 138)

مُعْظَمُ الْأَمَاسِيِّ كُنَّا نَقْضِيهَا جَمَاعَاتٍ We used to spend most evenings in groups (JIJ 218)

مُعْظَمُ هَذِهِ الْمَخْطُوطَاتِ كُتِبَتْ بِأَيْدِي فَنَّانِينَ مَهَرَةٍ Most of these manuscripts were written by the hands of skilled craftsmen (JGh 119)

مُعْظَمُ بُيُوتِ لِيْسْبُونَةَ الْقَدِيمَةِ مَكْسُوءَةٌ بِالسِّيرَامِيكِ most of Lisbon's old houses are covered with ceramic tiles (JGh 148)

مُعْظَمُهُمْ قَادِمُونَ مِنَ الْعَوَاصِمِ الْأَوْرُوبِيَّةِ most of them come from the capitals of Europe (JGh 178)

مُعْظَمُ الدَّارِسِينَ يَتَّسِمُونَ إِلَى جِيلٍ جَدِيدٍ most of the students belong to a new generation (JGh 181)

## 24 The Noun **مِثْلُ** (“likeness”, “similarity”)

**مِثْلُ** never occurs in an independent position. It has the following uses:

**24.1** **مِثْلُ** often governs a singular or plural noun in an *idāfa* construction. The meaning is “like”, “such (a)”, “the likes of”:

فَقَدْ تَصَوَّرْتُ أَنَّ قِرَاءَةَ مِثْلِ هَذِهِ الرِّسَالَةِ قَدْ تُتْعِبُهُ  
I thought that reading a letter like that might weary him  
(AM 56)

لَيْسَ بِحَاجَةٍ إِلَى مِثْلِ هَذَا الْأَسْلُوبِ الْمُتْعِبِ  
He does not require the likes of this laborious style  
(HM 10)

فَكَّرَ أَنَّهُ لَمْ يَرَ مِثْلَ هَذِهِ الْمَقَابِرِ مِنْ قَبْلُ  
he thought that he had not seen such tombs before  
(SI 71)

الْبَنَاتُ مِثْلُ الْأَوْلَادِ  
girls are like boys (TW 160)

كَانَ يُحِبُّ الْعَالَمَ الصَّامِتَ، إِذَا صَحَّ لِي أَنْ  
أَسْتَعْمِلَ مِثْلَ هَذَا التَّعْبِيرِ  
He used to love the world of silence, if I may use such an  
expression (AM 112)

فَرِحَتْ تَاجٌ بِالْمُجَوَهَرَاتِ الَّتِي مَا رَأَتْ مِثْلَ بَرِيقِهَا  
مِنْ قَبْلُ  
Taj was delighted with the jewels the likes of whose glitter  
she had not seen before (HS 238)

مِثْلُ مَنْ خَشِيَ أَنْ يُعْطِيَنِي سُكُوتَهُ فُرْصَةً لِلْكَلامِ  
Like someone afraid that his silence would give me the  
chance to speak (HR 90)

يَتَنَابَيْ فِي مِثْلِ هَذِهِ الْمَوَاقِفِ خَجَلٌ  
in such situations I am overcome with shyness (JGh 19)

كَانَتْ فِي مِثْلِ سِنِّي  
She was about my age (IH 110)

لَا يُوجَدُ كَاتِبٌ مُعَاصِرٌ فِي مِثْلِ قَامَتِيهَا  
there is no contemporary writer with the likes of his  
stature (JGh 135)

مِثْلُ هَذَا الْإِنْسَانِ  
Such a man (HM 56)

Such constructions may occasionally be understood as similes:

الْمَسْأَلَةُ إِذَنْ وَاضِحَةٌ مِثْلُ عَيْنِ الشَّمْسِ  
The affair then is as clear as daylight (HM 133)

لِسَانِي عَلَيْكَ بَارِدٌ مِثْلُ التَّلْجِ  
my words to you are as cold as ice (HM 157)

أَنْتَ يَا بَسُّ مِثْلُ عُودِ الْبُقْسِ  
You are as dry as a stick of boxwood (HM 248)

**24.2** **مِثْلُ** may occur in apposition to a noun, typically undefined. It takes a pronoun suffix which refers to the noun:

مَا أَنَا إِلَّا بَشَرٌ مِثْلَكُمْ  
I am nothing but a man like you (TW 56)

فِي أُكْسْتِرِ تَعَرَّفْتُ عَلَى طُلَّابٍ مِثْلِي  
In Exeter I got to know students like me (JIJ 25)

إِنِّي لَمْ أَلْتَقِ فِي حَيَاتِي كُلِّهَا بِوَاحِدٍ مِثْلِهِ  
I have never in my life come across someone like him  
(HR 74)

أَصْدِقَاءُ شَاكِرٍ كُلُّهُمْ فَقَرَاءٌ مِثْلَنَا Shaker's friends are all poor like us (GhS 163)

هُوَ فَقِيرٌ مِثْلَنَا he is poor like us (HM 121)

**24.3** The plural form **أَمْثَالٌ** is sometimes used instead of **مِثْلٌ** when the following genitive in *idāfa* or the pronoun suffix is plural or consists of a number of nouns:

بَعْضُ الْمُحَدِّثِينَ، أَمْثَالِ جَيْمزِ جُويسِ وَأَلْيُوتِ وَفَرَجِيَّتَا وَوَلْفِ some of the modernists like James Joyce, Eliot and Virginia Wolf (JIJ 170-71)

أَنْتَ، وَعَمِّي، وَالَّذِينَ أَمْثَالِكُمْ، لَا تَخَافُونَ! You and my uncle, and people like you, are not afraid! (HM 91)

أَمْثَالٌ هَذِهِ الْأَمْحَاكِمَاتِ تَحْدُثُ كُلَّ يَوْمٍ trials like these take place every day (SI 292)

**24.3.1** **أَمْثَالٌ** may be used in apposition to a preceding plural noun:

هُنَاكَ غَيْرُهُ. مَجَانِينَ أَمْثَالُهُ There are others apart from him; madmen like him (HM 230)

**24.3.2** **أَمْثَالٌ** is used as a noun with the meaning "people similar to":

مَا أَكْثَرَ أَمْثَالَهُ how numerous are those like him (GhS 139)

لَا تُغْرِي إِلَّا أَنَا سَا مِنْ أَمْثَالِي وَأَمْثَالِ زَمِيلَيَّ الْأَيْتَيْنِ it only entices people like me and like my two colleagues (JIJ 14)

وِرَارَتِي فَخُورَةٌ، بِتَوْفُرِهَا عَلَى أَمْثَالِكَ My ministry is proud of devoting itself to people like you (TW 63)

عَلَيْكَ وَعَلَى مَنْ هُمْ أَمْثَالُكَ أَنْ يَفْخَرُوا You and those like you should be proud (HM 14)

**24.4** When used to introduce an adverbial modification, **مِثْلٌ** occurs in the adverbial accusative and functions like a preposition with the meaning "similar to", "like", "as":

يَسْمَعُ إِلَى الرَّادِيُو مِثْلَ الْجَمِيعِ، وَيُؤْمِنُ بِاللَّهِ مِثْلَ الْجَمِيعِ he listens to the radio like everyone else, and believes in God like everyone else (IKh 128)

كَانَتْ الْأَفْكَارُ تَتْرَاكِضُ فِي رَأْسِي مِثْلَ خَيُْولٍ مَعْجُونَةٍ Thoughts were running through my head like crazy horses (AM 21)

هُوَ مُتَهَمِكٌ فِي إِتْنَاجِ كِتَابٍ جَدِيدٍ مِثْلَهُمْ مِثْلَكَ he is engrossed in creating an important new book like you are (JIJ 200)

إِذَا فَكَّرَ كُلُّ إِنْسَانٍ مِثْلَكَ if everyone thought like you (JGh 124)

يُوسِعُكَ تَطْلِيقُهُ حِينَ تَشَائِينَ مِثْلَهُ تَمَامًا you can divorce him when you want, just like he can (GhS 78)

كُلُّهُمْ يَتَكَلَّمُ مَرَّةً وَاحِدَةً مِثْلَ مِثَابِ أَشْرَطَةِ التَّسْجِيلِ they all speak at the same time, like hundreds of tapes (GhS 146)

نَمُوتُ مِثْلَ الذُّبَابِ We are dying like flies (IKh 92)

يَضْحَكُ مِثْلَ طِفْلِ He laughs like a child (AM 20)

يَأْكُلُ مِثْلَ حَيَوَانٍ جَائِعٍ he eats like a hungry animal (AM 20)

**24.5** With the function of a preposition, *مِثْلُ* is used as an adverbial conjunction when followed by the relative pronoun *مَا* (مِثْلَمَا). It often introduces a parallelism where the same verb occurs before and after *مِثْلَمَا*. The meaning is "in the same manner of/as", "like":

أَلْأَفْكَارُ الْبَائِسَةُ تُهَاجِمُنِي وَمِثْلَمَا يُهَاجِمُ الْجَرَادُ الْحَقُولَ الْخَضِرَاءَ Wretched thoughts assail me like locusts assail green fields (AM 144)

كَانَ يَشْحَنُ مِثْلَمَا بِالشَّحْنِ بِأَبِيهِ كُلَّ لَيْلَةٍ He used to charge his brain with genius like my father charged his car battery with electricity every night (TW 161)

تَعَلَّمَ صَيْدَ السَّمَكِ وَمِثْلَمَا تَعَلَّمَ السَّيْرَ عَلَى قَدَمَيْهِ He learned to fish just as he has learnt how to walk on two legs (IH 28)

سَوْفَ يَبْقَى وَمِثْلَمَا بَقِيَ حَتَّى أَيَّامِي تِلْكَ it will remain as it has remained up to these days of mine (IH 104)

كَانَ عَمِّي إِبْرَاهِيمُ قَدْ أَهْدَاهَا، وَمِثْلَمَا أَهْدَانِي My uncle Ibrahim used to give her presents just as he gave me presents (IH 130)

فِي تَرْحَالِي لَا أُحْرِصُ عَلَى شَيْءٍ وَمِثْلَمَا أُحْرِصُ عَلَى جَوَازِ سَفْرِي When I am getting ready to leave, I am concerned for nothing as I am for my passport (JGh 59)

أَحْسَسْتُ بِإِشْفَاقٍ عَلَيْهِ وَمِثْلَمَا يُحْسُ الْمَرْءُ تُجَاهَ وَلَدٍ مَشْكِينٍ I felt pity for him as one does for a miserable boy (HR 137)

مَضَتْ مِثْلَمَا مَضَتْ مِئَةُ أَرْوَاحٍ قَبْلَهَا It passed as a hundred crises before it has passed (HR 175)

وَلَكِنْ لَيْسَ مَعْنَى كَلَامِي أَنْ نُحْوِمَ حَوْلَ السَّجْنِ وَمِثْلَمَا تُحْوِمُ الْفَرَاشَاتُ حَوْلَ النَّارِ but what I am saying does not mean that we should flutter around the prison like moths around a fire (AM 88)

أَهْتَمُّ بِغَيْرِي مِثْلَمَا أَهْتَمُّ بِنَفْسِي I am as concerned for others as I am for myself (HM 130)

ثَلَاثَ سِنَوَاتٍ مَضَتْ مِثْلَمَا تَمْضِي السَّلَاحِفُ Three years passed like tortoises (HR 152)

A parallelism is not obligatory:

إِنَّ حَالَهُ مِثْلَ هَذِهِ يُمَكِّنُ أَنْ تُعَيِّرَ الْعَالَمَ، وَلَا تُبْقِي شَيْئًا مِثْلَمَا هُوَ الْآنَ a situation like this could change the world, and leave nothing as it is now (AM 114)

قَدْ يَهْرُبُ عَنْهَا بِتَرْكِهَا وَيُعَادِرُ الْبَلَدَ مِثْلَمَا فَعَلَ أَبُوهَا he might run away from her, abandon her and leave the country as her father did (TW 225)

- لَا يَتَّبَاهِي مِثْلَمَا يَفْعَلُ إِبْرَاهِيمُ He does not swagger like Ibrahim does (AM 20)
- لَنْ أُعْطِيكَ سِيْجَارَةً مِثْلَمَا فَعَلْتُ فِي اللَّيْلَةِ الْمَاضِيَةِ I will not give you a cigarette as I did last night (AM 68)
- مَاذَا لَوْ عَادَ إِلَى الْبُكَاءِ مِثْلَمَا فَعَلَ فِي اللَّيْلَةِ السَّابِقَةِ؟ What if he starts crying again as he did on the previous night? (AM 72)
- لِنَأْخُذْ هَذَا الْعَالَمَ مِثْلَمَا نَجِدُهُ Let us take this world as we find it (HR 214)

## 25 The Noun شِبْهٌ (“similarity”, “likeness”)

25.1 شِبْهٌ (pl. أَشْبَاهُ) commonly governs a definite singular noun in an idāfa construction. The meaning is “like”, “similar to”:

كَانَتْ أَلْسِيَارَةٌ تَقْتَرِبُ أَلَانَ مِنْ أَحَدِ هَذِهِ أَلْمَاكِينِ  
أَلْوَعْرَةَ وَهُوَ شِبْهُ نَفْقٍ وَسَطِ جَبَلٍ

the car was now approaching one of those rough places; it was like a tunnel through the middle of a mountain (SI 67)

أَلْحَيَوَانُ أَلْأَوَّلُ شِبْهُ أَسَدٍ، وَأَلْحَيَوَانُ أَلثَّانِي شِبْهُ عِجَلٍ

the first animal is like a lion and the second animal is like a calf (IH 128)

تَبْدَأُ بِقَاعِدَةٍ عَرِيضَةٍ ثُمَّ تَتَّخِذُ شَكْلًا شِبْهُ هَرَمِيٍّ

they begin with a wide base and then take a pyramid-like shape (JGh 15)

25.2 From the idea of similarity is derived the meaning “semi-”, “quasi-”, “all but”. For example:

شِبْهُ جَزِيرَةٍ peninsula semi-official

شِبْهُ قَارَةٍ subcontinent شِبْهُ عَسْكَرِيٍّ paramilitary

جَاؤُوا خَمْسَةَ رِجَالٍ يَفْقِرُونَ مِنْ سِيَارَةٍ جِيبِ شِبْهِ عَسْكَرِيَّةٍ

they came, three men jumping out of a paramilitary jeep (IKh 10)

كَانُوا قِصَارَ أَلْقَامَةِ، صُفْرَ أَلْوُجُوهِ، شِبْهُ حُفَاةٍ

they were short, with yellow faces, all but barefoot (IKh 18)

أَلْكَنِيسَةُ كَانَتْ شِبْهُ مُدْمَرَةٍ

the church was all but destroyed (IKh 42)

فِي شِبْهِ إِغْفَاءٍ تَابَعَ زَوْجَتَهُ وَأَبْنَهُ

in a half slumber he watched his wife and son (SI 89)

يَرْقُصْنَ شِبْهُ مُخَدَّرَاتٍ

they dance half drugged (HS 62)

## 26 The Expression إِلَى آخِرِهِ (“etc.”, “and so on”)

الْخُبْزُ، الْجُبْنُ، الْفُوطُ، فَتَاحَةُ رُجَاجَاتِ الْبِجْمَةِ  
bread, cheese, serviettes, an opener for the bottles of beer  
... إِلَى آخِرِهِ ... and so on (GhS 121)

### 26.1 إِلَى آخِرِهِ is usually abbreviated as إِلَخ :

عُقُودُ الْعَمَلِ فِي الْخَارِجِ، وَشَرَائِطُ الْفِيدْيُو، إِلَخ employment contracts abroad, video tapes etc. (SI 98)

هِجْرَةُ الْفَلَاحِينَ، وَفَوَاضَى الْمُرُورِ، وَالْمُحَدَّرَاتِ، إِلَخ the migration of peasants, the chaos of the traffic, drugs etc. (SI 347)

سَأَلْتُهُ أَيْنَ أَحَدٌ هُنَا كَاتِبًا جَيِّدًا، ذَا نَظْرَةٍ عَصْرِيَّةٍ، إِلَخ I asked him where I could find a good writer here, with a modern outlook and so on (JIJ 217)

فِي الْعَادَةِ يُطْلِقُونَ عَلَيْهَا أَسْمَاءَ تُذَكِّرُهُمْ بِوَطَنِهِمْ : الْقَاهِرَةَ، كَلِيُوبَاتَيْرَةَ، إِلَخ they usually give them names which remind them of their homeland: “Cairo”, “Cleopatra” and so on (JGh 187)

### 26.2 Some other expressions have a similar meaning to إِلَى آخِرِهِ :

#### a). (وَهَلْمَجْرًا (alternatively written وَهَلْمَ جَرًّا :

سَبَقَ الْأَوَائِلُ وَالْأَوَاخِرُ فِي تَجْزِئَةِ الذَّرَّةِ إِلَى جُزْئَاتِهَا الَّتِي تَتَأَلَّفُ مِنْهَا وَإِلَى جُزْئَاتِ كُلِّ جُزْئٍ مِنْهَا وَهَلْمَ جَرًّا the ancients and those subsequent had previously divided the atom into the molecules of which it is composed and into the molecules of each molecule and so on (IH 117)

فِي رِوَايَاتِهَا الْمُتَنَاقِضَةِ وَالْمُنْفِخَةِ عَلَى رِوَايَةٍ مُنْفِخَةٍ عَلَى رِوَايَةٍ وَهَلْمَ جَرًّا in her contradictory stories which introduce another story introducing another story and so on (IH 188)

وَيُكْرَرُ كُلُّ وَاحِدٍ مِنْهُمْ الْأَمْرَ مَعَ خَمْسَةِ أَشْخَاصٍ آخَرِينَ، وَهَلْمَجْرًا and each of them repeats the process with five other people and so on (SI 62)

#### b). وَهَكَذَا :

هِيَ تَسْبِقُنِي قَلِيلًا عَلَى الْعَجَلَتَيْنِ، ثُمَّ تَعُودُ إِلَيَّ لِتُرَافِقُنِي مَسَافَةً مَا، ثُمَّ تَسْبِقُنِي قَلِيلًا، وَهَكَذَا إِلَى أَنْ تَعُودَ إِلَى الدَّارِ she goes a little in front of me on two wheels, then returns to accompany me for a certain distance, then goes on ahead a little, and so on until we reach the house (JIJ 83)

بَعْدَ ذَلِكَ يُدْرَبُ عَلَى كِتَابَةِ السِّيْنَارِيُو، وَمُنَاقَشَتِهِ مَعَ مُخْرِجِهِ، وَهَكَذَا After that, he is trained in writing the script, discussing it with his director and so on (JIJ 216)

وَهَكَذَا may be followed by دُوَالَيْكَ (“one after the other”, “alternately”) with the same meaning:



تَرْتَدِيهِ وَتَشُقُّهُ ثُمَّ تَرْتُقُّهُ وَهَكَذَا دُوَالِيكَ

she would put it on, tear it, then repair it, and so on (IH 145)

إِمَّا أَنْ تَبْدَأَ فِي النَّوْبَةِ فِي السَّادِسَةِ صَبَاحًا وَتُنْهِئَهَا فِي الثَّانِيَةِ مِنْ بَعْدِ الظُّهْرِ . وَإِمَّا أَنْ تَبْدَأَهَا فِي الثَّانِيَةِ وَتُنْهِئَهَا فِي الْعَاشِرَةِ لَيْلًا . وَأَمَّا نَوْبَةُ الْعَاشِرَةِ لَيْلًا فَتُنْهِئُ فِي السَّادِسَةِ صَبَاحًا . وَهَكَذَا دُوَالِيكَ

we would either begin the shift at six in the morning and finish it at two in the afternoon, or begin it at two and finish at ten at night. As for the shift at ten at night, it finished at six in the morning. And so forth (IH 186)

## 27 The Nominal or Equational Sentence (الْجُمْلَةُ الْإِسْمِيَّةُ)

Two basic kinds of Arabic sentence may be identified:

- a). verbal sentences (الْجُمْلَةُ الْفِعْلِيَّةُ) which contain a verb; and
- b). nominal sentences (sometimes called “equational” sentences) which do not; they use only adjectives, pronouns, nouns or noun clauses that function as nouns even though they may contain a verb.

This classification is not that recognised by Arab grammarians. For them, a verbal sentence is one which is introduced by a verb, whereas a nominal sentence is one introduced by the subject of the sentence whether or not this is subsequently followed by a verb.

A nominal or equational sentence basically consists of two parts: a subject (any kind of noun or pronoun about which a statement is made) and a predicate (any kind of noun or pronoun, adjective, prepositional phrase or adverb which says something about the subject).

The subject is usually definite (i.e. by means of the definite article or a pronoun suffix, by being a proper noun, a personal or a demonstrative pronoun, or by being the governing term in a definite idāfa construction). The predicate is typically indefinite.

Thus, the nominal sentence

الْكَاتِبُ مَشْهُورٌ The writer is famous

consists of the subject الْكَاتِبُ (“The writer”) and the predicate مَشْهُورٌ (“famous”). In general, the Arabic nominal sentence corresponds to an English sentence which contains any person of the present tense of the verb “to be” (i.e. “am”, “are”, “is”).

### 27.1 The Subject (الْمُبْتَدَأُ) of a Nominal Sentence

This can be any noun or other word or words functioning as a noun. Thus, the subject may be:

- a). a noun:

الْبَحْرُ مَقْبَرَةٌ كَبِيرَةٌ The sea is a large graveyard (AM 8)

الْأَوْزَاقُ جَاهِزَةٌ the papers are ready (SI 213)

الْعَمَلِيَّةُ سَهْلَةٌ The process is simple (TW 69)

الْحَاجَةُ أُمُّ الْإِخْتِرَاعِ Necessity is the mother of invention (IH 106)

زَوْجَتُهُ مُمَثِّلَةٌ مَشْهُورَةٌ his wife is a famous actress (JGh 91)

الرَّادِيُو أَخْتِرَاعٌ جَدِيدٌ The radio is a new invention (HM 113)

- b). a proper noun:

عَبْدُ الصَّمَدِ شَابٌ مُمْتَأَزٌ Abd al-Samad is a fine young man (HR 90)

مَايْكَلُ كَلَارِكٌ فِي بَغْدَادَ Michael Clark is in Baghdad (JIJ 213)

فَاطِمَةُ سَعِيدَةٌ Fatima is happy (HS 176)

سَعِيدٌ غَيْرٌ مُوجُودٌ Sa'id is not in (HS 67)

## c). a verbal noun:

الْإِتِّصَالُ بِي صَعْبٌ	Getting in touch with me is difficult (GhS 18)
الْبَيْعُ الْآنَ مُتَوَقَّفٌ بِسَبَبِ الْحَرْبِ	Selling is at a standstill now because of the war (GhS 111)
الْجُوعُ أَحْسَنُ مُعَلِّمٍ	Hunger is the best teacher (AM 62)
الْإِشْتِيَاقُ مُؤْلِمٌ	Desire is painful (HS 121)
الْقَتْلُ مَسْأَلَةٌ أُخْرَى	Killing is another matter (IKh 86)
الْمُؤَاجَهَةُ أَفْضَلُ	Confrontation is preferable (TW 125)

## d). a personal pronoun:

أَنَا خَائِفٌ	I am frightened (GhS 12)
أَنْتِ بِنْتُ	You are a girl (HR 66)
هِيَ مِنْ أُسْرَةٍ عَرِيفَةٍ	She is from a respectable family (JIJ 109)
هُمْ "الصَّعَالِيكُ"	They are the "vagabonds" (IH 25)
أَنْتُمْ أَوَّلُ مُشَاهِدِينَ "عِلْمَانِيْنَ" لِهَذِهِ الْكَلْبِيَّةِ الْمُدْهِيَّةِ	You are the first "laymen" to see this amazing find (JIJ 68)
نَحْنُ جُزْءٌ مِنْ هَذَا الْعَالَمِ	We are part of this world (TW 140)

## e). a demonstrative pronoun:

هَذَا جَائِزٌ جِدًّا	This is very possible (TW 13)
هَذَا أَنَا	This is me (TW 127)
هَذِهِ خِيَانَةٌ	This is treachery (TW 72)
هَذِهِ حَرْبٌ مُتَوَحِّشَةٌ	This is a savage war (IKh 40)
هَؤُلَاءِ مُسْتَعْجِلُونَ	These are in a hurry (HM 124)

## f). an idāfa construction:

سُقُوطُ الْإِنْسَانِ مِثْلُ سُقُوطِ أَيْبِيَّةِ	The fall of men is like the collapse of buildings (AM 149)
تَقْرِيرُ الطَّبِيبِ وَاضِحٌ	The doctor's report is clear (AM 8)
رَنِينُ جَرَسِ الْبَابِ مُسْتَمِرٌّ	The ringing of the door bell is continuous (GhS 100)
عُرُوقُ رَقَبَتِهِ نَافِرَةٌ	The veins in his neck are bulging (AM 33)

## g). a prepositional phrase:

هُنَا حَوَالِي رُبْعِ مِيلُونِ مَغْرَبِيٍّ	some quarter of a million Moroccans are here (JGh 182)
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## h). an adjective or an active or passive participle functioning as a noun:

الْإِثْنَانِ ذَاهِبَانِ إِلَى السُّوقِ	The two of them are going to the market (HM 154)
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- أَلْمُهْمُ نَزَعُ الْحِجَابِ عَنِ الْعَقْلِ The important thing is to remove the veil from one's mind (HR 7)
- أَلْكَثِيرُونَ فِي حَالَةِ الضَّيْقِ وَالْيَأْسِ Many people are in a state of depression and despair (TW 23)
- أَلْعَاشِقُ مَعْشُوقٌ The lover is beloved (TW 167)
- أَلْفَاعِلُ هُوَ الْأَسْتَاذُ صُبْحِي the perpetrator is teacher Subhi (HM 207)
- أَلْمَعْشُوقُ غَاضِبٌ the beloved is angry (TW 213)
- أَلْمَسْرُوقَاتُ مُؤَمَّنٌ عَلَيْهَا؟ Are the stolen things insured? (JGh 174)
- أَلْمَفْرُوضُ أَنْ يَقِفَ هُنَا he is supposed to stand here (JGh 165)
- i). an elative:**
- أَفْضَلُ طَرِيقَةٍ لِتَمَارِينِ الْبَطْنِ هُوَ حَبْسُ الْبَوْلِ The best way to train the stomach is to hold one's urine (HS 8)
- أَجْمَلُ شَيْءٍ فِي الْمَطَاعِمِ هُوَ الْمِرْحَاضُ The best thing in restaurants is the toilet (IKh 115)
- أَقْرَبُ بَلَدٍ هِيَ مَرْسِيلِيَا بِفَرَنْسَا the nearest town is Marseilles in France (JIJ 29)
- بَيْنَهُمْ أَكْثَرُ مِنْ شَاعِرٍ there is more than one poet among them (JIJ 135)
- j). an interrogative pronoun:**
- مَا بِكَمَا؟ What is wrong with you? (GhS 171)
- مَا لَكَ؟ What is wrong with you? (HR 135)
- مَا لَهَا؟ What is the matter with her? (HM 273)
- مَاذَا عَنْهَا؟ What about it? (JGh 107)
- مَاذَا عَنْ كَامْبِ دَافِيدِ؟ What about Camp David? (JGh 123)
- k). a numeral:**
- إِحْدَاهُمَا بُولَنْدِيَّةٌ One of them was Polish (IH 203)
- مَعِيَ أَرْبَعُ لِيرَاتٍ I have four lira with me (HM 106)
- بِيَدَيْهِ أَرْبَعٌ أَوْ خَمْسٌ مِنَ الْوَرَقِ in his hands were four or five pieces of paper (HR 23)
- هُنَاكَ مَلَائِينُ مِنَ الْبَنَاتِ مِثْلِي There are millions of girls like me (HR 138)
- عَلَى ضِفَافِ السَّيْنِ آلَافُ الْكُتُبِ On the banks of the Seine there are thousands of books (AM 155)
- l). a pronominal relative clause:**
- أَلَّذِي تَقُولِيئَهُ فِعْلًا مُشْكِلَةٌ What you say is indeed a problem (HR 76)
- أَلَّذِي تَحْتَاجِيئَهُ فِعْلًا، هُوَ أَلَّلَعِبُ لَا أَلشُّغْلُ what you really need is play not work (HR 78)
- مَا حَدَثَ هُوَ أَلْعَارُ What has happened is a disgraceful thing (HM 62)

- أَيْنَ مَا عَلَّمْتُكَ إِيَّاهُ؟ Where is what I taught you? (HM 155)
- لَدَيْهِ مَا لَيْسَ لَدَيَّ He has what I don't have (GhS 208)
- ثُمَّ مَنْ حَمَلَ فَاَسَا There was someone who held an axe (GhS 53)
- ثُمَّ مَنْ يَعْبَثُ بِأَشْيَائِي There is someone playing with my things (GhS 79)
- هُنَاكَ مَنِ اسْتَشْهَدَ There are those who have been martyred (JIJ 87)
- m).** a noun clause introduced with **أَنْ** or **أَنَّ** (word order is predicate + subject):
- عَلَيَّ أَنْ لَا أَبْدُو مُضْجِكَا I must not appear ridiculous (IKh 135)
- عَلَيْكَ أَنْ تَفْهَمَ You must understand (IKh 59)
- عَلَيْهِ أَنْ يَنْتَظِرَ He must wait (AM 120)
- لِلْجُنُودِ الْيَابَانِيَّةِ أَنْ تَدْخُلَ أَيَّ مِينَاءِ Japanese ships could enter any port (JIJ 13)
- لَكَ أَنْ تَحْتَفِظَ بِإِدَارَةِ الْمَسْرَحِ You may take over the running of the theatre (TW 246)
- هَلْ لِي أَنْ أَطْلُبَ أَكْثَرَ مِنْ ذَلِكَ؟ Can I ask for more than that? (JIJ 151)
- صَحِيحٌ أَنَّ الْعَاصِمَةَ أَصْبَحَتْ بُخَارَى That the capital became Bukhara is true (JGh 106)
- مَوْكَدٌ أَنَّ اللَّهَ مُسْتَجِيبٌ لِدُعَائِهِ it is certain that God will answer his prayer (HR 15)
- مَوْكَدٌ أَنَّهَا لَمْ تَعُدْ غَيْرَ ذِكْرَى It is certain that it is no longer anything but a memory (HR 85)
- مِنَ الْمُسْتَحِيلِ أَنْ يُصَدِّقُوا It is impossible that they should believe it (IH 194)
- مِنَ الْمَوْكَدِ أَنَّهُ تَجَاوَزَ السَّبْعِينَ he is certainly older than seventy (JGh 66)
- مِنَ الْوَاضِحِ أَنَّهَا سَيِّدَةُ الْمَنْزِلِ it is obvious that she is the lady of the house (JGh 121)

## 27.2 The Predicate (الْخَبَرُ) of a Nominal Sentence

The predicate of a nominal sentence may take as many forms as the subject. The predicate can be:

### a). a noun:

- نَحْنُ أَسْيَادُ الطَّرِيقَاتِ We are lords of the roads (IKh 29)
- أَنَا بِنْتُ I am a girl (HR 24)
- هُوَ مَتْحَفٌ it is a museum (JIJ 26)
- عَيْنَاهُ مِصْبَاحَانِ مُشِعَانِ His eyes are two bright lamps (GhS 31)
- نَحْنُ صَدِيقَانِ عَظِيمَانِ We are great friends (HR 183)

### b). a verbal noun:

- هِيَ الْإِنْبَهَارُ it is dazzlement (TW 110)
- أَفْضَلُ شَيْءٍ هُوَ رُكُوبُ التَّكْسِيِّ the best thing is travelling in taxis (IKh 116)

أَلْمُهْمُ تَعْرِفُنَا The important thing is our knowledge (IKh 74)  
هَذَا هُوَ التَّبْحُرُ this is to study thoroughly (HM 122)

c). a proper noun:

أَنَا نَاهِد I am Nahid (GhS 98)  
وَالِدِي الدُّكْتُورُ عَدْنَان my father is Doctor Adnan (HS 49)  
هُوَ صَالِح he is Salih (HS 101)  
إِسْمُهَا مَرْيَم Her name is Maryam (IKh 60)

d). a personal pronoun:

هَذِهِ هِيَ This is it (TW 140)  
هُوَ أَنَا It is me (TW 283)  
أَلْمَوْتُ نَحْنُ Death is us (IKh 51)  
السَّبَبُ هُوَ أَنْتَ the reason is you (HM 110)  
أَلْعَذَابُ هُوَ هُوَ torment is as it is (HM 187)  
إِنَّهَا هِيَ It is her (GhS 21)

e). a prepositional phrase:

أَلْبَيْتُ عَلَى بُعْدِ خَطَوَاتٍ the house is a few steps away (GhS 85)  
هُوَ أَمَامَ بَابِ الْمَنْزِلِ he is in front of the door of the house (TW 169)  
أَنَا مِنْ بَلَدٍ آخَرَ I am from another country (JIJ 46)  
صَالِحٌ وَرَاءَ هَذَا كُلِّهِ Salih is behind all this (HS 113)  
أَلدُّنْيَا فِي حَرْبٍ The world is at war (JIJ 19)  
أَلدُّكَانُ لِلشُّغْلِ The shop is for work (HM 152)  
كُلُّنَا بِأَنْتِظَارِكَ We are all waiting for you (HR 32)

f). an adjective:

أَلْكَلَامُ سَهْلٌ Talking is easy (HR 8)  
أَلْمَرْأَةُ مَرِيضَةٌ the woman is ill (TW 110)  
أَلشُّوَارِعُ عَرِيضَةٌ The streets are wide (JIJ 15)  
عَقْلِي سَلِيمٌ My mind is sound (HM 27)  
هَذَا جَيِّدٌ This is good (TW 28)  
أَلْعَصَا بَيْضَاءُ The stick is white (IKh 63)

g). an elative:

أَلْحَقْدُ هُوَ أَحْسَنُ الْمَعْلَمِينَ Hatred is the best teacher (AM 159)

هُوَ أَقْوَى مِنَ الْعَقْلِ	it is stronger than mind (HR 145)
قَصْرِي أَوْسَعُ بِكَثِيرٍ	My palace is bigger by far (TW 121)
هُوَ أَكْثَرُ الْفِلَسْطِينِيِّينَ تَفْهَمًا	he is the most understanding of Palestinians (TW 125)
أَنْتِ أَهَمُّ مِنَ الْإِمْبْرَاطُورَةِ	You are more important than the empress (HS 101)
هَذَا أَفْضَلُ	this is preferable (HR 27)
هَذَا أَقْصَى مَا يَسْتَطِيعُ	This is the most he can do (AM 95)

## h). an active participle:

هُوَ جَارٍ	he is running (TW 184)
أَنْتَ مُتَزَوِّجٌ	You are married (IKh 116)
كُلُّ شَيْءٍ جَاهِزٌ	Everything is ready (IKh 68)
أَنَا خَارِجٌ إِلَى الدَّكَانِ	I am going out to the shop (HM 56)
الْمَعْرَكَةُ خَاسِرَةٌ	the battle is lost (IKh 75)
أَنَا غَارِقٌ فِي التَّفْكِيرِ	I am immersed in thought (HM 9)
أَنَا ذَاهِبٌ	I am going (HM 157)
أَنَا مُؤَجَّلَةٌ زَوْاجِي	I am postponing my marriage (HR 49)

## i). a passive participle:

أَنَا أَيْضًا مُعْجَبٌ بِهِذِهِ الْمَسْرُوحِيَّةِ	I also like this play (TW 61)
الْأَمْرُ الْأَوَّلُ مُلغى	the first order is cancelled (TW 157)
الشُّرْبُ مَمْنُوعٌ	drink is forbidden (TW 192)
يَدُهُ الْيُسْرَى مَفْتُوحَةٌ	his left hand is open (IKh 31)
السَّبَبُ مَعْرُوفٌ	The reason is well known (IKh 109)
الْأَيَّامُ مَعْدُودَةٌ	there are only a few days (JIJ 30)
أَنَا مَشْغُولٌ	I am busy (HM 154)

## j). an active or passive participle functioning as a noun:

أَنَا مُؤْمِنٌ	I am a believer (IKh 104)
أَنَا زَاهِدٌ	I am an ascetic (HM 199)
أَنَا سَائِقٌ مَاهِرٌ	I am a skilled chauffeur (IKh 124)
أَنْتَ كَاذِبٌ	You are a liar (HM 200)
أَنْتَ فَاشِلٌ	You are a failure (HM 154)
هَذَا مَفْهُومٌ قَدِيمٌ	This is an old concept (IKh 41)

k). an adverb:

أَلْحَيَاةُ هَكَذَا	Life is like that (GhS 98)
هُوَ كَذَلِكَ	It is like this (TW 33)
السِّرُّ هُنَالِكَ	The secret is there (TW 156)
الْمَعْرَكَةُ غَدًا	The battle is tomorrow (IKh 33)
الْمَوْتُ هُنَا	Death is here (IKh 45)
نَحْنُ هُنَا	We are here (HR 28)
الْمَلَائِكَةُ فَوْقَ	The angels are above (HM 54)
إِنَّهُمْ مَعًا	they are together (JGh 142)
هَذَا أَوَّلًا	This is first (HM 149)

This includes the interrogative adverbs كَيْفَ , أَيْنَ and مَتَى . Word order is inverted (predicate + subject):

كَيْفَ حَالُهَا؟	How is she? (IH 127)
أَيْنَ قَهْرَتِي؟	Where is my coffee? (AM 75)
أَيْنَ أَنْتَ؟	Where are you? (H 172)
مَتَى مَوْعِدُنَا؟	When is our appointment? (TW 122)
مَتَى غَدُهُ؟	when is its tomorrow? (TW 125)

l). a demonstrative pronoun:

هُوَ هَذَا it is this (TW 76)

m). an interrogative pronoun (مَا , مَاذَا , كَمْ , أَيُّ or مَنْ). Word order is inverted (predicate + subject):

مَا رَأْيُكَ؟	What's your opinion? (IKh 93)
مَاذَا أَنَا؟	What am I? (HR 197)
كَمْ عُمُرُهُ؟	How old is he? (AM 28)
أَيُّ شَرَفٍ هَذَا؟	What honour is this? (HM 7)
مَنْ أَنْتَ؟	Who are you? (IKh 93)
مَنْ نَحْنُ؟	Who are we? (AM 134)

n). a numeral:

دَرَجَةُ الْحَرَارَةِ فِي الْخَارِجِ عِشْرِينَ تَحْتَ الصُّفْرِ	the temperature outside was twenty below zero (JGh 13)
إِرْتِفَاعُهُ خَمْسَةَ عَشَرَ طَابِقًا	it is fifteen stories high (JGh 101)
مِسَاحَتُهُ مِئَتَانِ وَثَمَانُونَ مِثْرًا	its area is two hundred and eighty [square] metres (HR 15)



رَقْمُ التَّأْخِيسِ ٥٥١ The number of the taxi is 551 (JGh 193)

عُمُرُهُ ١٧ سَنَةً he is seventeen years old (HM 128)

**o).** a pronominal relative clause:

الْمَدِينُونَ هُمُ الَّذِينَ يُحَارِبُونَ The civilians are the ones who are fighting (IKh 40)

التَّجْرِبَةُ هِيَ الَّتِي بَدَّلَتْني Experience is what changed me (HM 180)

أَنَا الَّذِي سَأَفْعِيهَا I am the one who will persuade her (JIJ 221)

أَنْتُمْ الَّذِينَ تَقْتُلُونَ You are the ones who are killing (AM 105)

أَنَا مَنْ يَفْعَلُ هَذَا I am the one who does this (HM 194)

أَنْتَ مَنْ يَذْهَبُ إِلَى جَهَنَّمَ You are the one going to hell (TW 159)

هَذَا مَا لَا يُمَكِّنُ أَنْ يَحْدُثَ This is something that could not happen (HR 13)

هَذَا مَا كُنَّا نَسْمَعُهُ This is what we heard (AM 105)

هُوَ مَا كَانَتْ ذَاتُ تَفْعَلُ this is what Dhat used to do (SI 53)

**p).** a noun clause introduced with **أَنْ** or **أَنَّ** :

الْمَفْرُوضُ أَنْ يُحِبَّ عَبْدُ الصَّمَدِ شَعْرَكَ Abd al-Samad should like your hair (HR 8)

الْمُهْمُ أَنْ يَأْكُلَ أَيَّ شَيْءٍ the important thing is for him to eat anything (AM 62)

الْحَقِيقَةُ أَنَّ أَبِي حَاصَرَني The truth is that my father besieged me (HR 16)

الْحَقِيقَةُ أَنَّآ دَفَنَّا الْقَتْلَى In fact we buried the dead (IKh 75)

الْحَقُّ أَنَّي ضِغْتُ The truth is that I was depressed (JGh 92)

الْمَوْكَدُ أَنَّهُ كَذَلِكَ It is certain that he is like this (TW 117)

الْمَعْرُوفُ أَنَّ مُهَنْدِسًا هِنْدِيًّا فِي الْبُسْتَةِ كَانَ يَعْمَلُ It is known that an Indian horticulturalist used to work in  
فِي الْحَبَانِيَّةِ the nursery (JIJ 81)

### 27.3 Subject/Predicate Agreement in Nominal Sentences

When the predicate of a nominal sentence is an adjective or an active or passive participle used as an adjective it must agree in certain ways with the subject.

#### 27.3.1 When the subject is singular, the predicate is singular and agrees in gender:

السَّمْسُ سَاطِعَةٌ بَارِدَةٌ The sun is bright and cold (GhS 32)

عُرْفَتُكَ نَظِيفَةٌ Your room is clean (AM 12)

الْعَرِيسُ جَاهِزٌ The bridegroom is ready (HR 51)

الْمَسَافَةُ قَصِيرَةٌ The distance is short (IH 83)

وَالِدِي الْمَسْكِينُ مَرِيضٌ My poor father is ill (GhS 72)

عَقْلِي سَلِيمٌ My mind is sound (HM 27)  
هُوَ مَوْقُوفٌ he has been detained (HM 194)

**27.3.2** When the subject is the pronoun of the 1st person singular (أنا), which is used for both males and females, the predicate agrees with the gender of the person speaking:

أَنَا مُتَأَكِّدٌ I am sure (AM 12)  
أَنَا ذَاهِبٌ I am going (HM 47)  
أَنَا رَاجِعٌ I am returning (HR 32)  
أَنَا خَائِفَةٌ I am frightened (IKh 130)  
أَنَا آسِفَةٌ I am sorry (HR 184)  
أَنَا تَعْبَانَةٌ I am tired (HR 113)

**27.3.3** When the subject is a noun in the sound or the broken plural referring to non-humans, the predicate is generally feminine singular:

هَذِهِ الزُّوَايَا الْمُخْتَلِفَةُ ضَرُورِيَّةٌ These different angles are necessary (AM 135)  
النُّجُومُ رَاضِيَةٌ عَنِّي الْيَوْمَ The stars are happy with me today (GhS 108)  
الليالي طَوِيلَةٌ The nights are long (TW 35)  
السَّيَّارَاتُ كَبِيرَةٌ The cars are big (IKh 14)  
الكلابُ دَائِمًا جَائِعَةٌ the dogs are always hungry (HS 224)

**27.3.4** When the subject is a noun in the sound or broken plural or is a plural pronoun referring to humans, the predicate agrees in gender and number:

الرِّجَالُ عَوَاشِقٌ Men are passionate (HR 146)  
نِسَاءُكُمْ غَيْرُ جَمِيلَاتٍ your women are not beautiful (TW 121)  
الْبَائِعَاتُ الْمُتَحَجِّجَاتُ جَالِسَاتٌ بَيْنَ الدُّكَّانِينَ the veiled saleswomen are sitting between the shops (HS 28)  
الأولادُ نَائِمُونَ the children are sleeping (IKh 129)  
أَنْتُمْ دَائِمًا سَيِّئُو الظَّنِّ you are always distrustful (TW 70)  
نَحْنُ آسِفُونَ We are sorry (AM 9)

**27.3.5** The predicate agrees in gender and number when the subject consists of more than two members:

عَمَّتِي وَأَخِي وَالْكَلُّ سَعْدَاءٌ my aunt, my brother and everyone was happy (HS 207)

Agreement will be in the masculine as long as one subject is masculine:

- أَصْدِقَاؤُهَا وَصَدِيقَاتُهَا كَثِيرُونَ she has many male and female friends (JIJ 110)  
 الْمُغْوِيَاتُ وَالْمُغْوُونَ فِي هَذَا الْبَلَدِ كَثِيرُونَ there are many misleading women and men in this country (TW 197)

**27.3.6** When the subject is in the dual (whether referring to humans or non-humans), the predicate is also in the dual. It agrees in gender with the singular of the subject:

- شَفَتَايَ الْأُتْنَانِ زَرْقَاوَانِ My lips are blue (HR 204)  
 يَدَاهُ قُوَّتَانِ His hands are strong (AM 20)  
 ذِرَاعَاهُ مَمْدُودَتَانِ His arms are outstretched (TW 156)  
 خَرَزَتَا عَيْنَيْهِ خَضْرَاوَانِ The pupils of his eyes are green (HS 176)  
 الرَّاهِبَانِ مُتَزَعَجَانِ The two monks are uneasy (IKh 38)  
 رِجْلَاهُ صَغِيرَتَانِ His legs are short (IKh 153)  
 إِنَّهُمَا مُنْسَجِمَانِ الْآنَ They are in harmony now (HM 52)

**27.3.7** The predicate is in the dual when there are two singular subjects (agreement will be in the masculine as long as one subject is masculine):

- الْعَقْلُ وَالْقَلْبُ مُخْلِصَانِ the mind and the heart are pure (HS 50)

**27.3.8** When the subject is a pronoun of the 1st person plural (نَحْنُ) referring to two persons, the predicate is in the dual:

- نَحْنُ مُتَزَوِّجَانِ We are married (HR 118)  
 نَحْنُ مُشْرَدَّانِ We are fugitives (GhS 127)

**27.3.9** The predicate will be in the plural when نَحْنُ refers to more than two persons:

- نَحْنُ مَدْيُونُونَ بِعِشْرِينَ أَلْفًا We owe 20,000 (HR 163)  
 نَحْنُ عَمَلِيُونَ وَعَقْلَانِيُونَ We are practical and rational (IKh 41)  
 نَحْنُ قَادِمُونَ We are approaching (IKh 42)  
 نَحْنُ صِغَارٌ We are young (IKh 88)

**27.3.10** When the subject is a noun referring to a group or collection of people, the predicate is usually in the plural:

- النَّاسُ فِي حَيْتِنَا الْأُبَيْرُوتِيِّ قَسَاءٌ The people in our district of Beirut are merciless (GhS 49)  
 النَّاسُ عَجَائِبٌ غَرَائِبٌ People are wonderful and strange (HS 135)  
 الْعَمِيعُ مُتَفَائِلُونَ They are all optimistic (SI 87)

فَوْمُكَ عَدِيمُو الذَّوْقِ	Your people have no taste (TW 121)
أَلْبَشْرُ قَلَائِلُ	There were few people (JIJ 25)
أَلْكُلُّ سَعْدَاءُ	everyone is happy (HS 207)
الْإِنْكَلِيلُ مَعْرُوفُونَ	The English are known (JIJ 131)

The predicate sometimes occurs in the singular. This is often the case when the subject is كُلُّ ("everyone", "all"):

كُلُّنَا هَارِبٌ!	We are all running away! (GhS 30)
أَلْكُلُّ مُتَحَفِّزٌ	Everyone is ready (SI 87)
أَلْكُلُّ حَائِرٌ	They are all confused (HS 32)
أَلْكُلُّ غَيْرُ سَعِيدٍ	Everyone is unhappy (HS 32)
أَلْجَمِيعُ نَائِمٌ	Everyone is asleep (IKh 127)
شَعْبُهُ مُذْهِلٌ	its people are amazing (IKh 42)

**27.3.11** When the subject is a noun referring to a group or collection of non-humans, the predicate is in the masculine singular:

مُعْظَمُهَا الْيَوْمَ مُغْلَقٌ	Most of them are closed today (GhS 113)
بَعْضُهَا مَلَوْنٌ	Some of them are coloured (HS 80)
بَعْضُهَا صَحِيحٌ	some of them are true (IKh 37)
هَذَا النَّحْلُ الْأَفْرِيقِيُّ مُتَوَحِّشٌ وَسَامٌ	These African bees are savage and poisonous (GhS 151)
بَعْضُ الْعَجَانِ مُسْلِمٌ وَبَعْضُهُ مَسِيحِيٌّ	Some of the jinn are Muslims and some are Christians (TW 152)
كُلُّ النَّوَافِذِ مُغْلَقٌ	all the windows are closed (GhS 21)
أَلْكُلُّ بَاطِلٌ	Everything is futile (HM 156)
الزُّجَاجُ صَغِيرٌ	The pieces of glass are small (IKh 107)

**27.3.12** When the collective noun as subject has an attached pronoun suffix or occurs as governing term in an idāfa construction, agreement may be with the suffix or with the genitive in the idāfa (i.e. the logical rather than the grammatical subject):

كُلُّنَا مَجَانِينٌ	we are all mad (GhS 161)
كُلُّنَا جَاهِزُونَ	We are all ready (IKh 86)
هَلْ بَعْضُ الْحَاضِرَاتِ مَيِّتَاتٌ أَيْضًا؟	Are some of the women here also dead? (GhS 100)
جَمِيعُ الْأَبْوَابِ مَفْتُوحَةٌ	all the doors are open (TW 77)

**27.3.13** When the pronouns of the 3rd person singular (هُوَ ["he/it"] and هِيَ ["she/it"]) serve

as subject of a sentence they generally agree in gender with the predicate when this is a noun:

إِنَّهُ الْيَوْمُ الْأَوَّلُ مِنْ زَوَاجِي It is the first day of my marriage (HR 109)

إِنَّهُ وَائِلٌ It is Wa'il (HR 164)

هُوَ قَوْسٌ عَتِيقٌ it is an ancient arch (JGh 156)

هِيَ نُسْخَةٌ it is a copy (JGh 140)

هِيَ مَدِينَةٌ قَدِيمَةٌ It is an old city (JGh 155)

إِنَّهُمَا نَقْطَتَانِ مِنَ الْمَاءِ They are two drops of water (IKh 100)

They may, however, agree with a preceding noun or circumstance:

الْمُسْكِلَةُ، بَعْدَ السُّكْرِ، هِيَ التَّصْرُفُ the problem, after getting drunk, is how to conduct oneself (HM 74)

هُوَ عَيْنَايَ اللَّتَانِ لَمْ تَتَّحَوَّلَا عَنْهُ it was my eyes which did not turn away from him (HR 54)

الَّذِي صَنَعَ مِنْ فَرِيحِ رَاهِبًا، هُوَ أُمُّهُ الرَّاهِبَةُ! The one who made a monk out of Farah is his mother the nun! (HM 54)

الْمَوْقِفُ الْمَيْثَالِيُّ هُوَ الْحُرِّيَّةُ The ideal situation is freedom (HR 11)

أُمِّي هِيَ مَصْدَرُ مَعْلُومَاتِي هَذِهِ My mother is the source of this information of mine (HR 20)

قُبُولِي الزَّوْاجَ مِنْهُ هُوَ مِنْحَةٌ رَبَّانِيَّةٌ my accepting to marry him is a divine act of kindness (HR 53)

الْمَخْرَفَةُ هِيَ الْبُسْتَانُ "Makhrafa" means "a garden" (IH 12)

الشَّخْصُ الْوَحِيدُ ... هُوَ الْمِسْرُ مَالْوَانُ the only person ... is Mrs. Mallowan (JLJ 62)

هَذَا الْوَضْعُ هُوَ الْقَاعِدَةُ this situation is the rule (JGh 123)

هُوَ هَوَايَتِي الْمَحَبَّةُ it is my favourite hobby (IH 27)

هِيَ الْجُزْءُ الثَّانِي It is the second volume (IH 111)

هُوَ تَلَّةٌ رَمْلِيَّةٌ it is a sand hill (IH 47)

## 27.4 Case in Nominal Sentences

**27.4.1** When the subject and predicate can be inflected they are typically in the nominative case:

الْأَتْرَاكُ شَعْبٌ مُتَحَضِّرٌ The Turks are a civilised people (IKh 118)

التَّوَازُنُ هُوَ الْأَسَاسُ Balance is the main thing (TW 211)

السُّجُونُ شَيْءٌ مُؤَقَّتٌ the prisons are a temporary thing (IKh 136)

جَسَدُهُ بَارِدٌ His body is cold (TW 55)

الْكَنِيسَةُ سَفِينَةٌ The church is a ship (IKh 41)

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ Men are the guardians of women (TW 105)

**27.4.2** The predicate will still be in the nominative case even when the subject is in the accusative (for example, after *إِنَّ* or *لَكِنَّ*):

إِنَّ تَعْرِفُهُ عَلَى أَصْوَاتِ الْبَحْرِ قَدِيمٌ His acquaintance with the sounds of the sea is an ancient one (IH 144)

إِنَّ السُّرَّ كَلِمَةٌ أَسَاسِيَّةٌ Discretion is a basic maxim (HR 148)

لَكِنَّ الْأُصُولَ أُصُولٌ but the principles are principles (GhS 186)

لَكِنَّ الْحَيْطَةَ أَفْضَلُ But caution is best (GhS 204)

لَكِنَّ هَذَا الْمَوْقِعَ غَيْرٌ وَاقِعِي But this position is unrealistic (HR 11)

### 27.5 The Pronoun of Separation (ضَمِيرُ الْفَضْلِ) in Nominal Sentences

**27.5.1** Nominal sentences exist in which both the subject and the predicate are definite. The subject is often a personal pronoun:

أَنَا بِنْتُكُمْ I am your daughter (HR 66)

هُوَ أَكْثَرُ الْفِلَسْطِينِيِّينَ تَفْهَمًا he is the most understanding of Palestinians (TW 125)

هُوَ مُنْشِئُ الْمَدِينَةِ he is the founder of the city (JGh 104)

هِيَ الْمَشْهُورَةُ She is the famous one (JIJ 110)

هِيَ الْأَخْتُ الصَّغْرَى she is the youngest sister (JIJ 80)

نَحْنُ أَسْيَادُ الطَّرِيقَاتِ We are lords of the roads (IKh 29)

نَحْنُ الْعَبَاوِرَةُ الْجُدُدُ! We are the new geniuses! (JIJ 126)

هُمُ 'الصَّعَالِيكُ' They are the "vagabonds" (IH 25)

**27.5.2** When the definite subject is other than a personal pronoun, a "pronoun of separation" is generally placed between this and the definite predicate. Its purpose is to avoid any confusion between the subject and predicate. It may also serve to emphasise the subject. The pronoun is of the 3rd person and since it stands in apposition to the subject it usually agrees in gender and number with that subject:

الْحُبُّ هُوَ الْعَذْرُ الْأَوَّلُ Love is the first betrayal (GhS 42)

التَّوَقُّيْتُ هُوَ الْمُهْمُ Timing is the important thing (GhS 87)

السَّبَبُ هُوَ الْخَوْفُ The reason is fear (HR 9)

عَبْدُ الصَّمَدِ هُوَ الرَّجُلُ Abd al-Samad is the man (HR 130)

مُحَمَّدٌ هُوَ ابْنِي Muhammad is my son (HS 207)

أَلْمَلِكُ هُوَ أَلْمَلِكُ	The king is the king (TW 49)
أَلْهَدَفُ هُوَ أَلْبَحْرُ	The aim is the sea (IKh 34)
أَخُوهُ هُوَ أَلشَّهِيدُ فُوَادُ حِجَازِي	His brother is the martyr Fu'ad Hijazi (IH 87)
أَفْكَارِي هِيَ أَلْحَلُّ	My thoughts are the solution (HR 214)
أَلْأُمُّ هِيَ أَلْأُمُّ	A mother is a mother (HM 241)
أَلذُّكُورُ هُمُ أَلْمَسْئُورُونَ	Men are the ones responsible (GhS 30)
أَلْمُلُوكُ هُمُ أَسْيَادُ أَلْقَرَى	The kings are lords of the villages (IKh 154)
أَلْفِرْقَةُ أَلْأَجْنِبِيَّةُ هِيَ أَلْحَلُّ أَلْوَحِيدُ	The foreign division is the only solution (IKh 161)

**27.5.3** Since the main purpose of the pronoun of separation is to avoid ambiguity, its use is not grammatically compulsory. It is therefore occasionally omitted:

أَلْمُهْمُ أَلْإِعْتِيَادُ	The important thing is to accustom oneself (HR 21)
أَلْمُهْمُ أَلرِّضَا	The important thing is contentment (HR 37)
أَلْخُبْزُ أَلْعَيْشُ	Bread is life (IH 179)
أَلْعِلَاجُ أَلذَّفَاءُ	The cure is warmth (AM 27)
أَلْمَوْتُ أَلشَّيْءُ أَلْوَحِيدُ أَلَّذِي لَا دَوَاءَ لَهُ	death is the only thing that has no remedy (AM 116)
تَمَنُّ أَلْإِعْتِرَافِ أَلْحُرِّيَّةِ	the value of confession is freedom (AM 82)
وَالِدِي أَلدُّكُورُ عَدْنَانُ	my father is Doctor Adnan (HS 49)

**27.5.4** A personal pronoun is occasionally used for emphasis even when the predicate is indefinite:

حُبِّي لِللُّغَةِ هُوَ حُبُّ طَاغٍ	My love of the language is a tyrannical one (IH 109)
أَلْبَيْتُ هُوَ بَيْتٌ وَحَسْبُ	The house is just a house (HR 56)
أَلنَّوْمُ هُوَ لِي وَحْدِي	Sleep is for me alone (IKh 89)
أَلكَّازِينُو هُوَ مَقْهَى وَمَطْعَمٌ	A casino is a café and a restaurant (HM 110)

**27.5.5** A personal pronoun is occasionally found after pronouns of the 1st and 2nd persons for emphasis. It agrees in gender and number:

أَنَا هُوَ أَلْعَاقِلُ	I am the rational one (HM 63)
أَنَا هُوَ أَلْوَحِيدُ	I am the only one (IKh 123)
أَنَا هُوَ أَلْأَخْتِمَامُ أَلْأَخِيرُ	I am the last probability (IKh 59)
أَنْتَ هُوَ أَلْمَسْئُورُ	You are in charge (IKh 63)
أَنْتَ هُوَ أَلْعُقْدَةُ	You are the problem (HM 12)

أَنْتَ هُوَ إِبْلِيسُ	You are the Devil (HM 53)
أَنْتِ هِيَ الْفَتَاةُ الَّتِي أَحْبَبْتُهَا	You are the girl I love (HM 183)
نَحْنُ هُمُ الْمُلُوكُ الْحَقِيقِيُّونَ	We are the real kings (IKh 83)

**27.5.6** The pronoun of separation is necessary when the subject is a noun and the predicate is a pronominal relative clause with *الَّذِي* etc.:

الْمَدِينِيُّونَ هُمُ الَّذِينَ يُحَارِبُونَ	The civilians are the ones who are fighting (IKh 40)
الضَّجْرُ وَخَدَهُ هُوَ الَّذِي دَفَعَهَا لِتَغْيِيرِ الْحَدِيثِ	It was only irritation which caused her to change the conversation (HR 61)
التَّجْرِبَةُ هِيَ الَّتِي بَدَّلَتْني	Experience is what has changed me (HM 188)
إِنَّ هَذَيْنِ الْأَمْرَيْنِ هُمَا اللَّذَانِ يُحَوِّمَانِ حَوْلَ رَأْسِي مِثْلَ أَشْبَاحِ	These two matters are what hover around my head like spectres (AM 109)
الشَّانِقِطِيُّ هُوَ الَّذِي نَجَحَ فِي الْحُصُولِ عَلَيْهَا	al-Shanqiti is the one who succeeded in obtaining it (SI 67)
الرِّيحُ هِيَ الَّتِي أَغْلَقَتِ النَّافِذَةَ	It was the wind that closed the window (GhS 35)
عَبْدُ الصَّمَدِ هُوَ الَّذِي بَكَى	Abd al-Samad was the one who cried (HR 112)

The pronoun is unnecessary when the subject is a personal pronoun:

أَنَا الَّذِي سَأُفَعِّقُهَا	I am the one who will persuade her (JIJ 221)
أَنْتُمْ الَّذِينَ تَقْتُلُونَ	You are the ones who are killing (AM 105)

**27.5.7** The pronoun of separation is used in emphatic apposition to the subject of a nominal sentence in order to resume mention of the subject. This may occur:

a). when the subject is long due to further modifications:

الْفِكْرَةُ الثَّانِيَةُ الَّتِي تُشْغَلُنِي الْآنَ، إِلَى جَانِبِ الرُّوَايَةِ، أَوْ الطَّرِيقَةِ الْجَدِيدَةِ فِي الْكِتَابَةِ، هِيَ فِكْرَةُ السَّفَرِ إِلَى جَنيفَ	The second idea that preoccupies me now, in addition to the novel or the new way of writing, is the idea of travelling to Geneva (AM 135)
أَفْضَلُ طَرِيقَةٍ لِتَمَارِينِ الْبَطْنِ هُوَ حَبْسُ الْبَوْلِ أَطْوَلَ مُدَّةٍ مُمَكِنَةً	The best way to train the stomach is to hold one's urine as long as possible (HS 8)
الكَثِيرُ مِنْ رُوَادِهِ، فَضْلاً عَنْ زَائِرِي الْبَلَدِ الْعَدِيدِينَ، هُمْ مِنَ الْمُمَثِّلِينَ	many of its visitors, not to mention the many visitors to the town, are actors (JIJ 33)
رُبَّمَا ثَقُلَ الْأَلْمَاسُ فِي السَّاعَةِ هُوَ وَرَاءَ تَوَقُّفِ عَقْرِبَتِهَا	perhaps the weight of the diamond in the watch is responsible for its hands stopping (HS 97)



- إِنَّمَا أَكْثَرُ الْأَشْيَاءِ الَّتِي يَكْرَهُهَا فِي هَذِهِ الْمِهْنَةِ هِيَ قِرَاءَةُ الْوَرَقَةِ الطَّوِيلَةِ The thing he hates the most in this job is reading long documents (IKh 59)
- فَهَيْمْتُ أَنَّ دُخُولِي إِلَى هَذَا الْمَبْنَى هُوَ خَطَأٌ كَبِيرٌ I realised that my entering this building was a big mistake (HS 205)
- حَتَّى أَلْبَسْتُ التَّجِيلَةَ الَّتِي لَفَتَتْ نَظْرِي لِتُحْوِلَهَا وَجَمَالَ وَجْهِهَا، وَالَّتِي سَلَّمَتْ عَلَى نُورِ بِحَرَارَةٍ وَصَوْتِ خَفِيفٍ وَشَفَتَاهَا تَرْتَجِفَانِ حَجَلًا، هِيَ الْآنَ عَلَى خَشَبَةِ الْمَسْرَحِ تَرْقُصُ Even the skinny girl who caught my attention because of her thinness and the beauty of her face, and who greeted Nur warmly in a quiet voice, her lips trembling with shyness, even she is now on the theatre stage dancing (HS 57)
- عَلِمْتُ أَنَّ ثَمَرَ تَذَكِيرَةِ الطَّائِرَةِ حَتَّى بُولُونِيَا هُوَ نَفْسُ ثَمَنِهَا إِلَى رُومًا I found out that the price of a plane ticket to Bologna was the same as one to Rome (JGh 56)
- كَانَ أَوَّلَ مَكَانٍ خَطَرَ بِيَالِي أَنْ أَقُومَ بِسَفَرَةٍ إِلَيْهِ مِنْ إِكْسِتِرَ، بَعْدَ أَنْ كُنْتُ قَضَيْتُ عَطْلَةَ الشِّتَاءِ السَّابِقِ فِي لَنْدَنَ، هُوَ مِنتَقَةَ الْبَحِيرَاتِ the first place I thought of visiting from Exeter, after spending the previous winter holiday in London, was the Lake District (JIJ 41)
- b).** when the predicate of a nominal sentence is a noun clause introduced with **أَنَّ** or **أَنْ** :
- الْأَمْرُ الْوَاضِحُ هُوَ أَنَّ نَظْرِيَّةَ عَبْدِ الصَّمَدِ تَنْطَبِقُ عَلَيْهَا What is clear is that Abd al-Samad's theory is compatible with it (HR 138)
- الْمُسْتَحِيلُ هُوَ أَنْ نَمْنَعَهُمْ It was impossible for us to prevent them (IKh 37)
- الشَّيْءُ الْمُهْمُ الَّذِي لَمْ أَقُلْهُ بَعْدُ، وَالَّذِي قَدْ يُفَسِّرُ مَرَضِي، هُوَ أَنِّي كُنْتُ سَجِينًا The important thing which I haven't mentioned yet, and which might account for my illness, is that I was a prisoner (AM 150)
- c).** when the subject is a pronominal relative clause:
- الَّذِي تُرِيدُونَهُ فِعْلًا، الَّذِي نَحْتَاجِينَهُ فِعْلًا، هُوَ اللَّعِبُ لَا الشُّغْلُ What you really want, what you really need, is play not work (HR 78)
- لَكِنَّ الَّذِي لَيْسَ مِثْلَهُ شَيْءٌ، هُوَ أَنْ مَقَاوِمَةَ أَهْلِي جَعَلْتَنِي أَصَمًّا بِجُنُونٍ عَلَى تَنْفِيذِ أَهْدَافِي But the unparalleled thing is that my family's opposition made me madly determined to realise my aims (HR 9)
- مَا يُبِيرُ أَعْتِرَازِي هُوَ التَّرْجِيْبُ what makes me proud is the welcome (JGh 36)
- مَا يَجْعَلُنِي أَرْهُو هُوَ التَّرْجِيْبُ الَّذِي أَلْقَاهُ what makes me delighted is the welcome I receive (JGh 36)
- لَيْسَ الَّذِي أَتَحَدَّثُ عَنْهُ الْآنَ هُوَ هَادِي The one I am talking about now is not Hadi (AM 143)
- الَّذِي جَرَى هُوَ أَنَّنِي وَصَلْتُ مَنَزِلَهُ What happened is that I arrived at his house (JIJ 121)

## 27.6 Word Order in Nominal Sentences

### 27.6.1 Normal Word Order (Subject + Predicate)

a). When the subject is definite, the normal word order for nominal sentences is subject + predicate:

أَلْتَفْكِيرُ حَاطِيَةٌ	Thinking is a mistake (HM 40)
أَنَا جَائِعَةٌ	I am hungry (HM 42)
هُوَ مُنْشِئُ الْمَدِينَةِ	he is the founder of the city (JGh 104)
الْمَوْتُ عَضْفُورٌ	Death is a sparrow (IKh 54)
الْعَالَمُ مِنْطَقِيٌّ	The world is logical (GhS 148)
هَذِهِ تَمَارِينُ رِيَاضِيَّةٍ	These are mathematical exercises (AM 126)

b). Normal word order is sometimes maintained in cases where the subject is indefinite. This is most common after the *لَا* of absolute negation:

لَا شَخْصِيَّةَ لِي	I have no personality (HR 198)
لَا شُغْلَ لَدَيْنَا	We have no work (HR 92-3)
لَا عِلَاقَةَ لَهُ بِالْأَمْرِ	he has nothing to do with the affair (AM 49)
لَا ضَرُورَةَ لِذَلِكَ	There is no need for that (TW 161)
لَا مَانِعَ لَدَيَّ	I have no objection (IH 23)
لَا شُغْلَ لِأَحَدٍ مِثْلِي	There is no work for the likes of me (HR 152)

### 27.6.2 Inverted Word Order (Predicate + Subject)

Normal word order in nominal sentences may be inverted in the following cases:

a). when the subject is indefinite and the predicate is a prepositional phrase. Such sentences may often be translated using “there is/are”:

إِلَى يَمِينِ الْمَكْتَبِ مَقْعَدَانِ	There are two chairs to the right of the desk (JGh 27)
مَعَ الْحُبِّ لَا ضَمَانَاتِ	There are no guarantees with love (GhS 99)
بَيْنَ الْقَتْلَى وَالْجَرْحَى أَكْثَرُ مِنْ صَدِيقِي لِي	between the dead and wounded lies more than one of my friends (JIJ 202)
فِي دَارِنَا صُورَةٌ	There is a photograph in our house (TW 151)
فَوْقَ الْمُرْتَفَعِ أَجْزَاءٌ مِنْ سُورٍ قَدِيمٍ	On top of the hill are sections of an ancient wall (JGh 175)
خَلْفَهَا نَهْرٌ مُتَحَجَّرٌ	There is a frozen river behind them (GhS 147)
أَمَامَ الْمَرْكَزِ الْقُلَاقِي شَجَرَةٌ تَفَاحٍ	There is an apple tree in front of the Cultural Centre (GhS 147)

عَلَى الْأَرْضِ حَيَوَانٌ There is an animal on Earth (AM 7)

This often occurs with prepositional phrases indicating possession:

مَعِيَ عَقْدُ زَوَاجٍ I have a marriage contract (HR 121)

عِنْدِي ابْنَتَانِ I have two daughters (HR 166)

لِكُلِّ حَرْبٍ نِهَآئَةٌ every war has an end (GhS 38)

لَدَيْهِمْ قِصَّةٌ They have a story (AM 13)

لَدَيَّ إِيمَانٌ بَاطِنِي I have an inner faith (IH 127)

Word order in such constructions may occasionally be normal to emphasize the subject:

ضَفِيرَةٌ لَكَ وَضَفِيرَةٌ لِي You have a braid and I have a braid (IH 115)

b). when the predicate is a prepositional phrase and the subject is made definite by means of a pronoun suffix:

عَلَيْكُمْ أَلْتَبَاتُ فِي مَوَاقِعِكُمْ You must stick to your positions (IKh 74)

لَنَا حُقُوقُنَا We have our rights (HR 184)

لِلْحَظِّ دَوْرَانُهُ Luck comes and goes (SI 241)

لِكُلِّ حَرَكَةٍ رَمْزُهَا Every movement has its emblem (HR 176)

لِي أَنَا أَيْضًا عَمَلِي I also have my work (GhS 16)

مِنْ حَوْلِهَا أَطْفَالُهَا her children were around her (HM 98)

c). when the predicate contains a pronoun suffix which connects the nominal sentence to a previous statement. The subject may be definite:

لَدَيْهِمْ مِنْهَا الْكَثِيرُ they have a lot of it (AM 128)

(أَنَا الْفَارِسُ الْوَحِيدُ) وَحَوْلِي اللَّيْلُ (I am the lonely horseman.) Around me is the night (IKh 148)

حَوْلَنَا أَلَلَّاعِبُونَ the players are around us (IKh 111)

لَهَا رَائِحَةُ الْمَرَاحِيضِ it has the smell of toilets (AM 8)

d). when the subject is indefinite or is a personal pronoun and the predicate is an adverb:

هُنَا مُوسِيقَى أَقْوَى وَأَرْوَعُ There is more powerful and wonderful music here (JIJ 134)

هُنَاكَ فِي الْقُطْبَيْنِ، لَيْلٌ لَا حَضْرَةَ لَهُ over there on the poles is night without end (TW 210)

هُنَاكَ أَسْئَلَةٌ كَثِيرَةٌ There are many questions (HR 5)

هَكَذَا نَحْنُ Such are we (IKh 82)

هُنَاكَ هُمْ They are there (HM 29)

e). when the predicate is one of the interrogative pronouns مَا , مَنْ , أَيْ or كَمْ :

- مَا الْفَائِدَةُ؟ What's the use? (HR 186)  
 مَا هَذَا؟ What is this? (IKh 31)  
 مَنْ هُوَ؟ Who is he? (GhS 18)  
 مَنْ هُمَا؟ Who are they? (JIJ 15)  
 أَيُّ حَظٍّ هَذَا؟ What luck is this? (JIJ 21)  
 أَيُّهُ خَطِيئَةٌ هَذِهِ؟ What sin is this? (HM 38)  
 كَمْ الْحِسَابُ؟ How much is the bill? (GhS 119)  
 كَمْ السَّاعَةُ؟ What time is it? (HR 107)

f). when the predicate is one of the interrogative adverbs أَيْنَ , كَيْفَ or مَتَى :

- أَيْنَ عُلْبَةُ الْكِبْرِيَّتِ؟ Where is the box of matches? (IKh 131)  
 أَيْنَ الْبَلَالَيْكَا الرُّوسِيَّةُ؟ Where is the Russian balalaika? (JIJ 17)  
 كَيْفَ السَّفَرُ؟ how can one travel? (JGh 9)  
 كَيْفَ أَحْوَالُهُمْ؟ How are they? (HR 187)  
 كَيْفَ أُمُّكَ؟ How is your mother? (HM 98)  
 مَتَى مَوْعِدُنَا؟ When is our appointment? (TW 122)

g). when the interrogative particle أ questions specifically the predicate:

- أَحْقِيقِي أَنَا؟ Am I genuine? (JIJ 142)  
 أَجَادَةُ هِيَ؟ is she serious? (JIJ 156)

h). when the subject is a noun clause introduced with أَنْ or أَنَّ :

- عَلَى لَمِييَا أَنْ تَعُودَ إِلَى الْبَيْتِ Lamiya has to go home (JIJ 128)  
 عَلَيْهِ أَنْ يَنْتَظِرَ ثَلَاثَةَ أَسَابِيحَ He must wait for three weeks (AM 120)  
 مِنَ الضَّرُورِيِّ أَنْ نُحَدِّدَ مَوْضُوعًا we must identify a subject (AM 135)  
 مِنَ الْوَاضِحِ أَنَّهُمْ يَلْقَوْنَ الْقَبْضَ عَلَيْنَا It was obvious that they were arresting us (JIJ 18)  
 مِنَ الْمُؤَكَّدِ أَنَّهُ تَجَاوَزَ السَّبْعِينَ he is certainly older than seventy (JGh 66)  
 غَرِيبٌ أَنَّ مُنِيرَةَ مُتَزَوِّجَةً تَاجِرًا It is strange that Munira is marrying a merchant (HR 49)  
 وَاضِحٌ أَنِّي لَا أُسْتَطِيعُ أَنْ أَمُوتَ It is clear that I cannot die (HR 72)  
 مُسْتَحِيلٌ أَنْ تُفُوتَكَ it is impossible for you to miss her (JGh 107)

i). in order to emphasise the predicate. When the predicate is an adjective it still agrees in gender and number with the subject according to the rules of agreement in nominal sentences

with normal word order:

وَجِدُّهُ هُوَ الْآنَ	he is alone now (AM 120)
مَنْعُوعٌ دُخُولُ الرِّجَالِ	Men must not enter (HS 5)
غَرِيبٌ عَقْلُ الْإِنْسَانِ	Strange is the human mind (HR 100)
رَافِعٌ أَنْتَ	You are wonderful (IH 147)
مُحَاصِرُونَ نَحْنُ بِالْأَعْدَاءِ	We are surrounded by the enemy (IH 181)
الْمُمَثِّلُونَ هُمْ، وَلَسْتُ أَنَا	They are the representatives, not me (TW 64)
قَلِيلَةٌ هِيَ الْأَصْفَاءُ	few are the summers (JIJ 235)
مِسْكِينٌ الْأَبُ مَرْسِيلِ	Father Marcel is pitiable (IKh 40)
عَلَى ضِفافِ السَّيْنِ آفُ الْكُتُبِ	There are thousands of books on the banks of the Seine (AM 155)
لَكَ الْحَقُّ	You are right (TW 103)
عَلَى بُعْدِ نِصْفِ مِيلٍ الْجِسْرُ	at a distance of half a mile is the bridge (TW 113-4)
مِنَ الصَّعْبِ التَّكَلُّمُ مَعَ هَذِهِ الْمَرْأَةِ	It is difficult to speak with this woman (IKh 143)

**27.6.3** What is called “anacoluthon” occurs in nominal sentences. This is where the normal grammatical order of words in the sentence is changed so as to give emphasis to a certain noun. The noun is placed at the beginning of the sentence and the position it would normally occupy is taken by an agreeing pronoun suffix. The noun is usually in the nominative case.

Thus, in the sentence

دَخَلَ أَبِي بَشِيرٍ كَبِيرٌ The income of Abu Bashir is large

the grammatical subject is دَخَلَ (“income”), which occurs first in the sentence and thus receives emphasis. Emphasis may, however, be placed on the proper noun أَبُو بَشِيرٍ (“Abu Bashir”) by moving it to the beginning of the sentence and replacing it in its original position by an agreeing pronoun suffix:

أَبُو بَشِيرٍ دَخَلَهُ كَبِيرٌ Abu Bashir’s income is large (HR 37)

Further examples:

صَالِحٌ رَأْسُهُ صَخْرٌ	Salih’s head is a rock (HS 41)
الذَّهَبُ عِيَارُهُ خَفِيفٌ	the fineness of the gold is poor (HS 177)
إِطَالِيَا الْأَسْعَارُ فِيهَا أَعْلَى مِنْ فَرَنْسَا	prices in Italy are higher than in France (JGh 55)
الْأَبُ هُوِيَّتُهُ الْعَرَبِيَّةُ مَسْحُوبَةٌ	the father’s Arab nationality has been withdrawn (JGh 60)
أَقْلُ بِنَاءٍ هُنَا عُمُرُهُ سِتْمِائَةٌ عَامٍ	the youngest building here is 600 years old (JGh 72)
الْقِرْمِيدُ لَوْنُهُ أَخْضَرٌ	the tiles are green (JGh 147)

المُجَلِّدُ عُتْوَانُهُ "آثَارُ الْإِسْلَامِ التَّارِيخِيَّةُ فِي الْإِتِّحَادِ  
السُّوفِيَّتِيِّ" the journal is called "The Historical Antiquities of Islam  
in the Soviet Union" (JGh 101)

الْأُمُّ أَصْلُهَا مِنْ جَنُوبِ فَرَنْسَا the mother is originally from the south of France  
(JGh 121)

الْمَرْأَةُ جَنَاحُهَا مَكْسُورٌ The woman's wing is broken (GhS 14)

The word to which emphasis is given is often a personal pronoun:

أَنَا لَا فِيمَةَ لِي I have no worth (HR 198)

أَنَا أَمْلِي بِاللَّهِ كَبِيرٌ I have great trust in God (HR 14)

أَنْتَ فِي ذَهْنِكَ الصَّوَارِيخُ You, the missiles are on your mind (JGh 39)

أَنْتَ لَا ذَنْبَ لَكَ You have done nothing wrong (HR 183)

نَحْنُ لَنَا حَقُّ الْإِشْرَافِ الْمُبَاشِرِ عَلَى عَوَاطِفِكَ We have the right directly to control your feelings  
(HR 33)

## 27.7 Further Modifications to the Nominal Sentence

Both the subject and the predicate of a nominal sentence may be further modified by prepositional phrases or adverbials. Similarly, the whole sentence may be modified by an adverbial.

**27.7.1** In nominal sentences with normal word order (subject + predicate), further modifications to the subject usually come immediately after it:

قِمَّةُ الْمَأْسَاةِ فِي حَيَاةِ نِسَاءِ مَدِينَتِنَا هِيَ اسْتِمْرَارُ هَذِهِ  
الْحَيَاةِ The height of tragedy in the life of the women of our city  
is for that life to continue (HR 230)

الْإِنْسَانُ فِي بِلَادِنَا أَرْخَصُ الْأَشْيَاءِ Man in our country is the cheapest of things (AM 146)

غُرْفَةُ النَّوْمِ فِي كُلِّ بَيْتٍ الْعَالَمِ دَائِمًا خَاصَّةٌ The bedroom in every house in the world is always private  
(HS 54)

نِظَامُ الْعَمَلِ فِي هَذِهِ الْمَوْسَسَةِ خَاصٌّ جِدًّا The system of work in this establishment is very specific  
(IKh 108)

كُلُّ امْرَأَةٍ فِي هَذِهِ الْبَلَدِ مُسْتَلَبَةٌ Every woman in this country is dispossessed (HR 224)

اللَّيْلُ فِي بَدَايَةِ الشُّتَاءِ طَوِيلٌ Night at the beginning of winter is long (AM 21)

**27.7.2** Similarly, further modifications to the predicate usually come immediately after it:

هُوَ تَاجِرٌ مُعْتَبَرٌ مِنْ تُجَّارِ حَارَةِ الْمِسْكِ He is a respected merchant from among the merchants of  
the musk quarter (HR 48)

أَنَا غَرِيبٌ عَنْهُمْ I am a stranger to them (JGh 142)

نَحْنُ مَدْيُونُونَ بِعِشْرِينَ أَلْفًا We owe 20,000 (HR 163)

مُنِيرَةٌ نُمُودَجٌ لِلمَرْأَةِ الْحُرَّةِ	Munira is a model of the free woman (HR 189)
مَحَلُّ التَّصْوِيرِ هَذَا مُجَرَّدٌ مِصِيدَةٌ لِاضْطِیَادِ الْبَنَاتِ	This photographer's shop is merely a trap for catching girls (HR 161)
أَنَا طَالِبٌ فِي انْكِلتْرَا	I am a student in England (JIJ 118)
أَنَا ابْنُ امْرَأَةٍ فَقَطْ	I am the son of only a woman (HM 133)

**27.7.3** This also applies to inverted nominal sentences (predicate + subject). Modifications to the subject come after it:

عَلَيْنَا التَّقَدُّمُ إِلَى الْأَمَامِ	We must advance (IH 181)
لِلْإِنْسَانِ قُدْرَةٌ مُعَيَّنَةٌ عَلَى الْإِحْتِمَالِ	Man has only a certain capacity to withstand (AM 22)
مِنْ الصَّعْبِ التَّكَلُّمُ مَعَ هَذِهِ الْمَرْأَةِ	To speak with this woman is difficult (IKh 143)
لَهُ كِتَابٌ شَهِيرٌ عَنِ تَارِيخِ الرِّوَايَةِ الْعَرَبِيَّةِ	he has written a famous book on the history of the Arabic novel (JGh 179)
لِي مَطْلَبٌ بَسِيطٌ جِدًّا	I have a very simple request (TW 131)
فِي هَذِهِ الْكُتُبِ كَلَامٌ كَثِيرٌ حَوْلَ هَذِهِ الْقَضِيَّةِ	much is said about this issue in these books (HM 10)
هَلْ لَكَ أَصْدِقَاءَ مِنَ الْحِزْبِ الشُّيُوعِيِّ الْفَرَنْسِيِّ؟	Do you have friends in the French Communist Party? (TW 230)
فِي الْجَرَائِدِ حَمَلَةٌ لِمَنْعِ عَرْضِ الْمَلَابِسِ الدَّاخِلِيَّةِ النِّسَائِيَّةِ	In the newspapers is a campaign to prohibit the display of women's underwear (HS 50)

Modifications to the predicate come after it:

أَمَامَهَا عَلَى الطَّاوِلَةِ صَحْنٌ	In front of them on the table is a bowl (HS 40)
فِي الْأَجْزَاءِ الْأُخْرَى مِنَ الْبَيْتِ مَعْرُضٌ لِكُتُبِهِ	In the other parts of the house is a display of his books (JIJ 28)
هُنَالِكَ فِي الْقُطْبَيْنِ، لَيْلٌ لَا حَصْرَ لَهُ	over there on the poles is night without end (TW 210)
لَدَيْهِمْ مِنْهَا الْكَثِيرُ	they have a lot of it (AM 128)

**27.7.4** When prepositional phrases and adverbials modify the whole sentence, common word orders include the following:

**a).** Subject + predicate + adverbial:

أَنَا امْرَأَةٌ مَتْرُوجَةٌ أَلَانَ	I am a married woman now (HR 166)
أَنْتِ مَجْنُونَةٌ حَقًّا	You are definitely insane (HR 209)
هُمُ هُنَا أَيْضًا	they are here too (TW 15)
السُّجُونُ ضَرُورِيَّةٌ فِي بَعْضِ الْمَحَطَّاتِ	prisons were necessary at some times (IKh 157)

السَّمْسُ هُنَا سَاطِعَةٌ طَوَالَ الْوَقْتِ	the sun here is shining all the time (HS 155)
رَجَبٌ صَامِتٌ أَغْلَبَ الْوَقْتِ	Rajab is silent most of the time (AM 55)
كَتَمَايَ مُنْهَكَتَانِ بِالْفِعْلِ	My shoulders are indeed worn out (TW 62)
أَنْتَ هُنَا بَعْدُ؟	Are you still here? (HM 158)
إِنَّهَا هِيَ بِالتَّأَكِيدِ	It is definitely her (GhS 21)
هَلْ أَنْتَ إِنْسَانٌ حَقًّا؟	Are you really a man? (TW 75)
الْكُلُّ غَيْرُ سَعِيدٍ فِي بَيْرُوتِ الْآنَ	Everyone is unhappy in Beirut now (HS 32)
السَّبَبُ مَعْرُوفٌ طَبَعًا	The reason is of course known (IKh 109)

**b). Subject + adverbial + predicate:**

هَذِهِ عَلَى الْأَقْلِ أَفْكَارِي الشَّخْصِيَّةِ	These are my personal thoughts at least (HR 215)
هَذِهِ الْمُصَادَفَاتُ كُلُّهَا أَيْضًا مُسْتَحِيلَةٌ	All these coincidences are also impossible (HR 165)
أُمُّ عَبْدِ الرَّحْمَنِ هِيَ طَبَعًا أَنَا	Umm Abd al-Rahman is of course me (HR 159)
الْحُرِّيَّةُ، أَغْلَبَ الْأَحْيَانِ، غَالِيَةُ الثَّمَنِ	most of the time, freedom is expensive (AM 153)
هُوَ الْآنَ بِحَاجَةٍ إِلَى عِنَايَةٍ زَائِدَةٍ	He is now in need of extra care (AM 62)
كُلُّهُمْ، فِي أَعْتِقَادِهِ، هَاجِرٌ	All of them, according to his belief, are base (IH 56)
الْحَرْبُ الْأَهْلِيَّةُ هُنَا حَتْمِيَّةٌ	The civil war here is inevitable (IKh 140)
أَنَا رَغْمَ كُلِّ شَيْءٍ مُسْتَعِدٌّ	Despite everything, I am ready (IKh 155)
هُوَ رُبَّمَا أَسْوَأُ مِنْ ذَلِكَ	It is perhaps worse than that (JIJ 21)
هِيَ بَعْدُ فِي عَامِهَا الثَّانِي	it is still in its second year (JIJ 113)
هَذَا، بِالتَّأَكِيدِ، هُوَ شُعُورُهُ	This is certainly his feeling (IH 167)

**c). Adverbial + subject + predicate:**

طَبَعًا أَنَا مُعْتَادَةٌ عَلَى نَظَرَاتِ الْغُرَبَاءِ	Of course, I am used to the stares of strangers (HR 116)
أَجَلٌ هَذَا هُوَ	Certainly this is him (HR 170)
إِذَنْ أَنَا رَغْلَانَةٌ	In that case I am angry (JIJ 142)
أَخِيرًا هَذَا هُوَ بَرَجِيسٌ	Finally, this is Jupiter (IKh 137)
عُمُومًا الْحُضُورُ الْعَرَبِيُّ هُنَا ضَعِيفٌ	In general, the Arab presence here is negligible (JGh 146)
إِذَا هُوَ أَسْوَأُ بِالْجَمِيعِ	So he is just like everyone else (HS 100)
عَلَى أَيِّ حَالٍ فَالْمَعْرَكَةُ خَاسِرَةٌ	In any case, the battle is lost (IKh 75)
الْآنَ أَنَا سَعِيدٌ	Now I am happy (GhS 202)
رُبَّمَا هَذَا مِنَ الْأَسْرَارِ	Perhaps this is one of the secrets (TW 100)



**d). Adverbial + predicate + subject:**

- الآن عِنْدِي بِطَاقَةٌ زَائِدَةٌ Now I have an extra ticket (AM 160)  
 فِي هَذِهِ مَعَكَ حَقٌّ In this, you are right (HM 114)  
 مَعَ ذَلِكَ فِيهِ الرَّجَابُ رِمَاحٌ Nevertheless, there are spears in the sheath (TW 22)  
 قَبْلَ الظُّهْرِ هُنَاكَ النَّاسُ وَالرَّايِحَةُ Before noon there are the people and the smell (IKh 108)  
 إِلَى جَانِبِ الرَّجُلِ هُنَاكَ خَبْلٌ طَوِيلٌ Next to the man is a long rope (IKh 157)

**e). Predicate + subject + adverbial:**

- كَمْ سِعْرُ الْبَطِيخِ الْيَوْمَ؟ How much are melons today? (TW 133)  
 بِإِمَّاكَانِكَ الْخُضُورُ خَالًا You can come immediately (TW 38)  
 لِلْجُدْرَانِ آذَانٌ حَتَّى فِي بُيُوتِ الْأَشْبَاحِ The walls have ears even in the houses of ghosts (GhS 211)  
 مَا فِي ذَلِكَ رَيْبٌ إِطْلَاقًا There is no doubt about that at all (TW 114)

**f). Predicate + adverbial + subject:**

- لَدَيَّ الْآنَ مَا جِسُّ آخَرَ I have another fear now (GhS 37)  
 فِي كُلِّ رَأْسٍ، مِنْ الْخَارِجِ، جَبِينٌ وَعَيْنَانِ on the outside of every head is a forehead and two eyes (HM 10)  
 عَلَيْكَ الْآنَ أَنْ تَذْهَبَ You must go now (GhS 56)  
 عَلَيَّ الْآنَ أَنْ أَنْامَ I must sleep now (TW 35)  
 لِي مَعَكَ كَلَامٌ I have something to say to you (HM 36)  
 لِي مَعَكَ حِسَابٌ I have an account to settle with you (HM 120)  
 هُنَا أَيْضًا رَيْسُ شَرِكَةِ الْبَيْسِي كُولًا Here also is the president of the Pepsi Cola company (JIJ 16)

**27.8 Ellipsis in Nominal Sentences**

Ellipsis occurs when a word or words are omitted from the sentence. These words are necessary to make the sentence grammatically complete, but are readily understood from the context:

- صَحِيحٌ، بِالتَّأَكِيدِ صَحِيحٌ [It is] True, certainly true (IH 177)  
 قَالَتْ: هَدِيَّةٌ مِنْهَا إِلَى ابْنَتِكَ she said, "[This is] a gift from her to your daughter" (IH 205)  
 مُمَكِنٌ [That is] Possible (HR 54)  
 الْمَعْذِرَةُ. زَلَّةٌ لِسَانٍ Apologies. [It was] A slip of the tongue (TW 71)  
 الْهَاتِفُ مَرَّةً أُخْرَى [It is] The telephone again (HS 32)

مَعْرَكَةٌ مُمَنَّارَةٌ [It is] A wonderful battle (IKh 36)

دَائِمًا نَفْسُ النَّظَامِ [There is] Always the same system (SI 327)

**27.8.1** Ellipsis is often used for stylistic reasons, that is, to avoid repetition. It is therefore common in questions and replies to questions:

غُرْفَةُ النَّوْمِ؟ The bedroom? (HR 97)

"أَيْنَ هُمَا؟" سَأَلْتُهُ "Where are they?" I asked him.

"فِي غُرْفَةِ نَوْمِهِمَا" "[They are] In their bedroom" (HR 154)

هَلْ أَنْتَ مُتَأَكِّدٌ؟ - "Are you sure?"

مُتَأَكِّدٌ جِدًّا - "[I am] Very sure" (AM 160)

وَلِمَنْ هَؤُلَاءِ الْعَمَّالُ - "And for whom are these workers?"

لِي طَبَعًا - "[They are] Mine, of course" (TW 108)

"أَنْتَ غَرِيبٌ هُنَا؟" "Are you a stranger here?"

قُلْتُ: "نَعَمْ، غَرِيبٌ، مِثْلِكَ" "Yes, [I am] a stranger, like you" I replied (JIJ 46)

لِمَ لَا؟ Why not? (JIJ 126)

إِلَى أَيْنَ؟ Where [are you going]? (IKh 92)

مِنْ أَيْنَ؟ Where [is it] from? (IH 201)

## 27.9 The Temporal Significance of Nominal Sentences

**27.9.1** Nominal sentences do not in themselves relate to any specific time. Often, however, they have a present tense significance and express a situation existing at the present moment:

الطَّقْسُ جَمِيلٌ The weather is beautiful (TW 213)

أَنَا سَجِينٌ I am a prisoner (IKh 90)

السَّمَاءُ رَمَادِيَّةٌ the sky is grey (JIJ 39)

أَنَا مُخْتَارٌ I am confused (HR 134)

نَحْنُ مَدْيُونُونَ We are in debt (HR 163)

هُنَاكَ الْكَثِيرُ مِنَ الْمُقَاتِلِينَ Many fighters are there (IKh 42)

كُلُّنَا بِأَنْتِظَارِكَ We are all waiting for you (HR 32)

نَحْنُ الْيَوْمَ فِي عَصْرِ الْعِلْمِ we are today in the age of knowledge (TW 104)

**27.9.2** Similarly, nominal sentences often have a timeless significance, expressing general truths whose validity is not restricted to any specific time:

الْحُوتُ مِنَ الْبَحْرِ The whale is from the sea (TW 103)

النِّسَاءُ أَرْحَبُ صُدُورًا مِنَ الرِّجَالِ	Women are more open-hearted than men (TW 213)
فِي الْأَحْلَامِ كُلُّ شَيْءٍ مُبَاحٌ	in dreams everything is permissible (GhS 126)
لِكُلِّ شَيْءٍ تَفْسِيرٌ مَنْطِقِيٌّ	Everything has a logical explanation (GhS 131)
الْحُزْنُ مُضِرٌّ بِالصِّحَّةِ	sadness is bad for one's health (HM 147)
الْتِّزَهُهُ مُفِيدَةٌ	A walk is beneficial (HM 95)
الْحُبُّ نَجْمَةٌ فِي السَّمَاءِ	Love is a star in the sky (HM 175)
الزَّوْجُ خَطِيئَةٌ	Marriage is a mistake (HM 210)
وَالِدُهُ مِنْ قَرْيَةٍ وَالِدِي	His father is from my father's village (GhS 77)
الْحَرِيفُ ثَلَاثَةُ أَشْهُرٍ بَيْنَ الْقَيْظِ وَالشِّتَاءِ	Autumn is three months between summer and winter (IH 12)
الْجُوعُ أَحْسَنُ مُعَلِّمٍ	Hunger is the best teacher (AM 62)

**27.9.3** Elsewhere, the temporal significance of a nominal sentence may be determined by adverbials of time within the sentence, by context within a narrative and by the subject matter when this clearly refers to a certain time. Similarly, a particular tense will be dictated when nominal sentences occur in circumstantial and conditional sentences.

a). A past or a future tense may be indicated by adverbials of time:

النُّسخَةُ مَكْتُوبَةٌ فِي الْقَرْنِ السَّادِسِ الْهَجْرِيِّ	The copy was written in the sixth century AH (JGh 117)
عَبُودَةٌ رَاجِعٌ بَعْدَ دَقِيقَةٍ	Abuda will return in a minute (HR 53)
إِنَّهُ قَادِمٌ إِلَى بَغْدَادَ قَرِيبًا	he will be coming to Baghdad soon (JIJ 195)
إِنِّي بَعْدَ دَقِيقَتَيْنِ أَوْ ثَلَاثٍ دَاخِلٌ الْحَمَّامِ	In two or three minutes I will go into the bathroom (HR 51)
هُوَ عَازِفٌ الْأَرْغُنِ غَدًا	he will be playing the organ tomorrow (TW 140)
هُوَ صَدِيقُ الْعَائِلَةِ مُنْذُ تِلْكَ الْأَيَّامِ	he had been a friend of the family since those days (JIJ 106)
الْأَوْلَادُ نَائِمُونَ مُنْذُ سَاعَاتٍ	the children have been sleeping for hours (AM 36)
نَاثِرُ الْعَمْرِيِّ يَوْمَئِذٍ سَكْرَتِيرٌ	at that time, Nathir al-Amri was a secretary (JIJ 230)
أَنَا فِي ضِيَاغَتِكَ بِضَعَةِ أَيَّامٍ	I will be your guest for a few days (HM 46)
أَنْتَ مُبْهَدَلٌ طَوَّلَ حَيَاتِكَ	You have been oppressed all your life (HM 111)
نَحْنُ هُنَا مِنْ سَبْعِينَ سَنَةً	We have been here for seventy years (JGh 166)

b). When the predicate is an active participle, nominal sentences may have a future significance without this being indicated by an adverbial of time:

أَنَا آخِذُهَا I will take it (HR 131)

مَاذَا أَنْتِ فَاعِلَةٌ؟ What will you do? (HR 220)

الْإِنْسَانُ وَاصِلٌ، لَا مَحَالَةَ، إِلَى هَذَا الْمُسْتَوَى Man will certainly attain this level (TW 76)

أَنَا ذَاهِبٌ إِلَى الدُّكَّانِ I shall go to the shop (HM 47)

c). A past tense significance may be indicated by context:

(كَانَتْ الْقَاعَةُ بِأَسْرِهَا نَائِمَةً.) الشُّمُوعُ نَائِمَةٌ، وَأَنَا نَائِمٌ (The whole hall was asleep.) The candles were asleep and I was asleep (IKh 89)

(اشْتَرَكْتَ الْجَارَتَانِ فِي هَذِهِ الْمَهْمَةِ.) أَحَدُهُمَا بُولَنْدِيَّةٌ (The two neighbours cooperated in this task.) One of them was Polish (IH 203)

(دَخَلَ حَوَالِي الْوَاحِدَةِ ظَهْرًا . . .) عَيْنَاهُ الْوَاسِعَتَانِ الصَّافِيَتَانِ خَالِيَتَانِ تَمَامًا مِنْ كُلِّ انْطِبَاعٍ (He came in at around one in the afternoon ...) His wide and clear eyes were totally void of any expression (HR 39)

(عَلَى غَيْرِ الْعَادَةِ بَدَأَ مَرِحًا.) نِصْفُ كَلَامِهِ غُمُوضٌ وَتَلَامِيحٌ (He seemed uncharacteristically cheerful.) Half of what he said was ambiguity and vague allusions (HR 41)

(كَانَتْ مُبِيرَةً فَتَاةً جَمِيلَةً.) وَجْهَهَا عَجِيبَةٌ مِنْ عَجَائِبِ الْخَلْقِ (Munira was a beautiful young lady.) Her face was one of the wonders of creation (HR 60)

(كَانَ الطَّاهِرُ قَدْ وَصَلَ قَبْلَنَا بِنِصْفِ سَاعَةٍ.) الْإِلْقَاءُ حَمِيمٌ (al-Tahir had arrived half an hour before us.) It was a warm meeting (JIJ 13)

(رَكِبْتُ الْأُتُوْبِيْسَ،) تَمَّتْ التَّدْكِيرَةُ خَمْسَةَ آلَافِ لِيْرَةٍ (I caught the bus.) The price of the ticket was five thousand lira (JGh 53)

(شَرَعْنَا فِي الْعَمَلِ بِنِظَامِ التَّوْبَاتِ.) كُلُّ نَوْبَةٍ مِنْ تَمَانِي سَاعَاتٍ (We began working according to the system of shifts.) Each shift was of eight hours (IH 186)

d). A past tense significance may be indicated by the subject matter of the sentence:

إِتْسَبِكُوفَ مَنَزِلَانِ آخَرَانِ Chekhov had two other houses (JIJ 26)

أَبُو نُوَّاسٍ شَاعِرٌ Abu Nuwas was a poet (HM 107)

e). A past tense significance may be dictated when nominal sentences occur as circumstantial clauses:

(لَطَلَمًا رَأَيْتَنِي عِنْدَ النَّهْرِ) أَنَا صَغِيرَةٌ (He often saw me by the river when) I was young (HR 15)

(خَمْسَ عَشْرَةَ سَنَةً) أَنَا مَعَهُ I have been with him (for fifteen years) (HS 149)

(اللُّعْبَةُ الْوَحِيدَةُ الَّتِي أَحْبَبْتُهَا وَمَارَسْتُهَا) أَنَا طَالِبٌ فِي الْكَلْبَةِ الْعَرَبِيَّةِ (كَانَتْ التَّنِيسُ) (the only game which I liked and played when) I was a student in the Arab College (was tennis) (JIJ 76)

f). Nominal sentences may have a hypothetical meaning when they occur in conditional sentences:

إِذَا أَخَذْتُهُ قَدْ يُفْتَشُونَنِي وَيَجِدُونَهُ، (وَ) هَذِهِ فَضِيحَةٌ جَدِيدَةٌ (If I take it they might search me and find it, and) that would be a new humiliation (M 69)

تَصَرَّفْتُ كَمَا لَوْ أَنِّي مُتَزَوِّجَةٌ (I acted as if) I were married (HS 94)

## 28 The Personal Pronouns (الضمائر pl. الضمائر)

### 28.1 The independent personal pronouns (الضمائر المنفصلة) are:

singular	dual	plural
أنا I (masc. and fem.)		نحن we (masc. and fem.)
أنت you (masc.)	أنتمًا you (masc. and fem.)	أنتم you (masc.)
أنتِ you (fem.)		أنتنَّ you (fem.)
هو he/it	هما they (masc. and fem.)	هم they (masc.)
هي she/it		هنَّ they (fem.)

#### 28.1.1 أنا ("I") is used by both males and females to refer to themselves:

أنا رجلٌ ... وأنا امرأةٌ I am a man ... And I am a woman (GhS 18)

أنا زوجتك I am your wife (GhS 94)

أنا رجلٌ متزوج I am a married man (IKh 81)

أنا بردانٌ I am cold (TW 170)

#### 28.1.2 أنت ("you") is used to address males in the singular:

هل أنت راهبٌ؟ Are you a monk? (HM 45)

هذا أنت this is you (TW 127)

أنت غريبٌ هنا؟ Are you a stranger here? (JIJ 46)

أنت! ماذا تريدُ؟ You! What do you want? (IKh 66)

#### 28.1.3 أنتِ ("you") is used to address females in the singular:

أنتِ مخادعةٌ وعشاشةٌ You are a cheat and a fraud (HR 65)

أنتِ سلطانةٌ You are a sultanness (HS 235)

أنتِ سيِّدةٌ ناجحةٌ You are a successful lady (GhS 188)

أين أنتِ يا حبيبتي؟ where are you my sweetheart? (JGh 34)

#### 28.1.4 هو ("he") is used to refer to males in the singular:

هو المتهمُ he is the accused (GhS 98)

من هو؟ Who is he? (GhS 18)

هو صغيرٌ he is young (HM 209)

هو في السفرِ he is travelling (JGh 49)

هُوَ also refers to non-humans which are masculine in gender and singular. It may thus be translated as “it”:

هُوَ دِينٌ عَقْلَانِيٌّ it is a rational religion (IKh 41)

هُوَ خَطَأٌ it is a mistake (GhS 21)

لِمَاذَا هُوَ مَمْنُوعٌ؟ Why is it forbidden? (HS 205)

هَذَا هُوَ الْحَلُّ this is the solution (HR 78)

**28.1.5** هِيَ (“she”) is used to refer to females in the singular:

هِيَ الْفَتَاةُ الَّتِي أُحِبُّهَا she is the girl I love (HM 183)

هَلْ هِيَ وَالِدَتُهُ؟ Is she his mother? (GhS 101)

هِيَ زَوْجَةُ هَذَا الرَّجُلِ she is the wife of this man (IKh 101)

لَيْسَتْ إِلِيْزَابِيثُ تَيْلُورُ هِيَ كُلُّ نِسَاءِ الْعَالَمِ Elizabeth Taylor isn't all the women of the world (HR 104)

هِيَ also refers to non-humans which are feminine in gender and singular. It may thus be translated as “it”:

هِيَ الْعَائِقَةُ it is the obstacle (HS 240)

هِيَ الْحَرْبُ It is the war (JIJ 16)

الْكَاتِدْرَائِيَّةُ هِيَ الْكَنِيسَةُ الْمَرْكَزِيَّةُ A cathedral is a district church (IKh 42)

هَذِهِ هِيَ الْحَقِيْقَةُ this is the truth (HM 216)

تِلْكَ هِيَ الْمُسْكَلَةُ that is the problem (JGh 177)

هِيَ is also used to refer to plural nouns (or three or more feminine singular nouns) referring to non-humans. It may thus be translated as “they”:

كَانَتْ كُلُّ الْقَرْيَةِ تُفَكِّرُ أَنَّ الْيَنَابِيْعَ الْعَاْرِيَّةَ هِيَ حَمَامُ الشَّيْطَانِ the whole village used to think that the geysers were the Devil's bath (HS 248)

كَيْفَ هِيَ بُيُوتُهُنَّ؟ What are their homes like? (HS 191)

الزُّهُورُ مُقَدَّسَةٌ هُنَا، وَهِيَ أَجْمَلُ مَا يُمَكِّنُ أَنْ تُهْدِيَهُ إِلَى الْأَصْدِقَاءِ flowers are sacred here, and they are the most beautiful thing one can give to one's friends (JGh 94)

الصَّدَاقَةُ، الصَّرَاحَةُ، الْأَسْتِقَامَةُ، هِيَ الْإِحْتِرَامُ Friendliness, candor and honesty, they are respect (HM 240)

**28.1.6** When هُوَ and هِيَ are preceded by the conjunctions وَ or فَ, the vowel on هـ may be omitted:

وَهُوَ (or وَهُوَ)

فَهُوَ (or فَهُوَ)

وَهِيَ (or وَهِيَ)

فَهِيَ (or فَهِيَ)

**28.1.7** نَحْنُ ("we") is used by both males and females to refer to themselves and one or more others:

نَحْنُ صَدِيقَانِ عَظِيمَانِ We are great friends (HR 183)

نَحْنُ أَلَانَ عَمِّ وَأَبْنُ زَوْجَةٍ. نَحْنُ أَلَانَ أَثْنَانِ، هُوَ وَأَنَا We are now an uncle and the son of a wife. We are now two, he and I (HM 51)

نَحْنُ فِي الْكَنِيسَةِ We are in the church (IKh 30)

نَحْنُ عِلْمِيُونَ وَعَقْلَانِيُونَ We are scientific and rational (IKh 41)

نَحْنُ آسِفُونَ We are sorry (AM 9)

نَحْنُ النِّسَاءُ نَقْضِي عُمُرَنَا فِي نَسِجِ التَّمَاهَةِ We women spend our lives spinning trivialities (HR 154)

نَحْنُ كُلُّنَا فَهَمْنَا We all understood (HR 65)

نَحْنُ occurs as the royal plural "we":

نَحْنُ رَيْسُ النِّيَابَةِ الْعَامَّةِ We, the president of the office of the district attorney (SI 292)

**28.1.8** أَنْتُمْ ("you") is used to address three or more humans including at least one male:

أَنْتُمْ لَا تَعْرِفُونَ You do not know (HR 63)

أَنْتُمْ مُجَرَّدُ مُسْتَعْمِرِينَ You are just imperialists (IKh 43)

أَنْتُمْ تَجْهَلُونَ مَاذَا تُرِيدُونَ you don't know what you want (GhS 126)

أَنْتُمْ دَائِمًا سَيِّئُو الظَّنَّ you are always distrustful (TW 70)

أَنْتُمْ الَّذِينَ أَنْفَذْتُمُوهُ you are the ones who carried it out (AM 166)

**28.1.9** أَنْتُنَّ ("you") is used to address three or more female humans:

أَنْتُنَّ أَمِيرَاتُ you are princesses

**28.1.10** أَنْتُمَا ("you") is used to address two humans, male or female:

أَنْتُمَا أَوَّلُ مُشَاهِدَيْنِ "عَلَمَانِيَيْنِ" لِهَذِهِ اللَّقِيطَةِ You are the first "laymen" to see this amazing find (JIJ 68)

أَنْتُمَا عَلَى مَا أَنْتُمَا عَلَيْهِ مِنْ شَجَارٍ وَبُؤْسٍ you are quarrelsome and miserable (GhS 162)

**28.1.11** هُمْ ("they") refers to three or more humans including at least one male:

هُمْ قَتَلُوهَا They killed her (AM 31)

هُمْ يَنْظُرُونَ they are looking (AM 21)



- هُمُ فِي الدَّاخِلِ They are inside (IKh 11)  
 هُمُ الَّذِينَ حَفَرُوا نَقًّا تَحْتَ الْبَحْرِ they are the ones who dug a tunnel under the sea (GhS 121)  
 هُمُ الصَّعَالِيكُ They are the vagabonds (IH 25)  
 مَنْ هُمُ الْمُخْبِرُونَ؟ Who are the detectives? (HM 166)

**28.1.12** هُمَا (“they”) is always used when referring to two humans (male or female) or non-humans:

- هُمَا صَدِيقَانِ قَدِيمَانِ لَنَا They are two old friends of ours (JIJ 244)  
 تَذَكَّرْتُ أُمِّي وَأَبِي وَهُمَا أَلَانَ فِي رِحَابِ اللَّهِ I thought of my mother and father, now deceased (JGh 37)  
 هُمَا لَوْنٌ بَشَرَتِهَا . . . وَلَوْنٌ عَيْنَيْهَا they are the colour of her skin and the colour of her eyes (HR 60)  
 كُنْتُ أَنْظُرُ إِلَى عَمَّتِي وَأُمِّي وَهُمَا تُكْمِلَانِ قِصَّةَ الْقَطَطَيْنِ I would look at my aunt and mother as they were finishing the story of the two cats (HS 200)  
 ثُمَّ عَرَفْتُ أَنَّ هَاتَيْنِ الْمَرْأَتَيْنِ هُمَا جَوْهَرٌ وَنَجِيَّةٌ Then she learnt that these two women were Jawhar and Najiya (HS 244)  
 هُمَا اللَّذَانِ لَمْ يَتَبَادَلَا كَلِمَةً وَاحِدَةً they are the ones who have not exchanged a single word (GhS 37)

**28.1.13** هُنَّ (“they”) refers to three or more female humans:

- هُنَّ يَتَكَلَّمْنَ they are talking (GhS 100)  
 هُنَّ يَتَحَدَّثْنَ they are speaking (HS 237)  
 هُنَّ يُقَرِّبْنَ مَلَاحِيحَهُنَّ الْغَاضِبَةَ مِنْ عَيْنَيْهِ they bring their angry expressions close to his eyes (GhS 98)

**28.1.14** The personal pronoun usually refers to a noun that has been mentioned previously. It may, however, sometimes refer to a following noun:

- كَثِيرُونَ هُمُ أَوْلِيكَ الَّذِينَ يَعْتَزُونَ بِضَعْفِهِمْ many are those who pride themselves on their weakness (TW 68)  
 قَلِيلَةٌ هِيَ لِحَظَاتُ الرِّضَا عَنِ النَّفْسِ few are the moments of self-contentment (TW 83)  
 عَدِيدَةٌ هِيَ الْكُتُبُ الَّتِي قَرَأْتُهَا Many are the books which I have read (JIJ 185)  
 كَثِيرُونَ هُمُ الَّذِينَ يَقْرِنُونَ مَشَاعِرَهُمْ وَحَالَاتِهِمْ Many are those who link their feelings and their psychological states with the seasons (HR 86-7)  
 أَيْنَ هِيَ التَّمَّاحَةُ؟ Where is the apple? (IKh 67)

- أَيْنَ هُوَ الْخَطَأُ وَأَيْنَ هُوَ الصَّوَابُ وَأَيْنَ هِيَ الْحَيَاةُ؟ where is the wrong and where is the right and where is life? (IKh 103)
- أَيْنَ هُوَ الْأَلَمُ؟ where is the pain? (HS 172)
- كَيْفَ هِيَ بُيُوتُهُنَّ؟ what are their houses like? (HS 191)
- كَيْفَ هُوَ زَوَاجُكُمْ؟ How is your marriage? (HR 145)

**28.1.15** The word order in a series of Arabic pronouns, or pronouns and nouns, may be 1st person, then 2nd person, then 3rd person, then noun:

- أَنْتَ وَهِيَ لَا تَعْنِيَانِ شَيْئًا بِالنِّسْبَةِ لِي you and her mean nothing to me (HM 184)
- أَنَا وَهُوَ فَقَطْ فَكَّرْنَا أَنَّ هَذَا مُمَكِّنٌ only he and I thought this was possible (HR 83)
- قُلْتُ لَهُ سَتَأْتِيْنَا أَنَا وَأَنْتِ I told him that we would come, you and I (HR 160)
- أَنَا وَهَامَلْتِ وَأُوفِيَلِيَا Hamlet, Ophelia and I (JIJ 25)
- تَبَادَلْنَا أَنَا وَهُوَ التَّعَارُفَ he and I got acquainted (JIJ 177)
- يَجِبُ أَنْ نَعْمَلَ، أَنَا وَأَنْتِ We must work, you and I (AM 123)

This order may be reversed:

- حَامِدٌ وَأَنْتِ وَأَنَا Hamid, you and I (AM 135)
- فِي الْقَرْيَةِ ذَانِهَا حَيْثُ وُلِدْنَا هُوَ وَأَنَا in the same village where he and I were born (GhS 77)
- كُنَّا نُرَاجِعُ، صَاحِبِي وَأَنَا، النَّصَّ الْأَصْلِيَّ My friend and I were consulting the original text (IH 172)
- كَانَ يَعْتَبِرُنَا ضَيْفِيهِ، غَالِي شُكْرِي وَأَنَا he thought of us as his guests, Ghali Shukri and I (JGh 185)
- نَحْنُ الْآنَ اثْنَانِ، هُوَ وَأَنَا We are now two, he and I (HM 51)
- أُمِّي، وَعَمِّي، وَفَرُوسِيَا وَلَاوْنَدِيُوسَ، وَأَنَا My mother, my uncle, Farusiya, Lawandiyus and I (HM 87)

## 28.2 Personal Pronouns used for Emphasis (صَمِيرُ التَّأْكِيدِ)

In Arabic, emphasis may be achieved by providing a personal pronoun where formally it is not needed.

**28.2.1** In a verbal sentence, the form of the verb indicates what the subject is, so the personal pronoun is generally omitted as unnecessary. It may, however, be used to emphasise the subject.

a). The pronoun may follow the verb:

- وَلَكِنْ مَا الَّذِي يَبُوعِي أَنَا أَكْتُبُهُ أَنَا لِمُدِيرِ الْبُولِيْسِ؟ But what can I write to the police superintendent? (GhS 26)
- كَيْفَ أَعْرِفُ أَنَا؟ How should I know? (HR 209)

- سَأْرَحَلُّ مِنْ كُلِّ بَدٍّ . وَلَكِنْ فِي الْوَقْتِ الَّذِي أُرِيدُهُ  
أَنَا I will certainly leave, but when I want (HM 202)
- بَيْنَمَا يَنْهَمِكُ مُعَاوِنُوهُ فِي قِرَاءَةِ الصُّحُفِ وَالتَّلْفَنَةِ  
وَالرَّهْرَةِ ... يَعْمَلُ هُوَ فِي صَمْتٍ while his assistants are engrossed in reading the news-  
papers, in the telephone and chatting ... he works on in  
silence (SI 19)
- الْمَطْرُوفُ تَضَمَّنَ لِقَطَاتٍ أَخَذَهَا هُوَ بِكَامِيرَاتِهِ the envelope contained snaps which he took with his  
cameras (HR 54)
- يَجِبُ أَنْ نَجْتَمِعَ فِي أَقْرَبِ وَقْتٍ، وَفِي أَيِّ مَكَانٍ  
شِئْتُ أَنَا we must meet as soon as possible, and in whichever place  
I want (JIJ 36)
- مَاتَ فِي الصَّحْرَاءِ عَطْشًا، وَلَمْ يَرْجِعْ هُوَ أَوْ أَيُّ نَفَرٍ  
مِنْ صَاحِبِهِ he died of thirst in the desert, and neither he nor a single  
one of his followers returned (JGh 105)

**b). The pronoun may precede the verb:**

- أَنَا أَحْبَبْتُكَ I fell in love with you (HR 209)
- سَيَكُونُ بَيْنَنَا حُبٌّ أَنْتُمْ لَا تَعْرِفُونَهُ There will be a love between us which you will not  
experience (HR 155)
- أَنَا لَا أَصَدُقُ ذَلِكَ I don't believe that (GhS 125)
- أَنْتَ لَسْتَ عَرَبِيًّا You are not an Arab (GhS 160)
- أَنْتُمْ لَا تَفْهَمُونَ مَا هِيَ الثَّوْرَةُ You don't understand what a revolution is (IKh 76)
- أَنَا لَا أُرِيدُكَ I don't want you (HM 202)

**28.2.2 The personal pronouns are also used to contrast the actions of two different subjects:**

- حِينَ يَعُودُ وَيَمْرَضُ طِفْلُنَا يَنَامُ هُوَ وَأَسْهَرُ أَنَا when he returns and our child is ill, he sleeps and I stay  
awake (GhS 138)
- نَحْنُ نَشْكُ فِي دَوَائِعِهِمَا لِلْبَقَاءِ، وَهُمَا يَخَافَانِ مِنَّا We suspect their motives for staying, and they are afraid  
of us (IKh 39)
- الْمُخُّ يَعْينُكُمْ أَنْتُمْ وَالْقَلْبُ يَعْينِي أَنَا the brain concerns you, and the heart concerns me  
(TW 139)
- لَا، بَلْ أَنْتِ تَخْتَارِينَ وَأَنَا أَدْفَعُ No, rather, you choose and I'll pay (JIJ 35)
- أَنْتُمْ تَعْتَبِرُونَ تَيْمُورَ غَارِيًّا، وَنَحْنُ بِنِي قَوْمِهِ نَعْتَبِرُهُ  
بَطْلًا عَظِيمًا You consider Timur to be an invader, but we, his  
kinsmen, consider him to be a great hero (JGh 111)
- بَقِيَ هُوَ وَهَرَبْتُ أَنَا he stayed and I ran away (HM 203)
- هُوَ يُرِيدُ الْحُبَّ وَأَنَا أُرِيدُ إِجْهَاضَ الْجَنِينِ He wants love, and I want to abort the foetus (HR 228)

**28.2.3** They may occur in emphatic apposition to a pronoun suffix:

- أَخْرَجْتَنِي أَنَا مِنَ الْبَيْتِ وَأَبَقْتُهُ هُوَ she threw me out of the house and let him stay (HM 201)
- وَقَفْتُ وَانْتَضَرْتُ مِنْهُ هُوَ أَنْ يَفْعَلَ شَيْئًا I stood and waited for him to do something (HR 31)
- هُوَ نَفْسُ مَا اكْتَشَفَهُ الشَّنْقِيطِيُّ بِالنَّسْبَةِ لِعَائِلَتِهِ هُوَ it was the same thing that al-Shanqiti discovered concerning his own family (SI 287)
- تَزَعَلُ مِنِّي؟ مِنِّي أَنَا؟ You are angry with me? With me? (HM 268)
- إِذَا لَمْ أَحْتَرِمَهُمْ هُمْ فَهَلْ فَقَدْتُ كُلَّ الْإِحْتِرَامِ لِأَبِي أَيْضًا؟ If I do not respect them, then have I lost all respect for my father too? (HR 16)
- إِنَّ الْحَدَاثَةَ بِالنَّسْبَةِ لِي، هِيَ مَا يَنْبَعُ مِنِّي أَنَا As far as I am concerned, modernism is what springs from me myself (TW 10)
- ذَلِكَ أَنَّ حَيَاتَهُمْ هُمْ، لَا قِيمَةَ لَهَا That is, their lives have no worth (TW 202)
- كُنْتُ أَفَكِّرُ أَنَّكَ أَنْتَ الَّذِي تُحَدِّجُ فِي وَجْهِِي I thought that it was you who was staring at my face (IH 54)
- شَاهَدْتُ وَجْهِِي فِي الْمِرْآةِ لِأَوَّلِ مَرَّةٍ فِي حَيَاتِي، وَجْهِِي أَنَا عَيْنِي أَنَا I saw my face in the mirror for the first time in my life; my face, my eyes (IH 92)
- لِي أَنَا أَيْضًا عَمَلِي I too have my work (GhS 16)
- جَلَسَ عَلَى كَنَبَتِهَا هِيَ He sat on her chair (HR 54)

## 29 The Pronoun Suffixes (الضَّمَائِرُ الْمُتَّصِلَةُ)

All the independent personal pronouns have a corresponding form which is used as a suffix attached to prepositions, particles, nouns and verbs.

### 29.1 The pronoun suffixes are:

singular	dual	plural
ي = my/me (m. and f.)	نَا our/us (m. and f.)	نَا our/us (m. and f.)
يِي "me" when attached to a verb		
كَ your/you (m.)	كُمَا your/you (m. and f.)	كُكُمْ your/you (m.)
كِ your/you (f.)		كُنَّ your/you (f.)
هُ his/him; its/it	هُمَا their/them (m. and f.)	هُمَّ their/them (m.)
هَا her/its/it; their/them (when referring to plurals of non-humans)		هُنَّ their/them (f.)

**29.1.1** When the pronoun suffixes are attached to nouns in the dual, the final  $\text{ن}$  of the dual ending is omitted. After the resulting nominative dual ending  $\text{ا} =$ , the pronoun suffix  $\text{ي} =$  ("my") becomes  $\text{يِي}$  :

صَدِيقَايِ	my two friends (JIJ 150)
بَنَاتِي	my two daughters (HR 229)
عَيْنَايِ	my eyes (HM 102)
يَدَايِ	my hands (HS 187)

**29.1.2** After the ending  $\text{نِي} =$ , the pronoun suffix  $\text{ي} =$  assimilates with it to form  $\text{يِي} =$ . This occurs with the accusative and genitive ending of dual nouns, and on the prepositions  $\text{إِلَى}$ ,  $\text{عَلَى}$  and  $\text{لَدَى}$  :

أَفْتَحُ عَيْنِي	I open my eyes (HS 188)
لَكِنِّي لَمْ أَحْلِقْ شَارِبِي	But I did not shave my moustache (HM 7)
إِضَافَةً إِلَى شَاعِرِي الْمُفَضَّلِينَ	in addition to my two favourite poets (JIJ 27)
إِلْتَفَتَتْ إِلَيَّ	she turned to me (JIJ 34)
كَانَ عَلَيَّ أَنْ أَكُونَ إِلَى جَانِبِكَ	I had to be by your side (GhS 48)
لَدَيَّ أَلَانَ هَاجِسٌ آخَرُ	I have another idea now (GhS 37)

**29.1.3** This assimilation also takes place with words ending with the long vowel  $\text{ي} =$  (e.g. the

preposition (في) :

مَاذَا وَجَدْتَ فِيَّ؟ what did you find in me? (HM 11)

For ي = when attached to the masculine plural, see 9.4.3b.

**29.1.4** After alif and alif maqṣūra, ي = becomes يَّ :

مَوْلَايَ my master (GhS 131)

دُنْيَايَ my world (GhS 187)

خُطَايَايَ my footsteps (JIJ 36)

أَنْتَرَعُ خُطَايَ مِنْ أَلْتَلْجِ I pulled my step out of the snow (GhS 154)

**29.1.5** The ḍamma of هُ , هُمُ , هُمَا and هُنَّ changes to kasra when these are attached to a word ending with either a kasra = , the long vowel ي = or the diphthong يَّ = :

مَعَ عَائِلَتِهِ with his family (JIJ 169)

رَبَطُوا يَدَيْهِ وَرَاءَ ظَهْرِهِ They tied his hands behind his back (AM 147)

أَمَامَ وَالِدَيْهِ in front of his parents (HM 136)

هَرَبَ مِنْ أَبِيهِ he ran away from his father (JIJ 124)

كَانُوا قَدْ عَادُوا إِلَى مَقَاعِدِهِمْ they had gone back to their seats (JIJ 64)

بَقِيََا فِي غُرْفَتَيْهِمَا They stayed in their room (IKh 39)

مَا اسْتَطَاعَتَا التَّفَرُّقَ بَيْنَ مَوَالِيدِهِمَا they could not tell the difference between their children (HS 200)

إِغْتَذَرْنَا مِنْ تَلِيَّةِ دَعْوَتَيْهِمَا we excused ourselves from accepting their invitation (JGh 77)

عَلَى رَأْسَيْهِمَا on their heads (HS 185)

مَعَ أَوْلَادِهِمْ وَأَقَارِبِهِمْ with their children and relatives (HS 226)

غَسَلْنَ أَيْدِيَهُنَّ they washed their hands (HS 243)

أَرْكُضُ بِأَتْجَاهِهِنَّ I run towards them (IKh 71)

يُحَدِّقُ فِيهِنَّ He stares at them (GhS 100)

**29.1.6** The pronoun suffix of the 2nd person plural (كُمُ ["you/your"]) is used in certain greetings or in certain formal manners of speech, even when referring to one person:

السَّلَامُ عَلَيْكُمْ Peace be upon you (SI 203)

عَلَيَّ أَنْ أَعْتَرِفَ، لِقَلْبِكُمُ الْكَرِيمِ، أَنْ مَا تَعَلَّمْتُهُ كَانَ بَسِيطًا I must confess, to your gentle heart, that what I learnt was simple (HM 276)

**29.1.7** A pronoun suffix may serve as the pronominal object of a preposition:

أَنَا دَائِمًا الَّتِي تَصْنَعُ لَهُنَّ الْقَهْوَةَ	I am always the one who makes coffee for them (HR 158)
لَمْ أَنْظُرْ إِلَيْهِمْ	I did not look at them (HR 81)
لَمْ تُؤْمِنْ بِهَا	You did not believe in it (GhS 37)
عِنْدِي مَلَاسٌ ثَقِيلَةٌ	I have thick clothes (AM 27)
اشْتَرَيْتُ لَهُمَا جُبِنًا	I bought cheese for them (IKh 39)
أَلَمْ تَبْعَثْ مَعَكَ رِسَالَةً؟	Didn't she send a letter with you? (AM 25)
كُلُّ مِنْهُمْ	all of them (JGh 67)

**29.1.8** The pronoun suffixes (here called *الضماير الملكية*) are attached to nouns to express possession. When so attached, the noun becomes definite and therefore cannot have nunation or take the definite article. The suffixes are attached after the case ending:

قَدَّمَ إِلَيْنَا زَوْجَتَهُ	he introduced his wife to us (JGh 62)
قَرَّرْنَا أَنْ نَكْمِلَ جَوْلَنَا	we decided to complete our tour (JGh 71)
يُغَادِرُونَ وَطَنَهُمْ	they are leaving their homeland (JIJ 20)
وَالِدُهَا	her father (JGh 49)
سَمِعْتُ اسْمَهُ	I heard its name (JGh 66)
ثِيَابُهُمْ	their clothes (IKh 37)
تَفْلِحُونَ أَرْضَكُمْ	you cultivate your land (IKh 77)
هَذَا شَأْنُكَ	That is your business (HM 66)
بَقِيََا فِي عُرْفَتَيْهِمَا	They stayed in their room (IKh 39)
سَيَارَاتُهُنَّ	their cars (HS 187)
كَيْفَ صِحْتُكَ؟	How are you? (HS 194)
قَلْبُكُمْ الْكَرِيمُ	your gentle heart (HM 276)

The suffix of the 1st person singular (ي =), however, is attached to the noun without a case ending:

فِي عُرْفَتِي	in my room (JIJ 99)
فِرَاشِي	my bed (JGh 41)
سَأُرَكِّزُ طَاقَتِي	I will focus my power (GhS 37)
خَلَعْتُ حِذَائِي	I took my shoes off (IKh 68)

**a).** The pronoun suffix must be attached to each noun it modifies:

ذَهَبْتُ مَعَ أُمِّي وَأَبِي إِلَى الْكَنِيسَةِ	I went with my mother and father to the church (IKh 23)
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أَحْسَسَ بِرَمْلِ الشَّاطِئِ تَحْتَ يَدَيْهِ وَقَدَمَيْهِ he felt the sand of the beach under his hands and feet (IH 47)

أَسْتَمِعُ إِلَى آرَائِهِ وَنَصَائِحِهِ I listen to his opinions and advice (IKh 123)

**b).** If it is necessary for the noun to remain indefinite, the pronoun suffix is attached to the preposition لِ (“belonging to”):

قَدِ انْتَقَلَ إِلَى مَكْتَبِ زَمِيلٍ لَهُ he had gone to the office of one of his colleagues (SI 249)

انْتَقَلْتُ إِلَى مَنْزِلِ عَمَّةٍ لَهَا she went to the house of one of her aunts (SI 287)

خَرَجْتُ مَعَ رَفِيقٍ لِي I went out with a friend of mine (JIJ 63)

قَدَّرْتُ أَنَّهَا قَدْ تَكُونُ صَدِيقَةً قَدِيمَةً لَهَا I presumed that she might be an old friend of hers (GhS 9)

أَكَّدَ لِي أَنَّ زُمَلَاءَ لِي سَافَرُوا He assured me that colleagues of mine had travelled (JGh 9)

أَصْبَحْتُ ابْنًا لَهُ I became a son of his (HM 6)

كَانَ يَعَامِلُنِي كَاتِبَةً لَهُ He used to treat me like a secretary of his (HS 207)

**c).** Arabic does not have possessive pronouns (“mine”, “yours”, “his”, “hers” etc.). The noun expressing the thing possessed has to be repeated along with the appropriate pronoun suffix:

يَحْتَلُّ مَنْصِبًا مِثْلَ مَنْصِبِي he holds an office like mine (TW 249)

الْبَيْتُ بَيْتُهَا The house is hers (HM 200)

عَائِلَةٌ مِثْلُ عَائِلَتِي a family like mine (HR 83)

الصَّوْتُ صَوْتُهَا The voice was hers (IH 43)

هَذَا الصَّوْتُ الْمُرْتَفِعُ لَمْ يَعُْدْ صَوْتِي This loud voice is no longer mine (IKh 17)

فِي الْبِدَايَةِ كَانَ زَبَائِنُهُ أَكْثَرَ عَدَدًا مِنْ زَبَائِنِي At first, his customers were more numerous than mine (GhS 27)

تَفْهَمُ أَنَّ مَصِيرَهَا كَمَصِيرِهِ she understands that its destiny is like his (GhS 8)

أَصْبَحَتِ الْقَضِيَّةُ قَضِيَّتِي The case has become mine (AM 131)

**d).** Similarly, Arabic must repeat the noun expressing the thing possessed where English would use a possessive form ending apostrophe + s (e.g. “it is John’s”), or the expression “that of” (e.g. “his position is easier than that of his friend”). The thing possessed serves as the governing term in an idāfa construction:

لَكِنَّ الدَّنْبَ لَيْسَ ذَنْبَ إِلِيْزَابِيثَ But the fault isn’t Elizabeth’s (GhS 52)

سَأَزُورُ قَبْرَ أَبِي وَقَبْرَ خَالِي I will visit my father and my uncle’s graves (AM 42)

أَنَا أَفَكِّرُ فِي مُسْتَقْبَلِكِ وَمُسْتَقْبَلِ أَخَوَاتِكَ I am thinking about your and your sisters’ future (HR 50)

شَأْنُهُمْ شَأْنُ بَقِيَّةِ الْمِصْرِيِّينَ their situation was like that of the other Egyptians (SI 54)



تَكْتُبُ لَهُ عَنْ شَوْقِهَا وَشَوْقِ أَوْلَادِهَا إِلَيْهِ	She writes to him about her and her children's longing for him (AM 129)
قُوْتُهُ وَقُوْتُ أُسْرَتِهِ	his and his family's food (TW 260)
مَصِيرُنَا كَمَصِيرِ كُلِّ اللَّبْنَانِيِّينَ	Our destiny is like that of all the Lebanese (HS 32)
كُنْتُ أَقُوْدُهُ بَيْنَ بَيْتِي وَبَيْنِ أَهْلِي	I used to drive it between my house and that of my family (HS 92)
حَجْمُهُ كَحَجْمِ حَبِّ الْعَدَسِ	its size is like that of a lentil seed (HS 153)
الشَّرْطِيَّةُ الرَّنْجِيَّةُ تُنَادِي عَلَى رَقْمٍ غَيْرِ رَقْمِ سُلَيْمَانَ	The negro policewoman calls out a number other than Sulayman's (GhS 35)
سَتَكُونُ حَالِي حَالَ مِائَاتِ الْمَلَايِينِ مِنَ النَّاسِ	my situation will be that of hundreds of millions of people (JIJ 12)
هَذَا الشُّغْلُ لَيْسَ شُغْلَ بَنَاتِ جِيلِكَ	This work is not that of girls of your generation (HR 46)
سَعَادَتِي سَعَادَةُ طِفْلَةٍ	my happiness is like that of a young girl (HR 143)

e). Arabic has no distinct pronominal form for "own" (e.g. "he has his own car"). This can only be expressed by a pronoun suffix attached to a noun governed by a verb, or attached to a noun governed by a preposition annexed to a verb:

أَصْبَحَ لَبِيْرُوتُ رَائِحَتِهَا	Beirut has come to have its own smell (IKh 76)
الْجَمِيعُ يَشْمُ رَائِحَتَهُ هُوَ	Everyone smells his own smell (IKh 76)
إِتَّخَذَ كُلٌّ مِنْهُمْ طَرِيقًا لَهُ	each of them took his own road (JGh 68)
لِكُلِّ زِيَارَةٍ ظُرُوفُهَا	each visit has its own circumstances (JGh 45)
كُلُّ غُرْفَةٍ لَهَا شَخْصِيَّتُهَا الْمُمَيَّزَةُ لَهَا	each room has its own particular character (TW 134-5)
لَدَيْهِمْ عَالَمُهُمْ وَمَنْطِقُهُمُ الْخَاصُّ	they have their own world and their own particular logic (GhS 215)
الشَّنْقِيْطِيُّ أَيْضًا كَانَتْ لَهُ جَوْلَاتُهُ	al-Shanqiti had his own outings too (SI 210)

29.1.9 The pronoun suffixes (here called *ضَمَائِرُ النَّصْبِ*) are attached to verbs as the pronominal object:

سَيَأْكُلُكُمْ النَّدَمُ	You will be consumed by remorse (AM 155)
كُنْتُ أَطْعِمُ الْبِئْسَتَيْنِ وَأَنْظِمُهُمَا	I used to feed and wash the two girls (HR 152)
سَمِعْنَاكَ	we have heard you (TW 105)
هَذَا الْأَمْرُ يَخُصُّكَمَا	This affair concerns you (GhS 180)
لَنْ يَرَانَا أَحَدٌ فِي هَذَا الظُّلَامِ	No one will see us in this darkness (GhS 204)
يُرِيدُونَنَا أَنْ لَا نَفَكَّرَ	They want us not to think (HM 29)

سَأَحْوُلُكُمَا إِلَى تَمَثَالَيْنِ I will turn you into two statues (GhS 127)  
تُخِيرُهُنَّ she informs them (HS 145)

a). When serving as the pronominal object of a verb, the pronoun suffix for the 1st person singular (“me”) is *ني* :

هَلْ يَسْتَطِيعُ أَنْ يُسَاعِدَنِي؟ Can he help me? (AM 158)

يُؤْلِمُنِي it hurts me (GhS 37)

يَتَّهِمُونَنِي بِالْجُبْنِ they accuse me of cowardice (GhS 12)

هَلْ تَعْرِفُنِي؟ does she know me? (JIJ 34)

b). The pronoun suffixes of the 3rd person singular (هُ [“he/it”] and هَا [“she/it”]) are sometimes omitted from a verb when the meaning is clear enough to dispense with them:

ثُمَّ طَلَّقْتَنِي . وَرَبِّمَا فَعَلْتَ ... then you divorced me. And when you did [it] ... (GhS 93)

طَرَقَ أَبِي عَلَى الْبَابِ . لَمْ يَفْتَحْ أَحَدٌ My father knocked on the door. Nobody opened [it] (IKh 23)

لَوْ كُنْتُ مَكَانَكَ لَفَعَلْتُ If I were in your place, I would have done [it] (TW 159)

قُلْتُ لَهُ هَلْ يُصَدِّقُ I asked him whether he believed [it] (AM 152)

طَلَبَ مِنِّي أَنْ أُحْرِقَهَا ، وَلَمْ أَفْعَلْ he ordered me to burn them, but I didn't do [it] (AM 176)

فَتَحَ الْعَامِلُ الْبَابَ ، الْمَفْرُوضُ أَنْ يَقِفَ هُنَا لِيَفْتَحَ the worker opened the door. He was supposed to stand there to open [it] (JGh 165)

لَا أُصَدِّقُ I don't believe [it] (HM 23)

c). A verb may take a pronominal object referring to its subject and express a reflexive action. This is most common with the verbs وَجَدَ (“to find”) and رَأَى (“to see”):

وَجَدْتَنِي أُرْحَبُ بِفِكْرَةِ السَّفَرِ مَعَهُ I found myself welcoming the idea of travelling with him (HS 152)

وَجَدْتَنِي أَضْرُخُ بِهِ I found myself shouting at him (HS 158)

وَجَدْتَنِي مَرَّةً أُخْرَى فِي الْوَضْعِ الْمُهِينِ I found myself once again in the humiliating position (HR 80)

وَجَدْتَنِي أَمَامَ مَنْزِلِنَا I found myself in front of our house (TW 158)

رَأَيْتَنِي فِي هَذَا الْوَضْعِ I saw myself in this situation (HR 54)

رَأَيْتَنِي خَائِرَةَ الْعَقْلِ I saw myself as dull-witted (HR 97)

## 29.2 The Pronoun of General Reference (ضَمِيرُ الشَّأْنِ)

The pronoun of general reference, which is always the 3rd person masculine singular (هُ) , refers to a following whole clause. The pronoun is not the subject of the following clause and is left untranslated. It is typically attached to the particles إِنَّ or أَنَّ :

- صَيِّتَهُ قَالَتْ إِنَّهُ عَلَيَّ خَلَطُ الْقَطَاطِ مَعَ الشَّايِ أَوْ  
الْقَهْوَةِ Sayta said that I had to mix the drops with the tea or the  
coffee (HS 120)
- قُلْتُ لَهُ إِنَّهُ لَنْ تَكُونَ هُنَاكَ أَيُّهُ عَشْرَةَ I told him that there would never be any intimacy  
(HR 57)
- قَالَ إِنَّهُ مِنْ الْمُحْتَمَلِ سَفَرُهُمْ صَبَاحَ الْغَدِ he said that they would probably leave tomorrow  
(JGh 161)
- تَرَكْتُ الْمَدْرَسَةَ لِأَنَّهُ لَا صَفَّ رَابِعًا فِيهَا I left school because there was no fourth form in it  
(HM 6)
- أَنَا عَلَى يَقِينَةٍ أَكِيدُهُ أَنَّهُ لَيْسَ مَعَكَ مَا تَدْفَعُ بِهِ الْحِسَابِ I am absolutely certain that you do not have anything to  
pay the bill with (HM 119)
- فَكَّرْتُ بِأَنَّهُ لَا يُمَكِّنُ لِأَحَدٍ فِي الْخَارِجِ أَنْ يَتَكَهَّنَ مَا  
خَلْفَ الْأَسْوَارِ I thought that no one outside could predict what was  
behind the walls (HS 36)
- عَرَفْتُ أَنَّهُ لَا مَقَرَّ مِنَ الْإِسْتِجَادِ بِمُعَاذِ I knew that I had to ask Mu'adh for help (HS 167)
- أَفَكَّرْتُ بِأَنَّهُ لَا مُرَادِفَ لِهَذِهِ الْكَلِمَةِ أَنْتَحَرْتُ بِالْعَرَبِيَّةِ I think that there is no synonym in Arabic for this word  
"intaharat" (HS 121)
- عَرَفْتُ أَنَّهُ لَا ذَهَبَ فِي حَقِيقَتِهَا he learnt that there was no gold in her case (HS 250)
- كَانَ عَلَيَّ أَنَا أَنْ أَعْرِفَ لِأَنَّهُ لَا أَحَدٌ يُمَكِّنُهُ أَنْ يُدَلَّنِي I myself had to find out because there was no one who  
could show me (HR 168)
- أَنْتَ يَجِبُ أَنْ تَعْرِفَ أَنَّهُ عِنْدَنَا أَعْمَاقٌ لَا تَمْلِكُ أَيَّ  
سَيْطَرَةٍ عَلَيْهَا You ought to know that we have depths over which we  
have no control (HR 189)
- رَأَيْتُ أَنَّهُ لَا بُدَّ مِنْ مُعَاقِبَةِ هَذَا الشَّخْصِ I saw that I had to punish that person (HR 75)
- مِنْ أَسْفَارِي أُدْرِكْتُ أَنَّهُ لِكُلِّ رِحْلَةٍ ظُرُوفُهَا From my travels I have realised that every journey has its  
own circumstances (JGh 169)

## 30 The Noun نَفْسٌ (“soul”, “spirit”)

**30.1 In addition to its basic meaning of “soul” or “spirit”, the feminine noun نَفْسٌ (pl. أَنْفُسٌ) is frequently used with a reflexive meaning corresponding to the English “himself”, “itself” etc.**

**30.1.1 With this function, نَفْسٌ occurs as the object of a transitive verb and takes an attached pronoun suffix which refers to the subject of the verb:**

لَا دَاعِي لَأَنْ تُتْعِبَ نَفْسَكَ	there is no need to tire yourself (GhS 200)
تَخَيَّلْتُ نَفْسِي مَكَانَهَا	I imagined myself in her place (GhS 12)
تَحْسُبُ نَفْسَكَ رَجُلًا	You consider yourself to be a man (HM 7)
وَجَدْتُ نَفْسِي أَمَامَ مُشْكِلَةٍ	I found myself faced with a problem (JGh 20)
أَخَذْتُ أُشَجِّعُ نَفْسِي	I started to encourage myself (HS 119)
الْفُرْنُ الَّذِي يُنْظَفُ نَفْسَهُ	the oven that cleans itself (HS 133)
كُلَّمَا حَاوَلَتْ أَنْ تُوقِفَ نَفْسَهَا، أَرْدَادًا ضَحْكُهَا	The more she tried to stop herself, the more she laughed (HS 230)
أَسْلَمَتْ نَفْسَهَا لِمِيَاهِ الدُّوْشِ	she surrendered herself to the water of the shower (SI 123)
أَنْتَ تُهَيِّنُ نَفْسَكَ	You demean yourself (HR 59)
مَاذَا لَوْ سَنَقْتُ نَفْسِي؟	What if I hanged myself? (AM 145)

**30.1.2 نَفْسٌ may also follow those verbs and participles whose object is governed by a preposition:**

صَنَعْتُ لِنَفْسِي فِنْجَانًا مِنَ الْقَهْوَةِ	I made a cup of coffee for myself (HM 47)
أَنَا أَتَوَقَّأُ بِنَفْسِي	I have confidence in myself (HM 48)
أَعَدَّ لِنَفْسِهِ كُوبًا كَبِيرَةً مِنَ الْقَهْوَةِ	he prepared for himself a large cup of coffee (SI 93)
إِبْتَسَمَتْ لِنَفْسِهَا	she smiled to herself (SI 248)
سَأَرْمِي بِنَفْسِي نِهَائِيًّا دَاخِلَ هَذَا الْعَالَمِ الْجَدِيدِ	I will throw myself irrevocably into this new world (HR 34)
هَزَيْتُ مِنْ نَفْسِي	I mocked myself (HR 60)
يُدَافِعُ عَنِ نَفْسِهِ	he defends himself (GhS 98)
ضَحِكْتُ عَلَى نَفْسِي	I laughed at myself (HS 227)
لَأَنْنِي صَادِقٌ مَعَ نَفْسِي	Because I am honest with myself (JGh 78)
فِي هَذَا الْمَكَانِ الْمُنْعَلِقِ عَلَى نَفْسِهِ	in this place closed upon itself (HR 67)

**30.1.3** It is also used after verbal nouns:

حَاوَلْتُ إِنْعَاشَ نَفْسِي بِالنَّمَاءِ	I tried to revive myself with the water (HM 62)
دُونَ أَنْ أَسْتَطِيعَ الدَّفَاعَ عَنِ نَفْسِي	without being able to defend myself (HR 127)
بَدَلًا مِنَ التَّفَكِيرِ بِنَفْسِي وَمُعَادًا، أَخَذْتُ أَفْكَرُ بِدَيْفِيدِ	instead of thinking about myself and Mu'adh, I began to think about David (HS 149)
نَهَضْتُ إِلَى الْمَطْبَخِ أَحْوَالِ تَهْدِئَةِ نَفْسِي	I went to the kitchen trying to calm myself (HS 164)
نِقْمَتُهُ بِنَفْسِهِ	his self-confidence (HR 75)
نِقْمَةٌ بِالنَّفْسِ	self-confidence (AM 147)
خَطَّطَ لِتَنْمِيَةِ نَفْسِهِ تَقَافِيًّا	he made plans to become better educated (JGh 86)
كَانَ يَعْمَلُ بِلَا كَلَالٍ مِنْ أَجْلِ تَطْوِيرِ نَفْسِهِ	He used to work tirelessly to improve himself (JGh 28)
هَدَّدَتْ بِذَبْحِ نَفْسِهَا	she threatened to kill herself (SI 285)
الْإِعْتِمَادُ عَلَى النَّفْسِ	self-reliance (SI 234)

**30.1.4** When the subject is a dual or a plural, نَفْسٌ and the pronoun suffix are correspondingly dual or plural:

يُرْسِئَانِهَا عَلَى نَفْسَيْهِمَا	the two of them sprinkle it on themselves (HS 22)
يَتَوَهَّمُونَ أَنْفُسَهُمْ أَبْطَالًا	they imagine themselves to be heroes (GhS 97)
نُفَجِبُ بِأَنْفُسِنَا	We are proud of ourselves (IKh 88)
وَجَدْنَا أَنْفُسَنَا فِي غُرْفَةٍ مُسْتَطِيلَةٍ وَكَبِيرَةٍ جَدًّا	We found ourselves in a very large rectangular room (IKh 88)
تَصَوَّرْنَا أَنْفُسَنَا قَادِرِينَ عَلَى مُجَابَهَتِهَا وَحَلِّهَا	we imagined ourselves able to confront and to solve them (HR 38)
أَخَذْنَا نَحْنُ أَيْضًا نَنْسَى أَنْفُسَنَا	We also began to forget ourselves (HR 80)
يَحْتَالُونَ عَلَى أَنْفُسِهِمْ	they deceive themselves (HR 131)

**30.2** نَفْسٌ may serve to emphasise the identity of the person involved. It is introduced by the preposition ب and takes a pronoun suffix referring to the subject of the verb. The meaning is "in person", "personally", "he himself" etc. It may also mean "by oneself":

لَا تُصَادِقُ إِلَّا النِّسَاءَ الْفَاضِلَاتِ اللَّوَاتِي تَخْتَارُهُنَّ أَنْتَ بِنَفْسِكَ	She only befriends the good women whom you yourself choose (GhS 10)
سَأَفْعَلُ ذَلِكَ بِنَفْسِي	I will do that myself (GhS 18)
أَعْطَانِي الْمَالَ لِأَشْتَرِيَ تَذْكَرَتِي بِنَفْسِي	he gave me the money to buy my ticket myself (HS 152)
أَنَا أَكْسِبُ عَيْشِي بِنَفْسِي	I earn my livelihood myself (HR 24)

- قَدَ أَنْ الْأَوَانَ لَأَنَّ أَشَقَّ طَرِيقِي بِنَفْسِي The time has come to make my way by myself (HR 151)
- تَرَيْنَ بِنَفْسِكَ You can see for yourself (HR 199)
- يَمْشِي فِي الطَّرِيقِ الَّتِي أَخْتَارَهَا بِنَفْسِهِ He travels along the road which he himself chose (HM 204)
- أَعَدَّ بِنَفْسِهِ سَبْعَةَ تَقَارِيرَ he prepared by himself seven reports (SI 19)

**30.3** Also to emphasise the identity of the person involved, *نَفْسٌ* is used in apposition to a definite noun or a pronoun. It takes a pronoun suffix which refers to the preceding noun/pronoun:

- أَطَّلَ عَلَيَّ مَنْ بَدَا لِي أَنَّهُ الْمُدِيرُ نَفْسُهُ someone looked out on me who seemed to be the manager himself (HR 92)
- تَرَجَمْتَهَا عَنْ سَارْتِرِ نَفْسِهِ you translated it from Sartre himself (JIJ 132)
- أَنَا الْغَبَاءُ نَفْسُهُ I am stupidity itself (HM 64)
- ثُمَّ بَدَايَةٌ مِنْ نَاحِيَةِ الْبُرْتُغَالِيِّينَ أَنْفُسِهِمْ there is a beginning from the Portuguese themselves (JGh 146)
- كَانَ هَمِّي الْحَقِيقِيُّ أَصْدِقَائِي أَنْفُسُهُمْ my real concern was my friends themselves (JIJ 116)
- هُوَ نَفْسُهُ قَالَ ذَلِكَ he himself said that (HM 15)
- أَنَا نَفْسِي سَأَشْرُحُهَا لَكَ I myself will explain it to you (HM 33)
- مَنْ الَّذِي قَالَ لَكَ ذَلِكَ؟ هُوَ نَفْسُهُ؟ Who told you that? He himself? (HM 209)
- هُوَ نَفْسُهُ لَمْ يَكُنْ كَثِيرَ الْكَلَامِ He himself didn't have much to say (HR 14)
- أَنَا نَفْسِي غَيْرُ مُسْتَقِرَّةٍ تَمَامًا عَلَى ضَرُورَةِ الزَّوْاجِ I myself am not completely convinced of the necessity of marriage (HR 84)
- كَانَ نَدِيمَ الْخَلِيفَةِ هَارُونَ الرَّشِيدِ نَفْسِهِ he was the confidant of the caliph Harun al-Rashid himself (HM 108)

**30.4** *نَفْسٌ* may have the meaning "same". It governs a definite noun in the genitive case in an *idāfa* construction:

- كَانَ السَّائِقُ يَقُودُ السَّيَّارَةَ، فِي طَرِيقِ الْعُودَةِ، بِنَفْسِ الْإِيقَاعِ وَبِنَفْسِ السَّرْعَةِ on the return journey the chauffeur drove the car with the same rhythm and at the same speed (TW 89)
- مَاذَا لَوْ كَانَ فِي السِّجْنِ شَخْصٌ آخَرُ بِنَفْسِ الْأِسْمِ؟ What if there was in prison another person with the same name? (AM 50)
- هُوَ نَفْسُ الطِّفْلِ الَّذِي عَرَفْتُ قَبْلَ أَكْثَرِ مِنْ عِشْرِينَ سَنَةً He is the same child I knew more than twenty years ago (AM 40)
- طَرِيقِي نَفْسُ طَرِيقِكَ my road is the same as yours (HM 153)

- الْمَفْعَدُ الَّذِي كَانَ يَجْلِسُ إِلَيْهِ تَشِيكُوفٍ مِنْ خَشَبٍ  
أَسْوَدَ . . . نَفْسُ لَوْنِ الْمَكْتَبِ the chair made of black wood in which Checkov used to sit ... is the same colour as the desk (JGh 27)
- الْخُرُوجُ مِنَ الْحَمَّامِ لَيْسَ دَائِمًا فِي نَفْسِ سُهُولَةٍ  
الدُّخُولِ إِلَيْهِ getting out of the bath is not always as easy as getting into it (SI 180)
- لَهَا نَفْسُ الدَّلَالَةِ الْمَدْقَقَةِ they have the same precise meaning (TW 14)
- لَقَدْ قَالُوا كُلُّهُمْ نَفْسَ الْكَلَامِ They all said the same thing (TW 166)

**30.4.1** With the meaning “same”, نَفْسُ may occur in apposition to a definite noun. It takes a pronoun suffix referring to the noun:

- قَدْ نَزَلْنَا بَادِيَّ الْأَمْرِ، بِبَارِيسَ، فِي الْفُنْدُقِ نَفْسِهِ مَعًا  
(JIJ 148) at first we had stayed in the same hotel together in Paris
- كُنْتُ أَضْحَكُ وَأُعِيدُ عَلَيْهِ الْحِكَايَةَ نَفْسَهَا  
(IH 56) I used to laugh and tell him the same story again
- سَيَرْكَبُ فِي مَرْسِيلَا السَّفِينَةَ نَفْسَهَا الَّتِي سَارَكْتُهَا  
إِلَى بَيْرُوتَ (JIJ 161) in Marseilles he will board the same ship which I will take to Beirut
- تَمَامًا حَدَثَ الشَّيْءُ نَفْسُهُ لِعَبْدِ الصَّمَدِ  
(HR 102) Exactly the same thing happened to Abd al-Samad

## 31 The Noun عَيْنُ (“eye”)

In addition to its basic meaning of “eye”, عَيْنُ may have a function similar to نَفْسُ although it is much less common than نَفْسُ in modern Arabic.

**31.1** عَيْنُ is usually introduced with the preposition بِ and takes a pronoun suffix referring to the modified noun. Here, it serves to emphasise the identity of a person or thing, with the sense of “in person”, “the very same”, “none other than” etc.:

- طَيِّبَةُ الْقَلْبِ، أَحْيَانًا، هِيَ الْبَلَّةُ بِعَيْنِهِ Sometimes kind-heartedness is stupidity itself (HM 37)
- أَنْتَ هُوَ إِبْلِيسُ بِعَيْنِهِ You are the devil himself (HM 200)
- لَا يُهِمُّ وَاحِدًا بِعَيْنِهِ it does not concern anyone in particular (HM 244)
- لَمْ يَقْصِدْ شِعَارًا سِيَاسِيًّا بِعَيْنِهِ He didn't have any particular political slogan in mind (SI 234)
- هَذِهِ هِيَ الْكِبْرِيَاءُ بِعَيْنِهَا This is arrogance itself (TW 213)
- كَانَ يَنْتَظِرُ هَذَا السُّؤَالَ بِعَيْنِهِ he was waiting for this very question (TW 271)
- هُوَ بِعَيْنِهِ he himself (TW 165)
- لَمْ نَسْتَطِعْ حَتَّى أَنْ نُنَاقِشَ مَوْضُوعًا بِعَيْنِهِ We could not even discuss any particular subject (HR 228)

**31.2** عَيْنُ may occur in apposition to a definite noun with a pronoun suffix referring to that noun. Here, it functions as an emphatic identification, or acquires the meaning “same”:

- رُبَّمَا هُوَ الْحَيَاةُ عَيْنُهَا perhaps he is life itself (TW 90)
- بَادَرَنِي بِالسُّؤَالِ عَيْنِهِ he assailed me with the same question (JIJ 162)

**31.3** عَيْنُ may occur in the indefinite accusative:

- إِنَّهُ شَلِّي عَيْنًا He is Shelley himself (JIJ 214)



## 32 The Nouns أَبٌ (“father”) and أَخٌ (“brother”)

**32.1** When the two nouns أَبٌ and أَخٌ have any of the pronoun suffixes apart from the 1st person singular ي = (“my”) they take long vowels as their case endings:

independent form	nominative	accusative	genitive
أَبٌ	أَبُو	أَبَا	أَبِي
أَخٌ	أَخُو	أَخَا	أَخِي

a). أَبٌ :

- لَوْ رَأَى أَبُوكَ تَبْكِي If your father saw you crying (AM 33)  
 أَبُوكَ وَحَشٌّ Your father is a beast (HM 42)  
 أَنَا أَبُوكَ. نَسِيتَ أَبَاكَ؟ I am your father. Have you forgotten your father?  
 (HM 78)  
 كُنْتُ أَرْفَعُ أَبَاهَا I used to lift her father (JIJ 82)  
 كَيْفَ حَالُ أَبِيكَ؟ how is your father? (HM 42)  
 هَرَبَ مِنْ أَبِيهِ he ran away from his father (JIJ 124)

b). أَخٌ :

- أَخُونَا بَكْرٌ Our brother Bakr (IH 158)  
 كَانَ أَخُوهُ ضَائِعًا His brother was lost (IH 125)  
 قِصَّةُ قَائِلِ الَّذِي قَتَلَ أَخَاهُ هَابِيلَ the story of Cain who killed his brother Abel (HM 20)  
 رَغْمَ وُجُودِ أَخِيهَا الْأَكْبَرِ despite the presence of her eldest brother (JIJ 110)

**32.2** The pronoun suffix ي = (“my”) is added to أَبٌ and أَخٌ without any case ending:

- أُذْهَبُ مَعَ أَبِي I go with my father (IKh 11)  
 أَخِي my brother (IH 103)

**32.3** أَبٌ and أَخٌ also have long vowels as their case endings when they function as governing term in an idāfa construction:

- أَحَدُ مَعَارِفِ أَبِي وَائِلٍ one of the acquaintances of Wa'il's father (HR 29)  
 لَا هُوَ أَبُو أَوْلَادِي he is not the father of my children (HR 217)  
 كَانَ رَفِيقَ عَامِرٍ، أَخِي لَمِيَّةَ he was the friend of Amir, Lamiya's brother (JIJ 106)  
 كَانَتْ لَمِيَّةُ أَيْضًا ابْنَةَ أَخِي الْفَرِيقِ بَكْرِ صِدْقِي Lamiya was also the niece of General Bakr Sidq  
 (JIJ 110)

**32.4 The dual is formed as follows:**

nom.	accus./gen.
أَخَوَانِ	أَخَوَيْنِ two brothers
أَبَوَانِ	أَبَوَيْنِ two fathers; parents

**32.5** The less common noun حَمٌّ (“father-in-law”) is subject to the same rules as أَبٌ and أُخٌ. These three, along with فَمٌّ (“mouth”) and ذُو (“possessor”, “owner”) are known as the “five nouns” (الْأَسْمَاءُ الْخَمْسَةُ).

### 33 The Noun فَمٌّ (“mouth”)

Like أَبٌ and أَخٌ, the noun فَمٌّ formerly took long vowels before a pronoun suffix to indicate its case endings, م being omitted, thus:

independent form	nominative	accusative	genitive
فَمٌّ	فُمٌ	فَا	فِي

In modern Arabic, however, فَمٌّ is usually declined as normal:

لَمَّا رَأَيْتَنِي أَيْسَةَ انْفَتَحَ فَمُّهَا مِنَ الدَّهْشَةِ      When Anisa saw me her mouth dropped open in surprise  
(AM 11)

وَضَعَتْ يَدَهَا عَلَى فَمِّهَا      she put her hand on her mouth (HS 187)

أَفْتَحُ فَمِّي      I open my mouth (HS 189)

لَمْ تَقْتَحْ فَمِّهَا      she did not open her mouth (IH 200)

The original form may still very occasionally be found:

قَفَزَتْ نَحْوَ قَدَمَيَّ فَاغْرَةً فَاهَا      it leapt towards my feet opening its mouth (IH 33)

## 34 The Demonstrative Pronouns (اسْمُ الْإِشَارَةِ)

### 34.1 The demonstrative pronouns are

This/these:

	masc.	fem.
sing. (all cases)	هَذَا	هَذِهِ or less commonly هِذِي
dual (nom.)	هَذَانِ	هَاتَانِ
dual (acc./gen.)	هَذَيْنِ	هَتَيْنِ
plural (all cases, masc. and fem.)	هَؤُلَاءِ	

In general, هَذَا and هَذِهِ etc. refer to what is in some way near the speaker. They may also refer to what is near the person addressed, and are therefore occasionally to be translated as "that".

That/those:

	masc.	fem.
sing. (all cases)	ذَلِكَ or less commonly ذَاكَ	تِلْكَ
dual (nom.)	ذَانِكَ	تَانِكَ
dual (acc./gen.)	ذَيْنِكَ	تَيْنِكَ
plural (all cases, masc. and fem.)	أُولَئِكَ	

**34.1.1** As pronouns, demonstratives may stand in place of a noun or a noun phrase, that is, functioning as a subject or a predicate or as object of a verb or a preposition:

هُوَ نَفْسُهُ قَالَ هَذَا	he himself said this (HM 245)
هُوَ يَكَادُ لَا يُصَدِّقُ أَنَّ ذَلِكَ يَحْدُثُ	he can hardly believe that this is happening (GhS 8)
لَقَدْ حَصَلَ هَذَا مِنْ قَبْلُ	This had occurred before (HR 133)
تِلْكَ هِيَ الَّتِي أَحْسَسْتُهَا	this is what I felt (HR 185)
بَعْدَ ذَلِكَ	after that (HM 219)
هَذَا مُسْتَحِيلٌ	This is impossible (IKh 38)
هَذِهِ سِيكَارَةٌ عَمِّي	This is my uncle's cigarette (HM 130)
رُوحٌ مَنْ هَذِهِ؟	Whose soul is this? (HM 153)
هَذَانِ مَا أَخْرَصُ عَلَيْهِمَا	These two things are what I strive for (JGh 53)
رَوْجَتِي الْغَرِيْبَةُ لَمْ تَشِدَّ فِي ذَلِكَ عَنِ الْأُخْرَيَاتِ	my dear wife was no different from the other women in that (JIJ 85)
فَعَلْتُ ذَلِكَ	I did that (HM 74)

بَيْنَ هَؤُلَاءِ كَانَ صَاحِبِنَا among these was our friend (JGh 61)

**34.1.2** The demonstratives may refer to a preceding noun or situation:

- ذَلِكَ فِي الزَّمَنِ الْقَدِيمِ That was in olden times (TW 104)  
 ذَلِكَ قَبْلَ افْتِتَاحِ الْقَنَاةِ that was before the canal was opened (JIJ 15)  
 ذَلِكَ هُوَ مَا جَعَلَنِي مُتَيْسِّئَةً تَمَامًا that is what made me utterly despairing (HR 29)  
 هَذَا صَحِيحٌ This is true (HM 101)  
 كَانَ ذَلِكَ فِي الْخَرِيفِ That was in autumn (IKh 143)  
 كَانَ ذَلِكَ فِي الْجَامِعَةِ That was in the university (IKh 144)  
 الشَّامُ هِيَ الْعَاصِمَةُ، هَذَا أَعْرَفُهَا al-Sham is the capital. This I know (HM 105)

**34.1.3** هَذَا and هِذِهِ (“this”) are compounds of the demonstrative particles مَا (with the long alif replaced by a dagger alif) and ذَا (ذِهِ or, much less commonly, ذِي in the feminine):

- هَذَا إِذْنُ بِدَايَةِ الْمَرْحَلَةِ So this is the beginning of the phase (JIJ 241)  
 هَذَا كَاتِدْرَائِيَّةٌ This is a cathedral (IKh 41-2)  
 هَذَا أَمْرٌ مِنِّي This is an order from me (GhS 131)  
 هَذِهِ هِيَ الطَّرِيقَةُ الْوَحِيدَةُ This is the only way (AM 19)  
 لَقَدْ حَصَلَ هَذَا مِنْ قَبْلُ This had happened before (HR 135)

**34.1.4** A rarer alternative to the feminine هِذِهِ is هِذِي :

- هَلْ يَسْتَحِقُّ هِذِي السَّنِينَ الطَّوِيلَةَ الَّتِي يَقْضِيهَا فِي السَّجْنِ؟ does he deserve all these long years he is spending in prison? (AM 52)  
 اللَّهُ يَقْطَعُ هِذِي الْأُمَّ May God silence that mother (AM 54)  
 هِذِي مُدَّةٌ this is a period of time (TW 268)

**34.1.5** The two parts of هَذَا and هِذِي may be separated by a personal pronoun with which the second part agrees in gender:

- هَآ هُوَ ذَا أَمَامَ بَابِ الْمُدْرَجِ الْخَامِسِ There he is, in front of the door to the fifth staircase (HR 31)  
 هَآ أَنْتَ ذَا رَجُلٌ، يُدَخِّنُ السِّيغَارَ وَلَا يَخْلِطُ الْوَيْسِكِيَّ بِالْمَاءِ There you are, a man, smoking cigarettes and not mixing whisky with water (TW 188)  
 هَآ هِيَ ذِي أُمِّي تَفْتَحُ الْبَابَ وَتَدْخُلُ There is my mother, opening the door and entering (HR 68)

**34.1.6** The pronoun of the 1st person singular (أَنَا) may come between هَآ and ذَا . The final

alif of أَنَا is omitted, giving the following forms:

- هَآ أَنَذَا آلَانَ فِى عُرْفَةِ فُنْدُقِ آلَأَلْزَاسِ رَقْمِ ٣٧ Here I am now, in the Hotel Alsace, Room 37 (AM 145)  
 هَآ أَنَذَا أَعُودُ Here I am, returning (AM 166)  
 هَآ أَنَذَا أَسْتَعِيدُهَا مَرَّةً أُخْرَى Here I am, recalling it again (HR 56)  
 وَهَآ أَنَذَا أَرَى سَلْمَى تَكْرَهُ جَسَدَهَا Here I am, observing Salma hating her body (HR 195)

**34.1.7** ذَلِكَ and تِلْكَ (“that”) are generally used for what is more distant in some way from the speaker:

- ذَلِكَ آلِإِحْسَاسُ بِالظَّفْرِ لَمْ يَتَكَرَّرْ بَعْدَ ذَلِكَ. لَقَدْ أُقْبِلَ ذَلِكَ آلَشْتَاءَ وَكَانَ حَقًّا أَجْمَلَ الْفُصُولِ That feeling of triumph was not repeated after that. That winter came and it was truly the most beautiful season (HR 33)  
 كُنْتُ قَدْ بَدَأْتُ فِى تِلْكَ آلَسَنَةِ تَدْرِيسَ هَؤُلَاءِ الطَّلَابِ مَسْرُوحِيَّةً شَكْسَبِيرِ In that year I had begun to teach those students a Shakespeare play (JIJ 173)  
 نَبْقَى وَحَبِيدَيْنِ مَعًا فِى تِلْكَ آلْحُقُولِ آلْخُضْرِ آلْهَادِيَةِ We will remain alone together in those green tranquil fields (GhS 154)

**34.1.8** ذَلِكَ is used in a similar manner to ذَاكَ :

- أَعْتَقِدُ أَنَّ ذَاكَ كَانَ آخِرَ آلصَّدَامَاتِ آلْعَنِيمَةِ بَيْنَنَا I think that was the last violent clash between us (HR 151)  
 ذَاكَ مَصْدَرُ سَعَادَتِي That is the source of my happiness (TW 143)  
 مَنْ ذَاكَ الَّذِى يَجْلِسُ فِى الزَّوَاوِيَةِ؟ Who is that sitting in the corner? (AM 118)  
 السَّجَائِرُ لَمْ يَعُدْ لَهَا ذَاكَ الطَّعْمُ اللَّذِيذُ Cigarettes no longer have that wonderful flavour (AM 28)  
 يَا إِلَهِي كَمْ تَعَبَّرَ رَجَبٌ، لَمْ يَعُدْ ذَاكَ آعْرِفُهُ O God, how Rajab has changed. He is no longer the man I knew (AM 59)  
 ذَاكَ آلنَّهَارُ that day (HS 74)

**34.1.9** هَؤُلَاءِ and أُولَئِكَ (“these/those”) refer only to human beings and are invariable in form:

- هَؤُلَاءِ الرِّجَالُ يَفْهَمُونَ بَعْضَهُمْ بِطَرِيقَةٍ سِرِّيَةٍ وَغَامِضَةٍ These men understand each other in a secret and mysterious way (AM 132)  
 يُسْعِدُنِي أَنْ أَقُولَ إِنِّي، مُنْذُ بَدَايَاتِي، مِنْ عَشِيرَةِ هَؤُلَاءِ آلْمَسَائِينِ It pleases me to say that since my early days I have been one of those people who walk (JIJ 73)  
 لَكِنَّ أُولَئِكَ آلْأَطِبَّاءَ آلْحَمَقَى لَا يَفْهَمُونَ شَيْئًا but those stupid doctors understand nothing (GhS 88)  
 أُولَئِكَ الَّذِينَ قَفَدُوا أُمَّهَاتِهِمْ Those who have lost their mothers (AM 23)

- كُنْتُ قَدْ بَدَأْتُ فِي تِلْكَ السَّنَةِ تَدْرِيسَ هَؤُلَاءِ  
الطَّالِبَاتِ مَسْرُجِيَّةً شَكْسِيرَ
- In that year I had begun to teach those students a Shakespeare play (JIJ 173)
- هَؤُلَاءِ الْأَرْذَالُ، لَا خَيْرَ فِيهِمْ وَلَا نَفْعَ مِنْهُمْ
- Those despicable people; there is no good in them or benefit from them (HM 97)
- صِرْنَا نَزُورُ دَوْرِيًّا بُيُوتَ أَوْلِيكَ الْمُبْدِعِينَ
- We began periodically to visit the houses of those creative people (GhS 65)

**34.1.10** When pairs of words are to be contrasted or compared with each other in some way, *هَؤُلَاءِ* / *هَذَا* may be used for the first and *تِلْكَ* / *ذَلِكَ* for the second (or *هَؤُلَاءِ* with the first and *أُولَئِكَ* with the second):

- يَقُولُ لَكَ أَسْرِعِي، تَوَقَّعِي، أَنْحَرِفِي فِي هَذِهِ النَّاحِيَةِ  
أَوْ تِلْكَ
- He tells you to hurry up, to stop, to turn in this or that direction (AM 89)
- كَانَ هَمِّي الْأَكْبَرُ أَنْ أَكْتُبَ عَنْ تَجْرِبَةِ الْحَيَاةِ وَخَبْرَةِ  
بِالْبَشَرِ. وَكَيْفَ تَكُونُ الطَّرِيقُ إِلَى اكْتِسَابِ هَذِهِ  
التَّجْرِبَةِ وَتِلْكَ الْخَبْرَةِ
- My greatest concern was to write about experience of life and knowledge of people, and the means of gaining this experience and that knowledge (JIJ 21)
- أَحَدُهُمْ عَلَى كُلِّ حَالٍ أَبَدَى هَذِهِ الْمَسْلَاحَةَ أَوْ تِلْكَ
- anyway, one of them made this or that observation (TW 61)
- هَذَا الشَّأْنُ الصَّغِيرُ أَوْ تِلْكَ الْحَالَةُ الصَّغِيرَةُ
- this small affair or that small circumstance (HR 109)
- هَذَا رَسْمٌ وَذَلِكَ رَسْمٌ
- this is a drawing and that is a drawing (JGh 62)

*ذَاكَ* is also used for the second part of the contrast:

- تَحْتَمِلُ مُجَرَّدَ تَحْمِلِ هَذَا الْطَّلَبِ مِنِّي أَوْ ذَاكَ  
الْمِزَاجِ
- she merely puts up with this request of mine or that mood (HR 86)
- وَفَوْقَ هَذَا وَذَاكَ ...
- and further to this and that ... (HR 149)
- يَشْغُلُ بِرَسْمِنَا كَارِيكَاتُورِيًّا، وَاجِدًا وَاجِدًا،  
فِيصِيبُ وَيُحْطِئُ، مُجَمَّلًا هَذَا وَمُقَبَّحًا ذَاكَ
- he busies himself drawing our caricatures, one by one. He draws us realistically, and unrealistically, making this one handsome and that one ugly (JIJ 171)
- أَمَّا زَوْجِي فَقَدْ بَدَأَ يَكْتَشِفُ مَاذَا بَعْدَ هَذَا الشَّارِعِ،  
وَذَاكَ الْمُنْحَتَى، وَهَذِهِ الدَّكَائِينِ وَخَلْفَ ذَاكَ الْبِنَاءِ
- As for my husband, he began to discover what was beyond this street and that turning, these shops and behind that building (HS 10)
- إِذَا هَبَّتِ الرِّيحُ تَمِيلِينَ عَلَى هَذَا الْكَتِفِ، ذَاكَ  
الْكَتِفِ وَتَغْرَقِينَ
- if the wind blows you turn to this shoulder, to that shoulder, and drown (AM 81)

**34.1.11** *هَؤُلَاءِ* / *هَذَا* sometimes have the meaning "the former" and *ذَلِكَ* or *تِلْكَ* have the

meaning “the latter”:

هَزْبِرٌ عَلَى الْفُرَاتِ وَهَزْبِرٌ عَلَى النَّيْلِ . هَذَا يُهَزِبِرُ  
عَلَى ذَاكَ وَذَاكَ يُهَزِبِرُ عَلَى هَذَا وَكِلَاهُمَا يُهَزِبِرُ عَلَيْنَا

a lion on the Euphrates and a lion on the Nile. The former rules over the latter, and the latter rules over the former, and both of them rule over us (IH 29)

يُسَمُّونَهُ بِاسْمِ 'بُرْجِ السَّلَامِ' وَبَعْضُهُمْ بِاسْمِ 'بُرْجِ  
أَبُو سَلَامٍ' . وَكَانُوا يُسَمُّونَ مَدْرَسَتَهُ بِهَذَا الْإِسْمِ تَارَةً  
وَبِذَاكَ أُخْرَى

they used to call it the “Salam Tower”, while some of them called it the “Tower of Abu Salam”, and they sometimes named its school with the former name and sometimes with the latter (IH 86)

رُبَّمَا كَانَتْ هَذِهِ أِبْنَاءُ لَيْتِكَ

perhaps the former are the offspring of the latter (AM 97)

**34.1.12** The dual forms هَاتَانِ ، هَذَانِ etc. refer to two people or things:

هَاتَانِ أَلْمَاسَتَانِ سَتَكُونَانِ هَدِيَّتِي لَكَ لَيْلَةَ الْغُرْسِ

These two diamonds will be my gift to you on the wedding night (GhS 175)

أَلَا تَقَعُ الْأَشْيَاءُ لَنَا إِلَّا عَلَى أَحَدِ هَذَيْنِ الْوَجْهَيْنِ؟

Don't things happen to us except in one of these two ways? (GhS 197)

رُبْعُ قَرْنٍ مِنَ الْأَخْرَازِ تَفْصِيلُ بَيْنَ تَيْتِكَ اللَّحْظَتَيْنِ

A quarter of a century of sadness separates these two moments (GhS 187)

لَمْ يَنْفَتِحْ هَذَيْنِ الْأُسْبُوعَيْنِ

it hadn't been open for those two weeks (TW 127)

فِي هَاتَيْنِ الْمُعْجَزَتَيْنِ

in these two miracles (IH 29)

فِي الْعَامِ الْأَوَّلِ مِنْ هَذَيْنِ الْعَامَيْنِ

in the first of those two years (IH 138)

بِتَيْنِكَ الْعَيْنَيْنِ

with those two eyes (JIJ 46)

تَرَى مَنْ هُمَا؟ هَذَانِ أَللَّذَانِ قُدِّرَ لِي حُضُورُ لَيْلَةِ  
قَرَانِهِمَا؟

who are these two, these whose wedding night I was destined to attend? (JGh 85)

**34.1.13** هَا occurs as part of the demonstratives هَذَا ، هَذِهِ ، the corresponding dual forms and هَؤُلَاءِ . It also occurs independently as a demonstrative adverb used as a means of emphasis. With this function, هَا usually introduces a verbal sentence and emphasises the time when something occurs:

هَآ قَدْ بَدَأَ خِطَابُ الْكُرَيْمِ فِي السِّيَارَةِ

the speech of honour has begun in the car (GhS 138)

هَآ قَدْ وَصَلْنَا

We have arrived (GhS 146)

هَآ أَنَّنِي عُدْتُ

Now I have returned (TW 33)

هَآ هُوَ الْأُسْبُوعُ يَكَادُ يَنْقُضِي

The week has almost finished ! (TW 110)

هَآ قَدْ حَانَ الْمَوْعِدُ ، بَلْ هَآ قَدْ حَانَ الْمَوْعِدُ

Now the time has come; or rather, now the time has passed (TW 120)



- هَآ هِيَ السَّيِّدَةُ الْغَامِضَةُ جَالِسَةٌ أَمَامَهُ there is the mysterious lady sitting in front of him (GhS 8)
- هَآ أَنَا أَهْتِفُ بِأَسْمِهَا الْآنَ Look, I'm calling her name now! (IH 74)
- هَآ أَنْتَ تَتَرَدَّدُ كَعَادَتِكَ فِي الْخَطْوَةِ الْأَخِيرَةِ There you are, hesitating as usual over the final step (IKh 207)
- هَآ هِيَ عُلْبُ الْأَلْوَانِ. هَآ هُوَ الْمِرْقَاشُ Here are the tins of colours; here is the paint brush (TW 55)
- فَجَاءَ هَاهُمْ يَنْقَلِبُونَ رَأْسًا عَلَى عَقِبٍ وَهَاهِي أضْوَانُهُمُ الْهَادِرَةُ Suddenly, there they are falling head over heels, and there are their bellowing voices (TW 142)

(i) هَآ may very occasionally take a pronoun suffix:

هَآكَ There you are! (TW 109)

هَآهُ There he is! (TW 39)

(ii) With an emphatic function, هَآ may precede the adverb هُنَا (“here”), sometimes forming the compound هُنَا هَآ :

هَآ هُنَا أَنَا مُقِيمَانِ هَآ هُنَا we are living here (TW 18)

هَآ هُنَا أَتَوَارَى، هُنَا، فِي الدُّكَّانِ I will hide here in the shop (HM 63)

**34.1.14** هَآ occurs as part of the demonstratives هَذَا , ذَلِكَ and ذَاكَ , also the duals هَذَانِ and هَذَيْنِ [nom.] and ذَئِنِ [acc./gen.] being its dual forms).

### 34.2 The Demonstrative Phrase

A demonstrative may occur with a noun in apposition to it, or be itself in apposition to a noun, and thus form what corresponds in English to a demonstrative phrase (e.g. “this man”, “that house”, “those trees”). Thus, the expression

هَذَا الْكِتَابُ this book (JIJ 89)

has the literal meaning “this (thing) the book”.

**34.2.1** Since a demonstrative is by nature definite, the appositive noun must similarly be defined with the definite article. The article is not translated:

هَذَا الْعَالَمُ this world (AM 29)

مَا فَكَّرْنَا يَوْمًا الْجُلُوسَ فِي هَذَا الْمَقْهَى الشَّرْفَةِ إِلَّا ذَاكَ النَّهَارَ We never thought of sitting in this terrace cafe until that day (HS 74)

مَا هَذِهِ الضَّمَادَاتُ الَّتِي تُلْفُ رَأْسِي؟ What are these bandages wrapped around my head? (TW 148)

فِي هَذِهِ الْحَالِ in this case (HM 151)

كَانَتْ هَذِهِ الْعُرْفَةُ مَرْسَمَهُ This room was his studio (GhS 50)

السَّجَائِرُ لَمْ يَعُدْ لَهَا ذَلِكَ الطَّعْمُ اللَّذِيذُ	Cigarettes no longer had that delicious flavour (AM 28)
ذَلِكَ النَّهْرُ	that river (JIJ 31)
تِلْكَ الْفَتْرَةُ	that period (JIJ 68)
أَخْبَرْتُهُ عَنْ تِلْكَ النُّشْرَاتِ	I informed him about those leaflets (HM 241)
تِلْكَ الْعَجُوزُ	that old woman (AM 144)
لَكِنَّ هَذَيْنِ الْبَغْلَيْنِ يُشَارِكَانِنَا عَلَى الْعَرْشِ	but these two mules are sharing the throne with us (IKh 83)
هَؤُلَاءِ الْإِنْكِلِيزُ	these English people (JGh 213)
هَؤُلَاءِ الرِّجَالُ	These men (AM 132)

**34.2.2** The demonstrative may occasionally be in apposition to the definite noun, thus following it. This is to achieve an emphatic effect:

الشُّغْلُ هَذَا شَيْءٌ مُرَهَقٌ	this work is a burdensome thing (HR 73)
يَشْعُرُ سُلَيْمَانُ أَنَّ الشَّمْسَ الْبَارِدَةَ هَذِهِ تُكْهَرِبُ الْمَرْئِيَّاتِ بِتَهْدِيدِ سِرِّي خَفِيٍّ	Sulayman feels that this cold sun electrifies the visible world with a secret and hidden menace (GhS 33)
جَزَائِرِيٌّ وَاحِدٌ، هُوَ أَنَا. الْعَبْدُ الْفَقِيرُ هَذَا	one Algerian, which is me, this poor servant (TW 66)
أَقْتَنِعُ بِأَنَّ أَلْوَهْمَ هَذَا سَيُمْحَى هَذَا الْمَسَاءَ بِالذَّاتِ	I am convinced that this delusion will be erased this very night (TW 91)
الْقَمَرِيَّاتُ تِلْكَ مِنْ مَعَالِمِ الْعِمَارَةِ الْيَمَنِيَّةِ	these moon shapes are among the features of Yemeni architecture (JGh 82)

**34.2.3** When a noun is definite by virtue of having a pronoun suffix, the demonstrative stands in apposition to it, thus following it:

سَمِعْتُ صَوْتَهُ بِأُذُنَيْ هَاتَيْنِ	I heard his voice with these two ears of mine (IH 186)
حِوَارُنَا هَذَا مَدَّنِي بِشَيْءٍ مِنَ الرَّاحَةِ	That conversation of ours gave me some comfort (HS 73)
أَعْتَذِرُ لِشُعُورِي هَذَا	I apologise for that feeling of mine (HS 135)
وَاللَّهِ يَا مَا أَحْلَى حَارَتِكُمْ هَذِهِ	God, how pleasant this district of yours is (HR 72)
الصَّدِيقُ الصَّدُوقُ نَادِرٌ فِي أَيَّامِنَا هَذِهِ	A true friend is a rarity in these days of ours (HM 88)
خَطَايَايَ تِلْكَ لَا أَعْفِرُهَا لِنَفْسِي أَبَدًا	I will never forgive myself for these mistakes of mine (AM 175)
بِيَدَيْ هَاتَيْنِ يُمَكِّنُ أَنْ أُخَنِّقَهُ	With these two hands of mine I can strangle him (AM 20)

**34.2.4** When the demonstrative precedes a noun + pronoun suffix, it functions as subject of

a nominal sentence:

هَذِهِ صُورَتِي this is a photograph of me (GhS 21)

**34.2.5** When the noun + pronoun suffix is modified by an adjective, the demonstrative follows the adjective:

فِي لِقَائِنَا الْأَوَّلِ ذَلِكَ كَانَ مُعْجَبًا جِدًّا بِقَصَائِدِي On that first meeting of ours he very much liked my poems (GhS 137)

ظُرُوفُنَا الْأَجْتِمَاعِيَّةُ تِلْكَ these social circumstances of ours (JIJ 172)

**34.2.6** The demonstrative follows proper nouns:

هَلْ مَاتَ رَجَبٌ ذَلِكَ؟ Has that Rajab died? (AM 59)

لِمَاذَا كُلُّ هَذِهِ الْمُبَالَاهِ بِعَبْدِ الصَّمَدِ هَذَا؟ Why all this concern about that Abd al-Samad? (HR 61)

'عَيْسَى الْعَوَّامُ' هَذَا شَابٌ This Isa al-Awwam was a young man (IKh 57)

لَا أُرِيدُكَ أَنْ تَذْهَبِي إِلَى لَاوَنْدِيُوسَ الْمَمْسُوسِ هَذَا I don't want you to go to that deranged Lawandiyus (HM 71)

مَنْ هُوَ أَبُو نُوَّاسٍ هَذَا؟ Who is this Abu Nuwas? (HM 107)

مُوسْكُو هَذِهِ that Moscow (TW 184)

مَنْ هُوَ سَلِيمٌ هَذَا؟ مَنْ هِيَ مَرْجَانَةُ هَذِهِ؟ Who is this Salim? Who is this Marjana? (HM 73)

**34.2.7** When the demonstrative precedes a proper noun, it functions as subject of a nominal sentence:

هَذَا مَايْكَلُ كَلَارِكُ أَمَامِي الْآنَ! This is Michael Clark in front of me now! (JIJ 215)

هَذِهِ فَرُوسِيَا، بِنْتُ خَالِي This is Farusiya, my cousin (HM 145)

هَذَا الْكَرْمَلُ This is Mount Carmel (IH 160)

**34.2.8** When a demonstrative modifies the genitive in an *iḍāfa* construction it comes immediately before it:

هِيَ زَوْجَةُ هَذَا الرَّجُلِ الْكَرْبِيِّ She is the wife of that hateful man (IKh 101)

كَيْفَ اسْتَطَعْتَ تَحْمَلَ سَمَاعِ هَذَا الْحَدِيثِ مِنْ فَمِ هَذِهِ الْمَرْأَةِ؟ How could you stand to hear these words from the mouth of that woman? (HS 76)

اِكْتَشَفْتُ حَقِيقَةَ هَؤُلَاءِ النَّاسِ I discovered the truth about those people (IKh 113)

كَانَتْ خَائِفَةً مِنْ فَضِيحَةِ هَذِهِ اللَّقَاءَاتِ She was afraid of the shame of these meetings (HS 97)

لَا أَتَوَصَّلُ إِلَى حَلِّ هَذِهِ الْعُقْدَةِ I will not arrive at a solution to this puzzle (HM 10)

فِي بَدَايَةِ هَذَا الْأَمْرِ at the beginning of this affair (IH 159)

فِي رَبِيعِ تِلْكَ السَّنَةِ in the spring of that year (JIJ 176)

**34.2.9** The demonstrative follows the whole *idāfa* construction when in apposition to the governing term:

لَنْ يَعُودَ بَعْدَ الْيَوْمِ إِلَى فِكْرَةِ الزَّوْاجِ الْفَظِيعَةِ هِذِهِ After today he will not return to that hideous idea of marriage (HR 55)

ظَنَنْتُ أَنَّ عَبْدَ الصَّمَدِ تَرَكَ أَغْنِيَةَ الْحِجَابِ هِذِهِ I thought that Abd al-Samad had stopped that song about the veil (HR 7)

أَنَا أَيْضًا فِي أَيَّامِ الْأَوْقِيَانُوسِ تِلْكَ كَتَبْتُ قَصَائِدِي In those days of the ocean I also wrote my poems (JIJ 240)

الْكَلِمَاتُ لَا تَصْدُرُ فِي حَالَاتِ الْإِلْقَاءِ هِذِهِ words do not arise in these circumstances of meeting (TW 86)

إِنَّ الْحَرَامَ هَذَا this bastard (AM 48)

### 34.3 The Pronoun of Separation (ضَمِيرُ الْفَضْلِ) with Demonstratives

In nominal sentences, a “pronoun of separation” is generally required when the subject is a demonstrative pronoun and the predicate is a noun defined with the definite article. It thus serves to separate the demonstrative and the definite noun, and distinguish between a sentence and a demonstrative phrase. The pronoun stands in apposition to the demonstrative.

**34.3.1** When not referring to a previous noun or circumstance, the pronoun of separation and the demonstrative agree with the subject in gender and number:

هَذَا هُوَ الْمُرِيعُ that was the frightening thing (GhS 143)

هَذَا هُوَ الْجُنُونُ This is madness (SI 167)

رُبَّمَا هِذِهِ هِيَ الْكَلِمَاتُ الْأَخِيرَةُ فِي كُلِّ مَا تَبَقِيَ مِنْ حَيَاتِي Perhaps these are the last words of all that remains of my life (TW 139)

هَذِهِ هِيَ الطَّرِيقَةُ الْوَحِيدَةُ This is the only way (AM 19)

هَذِهِ هِيَ الْمَعْرِفَةُ الْحَقِيقِيَّةُ This is true knowledge (GhS 35)

هَذِهِ هِيَ الْحَقِيقَةُ this is the truth (HM 216)

هَذِهِ هِيَ الْجَنَّةُ This is Paradise (HM 53)

تِلْكَ هِيَ الْمُسْكَالَةُ that is the problem (JGh 177)

هَؤُلَاءِ هُمُ الرُّعَاةُ these are the shepherds (HS 146)

**34.3.2** The pronoun of separation is sometimes omitted when the defined noun is modified by a following relative clause:

كَانَ هَذَا الْعُنْوَانُ الَّذِي أَطْلَقْتُهُ عَلَى الثَّلَاثِيَّةِ This was the title I gave to the trilogy (JIJ 201)

هَذَا التَّخْرِيرُ الَّذِي بَلَغَ حَضْرَةَ الْمُسْتَشَارِ This is the report which reached His Excellency the counsellor (TW 38)

كَانَ ذَلِكَ الشَّيْءَ الَّذِي لَا بُدَّ مِنْهُ That was the thing which was inevitable (TW 34)

**34.3.3** The pronoun of separation is often used when a separation is unnecessary. This serves to emphasise the demonstrative subject:

ذَلِكَ هُوَ وَائِلٌ That is Wa'il (HR 40)

إِذَنْ فَهَذَا هُوَ سِرُّ قُوَّتِهِ So this is the secret of his strength (HR 76)

هَذَا هُوَ مَذْبَحِي الْيَوْمِيّ this is my daily slaughterhouse (HR 172)

هَذَا هُوَ أَضْلُ الدَّاءِ This is the cause of the disease (TW 15)

هَذِهِ هِيَ بَيْرُوتُ الْحَقِيقِيَّةِ This is the real Beirut (IKh 35)

هَذِهِ هِيَ عَادَتُهَا This is her custom (HM 59)

هَذِهِ هِيَ حَيَاتِكُمْ This is your life (HR 155)

هَذِهِ هِيَ حَالَةُ الْحُزَنِ الْقُصْوَى This is the most extreme state of sadness (IKh 142)

**34.3.4** On the other hand, the pronoun of separation is occasionally not used where it would normally be necessary:

هَذَا الْمَكَانُ نَفْسُهُ This is the same place (HR 67)

كَانَتْ تِلْكَ الْمَرَّةَ الْوَحِيدَةَ That was the only time (JIJ 156)

#### 34.4 Agreement with Demonstratives

**34.4.1** When a demonstrative pronoun functions as a subject, and does not refer to a preceding noun or circumstance, it will agree in gender with the predicate when this is a noun:

هَذَا مَوْقِفٌ مَبْدِئِيّ This is a basic position (IKh 8)

هَذَا مَطَارٌ أَمَسْتِرْدَام This is Amsterdam airport (JGh 169)

هَذَا هُوَ سِرُّ الزُّرْقَةِ فِي شَفْتِيّ this is the secret of the blue on my lips (HR 175)

هَذَا هُوَ الْعَيْدُ This is the festival (IKh 32)

هَذِهِ تَحْوِيفَاتٌ These are acts of intimidation (HM 38)

هَذِهِ صُورَتِيّ this is a photograph of me (GhS 21)

هَذِهِ ظَاهِرَةٌ عِلْمِيَّةٌ This is a scientific phenomenon (GhS 80)

هَذِهِ هِيَ النُّورَةُ This is the revolution (IKh 76)

كَانَتْ تِلْكَ بِدَايَةَ النَّهْجِ That was the beginning of the road (JIJ 78)

هؤُلَاءِ هُمْ الرُّعَاةُ these are the shepherds (HS 146)

**34.4.2** The demonstrative agrees in gender with a noun with which it is in apposition:

- حَتَّى أَشْنَلْتُهُ كَانَتْ مِنْ ذَلِكَ النَّوعِ even his questions were of that type (AM 55)
- أَقُولُ لَهَا مَثَلًا : إِمْسَحِي هَذِهِ الْمِرْآةَ . فَتَضَمُّحُ لِي :  
قُولِي ' هَذَا ' الْمِرْآةَ فَالْمِرْآةُ فِي اللُّغَةِ الْفَرَنْسِيَّةِ مُذَكَّرٌ I would say to her, for example, "Polish cette miroir", and she would correct me: "Say ce miroir", because in French "mirror" is masculine (GhS 62)

**34.4.3** The demonstrative agrees in number when the noun is in the dual:

- أَعْجَبَ الْمُدِيرُ بِرَنْدَيَّ فَقَطْ وَلَيْسَ بِلَيْسَانِسِ الْهَنْدَسَةِ  
الَّذِي حَصَلَ عَلَيْهِ هَذَانِ الْرَنْدَانِ The director was pleased only with my forearms, and not with the license in architecture which these two forearms had achieved (HR 93)

**34.4.4** Only the dual agrees in case:

- رَأَوْا فِي هَاتَيْنِ الْمُعْجَزَتَيْنِ غَايَةَ الصُّمُودِ وَالْتِصْدِي  
سَيِّفَاتُلْ هَذَانِ الدِّيكَانِ طَوِيلًا In these two miracles they saw the utmost degree of defiance and resistance (IH 29)
- إِنَّ هَذَيْنِ الْأَمْرَيْنِ هُمَا اللَّذَانِ يُحَيِّمَانِ عَلَى رَأْسِهِ These two cockerels will fight each other for a long time (HM 272)
- IN HAZIN AL-AMRIN HUMA AL-LADAN ICHIMAN ALI RAISI These two affairs are what occupy his mind (AM 109)

**34.4.5** The demonstrative agrees in the plural only with a collective or plural noun referring to humans:

- هؤلاء الشَّبَابُ يُقَاتِلُونَ فِي حَرْبٍ These young men are fighting in a war (IKh 124)
- اِكْتَشَفْتُ حَقِيقَةَ هؤلاء النَّاسِ I discovered the truth about these people (IKh 113)
- لَكِنَّ أَوْلِيكَ الْأَطِيَاءَ الْحَقْمَى لَا يَفْهَمُونَ شَيْئًا but those stupid doctors understand nothing (GhS 88)
- صِرْنَا نَزُورًا دَوْرِيًّا بِيُوتِ أَوْلِيكَ الْمُبْدِعِينَ We began periodically to visit the houses of those creative people (GhS 65)

**34.4.6** When a collective or plural noun refers to non-humans, the demonstrative is in the feminine singular:

- خِلَالَ تِلْكَ الْأَيَّامِ الْكَنِيَّةِ during those gloomy days (AM 38)
- أَصْبَحَتْ هَذِهِ الْأَشْيَاءُ أَخْلَامًا يَوْمِيَّةً These things have become daily dreams (AM 29)
- عَلَى تِلْكَ السَّنِينَ over those years (HR 170)
- كُلُّ هَذِهِ الْحَرَكَاتِ All these movements (HR 133)
- هَذِهِ الْفِطَارَاتُ these trains (JIJ 30)
- هَذِهِ الْمُتَنَاقِضَاتُ these contradictions (GhS 131)

## 35 The Particles نَعَمْ , بَلَى and أَجَلْ

**35.1** نَعَمْ (“yes”, “yes indeed”, “certainly”) is generally used after questions that are expressed affirmatively:

- مَاذَا تَقُولُ. الْفِرْقَةُ الْأَجْنِبِيَّةُ؟ نَعَمْ الْفِرْقَةُ الْأَجْنِبِيَّةُ What do you say? The foreign detachment? Yes, the foreign detachment (IKh 138)
- ‘هَلْ تُرِيدُ أَنْ أُضِيفَكَ إِلَى الْفَيْلِ؟’ ‘نَعَمْ’ “Do you want me to add you to the file?”  
“Yes”, I replied (JIJ 209)
- أَكَانَ هُنَاكَ أَمَلٌ بِأَنِّي سَأَخْلُصُ مِنْ عَبْدِ الصَّمَدِ؟ نَعَمْ، وَإِنْ كُنْتُ لَا أَعْرِفُ كَيْفَ Was there any hope that I would rid myself of Abd al-Samad? Yes, although I didn't know how (HR 149)

**35.1.1** نَعَمْ may confirm a following statement:

- نَعَمْ أَنَا سَاحِرٌ حَقِيقِي Yes, I am a real magician (GhS 32)
- نَعَمْ أَنَا أُجَدِّفُ عَلَيْهِمْ Yes, I am cursing them (HM 29)
- نَعَمْ أَنَا لُبْنَانِيَّةٌ Yes, I am Lebanese (GhS 15)
- نَعَمْ. لَدَيْهِ مَا لَيْسَ لَدَيَّ Yes, he has what I don't have (GhS 208)
- نَعَمْ! هَذَا مَا حَدَثَ مَعِي Yes! This is what happened with me (HM 186)

**35.1.2** It may occasionally confirm a preceding statement:

- أَنَا ذَكَرْتُ الْمَعْرَكَةَ . . نَعَمْ! I mentioned the battle, yes! (HM 118)
- الْإِقْتِتَالُ مِنْ أَجْلِهِمَا فِي مُنْتَهَى السُّخْفِ، الْمُعَارَضَةُ نَعَمْ، الْإِضْرَاحُ بِالْحَقِيقَةِ، نَعَمْ، كَشْفُ الْأَخْطَاءِ، نَعَمْ killing each other because of them is the height of stupidity; opposition - yes, declaring the truth - yes, uncovering mistakes - yes (TW 250)
- أُمِّي هِيَ نُقْطَةُ الْبِدَايَةِ إِذْنُ. نَعَمْ هِيَ My mother is the starting point then. Yes she is (HR 16)

**35.2** بَلَى (“yes”, “certainly”) is used to give an affirmative answer to a negative question:

- ‘أَلَمْ يَقُلِ السَّيِّدُ الْمَسِيحُ: ‘طُوبَى لِيُسْطَاءِ الْقَلْبِ!؟’ بَلَى قَالَهَا “Did not the Messiah say, ‘Blessed are the meek?!’  
“Certainly he said it” (HM 9)
- ‘أَلَمْ تَسْمَعْ بِهَا؟’ بَلَى: قُلْتُ! “Haven't you heard of it?”  
“Certainly”, I replied (HM 106)
- ‘أَلَا تُرِيدُ أَنْ تَعْرِفَ؟ أَنْ تَتَعَلَّمَ؟’ بَلَى! أُرِيدُ أَنْ أَعْرِفَ، أَنْ أَتَعَلَّمَ “Don't you want to know? To learn?”  
“Yes, I want to know, to learn” (HM 110)
- ‘أَلَمْ أَعَلِّمَكَ أَنْ تَكُونَ شَجَاعًا؟’ “Haven't I taught you to be brave?”

فُلْتُ: بَلَى "Yes", I replied (HM 192)

**35.2.1** بَلَى may also contradict a negative statement:

أَنَا لَا أَفَكِّرُ بِالْمَرْأَةِ "I don't think about women"

يَقُولُ بِالْبُرُودِ نَفْسِهِ: بَلَى! تُفَكِّرُ بِالْمَرْأَةِ "Yes you do!" he said with icy coldness, "You do think about women" (HM 11)

لَمْ تَصِلِ الْأُمُورُ بَيْنَنَا إِلَى هَذَا الْحَدِّ "Things haven't reached such a state between us"

قَالَ: بَلَى! وَصَلَتْ "Yes they have!" he replied (HM 126)

**35.3** أَجَلٌ ("yes", "certainly") occurs after an affirmative question to confirm the statement:

هَلْ تَذْكُرُ كَيْفَ كَانَتِ الْخَدَمُ؟ قُلْتُ لَهُ: أَجَلٌ "Do you remember how the servants were?"

"Yes", I answered him (GhS 121)

سَأَلْتُهَا: هَلْ هِيَ سَعِيدَةٌ مَعَ زَوْجِهَا؟ قَالَتْ: أَجَلٌ I asked her whether she was happy with her husband.

"Certainly", she said (SI 36)

أَلَا زِلْتَ تَذْكُرُ؟ أَجَلٌ، لَا زِلْتُ Do you still remember? Of course I do (SI 50-51)

لَكِنَّكَ أَحْبَبْتَهُ. أَجَلٌ! "But you loved him?"

"Certainly!" (GhS 71)

**35.3.1** It may be used to give an affirmative answer to a negative question:

هَذِهِ السَّيِّدَةُ الْوَاقِفَةُ إِلَى جَانِبِكَ فِي الصُّورَةِ أَلَيْسَتْ خَالَتِي بَدْرِيَّةُ؟ أَجَلٌ إِنَّهَا خَالَتُكَ بَدْرِيَّةُ "That woman standing next to you in the photograph, isn't she my aunt Badriyya?"

"Yes, she is your aunt Badriyya" (GhS 22)

**35.3.2** It may confirm a following statement:

إِفْتَرَبْتُ وَمَدَدْتُ أَنْفِي ثَانِيَةً. أَجَلٌ. إِنَّهُ يُصَلِّي I went up and poked my nose in again. Yes, he is praying (HR 108)

إِبْتَسَمَ. أَجَلٌ هَذَا هُوَ He smiled. Yes, this is him (HR 170)

أَجَلٌ. إِنِّي فِي مُحَاكَمَةٍ كَالَّتِي تَقُومُ بِهَا السَّاحِرَاتُ Yes, I am at a trial like that conducted by witches (GhS 100)



## 36 Prepositions (أَدَوَاتُ الْجَرِّ or حُرُوفُ الْجَرِّ)

A preposition shows the relationship of its object to other words in the sentence. The most common relationship is that of place or time, but other relationships include that of instrument, manner, reason, source and origin, subject matter, accompaniment and possession. Some common English prepositions are about, after, before, between, by, during, for, from, in, like, near, on, since, to, until, with, without and so on.

Prepositions typically occur as the first element in a prepositional phrase, the second element being the object of the preposition. Thus, in the sentence "He looked under the bed", under the bed is a prepositional phrase in which under is the preposition and the bed is the object of the preposition.

As in English, a single Arabic preposition can have several different uses. At the same time, different prepositions can have very similar uses. Many nouns, adjectives and verbs are associated with particular prepositions, but there are not always rules to show which. In Arabic, many verbs take an object introduced by a preposition where one is not required in English, or do not have a preposition where one would be required in English. Often, each verb + preposition idiom must be learned individually.

Arabic prepositions include true prepositions such as مِنْ , عَنْ , فِي , إِلَى , مَعَ , حَتَّى , مُنْذُ , بِ , and لِ , and words that were originally nouns in the adverbial accusative of place which are used as prepositions, such as ضِدَّ , نَحْوَ , تَحْتِ , بَيْنَ , لَدَى , وَرَاءَ , عِنْدَ , فَوْقَ , دُونَ , قُدَّامَ , بَعْدَ , حَوْلَ , أَمَامَ , قَبْلَ .

### 36.1 General Remarks

Prepositions always govern an object which they immediately precede. Nouns or their equivalent which can be inflected are in the genitive case.

#### 36.1.1 The object of a preposition may be

##### a). a noun:

سَقَطْتُ عَلَى الْأَرْضِ	I fell on the floor (IKh 111)
تَتَحَدَّثُ رَبِّمًا لِسَاعَةٍ	she speaks for perhaps an hour (HS 19)
كُلُّنَا مِنْ آدَمَ وَحَوَاءَ	We are all from Adam and Eve (IH 87)
إِبْتَعَدْتُ عَنِ الْمَائِدَةِ	I left the table (JGh 20)
فِي يَوْمَيْنِ أَوْ ثَلَاثَةٍ جَاءَا لِيُزَارَتْنِي	In two or three days they came to visit me (JIJ 149)

##### b). an adjective used as a noun:

سَتَعُودُ بَعْدَ قَلِيلٍ	She will return soon (GhS 19)
رَأَى الصِّغَارَ مِنْ بَعِيدٍ	the children saw me from afar (AM 170)
نَنْظُرُ إِلَى الْبَعِيدِ	We look into the distance (IKh 36-7)
كَانَ مِنَ الْوَاضِحِ أَنَّهَا سَيِّدَةُ الْمَنْزِلِ	it was obvious that she was the lady of the house (JGh 121)

c). a pronoun suffix:

كُنْتُ أُضْغِي إِلَيْهَا	I listened to her (JGh 49)
صُورَةٌ لِي	a photograph of me (GhS 192)
مَا بِكُمْ؟	What's wrong with you? (GhS 171)
أَنَا مَعَكُمْ	I am on your side (IKh 138)

d). an interrogative pronoun:

أَحَارُ مَعَ مَنْ أَتَكَلَّمُ؟ وَإِلَى مَنْ أَنْظُرُ	I am confused as to whom to talk to and to look at (HS 38)
إِخْتَرْتُ بِمَاذَا أُجِيبُهَا	I was at a loss as to how to answer her (HS 208)
لِمَاذَا جَاءَ فِي هَذَا الْوَقْتِ بِالذَّاتِ؟	Why did he come at this particular time? (TW 276)
فِي أَيِّ مَكَانٍ سَأَمْضِي لَيْلَتِي غَدًا؟	In which place will I spend the night tomorrow? (JGh 81)
مِمَّ مَاتَ إِذَنْ؟	What did he die of then? (JGh 24)

e). a demonstrative pronoun:

لِلذِّكَ نَامَ فِي النَّهَارِ	so he slept in the daytime (HM 227)
مَعَ ذَلِكَ، مَاذَا أَنَا؟	Nevertheless, what am I? (HR 197)
فَوْقَ هَذَا كُلِّهِ، وَقَبْلَ هَذَا كُلِّهِ ...	More than all that, and before all that ... (HR 86)
مَاذَا حَدَثَ بَعْدَ ذَلِكَ؟	What happened after that? (HR 168)

f). a relative pronoun:

أَنَا أَتَحَبُّ بِخُتَا عَنِ الَّذِينَ أَحْبَبْتُهُمْ فِي الْمَاضِي	I weep looking for those whom I have loved in the past (GhS 178)
إِتَّصَلْنَا بِمَنْ نَعْرِفُهُ	we contacted someone we knew (JGh 30)
يَلْتَفِتُ إِلَى مَا وَرَاءَهُ	he turns around to what is behind him (IH 45)
لَمْ أَهْتَمَّ بِمَا قَالَهُ	I paid no attention to what he said (HM 5)
مِنَ الَّذِي يُقَلِّدُ الْمُتَمَلِّينَ، إِلَى الَّذِي يَعْرِفُ عَلَى الْقَيْتَارَةِ	from the one who impersonates actors, to the one who plays the guitar (HS 93)

g). an adverb, including interrogative adverbs:

إِلَى مَتَى سَوْفَ يَسْتَمِرُّ ذَلِكَ؟	how long will that last? (JGh 163)
لَا يَعْرِفُ إِلَى مَتَى أَوْ إِلَى أَيْنَ	He does not know until when or to where (AM 127)
إِلَى أَيْنَ	Where to? (IKh 71)
أَهِيَ رِسَالَةٌ مِنْ عِرْفَانَ لَمْ أَكُنْ جَدِيرَةً بِهَا قَبْلَ الْآنِ؟	Is it a letter from Irfan which I have not been worthy of before now? (GhS 189)
قَلِيلٌ مِنْ صَجِيجٍ مِنْ هُنَا، وَأَنَاتٌ مِنْ هُنَاكَ	A little noise from here and moans from there (TW 146)

مِنْ أَيْنَ أَتَيْتَ بِالْخُبْزِ؟ Where did you get the bread from? (IKh 72)

h). a complete sentence. Prepositions can only govern nouns or words functioning as nouns. Thus, when a preposition is required to introduce a sentence beginning with a verb, the verb is introduced with **أَنْ** and forms a noun clause. The preposition is often associated with a particular verb or verbal noun:

- كُنْتُ عَاجِزَةً عَنْ أَنْ أَفْعَلَ أَيَّ شَيْءٍ I was unable to do anything (HR 81)
- نَخَافُ مِنَ الْحَرْبِ بَعْدَ أَنْ تَنْتَهِيَ الْمَعْرَكَةُ We are afraid of the war after the battle is over (IKh 91)
- بَعْدَ أَنْ خَلَعْتُ ثِيَابِي after I had taken my clothes off (JGh 20)
- يَأْبَى الْفَنَّانُ فِي أَنْ يَنَامَ The artist refuses to sleep (TW 65)
- إِسْتَأْذَنْتُ فِي أَنْ أُدَخِّنَ I asked permission to smoke (AM 151)
- يُفَكِّرُ بِأَنْ يَنْهَضَ He thinks about getting up (GhS 34)
- يَحْلُمُ بِأَنْ لَا يُسَافِرَ He dreams that he is not going (IKh 80)
- بَيْنَ أَنْ يَعْرِفَ الْمَرْءُ وَلَا يَعْرِفَ between a man knowing and not knowing (HR 176)
- الْحَيْلُولَةُ بَيْنَهَا وَبَيْنَ أَنْ تُصْبِحَ بِطَيْحَةٍ يَطْلُبُ جِرَاحَةَ the gap between it and its becoming a melon necessitates surgery (SI 337)
- لَا أَقْوَى عَلَى أَنْ أَرْفَعَ رَأْسِي I cannot lift my head (AM 145)
- أَصْرَّ الرَّجُلُ عَلَى أَنْ يَصْحَبَنِي إِلَى الْمَطَارِ the man insisted on accompanying me to the airport (JGh 185)

i). When the sentence preceded by the preposition begins with other than a verb, it is introduced with **أَنْ** thus forming a noun clause:

- لَسْتُ مُتَأَكِّدًا مِنْ أَنَّهُ رَجُلٌ I am not sure that he is a man (IKh 86)
- كُنْتُ وَاثِقَةً مِنْ أَنَّ كَلِمَةَ "لَا" مَا تَزَالُ فِي فَمِي I was certain that the word "no" was still on my lips (HR 90)
- يَحْلُمُ بِأَنَّهُ يَرْكَبُ قَارِبًا مِنْ وَرَقٍ he dreams that he is sailing in a paper boat (TW 260)
- تَهَاوَسَتِ الصَّبَايَا بِأَنَّهَا غَرِقَتْ مِنْ شِدَّةِ الْعِنَاقِ The girls whispered that she had drowned due to the force of the embrace (IH 69)
- أَبْلَعُ رَيْقِي، كَأَنَّ فِي حَنَجْرَتِي حَجْرًا كَبِيرًا I swallow my saliva as if there is a large stone in my throat (HS 48)
- ضَاعَتْ هُدَى لَأَنِّي كُنْتُ سَجِينًا Huda was lost because I was a prisoner (AM 23)

**36.1.2** Prepositions associated with particular verbs (and active and passive participles, verbal nouns and adjectives derived from those verbs) are often omitted when the object is a noun clause introduced with **أَنْ** or **أَنَّ** :

- لَمْ أَكُنْ وَاثِقَةً (مِنْ/بِ) أَنِّي قُلْتُ لِمُنِيرَةَ كُلَّ الْحَقِيقَةِ I was not certain that I had told Munira the whole truth (HR 84)

- لَا شَكَّ (فِي) أَنَّكَ اسْتَوْعَبْتَ الْمَعْنَى No doubt you have grasped the meaning (TW 185)  
 لَا بُدَّ (مِنْ) أَنْ خَطَأَ وَقَعَ A mistake has certainly occurred (JGh 192)  
 فَكَّرْتُ مِائَةَ مَرَّةٍ (فِي/بِ) أَنْ أَكْتُبَ رِوَايَةً I have thought a hundred times of writing a novel (AM 143)  
 أَوْصَيْتُ عَبْدَ الْغَفُورِ (بِ) أَنْ يَمُرَّ عَلَيْكُمْ I advised Abd al-Ghafur to pass by you (AM 162)

**36.1.3** The preposition usually immediately precedes its object, but very occasionally two prepositions may govern the same word:

- قَبْلَ أَوْ بَعْدَ تَسْجِيلِ الْحَلْقَةِ before or after recording the lecture (HS 14)  
 فِي الطَّرِيقِ مِنْ وَإِلَى الْقَرْيَةِ on the way from and to the village (SI 154)

**36.1.4** The indefinite pronoun مَا may come between some prepositions and the genitive object (particularly with عَمَّا and دُونَمَا):

- عَمَّا قَرِيبٍ سَيَمُرُّ أُسْبُوعٌ عَلَى مَوْتِ أَبِيهِ soon one week will have passed after his son's death (JGh 24)  
 عَمَّا قَرِيبٍ، سَتَمْتَلِئُ They will soon be full (TW 97)  
 عَمَّا قَرِيبٍ، لَنْ يَكُونَ هُنَالِكَ قِطَارٌ soon, there will be no train (TW 25)  
 اسْتَجَابَ الْأَسَاتِذَةُ دُونَمَا أُعْتِرَاضٍ the teachers responded without objection (JIJ 207)  
 لَا تُغَادِرُ الْبَيْتَ دُونَمَا أَسْئَلُكَ She does not leave the house without asking your permission (GhS 8)

**36.1.5** When the same preposition governs two or more objects, it is often not repeated before each one:

- أَمْضِي إِلَى غُرْفَتِي وَدِرَاسَتِي وَأَنْشِعَالِي I go to my room, my studies, my anxiety (HR 43)  
 ضَرَبَنِي بِيَدَيْهِ وَقَدَمَيْهِ he beat me with his hands and his feet (AM 96)  
 صَعِدَ فِي وَادِي النَّبْلِ حَتَّى بِلَادِ النُّبَةِ وَحُدُودِ السُّودَانِ he went up the Nile valley to Nubia and the borders of Sudan (IH 147)  
 هِيَ الْمَشْهُورَةُ بِجَمَالِهَا وَكِبْرِيَانِهَا she is the one famous for her beauty and her magnificence (JIJ 110)  
 عَلَّقَتْ عَلَى الْجِدَارِ مَجْمُوعَةَ صُورٍ لِوَالِدَيْهِ، وَأُمِّهِ، وَإِخْوَتِهِ، وَبَعْضِ أَقَارِبِهِ on the wall were hung a collection of photographs of his father, his mother, his brothers and some of his relatives (JGh 26)  
 هِيَ مَزَارٌ لِلْيَهُودِ وَالْمَسِيحِيِّينَ وَالْمُسْلِمِينَ It is a shrine for Jews, Christians and Muslims (IH 52)

It may, however, be repeated for emphasis:

- دُونَ الشَّارِبِينَ وَدُونَ الشَّعْرِ الْعَرِيبِ without the moustache and without the strange hair (HR 167)

رُحْتُ أَتَبَادَلُ مَعَهُ الْحَدِيثَ، عَنْ ظُرُوفِ عَمَلِهِ، عَنْ  
الْقَبَائِلِ الَّتِي تَسْكُنُ الْمِنْطَقَةَ، عَنْ الْعَاصِفَةِ I began to chat with him about the circumstances of his  
work, about the tribes which live in the region, about the  
storm (JGh 166)

نَمُوتُ مِنَ الْأَمْرَاضِ، مِنَ الْبِلْهَارِزِيَا، مِنَ  
الطَّاعُونَ، مِنَ الْوِلَادَةِ، مِنْ عَدَمِ الْوِلَادَةِ. نَمُوتُ  
مِثْلَ الذُّبَابِ بِدُونِ وَعْيٍ، بِدُونِ كَرَامَةٍ، بِدُونِ شَيْءٍ We die from illnesses, from bilharzia, from the plague,  
from childbirth, from not being born. We die like flies,  
unaware, without honour, without anything (IKh 92)

اسْتَمَعْتُ طَوِيلًا إِلَى ذِكْرِيَاتِهِ عَنْ قَرْيَتِهِ وَعَنْ إِفْلَاسِ  
وَالِدِهِ وَعَنْ مُغَامَرَاتِهِ I listened for a long while to his recollections of his  
village, of his father's bankruptcy, of his adventures  
(IKh 137)

نَظَرَ إِلَى الْجُدْرَانِ، إِلَى السَّفْفِ، إِلَى أَثَابِ الْفُرْفُوقِ He looked at the walls, at the ceiling, at the furniture in  
the room (TW 248)

### 36.1.6 The preposition is usually repeated when one of the genitives is a pronoun suffix:

كُنْتُ أَزْهُو بِهِمَا وَيُقْمِصَانِي الْأُخْرَى I used to pride myself on them and on my other shirts  
(JGh 92)

إِلْتَمَّوا حَوْلِي وَحَوْلَ تَمْرٍ they gathered around me and Tamr (HS 29)

الْأُمُّ لَا تَعْرِفُ مَا بَيْنِي وَبَيْنَ ابْنَتِهَا her mother does not know what is going on between me  
and her daughter (HS 69)

تَعَلَّقَ أَعْيُنُ أَوْلَادِهَا بِي وَبِابْنِي her children's eyes fasten on me and my son (HS 133)

كَانَتْ تَقُولُهَا أَمَامِي وَأَمَامَ حَامِدٍ she used to say them in front of me and Hamid (AM 53)

But this is not invariably the case:

كَانَ عَلَيَّ وَإِنْعَرِيدَ الْإِنْجَاءِ لِنُدْخُلِ عَبْرَ الْبَابِ Ingrid and I had to duck to go through the door (HS 22)

الصَّدِيقَاتُ يَقْتَرِبْنَ مِنِّي وَنُورٍ our friends come up to me and Nur (HS 38)

لَمْ يَخْطُرْ بِيَالِ أَنْكَ تَقَرَّبْتَ مِنِّي وَرَوْحِي لِلتَّعَارُفِ مَعَ  
صَدِيقِهِ It never occurred to me that you got close to my husband  
and I so as to get to know his friend (GhS 95)

قَرَّرْتُ أَنْ أُجْلِسَ مَعَهُ وَأَخِي I decided to sit with him and my brother (HR 20)

**36.1.7** There are many compound prepositions in modern Arabic. These consist of two prepositions, the first (often مِنْ) governing the second. They often have the same meaning as the governed preposition on its own. The governed preposition takes the genitive case unless it is indeclinable (that is, consisting of only one or two letters or ending with a long vowel, such as (إِلِ، بِ، كِ، مِنْ، فِي، مَعَ، عَنْ، إِلَى، عَلَى، حَتَّى):

تَشَقُّهُ مِنْ عِنْدِ الصَّدْرِ she rips it at the chest (IH 145)

يَجْمَعُ مَا تَسَاقَطَ مِنْ عَلَى زَيْتُونَاتِهِ الْعَتِيقَةِ he gathers what has fallen from its ancient olive trees  
(IH 109)

أَسْرَعْتُ مِنْ بَيْنِهِمْ	I rushed among them (JIJ 64)
لَا أَسْتَطِيعُ الْعَيْشَ مِنْ دُونِهِ	I cannot live without him (HS 123)
عَادَ إِلَى بَيْتِهَا بِدُونِهَا	he returned to her house without her (IH 125)
الْقَيْتُ فِي أَثْنَاءِ ذَلِكَ بِفَرَانِكِ سْتَوْكْسِ	During that time I met Frank Stocks (JIJ 217)

### 36.2 مِنْ ("of", "out of", "from")

#### 36.2.1 The following contractions occur:

مِنْ	+	ي	= ("me")	=	مِنِّي
مِنْ	+	نَا	= ("us")	=	مِنَّا
مِنْ	+	مَا	= ("what")	=	مِمَّا or مِمَّ
مِنْ	+	مَنْ	= ("who")	=	مِمَّنْ

#### 36.2.2 مِنْ indicates the place or direction from which someone or something moves:

سَقَطَتْ الطُّفْلَةُ مِنْ يَدِ زَوْجَتِي	The child fell from my wife's hand (IKh 131)
طَرَدَهُ مِنَ الْبَيْتِ	he threw him out of the house (IKh 101)
تَتَأَمَّلُهُ رِيمٌ مِنْ مَوْضِعِهَا فِي الْمَقْعَدِ الْخَلْفِيِّ	Rim watches him from her place in the back seat (GhS 134)
نَهَضْتُ مِنَ الْفِرَاشِ	I got out of bed (IKh 120)
سَمِعْتُ طَلْقَةً مِنْ مَكَانٍ بَعِيدٍ	I heard a shot from a place in the distance (AM 103)
مَا شِئْتُ أَنْ يَرَانِي أَحَدٌ مِنَ الْبَيْتِ	I did not want anyone to see me from the house (HS 101)

a). It thus occurs in the adverbial expression ... مِنْ نَاحِيَةِ أُخْرَى ... مِنْ نَاحِيَةٍ ("on the one hand ... on the other [hand] ..."):

لَعَلَّ الْعَرِيبَ فِي الْأَمْرِ أَنَّ الْعَامِلَ الْمُسْتَرَكَّ بَيْنَنَا مِنْ  
الْأَدَبِ وَالْفَنِّ مِنْ نَاحِيَةٍ، وَالْعُلُومِ الرِّيَاضِيَّةِ  
وَالْفِيْزِيَاءِيَّةِ مِنْ نَاحِيَةِ أُخْرَى، لَمْ يَكُنْ بِالضَّرُورَةِ  
كَبِيرًا

Perhaps the strange thing about it is that the things we had in common, such as literature and art on the one hand, and mathematics and physics on the other, were not necessarily great (JIJ 198)

بِنَظَرِهَا الْعِرَاقِيَّةِ جِدًّا مِنْ نَاحِيَةٍ، وَالْكَوْزُومُوبُولِيْتِيَّةِ  
مِنْ نَاحِيَةِ أُخْرَى، جَعَلْتِ تَتَابِعُ كُلَّ مَا أَكْتُبُ

with her very Iraqi outlook on the one hand, and her cosmopolitan outlook on the other, she began to follow everything that I wrote (JIJ 252)

مِنْ نَاحِيَةٍ حَافِظُوا عَلَى تَرَاثِ الْحَضَارَةِ الْقَدِيمَةِ  
... وَمِنْ نَاحِيَةِ أُخْرَى قَدَّمُوا إِبْدَاعَاتٍ مُهِمَّةً لِلْفِكْرِ  
وَالْعِلْمِ الْإِنْسَانِيِّ

on the one hand they preserved the heritage of the ancient civilization ... while on the other hand they made important contributions to human thought and knowledge (JGh 118)

This may be alternatively expressed as ... مِنْ جِهَةٍ أُخْرَى ... :

هِيَ مَزْحَةٌ مِنْ جِهَةٍ، وَمَوْعِظَةٌ مِنْ جِهَةٍ أُخْرَى on the one hand it is a joke, and on the other a severe reprimand (HM 14)

يَتَكَلَّمُ، يُزَيِّرُ، تَفَلَّتُ مِنْهُ كَلِمَاتٌ مِنْ جِهَةٍ، وَيَعْصُرُ عَلَى الْكَلِمَاتِ مِنْ جِهَةٍ أُخْرَى On the one hand, he speaks, chatters, and words escape from him, while on the other he hangs on to them (HM 229)

**36.2.3** مِنْ is used with verbs with meanings related to “to free oneself”, “to escape”:

هَرَبَ مِنْ أَبِيهِ he ran away from his father (JIJ 124)

أَرَدْتُ فَقَطُّ أَنْ أَرْتَاحَ - مِنْ التَّعَبِ I only wanted to rest from the drudgery (HR 190)

اسْتَعَاذَتْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ she sought God's protection from the accursed Satan (SI 125)

تَخَلَّصَتْ مِنْ حِذَائِهَا she rids herself of her shoes (SI 350)

غَسَلْتُ يَدَيَّ مِنْ آثَارِ الْأَصْبَاغِ I washed my hands of the traces of the dyes (JIJ 205)

لَمْ يَسْتَطِعْ أَنْ يَحْضُلَ عَلَى إِجَازَةٍ مِنْ عَمَلِهِ he could not get a leave of absence from his work (JIJ 236)

تَخَلَّصْتُمْ مِنَ الْجَنَّةِ you have disposed of the body (GhS 97)

**36.2.4** مِنْ may express the idea of nearness, especially after قَرِيبٌ and بِالْقُرْبِ (“near”, “close”):

مَا زَالَتْ قَرِيبَةً مِنِّي she is still close to me (GhS 187)

وَقَفْنَا فِي الْمَمَرِ الْقَرِيبِ مِنَ الْمَطْبَخِ We stood in the corridor near the kitchen (IKh 130)

مَا زَالَ يَمْشِي بِالْقُرْبِ مِنْهُ he still walks close to him (GhS 38)

ظَلَّ يَسْكُنُ بِالْقُرْبِ مِنَّا he continued to live near us (AM 66)

مَرَرْنَا بِالْقُرْبِ مِنَ الشَّجَرَةِ we passed close by the tree (AM 113)

It is thus used with verbs meaning “to approach”, “to come near”:

دَنَا مِنْهَا We went up to her (IKh 116)

كُلَّمَا دَنَا الْمَرْءُ مِنَ الْخِتَامِ أَرْدَادَ أَقْتِرَابًا مِنَ الْأَرْضِ the nearer a man comes to the end, the nearer he is to the ground (JGh 46)

اقْتَرَبَ مِنْهَا He approached her (IKh 129)

تَقَرَّبُ مِيرْنَا مِنْهُ Mirna approaches him (GhS 95)

**36.2.5** مِنْ may have the meaning “by” or “through” a place:

دَخَلَ مِنْ نَافِذَةِ الْقَصْرِ he entered through the palace window (IH 189)

يُحَاوِلُ بَعْضُهُمُ الْهَرَبَ مِنَ النَّوَافِذِ وَالْأَبْوَابِ Some of them try to escape through the windows and doors (GhS 150)

- خَرَجَ رَئِيسُ الْمَلَائِكَةِ جِبْرَائِيلُ مِنَ الْبَابِ الَّذِي  
دَخَلْتُ مِنْهُ the archangel Gabriel went out of the door which I came  
through (HM 49)
- تَدْخُلُ مِنْ بَابِ الدِّيْوَانِ دُخُولَ الْعَاصِفَةِ  
(IH 144) She enters through the door of the bureau like a tempest

**36.2.6** مِنْ is used temporally to specify the time “since which” an action or event takes or has taken place:

- مِنَ اللَّحْظَةِ الْأُولَى حَدَّدَتْ لَهُ أَنَّهَا لَيْسَتْ مُتَرْجِمَةً  
From the very first moment she made it clear to him that  
she was not a translator (TW 170)
- لَمْ يَخْدُثْ لِي شَيْءٌ كَهَذَا مِنْ قَبْلُ  
nothing like this has happened to me before (GhS 69)
- بَعْدَ دَقَائِقَ مِنْ مَوْتِهِمْ  
a few minutes after their death (TW 32)
- كُنْتُ مِنْ مُدَّةٍ أَفَكَّرُ فِي الْإِتِّصَالِ بِحَضْرَاتِكُمْ  
For some time I have been thinking of contacting Your  
Excellencies (TW 165)
- نَحْنُ هُنَا مِنْ سَبْعِينَ سَنَةً  
We have been here for forty years (JGh 166)

It thus occurs in the following adverbial expressions:

**a).** مِنْ زَمَانٍ (“for quite a while”, “a long time [ago]”) and مِنْ قَدِيمِ الزَّمَانِ (“a very long time ago”):

- بَرَزَ مِنْ صَنْدَلَيْهَا كَعَبَانٍ فَقَدَا لَوْنَهُمَا الطَّبِيعِيَّ مِنْ  
زَمَانٍ from her sandals emerged two heels which had lost their  
natural colour a long time ago (SI 183)
- مَاتُوا مِنْ زَمَانٍ they died a long time ago (GhS 74)
- سَبَبَ إِزْعَاجًا شَدِيدًا لِلْمِصْرِيِّينَ مِنْ قَدِيمِ الزَّمَانِ  
it caused great trouble for the Egyptians a very long time  
ago (SI 10)
- تَعَلَّمْتُ، مِنْ زَمَنٍ بَعِيدٍ، أَنْ أَلْجِمَ خَوْفِي  
I learnt a long time ago to control my fear (HM 194)

**b).** مِنْ جَدِيدٍ (“again”, “anew”):

- بَدَأْتُ حَيَاتِي يَوْمًا مِنْ جَدِيدٍ one day my life began anew (JIJ 240)
- ضَجَّ الْجَمِيعُ بِالضَّحْكِ مِنْ جَدِيدٍ They all roared with laughter again (HR 12)
- مِنْ جَدِيدٍ رَسَمَ عَبْدُ الْمَجِيدِ الْحُدُودَ  
(SI 17) Once again, Abd al-Majid laid down the boundaries
- هَا هُوَ أَلْمُ ضِرْسِي يَسْتَيْقِظُ مِنْ جَدِيدٍ There is the pain in my tooth awakening again (GhS 26)

**c).** مِنْ حِينٍ إِلَى حِينٍ and مِنْ حِينٍ إِلَى آخَرَ (“from time to time”, “once in a while”, “now and again”):

- كُنْتُ أُمْسِحُ الْعُبَارَ عَنْهَا مِنْ وَقْتٍ إِلَى آخَرَ  
I would wipe the dust of it from time to time (GhS 53)
- هِيَ، مِنْ حِينٍ إِلَى حِينٍ، تَقَعُ  
it falls from time to time (HM 90)
- مِنْ حِينٍ لِآخَرَ يَرْكَبُ أَحَدُهُمُ السَّيَّارَةَ مَعِي  
now and again one of them would ride with me in the car  
(TW 142)



**36.2.7** *من* may also indicate the time "at which" the action takes place:

- كَانَتْ تَخْرُجُ مِنَ الْفَجْرِ She used to leave at dawn (AM 47)  
 نَهَضْتُ مِنْ فَوْرِي I got up immediately (HM 47)  
 لَوْ أَرَدْتُ أَنَا، لَوْ كُنْتُ شَرِيرَةً، لَفَضَحْتُكَ مِنَ اللَّيْلَةِ  
 الْأُولَى If I had wanted, if I had been evil, I would have violated  
 you on the first night (HM 228)  
 كَيْفَ يَا إِلَهِي لَمْ أَعْرِفْهُ مِنْ أَوَّلِ ثَانِيَةٍ؟ God, how did I not recognize him at the first moment?  
 (HR 164)

**36.2.8** *من* indicates the origin or source of a person or thing:

- كَانَا مِنْ عَالَمٍ مُخْتَلِفٍ they were from a different world (HR 28)  
 لَمْ أَتَلَقْ مِنْهُ أَيَّ رَدٍّ I did not receive any response from him (HR 18)  
 هِيَ مِنْ أُسْرَةٍ عَرِيفَةٍ She is from a respectable family (JIJ 109)  
 كَانَ أَعْمَى كَفِيفًا مِنْ مِصْرَ He was a blind man from Egypt (TW 46)  
 دَخَلُكَ مِنَ التَّدْرِيسِ Your income is from teaching (JIJ 211)  
 لَمْ تَنْتَظِرْ مِنِّي اسْتِفْسَارًا She did not wait for me to ask for an explanation  
 (GhS 68)  
 هُنَاكَ عِدَّةُ مَبَانٍ مِنَ الْعَصْرِ السَّتَالِينِي there are a number of buildings from the Stalin era  
 (JGh 15)

**36.2.9** *من* may indicate the material out of which something is made or what a thing consists of:

- يَصْنَعُ قِرْطَاسًا مِنْ وَرَقِ الصُّحُفِ he makes a bag from newspaper (SI 349)  
 عُلْبَةٌ مِنَ الصَّلْصَةِ a tin of sauce (SI 350)  
 كُؤُبٌ مِنَ الشَّايِ a cup of tea (SI 351)  
 قَافِلَةٌ مِنَ الْبَدْوِ a caravan of Bedouin (IH 158)  
 رُبْعُ قَرْنٍ مِنَ الْأَخْرَانِ a quarter century of sadnesses (GhS 187)  
 بَيْتٌ صَغِيرٌ، جَمِيلٌ مِنْ طَابِقَيْنِ a small beautiful house of two stories (JGh 172)  
 سَلَّةٌ مِنَ الْفَاكِهَةِ a basket of fruit (JIJ 115)  
 قَامَتْ لَجْنَةٌ خَاصَّةٌ مِنْ عَبْدِ الْمَجِيدِ وَضَابِطِ الْجَيْشِ A special committee was set up consisting of Abd al-  
 Majid and the army officer (SI 53)  
 كَانَ يُمْسِكُ بِيَدِهِ عَصَا صَغِيرَةً، ظَنَنْتُهَا مِنَ الْخَسْبِ He was holding a small rod in his hand which I thought  
 was made of wood (AM 14)  
 كُلُّ نَوْبَةٍ مِنْ ثَمَانِي سَاعَاتٍ Each shift is of eight hours (IH 186)

فَقَارَاتٍ مِنَ الْجِلْدِ leather gloves (JGh 15)

حَوْضٍ مِنْ رُحَامٍ a bowl of marble (JGh 148)

**36.2.10** مِنْ may thus introduce the constituents of an earlier general term:

حَضَرَهُ كَافَّةُ السُّكَّانِ (مِنَ الرُّجَالِ بِالطَّبَعِ) all the occupants attended it (the men, of course) (SI 52)

لَمْ تَنْفَعْ مَعَهُ أَنْوَاعُ الْعِلَاجِ مِنْ صَدَمَاتِ كَهْرَبَائِيَّةٍ وَأَدْوِيَةِ كِيمِيَاوِيَّةٍ the kinds of treatment - electric shocks and chemical remedies - have been of no benefit to him (GhS 216)

الْمَوْتَى مِنْ أَسْوَاقِي وَعَمِّي the dead - my maternal uncles and paternal uncle (HR 27)

**36.2.11** مِنْ occurs after the indefinite relative pronouns مَا ("what") and مَنْ ("who") to specify what or who is being referred to and thus give the relative pronouns a more definite meaning:

أَمَّا مَنْ يُحْسِنُ الْقِرَاءَةَ وَالْكِتَابَةَ مِنْهُمْ As for those of them who read and write well (TW 75)

حَكَيْتُ لَهُ مَا دَارَ بَيْنَنَا مِنْ حَدِيثٍ I told him about the conversation that passed between us (HM 233)

يَقْتُلُ مَنْ حَوْلَهُ مِنَ السُّجَّانِ he kills the prisoners around him (TW 263)

**a).** مِنْ has a similar use after the nouns غَيْرٌ ("other than") and سِوَى ("other than"):

مِثْلُ غَيْرِنَا مِنَ الرُّجَالِ like other men (HM 186)

وَعَيْرَهَا مِنَ السَّوَائِلِ and other liquids (SI 330)

هِيَ كَغَيْرِهَا مِنَ الْبَنَاتِ she is like other girls (HS 94)

أَشَدُّ عُلُوقًا مِنْ سِوَاهَا مِنْ صُخُورِ الشَّاطِئِ higher than any other rock on the shore (IH 27)

**36.2.12** مِنْ may introduce the cause or reason behind an event or circumstance:

مَاتَ إِلْيَاسُ السُّيُوفِيُّ مِنَ الْحُزَنِ Ilyas al-Suyufi died of grief (IKh 16)

يَعْمُرُنِي الدُّعْرُ مِنَ الْعُودَةِ إِلَى شَقْتِي I am filled with terror at returning to my flat (GhS 191)

شَهَقْتُ عِدَّةَ مَرَّاتٍ مِنَ الْأَلَمِ I moaned a few times from the pain (AM 95)

سَوْفَ نَمُوتُ مِنَ الْجُوعِ we will die of starvation (AM 123)

مِنْ أَجْلِ هَذَا رَفَضْتُ الزَّوْاجَ مِنْكَ Because of this I refused to marry you (HM 185)

لَا أَكَادُ أَمِيرُ طَرِيقِي مِنَ الْغَضَبِ I can hardly see my way through anger (HM 186)

صَرَخَ مِنَ الدَّهْشَةِ وَالْخَوْفِ he screamed in alarm and fear (AM 173)

كَانَ غَاضِبًا حَقًّا مِنَ الْجُرْحِ الَّذِي الْحَقَّقْتُ بِهِ (HM 121)

رَاحَ يَبْكِي مِنَ أَلَمِهِ وَمِنْ فَرَجِهِ مَعًا he began to cry from both his pain and his joy (JIJ 202)

خَافَتْ أَنْ تَكُوبَ الْفُنْجَانَ مِنْ شِدَّةِ الْإِنْفِعَالِ she was afraid to pour out the cup due to her great agitation (HM 101)

كَانَتْ السَّعَادَةُ بَادِيَةً عَلَى وَجْهِهَا مِنْ كَثْرَةِ الْإِهْتِمَامِ happiness was visible on her face due to the great concern with which she was surrounded (HS 94)  
الَّذِي أَحْبَبَهَا بِهِ

a). To introduce the cause or reason when referring to persons, مِنْ أَجْلِ is used:

إِنَّهُ يَعْيشُ مِنْ أَجْلِ ابْنِهِ he lives for his son (JGh 48)

مِنْ زَمَانٍ كُنْتُ أَرَى هَذَا الْقَوْسَ مُشِيدًا مِنْ أَجْلِي For a long time I have viewed this arch as built for me (GhS 86)

شَعَرْتُ بِالْحُزْنِ مِنْ أَجْلِ الرَّجُلِ I felt sad for the man (JGh 174)

إِعْمَلِي مِنْ أَجْلِي شَيْئًا Do something for me (AM 121)

36.2.13 مِنْ is used for differentiation between two persons or things:

تَبَيَّنَتِ الصَّدِيقَ مِنَ الْعَدُوِّ she distinguished the friend from the foe (SI 337)

لَا تَفْهَمُ كُوعَكَ مِنْ بُوعِكَ you don't know your knee from your elbow (HM 18)

لَا يَعْرِفُ الْخَيْرَ مِنَ الشَّرِّ he doesn't know good from evil (HM 209)

36.2.14 The idea of differentiation gives rise to the use of مِنْ after comparative adjectives, with the meaning "than":

أَقْوَى مِنَ الرِّجَالِ stronger than men (AM 64)

يَعْرِفُ أَحْسَنَ مِنِّي he knows better than me (AM 153)

أَعْظَمُ مِنَ النَّمْلَةِ mightier than an ant (TW 35)

أَنَا لَسْتُ أَفْضَلَ مِنْهُمْ I am not better than them (JIJ 12)

36.2.15 مِنْ may indicate that someone or something belongs to a group or is part of a whole:

كُلُّهُمْ مِنَ الْأَشْبَاحِ أَمْ مِنَ الْبَشَرِ؟ are they all ghosts or people? (GhS 74)

فَجْرِيَّةٌ لَيْسَتْ مِنَ الْإِنْسِ Fajriya is not a human (TW 152)

فِي رُكْنٍ مِنَ الْقَفْصِ in a corner of the cage (AM 98)

حَوَّلْتُ هَذَا كُلَّهُ إِلَى نَوْعٍ مِنَ الْمُرَافَعَةِ I converted all this into a kind of speech for the defence (HR 18)

وَعَيْتُ أَنَّهَا جَاسُوسَةٌ مِنْ أَعْدَائِي I realised that she was a spy from my enemies (GhS 51)

فِي الدَّوْرِ الْخَامِسِ وَالْثَّمَانِينَ مِنْ إِحْدَى نَاطِحَاتِ السَّحَابِ on the eighty-fifth floor of one of the skyscrapers (GhS 176)

مَعَارِفُهُ مِنَ الْعَرَبِ his acquaintances from among the Arabs (IH 111)

- كُلُّ مَنْ يَتَكَلَّمُ لُغَتِكُمْ فَهُوَ مِنْكُمْ everyone who speaks your language is one of you (TW 207)
- عَرَفْتُ أَنَّ سُكَّانَ الْكَمْبِ هُمْ مِنَ الْعَرَبِ وَالْأَجَانِبِ I learnt that the inhabitants of the camp were Arabs and foreigners (HS 9)
- a). It is thus used with time:**
- السَّنَةُ الْأَخِيرَةُ مِنْ دِرَاسَتِي فِي الْكَلِيَّةِ الْعَرَبِيَّةِ the final year of my study in the Arab College (JIJ 41)
- فِي السَّاعَةِ الثَّامِنَةِ مِنْ مَسَاءِ الْيَوْمِ التَّالِيِ At eight o'clock on the evening of the following day (JIJ 59)
- فِي السَّاعَةِ التَّاسِعَةِ مِنَ صَبَاحِ التَّاسِعِ مِنْ شَهْرِ آبِ At nine o'clock on the morning of 9 August (JIJ 224)
- فِي سَاعَةٍ مُتَأَخِّرَةٍ مِنْ نَفْسِ اللَّيْلَةِ At a late hour on the same night (SI 285)
- b). It is also used with quantity and weight:**
- كَيْلُو وَيَضْفُ مِنَ اللَّحْمِ الْمَسْلُوقِ one and a half kilogrammes of boiled meat (SI 26)
- قَلِيلٌ مِنَ الْمِلْحِ a little salt (SI 60)
- إِشْتَرَى كَمِّيَّةً مِنَ الْأَوْزَاقِ he bought a quantity of paper (AM 171)
- إِشْتَرَيْتُ مِنْهُ كَيْلُوغَرَامًا مِنَ الزَّيْتُونِ الْأَسْوَدِ I bought a kilogramme of black olives from him (JIJ 181)
- مَجْمُوعَةٌ مِنَ الشَّتَائِمِ a collection of curses (IKh 147)
- الْعَائِلَةُ وَرَثَتْ كَمِّيَّاتٍ مِنَ الْمُجَوْهَرَاتِ the family inherited quantities of jewels (JIJ 221)
- لَكِنَّهَا جُزْءٌ مِنْ إِيْقَاعِ الْيَوْمِ but it is part of the rhythm of the day (JGh 35-6)
- يَتَمَتَّعُ بِقَلِيلٍ مِنَ الْحَذَقِ وَالذِّكَاةِ he enjoys a small amount of skill and intelligence (TW 175)
- فِي حَقَائِي قَلِيلٌ مِنَ الثِّيَابِ، وَكَثِيرٌ مِنَ الْكُتُبِ وَالْأَوْزَاقِ in my suitcases were a few clothes and lots of books and papers (JIJ 55)
- زُرْتُ الْكَثِيرَ مِنَ الْمُدُنِ I have visited many cities (IKh 140)
- c). It is thus used after numerals:**
- عَشْرَةُ آلَافٍ مِنَ الْجُنَيْهَاتِ ten thousand pounds (SI 339)
- هِيَ فِي السَّادِسَةِ عَشْرَةَ مِنَ الْعُمْرِ she is sixteen years old (GhS 181)
- كُلُّ وَاحِدٍ مِنَ الْعِلْمَانِ each one of the boys (IH 117)
- سَتَكُونُ حَالِي حَالَ مِئَاتِ الْمَلَايِينِ مِنَ النَّاسِ my situation will be that of hundreds of millions of people (JIJ 12)
- مَشِينَا فِي طُرُقِ الْقُدْسِ مِئَاتٍ مِنَ الْأَمْيَالِ We walked hundreds of miles on the roads of Jerusalem (JIJ 75)
- إِشْتَبَكَ أَرْبَعَةً مِنْهُمْ فِي عِرَاكِ حَامِ four of them got involved in a fierce battle (SI 201)

إِثْنَانٍ مِنَ التَّوَارِسِ two of the seagulls (IH 36)

ثَلَاثَةٌ مِنْهُمْ حَصَلُوا عَلَى وِظَائِفَ three of them got jobs (JGh 123)

**36.2.16** With the sense of belonging to a group or species, مِنْ may have the meaning “one of”:

تُعْتَبَرُ نَائِمِيَجِنَ مِنَ أَدَمِ الْمَدِينِ الْهولَنْدِيَّةِ Nijmegen is one of the oldest Dutch cities (JGh 175)

الشَّاعِرُ الْفِلَسْطِينِيُّ الَّذِي كَانَ مِنْ زُمَلَانِي فِي كُلِّيَةِ  
الْآدَابِ the Palestinian poet who was one of my colleagues in the  
College of Arts (JIJ 106)

كَانَتْ غَرَّاسْمِيرَ مِنْ أَوَائِلِ الْفُرَى الَّتِي قَصَدْتُهَا Grasmere was one of the first villages I headed for  
(JIJ 43)

أَصْبَحَ الْآنَ مِنْ أَهَمِّ الْمُرَاجِمِينَ مِنَ الْعَرَبِيَّةِ he has now become one of the most important translators  
of Arabic (JGh 47)

إِعْتَبَرَهَا الْعَرَبُ الْقَدَمَاءُ مِنْ رِيَاضِ الدُّنْيَا the ancient Arabs considered it to be one of the gardens  
of the world (JGh 109)

مَنْ أَبُو نُوَّاسٍ هَذَا؟ مِنْ زَبَائِنِ هَذَا الْمَقْهَى؟ Who is this Abu Nuwas? One of the patrons of this café?  
(HM 107)

**36.2.17** مِنْ preceded by an indefinite noun may govern a definite plural of the same noun to express the indefinite “a certain”, “one of”:

فِي يَوْمٍ مِنَ الْأَيَّامِ، وَكُنْتُ فِي مَطَارٍ One day, while I was in an airport (IH 126)

هَلْ ظَنَنْتَ فِي يَوْمٍ مِنَ الْأَيَّامِ أَنَّ الْعَاشِقَ يُمَكِّنُ أَنْ  
يَخْفِيَ عِشْقَهُ؟ Have you ever supposed that the lover can conceal his  
love? (TW 196)

هَآ أَنَا فِي مَنْزِلٍ مِنَ الْمَنَازِلِ here am I in one of the houses (HS 43)

إِذَنْ تَحَلَّضْتَ مِنْهَا بِطَرِيقَةٍ مِنَ الطَّرِيقِ So you have got rid of them in some way or another  
(HM 213)

إِنْصَرَفْتُ لِقَضَاءِ شَأْنٍ مِنْ شُؤُنِي I left to attend to some business (JGh 86)

**36.2.18** مِنْ + indefinite noun occurs after the negative particles to give a more emphatic effect to the negation (“not a single”, “absolutely none”, “whatsoever”, “not at all”):

مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا there is not a single animal on the Earth but that God  
sustains it (HR 146)

مَا مِنْ دَخْلٍ لَهُ He has no income whatsoever (JIJ 124)

مَا مِنْ أَثَرٍ لِلْحَقِيْبَةِ there was absolutely no trace of the suitcase (JGh 24)

مَا مِنْ أَحَدٍ إِلَّا وَيَخَافُ There was no one who was not afraid (HM 194)

مَا مِنْ طَارِدِ شَيَاطِينٍ يُوَسِّعُهُ إِخْرَاجُ وَجْهِ أَحْبَابِ الْأَمْسِ	There is no exorcist who can cast out the faces of yesterday's loved ones (GhS 178)
لَمْ يَكُنْ مِنْ مَخْرَجِ سِوَى الْبَقَاءِ	there is no escape but to remain (IKh 139)
لَمْ يَجِدْ مِنْ سَبِيلٍ	he found no way (SI 87)
لَمْ يَبْقَ لَهَا مِنْ أَمَلٍ	She has absolutely no hope left (IH 205)
لَيْسَ مِنْ أَحَدٍ فِي الْبَيْتِ	there is no one in the house (HM 252)
لَيْسَ مِنْ إِنْسَانٍ يَعْرِفُ كُلَّ شَيْءٍ	no one knows everything (HM 19)
لَيْسَ لِي مِنْ مُبَرَّرٍ	I have absolutely no excuse (IH 140)
لَا مِنْ مُعِيثٍ وَلَا مِنْ مُجِيرٍ	there is no helper and no protector (IH 27)
لَا مِنْ سَمِيعٍ وَلَا مِنْ مُجِيبٍ	no one is listening and no one is responding (IH 36)

**36.2.19** When مِنْ governs a (usually definite) noun, especially a plural or a collective, it often indicates an indefinite quantity or number:

سَقَانِي مِنْ نَبِيذِهِ	He gave me some of his wine to drink (HM 183)
أَنَا لَا أُرْسِلُ لَهُ مِنْ مَالِي	I do not send him any of my money (AM 131)
هَلْ أَكُلُ مِنْ طَعَامٍ دَفَعَ هُوَ ثَمَنَهُ؟	Should I eat food that he has paid for? (HR 111)
لَا تَرْتَدِي مِنَ الثِّيَابِ إِلَّا الْخَفِيفِ	she only wears light clothes (IH 194)
هَلْ مِنْ مَصَاعِبٍ؟ أَوْ عَوَائِقِ؟	Are there any problems? Or obstacles? (JIJ 211)
شَرِبَتْ مِنْ نَبِيذِهِ	she drank some of his wine (HM 232)

**36.2.20** مِنْ is used in the construction مِنْ أَلِ + active or passive participle or an adjective used as a noun. The subject is often a noun clause introduced with أَنْ or أَنَّ ("it is ... that ..."):

مِنْ غَيْرِ الْمَعْقُولِ أَنْ تَكُونَ هَذِهِ هِيَ تَرْسِي	It is impossible that this is Tracy (GhS 91)
هَلْ مِنْ الْمُمَكِّنِ أَنْ أَلْقَاهَا؟	Is it possible to meet her? (IH 40)
أَلَيْسَ مِنَ الْأَفْضَلِ أَنْ لَا نَمُوتَ؟	is it not better that we do not die? (IKh 147)
مِنْ الْمَشْكُوكِ فِيهِ أَنْ يَكُونُوا قَدِ اسْتَطَاعُوا تَخْوِيفَهُ	It is doubtful whether they would have been able to frighten him (HM 218)
مِنْ الْمُؤَكَّدِ أَنَّهُ تَجَاوَزَ السَّبْعِينَ	he is certainly older than seventy (JGh 66)
وَجَدْتُ مِنَ الصَّعْبِ مُطَالِبَتَهُمْ بِتَرْجُمَةِ مَا أَمْلَيْتُ	I found it difficult to demand that they translate what I had dictated (JIJ 174)
أَخْيَانًا يَبْدُو مِنَ الصَّعْبِ التَّمْيِيزُ بَيْنَ الْبِنَاءِ الْقَدِيمِ وَالْحَدِيثِ	it sometimes seems difficult to distinguish between old buildings and modern ones (JGh 72)

**36.2.21** مِنْ often governs other prepositions thus forming prepositional compounds:

لَا وَنُدْيُوسَ مَرَّ مِنْ قُدَّامِ بَيْتِي	Lawandiyus passed in front of my house (HM 193)
الْتَّافُورَاتُ الَّتِي تَدْفُقُ مِيَاهَهَا بِأَسْتِمْرَارٍ مِنْ خِلَالِ الْجُدْرَانِ	The fountains that continually pour out their water through the walls (JGh 154)
تَحَرَّكَتْ مِنْ أَمَامِ الْمَتْحَفِ	they set off from in front of the museum (JGh 195)
مَاءٌ يَرْتَسِّحُ مِنْ تَحْتِ الصَّخْرَةِ	Water seeps from under the rock (IH 101)
السَّمَاءُ مِنْ فَوْقِنَا	the sky above us (IH 104)
الْبَحْرُ مِنْ أَمَامِهَا وَخَرَائِبُ دَيْرِ السِّيَّاحِ مِنْ وَرَائِهَا	the sea in front of it and the ruins of the anchorite monastery behind it (IH 72)
الضَّبَابُ مِنْ تَحْتِي وَالضَّبَابُ مِنْ أَمَامِي وَمِنْ خَلْفِي وَالضَّبَابُ مِنْ فَوْقِي	the fog is below me and the fog is in front of me and behind me and above me (IH 192)

### 36.3 عَنْ ("off", "away from")

عَنْ is typically used to indicate distance and separation from a place.

**36.3.1** The following contractions occur:

عَنْ	+	ي	= ("me")	=	عَنِّي
عَنْ	+	نَا	= ("us")	=	عَنَّا
عَنْ	+	مَا	= ("what")	=	عَمَّا
عَنْ	+	مَنْ	= ("who")	=	عَمَّنْ

**36.3.2** عَنْ is used with verbs with meanings related to "staying away", "stopping":

لَمْ يَتَغَيَّبُوا يَوْمًا وَاحِدًا عَنْ مَوْجِعِ عَمَلِهِمْ	they were not absent from their place of work for a single day (SI 323)
تَتَخَلَّفُ عَنْ مَوْعِدِهَا	she does not meet her appointment (SI 324)
تَوَقَّفْتُ عَنْ رُؤْيَا الْحُلْمِ	I stopped seeing the dream (JIJ 119)
كَفَّتْ عَنِ التَّدْرِيسِ	She has given up teaching (JIJ 60)
تَمَنَعْتُ عَنِ الْأَكْلِ	I refused to eat (HS 39)
هَلِ انْقَطَعْتَ عَنْ نَشَاطِكَ الِإِهْنِئِي؟	Have you ceased your professional activities? (TW 230)
بَدَأْتُ أَتَخَلَّى عَنْ نَحْجَلِي	I began to stop being shy (JGh 20)
طَائِرَةٌ مِصْرَ لِلطَّيْرَانِ تَأَخَّرَتْ عَنْ مَوْعِدِهَا	the Egyptian Airlines' airplane was delayed (JGh 51)
إِعْتَذَرْنَا عَنْ تَلْبِيَةِ دَعْوَتِهِمَا إِلَى الْغَدَاءِ	we excused ourselves from accepting their invitation to lunch (JGh 77)

تَنَازَلْتُ عَنْ حَقِّي I have renounced my right (HR 11)

**36.3.3** It is also used with verbs with meanings related to “going away”, “concealing”:

أَخْفَيْتُ عَنْ أُمِّي الْأَمْرَ I hid the affair from my mother (AM 125)

إِخْتَفَيْتُ عَنْهُمْ I hid from them (IH 84)

تَاهَ صَالِحٌ عَنْ فِكْرِي Salih slipped my memory (HS 94)

إِنْفَضْنَا مِنَ الْجَمَاعَةِ لِمُدَّةِ عَشْرِ دَقَائِقٍ we retired from the group for ten minutes (JGh 71)

غَابَتْ عَنْ أَنْظَارِنَا it disappeared from our sight (IKh 75)

أَنَا أَتَيْتُ إِلَى الدِّينِ عَنْ طَرِيقِ الْحَضَارَةِ I came to religion by way of culture (IKh 43)

زَالَ السِّحْرُ عَنِّي The enchantment left me (IH 54)

It is thus used with the verb مَاتَ (“to die”):

هِيَ أَرْمَلَةٌ مَاتَ عَنْهَا زَوْجُهَا she is a widow whose husband died before her (IH 132)

مَاتَ أَبْنُهَا وَحِيدُهَا عَنْهَا ثُمَّ مَاتَتْ عَنْ زَوْجِهَا Her only son died before her then she died before her husband (IH 138)

مَاتَ عَنْهَا وَالِدُهَا Her father died before her (IH 68)

**36.3.4** عَنْ is used verbs with meanings related to “taking away”, “uncovering”:

أَحْسَسْتُ بِأَيْدٍ قَاسِيَةٍ تَرْفَعُنِي عَنِ الْأَرْضِ I was aware of rough hands lifting me from the ground (AM 102)

هَلْ أَنَا نَزَعْتُ الْجِجَابَ عَنْ عَقْلِي؟ Have I removed the veil from my mind? (HR 7)

نَزَعَ عَنِّي الْمِنْشَفَةَ he took the towel away from me (HS 130)

يَجْرِي عَنِ الْكَنَبَةِ he pulls me from the sofa (HS 124)

يَدُهُ تُحَاوِلُ أَنْ تَمْسَحَ شَيْئًا عَنْ جَبِيهِ his hand tries to wipe something off his forehead (IKh 120)

أَدَارَتْ وَجْهَهَا عَنِّي she turned her face away from me (JIJ 120)

تَرَجَعَتْ عَنْ طَلَبِ الطَّلَاقِ she changed her mind about asking for a divorce (SI 337)

كَانُوا يَقْطِفُونَهُ عَنْ أَغْصَانِهِ They used to pick it from its branches (IH 26)

أَحَدُهُمْ شَمَّرَ عَنْ سَاعِدَيْنِ قَوِيَّيْنِ one of them bared two strong forearms (JGh 20)

نَفَضْتُ عَنْهَا الْعُبَارَ I shook the dust from it (JGh 34)

تُرِيْلُ الْقَشَّ عَنْ رَأْسِهَا She removes the straw from her head (IKh 61)

**36.3.5** It is used with verbs with meanings related to “hindering”:

يُدَافِعُ عَنْ نَفْسِهِ he defends himself (GhS 98)



- لَمْ تَضْرِفْنِي عَنْ حَاجَةٍ بَدَأْتُ الْمُسْهَا they did not distract me from a need I had begun to become aware of (HR 38)
- خَفَّفَتْ عَنَّا هَذِهِ اللَّفْتَةُ التَّعَبَ this gesture lightened our burden for us (JGh 84)
- كَانَ يَفْصِلُنِي عَنْهُ حَوَالِي خَمْسِمِائَةِ كِيلُومِترِ I was separated from him by about five hundred kilometers (JGh 85)
- فَتَحْتُ الْبَابَ الَّذِي يَفْصِلُنِي عَنْ أُمِّي I opened the door that separates me from my mother (HS 108)

### 36.3.6 عَنْ may indicate motion away from a place:

- يَهْبُطُ فِي الْمَسَاءِ عَنْ عَرْشِهِ In the evening he rises from his throne (IKh 153)
- قُمْتُ عَنْ مَقْعَدِي I got up from my seat (IH 53)
- قَفَزَتْ عَنِ الصَّخْرَةِ she jumped off the rock (IH 89)
- رَحَلَ عَنَّا he has left us (JGh 24)
- إِنْتَعَدْتُ عَنِ الدَّبَابَةِ I moved away from the tank (IKh 75)
- طَارَ عَنْهَا he flew off it (GhS 169)
- سَقَطَ عَنْ سَطْحِ الْمِطْحَنَةِ he fell from the roof of the mill (IH 132)
- إِنْتَقَطْنَاهَا عَنِ الْأَرْضِ We picked them up from the ground (IKh 48)
- رَفَعَ الْكَهْلُ الْمُهَيْبُ يَدَهُ عَنْ مُقَدِّمَةِ السَّيَّارَةِ the solemn middle-aged man lifted his hand from the front of the car (SI 130)

### 36.3.7 عَنْ may indicate distance from a place:

- يَكُونُ هُوَ بِالتَّأَكِيدِ بَعِيدًا عَنِ الْمَكَانِ it will certainly be far from the place (GhS 208)
- تَعْلُو الْفُتْحَةُ عَنِ الْأَرْضِ حَوَالِي مِترِ the opening was about one metre above the ground (JGh 177)
- أَضْطَرَرْتُ إِلَى إِيقَافِ سَيَّارَتِي بَعِيدًا عَنِ الْمَنْزِلِ I was forced to park my car a long way from the house (IKh 119)
- لَمَخْتَهُنَّ عَنْ بُعْدٍ I saw them from afar (HS 11)
- تَحْرِيكُ الْأَشْيَاءِ عَنْ بُعْدٍ بِفِعْلِ قُوَّةٍ دَاحِلِيَّةٍ Moving things at a distance by mean of an inner force (GhS 80)
- بَعْدَ أَنْ عَرَفْتُهُ عَنْ قُرْبٍ after I got to know him intimately (JGh 17)
- رَأَيْنَا الدَّبَابَةَ عَنْ قُرْبٍ We saw the tank from close up (IKh 74)
- أَشَاهِدُهَا عَنْ كَثَبٍ لِأَوَّلِ مَرَّةٍ I see them from close up for the first time (IH 51)

### 36.3.8 In the adverbial expression عَمَّا قَرِيبٍ (“soon”, “shortly”) عَنْ is used temporally to

indicate distance from a point in time:

عَمَّا قَرِيبٍ سَيَمُرُّ أُسْبُوعٌ عَلَى مَوْتِ أَبِيهِ      Soon, a week will have passed after the death of his son  
(JGh 24)

عَمَّا قَرِيبٍ، سَتَمَلَأُ      They will soon be full (TW 97)

**36.3.9** عَنْ indicates a locality in the adverbial expressions عَنْ يَمِينٍ (“on the right”) and عَنْ شَمَالٍ (“on the left”):

وَاحِدًا عَنِ الْيَمِينِ وَثَانٍ عَنِ الشَّمَالِ      one on the right, and another on the left (TW 23)

وَاحِدًا عَنِ الْيَمِينِ يُسَجِّلُ الْحَسَنَاتِ، وَثَانِيًا عَنِ الشَّمَالِ يُسَجِّلُ السَّيِّئَاتِ      one on the right recording the good deeds and another on the left recording the bad (TW 213)

**36.3.10** With the idea of separation, عَنْ is used with words meaning “strange [to]”, “unable [to]”, “distracted [from]”, “unable [to]”:

الْبَلَدُ الصَّخْرَاوِيُّ الْغَرِيبُ عَنَّا      the desert country that is alien to us (HS 132)

أَنَا غَرِيبٌ عَنْهُمْ      I am a stranger to them (JGh 142)

أَعْجِزُ عَنْ مَدِّ يَدِي لِلْمَذْيَاعِ      I am unable to reach my hand out for the radio (TW 28)

لَكِنَّ ذَلِكَ بِالطَّنْعِ لَمْ يُشْغِلْنِي عَنْ عَمَلِي      But of course that did not distract me from my work  
(JIJ 184)

كُنْتُ مُشْغُولًا بِحَيَاتِي عَنْ ذَلِكَ      I was distracted from that with my life (GhS 21)

اِكْتَشَفْتُ أَنَّهُ يَعِيشُ مُسْتَقِلًّا عَنْ عَائِلَتِهِ      I found out that he lives apart from his family (HS 95)

لَمْ أَكْتَشِفْ يَوْمَهَا اسْتِقْلَالِيَّةَ فِكْرِي عَنْ جَسَدِي      at that time I did not discover the independence of my mind from my body (GhS 96)

رُبَّمَا شَغَلَهُ عَنَّا شَيْءٌ      Perhaps something distracted him from us him (AM 116)

**36.3.11** It is used with verbs meaning “different [from]”:

يَخْتَلِفُ عَنِ الْآخَرِينَ      he is different from the others (TW 183)

تَتَمَيَّزُ عَنْ أَتْرَابِهَا جَمِيعِيًّا      she is set apart from all her peers (JIJ 109)

**36.3.12** عَنْ is used with verbs meaning “less [than]”, “more [than]”:

كَانَ طَوْلُهُ لَا يَزِيدُ عَنْ يَدِي مِنْ هُنَا إِلَى هُنَا      his height was no more than my hand, from here to here  
(AM 123)

كُلُّهُمْ لَا يَقُولُونَ شَأْنًا عَنْ رِفَاقِهِمْ      none of them are less important than their companions  
(JIJ 113)

طَوْلُهُ لَمْ يَكُنْ يَقِلُّ عَنْ رُبْعِ مِثْرٍ      its height was no less than a quarter of a metre (SI 346)

إِسْوَارَةٌ أُمِّي الذَّهَبِيَّةُ الَّتِي لَا يَزِيدُ ثَمَمُهَا عَنِ الْإِكْرَامِيَّةِ ‘الْبَخْشِيشِ’      my mother’s golden bracelet which is worth no more than a tip (GhS 89)

أَطَعَمْتُ الْحَمَامَ وَالْعَصَافِيرَ مَا زَادَ عَنْ حَاجَتِنَا مِنْ  
طَعَامٍ I fed the pigeons and the sparrows with the food we did  
not need (GhS 123)

**36.3.13** عَنْ expresses “as compensation for”, “on behalf of”, “as a substitute for”:

ذَكَرُوا التَّعْوِضَاتِ عَنِ الْآتِعَابِ they mentioned the compensation for the hardships  
(TW 51)

لَمْ أَبَادِرْ إِلَى دَفْعِ ثَمَنِ قَهْوَتِهِ عَنْهُ I did not rush to pay for his coffee for him (JIJ 156)

اخْتَارُوا الْكَبْشَ . . . ضَحِيَّةً عَنِ أَبِيْنَا إِسْحَاقَ they chose the ram ... as a sacrifice instead of our father  
Isaac (IH 152)

تَقْرُمُ عَنِّي بِكُلِّ الْأَعْمَالِ الَّتِي تَسْتَطِيعُهَا she does all the work for me she can (AM 123)

أَرْبَعَةُ شِلِينَاتٍ عَنِ كُلِّ طُنٍّ مِنَ الْقَطْرِ الْمُسْتَخْرَجِ four shillings for every ton of oil extracted (JIJ 216)

كَانَتْ تَفْعَلُ كُلَّ ذَلِكَ نِيَابَةً عَنِّي she used to do everything on my behalf (TW 242)

دَعْنِي أَفْتِغِهَا بِالصَّمْتِ بِالنِّيَابَةِ عَنْكَ let me persuade her to keep quiet on your behalf  
(GhS 54)

الْأَهْلُ يَقْرُمُونَ عَنْهُ بِعَمَلِهِ His family do his work for him (GhS 156)

لَا تَعْتَذِرْ أَنْتَ، أَنَا أَعْتَذِرُ عَنْكَ Don't you apologise; I will apologise instead of you  
(HM 78)

**36.3.14** عَنْ may indicate the source or origin of a thing:

لَسْتُ نُسْحَةً عَنِ أُمِّي I am not a copy of my mother (GhS 15)

هَذَا التَّعْبِيرُ، الْأَمِيرِكِيُّ الْأَصْلِي، جَاءَ عَنِ "رِيَاضَةِ"  
وَخَشِيَّةِ أَمِيرِكِيَّةِ This expression, of American origin, came from a brutal  
American "sport" (IH 100)

هُوَ حُبٌّ طَاغٍ مُتَوَارَثٌ عَنِ أَجْدَادِنَا الْأَقْدَمِينَ it is a tyrannical love inherited from our ancient ancestors  
(IH 109)

وَرَثَهَا عَنِ أَبِيهِ he inherited it from his father (IKh 115)

اخْتَرْتُ هَذَا الْأِسْمَ "سَرَايَا بِنْتُ الْغُولِ" عَنِ  
أَسْطُورَةِ فِلَسْطِينِيَّةِ قَدِيمَةٍ I chose this name "Saraya the daughter of the ghoul"  
from an old Palestinian legend (IH 11)

لَا أَقُولُ لَكُمْ هَذَا الْكَلَامَ إِلَّا عَنِ تَجْرِبَةٍ I am only telling you this from experience (AM 91)

تَجَاهَلَهَا تَمَامًا، لَا عَنْ حَجَلِي he completely ignored her, not out of shyness (SI 23)

يَقُولُ عَنِ الْأَزْهَرِيِّ he quotes al-Azhari (JGh 104)

جَاءَ عَنِ عَبْدِ اللَّهِ it was reported on the authority of Abd Allah (IH 100)

حَفِظْتُهُمَا سَرَايَا عَنِّي أَوْ عَنْ وَالِدَيْهَا Saraya learnt them from me or her father (IH 141)

**36.3.15** عَنْ occurs in the adverbial expression طَيِّبٍ (طَيِّبَةً) خَاطِرٍ (“voluntarily”; “gladly”):

خَرَجْنَا عَنْ طَيِّبِ خَاطِرٍ We left voluntarily (IKh 43)

لَا أَغْتَقِدُ أَنَّكُمْ خَرَجْتُمْ عَنْ طَيِّبِ خَاطِرٍ. خَرَجْتُمْ مُرْغَمِينَ I do not believe that you left voluntarily; you were forced to leave (IKh 43)

يَفْعَلُ ذَلِكَ عَنْ طَيِّبَةِ خَاطِرٍ He does this voluntarily (TW 258)

**36.3.16** It occurs in the adverbial expressions عَنْ عَمْدٍ and عَنْ قَصْدٍ (“intentionally”, “deliberately”, “on purpose”):

بَدَأَتْ تُوقِنُ أَنَّ الْمَآكِينَاتِ تَتَجَاهَلُهَا عَنْ عَمْدٍ she started to become convinced that the “machines” were ignoring her on purpose (SI 98)

ذَاتِ أَخْفَتَهَا عَنْ عَمْدٍ Dhat had hidden it on purpose (SI 331)

تَتَنَاقَلُ فِي مَشِيئَتِهَا وَتَصِيحُ عَنْ عَمْدٍ ... she walks sluggishly and deliberately shouts out ... (IH 203)

أَتْرُكُ مِضْرَبَ التَّنِيسِ عَلَى الطَّاوِلَةِ عَنْ قَصْدٍ I would intentionally leave the tennis racket on the table (HS 55)

لَا أَفْعَلُ ذَلِكَ عَنْ قَصْدٍ I don't do that on purpose (HM 40)

وَجَدْتُني أَضْحَكُ عَنْ قَصْدٍ I found myself deliberately laughing (HS 123)

تَرَكَني دَيْفِيدٌ وَصَعِدَ إِلَى الطَّابِقِ الْعُلْوِيِّ عَنْ قَصْدٍ David left me and climbed up to the highest floor on purpose (HS 181)

**36.3.17** عَنْ has the meaning “on the topic/subject of”, “about”:

لَهُ كِتَابٌ شَهِيرٌ عَنْ تَارِيخِ الرُّوَايَةِ الْعَرَبِيَّةِ he has written a famous book on the history of the Arabic novel (JGh 179)

لَمْ أَكُنْ أَغْرِفُ شَيْئًا عَنْ فَنِّ سَلْفَادُورِ دَالِي I knew nothing about the art of Salvador Dali (HR 25)

يَجْلِسُونَ يَسْتَفْسِرُونَ مِنْ مُعَاذِ عَنْ كُلِّ كَلِمَةٍ أَقُولُهَا they sit asking Mu'adh about every word I say (HS 133)

تَحَدَّثْنَا عَنْ الْعَمَلِ we talked about work (IKh 118)

لَا يَقُولُ شَيْئًا عَمَّا وَقَعَ لَهُ he says nothing about what happened to him (GhS 148)

**36.4** إِلَى (“toward”, “to”)

إِلَى expresses the local meaning of movement to or direction towards a place. It may also express the temporal meaning of the point in time until which an event takes place or a circumstance persists.

**36.4.1** إِلَى becomes إِلَيْنِ when the pronoun suffixes are attached. For example:

إِلَيْكَ to you (masc. sing.)

إِلَيْهِمْ to them (masc.)

إِلَيْهَا to her

إِلَيْنَا to us

إِلَيْهِ to him

The pronoun suffix ي = ("me") assimilates with إِلَى to give إِلَيَّ ("to me").

### 34.4.2 إِلَى indicates the place to which an action or movement is directed:

كُنَّا نَمْضِي إِلَى النَّهْرِ	We used to go to the river (HR 42)
ذَهَبْتُ إِلَى بَيْتِهِ	I went to his house (HS 108)
دَخَلَ إِلَى عُرْفَةِ مَكْتَبِهِ	He went into his office (GhS 180)
ذَهَبْنَا إِلَى الْمَطَاعِمِ	we went to the restaurants (JIJ 128)
يُقودُنَا إِلَى الْقِمَّةِ	he leads us to the summit (IKh 80)
لَعَلَّهُ دَخَلَ إِلَى عُرْفَتِهِ	Perhaps he went into his room (GhS 167)
وَصَلْتُ إِلَى الْبَيْتِ	I arrived home (HR 26)
تَطَلَّعَتِ الْمَرْأَةُ إِلَى بَدَايَةِ الشَّارِعِ	The woman looked at the beginning of the street (SI 349)
الْمَاءُ يَرْتَفِعُ إِلَى خَاصِرَتِي	The water rises up to my waist (IKh 70)

### 36.4.3 It may also indicate the person to whom an action is directed:

نَظَرْتُ إِلَيْهَا	I looked at her (HR 49)
كَانَ قَدْ أَرْسَلَ الْعَدِيدَ مِنْ مَقَالَاتِهِ إِلَيْنَا	He had sent many of his articles to us (GhS 134)
سَخَبْتَنِي إِلَيْهَا	she drew me to her (TW 233)
كُنْتُ أَصْغِي إِلَيْهَا	I listened to her (JGh 49)
وَجَدْتُهَا أَخِيرًا تَتَكَلَّمُ إِلَى نَفْسِهَا	I eventually found her talking to herself (AM 110)

### 36.4.4 It may be used in adverbial expressions that indicate direction:

إِرْتَدَدْتُ قَلِيلًا إِلَى الْخَلْفِ	I moved back a little (HR 32)
نَزَلَ إِلَى أَسْفَلَ وَصَعِدَ إِلَى أَعْلَى	He went down and climbed up (TW 168)
يَنْظُرُ إِلَى الْيَمِينِ وَإِلَى الْشِّمَالِ	He looks to the right and to the left (IKh 110)
لَمْ أَلْتَفِتْ إِلَى الْوَرَاءِ	I did not look behind (IKh 161)
تَحَرَّكَ الْحِمَارُ قَلِيلًا إِلَى الْأَمَامِ	The donkey moved forward a little (SI 349)

### 36.4.5 إِلَى may indicate a locality:

إِلَى الْعَرَبِ بَابُ التَّوَيْهَارِ، وَإِلَى الْجَنُوبِ بَابُ كُش	to the west is the Nuwayhar gate, and to the south is the Kush gate (JGh 106)
جَلَسَتْ الْأُمُّ إِلَى جِوَارِهِ	the mother sat next to it (SI 331)

وَقَفَ إِلَى جِوَارِهِ	he stood next to him (SI 53)
كُنْتُ إِلَى جَانِبِ فِرَاشِهِ	I was by the side of his bed (GhS 169)
كَانَتْ زَوْجَتِي إِلَى جَانِبِي	My wife was by my side (IKh 111)
إِلَى شَاطِئِ النَّهْرِ رَسَتْ عِدَّةُ سُفُنِ نَهْرِيَّةٍ	a number of river boats are moored by the river bank (JGh 175)
لَكِنَّهُ قَرِيبٌ إِلَى الْقَلْبِ	but it is close to the heart (HR 15)
تَرْتَمِي عَلَى أَقْرَبِ مَقْعَدٍ إِلَى الْبَابِ	She throws herself into the chair nearest the door (GhS 60)
يَبْدَأُ الْجُلُوسَ إِلَى مَكْتَبِهِ	he begins to sit at his desk (JGh 26)
يَجْلِسُ إِلَى مَائِدَةٍ مُتَعَزِّلَةٍ	He sits at an isolated table (GhS 45)

**36.4.6** With a temporal meaning, *إِلَى* indicates the point up to which or “until” something continues or lasts:

لِمَاذَا تَعِيشُ إِلَى هَذِهِ الْأَيَّامِ السَّوْدَاءِ؟	why has she lived until these dark days? (IKh 65)
إِلَى الْإِلْقَاءِ	Until we meet again (GhS 176)
كُنْتُ تَعَبًا فَنِمْتُ إِلَى الصَّبَاحِ	I was tired so slept until morning (HM 210)
أَلْحَ عَلَيْهَا حَامِدٌ أَنْ تُؤَجِّلَ الْأَمْرَ إِلَى الصَّبَاحِ	Hamid urged her to leave the affair until the morning (AM 52)
كُنْتُ أَمْسَحُ الْعُبَارَ عَنْهَا مِنْ وَقْتٍ إِلَى آخَرَ	I would wipe the dust of it from time to time (GhS 53)
هِيَ، مِنْ حِينِ إِلَى حِينٍ، تَقَعُ	it falls from time to time (HM 90)

**a).** This gives rise to the common adverbial expression *إِلَى الْأَبَدِ* (“forever”):

مَاتَتْ إِلَى الْأَبَدِ	She is dead forever (AM 113)
بَدَتْ أَيْسَامُهُ وَكَأَنَّهَا سَتَسْتَمِرُّ إِلَى الْأَبَدِ	His smile seemed as if it would last forever (HR 100)
ظَنَنْتُ أَنَّهَا سَتَعِيشُ مَعِي إِلَى الْأَبَدِ	I thought she would live with me forever (HS 89)
نَسْتَرِيحُ إِلَى الْأَبَدِ	We will find eternal rest (TW 96)
حُرِّمَتْ إِلَى الْأَبَدِ مِنَ الْإِطْلَالِ عَلَى وَجْهِ الدُّنْيَا	she was forever forbidden to gaze upon the face of the world (SI 14)

**36.4.7** *إِلَى* (“until”) often precedes a noun clause introduced with *أَنْ* :

جَعَلَ وَالِدَيَّ يُصِرَّانِ ضَرُورَةَ رَفْضِي السَّفَرِ، إِلَى أَنْ تَنْتَهِيَ الْحَرْبُ	it made my parents insist that I must refuse to travel until the war was over (JIJ 11)
قَالُوا لَهَا كَلِمَاتٍ لَمْ تَسْتَطِعْ أَنْ تَنْسَاهَا إِلَى أَنْ مَاتَتْ	they said words to her that she could not forget until she died (AM 48)

- بَقِيتُ فِي الْمَطْبَخِ، إِلَى أَنْ سَمِعْتُ جَرَسَ الْبَابِ I stayed in the kitchen until I heard the door bell (HS 175)
- صَمَّمْتُ عَلَيْهِ، إِلَى أَنْ ظَهَرَتْ فَرُوسِيَا فِي السُّوقِ I determined to do this, until Farusiya appeared in the market (HM 65)
- اسْتَمَرَّ فِي حُرُوبٍ لِمُدَّةٍ أَحَدَ عَشَرَ عَامًا، إِلَى أَنْ اسْتَوَلَى عَلَيْهَا تَمَامًا he continued battling for eleven years until he had completely overpowered it (JGh 110)
- ثُمَّ سَارُوا مَعَ الْجُنُودِ اثْنَيْ عَشَرَ يَوْمًا إِلَى أَنْ لَاحَتْ لَهُمْ جَزِيرَةٌ then they went with the soldiers for twelve days until an island appeared before them (JGh 152)

**36.4.8** إِلَى indicates the point or degree reached by an action or circumstance:

- الْوَضْعُ مُخْرِجٌ إِلَى حَدِّ كَبِيرٍ the situation is extremely difficult (TW 157)
- وَصَلَّتِ الْحَالُ إِلَى هَذِهِ الدَّرَجَةِ؟ Has the situation reached such a state? (HM 200)
- يَقْطَعُهُ إِلَى نِصْفَيْنِ it cuts it into two halves (IKh 84)
- تَحَوَّلَتِ اللَّيْمُونَةُ إِلَى شَجَرَةٍ The lemon has turned into a tree (IKh 86)
- كَتَمْتَالٍ عَادَ إِلَى الْحَيَاةِ like a statue which has come to life (GhS 106)

**36.4.9** إِلَى may express "in addition to":

- وَالْيَإِ هَذَا كُلُّهُ ... In addition to all of this ... (JIJ 113)
- هِيَ إِلَى ذَلِكَ قَرِيبَةٌ أَيْضًا مِنَ الْبَحْرِ It is, in addition, also near the sea (JIJ 25)
- يَكْتُبُ الْقِصَصَ إِضَافَةً إِلَى الرَّسْمِ he writes stories as well as doing drawings (JIJ 175)
- كَانَ لَهَا، إِلَى جَانِبِ ذَلِكَ، سِحْرٌ خَاصٌّ She had, besides that, a special charm (SI 281)

**36.5** حَتَّى ("up to", "until")

The pronoun suffixes are not used with this preposition.

**36.5.1** حَتَّى and إِلَى are similar in that they both indicate direction towards a place. But whereas إِلَى implies movement towards but not necessarily arrival at the place, حَتَّى always implies arrival:

- رَافَقْتَنِي حَتَّى الْبَابِ she accompanied me to the door (HS 134)
- غَرِقَ فِيهِ حَتَّى أُذُنَيْهِ He drowned in it up to his ears (HM 128)
- مَرَرْنَا الْجَوَازَاتِ حَتَّى الطَّائِرَةِ we went through passport control to the airplane (JGh 9)
- كَانَ عَلَيْكَ السَّفَرُ، يَا عَبْدَ اللَّهِ، حَتَّى مُوسْكُو You had to travel, Abd Allah, as far as Moscow (IH 98)
- الْغُبَارُ يُلْفُهُ مِنْ شَعْرِهِ حَتَّى قَدَمَيْهِ the dust envelops him from his hair to his feet (IKh 35)
- سَارَ مَاثِيًا عَلَى قَدَمَيْهِ حَتَّى رَفَعَ He went on foot to Rafah (IH 148)

إِسْتَأْنَفَتْ أَلْسَيْرَ حَتَّى عِمَارَتِهَا She resumed her journey to her building (SI 350)

**36.5.2** حَتَّى is commonly used with the temporal meaning “until” a certain point in time, or “until” a particular circumstance occurs:

إِسْتَبَقُوهُ مِنْذُ الصَّبَاحِ حَتَّى مُتَّصِفِ اللَّيْلِ they kept him from morning until the middle of the night (AM 107)

سَوْفَ يَنْتَظِرُنَا حَتَّى الثَّلَاثِيَةِ عَشْرَةَ he will wait for us until twelve o'clock (JGh 188)

نَرَى الْأَفْلَامَ حَتَّى الْفَجْرِ وَنَنَامُ حَتَّى بَعْدِ الظُّهْرِ we watch films until dawn and sleep until the afternoon (HS 93)

حَتَّى الْآنِ السُّوقُ لَمْ تَعْمَلْ up to now the market has not been open (JGh 10)

مِنَ الْمَغْرِبِ حَتَّى الصَّبَاحِ from sunset till the morning (TW 45)

دَامَتْ مِنَ الثَّلَاثِيَةِ حَتَّى الْوَاحِدَةِ it lasted from nine o'clock till one (TW 229)

لَمْ أَنْسَهَا حَتَّى الْيَوْمِ I have not forgotten her to this day (JIJ 52)

عُذِبَ حَتَّى الْمَوْتِ he was tortured to death (GhS 101)

فَلْيُفْرِغِ الْمَرْءُ قَلْبَهُ حَتَّى الْآخِرِ let man totally empty his heart (TW 144)

أَنَا الَّذِي أَشْتَهَيْتُهَا حَتَّى الْجُنُونِ I am the one who madly longed for it (GhS 99)

يَجِبُ أَنْ يَبْقَى هَكَذَا حَتَّى زَوَاجِهِ he must stay like this until he gets married (HM 209)

إِنَّهُ زَوَّاجٌ حَتَّى الْقَبْرِ It is a marriage until the grave (GhS 72)

**36.5.3** حَتَّى has the adverbial meaning “even”. With this usage, a noun following حَتَّى is not governed by the preposition, but may rather be in any of the three cases (nominative, accusative or genitive) depending on its function within the sentence:

ظَلَّ صُلْبًا، وَحَتَّى قَاسِيًا he remained defiant, even cruel (HM 275)

لَكِنَّ حَتَّى الْمَوْتِ الَّذِي هُوَ مَسْأَلَةُ الْمَسَائِلِ لَيْسَ مُشْكَلَةً But even death, which is the greatest issue, is not a problem (IKh 82)

حَتَّى قِرَاءَةُ الْجَرِيدَةِ أَصْبَحَتْ مَمْنُوعَةً Even reading the newspaper has become illegal (IKh 105)

مَنْحَتْهُمْ كُلَّ شَيْءٍ حَتَّى إِسْوَارَةَ أُمِّي I gave them everything, even my mother's bracelet (GhS 85)

حَتَّى الْقَدَائِفُ بَدَتْ وَكَأَنَّهَا تُرِيدُ النَّوْمَ Even the bombs seemed as if they wanted to sleep (IKh 89)

تَغَيَّرَتْ حَتَّى طَرِيقَتِكَ فِي الْكَلَامِ Even your way of speaking has changed (AM 69)

حَتَّى الْجِنَّةُ لَا تَلْوُنُ الشُّغْرَ الْأَحْمَرَ الْأَصِيلَ Even henna will not colour naturally red hair (HS 209)

لَمْ أَكُنْ أَحَاوِلُ حَتَّى السَّلَامَ عَلَيْهَا I did not even try to greet her (JIJ 45)



حَتَّى تِيَابُكَ الْجَدِيدَةَ تَغْسِلُهَا قَبْلَ أَرْبَدَائِهَا خَوْفًا أَنْ  
تَكُونَ مُسَمِّمَةً بِيَدِ الْأَعْدَاءِ You even wash your new clothes before you put them on  
(GhS 47) afraid that they have been poisoned by your enemies

كُلُّ شَيْءٍ يَخُونُ الْمَرْءَ حَتَّى جَسَدُهُ Everything betrays a man, even his body (GhS 54)

a). With the same meaning, حَتَّى may introduce a prepositional phrase:

لَمْ يَعْرِفِ الْحَضَارَةَ حَتَّى فِي شَكْلِهَا الْبَدَائِيَّ he did not know culture, even in its primitive form  
(TW 186)

يَتَمَيَّزُ الْعَبَاقِرَةُ فِي كُلِّ شَيْءٍ، حَتَّى فِي طَاقَتِهِمُ geniuses are distinguished in everything, even in their  
الْجَنَسِيَّةِ! sexual potency! (JL1 17)

لَا يَرَاهُ إِلَّا نَادِرًا. حَتَّى عِنْدَمَا يَرَاهُ، مَا كَانَ يُدَاعِبُهُ he seldom sees him and even when he does see him he  
(HS 207) does not play with him

تَفْهَمُ مَا يَدُورُ فِي رَأْسِي حَتَّى دُونَ أَنْ أَقُولَ كَلِمَةً She understands what goes on inside my head even  
وَاحِدَةً without me saying a single word (AM 31)

لَا تَغِيْبُ عَن ذَاكِرَتِي حَتَّى فِي أَخْرَجِ اللَّحَطَاتِ it never leaves my memory even in the most critical  
(TW 31) moments

لِلْجُدْرَانِ آذَانٌ حَتَّى فِي بُيُوتِ الْأَشْبَاحِ The walls have ears, even in the houses of ghosts  
(GhS 211)

لَا حَاجَةَ حَتَّى لِدَعْوَتِهِ إِلَى الْبَقَاءِ there was no need even to invite him to stay (HR 83)

تَتَجَسَّسُ حَتَّى عَلَى أَخْبَارِكَ she spies even on your affairs (GhS 46)

**36.5.4** With the meaning “even”, “to the point [that]”, حَتَّى may introduce a complete verbal sentence as a noun clause introduced by one of the conjunctions أَنْ, أَوْ or إِنَّ. When the noun clause begins with a verb أَنْ is used, when it begins with a noun or pronoun إِنَّ or إِنَّ are used interchangeably:

هَؤُلَاءِ الَّذِينَ حَرَّمَ عَلَيْهِمْ كُلَّ شَيْءٍ حَتَّى أَنْ يَقْصُوا those who are denied everything, even to cut off the ends  
أَطْرَافَ عُلْبِ سَجَائِرٍ ... of cigarette packets ... (AM 146)

الْيَوْمَ اتَّفَقْتُ مَعَ صَاحِبِ مَحَلِّ لِلتَّصْوِيرِ ... أَنْ Today I reached an agreement with the owner of a  
أَعْمَلُ لَهُ لِمَسَاتِ لُصُورِ الزُّبَّانِ ... وَحَتَّى أَنْ أَقُومَ photography shop ... to retouch the customers' photos for  
أَنَا بِتَّصْوِيرِ الزُّبَّانِ him ... and even to photograph the customers myself  
(HR 156)

لَمْ نَسْتَطِعْ حَتَّى أَنْ نُنَاقِشَ مَوْضُوعًا بَعِيْنِهِ We could not even discuss a particular subject (HR 228)

شَعَرْتُ أَنَّهَا لَا تَسْتَأْهِلُ، حَتَّى أَنْ تَرَى هَذِهِ I felt that she was not worthy even to see this (HS 223)

أَحْرِصُ عَلَى جَوَازِ سَفَرِي، حَتَّى أَنْتَبِي أَنَا فِي I covet my passport to the point where I sleep in a hotel  
الْفَنْدُقِ الَّتِي أُعْبَرُهَا بَعْدَ أَنْ أَضَعُهُ تَحْتَ وَسَادَتِي that I pass through [only] after putting it under my pillow  
(JGh 59)

تِلْكَ الْمِيَاهُ مُجَمَّدَةٌ تَمَامًا حَتَّى أَنْ الْبَعْضَ وَضَعَ  
فَوْقَهَا مَقَاعِدَ لِلْجُلُوسِ that water is completely frozen to the extent that some  
people put chairs on it to sit on (JGh 187)

فَرِحْتُ حَتَّى أَنْنِي نَسِيتُ مَنْدِيلِي عَلَى الطَّاوِلَةِ  
I was so happy that I forgot my handkerchief on the table  
(GhS 53)

لَمْ أَشْتَطِعْ أَنْ أُمَيِّزَ تَوَقِيعَهُ. كَانَ فِي زَاوِيَةِ الْبِطَاقَةِ،  
غَامِضًا، حَتَّى إِنَّ الشَّكَ رَاوَدَنِي فِي أَنْ لَا يَكُونَ  
رَجَبٌ هُوَ الَّذِي كَتَبَهَا I could not make out his signature. It was in the corner of  
the postcard, and so difficult to read that I was tempted to  
doubt that it was Rajab who had written it (AM 107)

حَتَّى إِنَّهُمَا كَانَتَا تَسْرِقَانِيهَا وَتَسْرِقَانِ زَوْجَهَا  
They even used to steal from her and from her husband  
(HS 244)

حَتَّى إِنَّهُ يَتَبَدَّلُ صَوْتِي Even my voice is changing (HS 221)

**36.5.5** In negative sentences, the negative particle is not usually repeated before حَتَّى :

لَا يُعْلِنُهُ صَرَاحَةً، حَتَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ  
he does not declare it openly, not even to himself  
(TW 175)

أَنَا لَا أَعْرِفُ الْبُرُكَانَ. لَمْ أَرِ أَنْفِجَارَهُ حَتَّى فِي  
الصُّوْرِ I don't know about volcanoes. I've not seen their  
eruptions even in photographs (HM 5)

خِلَالَ الشَّهْرِ الْأَوَّلِ لَا نُرِيدُ مِنْكَ شَيْئًا، وَحَتَّى فِي  
الشَّهْرِ الثَّانِي we don't want anything from you in the first month, not  
even in the second month (AM10)

كَانَتْ الْحُفَرُ الصَّدِيقَةُ تَسْتَقْبِلُ كُلَّ يَوْمٍ عَشْرَاتِ  
الْجُنُثِ الَّتِي لَمْ تُنَحَّ لَهَا حَتَّى فُرْصَةٌ الْحَلْمِ  
Every day the grubby pits received dozens of corpses  
which have not been given even the chance to dream  
(AM 140)

وَجَدْتُنِي سَاعَتِيذٍ وَخَدِي لَا أَرَى أَحَدًا حَتَّى عَلَى  
مَسَافَةٍ بَعِيدَةٍ then I found myself alone, not seeing anyone even at a  
great distance (JIJ 44)

It may, however, be repeated for emphasis:

أَنَا كَصَيَّادٍ، يَرْمِي بِشُبَّاكٍ رَغْمَ مَعْرِفَتِهِ بِأَنْ هَلِ  
الْمِيَاهُ، لَا تَعِيشُ فِيهَا الْأَسْمَاكُ وَلَا حَتَّى الْحَشَائِشُ  
I am like a fisherman who casts a net despite knowing that  
no fish, not even plants, live in these waters (HS 53)

وَطَبَعًا لَمْ يَخْطُرْ لِأَحَدٍ، وَلَا حَتَّى لِأَبِي  
Naturally, it did not occur to anyone, not even to my  
father (HR 22)

هُنَاكَ أَشْيَاءُ لَا يَعْتَرِفُ الْمَرْءُ بِهَا وَلَا حَتَّى لِنَفْسِهِ  
there are things which one will not admit to, not even to  
oneself (SI 120)

**36.6** صَوَّبَ ("towards", "in the direction of")

صَوَّبَ is used locally to indicate the person or place to which an action is directed:

لَمْ يَنْظُرْ صَوِّبَنَا he did not look in our direction (HS 22)

أَفْدَامُ الرَّاهِبِينَ تَتَقَدَّمُ صَوْبَ النَّافِذَةِ	the monks' footsteps headed towards the window (IKh 38)
يَلْتَمِثُ صَوْبَ الزَّنَجِيِّ	He turns towards the negro (GhS 31)
يَتَابِعُ سُلَيْمَانَ السَّيْرَ صَوْبَ مَحَطَّةِ الْمَتْرُو	Sulayman continues walking in the direction of the Metro station (GhS 38)
سَأَتَمَشِي قَلِيلًا صَوْبَ الْبَيْتِ	I will walk a little towards the house (GhS 85)
تَتَجَّهُ تَرِيْسِي صَوْبَ الْبَابِ	Tracy heads towards the door (GhS 94)
تَمَشِي صَوْبَهُ	she walks towards him (GhS 94)

### 36.7 نحو ("towards", "in the direction of")

نحو is synonymous with صوب :

السُّوقُ الَّذِي أَحْسَهُ أَنَا وَالْأَوْلَادُ نَحْوَهُ	the longing which the children and I feel for him (AM 129)
إِسْتَدْرْتُ نَحْوَ عَبْدِ الصَّمَدِ	I turned towards Abd al-Samad (HR 24)
تَقَدَّمَ نَحْوِي	He advanced towards me (IKh 125)
يَتَوَجَّهَانِ نَحْوَ عُرْفَةِ الْبَارِ	they make their way to the bar room (JIJ 107)
إِتَّجَهْتُ نَحْوَ الْبَابِ	I headed for the door (JIJ 178)
رَفَعْتُ عَيْنِي نَحْوَهَا	I raised my eyes to her (JIJ 120)
كَرَاهِيَّتُهُمَا الْمُشْتَرِكَةُ نَحْوَهُ تَجْمَعُهُمَا	their mutual hatred for him brings them together (GhS 95)
سَيَّرْتُ قَارِبِي نَحْوَ الْجَنُوبِ	I steered my boat towards the south (IH 36)

### 36.8 لِ ("to", "for")

لِ is an inseparable preposition attached directly onto the word it governs.

36.8.1 When the pronoun suffixes are attached, لِ becomes لِي. For example:

لَكَ to you (masc. sing.)	لَهُمْ to them (masc.)
لَهُ to him	لَنَا to us

The exception to this is the suffix ي = ("me"), which forms لِي ("to me").

36.8.2 When لِ is attached onto the definite article, ال, the alif is omitted:

إِنَّ لِلْكَلْبَةِ حَقًّا عَلَيَّ the college had a claim on me (JIJ 137)

36.8.3 When لِ precedes a word which itself begins with لِ and which has the definite article (e.g. اللُّغَةُ ["the language"]) the لِ of the definite article is omitted:

كَانَ أَسْتَاذًا لِلُّغَةِ الْعَرَبِيَّةِ he was a teacher of the Arabic language (JGh 188)

**36.8.4** ل is used locally to indicate direction towards a place:

- لَنْ أَعُودَ إِلَى الشُّغْلِ، لِلْمَكْتَبِ I will not go back to work, to the office (TW 114)  
 عُدْتُ يَوْمًا لِلشَّاطِئِ الشَّرْقِيِّ one day you returned to the eastern shore (AM 96)  
 كُنْتُ أَتَنْتَظِرُ خُرُوجَهُ بِلَهْفَةٍ لِكَيْ أَعُودَ لِرِسَالَةِ رَجَبٍ I was eagerly waiting for him to leave so that I could return to Rajab's letter (AM 119)  
 دَهَبْنَا فِي الْمَسَاءِ لِمَرْكَزِ الشَّرْطَةِ in the evening we went to the police station (AM 128)  
 عَرَّضَ الشَّنْقِيطِي عَلَى عَبْدِ الْمَجِيدِ أَنْ يَصْحَبَهُ فِي زِيَارَةِ لِمَكْتَبِ أَحَدِ مَعَارِفِهِ al-Shanqiti invited Abd al-Majid to accompany him on a visit to the office of one of his acquaintances (SI 210)  
 الْمَعَادِرُونَ لِغَيْرِ بُلْدَانِ الشَّرْقِ الْأَوْسَطِ those leaving to countries other than those of the Middle East (TW 14)  
 كُنَّا نَجْلِسُ ظَهْرًا لظَهْرٍ we used to sit back to back (GhS 124)  
 كُنَّا وَجْهًا لَوَجْهِ We were face to face (IKh 111)

**36.8.5** ل is used temporally to relate an event to a particular time:

- أَخَذَ يَزُورُنِي مُنْذُ الْيَوْمِ الثَّلَاثِ لِرُؤُوسِي لَهُ فِي الْمَكْتَبِ he started to visit me three days after I saw him in the office (HS 131)  
 فِي الْيَوْمِ الثَّلَاثِي لِوُصُولِي On the day following my arrival (JGh 175)  
 تَعَرَّفْتُ عَلَيْهِمْ فِي السَّنَةِ الْأُولَى لِقُدُومِي I got to know them in the first year of my arrival (HS 9)  
 الْيَوْمِ الْأَوَّلِ لِزَوَاجِهِمَا the first day of their marriage (SI 17)  
 هَذِهِ مَجَلَّةُ "بَارِي مَاتش" الصَّادِرَةُ فِي الْأُسْبُوعِ الْأَوَّلِ لِوُصُولِي إِلَى بَارِسَ This is the "Paris Match" magazine which was published during the first week of my arrival in Paris (GhS 113)

**36.8.6** ل governs expressions of time to indicate when or for how long an event takes place. It may usually be translated "for":

- لِلْمَرَّةِ الْأُولَى أَرَى نَفْسِي بِوُضُوحٍ For the first time I see myself clearly (GhS 201)  
 إِذْنِ أَحْبَبْتِ عَرَبِيًّا لِلْمَرَّةِ الثَّانِيَةِ؟ So you have fallen in love with an Arab for a second time? (GhS 77)  
 يُحِبُّ الْحَيَاةَ بِلَا مَسْئُولِيَّةٍ أَوْ عَمَلٍ لِفَتْرَةٍ he wants to live without responsibility or work for a while (HS 99)  
 وَقَفَا لِلْحِظَّةِ they stood for a moment (HS 101)  
 قُلْتُ لِلشَّابِّ إِنِّي مُقِيمٌ هُنَا لِعِدَّةِ أَيَّامٍ I told the young man that I was staying there for a few days (JGh 184)  
 كَانَتْ كُتَيْبَةُ الْأَدَابِ وَالْعُلُومِ قَدْ جَدَّدَتْ عَقْدِي مَعَهَا لِسَنَةِ ثَالِثَةٍ The College of Arts and Sciences had renewed my contract with it for a third year (JIJ 101)

- تَحَدَّثَتْ رُبَّمَا لِسَاعَةٍ she speaks for perhaps an hour (HS 19)  
 إِنْتَابَتْنَا حَيْرَةٌ لِلْحَطَّاتِ for a few moments we were seized with confusion (JGh 71)  
 كَانَ هُنَاكَ صَمْتُ لِبَضْعِ ثَوَانٍ there was silence for a few seconds (JIJ 132)  
 أَكَلْتُ كَمَا نِي أَرَى الْأَكْلَ لِأَوَّلِ مَرَّةٍ فِي حَيَاتِي I ate as if seeing food for the first time in my life (IKh 137)  
 خَرَجْتُ مِنَ الْعُرْفَةِ لِيُوقِتِ I left the room for a while (HS 174)  
 قَالَ إِنَّ وَالِدَهُ أَمَرَ رِجَالًا مِنْ عِبِيدِهِ أَنْ يُجْرُوا فِي الْبَحْرِ لِمُدَّةِ شَهْرٍ he said that his father ordered some of his men servants to put to sea for one month (JGh 152)  
 رُبَّمَا زَارَ أُمَّهُ لِمُدَّةِ عَشْرَةِ أَيَّامٍ perhaps he went to visit his mother for ten days (HS 125)  
 أَخْفَيْتُ النَّبَأَ عَنْهُ لِمُدَّةِ شَهْرَيْنِ I hid the news from him for two months (JGh 49)

**36.8.7** لِ occurs with the general meaning "for the purpose of", "for":

- مُقَابَلَةٌ عَاجِلَةٌ لِأَمْرِ خَطِيرٍ an urgent meeting for a serious matter (TW 89)  
 ذَلِكَ الزَّمَانُ كَانَ أَيْضًا زَمَانًا لِلْحُبِّ That time was also a time of love (HR 37)  
 الدُّكَّانُ لِلشُّغْلِ The shop is for work (HM 152)  
 رَشَاشٌ لِلذَّبَابِ وَالنَّمُوسِ spray for flies and mosquitoes (SI 329)  
 الْأَسْبِيرِينَ لِلصَّدَاعِ the Aspirins for headache (SI 327)  
 حُبُّ الخَادِمِ لِلطِّفْلِ the servant's love for the child (TW 228)

**36.8.8** لِ may introduce the indirect object of a verb, indicating the person or thing towards which the action of the verb is directed:

- مَا حَدَّثَتْ لَهَا حَدَّثَتْ لِي what happened to her happened to me (GhS 187)  
 لَمْ يَفْتَحْ لِي الْبَابَ he did not open the door for me (HS 128)  
 قُلْنَا لَهَا إِنَّكَ يُمَكِّنُ أَنْ تُحِبَّهَا We told her that you could love her (HR 34)  
 حَكَتْ لَهُ حِكَايَةً She told him a story (IH 111)  
 لَمْ يَعْثُرْ لِي عَلَى عُرْفَةٍ مُسْتَقِلَّةٍ he did not find me a separate room (HR 29)  
 الْفِرْقَةُ الْمَوْسِيقِيَّةُ الصَّغِيرَةُ الَّتِي تَعْرِفُ لِلزُّرَّاءِ the small orchestra which plays for the guests (JGh 163)  
 اِبْتَسَمَتْ لِي she smiled at me (AM 97)  
 لَمْ يُرْسِلْ لَنَا أَيَّةَ رِسَالَةٍ he had not sent us any letter (AM 127)  
 أَشْعَلْتُ لَهَا سِيكَارَةً I lit a cigarette for her (AM 69)

**36.8.9** لِ may introduce the object of verbal nouns when the subject is already expressed as

the genitive in an idāfa construction or as a pronoun suffix:

- لَمْ يَبْقَ لَدَيْنَا مَالٌ نَشْتَرِي بِهِ أَثَاثًا بَعْدَ شِرَائِنَا لِلْبَيْتِ  
الْفَخْمِ we had no money left to buy furniture after we bought the  
grand house (GhS 111)
- إِعْتَادَ عَلَى سَمَاعِهِ لِلصَّلَاةِ He got used to his hearing the prayer (HS 45)
- أَنَا سَعِيدٌ بِأَحْتِضَانِهَا لِي I am happy with her hugging me (GhS 43)
- عِبَادَةُ الْإِنْسَانِ لِلْمَادَّةِ man's worship of material things (IKh 43)

**36.8.10** لِ may introduce the object of active participles:

- الْإِنْسَانُ الْمُحِبُّ لِلْجَمَالَ The man who loves beauty (HR 61)
- إِنَّهُ دَارِسٌ لِلْأَدَبِ الْعَرَبِيِّ he is studying Arabic literature (JGh 170)

**36.8.11** To indicate possession, لِ is used in place of the verb “to have” which does not occur in Arabic. لِ governs a pronoun suffix or a noun in the genitive case referring to the possessor. This can often be translated as “to have” or by a possessive pronoun (“mine”, “yours”, “his” etc.):

- أَلَيْسَ لَهُمْ رَأْيٌ؟ Don't they have an opinion? (AM 111)
- الْقُدْسُ لَنَا Jerusalem is ours (IH 135)
- أَلَيْسَ لِكُلِّ أَوَّلٍ آخِرٌ، وَلِكُلِّ بَدَايَةٍ نِهَائَةٌ؟ does not every first have a last, and every beginning an end? (JGh 174)
- لَنَا كُلُّنَا أَخَوَاتٌ we all have sisters (TW 160)
- لِمَنْ هَذَا الْوَجْهُ؟ Whose face is this? (AM 12)
- السَّيَّارَاتُ كَبِيرَةٌ، لَهَا عُيُونٌ وَاسِعَةٌ The cars are large with wide eyes (IKh 14)
- لَمْ أَسْتَطِعْ أَنْ أَفْهَمَ أَنَّ لَهُ طَعْمًا I could not understand that it had a taste (IKh 39)
- جَمِيعُ الْأَشْيَاءِ الَّتِي لَهَا طَعْمٌ لَهَا رَائِحَةٌ Everything that has a taste has a smell (IKh 128)
- لَهُ حُقُوقُهُ، وَلَنَا حُقُوقُنَا He has his rights and we have ours (HR 184)
- كَانَ يَجِبُ أَنْ نَكُونَ مُتَزَوِّجِينَ، وَلَنَا أَوْلَادٌ We should have been married and had children (HR 214)
- لَيْسَ لَهُ رَقَبَةٌ It has no neck (TW 204)
- لَهَا إِيقَاعُهَا الْمَوْسِيقِيُّ الْخَاصُّ it has its own particular musical rhythm (JIJ 125)
- يُفْرِحُنِي أَنَّ لَنَا الْآنَ صَدِيقًا عَرَبِيًّا It pleases me that we now have an Arab friend (JIJ 159)
- كَانَتْ لَهُمْ هَيْبَةٌ They had dignity (IH 199)
- كَانَ لَهَا طِفْلَةٌ She had a child (IH 203)
- الْأَحْرَابُ لَهَا مَرَاكِزٌ The political parties have centres (AM 155)

التَّهَارُ لِي وَاللَّيْلُ لَكَ The day is mine and the night is yours (GhS 181)  
كُلُّ قَاعِدَةٍ لَهَا اسْتِثْنَاءٌ there is an exception to every rule (HM 148)

**36.8.12** لِ may also indicate the author, composer, artist etc.:

- مَوْضُوعُهَا مُسْتَقَى مِنْ رِوَايَةِ لِفِكْتُورِ هُوغو its subject was borrowed from a novel by Victor Hugo (JIJ 16)
- "فَنُّ الْقِصَّةِ الْقَصِيرَةِ" لِلدُّكْتُورِ رِشَارْدِ رُشْدِي The Art of the Short Story by Dr Richard Rushdie (JGh 23)
- رِوَايَةُ زَيْنَبَ لِمُحَمَّدِ حُسَيْنِ هَيْكَلِ the novel Zainab by Muhammad Husayn Haykal (JGh 179)
- هَذِهِ مَقْطُوعَاتٌ مِنْ مَازُورْكَا لِشُوبَانِ These are excerpts from a mazurka by Chopin (HR 200)
- "تَارِيخُ حَيْفَا فِي عَهْدِ الْأَثْرَاكِ الْعُثْمَانِيِّينَ" لِلدُّكْتُورِ أَلَكْسِ كَرْمَلِ The History of Haifa in the Period of the Ottoman Turks by Dr Alex Karmal (IH 91)
- كِتَابٌ بِاسْمِ "جَامِعَاتِي" لِمَكْسِيمِ غُورْكِي A book entitled My Universities by Maksim Gorky (IH 182-3)
- هِيَ قَصِيدَةٌ شِعْرِيَّةٌ جَمِيلَةٌ لِشَاعِرٍ مُقِيمٍ فِي بَارِيسِ it is a beautiful poem by a poet living in Paris (GhS 70)
- لَوْحَاتٌ نَادِرَةٌ لِكِبَارِ الْفَنَّانِينَ rare paintings by great artists (GhS 89)
- مُعْجَمُ الْبُلْدَانِ لِيَاقُوتِ Mu'jam al-Buldan by Yaqut (JGh 72)

**36.8.13** لِ may express "a photograph/picture of":

- أَشَارَتْ إِلَى صُورَةٍ لِأُسْرَتِي She pointed to a photograph of my family (JGh 93)
- لِمَاذَا لَمْ أَلْقُطْ لَهَا صُورَةً؟ Why didn't I take a photograph of her? (JIJ 51)
- رَسَمْتُ بِالْقَلَمِ الرَّصَاصِ صُورَةَ لِأَرْبَعِ نِسَاءٍ In pencil, I drew a picture of four women (JIJ 157)
- صُورَةٌ وَاحِدَةٌ لِلرَّئِيسِ الْجَدِيدِ one photograph of the new president (SI 23)
- مِثْلُ الصُّورَةِ الَّتِي نَشَاهِدُهَا لِلْجَنِينِ فِي رَحِمِ أُمِّهِ Like the photograph we see of the foetus in its mother's womb (HR 119)

**36.8.14** لِ is used in an alternative to an idāfa construction when it is required that the governing noun be indefinite:

- كَانَ أَسْتَاذًا لِللُّغَةِ الْعَرَبِيَّةِ he was a teacher of the Arabic language (JGh 188)
- خَرِيْطَةٌ كَبِيرَةٌ لِخَطِّ الْمِثْرُو a large map of the metro lines (IKh 149)
- مُنِيرَةٌ نَمُوْدَجٌ لِلْمَرْأَةِ الْحُرَّةِ Munira is a model of the free woman (HR 189)
- عَمُّ لِعَبْدِ الرَّحِيمِ an uncle of Abd al-Rahim (SI 95)
- خَرِيْطَةٌ جَدِيدَةٌ لِپَارِيسِ a new map of Paris (JIJ 151)

رَمَزٌ لِلْمَاضِي a symbol of the past (AM 58)

**36.8.15** لِي is used instead of a noun + pronoun suffix to avoid making the noun definite:

أَصْبَحْتُ ابْنًا لَهُ I became a son of his (HM 6)

كَانَ يُعَامِلُنِي كَاتِبَةً لَهُ He used to treat me like a secretary of his (HS 207)

خَرَجْتُ مَعَ رَفِيقٍ لِي I went out with a friend of mine (JIJ 63)

**36.8.16** مِنْ is often found in questions with the structure مِنْ أَيْنَ ("from where?") + لِي + pronoun suffix/noun + ب :

مِنْ أَيْنَ لِهَذِهِ السَّيِّدَةِ بِمَعْرِفَةِ اسْمِي الْحَقِيقِيِّ؟ How did that lady know my real name? (GhS 10)

مِنْ أَيْنَ لِي بِالْيَاسْمِينِ فِي نِيُورْكَ؟ where can I get jasmine from in New York? (GhS 196)

مِنْ أَيْنَ لِي بِشِرَاءِ الدَّفْءِ؟ where can I buy warmth? (GhS 161)

مِنْ أَيْنَ لَنَا بِسَعَادَةِ كَهَذِهِ؟ Where do we acquire happiness like that? (GhS 167)

**36.8.17** The interrogative particle مَا + لِي + pronoun suffix gives the expressions "what's wrong with [you]?", "what's the matter with [you]?":

مَا لِكَ يَا سَلْمَى؟ What's wrong with you Salma? (HR 98)

مَا لَهَا؟ What's the matter with her? (HM 273)

مَا لَكَ؟ What's wrong with you? (HR 135)

مَا لَكَ يَا فَرْوْحُ؟ What's wrong with you Faruh? (HM 164)

**36.8.18** لِي may indicate the purpose, cause or reason for an event:

كُنْتُ، لِأَمْرِ مَا، مُخْطَبًا For some reason or other I was thwarted (IH 190)

الْكَلْبُ هَرَبَ مَذْعُورًا لِسَبِّ مَجْهُولٍ the dog ran away frightened for some unknown reason (GhS 32)

هِيَ تَتَحَرَّكُ لِأَقْلَلِ لَمْسَةِ يَدٍ it moves at the lightest touch of the hand (JIJ 146)

لِظُرُوفِ الطَّيْرَانِ بَيْنَ مِصْرَ وَهُولَنْدَةَ، وَصَلْنَا مُبَكِّرِينَ Due to the flying conditions between Egypt and Holland we arrived early (JGh 171)

أَشْفَقْتُ عَلَى الرَّجُلِ لِمَا بَدَّلَهُ مَعَنَا مِنْ مَجْهُودٍ I sympathised with the man for the efforts he had exerted with us (JGh 193)

جَرَسَ أَلْهَاتِفِ بَرْنٌ ثَانِيَةً لِأَمْرِ مُلِحٍ The telephone rings again for an urgent matter (GhS 176)

تَعَذَّرُ عَنْ شُرْبِ الْقَهْوَةِ لِمرَضِهَا She excuses herself from drinking the coffee because of her illness (GhS 189)

جِئْتُ لِشَأْنٍ آخَرَ I have come for another matter (HR 23)



- رُبَّمَا لِهَذَا السَّبَبِ بَقِيَ حَتَّىٰ الْآنِ أَعْرَبَ Perhaps for this reason he has remained a bachelor until now (TW 92)
- ذَلِكَ الْغَضَبُ الَّذِي يَتَّحَوَّنُ إِلَىٰ نُورَةٍ لِأَبْسَطِ الْأُمُورِ that anger which changes into a rage for the smallest of things (AM 49)
- لِسَبَبٍ مَا، اسْتَيْقَظْتُ for some reason I woke up (JGh 41)

**a).** With this function, لِ also governs verbal nouns. لِ + verbal noun is usually translated as “to + infinitive”:

- نَحْنُ هُنَا لِجَمَاعَةِ الشَّعْبِ وَلَيْسَ لِلسَّرِقَةِ We are here to protect the people and not to steal (IKh 37)
- أَخِيرًا بَدَأْنَا الْإِسْتِعْدَادَ لِمُعَادَرَةِ الْمَطَارِ We finally began to get ready to leave the airport (JGh 14)
- لِمَعْرِفَةِ النَّاسِ عَلَيْكَ أَنْ تَرَحَّلَ إِلَىٰ مَا تَحْتَ جِلْدِهِمْ To know people you must go to what is under their skin (GhS 34)
- جِئْنَا لِيُزَارَتِهِمْ we came to visit them (HR 6)
- أَنَا أَنْتَرَجِمُ الْآنَ أَحَدَ كُتُبِهِ لِشَرْهِ فِي دَارِكَ I am translating one of his books now to have it published in your publishing house (GhS 143)
- كُلُّ وَاحِدٍ مِنْ حَوْلِي يَعْرِفُ مَا يُرِيدُ، وَيَسْعَىٰ لِتَحْقِيقِ مَا يُرِيدُهُ Everyone around me knows what he wants and strives to achieve what he wants (HM 204)

**36.8.19** لِ + the demonstrative ذَلِكَ gives لِذَلِكَ (“thus”, “therefore”, “so”, “for that reason”):

- يَعْرِفُ مَنْ هِيَ، وَلِذَلِكَ لَمْ يَفْعَ فِي شِبَاكِهَا He knows who she is and so did not fall into her snares (HM 245)
- أُرَجِّحُ أَنَّهُ بَقِيَ سَاهِرًا طَوَالَ اللَّيْلِ، وَلِذَلِكَ نَامَ فِي النَّهَارِ I think it likely that he stayed awake all night and so slept in the day (HM 227)
- هَذِهِ مُشْكِلَةٌ لَا تَقْدَرُ تَفَاصِيلُ الْحَيَاةِ الْيَوْمِيَّةِ أَنْ تُزِيلَهَا. لِذَلِكَ سَيَبْقَى الرَّعْبُ This is a problem which the details of daily life are not able to remove. Thus, fear will remain (HR 226)
- خِفْتُ مِنْ مَقْتِي الشَّدِيدِ لِكُونِي أَعِيشُ حَيَاةً قَاجِلَةً وَغَيْرَ طَبِيعِيَّةٍ. لِذَلِكَ أَخَذْتُ أَدْفِعُ عَنِ الْحَيَاةِ هُنَا I was afraid of my great loathing because I was living a barren and unnatural life. For this reason, I started to defend the life here (HS 12)
- الْجَرَائِدُ تَصِلُ مَتَأَخَّرَةً الْأَخْبَارِ بَاهِتَةً. لِذَلِكَ مَا عَادَ يُهْزِنِي مَا يَجْرِي فِي الْعَالَمِ The newspapers arrive late and the news is dull. For this reason I am no longer moved by what happens in the world (HS 34)

**36.8.20** لِ + the demonstrative particle (لِذَا) is an alternative to لِذَلِكَ :

اللُّغَةُ الْمُسْتَعْمَلَةُ كَانَتْ إِنِّغْلِيزِيَّةً، لِذَا لَمْ أَفْهَمْ  
The language used was English, so I did not understand  
(TW 158)

لَا تَعْرِفُ كَيْفَ تَقُولُ لَا أَوْ نَعَمْ وَلِذَا لَا تَقُولُ شَيْئًا  
you do not know how to say no or yes, so you don't say  
anything (GhS 127)

كُنَّا قَدْ هَجَرْنَا بَيْرُوتَ مَعًا، وَلَكِنَّ صَوْلَهَا بَدَا لِي  
سَعِيدًا وَمُسْتَشَارًا، وَلِذَا شَعَرْتُ بِالْفَرَبَةِ عَنْهَا  
وَبِالسُّرُورِ مِنْ أَجْلِهَا فِي أَنْ  
We had left Beirut together, but its call seemed happy  
and evocative to me. For this reason, I felt both homesick  
for it and joyful because of it at the same time (GhS 63)

كَانَ بِدِيهِنَا بَعْدَ عُنْفِ اللَّيْلَةِ الْمَاضِيَةِ وَهَمَجِيَّتِهَا أَنْ  
كُلَّ إِنْسَانِيَّةٍ بَيْنَنَا قَدْ دَمَرَتْ، وَلِذَا فَسَتَجْلِسُ مَعًا  
كَأَنَّيْنِ مِنَ الْعُقَلَاءِ  
It was self-evident after the violence and savagery of last  
night that all civility between us had been destroyed. So  
we will sit down together like two reasonable people  
(HR 110)

وَلِذَا عَلَيَّ أَنْ أَبَالِغَ فِي الرِّضَاةِ so I had to do my utmost to be calm (JIJ 109)

**36.8.21** The compounds لِمَا (لِ + the interrogative pronoun مَا ["what?"]) and لِمَاذَا (لِ + مَا + the demonstrative particle ذَا) are used as interrogative adverbs meaning "why?":

لِمَا كُلُّ هَذَا التَّرَدُّدِ؟ Why all this hesitation? (TW 125)

لِمَاذَا جِئْنَا إِلَى هُنَا إِذْنًا؟ Why did we come here then? (HM 110)

**36.8.22** لِ may precede a noun clause introduced with أَنْ or أَنْ ، forming the compounds لِأَنَّ ("because") and لِأَنْ ("in order to"):

أَبَدْتُ دَهْشَتَهَا لِأَنَّ الْمِكْوَاةَ تَعَطَّلَتْ  
she expressed her astonishment because the iron was not  
working (GhS 140)

أَخْبَرْنَا أَنَّآ سَوْفَ نَعُودُ، لِأَنَّ الْعَمَلِيَّةَ أُلْغِيَتْ  
he told us that we would return because the operation  
had been cancelled (IKh 91)

صَاعَتْ هُدَى لِأَنِّي كُنْتُ سَجِينًا Huda was lost because I was a prisoner (AM 23)

لَا حَاجَةَ لِأَنْ تَتَّصِلُوا بِأَحَدٍ There is no need for you to contact anyone (AM 28)

قَدْ آنَ الْأَوَانُ لِأَنْ أَشُقَّ طَرِيقِي بِنَفْسِي The time had come to make my own way (HR 151)

**36.8.23** لِ may indicate that someone has a right to or permission for something:

لِلسُّفُنِ الْيَابَانِيَّةِ أَنْ تَدْخُلَ أَيَّ مِينَاءٍ تَشَاءُ Japanese ships could enter any port they wished (JIJ 13)

هَلْ لِي أَنْ أَطْلُبَ أَكْثَرَ مِنْ ذَلِكَ؟ can I ask for more than that? (JIJ 151)

لَكَ أَنْ تَحْتَفِظَ بِإِدَارَةِ الْمَسْرَحِ You may take over the running of the theatre (TW 246)

**36.8.24** لِ introduces the creditor:

كُنْتُ مَدْيُونَةً لِلْكَثِيرِينَ I was indebted to many people (HS 105)

أَنَا مَدِينٌ لَكَ I am indebted to you (GhS 93)

كُنْتُ مَدِينًا لَهَا بِاعْتِدَارٍ I owed her an apology (JGh 93)

**36.8.25** In exclamations introduced by the interjectional particle يَا , لِ introduces the person or thing that is the cause of the exclamation:

يَا لَعَيْنِي أَوْلَعًا O, Olga's eyes! (TW 177)

يَا لَكُمْ مِنْ أَغْيَاءٍ What idiots you are! (TW 183)

يَا لِحَيْنِي لِذَلِكَ الزَّمَانِ How I long for that time! (GhS 179)

يَا لِلْأَسَفِ How unfortunate! (JIJ 172)

يَا لِهَذِهِ النَّحْلَةِ اللَّعِينَةِ! That damned bee! (GhS 140)

**36.8.26** لِ occurs in a number of common adverbial expressions:**a).** لِوَحْدٍ + pronoun suffix (“alone”, “by himself/herself”):

أُعَلِّي الْقَهْوَةَ هُنَا، وَبَعْدَهَا أَشْرِبُهَا لِوَحْدِي I boil the coffee here and afterwards drink it alone (HR 187)

**b).** لِلتَّوِّ (“at once”, “immediately”, “just now”, “directly” etc.):

وَصَلْتُ لِلتَّوِّ I arrived immediately (JGh 142)

أَقْنَعْتُ نَفْسِي أَنِّي آتِيَةٌ لِلتَّوِّ مِنْ بِلَادٍ بَعِيدَةٍ I convinced myself that I was just returning from far away countries (HS 14)

لَحِقَ بِي خَالِي لِلتَّوِّ My uncle caught up with me at once (HR 91)

ذَهَبَ لِلتَّوِّ، بَعْدَمَا أَضْحَكَ الْأَطْفَالَ He left immediately, after making the children laugh (GhS 168)

لِتَوِّ + pronoun suffix also occurs:

كَانَتْ عَيْنَاهُ تَغُورَانِ فِي وَجْهِ مَعْرُوقٍ أَضْفَرَ، كَأَنَّهُ قَامَ لِتَوِّهِ مِنْ مَرَضٍ خَطِيرٍ His eyes were sunk in a yellow emaciated face as if he had just recovered from a serious illness (AM 50)

وَلِتَوِّي أَدْرَكْتُ أَنَّ الْمَوْضُوعَ الَّذِي نَوَيْتُ أَنْ أَسْأَلَهَا، لَا مَكَانَ لَهُ فِي حَيَاتِهَا I immediately realized that the subject I had intended to ask her about played no part in her life (HR 60)

كَانَتِ الصَّبِيَّةُ سَعَادٌ خَارِجَةٌ لِتَوَّهَا مِنَ الْبَيْتِ The young girl Su'ad had just left the house (IH 71)

**c).** لِحُسْنِ الْحَظِّ (“fortunately”, “luckily”):

لِحُسْنِ الْحَظِّ وَجَدَ رَقْمَ هَاتِفِهَا Fortunately, he found her telephone number (JGh 191)

لِحُسْنِ الْحَظِّ، كَانَتْ تِلْكَ عِبَارَةً أَعْرِفُهَا Fortunately, this was an expression I knew (JIJ 48)

- لِحُسْنِ الْحَظِّ أَتْنَا غَيْرَ مُطَارِدِينَ Fortunately, we are not hunters (TW 111)
- وُلِدَ شَاكِرٌ فِي الْمَلْجَأِ وَكَانَتْ إِحْدَى الْجَارَاتِ قَابِلَةً شاكير was born in the air raid shelter and luckily one of our neighbours was a registered midwife (GhS 160)
- فَأَتَوَيْتُهُ لِحُسْنِ الْحَظِّ قَانُونِيَّةً لِحُسْنِ الْحَظِّ قَانُونِيَّةً هُنَا رَبِيعٌ، وَلِحُسْنِ الْحَظِّ تِلْكَ الْأَيَّامُ مُشْمِسَةٌ it is spring here, and these days are fortunately sunny (JGh 169)

لِحُسْنِ حَظِّ + pronoun suffix also occurs:

لِحُسْنِ حَظِّي صَمَّتْ fortunately for me, she fell silent (GhS 207)

d). لِسُوءِ الْحَظِّ (“unfortunately”, “unluckily”):

- إِمْكَانَاتِي الْمَالِيَّةُ الَّتِي كَانَتْ، لِسُوءِ الْحَظِّ، مَخْدُودَةٌ my financial resources which were, unfortunately, limited (JIJ 79)
- لِسُوءِ الْحَظِّ لَمْ أُولَدْ وَفِي فَمِي بِلَعَقَةٍ مِنْ فِضَّةٍ unfortunately, I wasn't born with a silver spoon in my mouth (JIJ 222)
- وَلِسُوءِ الْحَظِّ فَإِنَّ هَذَا التَّرْتِيبَ لَمْ يَعْمُرْ طَوِيلًا Unfortunately, this arrangement did not last long (SI 328)

لِسُوءِ حَظِّ + pronoun suffix also occurs:

كَانَ لَا وَنْدِيُوسَ، لِسُوءِ حَظِّي، هَائِجًا To my misfortune, Lawandiyus was agitated (HM 265)

e). لِلْأَسْفِ (“unfortunately”):

- لِلْأَسْفِ الْحَقِيبَةُ لَمْ تَصِلْ unfortunately the suitcase did not arrive (JGh 32)
- لِلْأَسْفِ، رَأَيْتُ فِيهَا بَعْدَ أَرْبَعَةِ مِثْقَالٍ فِي قَلْبِ الْقَلْبِ أَلَّا تَبِينِي unfortunately, I later saw four of them in the middle of the Latin quarter (JGh 46)
- أَقُولُ لِلْأَسْفِ إِنَّ جَوْهَرَ هَذَا الْعَدَاءِ مَا زَالَ مَائِلًا عِنْدَ الْبَعْضِ unfortunately, I have to say that the seed of this hostility is still present in some people (JGh 155)
- وَلِلْأَسْفِ أَكْتُبُ هَذَا وَكَأَنِّي أَغْرَسُ سِنَّ الْقَلَمِ فِي جِلْدِي Unfortunately, I write this and it is as if I am sticking the point of the pen into my skin (JGh 87)
- وَلَكِنِّي لَمْ أَرَهُ لِلْأَسْفِ but I unfortunately did not see it (JGh 26)

36.9 فِي (“in”, “within”, “into”)

36.9.1 The pronoun suffix ي = (“me”) assimilates with فِي to give فِيَّ (“in me”):

مَاذَا وَجَدْتَ فِيَّ؟ what did you find in me? (HM 11)

36.9.2 فِي introduces the place where something occurs or is situated:

أَنَا هُنَا، فِي الْمَطْبَخِ I am here, in the kitchen (HM 99)

أَحْسَسْتُ أَنِّي فِي وَطَنٍ آخَرَ	I felt that I was in another country (HR 27)
تَسْكُنُ فِي الرِّيفِ	she lives in the countryside (AM 119)
أُرِيدُ أَنْ أَنَامَ فِي سَرِيرِي	I want to sleep in my bed (IKh 127)
أَوْقَفَ سَيَّارَتَهُ فِي نَهَائِيَةِ الشَّارِعِ	He parked his car at the end of the street (IH 107)
الْأَقْطَارُ الْعَرَبِيَّةُ فِي شَمَالِ أَفْرِيْقِيَّةِ	the Arab lands in North Africa (JGh 178)
خَرَجَتْ أَمْرَأَةٌ شَابَّةٌ فِي رِدَاءٍ بَيْتِي	a young woman came out wearing a house coat (SI 349)
أَنَا أَقِفُ عَلَى أَعْلَى قِمَّةٍ فِي أَعْلَى جَبَلٍ	I stand on the highest summit on the highest mountain (IKh 81)
كَانُوا كُلُّهُمْ فِي الْمَنْزِلِ	They were all in the house (TW 233)
أَتَأَمَّلُهَا فِي النُّورِ الْخَافِتِ	I look closely at her in the fading light (GhS 68)
لَا يَزَالُ يَقْرَأُ فِي كِتَابِهِ	he is still reading his book (HS 98)

### 36.9.3 It also indicates movement into a place:

دَخَلْنَا فِي إِحْدَى الدُّوَرِ الْكَبِيرَةِ	we went into one of the large houses (JIJ 150)
خَطَا فِي اتِّجَاهِ السَّلْمِ	he walked in the direction of the stairs (SI 290)
وَضَعْتُ اللَّيْمُونَةَ فِي فَمِي	I put the lemon in my mouth (IKh 87)
إِنطَلَقَتِ الْعَرَبَةُ فِي شَوَارِعِ الْمَدِينَةِ	The car sped in the city streets (JGh 65)

### 36.9.4 With the idea of "in", فِي is used to express percentage:

١٥ فِي الْمِائَةِ fifteen percent (SI 213)

### 36.9.5 فِي may have a meaning equivalent to مَعَ or بَيْنَ ("among", "in the midst of"):

لَيْسَ فِينَا مَنْ يُفَكِّرُ يَوْمَئِذٍ بِشَيْءٍ مِنْ هَذَا الْأَمْرِ	at that time there was no one among us who gave any thought to this affair (JIJ 118)
قَدْ أَضِيفَ إِلَيْنَا، فِي مَنْ أَضِيفَ ... حُسَيْنٌ هَذَاوِي	Among those who were added to us was ... Husayn Haddawi (JIJ 170)
تَجَهَّزَ وَأَسْتَعَدَّ وَسَارَ فِي جُنُودِهِ نَحْوَ الْعِرَاقِ	he equipped himself, got ready, and marched among his troops towards Iraq (JGh 105)
سَارَ فِي خَمْسِمِائَةِ أَلْفِ رَجُلٍ حَتَّى وَرَدَ الْعِرَاقَ	he marched with 500,000 men until he reached Iraq (JGh 105)
دَارَ الْبَحْثُ فِي جُيُوبِ رُكَّابِ السَّيَّارَةِ جَمِيعًا، بِمَا فِيهِمُ الطِّفْلَةُ	The search went round the pockets of all the passengers in the car, including those of the baby girl (SI 130)

### 36.9.6 فِي occurs in the reflexive expressions فِي نَفْسِ and فِي سِرِّ + pronoun suffix ("myself",

“himself” etc.):

- قُلْتُ فِي نَفْسِي I said to myself (HM 179)  
 قَالَ فِي نَفْسِهِ he told himself (TW 264)  
 قُلْتُ فِي سِرِّي I said to myself (HM 187)

**36.9.7** *في* is often used with a temporal meaning to indicate the time during which or at which an event takes place or a circumstance persists:

- قَامَتُهُ، فِي شَبَابِهِ، كَانَتْ كَالرَّمْحِ His stature when he was a young man was like a spear (HM 43)  
 يُمَكِّنُ أَنْ يَعْتَقِلُوهُ فِي الْقَرِيبِ الْعَاجِلِ they could very soon arrest him (HR 34)  
 فِي يَوْمَيْنِ أَوْ ثَلَاثَةٍ كُنْتُ قَدْ أَلْتَحَقْتُ بِمَدْرَسَةٍ Within two or three days I had enrolled in a school (JIJ 151)  
 رَسَمْتَهَا فِي غِيَابِي you painted her in my absence (JIJ 205)  
 كَبُرَ كَثِيرًا فِي الشُّهُورِ الْأَخِيرَةِ He has grown up a lot in the past few months (AM 50)  
 لِمَاذَا لَمْ أَسْأَلْهُ فِي الْأَيَّامِ الْمَاضِيَةِ؟ Why didn't I ask him in days past? (AM 71)  
 نَحْنُ فِي مُتَنَصِّفِ فَبْرَايِرَ we are in the middle of February (JGh 13)  
 كَانُوا يَخَافُونَ مِنْهُ فِي كُلِّ وَقْتٍ They were always afraid of him (AM 81)  
 يَعْلَمُ مَا لَا يَعْلَمُ وَرَزَاؤُهُ فِي كَثِيرٍ مِنَ الْأَحْيَانِ he knows what his ministers often do not (TW 52)  
 هَذِهِ سَتَعْرِفُهَا فِي الْمُسْتَقْبَلِ You will understand this in the future (HM 33)  
 تَعَجَّبْتُ فِي تِلْكَ الْبُرْهَةِ I was astonished at that moment (HR 25)  
 فِي نَهَايَةِ الشَّهْرِ أَكْتَشَفْتُ أَنِّي حَامِلٌ At the end of the month, I discovered I was pregnant (HR 149)  
 يَخْرُجُ فِي الْوَاحِدَةِ ظَهْرًا He leaves at one in the afternoon (IKh 110)  
 كُنْتُ أَسْتَيْقِظُ فِي الصَّبَاحِ I used to wake up in the morning (JGh 149)  
 لَا أَحَدٌ يَزُورُنِي عَادَةً فِي هَذَا الْوَقْتِ الْمَتَأَخَّرِ مِنَ اللَّيْلِ No one usually visits me at this late hour of the night (GhS 60)  
 وَصَلَ فِي الْمَسَاءِ he arrived in the evening (SI 121)  
 اسْتَيْقَظَ السُّكَّانُ فِي الْفَجْرِ the occupants woke at dawn (SI 340)  
 هِيَ لَا تَنَامُ فِي اللَّيْلِ وَلَا فِي النَّهَارِ she neither sleeps at night nor during the day (HS 104)
- a).** The meaning may be “per”, “for each”:
- يَتَقَاضَى خَمْسَةَ جُنَيْهَاتٍ فِي الشَّهْرِ he gets five pounds per month (SI 67)  
 كَانَ يَضَعُبُ عَلَيَّ أَنْ أَكُلَ ثَلَاثَ مَرَّاتٍ فِي الْيَوْمِ It was difficult for me to eat three times per day (HS 231)

- رَاتِبُ حَامِلِ الْمَاجِسْتِيرِ خَمْسَةٌ وَعِشْرُونَ دِينَارًا فِي  
الشَّهْرِ the salary of someone with an MA is twenty-five dinars  
per month (JIJ 249)
- يُزُورُنِي مَرَّةً فِي الْأُسْبُوعِ he visits me once a week (TW 61)
- عَشْرَ سَجَائِرَ فِي الْيَوْمِ؟ Ten cigarettes a day? (AM 42)

**36.9.8** The temporal use of *في* gives rise to a number of common adverbial expressions:

**a).** *في الحال* (“at once”, “immediately”):

- بَاعَهَا فِي الْحَالِ بِضِعْفِ ثَمَنِهَا he immediately sold it for double its cost (SI 56)
- أَغْرَقُ فِي غَيْبِيَّةٍ سَوْدَاءَ فِي الْحَالِ I immediately fall into a black unconsciousness (JIJ 185)
- أَجَابَنِي فِي الْحَالِ He answered me at once (JIJ 217)
- عَلِمْتُ فِي الْحَالِ أَنَّهَا لَمِييَا I knew at once that it was Lamiya (JIJ 232)

**b).** *في آن* (“at the same time”, “simultaneously”):

- أَعْرِفُ أَنَّهُ الرَّجُلَانِ فِي آنِ I know that he is the two men at the same time (GhS 122)
- رِضَا الَّذِي أَحْبَبْتُ وَكَرِهْتُ فِي آنِ Rida, whom I loved and hated at the same time  
(GhS 140)
- شَعَرْتُ بِالْحَجَلِ وَالنَّدَمِ فِي آنِ I simultaneously felt shame and regret (GhS 157)
- الْجَمِيلَةُ وَالْمُتَقَفَةُ فِي آنِ beautiful and educated at the same time (HS 95)

**c).** *في السابق* (“previously”, “before”, “at one time”, “once”):

- كُلُّهَا أُمُورٌ خَبَرْنَاهَا فِي السَّابِقِ They are all things we have experienced previously  
(IKh 50)
- فِي السَّابِقِ رَكَعَ أَمَامِي خَاشِعًا He once kneeled before me in submission (HS 181)
- أَنْصَرِفُ إِلَى عَمَلِي كَمَا كُنْتُ فِي السَّابِقِ I will leave for work like I did before (HM 221)
- مَا تَصَوَّرْتُ أَنِّي أَسْتَطِيعُ الْجُلُوسَ كَمَا فِي السَّابِقِ I did not imagine that I could sit like before (HS 201)

**d).** *في البداية* and *في البدء* (“at first”, “in the beginning”):

- هَذَا مَا تَصَوَّرْتُهُ فِي الْبِدَايَةِ This is what I imagined in the beginning (AM 89)
- لَمْ أَعْرِفْهُ فِي الْبِدَايَةِ I did not recognize him at first (JGh 47)
- فِي الْبِدَايَةِ كَانَ زَبَائِنُهُ أَكْثَرَ عَدَدًا مِنْ زَبَائِنِي At first, he had more customers than me (GhS 27)
- كَانَتْ فِي الْبِدَايَةِ تَتَحَدَّثُ عَنْهُ دُونَ أَنْ تَذْكُرَ اسْمَهُ At first, she used to talk about him without mentioning  
his name (AM 109)
- خِفْتُ فِي الْبَدْءِ I was frightened at first (HM 71)

**e).** *في بادئ الأمر* (“at first”, “in the beginning”):

- أَرَدْتُ فِي بَدَائِ الْأَمْرِ أَنْ أَعْمَلَ مُدْرَسًا At first, I wanted to work as a teacher (IKh 43)

فَكَرَّتْ تَاجَ أَنَّهَا تَوَدُّ سَرِقَةَ مُجَوْهَرَاتِهَا فِي بَادِي الْأَمْرِ (HS 241) At first, Taj thought that she wanted to steal her jewelry

f). فِي النَّهَائِيَةِ (“finally”, “in the end”, “eventually”):

عَلَيْهِ أَنْ يَصِلَ فِي النَّهَائِيَةِ إِلَى الْمُسْتَشْفَى he finally has to arrive at the hospital (IKh 153)

سَنَرَى، فِي النَّهَائِيَةِ، مَنْ يَكُونُ الْفَائِزَ we will see who the winner is in the end (HM 187)

أَصْبَحَتْ فِي النَّهَائِيَةِ هَمْسًا they eventually became a whisper (AM 80)

36.9.9 في introduces the state or condition of someone or something:

كُنْتُ فِي لَهْفَةٍ لِأَنْ أُعْرِفَ أَيَّ شَيْءٍ عَنِ الرَّجُلِ I was longing to know anything about the man (AM 133)

هَلْ يَقْتُلُونِي وَأَنَا فِي هَذَا الْمَوْضِعِ؟ Will they kill me while I am in this situation? (AM 103)

هُوَ لَيْسَ فِي غِنَى وَالِدِي he was not as wealthy as my father (HS 96)

هُوَ فِي حَالَةٍ دُحُولٍ he is in a state of alarm (HS 128)

هِيَ فِي خَطَرٍ she is in danger (GhS 53)

36.9.10 It may also indicate the action that is being engaged in:

صَالِحٌ كَانَ فِي الْإِنْتِظَارِ Salih was waiting (HS 113)

كَانَ فِي أَنْتِظَارِ هَذَا الطَّلَبِ he was waiting for this request (TW 166)

مُعَاذٌ فِي شُغْلِ الْبَيْتِ Mu'adh is doing the housework (HS 133)

كُنْتُ أَمْضِي وَقْتًا فِي تَأْمُلِ الْمَبَانِي I used to spend time looking at the buildings (JGh 16)

إِسْتَعَلْتُ حَتَّى الْمَسَاءِ فِي صُنْعِ الْحَلَوِيَّاتِ I worked until the evening making sweets (HM 48)

بَلَدُهُ فِي حَرْبٍ his country is at war (TW 177)

هَلْ أَنْتَ فِي حَرْبٍ مَعَهُ؟ Are you at war with him? (HM 99)

هِيَ الَّتِي هُمْ فِي بَحْثٍ دَائِمٍ عَنْهَا it is what they are always searching for (JIJ 158)

36.9.11 في is thus used in adverbial expressions that express the manner in which an action is performed:

أَنَا أَرْكَبُ السِّيَّارَةَ فِي ثِقَةٍ I get confidently in the car (HS 190)

رَفَرَتْ هَمَّتَ فِي قُوَّةٍ Hamat sighed loudly (SI 249)

فَتَحَ بَابَ شَقَّتِهِ فِي هُدُوءٍ he calmly opened the door of his flat (SI 91)

سَأَلَتْهُ فِي لُطْفٍ she asked him politely (SI 186)

أَغْلَقَ الْبَابَ خَلْفَهُ فِي عُنْفٍ he slammed the door behind him (SI 187)

أَغْمَضَتْ عَيْنَيْهَا ثُمَّ فَتَحَتْهُمَا فِي حِذْرِ she closed her eyes then cautiously opened them (SI 348)



- خَفَضَتْ بَصَرَهَا فِي خَيِّبَةٍ وَاضِحَةٍ she lowered her gaze in obvious disappointment (TW 50)
- دَائِمًا كُنْتُ أَتَسَاءَلُ فِي دَهْشَةٍ ... I always used to ask myself in amazement ... (JGh 195)
- يَجِيءُ الْقِطَارُ فِي سُرْعَةِ الْبَرْقِ The train arrives as fast as lightning (TW 31)
- هَزَّ رَأْسَهُ فِي وُجُومٍ he nodded his head in silence (SI 65)
- مَضَوْا فِي صَمْتِهِمْ they went on their way in silence (IH 32)
- 36.9.12** *في* occurs in the adverbial expression *في الواقع* (“actually”, “really”, “in fact”):
- فِي الْوَاقِعِ لَا أَعْلَمُ I really don't know (IKh 86)
- كُنْتُ فِي الْوَاقِعِ أَضَدَرْتُ حَتَّى ذَلِكَ الْتَارِيخِ ثَمَانِيَةَ كُتُبٍ In fact, up to that time I had published eight books (JIJ 70)
- كُنْتُ فِي الْوَاقِعِ قَدْ أَنْجَزْتُ مُعْظَمَهَا آنَذَاكَ In fact, I had completed most of it at that time (JIJ 173)
- 36.9.13** With the idea of “concerning”, “about”, “regarding”, *في* may introduce the subject matter:
- أَخْطَأَ الطَّيِّبُ فِي تَشْخِيصِ مَرَضِهَا The doctor made a mistake in diagnosing her illness (AM 108)
- أَنْتِ حُرَّةٌ فِي أَفْكَارِكَ You are free in your thoughts (HR 14)
- لَا يُعْطَوْنَهُ جَوَابًا قَاطِعًا فِي مَسْأَلَةٍ خَطِيرَةٍ they do not give him a final answer in an urgent matter (JIJ 129)
- سَأَلْتُهَا عَنِ رَأْيِهَا فِيكَ I asked her what she thought about you (JIJ 141)
- بُيُوتُهَا تَتَشَابَهُ فِي الطَّرْزِ its houses are similar in style (JGh 187)
- أَخَذْتُ أَفْكَرُ فِي الزَّوْاجِ I began to think about getting married (HS 92)
- إِنَّهُ يُفَكِّرُ فِي شَيْءٍ وَاحِدٍ He thinks about one thing (HS 128)
- أَنَا أَشْطَرُ مِنْكَ فِي هَذِهِ الْأُمُورِ I am smarter than you in these matters (HM 224)
- كَتَبَ قَصِيدَةً فِي الْمُضَيِّفَتَيْنِ الْمِصْرِيَّتَيْنِ he wrote a poem about the two Egyptian air hostesses (JGh 82)
- لَمْ أَكُنْ أَتَحَدَّثُ مَعَهُ فِي السِّيَاسَةِ I did not talk to him about politics (JGh 87)
- لَنْ أُنَاقِشَكَ فِي خَطَا قَرَارِكَ هَذَا I will not argue with you about this wrong decision of yours (GhS 156-7)

**36.9.14** *في* + the indefinite relative pronoun *مَا* gives the compound *فِيْمَا* (literally “in that which”):

- إِسْتَشْهَرُوا، فِيمَا مَضَى، بِصَيْدِ الْأَسْمَاكِ they later became famous for fishing (IH 24)
- تَسْمِيَةُ الشَّارِعِ، فِيمَا أَرَى، مُؤَقَّعَةٌ جِدًّا The name of the street, as I see it, is very appropriate (JIJ 80)

لَا نَوْمَ اللَّيْلَةَ فِيمَا يَبْدُو	No sleep tonight it seems (GhS 75)
فِيمَا عَدَا ذَلِكَ	Apart from that (SI 56)
صَادَقَتْ غُلُورِيَا فِيمَا بَعْدُ أَثَاثَ بَيْتِي	Later, Gloria got to like the furniture in my house (GhS 62)
سَأُحَدِّثُكَ عَنْهُ فِيمَا بَعْدُ	I will tell you about it later (JIJ 128)

### 36.10 ب ("at", "in", "by", "with", "on")

ب is an inseparable preposition, being attached directly onto the word it governs. It has the general meaning of connection.

36.10.1 ب is used with the meaning "in" or "at" a place. As such, it is often synonymous with في:

فِي جَامِعَةِ أَكْسِيرِ بِجَنُوبِ إِنْكَلْتَرَا	in Exeter University in the south of England (JIJ 25)
فِي بُوتْسْدَامِ بِأَلْمَانِيَا الشَّرْقِيَّةِ	in Potsdam in East Germany (JGh 142)
الْأُسْتَاذُ الْمَتَخَصِّصُ فِي الرُّوَايَةِ الْعَرَبِيَّةِ بِجَامِعَةِ بَنْسَلْفَانِيَا	the professor who specialises in the Arabic novel at the University of Pennsylvania (JGh 179)
هَلْ نَحْنُ بِالتَّشِيلِي؟	are we in Chile? (TW 157)
هَلْ مِنْ الْمَعْقُولِ أَنْ يَعْمَلَ وَالْفُنْدُقُ بِهِ نَزِيلٌ وَاحِدٌ؟	is it reasonable that he should work while the hotel has only one guest in it? (JGh 166)
إِشْتَكَى مِنْ آلامِ شَدِيدَةٍ بِبَطْنِهِ	he complained of severe pains in his stomach (SI 155)
بِبَلَدِهَا تَلْبَسُ الْعَبَاءَ	in her country she wears a cloak (HS 101)
كَانَ الْكَاتِبُ الْعَظِيمُ يَقِيمُ فِي شَقَّةٍ صَغِيرَةٍ بِالطَّابِقِ الْأَرْضِيِّ	the great writer used to live in a small flat on the ground floor (JGh 26)
بِيَدِهِ وَرَقَةٌ كَلِينِكْسُ	in his hand is a Kleenex tissue (IKh 108)
مَدِينَتُنَا بِشَمَالِ أَفْرِيْقِيَا	our town in North Africa (GhS 135)
أَخْرَجَ وَرَقَةً بَيْضَاءَ بِعِنَايَةٍ مِنْ مَلْفٍ بِهِ عِدَّةُ أَوْرَاقٍ	he carefully took out a white piece of paper from a file containing a number of papers (SI 240)
وَقَفَّتْ بِالْبَابِ فَتَاةٌ	a young girl stood at the door (HM 41)
لَقَدْ أَنْصَرَفْنَا، وَبِنَا شُعُورٌ بِالْمَرَارَةِ	We left with a feeling of bitterness (JIJ 21)
بِي إِحْسَاسٍ لَا أَنَاقِشُهُ	I have a feeling which I do not discuss (JIJ 136)

a). When the idea of "inside" or "within" is to be emphasized, however, في is used:

رَأَيْتُ، فِي الظَّلَامِ، جَمْرَةً تَسْتَعِيلُ	In the darkness, I saw an ember burst into flame (HM 130)
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لَمْ أَحْسَسْ أَنَّ شَيْئًا فِيَّ يَمُوتُ I did not feel that something within me was dying  
(AM 129)

**36.10.2** With the idea of “in”, بِ is used to express percentages:

هِيَ مِئَةٌ بِالْمِئَةِ ضِدَّ إِزَادَةِ الْمَرْأَةِ it is one hundred percent against a woman's will  
(HR 193)

عَشْرَةٌ بِالْمِئَةِ مِنْ جَسَدِي ten percent of my body (HR 124)

فَوْقَ السِّتِينَ بِالْمِئَةِ more than sixty percent (HR 147)

٩٥ بِالْمِئَةِ ninety-five percent (SI 163)

رِبْحٌ سَنَوِيٌّ يَصِلُ إِلَى ثَلَاثِينَ بِالْمِئَةِ an annual profit amounting to thirty percent (SI 288)

**36.10.3** بِ is used in the expression بِاتِّجَاهٍ (“towards”, “in the direction [of]”):

رَأَاهَا قَادِمَةً بِاتِّجَاهِنَا he saw her coming towards us (JGh 193)

كَامِلٌ لَا يَرْتَكِضُ بِاتِّجَاهِ الْأَوْتُوْبِيسِ Kamil does not run towards the bus (IKh 112)

ثُمَّ انْطَلَقْنَا فِي سَيَّارَةٍ أُجْرَةٌ بِاتِّجَاهِ شَارِعِ الرَّشِيدِ then we set off in a taxi heading for al-Rashid Street  
(JIJ 106)

**36.10.4** With the general meaning of connection, بِ may introduce the attributes of someone or something:

اسْتَقْبَلْتُ عَرَبَةً بِحَصَانَيْنِ I got into a carriage which had two horses (JIJ 98)

أَنْتُمْ جَمِيعُكُمْ بِقُوَّتِكُمْ، بِضَعْفِكُمْ، بِانْتِصَارَاتِكُمْ،  
بِهَزَائِمِكُمْ You, all of you, with your strength, your weakness, your  
victories and your defeats (TW 198)

سَيَّارَاتُ الشُّرْطَةِ بِمُخْتَلِفِ ألْوَانِهَا وَأَشْكَالِهَا police cars in their different colours and sizes (TW 154)

جَلَالَةُ الْمَلِكِ بِقَامَتِهِ الْقَصِيرَةِ His Majesty, the King, with his slight frame (IKh 153)

اسْتَعْرَضْتُ قَائِمَةً طَوِيلَةً بِحَسَنَاتِ عَبْدِ الْمَجِيدِ She brought to mind a long list of Abd al-Majid's good  
qualities (SI 120)

أَثَرْتُ الْبَقَاءَ فِي أُكْسْفُورْدِ بِمَبَانِي كَلْبَاتِهَا الرَّائِعَةِ I preferred to remain in Oxford with the magnificent  
buildings of its colleges (JIJ 29)

الطَّرِيقُ بِسَيَّارَاتِهَا، بِضَجِيجِهَا the road with its cars and its noise (TW 93)

كَانَتْ الْعُرْفَةُ دَافِئَةً، بِلَوْنِهَا الْأَزْرَقِ الْهَادِي The room was warm, with its calm blue colour (AM 150)

سَالِمٌ يَقِفُ، بِشَعْرِهِ الْقَصِيرِ وَقَامَتِهِ الطَّوِيلَةِ Salim stands, with his short hair and tall stature (IKh 30)

حَكَيْتُ لَهُ قِصَّتِي بِكُلِّ تَفَاصِيلِهَا I told him my story with all its details (HM 160)

كَانَتْ الْبِطَاقَةُ بِعُنْوَانِ حَامِدِ The postcard had Hamid's address on it (AM 107)

أَعْدَادٌ هَائِلَةٌ مِنَ الْمُقَاتِلِينَ وَالْمِجْلِيشَا بِأَسْلِحَتِهِمْ A tremendous number of fighters and militia with their  
weapons (IKh 37)

**36.10.5** It is thus used to indicate what a person is wearing:

- أَرَى جَلَادَيْنِ يَفْتَرِبَانِ مِنِّي بِشَابٍ بَيْضَاءَ I see two executioners coming towards me in white clothes (GhS 214)
- تَقَدَّمَ الرَّجُلُ بِثَوْبِهِ الْأَبْيَضِ The man approached in his white cloak (IKh 160)
- ثُمَّ يَظْهَرُ فِي بَيْتِنَا، فَجَاءَهُ، بِلِبَاسِهِ التَّقْلِيدِيِّ Then he suddenly appears in our house wearing his customary clothes (IH 156)

**36.10.6** With the idea of closeness, **بِ** often governs words meaning “next to”, “near”, “side”:

- سِرْتُ فِي الشُّوَارِعِ، وَبِجَوَارِ النَّهْرِ I went through the streets and next to the river (HR 26)
- كُنْتُ تَجْلِسُ بِجَوَارِي كُنْتُ تَجْلِسُ بِجَوَارِي You were sitting beside me (TW 187)
- أَثَرْتُ أَنْ تَبْقَى بِجَوَارِ وَالِدِهَا she preferred to remain next to her father (JGh 46)
- عَلَى شَاطِئِ النَّهْرِ مُبَاشَرَةً أَوْ بِالْقُرْبِ مِنْهُ directly on the river bank or near to it (JGh 175)
- لَكِنَّ الْقَذِيفَةَ سَقَطَتْ بِالْقُرْبِ مِنَ الْبَيْتِ But the bomb fell near the house (IKh 107)
- دَرْبٌ بُرَابِي ضَيْقٌ تَحْفٌ بِجَانِبَيْهِ أَشْجَارُ الْبَلُوطِ a narrow dirt path with oak trees on either side (IH 105)

**36.10.7** **بِ** expresses companionship:

- تَعْمَلُ بِالْبُولِيسِ she works with the police (JGh 191)
- تَفَرَّدَ الْعَاشِقُ بِالْمَعْمُوقِ مِنْ جَدِيدٍ The lover was alone with the loved one once again (TW 157)
- جَاءَ الدُّكْتُورُ أَدْمُورُ بِصُحْبَةِ زَوْجَتِهِ Dr Admur arrived in the company of his wife (JGh 175)

**36.10.8** It is used after verbs of motion (“to go”, “to come” etc.) to give them a causative meaning (“to take”, “to bring” etc.):

- جَاءَ بِهَا إِلَى الْقَاهِرَةِ he brought her to Cairo (SI 60)
- صَعَدُوا بِنَا إِلَى الطَّابِقِ الْأَعْلَى they took us up to the top floor (JIJ 19)
- عُدْنَا بِهَا دَاخِلَ الدَّارِ we took her back into the house (IH 72)
- لَا يَهْمُنِي إِلَى أَيْنَ سَتَتْهِيَ بِي it does not matter to me where it will lead me (JIJ 136)

**36.10.9** **بِ** is used temporally to indicate the time at which or during which an event occurs:

- نُنْفِقُ فِي مَنَاسِيَةٍ عَابِرَةٍ مَا نُنْفِقُهُ بِعَشْرَةِ أَشْهُرٍ كَامِلَةٍ we spend on a trifling occasion what we spend in ten whole months (TW 219)
- كَانَا يَجْلِسَانِ - دَهَاتُ وَزَوْجُهَا الْمُسْتَقْبَلِ - أَمَامَ الْجِهَازِ بِالسَّاعَاتِ They would sit - Dhat and her future husband - in front of the television for hours (SI 11)

مَاتَ ذِكْرُهُ بِمَوْتِهِ	his memory died with his death (HM 6)
كَأَنَّنا أَفْتَرَقْنَا بِالْأَمْسِ الْقَرِيبِ	it was as if we had separated only yesterday (JGh 61)
كُنَّا بِالْأَمْسِ طَبَخْنَا مَحْشِيَّ الْبَاذِنْجَانِ	yesterday we cooked stuffed aubergine (HR 48)
أَنَا أَحْبَبْتُكَ أَنْتِ بِالْأَوَّلِ	I fell in love with you from the beginning (HR 209)
فَقَدَّ فَاعِلِيَّتَهُ بِمُرُورِ الْوَقْتِ	it lost its potency with the passage of time (SI 97)

This gives rise to the following adverbial expressions:

a). بِلَمَحِ الْبَصْرِ ("instantly", "in no time"):

أَحَاسِيسُ الذُّلِّ وَالْقَهْرِ تَحَوَّلَتْ بِلَمَحِ الْبَصْرِ إِلَى مَشَاعِرِ غَضَبٍ	The feelings of shame and defeat instantly changed into feelings of rage (HR 112)
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b). بِاسْتِمْرَارٍ ("constantly", "continually", "always"):

كَانَ وَجْهَهَا بِاسْتِمْرَارٍ وَجْهَ الرِّضَا	her face was always one of contentment (HR 21)
يَجِبُ أَنْ يَتَعَلَّمَ الْإِنْسَانُ، أَنْ يَتَعَلَّمَ بِاسْتِمْرَارٍ	Man must learn, always learn (AM 101)
الْفُؤُورَاتُ الَّتِي تَذْفُقُ مِيَاهَهَا بِاسْتِمْرَارٍ	The fountains which constantly pour out their waters (JGh 154)
الْإِنْسَانُ، الْمُنْتَدِرُجُ بِاسْتِمْرَارٍ نَحْوَ الْأُلُوهِيَّةِ	Man, constantly progressing towards divinity (TW 74)
الْوِزَارَةُ الَّتِي تَعْمَلُ بِاسْتِمْرَارٍ مَعَ مُلَاحَظَةِ أَنَّ يَوْمَ الْأَحَدِ يَعْنِي عَطْلَةً	the ministry which always works with the observation that Sunday means a holiday (JGh 194)

**36.10.10** بِ may further specify the time when an event takes place. بِ and the noun it governs often follow temporal expressions employing the prepositions بَعْدَ ("after") and قَبْلَ ("before"):

بَعْدَ أَنْ مَاتَتْ أُمِّي بِيَوْمَيْنِ	two days after my mother died (AM 118)
جَاءَ حَامِدٌ بَعْدَ الْغُرُوبِ بِسَاعَةٍ	Hamid arrived one hour after sunset (AM 172)
لَقَدْ جِئْتُ قَبْلَ مَوْعِدِي بِأَكْثَرِ مِنْ نِصْفِ سَاعَةٍ	I arrived more than half an hour before my appointment (GhS 179)
قَبْلَ مَجِيءِ عَمِّي بِقَلِيلٍ	shortly before my uncle's arrival (HM 178)
قَبْلَ حُضُورِكَ بِدَقِيقَةٍ	a minute before your arrival (IH 126)
وَصَلَ قَبْلَنَا بِنِصْفِ سَاعَةٍ	he arrived half an hour before us (JGh 13)
قَبْلَ السَّادِسَةِ بِقَلِيلٍ	A little before six o'clock (AM 10)
قَالَتْ لِي هَذِهِ الْكَلِمَاتِ قَبْلَ أَنْ تَمُوتَ بِشَهْرَيْنِ	She said these words to me two months before she died (AM 32)
سَبَقْتَنِي فِي الْعُودَةِ مِنَ الدَّرَاسَةِ بِبَعْضِ أَشْهُرٍ	she returned from her studies a few months before me (JLI 107)

- كَانَ يَكْبُرُهَا بِعَقْدَيْنِ he was two decades older than her (GhS 177)  
 أَشْعُرُ كَأَنِّي أَصْغُرُهَا بِسِنَوَاتٍ عَدِيدَةٍ I feel that I am many years younger than her (HS 134)  
 كَبُرْتُ الْيَوْمَ بِعَشْرَةِ أَيَّامٍ For each day I have aged ten days (HM 130)

**36.10.11** بِ occurs after the demonstrative adverb إِذَا (“and then [suddenly]”) introducing an event which is somehow unexpected or surprising:

- إِذَا بِهَا تَغَسُّ بِوَجْهِهِ There she was frowning in my face (JIJ 118)  
 كِدْتُ أَحْتَضِنُهَا، وَإِذَا بِهَا تَدْفَعُنِي فِي صَدْرِي I was on the point of putting my arms around her, when she suddenly pushed me in the chest (HM 208)

**36.10.12** بِ frequently introduces the instrument with which the action of a verb is carried out:

- إِتَّصَلَتْ بِرُوحِهَا بِالتَّلْفُونِ اللَّاسِلِكِي she contacted her husband by mobile telephone (SI 54)  
 تَغَطَّى رَأْسَهَا بِمَنْدِيلٍ أَزْرَقِ اللَّوْنِ her head was covered with a blue kerchief (SI 188)  
 وَعَدَ أَنْ يَأْتِيَنِي بِسَيَّارَتِهِ he promised he would come to me in his car (JIJ 224)  
 كُلُّهَا تَمَشِي بِالكَهْرَبَاءِ they all work by electricity (JGh 54)  
 أَغْلَقَ الْبَابَ بِالْمِفْتَاحِ he locked the door with the key (IKh 138)  
 هِيَ تُغَطِّي نَفْسَهَا بِالشَّرْشَفِ she covers herself with the sheet (GhS 200)  
 غَسَلَ أَسْنَانَهُ بِالْفُرْشَاءِ وَالْمَعْجُونِ he brushed his teeth with the toothbrush and toothpaste (TW 170)  
 كَانَتْ يَدَايَ مَرْبُوطَتَيْنِ بِحَبْلِ My hands were tied with rope (AM 152)  
 قُلْتُ لَهُ إِنِّي لَمْ أَصِلْ بِالطَّائِرَةِ إِنَّمَا جِئْتُ بِالْقِطَارِ I told him that I had not arrived by plane, but rather had come by train (JGh 56)  
 الشُّوَارِعُ مَبْطَّطَةٌ بِالْحِجَارَةِ the streets were paved with stone (JGh 56)

**36.10.13** بِ is used in the emphatic expressions بِنَفْسِي and بِعَيْنِي + pronoun suffix (“yourself”, “itself”, “in person” etc.):

- أَتْرُكُ لَكَ أَكْثَسَافَهَا بِنَفْسِكَ I will let you discover it by yourself (GhS 190)  
 عَلَّقْتُ أَلْسِنَارَةَ بِنَفْسِي I hung up the curtains myself (HS 7)  
 لَقَدْ جَاءَ الرَّجُلُ بِنَفْسِهِ إِلَى كُلِّ مِنَّا The man himself came to each of us (JGh 86)  
 أَلَسْتُ بِرُومُوثِيوسَ بِعَيْنِيهِ؟ Am I not Prometheus himself? (TW 56)

**36.10.14** بِ occurs in the expression بِالذَّاتِ (“[in] particular”, “[that] very [thing]”):

- فِي تِلْكَ اللَّحْظَةِ بِالذَّاتِ At that very moment (GhS 101)  
 فِي هَذِهِ اللَّيْلَةِ بِالذَّاتِ on that very night (TW 79)

في ذَلِكَ الْوَقْتِ بِالذَّاتِ At that very time (JIJ 7)

**36.10.15** مَا ب occurs in the expression مَا ب + pronoun suffix, with the meaning “what’s the matter with [him]?” “what’s wrong with [him]?”:

- مَا بِكُمَا؟ What’s wrong with you? (GhS 171)  
 مَا بِكَ الْيَوْمَ؟ What’s the matter with you today? (HR 176)  
 مَا بِكَ؟ What’s wrong with you? (HR 160)  
 سَأَلْتُهُ مَا بِهِ I asked him what was wrong with him (HS 101)  
 مَا بِكَ يَا فَرَحُ؟ What’s the matter with you Farah? (HM 206)  
 مَاذَا بِكَ يَا زَكِيَّةُ؟ What’s wrong with you Zakiyya? (GhS 71)

**36.10.16** بِ may occasionally introduce the agent of passive participles:

- هُوَ لَا يَكْتُبُ، يَا مَلِكَ الْمَوْتِ، إِلَّا مَدْفُوعًا بِقُوَّةِ  
 الْجاذِبِيَّةِ He only writes, O King of Death, when propelled by the  
 force of gravity (IH 82)  
 أَتَذَكَّرُ بَيْتًا قِيلَ لِي إِنَّهُ مَسْكُونٌ بِالْأَشْبَاحِ I remember a house which I was told was haunted by  
 ghosts (GhS 209)  
 أَنَا الْمُنْقَلَبُ، الْمَهْمُومُ بِهِرَمٍ مُبَكِّرٍ I, the oppressed, worried by premature old age (JGh 161)  
 كُنْتُ مَبْهُورًا بِالْمَكَانِ I was overwhelmed by the place (JGh 71)  
 بَيْنَ حُشُودٍ مِنَ الْبَشَرِ، الْمَشْدُوهِينَ بِمَا يَرَوْنَ among crowds of people, astonished by what they were  
 seeing (JIJ 157)

**36.10.17** بِ may introduce the direct object of a verb:

- هَزَّ بِرَأْسِهِ He shook his head (HS 119)  
 بَلَّغَتْ بِي الْقَسَاوَةَ the harshness affected me (HS 119)  
 أَنَا لَا أَفْهَمُ بِالشُّعْرِ I do not understand poetry (HM 265)  
 لَمْ تَعْرِفْ أُمِّي أَبَدًا بِحِكَايَتِي My mother never knew my story (HR 45)  
 لَا يُبْخِشُ لِأَحَدٍ بِسِرِّ الْمُوَاَمَرَةِ عَلَيْكَ he does not divulge to anyone the secret plot against you  
 (GhS 50)  
 شَعَرَتْ فِي الْبِدَايَةِ بِشَيْءٍ مِنَ الْإِرْتِيَاحِ at first, she felt a certain amount of pleasure (SI 345)  
 دَفَعَتْ بِي عَمَّتِي إِلَى الرَّفْصِ الْعَرَبِيِّ مَعَ الْبَنَاتِ my aunt pushed me into the Arab dance with the girls  
 (GhS 70)  
 صَارَ يَرْمِي لَهَا بِقِطَعِ الْخُبْزِ he began to throw pieces of bread to them (GhS 123)  
 عَلِمَ بِالسَّبَبِ he knew the reason (SI 218)  
 طَبَعًا أَنْتَ تَعْلَمُ بِكُلِّ هَذِهِ الْأُمُورِ Of course, you know all these matters (TW 249)

أَمْسَكُوا بِي they took hold of me (HR 35)

إِذْنِ أَلْتَقَيْتِ بِسُعَادِ؟ So you have met Su'ad? (JIJ 141)

**36.10.18** بِ may introduce the object of nouns and adjectives derived from verbs:

هَلْ يَصِلُ الْخَطَأُ إِلَى الْقَرَارِ بِالْمَوْتِ؟ Will the mistake lead to a decision to impose the death penalty? (JGh 67)

قَدْ يَضُدُّ أَمْرًا بِالْقَتْلِ he might issue an order for execution (JGh 68)

مَعْرِفَتِي بِتِلْكَ الْمَنَاطِقِ الشَّاسِعَةِ my knowledge of those remote regions (JGh 97)

فِي الْبَدْءِ كَانَ أَهْتِمَامُكَ بِي At first, your concern was for me (TW 130)

هِيَ أَذْرَى النَّاسِ بِحَالِ بَيْتِهِمِ الضَّيِّقِ she knows better than anyone else the state of their small house (GhS 164)

**36.10.19** بِ often occurs in adverbial expressions which introduce the manner in which an action is performed:

هَزَزْتُ رَأْسِي بِعُنْفٍ I shook my head violently (JIJ 50)

تَبَادَلْنَا التَّحَايَا بِحَرَارَةٍ they exchanged greetings warmly (JIJ 163)

جَلَسْتُ بِخَوْفٍ عَلَى حَافَةِ السَّرِيرِ I sat in fear on the edge of the bed (AM 38)

كَانَتْ زَوْجَتِي إِلَى جَانِبِي تَتَنَفَّسُ بِانْتِظَامٍ My wife was next to me breathing regularly (IKh 107)

كَانَ يَفْهَمُ اللُّغَةَ الْعَرَبِيَّةَ بِصُعُوبَةٍ he understood the Arabic language with difficulty (JGh 29)

قَادَنِي إِلَى قَبْرِهَا بِلَا تَرَدُّدٍ He led me unerringly to her grave (IH 73)

كَانُوا يَتَنَاقَشُونَ بِجِدَّةٍ they were heatedly debating (JGh 165)

رَكَضْتُ هَارِبَةً إِلَى غُرْفَتِي بِأَفْصَى مَا أُسْتَطِيعُ I ran escaping to my room as fast as I could (HR 66)

كَانَتْ كُلُّ وَاحِدَةٍ تُحِبُّ بِطَرِيقَةٍ مُخْتَلِفَةٍ Each one loved in a different way (AM 31)

نَزَلْتُ الدَّرَجَ بِبُطْءٍ I slowly went down the steps (HR 37)

الْمَرْأَةُ تَبْكِي بِصَمْتٍ The woman weeps silently (IKh 131)

لَا يُمَارِسُ مِهْنَتَهُ بِجِدِّ he does not practice his profession seriously (HM 17)

قَرَأْتُ الْبَطَاةَ بِسُرْعَةٍ I quickly read the card (AM 108)

**36.10.20** بِ is used in the following common adverbial expressions:

**a).** بِالتَّأَكِيدِ (“definitely”, “certainly”, “of course”):

بِالتَّأَكِيدِ سَأَقْرَأُهَا Certainly I'll read it (AM 125)

بِالتَّأَكِيدِ نَمَّةٌ أَمْرٌ غَيْرٌ عَادِي There is definitely something unusual (JGh 83)



- أَنْتِ بِالتَّأَكِيدِ تَعْرِفِينَ ذَلِكَ You surely know that (GhS 175)  
 أَنْتِ تَتَّقِي بِي، لَيْسَ كَذَلِكَ؟ - "You trust me don't you?"  
 بِالتَّأَكِيدِ - "Of course" (GhS 54)
- b). بِالْكَامِلِ ("totally", "completely", "wholly"):**
- كُنْتُ مُنْهَكَةً بِالْكَامِلِ I was totally exhausted (HR 114)  
 كَانَ الْاِثْنَانِ غَرِيبَيْنِ بِالْكَامِلِ The two of them were absolutely strange (HR 12)  
 غَابَتْ غُرْفَةُ النَّوْمِ عَنِ بَالِي بِالْكَامِلِ the bedroom vanished completely from my mind  
 (HR 140)  
 كَانَ عَبْدُ السَّمَدِ حَرِيصًا بِالْكَامِلِ عَلَى الْهُدُوءِ Abd al-Samad wholly desired peace and quiet (HR 115)  
 وَالْوَدَاعَةَ
- c). بِالضَّبْطِ ("exactly", "precisely"):**
- حَاوَلْتُ أَنْ أَتَذَكَّرَ مَا حَصَلَ بِالضَّبْطِ I tried to remember what happened exactly (IKh 114)  
 لَمْ يَسْتَعْمِلْ عِبَارَةَ يَا حَبِيبِي بِالضَّبْطِ He did not exactly use the expression "my darling"  
 (TW 90)  
 لَا أَذْرِي بِالضَّبْطِ مَا يَعْنِيهِ I do not exactly know what it means (GhS 88)  
 لَمْ أَعْرِفْ لِمَاذَا بِالضَّبْطِ بَكَيتُ I don't know exactly why I cried (HR 178)  
 لَا أَحَدٌ يَذْرِي بِالضَّبْطِ nobody knows precisely (GhS 150)  
 وَهَذَا بِالضَّبْطِ مَا فَعَلَتْ And that is precisely what she did (JIJ 110)
- d). بِالْفِعْلِ ("indeed", "really"):**
- كَانَتْ ذَاتٌ قَدْ نَظَرَتْ حَوْلَهَا بِالْفِعْلِ عِدَّةَ مَرَّاتٍ Dhat had indeed looked around her a few times (SI 119)  
 هَذَا يُرِيخُنِي أَنَا بِالْفِعْلِ This really relaxes me (HR 15)  
 السَّبَّابُ الَّذِي دَخَلَ شَقَّةَ عَبْدِ الْمَجِيدِ بِالْفِعْلِ، أَنَارَ فِيهِ الرُّوعَ The plumber who actually entered Abd al-Majid's flat  
 filled him with alarm (SI 58)  
 وَصَلُوا بِالْفِعْلِ إِلَى سَوَاحِلِ أَمْرِيكَ الْجَنُوبِيَّةِ they certainly reached the shores of South America  
 (JGh 152)
- e). بِدِقَّةٍ ("exactly", "precisely", "meticulously", "painstakingly"):**
- قَرَأْتُ كُلَّ مَا كَتَبُوهُ بِدِقَّةٍ I read meticulously everything they had written (AM 13)  
 يَصْعَبُ تَحْدِيدُهُ بِدِقَّةٍ it is difficult to establish it precisely (TW 204)  
 كَانَ يَحْسُبُهَا بِدِقَّةٍ he used to calculate it precisely (HR 20)  
 حَتَّى الْآنَ لَا يَسْعُنِي أَنْ أَسْمِيَ ذَلِكَ الزَّمَانَ بِدِقَّةٍ Up to now I cannot give a name to that time exactly  
 (HR 42)  
 كُنْتُ أَرَاقِبُهُ بِدِقَّةٍ I was closely observing him (JGh 87)

f). بِالْصُّدْفَةِ (“by coincidence”, “by chance”, “accidentally”):

فَد تَعَلَّمْتُ شَيْئًا وَاحِدًا، وَتَعَلَّمْتُهُ بِالْصُّدْفَةِ I have learnt one thing, and learnt it accidentally (AM 166)

فَابْتَلَّهَا بِالْصُّدْفَةِ فِي الْمَدِينَةِ I met her by chance in the town (JGh 186)

الْفُرْصَةُ أُتِيحَتْ لَهُنَّ بِالْصُّدْفَةِ they were given the opportunity by chance (SI 344)

صِرْتُ وَمُنِيرَةٌ نَلْتَقِي بِالْصُّدْفَةِ Munira and I began to meet by chance (HR 43)

g). بِمُفْرَدٍ + pronoun suffix (“alone”):

كُنْتُ بِمُفْرَدِي فِي الْمَطْعَمِ I was alone in the restaurant (JGh 161)

تَذْهَبُ حَقِيْبَتِي بِمُفْرَدِهَا إِلَى فَرَنْسَا my suitcase is going to France on its own (JGh 31)

ثُمَّ خَطَأً مَا أَدَّى إِلَى تَرْكِنَا بِمُفْرَدِنَا there was some mistake which led us to be left on our own (JGh 71)

كُلُّ وَاحِدَةٍ بِمُفْرَدِهَا each one by herself (TW 198)

h). بِحَقٍّ (“truly”, “in reality”, “actually”):

كَانَ عَبْدُ النَّاصِرِ عَمَلًا قَائِمًا . . . عَمَلًا قَائِمًا بِحَقٍّ Abd al-Nasser was a giant, truly a giant (JGh 69)

كَانَتْ لَيْلَةٌ إِنْسَانِيَّةٌ بِحَقٍّ قَضَيْنَاهَا فِي بَيْتِهِ It was a truly sociable evening that we spent in his house (JGh 91)

فَقَدْ كَانَتْ دَعْوَتُهُ كَرِيمَةً بِحَقٍّ his invitation was truly generous (JGh 183)

أُمُّكَ مَجْدُوبَةٌ بِحَقٍّ Your mother is indeed mad (HM 102)

لَكِنَّهَا بِحَقٍّ مِنْ أَعَاجِيبِ الْعَالَمِ الْقَدِيمِ but it is truly one of the wonders of the ancient world (JGh 161)

i). بِخَاصَّةٍ and بِصِفَةِ خَاصَّةٍ (“in particular”, “especially”):

الطَّلَابُ وَالطَّلَابَاتُ يُحِيطُونَ بِهِ كَالطُّوقِ، وَبِخَاصَّةٍ الطَّلَابَاتُ the male and female students surround him like a necklace, especially the girls (JIJ 106)

قَدْ لَاحَظْتُ إِقْبَالَ الشَّبَابِ عَلَى دُحُولِ الْكُلِّيَّاتِ، وَبِخَاصَّةٍ دَارِ الْمُعَلِّمِينَ الْعَالِيَةِ I noticed the young people going into the colleges, in particular the High College of Teachers (JIJ 111)

الْمُهْتَمِّينَ بِشُؤْنِ الرِّيَاضِيَّاتِ، وَالْجَبْرِ بِصِفَةِ خَاصَّةٍ those interested in mathematics, especially algebra (TW 15)

إِسْتَعْرَبَتِ الْعَذَارَى بِصِفَةِ خَاصَّةٍ the virgins, in particular, were astonished (TW 224)

كَانَ رِيْقُهُ قَدْ جَفَّ، وَأَعْضَابُهُ بِصِفَةِ خَاصَّةٍ مُسْتَارَةً his saliva had dried up and his nerves in particular were on edge (TW 285)

ii). بِصِفَةِ عَامَّةٍ (“in general”, “generally”):

التَّسْيِيرُ الْإِسْتِرَاكِي لِلْمَوْسَسَّاتِ، وَمَا يُسَمَّى بِالْيَسَارِ بِصِفَةِ عَامَّةٍ the socialist management of the institutions, and what is generally known as “the left” (TW 61)

لَوْ هُنَاكَ رِقَابَةٌ مَا، عَلَى إِنْجَازِ الْأَشْغَالِ ... أَوْ  
عَلَى الْحَالَةِ بِصِفَةِ عَامَّةٍ، لَكَانَتْ الْأُمُورُ عَلَى أَحْسَنِ  
مَا يُرَامُ

If there was some kind of control over the way things were done ... or over the situation in general, then everything would be as good as one could wish (TW 220)

k). بِالْإِضَافَةِ إِلَى ("in addition to", "as well as"):

كَانَتْ أَهَمُّ قِطْعَةٍ فِي دِيكُورِ الصَّالَةِ، بِالْإِضَافَةِ إِلَى  
مَائِدَةِ الشُّفْرَةِ، بُوْفِيهِ

The most important piece of decor in the room, in addition to the dining table, was a sideboard (SI 328)

كُنْتُ أَمْرًا وَاحِدَةً مِنْ تِلْكَ الْمَجْمُوعَةِ 'الْخَيْرِيَّةِ'  
... بِالْإِضَافَةِ إِلَى جُيُوبِ الْجَمَاعَةِ

I used to finance a lady from that "charitable" organization ... in addition to pockets within the community (GhS 213)

وَبَعْضُ أَفْرَادِهَا فِي وَاقِعِ الْأَمْرِ، فَصَلُّوا أَنْفُسَهُمْ عَنِ  
"الرُّوَادِ" بِالْإِضَافَةِ إِلَى الَّذِينَ جَمَعَهُمْ إِلَيْهِ جَوَادٌ

in fact, some of its members split away from the "Ruwwad", in addition to those whom Jawad gathered to himself (JIJ 177)

l). بِالطَّبَعِ ("of course", "certainly", "naturally"):

كُلُّ ذَلِكَ بِالطَّبَعِ لَمْ يُشْغَلْنِي عَنْ عَمَلِي

Of course, all this did not distract me from my work (JIJ 184)

الشَّخْصُ الْوَحِيدُ الَّذِي أَطْلَعْتُهُ عَلَى الرِّسَالَةِ كَانَ  
بِالطَّبَعِ لَمِييَا

The only person whom I showed the letter to was of course Lamiya (JIJ 195)

بِالطَّبَعِ، لَمْ أَسْتَطِعِ الْعُثُورَ عَلَى مَصَادِرِ بُرْتُغَالِيَّةِ

Of course, I could not discover any Portuguese sources (JGh 145)

جَلَسْتُ صَفِيَّةً بِالطَّبَعِ فِي الْأَمَامِ إِلَى جَوَارِ عَزِيزِ

Safiyya naturally sat in front next to Aziz (SI 125)

m). بِالتَّالِي ("consequently", "therefore", "thus"; "subsequently", "later", "then"):

إِنِّي أَمْرَاءَةٌ وَلَمْ تُنْجِبْ صَبِيًّا يَحْتَكِرُ ثَرْوَةَ وَالِدِهِ  
بِأَكْمَلِهَا، وَبِالتَّالِي يَذْهَبُ مُعْظَمُ مَا تَعَبْنَا فِي جَمْعِهِ  
مَعًا مِنْ أَمْوَالِ إِلَى الشَّقِيقِ الذَّكَرِ لِزَوْجِي

I am a woman who has not given birth to a boy who will gain full control of all his father's wealth, and thus most of the money we have worked hard together to save will go to my husband's brother (GhS 67)

بِوُسْعِي أَنْ أَكْسِبَ عَيْشِي بِنَفْسِي، وَأَكْسِبَ كَرَامَتِي  
وَبِالتَّالِي فِي حَيَاتِي مَعَ رَجُلٍ

I can earn my living by myself, and can gain my dignity, and therefore [can do these things] in my life with a man (HR 22)

أَفَكَّرْتُ كَمْ أَنَا مُرْتَاحَةٌ لِأَنِّي لَسْتُ مُجْبِرَةً عَلَى  
الْجُلُوسِ بَيْنَهُمْ وَبِالتَّالِي كَمْ أَنَا وَحِيدَةٌ

I think of how pleased I am because I do not have to sit amongst them, and then how lonely I am (HS 52)

فَكَرَّرْتُ فِي الْكَيْفِيَّةِ الَّتِي يُمَكِّنُ أَنْ يَسْتَفِيدَ بِهَا عَبْدُ  
الْمَجِيدِ وَالشَّقِيقِ (وَبِالتَّالِي هِيَ وَسَمِيحَةُ) مِنَ  
الْاِكْتِشَافِ الْجَدِيدِ

She wondered how Abd al-Majid and al-Shanqiti (and thus her and Samiha) could benefit from the new discovery (SI 210)

n). بِغَضِّ النَّظَرِ عَنْ ("notwithstanding", "irrespective of", "regardless of"):

الْإِعْتِرَافُ، بِالْكَلِمَاتِ الْعَادِيَّةِ الصَّغِيرَةِ، يُلْزِمُ كُلَّ وَاحِدٍ أَنْ يَقُولَ كُلَّ شَيْءٍ بِغَضِّ النَّظَرِ عَنِ الْقَوَاعِدِ Confession, in short everyday words, requires everyone to say everything without regard for grammar (AM 135)

ظُهُورُ مَوْهَبَةٍ مُتَمَيِّزَةٍ فِي أَيِّ بَلَدٍ أَوْ رُؤْيَى يَحْظَى بِحَفَاوَةِ كُبْرَى، بِغَضِّ النَّظَرِ عَنِ الْإِتِّجَاهِ السِّيَاسِيِّ لِصَاحِبِ تِلْكَ الْمَوْهَبَةِ In any European country the appearance of a distinctive talent receives a warm reception regardless of the political inclination of the one who possesses it (JGh 134)

o). بِصَرْفِ النَّظَرِ عَنْ ("notwithstanding", "irrespective of", "regardless of"):

بِصَرْفِ النَّظَرِ عَنْ فَهْمِي، أَوْ عَدَمِ فَهْمِي regardless of whether I understand or do not understand (HM 121)

أَنْتَ، بِصَرْفِ النَّظَرِ عَنِ طَيْسِ الشَّبَابِ، لَسْتَ غَبِيًا Notwithstanding the frivolousness of young people, you are not stupid (HM 124)

وَجَدْتُ أَنَّهُ شُعُورٌ جَمِيلٌ، بِصَرْفِ النَّظَرِ عَنِ صَاحِبِهِ I found it to be a wonderful feeling regardless of the one who has it (HR 77)

p). بِقَطْعِ النَّظَرِ عَنْ ("notwithstanding", "irrespective of", "regardless of"):

كُلُّ كَائِنٍ، بِقَطْعِ النَّظَرِ عَنْ مُسْتَوَاهُ، بِقَطْعِ النَّظَرِ عَنْ مُحِيطِهِ وَبَيْئَتِهِ ... مُعَبَّرٌ Every creature, irrespective of its status and regardless of its habitat and environment ... is significant (TW 16)

أَمَّا الْيَهُودُ الْعَرَبُ، وَيَقْطَعُ النَّظَرَ عَنِ الْمَاضِي السِّيَاسِيِّ ... As for the Jewish Arabs, and notwithstanding the political past ... (TW 76)

إِنَّهَا وَبِصِفَةِ خَاصَّةٍ، كَأَمْرَأَةٍ، بِقَطْعِ النَّظَرِ عَنْ مُحْتَوَيَاتِ وَمُخْتَرَنَاتِ رَأْسِهَا in particular, she is like a woman, irrespective of the contents and constituents of her head (TW 172)

نَحْنُ بِقَطْعِ النَّظَرِ عَنِ سِيَاسَتِنَا وَأَيْدِيُولُوجِيَّتِنَا لَا نُرِيدُ أَنْ نَدْخُلَ فِي صِرَاعٍ مَكْشُوفٍ regardless of our politics and ideology, we do not want to enter into open conflict (TW 227)

q). بِإِخْتِصَارٍ ("in short", "briefly"):

أُرِيدُكَ فِي الْبَيْتِ كَمَا كُنَّا قَبْلَ الْحَرْبِ. بِإِخْتِصَارٍ أُرِيدُ أَنْ تَعُودَ شَهَادَتُكَ الْجَامِعِيَّةُ إِلَى الْمَكَانِ الْمُنَاسِبِ لَهَا: مُعَلَّقَةً عَلَى جِدَارِ الْمَطْبَخِ I want you in the house like we were before the war. In short, I want your university certificate back in its appropriate place: hung on the kitchen wall (GhS 106)

الْآيسِ كَرِيمٍ، وَالشَّرْبَاتِ، وَالْجِيلِي وَالشُّكُولَاتِ، وَالْبُونُونِ، وَبِإِخْتِصَارٍ كُلِّ حَلَوِيَّاتِ الْأَطْفَالِ ice cream, pop, jelly, chocolate, bonbons; in short, all the children's confectionary (SI 234)

كُنْتُ أَحْسُنُ بِأَنَّ أَعْطِيَةَ رَأْسِي تَمْنَعُ لَعْنَتَهُمْ مِنْ  
الْوُضُوءِ السَّلِيمِ إِلَى أَدْنَى، وَأَفْكَارَهُمْ مِنْ  
الْإِطْمِئْنَانِ إِلَى عَقْلِي. بِإِخْتِصَارٍ، لَمْ أَشْعُرْ فِعْلًا  
وَتَمَامًا أَنِّي مَعَهُمْ

I used to feel that my headscarves prevented their words from reaching my ears intact and their thoughts from settling in my mind. In short, I did not feel that I was actually and entirely with them (HR 13)

ثُمَّ تَكَلَّمَ وَتَكَلَّمَ عَنْ لَوْحَاتِ هَذَا الْفَنَّانِ الَّتِي تَثْبُتُ  
أَنَّ التَّنْظِيمَ الْاجْتِمَاعِيَّ مَحْفُورٌ كَالْوَشْمِ فِي وَجَدَانِ  
النَّاسِ، وَوَعْيِهِمْ وَذَاكِرَتِهِمْ بِإِخْتِصَارٍ فِي كُلِّ  
دَوَاجِلِهِمْ

Then he talked and talked about the canvases of that artist which demonstrate that the social system is engraved like a tattoo on people's emotional life, their consciousness and their memory; in short, on all their inner lives (HR 26)

كَانَ الْإِثْنَانِ يَتَغَيَّرَانِ كُلَّ بَضْعِ سَاعَاتٍ، وَكَانَا  
يَجْلِسَانِ، أَغْلَبَ الْوَقْتِ، فِي الصَّالَةِ ... كَانَتْ  
عُيُونُهُمَا مِنْ نَارٍ، وَطَلَبَاتُهُمَا لَا تَحْتَمِلُ التَّأَخَّرَ أَوْ  
الْمُنَاقَشَةَ. بِالإِخْتِصَارِ، قَلَبْنَا حَيَاتَنَا كُلَّهَا

The two men changed over every few hours. Most of the time they sat in the hall ... Their eyes were fire and their orders would brook no delay or argument. In short, they turned all our lives upside down (AM 47-8)

r). بِالتَّحْدِيدِ ("to be exact"):

لَمْ تَسْتَطِعْ ذَاتَ أَنْ تَفْهَمَ أَبُوِّي سَمِيحَةَ، وَأُمَّهَا  
بِالتَّحْدِيدِ

Dhat could not understand Samiha's parents, her mother to be exact (SI 283)

بَعْدَ سَتَيْنِ، وَبِالتَّحْدِيدِ فِي ٢٢ آدَارَ ١٩٥١

Two years later, on 22 March 1951 to be exact (JIJ 66)

s). بِالأَخْرَى ("more explicitly", "more exactly", "more precisely"):

أَنَا اغْتَدْتُ عَلَى عَدَمِ وُجُودِهَا فِي الْبَيْتِ أَوْ  
بِالأَخْرَى عَدَمِ رُؤْيَيْهَا

I got used to her not being in the house, or more precisely, to not seeing her (HS 88)

لَا يَقُولُهَا، أَوْ بِالأَخْرَى لَا يَسْتَطِيعُ

he does not say it, or more precisely, can't (AM 109)

مَاذَا فَعَلْتُ فِي الْيَوْمِ الثَّلَاثِ؟ أَوْ الرَّابِعِ بِالأَخْرَى؟

What did I do on the third day, or more exactly, on the fourth day? (HR 30)

رَاحَتْ تُغَيِّرُ الْمَوْضُوعَ، أَوْ بِالأَخْرَى، تَعُودُ إِلَى  
الْمَوْضُوعِ

she began to change the subject or, more precisely, to return to the subject (TW 256)

t). بِالأَصْحَ ("more correctly", "more properly speaking"):

الْبَارِحَةَ، أَوْ هَذَا الصَّبَاحِ بِالأَصْحَ

yesterday, or more correctly, this morning (TW 182)

سَيَمْتَدُّ اللَّيْلَةُ الْفَادِمَةُ، مَسَاءَ نَهَارِ الْيَوْمِ بِالأَصْحَ

it will be put into effect the coming night, more correctly, this evening (TW 209)

u). بِأَسْرِ ("all of", "the whole") occurs in apposition to a preceding singular noun or pronoun and takes an agreeing pronoun suffix:

لَأَنَّ النَّاسَ بِأَسْرِهَا نَسِيَتْ أَشْرَفَ

Because all the people forgot honour (IKh 15)

- مَصِيرُ الْحَضَارَةِ بِأَسْرِهَا The fate of all civilisation (IKh 44)  
 فِي الْمَسَاءِ أَضَاءْنَا النُّورَةَ بِأَسْرِهَا In the evening we lit all the riches (IKh 48)  
 الْغُرْفَةُ بِأَسْرِهَا تَزْتَجِفُ The whole room shakes (IKh 100)  
 مُسْتَقْبَلُ الشَّعْبِ بِأَسْرِهِ the future of the whole nation (IH 200)
- v). بِرُمَّتٍ (“whole”, “entire”; “all”) occurs in apposition to a noun or pronoun, and takes an agreeing pronoun suffix:
- تَنْتَهِي الْحِكَايَةَ الَّتِي كَانَتْ تَسْتَعْرِقُ لَيَالِي بِرُمَّتِهَا The story ends which lasted entire nights (TW 99)  
 دَامَ الْمَوْكِبُ الْجَزَائِرِيُّ سَنَةً بِرُمَّتِهَا The Algerian procession lasted a whole year (TW 279)  
 الْقَضِيَّةُ بِرُمَّتِهَا the whole issue (SI 277)  
 كَانَ الْمَوْقِفُ بِرُمَّتِهِ قَدْ تَغَيَّرَ the entire situation had changed (SI 289)

36.10.21 بِ may introduce the reason for an action or its cause:

- كَانَ هَذَا بِسَبَبِ الْغَيْرَةِ That was through jealousy (HM 202)  
 وَتَعَرَّفْتُ بِذَلِكَ عَلَى وَالِدَتِهَا and because of this I got to know her mother (JIJ 116)
- هَلْ كَانَ يُرْسِلُ فِي أَتْرِهِمْ مَنْ يَتَمَقَّبُهُمْ، بِقَصْدِ تَطْوِيلِهِمْ؟ Did he send someone after them to pursue them with the aim of subjugating them? (JGh 60)
- عَرَّفَنِي عَلَيْهَا بِطَلْبِ مِنْهَا He introduced me to her at her request (JIJ 100)  
 بِذَعَابِكَ، يَا سَيْتُ نَظِيرَةَ، يَتِمُّ سُرُورُنَا! With your leaving, Miss Nazira, our happiness is complete! (HM 250)
- صَرَخْتُ بِالْأَلَمِ I screamed with pain (HR 107)  
 كَانَ فَرَحُ حَامِدٍ بِالرَّسَالَةِ يَفُوقُ فَرَحِي Hamid's joy over the letter was greater than mine (AM 117)
- رَاحَ يُحَدِّثُنِي عَنِ الْمَهْمَةِ الَّتِي جَاءَ إِلَى الْعِرَاقِ بِشَأْنِهَا he began to tell me about the task for which he had come to Iraq (JIJ 128)
- رُبَّمَا كَانَ ذَلِكَ بِالْخَطَا Perhaps it was because of a mistake (HM 227)  
 ... وَالْأَنْجَحُ، بِذَلِكَ، فِي التَّنَبُّؤِ بِمَا هُوَ آتٍ ... and because of this, the most successful in predicting what is to come (IH 176)
- لَعَلَّهُ مَاتَ بِالسَّكْتَةِ الْقَلْبِيَّةِ Perhaps he died of heart failure (GhS 102)

36.10.22 بِ may introduce the price or cost of a thing:

- إِشْتَرَاهَا زَوْجُهَا بِتَمَنٍ بَخْسٍ her husband bought it at for a very low price (SI 347)  
 الْحِذَاءُ الَّذِي اشْتَرَاهُ لَهَا ... بِأَرْبَعِمِائَةِ جُنْيَةٍ the shoes which he bought for her ... for four hundred pounds (SI 347)

رَاخُوا يَبِيعُونَهَا أَلَانَ بِأَرْخَصِ الْأَثْمَانِ	they have now started to sell them at the cheapest prices (JIJ 25)
كُنْتُ أَشْتَرَيْتُهَا بِنَفْسِي بِدَيْنَارَيْنِ	I had bought them myself for two dinars (JIJ 99)
أَرْخَصُ بِطَاقَةٍ، يَتَسَعِينَ دِينَارًا	the cheapest ticket, for ninety dinars (JIJ 220)
حَدَّدَ لَهَا مَا هَيْئَةً بِخَمْسِمِائَةِ دِينَارٍ	he assigned for her a salary of five hundred dinars (TW 224)
بِكَمْ التَّنْكَرَةُ إِلَى بُولُونِيَا؟	How much is a ticket to Bologna? (JGh 54)
كَيْلُو السُّكَّرِ بِأَرْبَعَةِ رِيَالَاتٍ	one kilogramme of sugar costs four riyals (JGh 74)
أَضْطُرَرْتُ إِلَى قُبُولِ السَّفَرِ بِالسَّعْرِ الْمُرْتَفِعِ الَّذِي حَدَّدَهُ	I was forced to accept the journey at the high price which he stated (JGh 94)
نَحْنُ مَدِينُونَ بِعِشْرِينَ أَلْفًا	We owe twenty thousand (HR 163)

**36.10.23** بِ sometimes introduces the thing denied after negatives:

لَا هُوَ بِالْعَزْمِ، وَلَا هُوَ بِالْإِمْتِنَانِ	it is neither determination nor obedience (TW 203)
لَا هُوَ بِالْجَمْرِ، وَلَا هُوَ بِحَرَارَةِ رَمْلِ الصَّيْفِ	It is not live coals nor the heat of the sand in summer (TW 204)
مَا هِيَ بِالْوَحَاةِ	they are not oases (IH 51)
مَا هُمْ بِسَكَارَى	they are not drunk (JGh 125)
مَا أَنَا بِمَازِحٍ	I am not joking (IH 27)
لَمْ تَكُنْ كَلِمَاتُ الْمَعْجَمِ بِكَفَايَةِ	The words in the dictionary were not enough (GhS 140)
كَانُوا إِلَى زَمَنِ لَيْسَ بِبَعِيدٍ يَطُوفُونَ بِهَا	not long ago they used to walk around with it (GhS 17)
إِنْتَظَارٌ لَيْسَ بِالْقَلِيلِ	not a short wait (JGh 131)
لَسْتُ بِالْأَبْيَضِ وَلَا بِالْأَسْوَدِ	I am neither white nor black (GhS 100)
هَذَا لَيْسَ بِالشَّيْءِ الْمُهْمِّمِ	this is not the important thing (TW 58)

**36.10.24** بِ introduces names after verbs and participles meaning "to name", "to be known as":

سَمَّوْهُ بِمَفْهَى وَاقِ الْوَأَقِ	they called it Cafe Waq al-Waq (JIJ 175)
الرَّحَّالَةُ السُّوَيْسِرِيُّ بُورْكْهَارْتِ الْمَعْرُوفِ بِالشَّيْخِ إِبْرَاهِيمِ	the Swiss traveller Burckhardt, known as Sheikh Ibrahim (JGh 161)
عُرِفَ بِكَرِيمِ مَكْتَنَزِيِّ	it was known as Karim MacKenzie (JIJ 56)
قَدْ سُمِّيَ بِاسْمِ الْفَرِيقِ طَهَ الْهَاشِمِيِّ	it was given the name of General Taha al-Hashimi (JIJ 80)

- مَا عُرِفَ بِالْحُرِّيَّةِ أَوْ الثُّورَةِ الْجِنْسِيَّةِ what was known as sexual freedom or the sexual revolution (JGh 124)
- كَانَ أَوَّلَ مَنْ لُقِّبَ بِالْخَدِيوِيِّ he was the first to be called khedive (JIJ 150)
- 36.11** دَاخِلٌ (“within”, “inside”, “in”):
- أَنَا وَاثِقٌ أَنَّنِي دَاخِلٌ بِنَاءِ عَرَبِيِّ الطَّرَازِ I am certain that I am inside a building of Arab design (JGh 142)
- وَضَعْنَاهَا دَاخِلَ الرَّمْلِ وَالثَّرَابِ we put it in the sand and the earth (IKh 53)
- أَنْتِ حُرَّةٌ دَاخِلَ زَوَاجِنَا you are free within our marriage (GhS 184)
- ذَلِكَ هُوَ مَا جَعَلَنِي مُتَيْسِّسَةً تَمَامًا دَاخِلَ هَذَا الْعَالَمِ الْجَدِيدِ that is what made me utterly despairing within this new world (HR 29)
- عَادَ وَجِيدًا دَاخِلَ سَيَّارَتِهِ He returned alone in his car (IKh 119)
- 36.12** خَارِجٌ (“outside”):
- خَارِجَ الْبِلَادِ الْعَرَبِيَّةِ outside the Arab countries (JGh 47)
- خَارِجَ الْغُرْفَةِ تَطَّلَعَ الرَّشِيدِي إِلَى سَاعَتِهِ Outside the room al-Rashidi looked at his watch (SI 129)
- سَأَنَامُ خَارِجَ الْبَيْتِ I will sleep outside the house (AM 63)
- أَتَذَكَّرُ أَنَّ رِيحًا عَصَفَتْ خَارِجَ النَّافِذَةِ I remember that a wind gusted outside the window (AM 88)
- أَخْرُجْ قَبْلَ أَنْ أَرْمِيكَ خَارِجَ الدُّكَّانِ Leave before I throw you out of the shop (HM 155)
- 36.13** عَلِيٌّ (“above”, “over”, “on”, “upon”)
- 36.13.1** عَلِيٌّ becomes عَلَيْنِ when the pronoun suffixes are attached. For example:
- |                               |                            |
|-------------------------------|----------------------------|
| عَلَيْكَ on you (masc. sing.) | عَلَيْنَا on us            |
| عَلَيْهِ on him               | عَلَيْهِمْ on them (masc.) |
- The suffix ي = (“me”) assimilates with عَلَيْنِ to give عَلَيَّ (“on me”).
- 36.13.2** عَلِيٌّ is frequently used with the local meaning “on”, “over”, “above”:
- طَرَبُوشُ أَبِي يَتَرَبَّعُ عَلَيَّ الطَّاوِلَةِ My father's fez is sitting on the table (GhS 188)
- نَقَرَتْ فَرُوسِيَا عَلَيَّ الْبَابِ Farusiya knocked on the door (HM 180)
- وَقَعَتْ عَيْنُهَا عَلَيَّ her eye fell upon me (JIJ 117)
- وَضَعَتْ ذَاتَ طَبَقِ الْفَطَائِرِ عَلَيَّ السُّفْرَةِ Dhat put the plate of unleavened bread on the dining table (SI 348)
- إِنْحَنَّتْ عَلَيَّ الْحَوْضِ She bent down over the basin (SI 352)



خَرَجَ بُبُوصٌ صَبَاحًا عَلَى دَرَاجَتِهِ Bubus went out in the morning on his bicycle (GhS 169)  
رَفَعَهُ عَلَى كَتِفَيْهِ he lifted him onto his shoulders (GhS 157)

### 36.13.3 It may indicate a locality:

لَا يَجْلِسُ عَلَى الْمَقَاهِي he does not sit in the cafes (SI 120)  
كَانَتْ تَجْلِسُ، ذَاتَ مَرَّةٍ، عَلَى مَقَرَّبَةٍ مِنِّي this time, she sat near to me (JIJ 108)  
وَقَفْتُ عَلَى مَقَرَّبَةٍ مِنْهُ I stood close to him (JGh 16)  
أَجْلَسْتَنِي عَلَى يَمِينِهَا she sat me on her right (JIJ 139)  
رَجُلٌ يَنْتَظِرُ امْرَأَةً عَلَى مَحْطَةِ الْبَاصِ a man waiting for a woman at the bus stop (AM 104)  
رَأَوْنَا عَلَى الشُّبَاكِ they saw us at the window (AM 105)  
عَلَى بُعْدِ عَشْرَةِ أمتَارٍ مِنَ الْمَسْرَحِ ten metres away from the theatre (TW 186)  
الْبَيْتُ عَلَى بُعْدِ خَطَوَاتٍ the house is a few steps away (GhS 85)  
عَلَى بُعْدِ ثَلَاثِينَ كِيلُومِتْرًا تَقَعُ الْحُدُودُ الْإِيرَانِيَّةُ at a distance of thirty kilometers lie the Iranian borders (JGh 89)  
عَلَى مَسَافَةٍ قَصِيرَةٍ مِنْ فُنْدُقِي a short distance from my hotel (JIJ 101)  
جَلَسْتُ عَلَى الطَّائِلَةِ I sat at the table (IKh 111)  
كَانَ مِنَ الْوَجِبِ أَنْ أُحَارِبَ رَجَبَ عَلَى جِهَتَيْنِ I had to fight Rajab on two separate fronts (AM 121)  
أُتْنَتَيْنِ

36.13.4 *عَلَى* often occurs in a hostile sense with words meaning “difficult”, “heavy”, “burdensome” etc.:

صَعِبَ عَلَيَّ النَّوْمُ Sleep is difficult for me (HR 56)  
لَمْ يَكُنْ ذَلِكَ صَعْبًا عَلَيَّ that was not difficult for me (GhS 120)  
لَيْلٌ ثَقُلَ عَلَيَّ A night which weighed heavily on me (JG 36)  
لَيْسَ أَقْسَى عَلَى الْإِنْسَانِ مِنْ رُؤْيَةِ صَاحِبٍ أَوْ قَرِيبٍ nothing is more difficult for a man than seeing a friend or a relative in moments of surrender and weakness (JGh 46)  
فِي لَحْظَاتِ اسْتِسْلَامٍ وَضَعْفٍ  
هَذَا كَثِيرٌ . . . كَثِيرٌ عَلَيَّ This is a lot ... too much for me (TW 120)  
هَذَا قَلِيلٌ عَلَيَّ that is too little for me (TW 251)  
أَصْبَحَ عَيْنًا عَلَيَّ it has become a burden to me (AM 32)  
الْلُّوْحَاتُ الْكَبِيرَةُ عَسِيرٌ عَلَيَّ نَقْلُهَا it is difficult for me to transport the large canvases (JIJ 155)

**36.13.5** It may also have the sense of “against”, “to the disadvantage of”:

- سَتَتَصِرُ عَلَى الْغُرَبَاءِ We will triumph over the foreigners (IKh 20)  
 تَتَبَاخَلُ عَلَيَّ you are being miserly with me (HM 163)  
 أَنَا لَمْ أَكْذِبْ عَلَى أُمِّكَ وَلَا عَلَيْكَ I have lied neither to your mother nor to you (HM 184)  
 كَيْفَ ضَحِكُوا عَلَيَّ كُلَّ هَذِهِ الشُّهُورِ! How they laughed at me all those months! (HR 50)  
 أَغْلَقَ الْبَابَ الْخَشَبِيَّ عَلَيْنَا he locked the wooden door on us (IH 84)  
 رَفَعَ صَوْتَهُ وَيَدَهُ عَلَيْهَا He raised his voice and his hand to her (IH 143)  
 لَا أَحَدٌ يَمُدُّ يَدَهُ عَلَيْكَ No one will reach his hand out against you (AM 81)  
 لَعْنَةُ اللَّهِ عَلَيْكَ وَعَلَى مُعَلِّمِكَ God's curse on you and your teacher (IH 146)  
 كَانَ ذَلِكَ يُشَكِّلُ خَطَرًا كَبِيرًا عَلَى حَيَاتِهِ that represented a serious danger to his life (TW 171)  
 خِلَالَ حَمَلَةِ نَابُلْيُونِ عَلَى مِصْرَ During Napoleon's campaign against Egypt (IKh 151)  
 أَغْلَنْتَ إِنْكَاتَرًا وَفَرَنْسَا الْحَرْبَ عَلَى أَلْمَانِيَا England and France declared war against Germany (JIJ 11)  
 مُعَلِّمُ الْأَوْلَادِ أَفْسَدَ عَلَيْكَ إِيْمَانَكَ the teacher of children has corrupted your faith for you (HM 156)  
 نَهَجُمُ عَلَيْهِمْ we attack them (IKh 63)  
 كَانَتْ تَتَأَمَّرُ عَلَيْكَ She was plotting against you (GhS 45)

**36.13.6** *على* also occurs with a favourable meaning:

- السَّلَامُ عَلَيْكُمْ Peace be upon you (GhS 217)  
 سَهَّلَ عَلَيْهِ إِذْرَاكَ هَذَا الْمَوْقِفِ الْجَدِيدِ it was easy for him to understand the new position (JIJ 135)  
 أَشْفِقُ عَلَيْهَا I feel sorry for her (HS 19)  
 أَخْفِي حُزْنِي عَلَى الرَّجُلِ الطَّيِّبِ I hide my sadness over the friendly man (JGh 50)  
 الْحَمْدُ لِلَّهِ عَلَى سَلَامَةِ الْبَيْتِ Praise be to God for the well-being of the house (SI 165)  
 رَحْمَةُ اللَّهِ عَلَيْهِ God's mercy be upon him (HR 49)  
 شَكَرَنِي أَخِي عَلَى هَذِهِ اللَّفْظَةِ My brother thanked me for this gesture (IH 73)

**36.13.7** *على* expresses necessity, duty or obligation:

- كَانَ عَلَى لَمِيْعَةَ أَنْ تَعُودَ إِلَى الْبَيْتِ Lamiya had to return home (JIJ 128)  
 اشْتَرَطْتُ عَلَى السَّيِّدَةِ كَزِينَ أَلَّا يُذَكَّرَ اسْمِي I made it a condition on Mrs Kazin that my name would not be mentioned (JIJ 137)  
 كَانَ عَلَى صَاحِبِنَا الصُّحْفِيِّ أَنْ يَمُرَّ بِبَيْتِهِ قَبْلَ أَنْ يُوَصِّلَنَا إِلَى مَحَطَّةِ الْفِطَارِ Our friend the journalist had to pass by his house before taking us to the railway station (JGh 63)

- عَلَيَّ أَنْ لَا أَبْدُو مُضْجِكَا I must not appear ridiculous (IKh 135)
- عَلَيْهِ أَنْ يَنْتَظِرَ ثَلَاثَةَ أَسَابِيحَ He must wait for three weeks (AM 120)
- كَانَتْ أُمِّي تُجْبِرُنِي عَلَى أَكْلِهِ my mother used to make me eat it (IKh 39)
- أَرْغَمَهُ عَلَى الْخُرُوجِ he forced him to leave (IH 56)
- فَرَضَ أَخْنَاتُونُ عِبَادَةَ قُرْصِ الشَّمْسِ عَلَى شَعْبِهِ Akhnaton imposed the worship of the disk of the sun on his people (IH 152)
- فَوَجِئْنَا بِكَثْرَةِ الْأَشْيَاءِ الَّتِي يَتَّبِعِي عَلَى الْمَرْءِ أَنْ يَتَذَكَّرَ حَمْلَهَا We were surprised at the large number of things one had to remember to carry (GhS 121)
- رَبَّمَا يَتَوَجَّبُ عَلَيَّ أَنْ أَكُونَ أَكْثَرَ تَوَاضَعًا Perhaps I should be more humble (TW 28)

**36.13.8** *عَلَى* is used with a temporal meaning to indicate the occasion or time of an event or circumstance:

- فَتَحْتُ عَيْنَيَّ عَلَى صَوْتِ I opened my eyes at a sound (HS 136)
- صَحَّتْ مِنْ نَوْمِهَا عَلَى صُرَاخِ الشَّيْخِ she awoke from her sleep at the sheikh's shouting (HS 206)
- وَبَعْدَ يَوْمَيْنِ اسْتَيْقَظَ الشُّكَّانُ فِي الْفَجْرِ عَلَى أَصْوَاتِ عَوِيلٍ Two days later, the residents awoke at dawn to the sounds of wailing (SI 340)
- لَا أَعْرِفُ إِنْ كَانَ حَامِدٌ أَفَاقَ عَلَى الصَّرْحَاتِ I do not know whether Hamid has got up at the screaming (AM 46)
- كَمْ فَنَجَاتًا مِنَ الْقَهْوَةِ شَرِبْتُ عَلَى هَذَا الْكِتَابِ؟ How many cups of coffee have I drunk while writing this book? (JIJ 89)
- لَا نَلْتَقِي إِلَّا عَلَى فتراتٍ مُتَبَاعِدَةٍ we only meet infrequently (JGh 35)

**36.13.9** *عَلَى* is used temporally to express the passage of time with regard to an event:

- مَضَى أَرْبَعُونَ عَامًا عَلَى ذَلِكَ الْإِلْقَاءِ Forty years passed after that meeting (IH 201)
- لَمْ يَمُضِ عَلَى وَقَاةِ أَبِيهَا شَهْرَانِ two months had not passed after the death of her father (HR 8)
- إِعْتَابَتْهُ الْفِئَاتُ الْمَعَارِضَةُ قَبْلَ أَنْ تَمُضِيَ سَنَةٌ وَاحِدَةٌ the opposition groups assassinated him before one year had passed after the revolution (JIJ 110)
- عَلَى الْإِنْقِلَابِ more than five years after her son's departure (IH 124)
- سَأَلَ الْمُبْدِعُ عَنِ الْمُدَّةِ الَّتِي انْقَضَتْ عَلَى الْبَيْتِ The broadcaster asked about the period of time which had passed since the house [was built] (JGh 166)
- خِلَالَ الدَّقَائِقِ الْبَاقِيَةِ عَلَى بَدَايَةِ الْحَفْلَةِ during the minutes remaining before the start of the party (AM 160)

**36.13.10** *عَلَى* may have the sense of “according to”, “on the basis of”:

- رَوَاجُ هَاشِمٍ وَمُنِيرَةَ سَيَقُومُ عَلَى الْإِلْتِزَامَاتِ Hashim and Munira's marriage will be based on commitments (HR 188)
- أَنْتَ عِبْقَرِيّ - “You are a genius”
- أَوْ مُعَلِّمُ أَوْلَادٍ، عَلَى رَأْيِ لَوَانْدِيُوسِ - “Or a teacher of children, according to Lawandiyus's opinion” (HM 169)
- لَكِنَّ الْأُمُورَ لَمْ تَسِرْ عَلَى هَذَا الْمِنْوَالِ بِالضَّبْطِ But things did not exactly go this way (SI 323)
- رَقَضْتُ عَلَى إِيقَاعَاتِ التَّانْغُو I danced to the rhythms of the Tango (TW 178)
- ضَوْءٌ شَاحِبٌ يَرْتَجِفُ عَلَى إِيقَاعِ الرِّيحِ A faint light, trembling to the rhythm of the wind (IKh 31)
- قَالَ إِنِّي أَتَصَرَّفُ عَلَى هَوَايَ كَالرَّجُلِ He said that I behave as I please, like a man (HS 161)
- عَلَى هَذَا الْمِنْوَالِ يَتَعَوَّدُ الرَّضِيعُ عَلَى الرُّؤْيَةِ بِعَيْنَيْهِ In this way, the infant gets used to seeing with his own eyes (IH 105)
- نَعِيشُ عَلَى التُّكْسِبِ مِنْ وَرَائِهِ وَمِنْ مَالِهِ we live on what he earned in the past and on his wealth (GhS 203)
- بَدَأَتِ الْفِرْقَةُ تَأْخُذُ شَكْلَهَا، شَيْئًا فَشَيْئًا، عَلَى نَعَمَاتِ الدَّهْمَانِيِّ Little by little, the party began to take shape to the melodies of al-Dahamani (TW 193)
- أَنْصِتُ إِلَيْهِمْ بِأَهْتِمَامٍ عَلَى أَمَلِ سَرِقَةِ رُوحِهِمْ فِي قِصَّةٍ أَوْ رِوَايَةٍ I listen to them attentively in the hope of stealing their soul for a story or a novel (GhS 61)
- كَبُرْتُ عَلَى السِّيَاقَةِ I have grown up driving (JGh 24)
- تَرَبَّيْتُ عَلَى أُغْنِيَةِ 'إِنِّتِ وَبَسَ الْإِلِّي حَبِيبِي' I was brought up on the song “Only You are My Lover” (GhS 104)
- نَشَأَ أَوْلَادَهُ عَلَى دِينِهَا He raised his children in her religion (IH 149)
- أَخْبَيْتُ أَنْ تَتْرَكَ كُلَّ شَيْءٍ عَلَى حَالِهِ you wanted to leave everything as it was (GhS 50)
- a). With this usage, *عَلَى* may precede a noun clause introduced with *أَنَّ* :
- بَاعْتَنِي تَحَفًا مُزَيَّفَةً عَلَى أَنَّهَا أَثَرِيَّةٌ she sold me fake works of art as antiques (HS 105)
- اسْتَقْبَلْتُهُ عَلَى أَنَّهُ الطَّبِيبُ I received him as the doctor (HS 43)
- يَلْعَنُهُمْ عَلَى أَنَّهُمْ 'لُصُوصٌ وَحَرَامِيَّةٌ' he curses them on the basis that they are “thieves and robbers” (IH 23)
- تَرَبَّيْتُ عَلَى أَنَّ الْبَشَرَ مُسَاوُونَ she was brought up in the belief that people are equal (SI 99)
- b). It may also precede a pronominal relative clause introduced with *مَا* :
- عَلَى مَا أَذْكَرُ كَانَ عُنْوَانُهُ 'الْحُرْنُ' as I remember it, it was entitled “Sadness” (JGh 23)

نَحْنُ لَسْنَا فِي ضِيَاةِ أَمْرِيكَ، عَلَى مَا أَفْهَمُ We do not enjoy the hospitality of America, according to my understanding (TW 70)

كَانَ الْكَاتِبُ، عَلَى مَا أَذْكَرُ، يَتَحَدَّثُ عَنِ الْعَلَاةِ الْمَارْكَسِيَّةِ بِالْمَسِيحِيَّةِ The writer, as I remember, was talking about the relationship between Marxism and Christianity (IKh 145)

**36.13.11** عَلَى is used to introduce terms or conditions:

أَقْتَرِحُ عَلَيْهَا أَنْ نَبْحَثَ فِي الْأَمْرِ صَبَاحَ الْيَوْمِ التَّالِيِ عَلَى أَنْ تَعُودَ إِلَى شَقَّتِهَا ... وَتَنَامَ I suggest to her that we will look into the matter on the following morning, on condition that she goes back to her flat ... and gets some sleep (GhS 60)

بُوسِعِكَ الزَّوْاجُ مِنْ صَلاَحِ الدِّينِ عَلَى أَنْ تَطْلُبِي أَنْ تَكُونَ الْعِصْمَةُ بِيَدِكَ سَلْفًا you can marry Salah al-Din on condition that you ask for the "marriage bond" to be in your hand in advance (GhS 78)

**36.13.12** It occurs in the adverbial expression عَلَى أُسَاسٍ ("on the basis of", "on account of", "on the strength of"):

أَتَصَرَّفُ عَلَى أُسَاسِ ذَلِكَ الشَّيْءِ I will act on the basis of that thing (HR 168)

عَلَى أُسَاسِ التَّصْنِيفِ الْعِلْمِيِّ on the basis of scientific classification (SI 329)

عَلَى أُسَاسِ أَلْوَانِهَا وَأَحْجَامِهَا on the basis of their colours and sizes (SI 330)

**36.13.13** عَلَى may introduce the reason or cause:

يُصَفِّقُ الْيَهُودُ الْأَمِيرِكَانُ لِقُبْطَانِهَا عَلَى سَلَامَةِ الْهَبُوطِ the American Jews applaud its captain for the safe landing (IH 138)

شُكْرًا لِكَ عَلَى هَذِهِ الْعَوَاطِفِ thank you for these sentiments (TW 166)

هَذَا الْبَيْتُ الْبَارِيسِيُّ أَيْضًا هَدِيَّةٌ مِنِّي إِلَيْكَ عَلَى مَا قَاسَيْتِهِ فِي الْأَعْوَامِ الْمَاضِيَةِ وَعَلَى وَفَائِكَ وَتَعَبِكَ This Parisian house is also a gift from me to you because of what you have suffered in past years and for your loyalty and hardship (GhS 116)

**36.13.14** عَلَى may have the adversative meaning "notwithstanding", "despite", "in spite of":

عَلَيَّ أَنْ أُحَاوِلَ اسْتِرْجَاعَهَا، عَلَى صُعُوبَةِ الْخَوْضِ فِي كَامِلِ تَفَاصِيلِهَا I had to try to regain it, despite the difficulty of dealing with all its details (JIJ 8)

عَلَى كَثْرَةِ الْمُتَسَجِّلِينَ مِثْلِي فِي تِلْكَ الْأَنْحَاءِ، وَجَدْتَنِي سَاعَتَيْدٍ وَحْدِي Despite the large number of travellers like me in those regions, I found myself alone at that time (JIJ 44)

لَمْ يُحَقِّقْ فِيمَا بَعْدَ عَلَى كَثْرَةِ مَا أَنْجَزَ مِنْ مَنُحُونَاتٍ جَمِيلَةٍ - مَا يَقُوقُهَا despite the large number of beautiful sculptures he produced, he did not subsequently achieve anything that surpassed it (JIJ 187)

**36.13.15** عَلَى is also used as an adversative with the meaning “however”, “but”, “nevertheless”:

وَجَدَتْ نَفْسَهَا تَأَلَّفَ الْحَيَاةَ الْمُرِيحَةَ وَالصَّاحِبَةَ  
... عَلَى أَنَّهَا لَمْ تَفْتَحْ قَلْبَهَا وَلَا لِوَاحِدٍ  
She found herself becoming accustomed to the life of comfort and of carousal ... but she never opened her heart, not to anyone (HS 240)

مَنْطِقَ أَفْحَمَ ذَاتِ الطَّيِّبَةِ فَلَمْ تَمْلِكْ سِوَى مُعَاتِبَةِ الْأُمِّ  
عَلَى أَنَّ نُورَتَهَا التَّضْحِيحِيَّةَ جَرَفَتْ فِي طَرِيقِهَا  
الْكِيلُوتَاتِ وَالْحَصَالَةَ وَالذَّهَبَ  
a logic which dumbfounded good-natured Dhat, for she only possessed a mother's reprimand. Nevertheless, her corrective frenzy swept away on its road the pants, the collection box and the gold (SI 344)

عَلَى أَنَّ الظُّرُوفَ كُلَّهَا كَانَتْ مُهَيَّأَةً لِهَذِهِ النَّهَائِيَةِ  
Although all the circumstances were ready for this ending (SI 337)

**36.13.16** عَلَى is used to indicate preference or superiority over someone or something:

تُؤَيِّرُهَا عَلَى مُعْظَمِ أَصْدِقَائِي  
she prefers her to most of my friends (JIJ 163)

إِنِّي أَفْضَلُ الصَّحْرَاءَ عَلَى هُنَا وَعَلَى أَمْرِيكَا  
I prefer the desert to here and to America (HS 155)

مَنْ يَذْكُرُ فَضْلَ أَحْمَدَ بْنِ مَاجِدٍ عَلَى فَاَسْكُو دِي  
جَامَا؟  
Who remembers the superiority of Ahmad b. Majid over Vasco da Gama? (JGh 152)

فَضَّلَ الْبَقَاءَ فِي الْمُنْدَقِ عَلَى الطَّوَافِ مَعِي  
he preferred staying in the hotel to walking around with me (HS 93)

**36.13.17** عَلَى may indicate the state or condition, mental or physical, of a person or thing:

كَانَ هُوَ عَلَى مَا هُوَ عَلَيْهِ دَائِمًا  
He was always as he was (HR 187)

شَاهَدَ مَا نَحْنُ عَلَيْهِ  
He saw how we were (GhS 200)

كُلُّ شَيْءٍ سَيَعُودُ إِلَى مَا كَانَ عَلَيْهِ  
everything will return to as it was (AM 132)

كُنْتُ عَلَى عِلَاقَةٍ طَيِّبَةٍ مَعَ الْفَرَنْسِيِّينَ  
I had a good relationship with the French (IKh 149)

النَّاسُ عَلَى دِينِ مُلُوكِهِمْ  
The people follow the religion of their kings (IKh 154)

رَأَى مَا عَلَيْهِ قَوْمُهُ أَلْعَرَبُ كَافَّةً مِنَ الْجَهَالَةِ  
He saw that what his people the Arabs were doing was absolute folly (IH 129)

وَجَدْتُهَا عَلَى هَذِهِ الْحَالِ  
I found her in this state (IH 133)

خَيَّلَ إِلَيَّ أَنَّهَا فِي أَوَاخِرِ الْخَمْسِينَاتِ مِنْ عُمْرِهَا،  
عَلَى شَيْءٍ مِنَ السَّمْنَةِ وَمَتَانَةِ الْجِسْمِ  
It seemed to me that she was in her late fifties, somewhat stout and solidly built (JIJ 60)

هُوَ عَلَى عِلْمٍ بِكُلِّ مَا حَدَثَ  
he knows everything that happened (TW 244)

كُنْتُ أَشْعُرُ أَنَّهُ لَيْسَ أَكْثَرَ قُرْبًا مِنِّي مِمَّا كُنَّا عَلَيْهِ  
I used to feel that he was no closer to me than we used to be (GhS 117)

كَانَتْ مَجَلَّتُهُ عَلَى حَدَاثَةِ عَهْدِهَا his journal was new (GhS 137)

كَانُوا عَلَى مَعْرِفَةٍ قَدِيمَةٍ بِهَا they had an old acquaintance with it (JGh 104)

a). This gives rise to the adverbial expressions عَلَى حَقٍّ (“right”, “correct”) and عَلَى خَطَأٍ (“wrong”, “mistaken”):

رُبَّمَا كُنْتُمْ عَلَى حَقٍّ Perhaps you were right (IKh 78)

لَا وَنَدِيُوسَ عَلَى حَقٍّ Lawandiyus is right (HM 136)

أَنَا لَا أُجَادِلُكَ فِي قَضِيَّةٍ أَنْتَ فِيهَا عَلَى حَقٍّ I will not quarrel with you over a matter about which you are right (HM 167)

رُبَّمَا كَانَ عَلَى حَقٍّ Perhaps he was right (IKh 156)

الْأُسْتَاذُ صُبْحِي كَانَ عَلَى حَقٍّ، وَأَنَا كُنْتُ عَلَى خَطَأٍ Teacher Subhi was right and I was wrong (HM 86)

أَدْرَكْتُ أَنَّنِي عَلَى خَطَأٍ I realized that I was mistaken (HM 87)

الْأُسْتَاذُ عَلَى خَطَأٍ the teacher is wrong (HM 136)

**36.13.18** عَلَى is employed in adverbial expressions to indicate the manner in which an action or circumstance occurs:

تَرَدُّ أُلُوَالِدَةُ عَلَيْنَا عَلَى الْمَاشِي mother answers us while walking (IH 141)

يَرَقُبُ مِنْ خِلَالِ الرُّجَاجِ مَشْهَدَ الْفِرَاقِ عَلَى اسْتِخْيَاءٍ he watches the scene of leave-taking with embarrassment through the window (JIJ 161)

إِنَّهَا تَعْمَلُ فِي الْمَبْنَى عَلَى تَنْظِيفِ السَّلَالِمِ She works in the building cleaning the stairs (GhS 61)

نَزَلْنَا فِي الْقَبْرِ عَلَى ضَوْءِ الْقَنَادِيلِ we went down into the cell by the light of candelabums (IH 128)

رُحْنَا نَشْرَبُ فَهَوْتَنَا عَلَى السَّامِتِ We began to drink our coffee in silence (HM 144)

يُحْمَلُ عَلَى تِلْكَ الْحَالِ He is carried in this way (IH 117)

**36.13.19** عَلَى thus occurs in a number of common adverbial expressions:

a). عَلَى انْفِرَادٍ (“alone”, “in private”):

لَمْ أَسْتَطِعْ أَنْ أَرَاهَا عَلَى انْفِرَادٍ I was not able to see her alone (AM 56)

خَرَجْتُ مَعَ الْأُسْتَاذِ كَيْ أَحْكِيَ قِصَّتِي، عَلَى انْفِرَادٍ، دُونَ أَنْ يَسْمَعَنَا أَحَدٌ I went out with the teacher to tell my story, in private and without anyone hearing us (HM 117)

سَتُنزِلُ بِكُلِّ مَنَا عَلَى انْفِرَادٍ، الْوَاحِدَ بَعْدَ الْآخَرِ she will humiliate each of us in private, one after the other (HM 134)

أَنَا أَسْتَطِيعُ الْآنَ الْكَلَامَ مَعَهُ عَلَى انْفِرَادٍ I can now speak with him alone (HM 252)

**b).** عَلَى مَدَى + genitive (“over a period of”, “for [a period of]”):

- عَلَى مَدَى ثَلَاثَةِ أَيَّامٍ لَمْ نَفَارِقِ الْقَاعَةَ الصَّغِيرَةَ For three days we did not leave the small hall (JGh 181)
- كَانَ أَحْتِضَارِي طَوِيلًا وَمَوْلِمَا عَلَى مَدَى ثَلَاثِينَ عَامًا my death was prolonged and painful over a period of thirty years (GhS 136)
- إِشْتَرَيْتُ زُجَاجَةً كُولُونِيَا، وَعَلَى مَدَى لَيْلَةٍ كَامِلَةٍ، رُحْتُ أَرُشَهَا عَلَى فَرُورَةِ الْغِطَاءِ I bought a bottle of cologne and over a whole night sprinkled it on the fur of the hat (JGh 21)
- عَلَى مَدَى سَاعَتَيْنِ رَاحَ يَعْرِضُ عَلَيْنَا نِتَاجَ إِبْدَاعِهِ For two hours he continued to show us the products of his creative ability (JGh 63)
- لَعَلِّي نَفَّذْتُ التَّعَالِيمَ الْبَالِيَةَ هَذِهِ كُلُّهَا، عَلَى مَدَى دُهُورٍ Perhaps I put all these antiquated instructions into effect for ages (GhS 118)

**c).** عَلَى مَرٍّ + genitive (“with the passage of [days, years, time etc.]”, “in the course of [time]”):

- الْمُعَارِضَةُ كَانَتْ عَاطِفِيَّةً، وَعَلَى مَرٍّ الْأَيَّامِ، أَضَحَّتْ مَوْضُوعِيَّةً the opposition was emotional, but with time it became objective (TW 146)
- كَانَتْ تِلْكَ بَدَايَةَ مَوَدَّةٍ بَيْنَنَا، وَأَمْتِنَانٍ مِنِّي لَمْ يَنْقَطِعَا عَلَى مَرٍّ السِّنِينَ That was the beginning of love between us and gratitude from me which did not cease over the years (JIJ 206)
- كَجُدْرَانٍ مَعَارَةَ أَحْرَقَهَا الْمَلْحُ عَلَى مَرٍّ الْعُصُورِ like the walls of a cavern which over the ages have been eaten away by salt (GhS 101)
- سَمِعْتُ هَمَهَمَاتِ النَّاسِ عَلَى مَرٍّ آفَافِ السِّنِينَ I have heard the mutterings of people over thousands of years (GhS 175)
- فَإِنَّهُمْ قَالُوا إِنَّ بَطْنًا مِنْ أَرْضِ الْجَزِيرَةِ تَحَمَّرَتْ فِيهِ طِينُهُ عَلَى مَرٍّ السِّنِينَ ... They said that a low part of the island in which mud has fermented over the years ... (IH 71)

**d).** عَلَى الْأَغْلَبِ (“most of the time”, “mostly”, “generally”):

- زَادَتْ اللَّقَاءَاتُ ... عَلَى الْأَغْلَبِ فِي دَارِ لَمِييَا the meetings increased ... mostly in Lamiya's house (JIJ 170)
- إِنْتَقَيْنَا ثَلَاثَتْنَا عِدَّةَ مَرَّاتٍ، عَلَى الْأَغْلَبِ فِي دَارِ وَالِيدِ وَرَوْجِيهِ The three of us met a number of times, mostly in the house of Walid and his wife (JIJ 214)
- يُقَوِّدُهَا وَيُعَايِنُهَا عَلَى الْأَغْلَبِ He generally steers and inspects it (TW 215)

**e).** عَلَى الدَّوَامِ (“always”, “continually”):

- كَانَ عَلَى الدَّوَامِ يُخِيطُنِي He was always thwarting me (HR 23)
- ذَلِكَ هُوَ الْإِيشَارُ الَّذِي حَظَيْتُ بِهِ مِنْهَا عَلَى الدَّوَامِ That is the affection which I always received from her (HR 48)



كُنْتُ أَشْعُرُ أَنِّي أَخَاطِبُهُ عَلَى الدَّوَامِ I used to feel that I was continually talking to him (HR 14)

f). عَلَى أَيِّ (أَيَّةِ) حَالٍ and عَلَى كُلِّ حَالٍ (“at any rate”, “in any case”, “anyway”):

بَقِيْتُ سَعِيدَةً عَلَى كُلِّ حَالٍ I remained happy anyway (HR 36)

كَمْ السَّاعَةُ؟ - “What time is it?”

لَا أَدْرِي. إِنَّهُ الصَّبَاحُ عَلَى كُلِّ حَالٍ - “I don’t know. It’s morning at any rate” (TW 286)

إِنَّهُ عَلَى كُلِّ حَالٍ فَنَجَانٌ فَهَوَّةٌ لَا أَكْثَرَ (HR 97)

عَلَى أَيِّ حَالٍ فَالْمَعْرَكَةُ خَاسِرَةٌ In any case, the battle is lost (IKh 75)

عَلَى أَيِّ حَالٍ أَصْبَحَ تِيْمُورُ سُلْطَانًا عَلَى وَشَطِّ آسِيَا at any rate, Timur became the sultan of all central Asia (JGh 109)

كُنْتُ أَعْرِفُ أَنَّكَ سَتَتَخَلِّينِ عَنِّي عَلَى أَيِّ حَالٍ I knew that you would abandon me anyway (GhS 99)

الْلَعْنَةُ عَلَيْهِمْ عَلَى أَيِّ حَالٍ In any case, a curse on them (GhS 86)

g). عَلَى الْأَقْلِ (“at least”):

أَنَا مُ قَلِيْلًا، عَلَى الْأَقْلِ أَسْتَرَجِي I will sleep a little, relax at least (TW 115)

هَذَا هُوَ عَلَى الْأَقْلِ اللَّقْبُ الَّذِي يُسَمِّي بِهِ النَّاسُ مِهْنَتِي مِنَ الْخَارِجِ This is at least the name that people give my profession abroad (GhS 156)

ذَاتٌ مَرِيضَةٌ أَوْ عَلَى الْأَقْلِ غَيْرُ طَبِيعِيَّةٍ Dhat is ill, or at least not herself (SI 52)

كُلُّ مَعَنَا لُقْمَةٌ عَلَى لَأَقْلٍ At least have a bite to eat with us (HM 94)

هُوجِمْنَا عَلَى الْأَقْلِ مَرَّتَيْنِ أَوْ ثَلَاثًا We were attacked at least two or three times (JIJ 239)

h). عَلَى الْأَرْجَحِ (“probably”, “in all probability”):

لَقَدْ كَانَ عَلَى الْأَرْجَحِ يُرَاقِبُنَا He was probably watching us (GhS 205)

عَلَى الْأَرْجَحِ سَتَرَاكَ We will probably see you (JIJ 200)

i). عَلَى الْعَكْسِ (“on the contrary”, “the opposite of”):

لَمْ تُعِدْ مَرَّةً وَاحِدَةً غَاضِبَةً مِنِّي. عَلَى الْعَكْسِ، كَانَ وَجْهَهَا بِاسْتِمْرَارٍ وَجْهَ الرِّضَا She never once got angry with me again. On the contrary, her face was always one of contentment (HR 21)

لَمْ تَشْعُرْ بِأَيِّ خَوْفٍ بَلْ عَلَى الْعَكْسِ مِنْ ذَلِكَ فَرِحَتْ She did not feel any fear; on the contrary, she was delighted (TW 265)

+ genitive occurs: عَلَى عَكْسِ

لَمْ يُزِعْجُهُ الْجَرَسُ، بَلْ عَلَى عَكْسِ ذَلِكَ the bell did not bother him; on the contrary (TW 169)

لَكَيْنَ مَاذَا يَكُونُ الْمَوْقِفُ، لَوْ أَنَّ الْأَمْرَ عَلَى عَكْسِ  
مَا أَنْصَوْرُ؟ But what will the situation be if the affair is the opposite  
of what I imagine it to be? (HM 136)

l). عَلَى مَهْلٍ (“leisurely”, “slowly”):

أَكَلْتُ عَلَى مَهْلٍ I ate leisurely (AM 86)

عَلَى مَهْلٍ وَلَجْتُ الصَّلَاةَ I slowly went into the sitting room (JGh 26)

شَرِبْتُ الْقَهْوَةَ عَلَى مَهْلٍ I slowly drank the coffee (AM 146)

إِرْتَقَيْتِ السُّلَّمِ عَلَى مَهْلٍ She slowly climbed the stairs (SI 350)

فَتَحَتِ الْبَابَ عَلَى مَهْلٍ she slowly opened the door (HS 211)

كُنْتُ أَسْتَيْقِظُ فِي الصَّبَاحِ وَأَتَسَلَّلُ عَلَى مَهْلٍ مِنْ بَيْنِ  
أَخَوَاتِي I used to wake up in the morning and slowly sneak in  
between my sisters (HR 47)

عَلَى مَهْلٍ + pronoun suffix occurs:

عَلَى مَهْلِكَ! عَلَى مَهْلِكَ! Slowly! Slowly! (HM 101)

اِفْتَحِيهَا عَلَى مَهْلِكَ Open it at your leisure (AM 133)

k). عَلَى عَجَلٍ (“in a hurry”, “hurriedly”, “quickly”):

أَشْرَبْتُ مَا تَبَقِيَ مِنْ قَهْوَتِي عَلَى عَجَلٍ I will quickly drink what is left of my coffee (GhS 106)

تَرَكْنَا الصَّدِيقَيْنِ الْقَدِيمَيْنِ عَلَى عَجَلٍ We hurriedly left our two old friends (JLJ 178)

فَتَحْتُهُ عَلَى عَجَلٍ I quickly opened it (HS 205)

لَبِسْتُ ثِيَابِي عَلَى عَجَلٍ. خَرَجْتُ عَلَى عَجَلٍ I hurriedly put my clothes on, and hurriedly left (HM 62)

l). عَلَى الْفَوْرِ (“instantly”, “at once”, “immediately”):

لَمْ أَشْعُرْ عَلَى الْفَوْرِ بِالْبُرْدِ I did not immediately feel the cold (JGh 14)

أَتَقَلُّ عَلَى الْفَوْرِ إِلَى الْعُرْفَةِ I immediately go to the room (JGh 149)

كُنْتُ عَلَى الْفَوْرِ أُصْرِمُ نَارًا وَأُخْرِقُ فِيهَا صُورَهُ  
(HR 73) I lit a fire at once and burnt his photographs on it

أُصِيبَ فِي رَأْسِهِ فَمَاتَ عَلَى الْفَوْرِ He was hit in the head and died instantly (TW 163)

حَضَرَ بِهَا عَلَى الْفَوْرِ he brought her at once (SI 54)

m). عَلَى الدَّقَّةِ (“exactly”, “precisely”):

لَا أَذْكَرُ مَتَى كَانَ ذَلِكَ عَلَى وَجْهِ الدَّقَّةِ I do not remember when that was precisely (JGh 23)

لَمْ أَشَأْ أَنْ أَشْتِمَ هَذَا الرَّأْيَ قَبْلَ أَنْ أُعْرِفَ مَنْ هُوَ  
صَاحِبُهُ عَلَى وَجْهِ الدَّقَّةِ I did not want to criticize this opinion before I knew  
precisely whose it was (HR 78)

إِنَّهُ لَا يَعْرِفُ الْعُنْوَانَ عَلَى وَجْهِ الدَّقَّةِ he does not know the exact address (JGh 191)

n). عَلَى غَيْرِ الْعَادَةِ (“uncharacteristically”, “unusually”):

- عِنْدَهَا تَدْخُلُ وَإِئْتَى عَلَى غَيْرِ الْعَادَةِ At this, Wa'il uncharacteristically intervened (HR 12)  
 عَلَى غَيْرِ الْعَادَةِ بَدَأَ مَرِحًا He seemed unusually cheerful (HR 41)  
 رَشَفَ رَشْفَتَيْنِ مِنْ فُنْجَانِهِ قَبْلَ أَنْ يَتَكَلَّمَ، عَلَى غَيْرِ الْعَادَةِ Uncharacteristically, he took two sips from his cup before speaking (HR 177)  
 لِمَاذَا هُوَ يَشْرَبُ هَكَذَا دُونَ هَوَادَةِ عَلَى غَيْرِ الْعَادَةِ؟ Why does he drink with such uncharacteristic indulgence? (TW 266)

عَلَى غَيْرِ عَادَةٍ + pronoun suffix also occurs:

- شَاكِرٌ أَبْتَسَمَ لِلْغَرِيبِ عَلَى غَيْرِ عَادَتِهِ Unusual for him, Shakir smiled at the stranger (GhS 155)  
 قَالَ رِينْغُو إِنَّ مُعَاذَ كَانَ يَصْرُخُ عَلَى غَيْرِ عَادَتِهِ Ringo said that Mu'adh had uncharacteristically been shouting (HS 171)  
 جَسَدُهُ بَارِدٌ عَلَى غَيْرِ عَادَتِهِ His body is unusually cold (TW 55)

o). عَلَى الْإِطْلَاقِ (“absolutely”, “under any circumstances”, “without exception” etc.):

- وَدُونَ أَنْ يَبْدُوَ عَلَيْهِ أَنَّهُ رَأَى عَلَى الْإِطْلَاقِ، تَابَعَ حَدِيثًا سَابِقًا and without appearing to see me at all, he went on with what he was saying (HR 17)  
 لَمْ تَعْرِفْ بِلَادُنَا فَنَانَا أَعْظَمَ مِنْهُ عَلَى الْإِطْلَاقِ our country has never ever seen an artist greater than him (TW 151)  
 لَعَلَّهُ أَفْخَمُ مَطْعَمٍ فِي بَارِيسَ عَلَى الْإِطْلَاقِ perhaps it is without exception the most magnificent restaurant in Paris (JIJ 160)  
 لَا مَكَانَ لَهُ فِي حَيَاتِهَا عَلَى الْإِطْلَاقِ there is no place at all for him in her life (HR 60)

p). عَلَى الْأَصْحَحِ (“more correctly”, “more properly speaking”):

- وَزَارَةُ الْمَالِيَّةِ، أَوْ الضَّرَائِبِ عَلَى الْأَصْحَحِ the Ministry of Finance, or more correctly, of Taxes (TW 219)  
 اسْتِعْرَابُهُمْ لِلطَّلَبِ، أَوْ عَلَى الْأَصْحَحِ، عَدَمَ أَقْنَاعِهِمْ بِشَرْعِيَّتِهِ their surprise at the request, or more correctly, their not being convinced of its legality (TW 220)

q). عَلَى مَا يُرَامُ (“as well as one could possibly wish”, “in excellent order” etc.):

- ثُمَّ بَدَأَ كُلُّ شَيْءٍ وَأَسْتَمَرَ عَلَى مَا يُرَامُ Then everything began and continued as well as one could wish (HR 80)  
 لَكِنِّي، الْيَوْمَ، عَلَى مَا يُرَامُ but today, I am very well (HM 115)  
 كَانَ كُلُّ شَيْءٍ عَلَى مَا يُرَامُ everything was as well as one could wish (JIJ 83)  
 تَسِيرُ الْأُمُورُ عَلَى مَا يُرَامُ Things continue as well as one could wish (GhS 36)  
 عَلَى أَحْسَنِ مَا يُرَامُ better than one could possibly hope for (TW 91)

The negative is expressed with غَيْرِ :

أَنْتِ، الْيَوْمَ، عَلَى غَيْرِ مَا يُرَامُ Today, you aren't so well (HM 268)

**36.14** مُنْذُ ("since", "from"; "for"; "ago")

مُنْذُ never takes a pronoun suffix.

**36.14.1** مُنْذُ indicates from which time an event or circumstance has taken place or existed:

- مُنْذُ صِغَرِي since my childhood (HR 22)
- لأَوَّلِ مَرَّةٍ أَحْسُ بِهَذَا التَّوَعُّعِ مِنَ الرِّضَا وَالرَّحْمَةِ.  
عَلَى الْأَقْلَى مُنْذُ وَفَاةِ أَبِي for the first time I feel this kind of contentment and compassion; at least since the death of my father (HR 32)
- لَمْ تَحْدُثْ جَرِيْمَةً قَتْلٍ وَاحِدَةً فِي الْبَلَدَةِ مُنْذُ سَنَوَاتٍ طَوِيلَةٍ not a single murder has taken place in the community for many years (JGh 74)
- لَمْ يَعْذُ بِرَكْبِ الْبَحْرِ مُنْذُ سَنَوَاتٍ he had not travelled by sea for years (TW 269)
- ذَهَبْتُ مُنْذُ الصَّبَاحِ الْبَاكِرِ I had been on my way since early morning (AM 146)
- أَخَذْتُ أَفْكَرُ فِي الزَّوْجِ مُنْذُ عَوْدَتِي مِنَ الْقَاهِرَةِ I had begun to think about getting married since my return from Cairo (HS 92)
- كَأَنَّا نَعْرِفُ بَعْضُنَا مُنْذُ سَنَوَاتٍ as if we had known each other for years (AM 161)

**36.14.2** It may also refer to a time in the future:

- أَنَا، مُنْذُ الْعَدِي، مُسْتَعِدٌّ أَنْ أَتَزَوَّجَهَا as from tomorrow, I am ready to marry her (HM 135)
- تَتَوَقَّعُ بِهِمْ مُنْذُ اللَّحْظَةِ الْأُولَى you trust them from the first moment (JGh 30)
- مُنْذُ صَبَاحِ عَدِي from tomorrow morning (HM 130)
- أَنَا مُنْذُ الْيَوْمِ، سَأَتَوَقَّفُ عَنِ مُتَاكَفَةِ الْأُسْتَاذِ صُبْحِي As of today I will stop annoying teacher Subhi (HM 96)

**36.14.3** With the meaning "ago", مُنْذُ indicates the time that has elapsed since an event or circumstance in the past:

- كَانَتْ سَاهِرَةً قَدْ عَادَتْ مُنْذُ أَسَابِيْعٍ مِنْ أَمْرِيكَ Sahira had returned from America a few weeks ago (JII 107)
- كَانَ ذَلِكَ مُنْذُ خَمْسِ سَنَوَاتٍ That was five years ago (IKh 137)
- فَارَقْتُ مِصْرَ مُنْذُ حَوَالِي خَمْسَةِ وَعِشْرِينَ عَامًا she had left Egypt about twenty-five years ago (JGh 186)
- هَرَبْتُ مِنَ الْمُخْتَبِرِ مُنْذُ أَشْهُرٍ she escaped from the laboratory months ago (GhS 143)
- تُوُفِّيَ فِي الْمُسْتَشْفَى مُنْذُ سَاعَةٍ He died in the hospital an hour ago (GhS 169)
- بَدَأَتْ مُنْذُ آلَافِ السَّنِينَ it began thousands of years ago (AM 8)
- كُنْتُ فِي لَنْدَنَ مُنْذُ عِدَّةِ سَنَوَاتٍ I was in London a few years ago (JGh 35)

**36.14.4** مُنْذُ may precede a noun clause introduced with أَنْ. مُنْذُ أَنْ ("[ever] since") is usually

followed by a perfect verb and comes after the main clause:

- صَدَاقَتِي بِعَلِيِّ حَيْدَرِ الرُّكَابِيِّ بَقِيَتْ عَلَى حَرَارَتِهَا  
مُنْذُ أَنْ تَعَارَفْنَا فِي أَوَاخِرِ عَامِ ١٩٤٧
- My friendship with Ali Haydar al-Rukabi remained warm ever since we got to know each other at the end of 1947 (JIJ 179)
- حَامِدٌ يَشْتُمُ وَيُعْرِدُ، مُنْذُ أَنْ عَادَ ذَلِكَ الْيَوْمَ
- Hamid has been cursing and quarrelsome since he returned on that day (AM 127)
- عَشْرَةَ أَيَّامٍ أَوْ أَكْثَرَ، مُنْذُ أَنْ دَخَلْتُ هَذَا الْبَيْتَ
- It is ten days or more since I entered this house (HS 66)
- لَقَدْ أَعْتَدْتُ هَذِهِ الْعُرْزَةَ مُنْذُ أَنْ أَمْضَيْتُ خَمْسَةَ  
وَتَلَاثِينَ يَوْمًا مَعْرُورًا تَمَامًا فِي إِحْدَى زَنَازِيرِ مُعْتَقَلِ  
الْقَلْعَةِ السِّيَاسِيِّ
- I had got used to this solitude ever since I spent thirty-five days completely cut off in one of the cells for political prisoners in the fortress (JGh 160)
- أَبُو جُورْجِ هُوَ صَدِيقِي مُنْذُ أَنْ كُنْتُ أَسِيرًا وَجِدًا
- Father George has been my friend ever since I used to travel alone (IKh 14)
- تَذَكَّرْتُ نَادِي الْفُنُونِ بِالْقُدْسِ، الَّذِي كُنْتُ رَئِيسًا لَهُ  
مُنْذُ أَنْ أَسَّسْنَاهُ عَامَ ١٩٤٤
- I remembered the Art Club in Jerusalem of which I was president since we founded it in 1944 (JIJ 215)
- عَلَاقَتِي بِبَاسِمٍ مُنْذُ أَنْ قَدِمْنَا إِلَى الصَّخْرَاءِ أَصْبَحَتْ  
دَاخِلَ جُدْرَانِ الْبَيْتِ فَقَطْ
- Since we came to the desert, my relationship with Basim has only existed within the walls of the house (HS 52)
- الْإِحْتِمَالُ الْكَبِيرُ أَنْ يَكُونَ الْحَالُ مِثْلَ هَذَا الْحَالِ  
مُنْذُ أَنْ خَلَقَ اللَّهُ آدَمَ
- It is very likely that the situation has been like this since God created Adam (IH 95)

The clause introduced by *مُنْذُ أَنْ* may precede the main clause:

- مُنْذُ أَنْ بَدَأْتُ تَرْحَالِي فِي التَّارِيخِ وَلَا يَرُدُّ دِكْرُ هَذَا  
الْعَازِي إِلَّا وَيَتَّبَعُنِي نُفُورٌ
- ever since I began my travels in history, that invader could not be mentioned without me being overcome with distaste (JGh 109)
- مُنْذُ أَنْ أَطَّلَعْتُ عَلَى مَخْطُوطَتَيْنِ أَوْ ثَلَاثٍ لِقِصَصِ  
لَهُ ... تَوَقَّعْتُ لَهُ شُهْرَةً أَدْبِيَّةً وَشَيْكَةً
- Ever since I looked at two or three manuscripts of his stories ... I expected him very soon to acquire literary renown (JIJ 121)

### 36.15 كَ ("like", "as"; "in the capacity of")

كَ is an inseparable preposition attached directly onto the noun it governs. It cannot take a pronoun suffix.

36.15.1 In many contexts كَ is synonymous with *مِثْلُ*, with the meaning "like", "as", "similar to":

- بَقِيْتُ جَالِسَةً، كَقِطَّةٍ تَرُاقِبُ فَأْرَةً
- I remained sitting, like a cat watching a mouse (HS 62)
- يَكُونُ كَالْمُسَافِرِ الَّذِي جَمَعَ حَوَائِجَهُ
- he will be like a traveller who has gathered together his belongings (HM 37)

يَنْظُرُ إِلَيَّ كَمَنْ يَنْظُرُ إِلَى مَعْتُوهِةٍ	he looks at me like someone looking at a lunatic (HR 151)
يَرَاهَا كَمَنْ يَرَى الْأَشْيَاءَ فِي حُلْمٍ	He sees her like someone seeing things in a dream (GhS 95)
يَكُونُ مَصِيرِي كَمَصِيرِ غَيْرِي	My fate will be like that of others (HM 90)
هَذَا كَالْبَحْرِ بَعْدَ الْعَاصِفَةِ	he calmed down like the sea after a storm (HM 94)
كَانَتْ حَالِي كَحَالِ الْحَرَامِيِّ	My situation was like that of a thief (HM 131)
أَنَا كَصَيَّادٍ	I am like a fisherman (HS 53)
أَرْبَعَةٌ أَشْيَاءُ يَجِبُ أَنْ تَتَوَافَرَ فِي الْمَرْأَةِ: أَنْ تَعْرِفَ كَيْفَ تَبْدُو كَفَتَاةٍ. كَيْفَ تَتَصَرَّفُ كَسَيِّدَةٍ. كَيْفَ تُفَكِّرُ كَرَجُلٍ. كَيْفَ تَعْمَلُ كَكَلْبٍ	A women needs to have four things: to know how to look like a young woman, how to behave like a lady, how to think like a man, and how to work like a dog (GhS 118)
أَصْبَحَ جِسْمِي مُتَفَخِّخًا كَأَسْفَنْجَةٍ	My body became bloated like a sponge (HS 103)
يَجْمُدُ فَجْأَةً كَمَنْ ضَرَبَتْهُ صَاعِقَةٌ	He suddenly stops, like someone struck by lightning (GhS 21)
صَفَّقَ فَرَحًا كَطِفْلٍ	He clapped with joy like a child (HM 106)
عُدْتُ إِلَى شُغْلِي الْأَيْتِ كَالسَّابِقِ	I went back to the housework like before (HR 61)
أَيْقَظْتَنِي كَالْعَادَةِ	She woke me up as usual (IKh 111)

a). Such sentences can often be understood as similes:

الْأَبْيَضُ أَيْضُ كَالثَّلَاجِ، وَالْأَسْوَدُ أَسْوَدُ كَالْفَحْمِ	the white is as white as snow, and the black is as black as coal (HR 161)
بِخِفَّةٍ، يَوْزَنُ كَالرِّيشَةِ، نَحَرَكَتْ مِنْ جَدِيدٍ	Gently, as light as a feather, it began to move again (HR 120)
أَعُودُ كَمَا كُنْتُ، قَبْلَ الْهَمِّ وَالسَّرِّ، خَفِيفًا كَالنَّسَمَةِ، مَرْفَرِقًا كَالدُّورِيِّ، فَرِحًا، مُعْتَبِطًا، مُرْتَاحًا، كَالْمُؤْمِنِ بَعْدَ الصَّلَاةِ	I return to as I was before the worry and the secrecy: as light as the breeze, as chirpy as a sparrow, as happy, content and calm as a believer after prayer (HM 88)
كَانَتْ اللَّيْلَةُ الْأَخِيرَةُ صَعْبَةً كَالْوِلَادَةِ الْمَيِّتَةِ	The final night was as difficult as a still birth (AM 18)
الْحُبُّ قَوِيٌّ كَالْمَوْتِ	Love is as strong as death (JIJ 201)
فَكَانَ الْحُبُّ عَاصِفًا كَالرِّيحِ، وَجَارِفًا كَالسَّلِيلِ	Love was as stormy as the wind and as raging as a torrent (JIJ 27)

36.15.2 كُ occurs in the sense of “in the capacity of”, often translated as “as”:

انْتَهَتْ كَأَمْرَأَةٍ	she is finished as a woman (HM 132)
لِهَذَا السَّبَبِ أَرَفُضُكَ كَزَوْجٍ	For that reason I reject you as a husband (HM 183)

- نَعْمَلُ أَنَا كَمُوْظَفٍ وَهِيَ كَمُحَرَّرَةٍ we will work me as an employee and her as an editor (GhS 160)
- أُرِيدُ رَأْيَكَ، لَيْسَ كَمُسْتَشَارٍ وَإِنَّمَا كَأَسْتَاذٍ وَكَصَدِيقٍ I want your opinion, not as a consultant, but rather as a teacher and a friend (TW 87)
- طَبَعًا كُنْتَ تَعْرِفُ، كَأَبْنِ مَدْرَسَةٍ، مَنْ هُوَ الشَّيْطَانُ Of course you knew, as someone who has been to school, who the Devil is (HM 20)
- كَانَ فِي إِجَارَةٍ يَبْعَادُ مِنْ عَمَلِهِ كَمُدِيرِ نَاحِيَةٍ he was in Baghdad on leave from his work as district governor (JIJ 196)
- كَانَ يَوْمِيذٍ مَعْرُوفًا كَشَاعِرٍ at that time he was known as a poet (JIJ 213)
- رَفَضَ قَمِيصًا قُدِّمَ لَهُ كَهَدِيَّةٍ He refused a shirt which was offered to him as a gift (IKh 124)
- إِحْدَاهُمْ ائْتَحَقَّتْ بِالصَّلِيبِ الْأَخْمَرِ لِتَعْمَلِ كَمُتَرْجِمَةٍ one of them joined the Red Cross to work as a translator (JGh 123)
- اِسْتُخْدِمَ كَأَسْتِرَاحَةٍ مَلَكِيَّةٍ فِي الْعَصْرِ الرَّومَانِيِّ it was used as a royal rest house during the Byzantine period (JGh 144-5)
- مِهْنَتِي، كَمَتَعَلِّمٍ، أَنْ أُحَارِبَ الدَّجَلَ my calling, as an educated person, is to fight against quackery (HM 100)

**36.15.3** كَ + the demonstrative pronoun ذَلِكَ gives the adverbial كَذَلِكَ (“also”, “too”):

- بَقِيْتُ صَامِتًا . وَبَقِيَتْ أُمِّي صَامِتَةً كَذَلِكَ I remained silent and my mother remained silent too (HR 50)
- بَابِي مَفْتُوحٌ لَكَ، وَكَذَلِكَ قَلْبِي My door is open for you and also my heart (HM 157)
- يَجْمَعُ بَيْنَنَا وَلَعِبَ بِالْأَنْثَارِ الْفِلَسْطِينِيَّةِ وَالنَّارِيخِ الْقَدِيمِ، وَكَذَلِكَ حُبُّ الْمَوْسِقَى وَالْفَنِّ We are drawn together by a passion for Palestinian antiquities and ancient history, and also by a love of music and art (JIJ 57)
- النُّجُومُ بَدَتْ لَا مَعْنَى لَهَا، كَذَلِكَ الْقَمَرُ The stars appeared meaningless, also the moon (HS 29)
- شُغْلُ الْبَيْتِ لَا يَتْرُكُنِي أَرْتَاحَ دَقِيقَةٍ، وَمَسْئُولِيَّاتُ الْأَوْلَادِ كَذَلِكَ The housework doesn't let me relax for a minute, also responsibilities for the children (HS 8)
- تُقَبِّلُنِي عَلَى كُلِّ حَدٍّ، كَذَلِكَ تُقَبِّلُ سُهَى She kisses me on each cheek. She also kisses Suha (HS 194)
- اِسْتَخَفَّتِ الشَّمْسُ وَكَذَلِكَ الْقَمَرُ The sun disappeared, as did the moon (HS 45)
- كَانَ نَوْمِي ثَقِيلًا، كَذَلِكَ نَوْمُ مُرَبِّيَةِ الصُّومَالِيَّةِ My sleep was heavy, as was that of my Somali nursemaid (HS 90)

**36.15.4** كَ + the demonstrative particle كَذَا gives كَذَا (“such and such”):

- تَقُولُ عَنِ فَرُوسِيَّا كَذَا وَكَذَا؟ You say such and such about Farusiya? (HM 155)

سَنَصِلُ إِلَى نِيُورُوكَ يَوْمَ كَذَا We will arrive in New York on such and such a day (JIJ 237)

أَنَا أُرِيدُ تَوْقِيَّتًا دَقِيقًا . فِي الْيَوْمِ كَذَا وَالسَّاعَةِ كَذَا I want a definite time: on such and such a day and at such and such an hour (HM 139)

بِإِطَّاتٍ مِنَ الْمَعْدِنِ وَالْقَمَاشِ عَلَى كُلِّ مَبْنَى شَرِكَةٍ كَذَا وَمَرْكَزٍ كَذَا signs made of metal and cloth are on every such and such a company building and every such and such an office (HS 16)

a). With the same meaning, كَذَا وَكَذَا (“such and such”):

تَقُولُ كَذَا وَكَذَا You say such and such (AM 129)

كَانَ الْأُسْتَاذُ صُبْحِي يَقُولُ لَكَ أَنَّ هَذَا الْكَذَا وَكَذَا يَضْحَكُ عَلَيْكَ وَيَغُشُّكَ Teacher Subhi used to tell you that such and such a person would laugh at you and deceive you (HM 73)

هَذَا الْكَذَا وَكَذَا .. إِنْتِبَهْ! قُلْتُ هَذَا الْكَذَا وَكَذَا This such and such ... Pay attention! I said this such and such (HM 269)

b). كَذَا may be synonymous with كَذَلِكَ (“also”):

مِنْ عَادَتِهِ أَنْ يَفْعَلَ ذَلِكَ فِي غُرْفَتِهَا، أَوْلَعَا، وَكَذَا فِي غُرْفَتِنَا It is his custom to do that in her room, Olga’s, and also in our room (TW 226)

36.15.5 The two parts of the demonstrative هَذَا (هَآ and ذَا) (“this”) may be separated by كَيْ giving the adverb هَكَذَا (“like this”, “in this manner”):

لَا يُمَكِّنُ أَنْ تَبْقَى هَكَذَا you cannot remain like this (AM 127)

كُلُّ الْحُرُوبِ هَكَذَا يَا أَبُونَا All wars are like that Father (IKh 40)

هَكَذَا هِيَ حَيَاتِي، دَائِمًا هَكَذَا Such is my life; always like this (HR 185)

هَلْ يُمَكِّنُ لِأَحَدٍ أَنْ يَتَكَلَّمَ هَكَذَا؟ Is it possible for someone to speak like this? (GhS 30)

الْحَيَاةُ الْحَقِيقِيَّةُ لَيْسَتْ هَكَذَا Real life isn't like that (HR 109)

ظَلَّتْ أُمِّي هَكَذَا My mother remained like this (AM 49)

36.15.6 كَمَا may precede a clause introduced with the indefinite relative pronoun مَا . The compound كَمَا is equivalent to the English conjunction “as” (“in the same way as”, “just as”). It often introduces a comparison.

a). كَمَا may introduce a verbal clause and immediately precede a perfect or imperfect verb:

لَمْ أَعُدْ كَمَا كُنْتُ I am no longer as I was (AM 72)

نَتَزَوَّجُ كَمَا يَفْعَلُ جَمِيعُ النَّاسِ We will get married like everyone else does (IKh 67)

لَمْ يَغْسِلْ أَسْنَانَهُ بِالْفُرْشَاءِ وَالْمَغْجُونِ كَمَا تَعَوَّدَ He did not clean his teeth with a brush and toothpaste as he usually did (TW 49)

صَحِيحٌ أَنَّهُ لَمْ يُسَمَّحْ لَهُ أَنْ يُشْعِلَ الْمُنْبَاحَ، لِتَسْمَعِ أَخْبَارَ الصَّبَاحِ، كَمَا كَانَ يَفْعَلُ كُلَّ يَوْمٍ it is true that he was not permitted to turn on the radio to follow the morning news as he did every day (TW 58)



كَانَتْ سَمِيحَةً شَابَةً صَغِيرَةً لَمْ تَكْمُلْ بَعْدَ رَبِيعِهَا الْعِشْرِينَ، كَمَا يَقُولُ الْأَدْبَاءُ	Samiha was a young girl who had not yet completed her twentieth spring, as the men of letters say (SI 60)
فِكْرَةُ الْكِتَابَةِ كَمَا كُنْتُ أَنْخَلِّهَا	the idea of writing as I used to conceive of it (AM 149)
كُنْتُ لَا أُحْتَرِمُ الْأُسْتَاذَ صُبْحِي كَمَا يَجِبُ	I didn't used to respect teacher Subhi as I should (HM 275)
يُسْتَهَيِّ سُلَيْمَانُ أَنْ يَقُولَ لَهُمُ الْحَقِيقَةَ كَمَا يَرَاهَا	Sulayman wants to tell them the truth as he sees it (GhS 40)
أُرِيدُكَ فِي الْبَيْتِ كَمَا كُنَّا قَبْلَ الْحَرْبِ	I want you in the house like we were before the war (GhS 106)
نَطَقْتُهَا كَمَا أَرَادَتْ	I said it as she wanted (JIJ 48)
نَلْتَقِي غَدًا كَمَا تُرِيدُ	We will meet tomorrow as you wish (IKh 140)
لَمْ يَكُنِ التَّدْخِينُ لَذِيذًا كَمَا تَصَوَّرْتُ	Smoking was not as pleasant as I had imagined (HM 71)
لَمْ يَنَمْ كَمَا قَالَ لِي حَتَّى رَجَعْتُ	He did not sleep, as he told me, until I returned (HM 142)
لَيْسَ كَمَا يَجْرِي عَادَةً	it is not as usually happens (IKh 43)
أَمْسَكَ بِرَأْسِهَا بَيْنَ يَدَيْهِ، كَمَا فَعَلَ مَعِي، وَقَبَّلَ جَبِينَهَا	He took her head in his hands, as he did with me, and kissed her forehead (JIJ 219)

**b).** *كَمَا* often introduces a parallelism, where the same verb is repeated before and after the compound:

أَلْمَسُهُمَا كَمَا لَمْ أَلْمَسُهُمَا مِنْ قَبْلُ	I am touching them as I have never touched them before (HR 174)
تُنَاقِشُنِي فِي ذَلِكَ الرَّأْيِ، كَمَا تُنَاقِشُنِي فِي أَيِّ رَأْيٍ آخَرَ	She argues with me concerning that opinion as she argues with me concerning any other opinion (JIJ 28)
أُمُّكَ طَرَدَتْكَ كَمَا تَطْرُدُ كَلْبًا	Your mother threw you out like a dog (HM 202)
لَمْ يَكُنْ ذَلِكَ صَحِيحًا كَمَا لَمْ يَكُنْ كِذْبًا أَيْضًا	This was not true, as it was not a lie also (GhS 16)
تُعَامِلُنِي كَمَا يُعَامِلُ الرَّجُلُ الشَّرْقِيَّ عَشِيقَتَهُ	You treat me like an easterner treats his lover (GhS 177)
أُرِيدُ أَنْ أُدْفَعَ كَمَا دَفَعَ الدُّكْتُورُ صَبْرِي حَافِظُ	I want to pay like Dr Sabri Hafez has paid (JGh 58)
تُنَادِينِي كَمَا كَانَتْ تُنَادِينِي	she is calling to me just as she used to call to me (IH 43)
لَا أَظُنُّ أَنَّي صُدِمْتُ مِنْ قَبْلُ كَمَا صُدِمْتُ فِي الْأَدِيبِ أَمِيلِ حَبِيبِي	I do not think I have been as shocked before as I was concerning the writer Amil Habibi (JGh 87)
هَرَبَ مِنْ أَبِيهِ كَمَا هَرَبَ مِنْ عَمَلِهِ	he ran away from his father just as he ran away from his job (JIJ 124)
انْقَضَتِ الْفَتْرَةُ الْبَاقِيَةُ كَمَا يَنْقُضِي حُلْمٌ لَذِيذٌ	The remaining period passed like a delightful dream (AM 75)

- نَامَتْ كَمَا لَمْ تَنْمِ مِنْ قَبْلُ she slept like she had not slept before (HS 244)
- يُعَيِّرُونَ الْمَسَاكِينَ، كَمَا أُعَيِّرُ أَنَا حِذَائِي هَذَا they change houses like I change these shoes of mine (TW 98)
- c).** كَمَا may introduce a nominal clause, preceding a pronoun or a noun in the nominative case:
- يَجْلِسْنَ كَمَا الطَّالِبَاتُ فِي مَدْرَسَةِ الْحُزْنِ they sit like students in the school for sadness (GhS 101)
- كَمَا هُوَ شَأْنِي كُلَّمَا فَاجَأَنِي الْجَمَالُ، شَهَقْتُ As is the case with me whenever I am taken aback by beauty, I sighed deeply (JIJ 153)
- تُحَرِّكُ يَدَيْهَا كَمَا الطَّائِرُ يُحَرِّكُ جَنَاحَيْهِ لِطَيْرٍ she moves her arms like a bird moving its wings to fly (IH 189-90)
- تَغَيَّرَ الْحَدِيثُ، كَمَا هُوَ الْأَمْرُ فِي كُلِّ حَدِيثٍ the conversation changed, as is the case in every conversation (HR 84)
- نَسْتَيْقِظُ غَيْرَ مُلْتَفِتِينَ إِلَيْهِ لِأَنَّهُ مُوجُودٌ كَمَا السَّمَاءُ مِنْ فَوْقِنَا مُوجُودٌ we would wake up without turning towards it, for it was there just as the sky above us was there (IH 104)
- d).** كَمَا may be followed by a prepositional phrase:
- مَا تَصَوَّرْتُ أَنِّي أَسْتَطِيعُ الْجُلُوسَ كَمَا فِي السَّابِقِ I did not think that I could sit like before (HS 201)
- تُرْتَدِي الثِّيَابَ ذَاتَهَا كَمَا فِي الصُّورَةِ she is wearing the same clothes as in the photograph (GhS 21)
- وَجَدْتُ أُمِّي تَبْكِي، تَلْطِمُ خُدُودَهَا، تَتَوَخَّعُ كَمَا فَوْقَ نَعَشٍ I found my mother crying, slapping her cheeks, wailing as if over a bier (HM 195)
- e).** كَمَا may be followed by a single noun or pronoun:
- أَنْشُرُهَا كَمَا هِيَ I will publish them as they are (AM 171)
- لَا شَيْءَ يَبْقَى كَمَا هُوَ Nothing remains as it is (JGh 52)
- أَلْمَهْمُ هُوَ أَنْ نَعِيشَ الْحَيَاةَ كَمَا هِيَ، نَأْخُذَهَا كَمَا هِيَ The important thing is for us to live life as it is, to take it as it is (IKh 48)
- قُلْتُ: "سَأَعِيدُ رَسْمَهَا، لَكَ فَقَطْ" - "وَكَمَا هِيَ بِالضَّبْطِ ... مَتَى؟" I said, "I will paint her again, just for you" "And as she really is? ... When?" (JIJ 142)
- وَمَوْضُوعُ الْمَحَاضِرَةِ؟ الْمَرْأَةُ: الْمَرْأَةُ كَمَا هِيَ، أَوْ كَمَا يُمَكِّنُ أَنْ تَكُونَ And the subject of the lecture? Woman; woman as she is, or as she could be (JIJ 167)
- لَا شَيْءَ يَمْنَعُنَا مِنْ حَمْلِ طَعَامِنَا كَمَا هُوَ Nothing is stopping us from carrying our food as it is (GhS 120)
- كَأَنَّ أَعْوَامَهُ السِّتِينَ قَدْ انْتَزَلَتْ كَمَا أَلْمَاءٌ عَلَى صَخْرٍ as if his sixty years had slipped away like water does on a rock (HM 275)

- تَعَالَ كَمَا أَنْتَ Come as you are (IKh 70)
- تَأْتِينَا أحيانًا بِفتراتٍ مِنَ الْقَسْرِ وَالْقَسْوَةِ وَالْعَذَابِ  
كَمَا الْكَوَائِبِ it sometimes brings us periods of constraint, austerity and  
suffering like nightmares (JIJ 168)
- f). كَمَا may be followed by a noun clause introduced with أَنْ :
- لَيْلٌ لَا حَضَرَ لَهُ، وَنَهَارٌ لَا حَضَرَ لَهُ، كَمَا أَنَّهُ فِي  
مُوسْكُو وَلِينِنِ عَرَادِ night without end and day without end, as in Moscow and  
Leningrad (TW 210)
- يَجِبُ أَنْ لَا تَنْفَعِلَ، أَنْ لَا تَنْفَصَبَ، أَنْ لَا تَحْزَنَ،  
كَمَا أَنَّ الْفَرَحَ الشَّدِيدَ يُؤَثِّرُ عَلَيْكَ You must not get agitated, not get angry, not become sad,  
just as great happiness will also affect you (AM 154)
- الطَّاهِرُ وَطَّارٌ رِوَايِيٌّ جَزَائِرِيٌّ كَبِيرٌ ... كَمَا أَنَّهُ  
أَحَدُ الْمُثَقِّفِينَ الْعُرُوبِيِّينَ فِي الْمَغْرِبِ الَّذِينَ لَمْ  
يَتَغَرَّبُوا al-Tahir Wattar is a great Algerian novelist ... as he is also  
one of the educated Arabs in North Africa who have not  
adopted French culture (JGh 13)
- هِيَ مَوْقِعٌ أُسْتِرَاتِيحِيٌّ، كَمَا أَنَّهَا كَانَتْ تُسْتَعْمَلُ مِنْ  
قِبَلِ الْعَدُوِّ لِلرَّمَايَةِ عَلَيْنَا It is a strategic position, and was also used by the enemy  
to fire at us (IKh 42)
- g). كَمَا may mean "but on the other hand", "although on the other hand":
- كَانَتْ الدَّرَاسَاتُ فِي مُجْمَلِهَا مَوْضُوعِيَّةً، خِلَافًا مِنْ  
النَّظَرَةِ الْأَسْتِشْرَاقِيَّةِ الْقَدِيمَةِ ... كَمَا أَنَّ مِثْلَ هَذِهِ  
النَّظَرَةِ ... عَلَى جَانِبٍ كَبِيرٍ مِنَ الْأَهَمِّيَّةِ The studies were all objective, free from the old viewpoint  
of orientalism ... but on the other hand such viewpoints ...  
have a great deal of importance (JGh 181)
- h). كَمَا + the conditional particle لَوْ expresses a hypothetical comparison ("as if", "as  
though"):
- ثُمَّ هَوَتْ كَمَا لَوْ أُصِيبَتْ بِطَلْقَةٍ نَارِيَّةٍ Then it dropped as though struck by a bullet (GhS 12)
- وُجُوهُهُمْ تَقْتَرِبُ مِنْ وَجْهِهِ وَتَبْتَعِدُ مُتَلَاحِقَةً كَمَا لَوْ  
فِي الْكَابُوسِ Their faces come close to his and move away one after  
another as though in a nightmare (GhS 98)
- لَا يَدْرِي لِمَاذَا تَسْرِي فِي جَسَدِهِ رَعْدَةٌ خَوْفٍ كَمَا لَوْ  
كَانَ قَدِ اتَّقَى بِسَاحِرٍ حَقِيقِيٍّ! He does not know why a shiver of fear runs through his  
body as if he had encountered a real magician! (GhS 40)
- كَمَا لَوْ أَنْ also occurs:
- نَكَادُ نُكْنَمُ أَنْفَاسَهُ كَمَا لَوْ أَنَّ ضَغْطَ انفِجَارٍ مَا فَرَّغَ  
السَّارِعَ مِنَ الْهَوَاءِ his breath is almost stifled as though the pressure of some  
explosion had emptied the street of air (GhS 38)
- لَقَدْ مَلَأَتْ عَيْنِي كَمَا لَوْ أَنَّ سَيِّدَاتِ لُوحَاتِ النَّهْضَةِ  
الْإِيطَالِيَّةِ وَالْأَهَاتِيَّاتِ، كَمَا لَوْ أَنَّ نِسَاءَ رَسَامِي الْعَالَمِ  
كُلِّهِ ... تَجَسَّدْنَ أَحْيَرًا فِي أَمْرَأَةٍ وَاحِدَةٍ She dazzled me as though the ladies and goddesses on  
canvases from the Italian renaissance, as though the  
women of all the painters in the whole world ... were  
finally embodied within one woman (JIJ 105)
- كُنَّا نَتَحَدَّثُ عَنْ رَجَبٍ، كَمَا لَوْ أَنَّهُ سَيَأْتِي بَعْدَ سَاعَةٍ  
وَأَسْبَعَةٍ we used to talk about Rajab as though he was arriving in  
an hour (AM 109)

أَتَذَكَّرُ كُلَّ شَيْءٍ كَمَا لَوْ أَنِّي أَرَاهُ الْآنَ I remember everything as if seeing it now (AM 44)

**36.15.7** كَ may form a compound with the conjunction أَنْ to express a hypothetical comparison ("as if", "as though"). As with the conjunction أَنَّ, the compound كَأَنَّ cannot be immediately followed by a verb:

عُيُونُهُمُ الْوَقِيحَةُ مُرَكَّرَةٌ فِيَّ، كَأَنَّ بَيْنِي وَبَيْنَهُمْ نَارًا  
أَزَلِيًّا their insolent eyes are focused on me, as if there was  
eternal revenge between us (TW 141)

حَتَّى الْبَرْدُ فِي الصَّخْرَاءِ كَأَنَّهُ الرَّبِيعُ even the cold in the desert is as if it was spring (HS 155)  
ثُمَّ أَمَسَكَتْ تَاجَ الْعُرُوسِ يَدَ مُوزَةَ كَأَنَّهَا تَسْتَجِدُّ بِهَا Then Taj al-Arus took Muza's hand as though appealing  
to her for help (HS 242)

كُنْتُ زَنْجِيًّا سِرِّيًّا كَأَنَّ بَشْرَتِي الْبَيْضَاءَ مُبَطَّنَةٌ بِالْأَسْوَدِ I was a negro in secret, as though my white skin was lined  
with black (GhS 93)

تَرْتَدِي السَّوَادَ كَأَنَّهَا لَمْ تَعْرِفْ سِوَاهُ عُمْرَهَا كُلَّهُ She wears black as if she had known nothing else all her  
life (GhS 101)

لِمَآذَا تَرَكَنِي وَمَضَى مُسْرِعًا، كَأَنَّهُ يَهْرُبُ مِنِّي؟ Why did he leave me and dash off as though he was  
running away from me? (HM 19)

يَدْخُلُ الصَّفَّ مُسْتَعْجِلًا وَيَخْرُجُ مُسْتَعْجِلًا كَأَنَّهُ عَلَى He comes into the class hurriedly and leaves the class  
hurriedly, as though he has a constant appointment (IKh  
145)  
مَوْعِدٍ دَائِمٍ

رَفَعْتُ شَعْرِي بِدَبَابِيسَ تَبْرِقُ حَتَّى بَدَوْتُ كَأَنِّي أَتَيْتُ I put my hair up with shiny pins until I looked as if I came  
from Rio de Janeiro (HS 116)  
مِن رِيُو دِي جَنِيرُو

كَأَنَّ is often introduced with the conjunction وَ :

حَيَّانِي وَكَأَنَّهُ يَرَانِي لِلْمَرَّةِ الْأُولَى he greeted me as if seeing me for the first time (GhS 144)

كَانَ يَدْخُنُ بِطَرِيقَةٍ وَكَأَنَّهَا السِّيكَارَةُ الْأَخِيرَةُ he used to smoke in a way as though it was the last  
cigarette (HS 13)

لَكِنَّ الرَّجُلَ السَّمِيكَ الرَّقِيْبَةَ كَخَنْزِيرٍ يُتَابِعُ وَكَأَنَّهُ لَمْ But the man with the thick neck like a pig continues as if  
he had heard nothing or as if he does not want to hear  
(IKh 159)  
يَسْمَعُ شَيْئًا أَوْ كَأَنَّهُ لَا يُرِيدُ أَنْ يَسْمَعَ

أَمْشِي وَكَأَنِّي أَحْمِلُ جَبَلًا فِي رِجْلَيَّ I walk as if carrying a mountain on my legs (IKh 84)

يَبْدُو وَكَأَنَّهُ لَا يَدْرِي مَاذَا حَدَثَ He seems as if he does not know what has happened  
(GhS 123)

إِنَّهَا تَزْجُرُ عَامِلًا مَغْرِبِيًّا يَبْدُو وَكَأَنَّهُ يَرْتَجِفُ تَحْتَ she is rebuking a Moroccan worker who seems as if he is  
trembling under the electric shock of shame and  
humiliation (GhS 34)  
وَقَعَ كَهْرَبَاءِ الدُّلِّ وَالْإِهَانَةِ

تَسِيرُ أَمَامَنَا وَكَأَنَّهَا قَطْرَاتُ مَاءٍ مُلَوَّنَةٌ They move in front of us as if they were coloured drops of  
water (IKh 13)

النَّاسُ يَتْرَاكُضُونَ وَكَأَنَّهُمْ تَأَخَّرُوا عَنْ مَوَاعِيدِهِمْ  
The people are racing along as though they are late for their appointments (IKh 142)

بَدَا الْجِسْرُ مِنَ الْجَوِّ وَكَأَنَّهُ شُطِرَ إِلَى نِصْفَيْنِ  
the bridge appeared from the air as if it was divided into two halves (JGh 138)

أَصْبَحْنَا أَصْدِقَاءَ، وَكَأَنَّا نَعْرِفُ بَعْضَنَا مِنْذُ سِنَوَاتٍ  
We became friends, and it was as though we had known each other for years (AM 161)

**36.15.8** *كَأَنَّ* may form a compound with the indefinite pronoun *مَا* . *كَأَنَّ* (“as if”, “as though”) is usually followed by a verbal sentence:

جَمَعَ يَدَيْهِ عَلَى صَدْرِهِ، فَكَأَنَّمَا هُوَ يُصَلِّي  
he brought his hands together on his chest as if praying (TW 153)

يَتَصَرَّفُ بِأَعْتِرَازٍ وَثِقَةٍ كَأَنَّمَا الدَّنَائِيرُ تَمْلَأُ جُيُوبَهُ  
he acts haughtily and confidently as if his pockets were full of dinars (JIJ 124)

يَلْحَظُ سُلَيْمَانُ أَنَّهَا تَمْشِي مُسْرِعَةً كَأَنَّمَا تَسْعَى  
لِمِيعَادٍ مُهِمٍّ  
Sulayman notices that she is walking quickly, as though rushing to an important appointment (GhS 38)

يَرْتَدِي قَمِيصًا وَبَنْطَلُونًا قَدِرَيْنِ مُجَعَّدَيْنِ، كَأَنَّمَا  
قَضَى لَيْلَتَهُ نَائِمًا فِيهِمَا  
he was wearing a dirty and creased shirt and trousers as though he had spent the night sleeping in them (SI 180)

ثُمَّ قَالَ فَجَاءَهُ كَأَنَّمَا اكْتَشَفَ شَيْئًا ...  
... (SI 246)

*كَأَنَّمَا* may occasionally be followed by a nominal sentence:

كَأَنَّمَا هُنَاكَ فَصِيدَةٌ غَرِيبَةٌ جِدًّا ... أَكْتُبُهَا  
as if there was a very strange poem ... that I was writing (JIJ 136)

**36.16** *عِنْدَ* (“beside”, “near”, “by”, “with”, “in the company of”)

**36.16.1** *عِنْدَ* expresses the local idea of nearness, indicating “near”, “by”, “with”, “next to” etc.:

رَأَيْتَنِي عِنْدَ النَّهْرِ  
he saw me by the river (HR 15)

تَوَقَّفَ مُطَوَّلًا عِنْدَ سِتِّ قِصَصٍ قَصِيرَةٍ  
he paused for a long time at six short stories (JGh 179)

وَجَدْتَنِي بَعْدَ الْعُرْسِ أَتَوَقَّفُ عِنْدَ بَيْتِ أَهْلِي  
After the wedding I found myself stopping at my family's house (HS 95)

هَذَا الدَّفْتَرُ الَّذِي تَرَكْتُهُ عِنْدَ أُمِّي  
This notebook which I left with my mother (AM 69)

لَا وَنْدِيُوسَ الصَّالِحِ مُخْبِرٌ حَقِيرٌ عِنْدَ الْأَمْنِ الْعَامِّ  
الْفَرَنْسِيِّ  
Lawandiyus al-Salih is a vile informer with French Security (HM 196)

**36.16.2** *عِنْدَ* frequently has the sense of “in the company of”:

- تَرَكْتُهَا عِنْدَهُ I left her with him (HM 83)  
 أَقَمْنَا عِنْدَ عَمَّتِي We lived with my aunt (GhS 70)  
 مَاذَا أَكَلْتِ عِنْدَ الْأَمِيرَةِ؟ What did you eat with the princess? (HS 108)  
 عَدَا إِنْ شَاءَ اللَّهُ أَكُونُ عِنْدَكُمْ Tomorrow, God willing, I'll be with you (TW 191)  
 أَبُوكَ يَكْرَهُهُ لِأَنَّهُ لَا يُصَلِّي عِنْدَهُ فِي الْجَامِعِ Your father hates him because he does not pray with him in the mosque (TW 152)  
 كَانَ عِنْدَنَا قَبْلَ سَاعَةٍ he was with us an hour ago (GhS 169)  
 أَمَا زَالَتْ عِنْدَكُمْ؟ is she still staying with you? (HM 260)  
 إِنْ لَمْ يَكُنْ فِي بَيْتِهِ يَكُنْ عِنْدَ ضَابِطِ الْبَحْرِيَّةِ If he isn't at home he will be with the naval officer (TW 236)  
 عَمَلْتُ أَحِيرًا عِنْدَ حَلْوَانِي I finally worked with a confectioner (HM 6)

This often has the implication “at the house of”:

- هَاجَرَتْ إِلَى الْإِسْكَانْدَرِيَّةِ لِتُقِيمَ مَعَ زَوْجِهَا عِنْدَ أَهْلِهِ she moved to Alexandria to live with her husband in his family's house (SI 14)  
 فَرُوسِيَا كَانَتْ أَمْسَ عِنْدَ لَوَانْدِيُوسَ Farusiya was with Lawandiyus yesterday (HM 158)  
 أَرْغَمْتَنِي هُدَى عَلَى الذَّهَابِ مَعَهَا لِكِنِّي تُؤَكِّدُ لَأُمَّهَا أَنَّهَا كَانَتْ عِنْدَنَا Huda forced me to go with her to convince her mother that she had been at our house (AM 113)  
 مِنْذُ لِقَاءِ أَيْتَانَا عِنْدَ أُخْتِي Since our meetings at his sister's house (HS 97)  
 نَزَلْنَا عِنْدَ نَاثِرٍ وَمَيَّ we stayed with Nathir and May (JIJ 249)

**36.16.3** With the idea of “nearness”, *عِنْدَ* is used temporally to indicate the time of an occurrence, with the meaning “at”, “in”, “on” etc. In this function it frequently governs nouns referring to time:

- فِي يَوْمٍ مَاطِرٍ، عِنْدَ أَوَّلِ الْمَسَاءِ، دَخَلَتْ مُبَلَّلَةً تَرْتَجِفُ On a rainy day, in the early evening, she came in wet and shivering (AM 53)  
 عِنْدَ الْمَعْصِرِ in the afternoon (AM 44)  
 تَرَكُوا يَعُودُ عِنْدَ مُتَّصِفِ اللَّيْلِ they let him return in the middle of the night (AM 108)  
 جَاءُوا فِي ذَلِكَ الْوَقْتِ، عِنْدَ الْغُرُوبِ They came at that time, at sunset (AM 171)  
 فَقَطُّ عِنْدَ نَهَايَةِ الشِّتَاءِ حَلَّ بِنَا الْبُرْدُ Only at the end of winter did the cold descend on us (HR 43)  
 عِنْدَ الْفَجْرِ بَدَأَ يَخْتَضِرُ at dawn he began to die (SI 333)  
 مَا اسْتَطَعْتُ إِلَّا النَّهْوَضَ عِنْدَ الظُّهْرِ I was only able to get up at midday (HS 98)

**36.16.4** It may indicate an occurrence which occurs simultaneous with another, with the meaning “at the time of”, frequently translated as “when”:

- هَذَا الْهَاجِسُ الَّذِي يُطَارِدُنِي دَائِمًا عِنْدَ الْخُرُوجِ مِنْ مِصْرَ that anxiety which always assails me when leaving Egypt (JGh 185)
- كَسَمَكَةَ تَبْلَعُ صِغَارَهَا عِنْدَ الْخَطَرِ like a fish swallowing its young when there is danger (HS 19)
- لَمْ تَتَوَقَّفْ إِلَّا عِنْدَ طَلْبِي she did not stop except when I asked (HS 44)
- غَضْتُ فِي الْكُرْسِيِّ عِنْدَ سَمَاعِي أَشْجِي I sank in the chair when I heard my name (HS 110)
- كَانُوا يَبْكُونَ تَأْتُرًا عِنْدَ مَوْتِ الْبَطْلِ they were weeping with emotion when the hero died (JGh 19)
- تَغْسِلُهُ فِي الصَّبَاحِ وَتَطْهِيهِ عِنْدَ عَوْدَتِهَا مِنَ الْعَمَلِ she washes it in the morning and cooks it when she returns from work (SI 26)
- عِنْدَ وُضُوعِنَا إِلَى مَوْقِعِ الْخَفْرِيَّاتِ، اسْتَقْبَلَنَا رُوبِزْت هَامِلْتُون بِحَرَارَةٍ When we arrived at the site of the excavations we were warmly greeted by Robert Hamilton (JIJ 67)
- عِنْدَ اقْتِرَابِي مِنَ الْبَابِ، فَتَحَ الْعَامِلُ الْبَابَ as I approached the door, the worker opened it (JGh 165)
- عِنْدَ خُرُوجِنَا كَانَ الضُّوءُ ساطِعًا When we left the light was bright (JGh 169)
- عِنْدَ انْتِصَافِ الْأَوْلَادِ مِنَ الْمَدْرَسَةِ أَكُونُ هُنَاكَ When the children leave school I will be there (HM 25)

**36.16.5** *عِنْدَ* indicates possession, that something belongs to somebody. It may frequently be translated as “to have”:

- عِنْدِي مَلَاسِي الثَّقِيلَةَ I have my thick clothes (AM 27)
- عِنْدِي دُكَّانٌ صَغِيرَةٌ فِي السُّوقِ I have a small shop in the market (HM 42)
- أَنَا لَيْسَ عِنْدِي مَسْحَةُ الرُّسُلِ I do not have the appearance of the prophets (HM 124)
- لَقَدْ وَضَعْتُ فِي هَذِهِ الْأَوْرَاقِ أَثْمَنَ مَا عِنْدِي In these papers I have put the most valuable thing I possess (AM 137)
- سَأَلَنِي إِذَا كَانَ عِنْدِي حَبَّةٌ أَشْبِرُو He asked me if I had an Aspro (HS 138)
- لِنَفْرَضِ أَنَّ عِنْدَكَ مُهْرًا let us suppose that you have a foal (JGh 25)
- لَمْ تَكُنْ عِنْدَنَا شُرْفَةٌ we did not have a balcony (HR 111)
- صَارَتْ عِنْدِي فَجَاءَةٌ وَفَرَةٌ مِنَ الْوَقْتِ I suddenly had time in abundance (HR 44)
- عِنْدِي شَيْءٌ أَقُولُهُ I have something to say (HR 177)
- هَلْ عِنْدَكَ أَعْتِرَاضٌ؟ Do you have any objection? (HM 148)
- هَلْ عِنْدَهُمْ أَوْلَادٌ؟ Do they have children? (HS 191)
- عِنْدَهَا غُرْفَةٌ تُؤَجَّرُهَا she has a room to let (JIJ 149)

هَلْ عِنْدَكَ مَايَعُ؟ Do you mind? (JIJ 149)

يَقُولُونَ إِنَّهُ لَا يُوجَدُ وَرَقٌ أَصْفَرٌ عِنْدَهُمْ they say that they do not have any yellow papers (JGh 9)

**36.16.6** The concept of belonging expressed by *عِنْدَ* may be understood in more general terms:

مَطَاعِمُ الْوَجَبَاتِ السَّرِيعَةِ الْمُشَابِهَةُ لِلْوَيْمِيِّ عِنْدَنَا the fast food restaurants similar to the Wimpy we have (JGh 45-6)

لَيْسَ عِنْدَنَا أَحَدٌ بِهَذَا الْأَسْمِ We do not have anyone with that name (AM 48)

أَتَعْرِفُ لَوْ أَنَّ رَسَامًا عِنْدَنَا رَسَمَ هَذِهِ اللَّوْحَةَ لَضَرَبُوهُ بِالْحِجَارَةِ! Do you know that if one of our painters had painted this canvas they would pelt him with stones! (AM 161)

لَكِنْ عِنْدَنَا، فِي حَارَةِ التَّنَكِ، وَفِي مَدِينَتِنَا هَذِهِ، كَثِيرُونَ يَغُورُونَ، شَيْئًا فَشَيْئًا، فِي هَذَا الْمُسْتَنْقَعِ But in al-Tanak quarter and in this city of ours we have many who are little by little sinking into this quagmire (HM 123)

**36.16.7** *عِنْدَ* may indicate opinion or point of view on a subject:

أَلَيْسَ لَهُ قِيَمَةٌ عِنْدَكَ Doesn't it have any value to you? (HM 202)

الزُّيْتُونُ عِنْدَهُ لَا يَقِلُّ أَهْمِيَّةً عَنِ الشُّعْرِ To him, olives are no less important than poetry (JIJ 181)

كَوْنُكَ رَجُلًا لَا يَمْنَحُكَ عِنْدِي أَيَّةَ مَكَاسِبٍ مُؤَرُوثةٍ With me, your being a man does not grant you any inherent privileges (GhS 18)

سَأَطْلُبُ يَدَكَ مِنْهُ. عِنْدَنَا لَا بُدَّ مِنْ طَلْبِ الْإِذْنِ مِنْ ذُكُورِ الْأُسْرَةِ I will ask him for your hand. With us, one must ask permission from the male members of the family (GhS 55)

الْمَزْجَةُ، عِنْدَهُ، عَمَلِيَّةٌ لَذَّةٌ Mixing, for him, is a pleasurable activity (HM 92)

صَارَ لِرَأْيِي أَهْمِيَّةٌ عِنْدَهُمْ my opinion came to have its importance with them (GhS 112)

السَّفَرُ عِنْدِي يَعْني الْقَطْعَ for me, travelling means severance (JGh 7)

كُنْتُ أَظُنُّ أَنَّي أَكْثَرُ أَهْمِيَّةً عِنْدَكَ مِنَ الشُّغْلِ I used to think that I was more important to you than work (HM 179)

**36.17** لَدَى ("at", "with", "in the possession of")

**36.17.1** لَدَى becomes لَدَيْ when the pronoun suffixes are attached. For example:

لَدَيْكَ with you (masc. sing.)

لَدَيْنَا with us

لَدَيْهِ with him

لَدَيْهِمْ with them (masc.)

The suffix *ي* = ("me") is assimilated with لَدَيْ to give لَدَيْي .

**36.17.2** لَدَى expresses the general concept of possession. It may frequently be translated as



“to have”:

- أَلَا يَزَالُ لَدَيْكَ حَيْنٌ إِلَى الْمَسْرَحِ؟ Don't you still have a yearning for the stage? (TW 61)  
 كَانَ لَدَيْهِ فِي الْبَيْتِ نَرَجِيلَةٌ he had a water pipe at home (JGh 182)  
 وَجَدَتَاهَا لَدَى جُنْدِيٍّ كَهْلٍ they found it in the possession of a middle-aged soldier (SI 242)  
 لَيْسَ لَدَيْنَا مِظَلَّاتٌ we did not have umbrellas (JGh 190)  
 هَلْ لَدَيْكَ فَوَاتِيرُ الْكَهْرَبَاءِ؟ Do you have the electricity bills with you? (GhS 36)  
 لَمْ يَبْقَ لَدَيْهَا غَيْرُ تِلْكَ الْإِسْوَارَةِ she was left with nothing but that bracelet (GhS 84)  
 لَدَيَّْ نُقْطَةٌ أَوْدٌ لَوْ أَوْضِحْتُهَا لَكَ I have a point which I would like to make to you (JIJ 159)  
 لَوْ لَمْ تَكُنْ لَدَيَّْ امْرَأَةً if I did not have a woman (HM 30)  
 لَدَيْنَا وَقْتُ لِسْمَاعِيهَا we have time to listen to it (HM 112)  
 هُوَ وَحْدَهُ لَدَيْهِ غُرْفَةٌ He is the only one who has a room (HR 21)  
 لَدَيْهِمْ قِصَّةٌ They have a story (AM 13)  
 لَدَيْنَا كَلِمَةٌ خَاصَّةٌ we have a special word (IH 13)  
 لَيْسَتْ لَدَيَّْ رُوحُ الْمُغَايِرَةِ I do not have the spirit of an adventurer (GhS 12)  
 لَدَيَّْ مَوْعِدٌ مَعَهُ I have an appointment with him (GhS 23)  
 قَالَ دَرْمُونْدٌ إِنَّ لَدَيْهِ ضَيْفًا عَلَى الْعِشَاءِ Desmond said that he had a guest for dinner (JIJ 122)  
 لَدَيْهِ الْكَثِيرُ مِنَ الصَّلَاتِ وَالْأَصْدِقَاءِ فِي فَرَنْسَا He has many connections and friends in France (GhS 69)

**36.17.3** لَدَى may have the sense of “in the company of”, “with”:

- أَحَدُ الَّذِينَ يَعْمَلُونَ لَدَى وَالِدِي one of those who work with my father (HS 113)  
 سَأَطْلُبُ مِنْهُ التَّدْخُلَ لَدَى الشَّرْطَةِ I will ask him to intervene with the police (JGh 31)  
 بِوَسَاطَةِ خَاصَّةٍ مِنِّي لَدَى الْعَمِيدِ by personal intervention from me with the dean (JIJ 146)

**36.17.4** لَدَى may have the sense of “on the part of”:

- لَمْ يَكُنْ مَأْلُوفًا لَدَيَّْ it was not familiar to me (JIJ 48)  
 لَمْ يَجِدْ دَنيسُ تَفْسِيرًا لِهَذَا الْإِهْتِمَامِ فِي بَغْدَادَ لَدَى DENNIS found no explanation for this interest in Baghdad on the part of people who do not read French literary works (JIJ 131)  
 هُوَ اِبْتِكَارٌ بَدَأَ مَأْلُوفًا لَدَيْهَا it was an innovation which seemed familiar to them (SI 332)  
 جَاءَتْ الرِّوَايَةُ بِهَذِهِ الطَّرِيقَةِ غَيْرِ الْمَأْلُوفَةِ لَدَيَّْ the novel was produced in this unfamiliar way to me (TW 8)

مَا أَبْغَضَ الْمُنَاسَبَاتِ لَدَيْهِمْ	How odious they find the celebrations (TW 63)
وَأَنَّهُ بِالْمَقَابِلِ مَعْرُوفٌ لَدَيْهِمْ	and that he is similarly known to them (JIJ 63)
أَثَارَ لَدَيْهَا مَشَاعِرَ مُخْتَلِطَةً	it aroused mixed emotions in her (SI 85)
يَتَحَوَّلُ كِلَا الطَّرْفَيْنِ إِلَى الْعَرَبِيَّةِ الْفُضْحَى، أَوْ الْإِنْكِلِيزِيَّةِ، الْمَمْهُومَةِ لَدَى الطَّرْفَيْنِ	the two parties resort to classical Arabic or English which is understood by both of them (JIJ 129)

**36.17.5** With a temporal meaning, لَدَى indicates an occurrence that occurs simultaneous with another (“when”, “upon”, “at the time of”):

وَجَدْنَا لَدَى تَفْتِيشِ بَيْتِ الْمَوْقُوفِ، الْأَدْوَاتِ الْجُرْمِيَّةَ	On searching the house of the detained, we found the illegal equipment (AM 155)
لَدَى انْفِتِحَامِ الْأَرْوَاحِ الْأَوَّلِ لِيَعْضِيهَا، يُمَكِّنُ أَنْ يَتَكْسِرَ جُزْءًا مِنْهَا	when souls first plunge into each other part of them can be broken (TW 132)
تُطْلِقُهَا لَدَى أَوَّلِ نَأْمَةٍ مَرِيئَةٍ	she would let her go at the first alarming noise (IH 203)
قَدْ حَسَبْتُ أَنَّهُمْ سَيُطْلِقُونَ التَّصْفِيرَ وَالصَّيْحَاتِ لَدَى رُؤْيَتِهِمْ لِي	I had thought they would let out whistles and cries when they saw me (HR 17)

**36.18** مَعَ (“with”, “along with”)

**36.18.1** مَعَ expresses the general idea of connection and association:

ذَهَبْتُ مَعَهَا إِلَى السُّوقِ	you went with her to the market (HM 172)
فِي نَفْسِ الْمَكَانِ مَعَ نَفْسِ الْبَشَرِ	in the same place with the same people (JGh 169)
جَاءَ سَامِرٌ مَعَ أَخِي	Samir came with my brother (HS 92)
رَائِحَةُ الْبُخُورِ مَعَ الْأَرُزِّ الْبَسْمَطِيِّ مَعَ الْحَرِّ	the smell of incense with Basmati rice with the heat (HS 133)
يَعِيشُ مَعَ فَتَاةٍ سَوْدَاءَ	he lives with a black girl (TW 154)
إِنَّهُ يُقِيمُ مَعَ أُخْتِهِ	he lives with his sister (JIJ 124)
لَمْ يَتَحَدَّثْ مَعَ أَحَدٍ	he did not talk with anyone (JGh 24)
خَرَجْنَا مَعَ حَقَائِبِنَا	we left with our suitcases (JLI 233)

**36.18.2** This gives rise to the adverbial expressions:

a). مَعَ السَّلَامَةِ (“with peace” i.e. “goodbye”):

مَعَ السَّلَامَةِ Goodbye (HM 156)

b). مَعَ الْأَسْفِ (“unfortunately”):

لَا بُدَّ وَأَنْ يَكُونَ جَزَائِرِيًّا مَعَ الْأَسْفِ it must unfortunately be Algerian (TW 231)

مَعَ الْأَسْفِ فَقَدْ لَبَى اللَّهُ رَجَائِي هَذِهِ الْمَرَّةَ Unfortunately, God answered my prayer this time (HR 40)

كَانَ أَبِي حِصَانًا، وَلَكِنَّهُ حِصَانٌ عَجُوزٌ مَعَ الْأَسْفِ My father was like a horse, but an old one unfortunately (HM 36)

**36.18.3** مَعَ may have the meaning “on the side of”, “supporting”:

أَنَا مَعَكُمْ I am on your side (IKh 138)

أَنَا مَعَهُمْ وَمَعَ قَضِيَّتِهِمْ I am on their side and support their case (IKh 158)

لَيْسَتْ مَعَ خَصْمِكَ she isn't on the side of your opponent (HM 102)

الْمُجْتَمَعُ كُلُّهُ مَعِي All of society is on my side (HR 121)

**36.18.4** مَعَ may indicate possession, usually translated as “to have”:

هَؤُلَاءِ أَسَاتِذَةٌ، أَسَاتِذَةٌ وَمَعَهُمْ شَهَادَاتٌ عَالِيَةٌ these are teachers, teachers who have high diplomas (HM 105)

مَعَكَ كُلُّ هَذَا الْمَالِ! You have all this money! (HR 156)

مَعِي عَقْدُ زَوَاجٍ I have a marriage contract (HR 121)

مَعَكَ حَقٌّ You are right (HM 154)

**a).** The use of مَعَ often implies that the thing possessed is actually with the possessor:

لَمْ يَكُنْ مَعِي سِلَاحٌ I did not have a weapon with me (AM 61)

زَوَادَتِي مَعِي وَمَعِي هُمُومِي My provisions are with me and so are my worries (IH 103)

لَمْ يَكُنْ مَعِي سِوَى فِرْسٍ وَاحِدٍ I only had one penny (IH 168)

كَمْ مَعَكُمْ مِنَ الْمَالِ؟ How much money do you have on you? (GhS 36)

الْحَقَائِبُ مَعَنَا we have the suitcases with us (JGh 192)

إِذَا كَانَ مَعَهُ مَالٌ if he has any money [on him] (HM 93)

إِذَا لَمْ يَكُنْ مَعَكَ مَا تَدْفَعُ بِهِ الْحِسَابَ if you don't have [on you] something to pay the bill with (HM 119)

كُلُّ ذَلِكَ لِأَنَّ مَعَكَ أَرْبَعَ لِيرَاتٍ all this because you've got four lira (HM 121)

**36.18.5** مَعَ is used temporally to indicate the time when an event takes place:

يَهْرُبُ مَعَ صِيَاحِ الدَّيْكِ he escapes at the cock crow (GhS 61)

صِرْتُ مَعَ التَّقَدُّمِ فِي السَّنِّ أَرَا جُعَ مَاضِيٍّ As I got older I began to go over my past (GhS 82)

هِيَ تُوَاطِبُ عَلَيَّ كُنْسَهَا يَوْمًا يَوْمًا، مَرَّتَيْنِ فِي الْيَوْمِ she devotes herself to her sweeping day after day, two times a day – at dawn and at sunset (IH 133)

مَعَ الْفَجْرِ وَمَعَ غِيَابِ الشَّمْسِ - they grew taller and bigger with time (JIJ 81)

عَلَّتْ وَكَبِرَتْ مَعَ الزَّمَنِ

- هَذَا الْوَأَقِعِ الْغَرِيبِ أَنْتَهَى مَعَ الثَّوْرَةِ This strange state of affairs came to an end with the revolution (JGh 73)
- كُنْتُ أَظُنُّ ذَلِكَ أَنْتَهَى مَعَ الْحَرْبِ I used to think that had come to an end with the war (GhS 13)
- نَشَأَتْ بَيْنَنَا فِي الْحَالِ مَوَدَّةٌ لَمْ تَزِدْ إِلَّا تَصَاعُدًا مَعَ الْأَيَّامِ A friendship immediately grew between us which only became stronger with time (JIJ 183)
- خَرَجْتُ مَعَ طُلُوعِ الْفَجْرِ I left at daybreak (IH 34)
- 36.18.6** مَعَ may have the meaning of an adversative particle, with the sense of “although”, “despite”, “notwithstanding”:
- لَا يُمَكِّنُ أَنْ يُخَاطِبَهُ الْمَرْءُ إِلَّا بِمَا عَمَّ مَعَ تَقَارُبِنَا فِي الْعُمُرِ one cannot address him except with “uncle” despite our similarity in age (JGh 41)
- جُمْلَةٌ مُفِيدَةٌ جِدًّا مَعَ قِصْرِهَا a very useful sentence despite its brevity (TW 37)
- كُنْتُ مَعَ نَشَاطِي وَذَكَائِي فِي الْعَمَلِ أُخْطِئُ despite my industry and intelligence at work, I used to make mistakes (HS 13)
- أَنَا أُرِيدُكَ أَنْ تَغَارَ عَلَيَّ، وَلَكِنِّي، مَعَ هَذَا، سَأَذْهَبُ I want you to be jealous of me, but despite this, I’m leaving (HM 71)
- مَعَ تَوَاضِعِ مَوَادِّ الْبِنَاءِ الْمُسْتَحْدَمَةِ إِلَّا أَنَّ الزَّخَارِفَ الْمَتَّبِعَةَ حَتَّى الْآنَ تُؤَكِّدُ الثَّرَاءَ الْفَنِّيَّ Despite the modest building materials used, the ornamentation which survives until today confirms the artistic wealth (JGh 98)
- 36.18.7** It occurs in the adversative phrase مَعَ ذَلِكَ (“although”, “nevertheless”, “in spite of”, “still”):
- كَانَ مُدْرَمِشًا، وَمَعَ ذَلِكَ كَانَ مَحْبُورًا He was pock-marked but he was nevertheless lovable (HM 93)
- شَوْقِي إِلَيْهِ لَا يُطَاقُ. وَمَعَ ذَلِكَ لَا أَسْتَطِيعُ كُمْشَهُ بَيْنَ أَصَابِعِي My yearning for him is unbearable. Nevertheless, I cannot grasp him between my fingers (HS 120-1)
- مَعَ ذَلِكَ لَا بُدَّ مِنْ سُؤَالِهِ Nevertheless, he must be asked (TW 161)
- أَصْبَحَ الْأَكْلُ مُضْجِرًا بِالنِّسْبَةِ لِي. وَمَعَ ذَلِكَ أَكَلْتُ كَثِيرًا! Food has become irksome for me, but I’ve still eaten a lot! (AM 62)
- يَصْغُرُنِي بِعَامَيْنِ وَمَعَ ذَلِكَ يَبْدُو أَكْبَرَ سِنًا مِنِّي he is two years younger than me although he looks older (JGh 61)
- إِنْتَفَضَ قَلْبِي خَوْفًا عَلَى الْبِنْتَيْنِ مِنَ الْأَذَى. وَمَعَ ذَلِكَ لَمْ أَقْدِرْ عَلَى رَفْعِ رَأْسِي وَمُنَادَاتِهِمَا My heart trembled for fear that the two girls would come to harm. Nevertheless, I could not raise my head and call them (HR 192)

أَنَا سَأَزْعَلُ مِنْكَ إِذَا حَرَمْتَنِي مِنَ الْأَجْوِبَةِ . وَمَعَ ذَلِكَ لَمْ يَسْتَطِعْ أَنْ يُجِيبَنِي "I will be angry with you if you deny me the answer." Nevertheless, he was unable to reply to me (HR 209)

**36.18.8** When preceding a noun clause introduced with **أَنَّ** , **مَعَ** always has an adversative meaning ("although", "even though", "but").

**a).** The subordinate clause introduced by **مَعَ أَنَّ** usually follows the main clause:

شُكَّانُ الْمَنَازِلِ هُنَا لَا يَأْبَهُونَ لَهُ كَثْرَةُ ثَوَاقِلِهَا ... مَعَ أَنَّ ثَمَرَتَهُ كَثِيرَةٌ وَجَمِيلَةٌ the occupants of the houses here do not view it as an edible fruit ... even though its fruit is large and handsome (JIJ 86)

يَدَّعِي أَنَّهُ يَفْتَحُ عُيُونَ النَّاسِ، مَعَ أَنَّهُ لَا يَفْعَلُ he claims that he opens people's eyes, but he doesn't (HM 120)

يَبْدُو الطَّقْسُ شَدِيدَ الْحَرَارَةِ مَعَ أَنَّنَا فِي الشَّمَالِ The weather seems very hot even though we are in the north (JGh 54)

لَا يَنَامُ، مَعَ أَنَّهُ كَانَ يُحِبُّ النَّوْمَ he does not sleep even though he used to love sleeping (HM 208)

حَدَسْتُ بِأَنَّ لِقَاءَنَا ذَلِكَ سَيَكُونُ الْأَخِيرَ، مَعَ أَنَّهَا كَانَتْ بَعْدَ شَهْرٍ أَوْ اثْنَيْنِ سَتَعُودُ إِلَى بَغْدَادِ I guessed that that meeting of ours would be the last, even though in a month or two she would be returning to Baghdad (JIJ 161)

لَمْ أَحْقَدُ. مَعَ أَنِّي زَعَلْتُ I did not feel hatred, although I was angry (HR 183)

نَامَ فِي النَّهَارِ، مَعَ أَنَّ هَذِهِ لَيْسَتْ عَادَتَهُ he slept during the day, even though this is not his custom (HM 227)

**b).** The subordinate clause introduced by **مَعَ أَنَّ** may precede the main clause which is sometimes introduced by the conjunction **فَ** :

وَمَعَ أَنَّ الْقَلِيلِينَ فَقَطْ مِنْ أَهْلِ الْحَيِّ يُهْمُهُمْ فِيمَا بَعْدَ أَنْ يُلْقِحُوا التَّخَلَّاتِ الَّتِي تُظَلُّ بِيوتَهُمْ، فَإِنَّ الطَّبِيعَةَ تَبْقَى لَهَا حِيلُهَا الْبَارِعَةَ فِي التَّلَافُحِ وَالتَّكَاتُرِ Although only a few inhabitants of the quarter subsequently cared to add to the palm trees that screened their houses, nature still has its efficient devices for cross-pollination and propagation (JIJ 86)

مَعَ أَنَّ أَحَدَ أَصْدِقَائِي ... اقْتَرَحَ عَلَيَّ الْإِلْتِحَاقَ بِالْهَيْئَةِ التَّدْرِيسِيَّةِ ... فَإِنِّي لَمْ أَتَحَمَّسْ كَثِيرًا Although one of my friends ... suggested to me that I join the faculty ... I was not very enthusiastic (JIJ 193-4)

مَعَ أَنَّ دَعَوَاتِ عَدِيدَةٍ تَصِلُ إِلَيْهِ، لَكِنْ لَا يُمَكِّنُهُ السَّفَرُ although he receives many invitations, he cannot travel (JGh 59)

مَعَ أَنَّهُ مَمْتَلٌّ بَارِعٌ، لَمْ يَتَمَكَّنْ مِنْ إِخْفَاءِ بَعْضِ الْأَفْتِعَالِ Although he is a brilliant actor, he could not hide some of his lies (TW 88)

مَعَ أَنَّكَ لَا خِبْرَةَ عِنْدَكَ، لَكِنْ أَرْجِعِي لَنَا بَعْدَ أَشْبُوعَيْنِ Although you have no experience, come back to us in a couple of weeks (HR 93)

مَعَ أَنَّكَ طَيِّبُ الْقَلْبِ، وَحَتَّى سَادِجٍ، عَبَّرْتَ عَن رَغْبَتِكَ فِي أَنْ تَتَأَنَّى بِطَرِيقَةٍ فَاصِحَةٍ! although you are good-natured, even naïve, you have shown your desire to take me in a shameful manner! (HM 228)

مَعَ أَنِّي أَسْمَعُ صَوْتَ مُعَاذٍ ... إِلَّا أَنِّي أَقْتَرِبُ مِنَ بَابِ الْمَطْبَخِ لِلتَّأَكِيدِ Although I hear Mu'adh's voice ... I nevertheless go up to the kitchen door to make sure (HS 119)

### 36.19 بَيْنَ ("between")

#### 36.19.1 بَيْنَ indicates a separation or a division between its objects:

الْخَرِيفُ ثَلَاثَةُ أَشْهُرٍ بَيْنَ الْفَيْظِ وَالشَّتَاءِ autumn is three months between summer and winter (IH 12)

لَا فَرْقَ بَيْنَ مُسْلِمٍ وَمَسِيحِي There is no difference between a Muslim and a Christian (IH 88)

مَا الْمَسَافَةُ بَيْنَ الْخَلِيجِ وَالْمُحِيطِ؟ What is the distance between the gulf and the ocean? (TW 212)

لَوْ يُخَيَّرُ الْإِنْسَانُ بَيْنَ الْمَوْتِ جُوعًا وَالْمَوْتِ بِرِصَاصَةٍ If man chooses between death by starvation and death by a bullet (TW 258)

يُقَارِنُ بَيْنَ بَارِيسَ وَرُومَةَ وَيَبْنِي أَيْنَا وَصُوفِيَا he makes a comparison between Paris and Rome, and between Athens and Sofia (TW 188)

إِسْتَطَاعُوا أَنْ يُمَيِّزُوا بَيْنَ الْوَاحِدِ وَالْآخَرِ they were able to distinguish one from the other (JIJ 124)

أَهْرُولُ بَيْنَ الْمَكْتَبِ وَالْمَطْبَخِ I rush between the office and the kitchen (GhS 141)

مَا أَقْصَرَ الْمَسَافَةَ بَيْنِي وَبَيْنَكَ how short the distance is between you and me (TW 83)

لَيْسَ بَيْنَهُمْ إِلَّا بَضْعَةُ مَقَاعِدَ there were only a few chairs between them (JIJ 120)

تُفَرِّقُ بَيْنَنَا it separates us (JIJ 147)

الْحُدُودُ الْمُصْطَنَعَةُ بَيْنَنَا the artificial borders between us (TW 50)

#### 36.19.2 With the meaning "between", بَيْنَ may express fluctuation between two states or circumstances:

أُرَاحُ بَيْنَ الْجِدِّ وَالْعَبَثِ I alternate between seriousness and frivolity (JIJ 117)

بَدَتْ الطَّائِرَةُ، هَذَا الْجِسْمُ الْمَعْدِنِيُّ الضَّخْمُ حَائِرًا بَيْنَ مُوَاصَلَةِ الْأَرْتِفَاعِ، أَوْ التَّنَزُّلِ the airplane, that huge metal body, seemed to hesitate between continuing to ascend and descend (JGh 83)

كُنْتُ حَائِرَةً بَيْنَ تَرْكِ نَفْسِي وَتَجَاهُلِ عَائِدَةَ I was torn between neglecting myself and ignoring Ayida (HS 50)

الْوَقْتُ الَّذِي قَضَيْتُهُ مُتَقَلِّةً بَيْنَ الصَّحْرَاءِ وَالْقُرَى the time I spent travelling between the desert and the villages (HS 130)

**36.19.3** *بَيْنَ* may indicate that its objects are connected in some way:

ذَهَلْنَا كِلَانَا لِلشَّبهِ الْفِيزِيَايِيِّ بَيْنَهُ وَبَيْنِي We were both amazed at the physical similarity between him and me (JIJ 156)

مَا جَرَى بَيْنِي وَبَيْنَ صَالِحٍ what happened between me and Salih (HS 114)

نَشَأَتْ بَيْنَنَا فِي الْحَالِ مَوَدَّةٌ an affection immediately arose between us (JIJ 183)

لَا حِوَارَ بَيْنَنَا إِلَّا عَنِ الطَّعَامِ there is no conversation between us apart from about food (GhS 140)

تَتَقَادَفُنَا أَمْوَاجُ الْعَالَمِ، تَقَارِبُ بَيْنَنَا حَتَّى نَتَعَاقَبَ the waves of the world toss us about, bring us close together until we embrace (JIJ 147)

جَمَعَ بَيْنَ الرُّؤْيَى وَالْهُدُوءِ he had brought together splendour and tranquility (JIJ 84)

هِيَ عِلْمٌ يَجْمَعُ بَيْنَ الرِّبَاضِيَّاتِ وَالْفِيزِيَاءِ it is a science which combines mathematics and physics (JIJ 197)

هَذَا الْمَرَضُ أَثَّرَ بِلَا شَكِّ عَلَى الْعَلَاقَاتِ بَيْنَ الْجِنْسَيْنِ this disease has undoubtedly had an effect on the relations between the two sexes (JGh 124)

أَبِي يَعْرِفُ الْعَلَاقَةَ بَيْنَ الثَّلَاثَةِ My father is aware of the relationship between the three of them (HM 244)

**36.19.4** When governing a plural noun/pronoun or a collective noun *بَيْنَ* may have the meaning "among":

يَعِيشُ بَيْنَ التُّرْكْمَانِ he lives among the Turkomen (HM 42)

النَّاسُ أَصْنَافٌ، بَيْنَهُمُ الطَّيِّبُونَ وَبَيْنَهُمُ السَّيِّئُونَ People are of different types: there are good among them and there are bad (HM 177)

بَيْنَهُمْ أَكْثَرُ مِنْ شَاعِرٍ among them was more than one poet (JIJ 135)

رَأَيْتُكَ أَمْسَ فِي قَاعَةِ الْمَسْرَحِ بَيْنَ الْجُمْهُورِ I saw you yesterday in the theatre hall among the people (JIJ 35)

مَجِيدٌ لَمْ يَكُنْ بَيْنَهُمْ Majid was not among them (TW 233)

كَانَ بَيْنَهُمْ أَخِي الْكَبِيرُ جَوَادٌ Among them was my older brother Jawad (IH 65)

رِجَالُ الشَّرْطِيَّةِ، وَأَطِبَّاءٌ يَتَجَوَّلُونَ بَيْنَ الْأَجْسَادِ Policemen and doctors move around among the bodies lying on the ground (GhS 151)

الْمُرْمِيَّةِ عَلَى الْأَرْضِ

يَبْحَثُونَ بَيْنَ الْكُتُبِ وَالْأَوْرَاقِ They search among the books and papers (IKh 11)

**36.19.5** With the same meaning, the compound preposition *مِنْ بَيْنَ* is often used:

أَسْرَعْتُ مِنْ بَيْنِهِمْ، بَاحِثًا عَنِ الْمِيزِ مَالْوَانَ I rushed among them searching for Mrs Mallowan (JIJ 64)

- كَانَ مِنْ بَيْنِ هَؤُلَاءِ بُلْنَدُ الْحَيْدَرِي  
Among those people was Buland al-Haydari (JIJ 99)
- كَانَ مِنْ بَيْنِ الَّذِينَ أَلْقَوْا الْمَحَاضِرَاتِ الدُّكْتُورُ أَلْبِيرُ  
نَضْرِي نَادِرٌ  
Among those who gave lectures was Dr Alber Nasri Nadir  
(JIJ 113)
- كُلَّمَا أَجَابَ عَلَيْهَا بِسَاطَةِ غَضِّ الْجَمِيعِ بِالضَّحْكِ  
وَمِنْ بَيْنِهِمْ أَنَا  
Whenever he answered her with simplicity everyone  
choked with laughter, and I was among them (HS 116)
- هِيَ نَفْسُهَا كَانَ مِنَ الْمَفْرُوضِ أَنْ تَكُونَ مِنْ بَيْنِهِمْ  
كَانَتْ مِنْ بَيْنِ الَّذِينَ يَكْتُبُونَ مُحَاضِرَاتِ الرَّئِيسِ  
الْأَمْرِيكِيِّ  
she herself was supposed to be among them (SI 102)  
she was one of those who write the speeches of the  
President of America (HS 100)

**36.19.6** With a temporal meaning, *بَيْنَ* is used with nouns of time to express indefinite frequency:

- أَنْتِ تَرْتَدِي هَذِهِ الْمَلَابِسَ بَيْنَ حِينٍ وَآخَرَ  
أَخَذَتْ لَمِيعَةً، بَيْنَ حِينٍ وَحِينٍ، تَدْعُونَا إِلَى مَنزِلِهَا  
رُحْتُ أَنْتَلِّعُ إِلَى الْخَارِجِ بَيْنَ الْحِينِ وَالْحِينِ  
بَيْنَ حِينٍ وَآخَرَ يَتَحَسَّسُ سُبْحَتَهَا فِي جَيْبِهِ  
أَفْتَحُ عَيْنِي بَيْنَ لَحْظَةٍ وَآخَرَى  
you wear these clothes now and again (GhS 51)  
Lamiya began to invite us to her house from time to time  
(JIJ 116)  
I began to look outside now and then (JIJ 37)  
From time to time he feels her rosary in his pocket (GhS  
23)  
I open my eyes from time to time (HS 188)

**36.19.7** When *بَيْنَ* governs two or more nouns, it need not be repeated after the first. All subsequent nouns are introduced with the conjunction *وَ* (“and”) or occasionally *أَوْ* (“or”) (see also examples above):

- مَشِينَا الْمَسَافَةَ بَيْنَ الْمَحْطَةِ الْأُولَى وَالْمَحَلِّ  
إِنَّهُ مَوْزَايِكُ حَيَاتِي الْمَمْدُودُ بَيْنَ الْحَاضِرِ وَالْمَاضِي  
لَا فَرْقَ بَيْنَ مُسْلِمٍ أَوْ دُرُزِيٍّ أَوْ مَسِيحِيٍّ  
we walked the distance between the first stop and the  
shop (HR 159)  
It is the mosaic of my life stretched out between the  
present and the past (GhS 192)  
there is no difference between a Muslim, a Druze and a  
Christian (IH 135)

**36.19.8** *بَيْنَ* may, however, be repeated before each noun it governs, *وَ* being inserted between them:

- كَانَ ذَلِكَ وَلَا رَيْبَ بَعْضَ الرِّابِطِ الَّذِي جَمَعَ بَيْنَ  
عَدْنَانَ وَبَيْنَ بُلْنَدِ الْحَيْدَرِي  
أَدْرَكْتُ السِّرَّ فِي التَّجَادُبِ الْهَائِلِ بَيْنَ لَمِيعَةَ وَبَيْنَ  
أَفْرَادِ هَذِهِ الْأُسْرَةِ الْمُتَمَيِّزَةِ  
This was undoubtedly part of the bond which united  
Adnan and Buland al-Haydari (JIJ 121)  
I understood the secret behind the extraordinary attrac-  
tion between Lamiya and the members of this distin-  
guished family (JIJ 234)



- بَيْنَ الْمَدْرَسَةِ الَّتِي يُعَلِّمُ فِيهَا الْأَوْلَادَ، وَبَيْنَ الْبَيْتِ  
between the school in which he teaches children and the house (HM 188)
- لَقَدْ جَعَلَنِي ذَلِكَ فِي نَشَاطٍ دَائِمٍ، مُوزَعٍ بَيْنَ مَهَامِ  
التَّدْرِيسِ وَبَيْنَ مَتَعَاتِ اللَّقَاءَاتِ  
This made me always active, divided between the duties of teaching and the pleasures of get-togethers (JIJ 97)
- قِيلَ إِنَّهَا تَنْقُلُ الرِّسَائِلَ بَيْنَ الْبَاقِيْنَ وَبَيْنَ النَّازِحِيْنَ  
It was said that she passes messages between those who remain and those who have departed (IH 194-5)
- تَتَرَاوَحُ بَيْنَ تِلْكَ الَّتِي يَلْتَقِطُهَا السَّمْعُ الْبَشَرِيُّ الْحَادِثُ  
وَبَيْنَ تِلْكَ الَّتِي لَا تَسْمَعُهَا إِلَّا الْقُلُوبُ  
it fluctuates between that which the sharp human sense of hearing can pick up and that which only hearts can hear (TW 120)
- أَبْسَطُ مَا يَنْبَغِي فِعْلُهُ هُوَ إِقَامَةُ جِدَارٍ يَرْلِيَنَّ بَيْنَ هَذِهِ  
الْقَرْيَةِ وَبَيْنَ بَاقِيِ الْوَطَنِ  
The least which must be done is to erect the Berlin wall between this village and the rest of the country (TW 139-40)

**36.19.9** When *بَيْنَ* governs two genitives one or both of which is a pronoun suffix, then *بَيْنَ* is almost invariably repeated before each one. The prepositional phrases are connected with the conjunction *وَ* :

- يَقِفُ بَيْنِي وَبَيْنَ وَائِلٍ  
he stands between me and Wa'il (HR 179)
- الْمَسَافَةُ بَيْنِي وَبَيْنَهُمْ  
The distance between me and them (TW 141)
- هُنَاكَ لِقَاءٌ مَشْهُورٌ جَرَى بَيْنَهُ وَبَيْنَ ابْنِ خَلْدُونَ  
there was a famous meeting which took place between him and Ibn Khaldun (JGh 110)
- هَلْ هُوَ مُشْتَرَكٌ بَيْنَكُمْ وَبَيْنَ الْمَسِيحِيِّينَ الشَّرْقِيِّينَ؟  
is it shared between you and the eastern Christians? (IKh 40-1)
- كَمْ مِنْ خَيْطٍ مَقْطُوعٍ بَيْنَهُمْ وَبَيْنَ أَصْلِهِمْ؟  
how many broken threads are between them and their origin? (IH 198)

Exceptions to this may occur:

- سَمِعْتُ بِشَائِعَةِ الْخِطْبَةِ بَيْنَكَ وَعِزْفَانَ  
I heard the rumour of the engagement between you and Irfan (GhS 183)
- لَا عَائِقَ طِبِّيًّا بَيْنَهُ وَالشِّفَاءِ  
There is no medical impediment between him and recuperation (GhS 166)
- حَذَارِ مِنْ إِقَامَةِ سُدُودِ الْمَنْطِقِ بَيْنَكَ وَالْأَلَمَعُورِ  
Be careful not to erect barriers of logic between you and the absurd (GhS 35)

**36.19.10** The expression *مَا بَيْنَ* (literally "what is between") is occasionally used as an alternative to *بَيْنَ* :

- فِي الْفَتْرَةِ مَا بَيْنَ الْأَنْتِخَابَاتِ الْأُولَى وَالْأَنْتِخَابَاتِ  
الثَّانِيَةِ  
In the period between the first and the second elections (IH 134)
- فِي الْفَتْرَةِ مَا بَيْنَ الْعَامَيْنِ ١٩٧٢ وَ١٩٧٤  
in the period between 1972 and 1974 (IH 138)

- وَقَفَّتِ الصَّبِيَّةُ مَا بَيْنِي وَبَيْنَ هَضْبَةِ صَخْرِيَّةٍ The young girl stood between me and a rocky hill (IH 39)
- مَا بَيْنَ الْيَقَظَةِ وَالنَّوْمِ أَصْغَيْتُ إِلَى صَوْتِ الصَّدِيقِ الْكَبِيرِ مُحَمَّدِ الْعَالِمِ Between wakefulness and sleep I listened to the voice of my great friend Mahmoud al-Alim (JGh 21)
- الزَّبُّ قَرْيَةٌ فَلِسْطِينِيَّةٌ سَاحِلِيَّةٌ تَقَعُ عَلَى السَّاحِلِ مَا بَيْنَ عَكَّا وَرَأْسِ النَّاقُورَةِ al-Zeeb is a coastal Palestinian village situated on the coast between Acre and Ra's al-Naqura (IH 22-3)
- حَرَّتِ الْأَرْضَ مَا بَيْنَ الصُّغَرِ وَالْقَبْرِ He ploughed the earth from his youth to the grave (IH 31)
- خُيِّلَ إِلَيْهِ أَنْ أَشْبَاحًا تَقِفُ مَا بَيْنَهُ وَبَيْنَ تِلْكَ الصَّخْرَةِ he imagined that ghosts were standing between him and that rock (IH 206)
- وُلِدَ مَا بَيْنَ الْعَامَيْنِ ٥٧٢ وَ ٥٨٠ He was born between 572 and 580 (IH 52)

**36.19.11** The expression **بَيْنَ يَدَيِ** + noun/pronoun suffix means either “between/in the hands/arms of” or idiomatically “in front of”:

- أَفَلَيْتُ مِنْ بَيْنِ يَدَيِ عَمَّتِي I slip from between my aunt's arms (HS 227)
- رَفَعْتُ عَيْنِي عَنِ الْكِتَابِ الَّذِي بَيْنَ يَدَيِ I lifted my eyes from the book which was in my hands (JIJ 57)
- يَمْسِكُ الرُّكَّامَ بَيْنَ يَدَيْهِ He picks the pile up in his hands (IKh 40)
- مَاتَ بَيْنَ يَدَيِ he died in my arms (GhS 97)
- نَحْنُ نَتَقَدَّمُ وَالْبَحْرُ بَيْنَ أَيْدِينَا We advance with the sea before us (IKh 50)
- الْيَوْمَ أَنْتِ أَوْرَقْتِ بَيْنَ يَدَيِ Today, you have blossomed in front of me (HR 202)
- صَبَّ لِي فِنْجَانَ قَهْوَةٍ وَوَضَعَهَا بَيْنَ يَدَيِ He poured me a cup of coffee and put it in front of me (HR 223)
- عَبْدُكَ بَيْنَ يَدَيْكَ your servant is before you (GhS 125)

**36.19.12** The expression **بَيْنَ وَبَيْنَ نَفْسٍ** + pronoun suffix has the meaning “to himself/herself” etc.:

- لَا يُعْلِنُهُ صَرَاحَةً، حَتَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ he does not declare it openly, not even to himself (TW 175)
- إِعْتَرَفْتُ بَيْنِي وَبَيْنَ نَفْسِي I confessed to myself (HS 41)
- رُبَّمَا كَانَتْ عَوْدَتِي إِلَى بَغْدَادَ ضَرْبًا مِنَ التَّأَكِيدِ بَيْنِي وَبَيْنَ نَفْسِي عَلَى أَنَّي أَجْتَرْتُ أَمْتِحَانَ عِلَاقَتِي بِلَمِيحَةٍ Perhaps my return to Baghdad was a sort of confirmation to myself that I had passed the test regarding my relationship with Lamiya (JIJ 170)
- أَنَا أَنْظَرُ إِلَيْهِمَا، دَهْشًا، مُتَرَدِّدًا بَيْنِي وَبَيْنَ نَفْسِي I look at them surprised and uncertain within myself (JGh 9)

**36.20** تَحْتَ (“under”, “below”, “beneath”)**36.20.1** تَحْتَ basically expresses the local idea of “under”, “below”, “beneath” a thing:

وَجَدْتُ هَذِهِ الْأُورَاقَ تَحْتَ الْفِرَاشِ	I have found these papers under the mattress (AM 125)
أَحْسَسْتُ أَنَّ الْأَرْضَ انْشَقَّتْ تَحْتَ قَدَمَيَّ	I felt that the ground had opened up beneath my feet (JLJ 120)
يَسِيرُ تَحْتَ أَشْجَارِ الصَّنَوْبِرِ	he walks under the stone pines (TW 168)
حَفَرُوا نَفَقًا تَحْتَ الْأَرْضِ	They dug a tunnel under the ground (IH 38)
نَحْنُ تِمْنَالٌ مَسْحُورٌ تَحْتَ الشَّمْسِ وَالْمَطَرِ	we are an enchanted statue under the sun and the rain (GhS 130)
مَضَتْ بِرِزْقِهَا تَحْتَ الشَّمْسِ الْحَارِقَةِ	She went with her provisions under the burning sun (SI 349)

**36.20.2** This local meaning may be used figuratively to express “under” the power, influence, command of etc.:

لَوْ لَمْ تَكُنْ وَاقِعَةً تَحْتَ سَيْطَرَةِ لَوَانْدِيُوسَ	if she had not fallen under the control of Lawandiyus (HM 140)
عُقِدَتِ الْجَلْسَةُ فِي شَقَّةِ ذَاتِ، تَحْتَ مِظَلَّةِ الشَّرْطَةِ	The meeting was convened in Dhat's flat, under the supervision of the police (SI 341)
تَحْتَ التَّعْذِيبِ قَدْ يَضْعُفُ وَيَعْتَرِفُ	under torture he might weaken and confess (HM 190)
مَثَّلَ فِي الْكُومِيْدِي، تَحْتَ إِشْرَافِ كِبَارِ الْمُخْرِجِينَ الْعَالَمِيِّينَ	he acted in comedies under the supervision of the greatest international directors (TW 184)
تَحْتَ تَأْثِيرِ حُقْنَتِهِ	under the influence of his injection (GhS 55)
إِخْتَضَرَ طَوِيلًا تَحْتَ التَّعْذِيبِ	he died a slow death under torture (GhS 97)
مَاذَا لَوْ انْفَتَحَ الْبَابُ تَحْتَ ثِقَلِ النَّهْرِ الْهَادِرِ؟	What if the door opened under the weight of the raging torrent? (GhS 107)

**36.21** فَوْقَ (“above”, “over”, “on”)**36.21.1** فَوْقَ expresses a local idea opposite to that of تَحْتَ :

مُدُنٌ فَوْقَ الْأَرْضِ وَمُدُنٌ تَحْتَ الْأَرْضِ	Cities above the ground and cities under the ground (IKh 141)
أَقُودُ سَيَّارَتِي فِي الشُّوَارِعِ وَفَوْقَ الْجُسُورِ	I drive my car in the streets and on the bridges (GhS 178)
أَصْعَدُ فَوْقَ الْمِيزَانِ	I climb up on the scales (GhS 201)
سَقَطَ الْغُصْنُ فَوْقَ رَأْسِهِ	the branch fell on his head (GhS 217)
تَسْتَلْقِي عَلَيَّ الرِّصِيفِ فَوْقَ بَرَكَةِ دَمٍ	She lies on the pavement in a pool of blood (IKh 127)

أَشْعُرُ بِقَيْئِهِ فَوْقَ رَأْسِي I am aware of a dome over my head (IKh 150-1)

وَقَفْتُ فَوْقَ صَخْرَةٍ I stood on a rock (IH 112)

وَضَعَ يَدَهُ فَوْقَ كَتْفِي he put his hand on my shoulder (HS 107)

٧٠٠ قَدَمَ فَوْقَ سَطْحِ الْبَحْرِ seven hundred feet above sea level (JGh 140)

سَفِينَةٌ مُسْتَطِيلَةٌ مِنَ الْخَشَبِ تَطْفُو فَوْقَ الْبَحْرِ A long ship made of wood floating on the sea (IKh 52)

**36.21.2** فَوْقَ may be used figuratively to express the idea “more than”, “beyond”:

فَوْقَ الْلَزُومِ more than necessary (TW 14)

فَوْقَ أَلْسِتِينَ بِأَلْمِئَةٍ more than sixty percent (HR 147)

كَهْلُ فَوْقَ أَلْسِتِينَ a mature man of more than sixty years old (SI 63)

هَذِهِ أَلْكَلِمَاتُ فَوْقَ فَهْمِي these words are beyond my understanding (HM 122)

عَلَامَاتُ الْإِسْلَامِ، شَامِحَةٌ بَاقِيَةٌ فَوْقَ أَيِّ تَغْيِيرَاتٍ أَوْ تَحَوُّلَاتٍ the signs of Islam, proud, enduring beyond any alterations or changes (JGh 107)

**36.21.3** It may be used figuratively with the sense of “superior to”:

هُمْ فَوْقَ كُلِّ ذَلِكَ they are superior to all of that (TW 15)

كَانَ ثَرِيًّا فِي الثَّلَاثِينَ وَالْثَلَاثِينَ مِنْ عُمُرِهِ وَمِنْ أُسْرَةٍ عَرِيفَةٍ بَيْرُوتِيَّةٍ وَوَسِيمًا فَوْقَ كُلِّ شَيْءٍ He was wealthy at the age of thirty-three, from a respectable Beirut family and, more important than anything, was handsome (GhS 109)

دَائِمًا يَرَى أُسْرَتَهُ (وَأَنَا مِنْهَا) خَارِجَ الْأَسْئَلَةِ وَفَوْقَ الْأَحْتِجَاجِ وَالشُّكْرِى he always sees his family (and I am one of them) as beyond questioning and above protest and accusation (HR 37)

**36.21.4** فَوْقَ may have the meaning “in addition to”, “moreover” etc.:

أَحْفَظُ الْأَنْجِيلَ الْأَرْبَعَةَ وَفَوْقَهَا رَسَائِلَ الرُّسُلِ I have memorised the four Gospels in addition to the epistles of the apostles (HM 18)

إِذَا انْقَطَعَتْ رَسَائِلُكَ فَسَوْفَ أَعْرِفُ أَنَّكَ فِي حَالَةٍ صَعْبَةٍ، وَعَلَيَّ فَوْقَ ذَلِكَ أَنْ أَنْتَظِرَ If your letters stop I will know that you are in a difficult situation and moreover that I must wait (AM 74)

أَشْتَغِلُ، وَأُدْرَسُ فِي الْجَامِعَةِ - وَفَوْقَ هَذَا، أَجْعَلُ أَهْلِي يَقْبَلُونَ وَضْعِي الْجَدِيدَ I work and I study at university, and in addition I make my family accept my new situation (HR 33)

إِنَّهُ مُتَنَافِضٌ، مُتَسَلِّطٌ مَعِي وَذَلِيلٌ مَعِ مَنْ لَا يُحِبُّهُ. وَفَوْقَ ذَلِكَ رَفَضَ مُعَادَرَةَ بَيْتِي حِينَ طَرَدْتُهُ He is contradictory and authoritarian with me and servile with those who do not like him. Moreover, he refused to leave my house when I threw him out (GhS 72)

أَقُولُ لَهُ مَا جَرَى مَعِي ... وَفَوْقَهُ مَا جَرَى مَعِ عَمِّي I will tell him what happened with me ... and on top of this, what happened with my uncle (HM 87)

الثناء ينهال عليهم باستمرارٍ لمجرد أنهم ذكورٌ  
ويُدْرُسُونَ فَوْقَ ذَلِكَ الطَّبَّ

praise is unceasingly heaped on them merely because they are men and, furthermore, are studying medicine (GhS 109)

### 36.22 دون ("without")

#### 36.22.1 دون has the meaning "without":

- عَتَبَ عَلَيْهِ عِيَابَهُ دُونَ إِعْلَانٍ She scolded him for going away without telling her (SI 124)
- لَا يُمَكِّنُ نَقْلُ هَذِهِ الْأَعْتِدَةِ دُونَ بَعَالٍ This equipment cannot be transported without mules (IKh 80)
- نَذَهَبُ . . . دُونَ الْآخَرِينَ we go ... without the others (JIJ 106)
- مَا نَفْعُ الْمَعْرِفَةِ دُونَ فَهْمٍ؟ What use is knowledge without understanding? (HM 9)
- خَرَجْتُ عَلَى عَجَلٍ، دُونَ قَهْوَةٍ، دُونَ إِفْطَارٍ، دُونَ كَلِمَةٍ مَعَ فَرُوسِيَا I quickly left, without coffee, without breakfast, without speaking to Farusiya (HM 62)
- أَنَا أَبْحَثُ دُونَ جَدْوَى عَمَّنْ يُمَكِّنُ أَنْ أُحِبَّ I search in vain for someone I can love (TW 237)
- اِكْتَسَفَ أَسَاسِيَّاتِ عِلْمِ السِّيَمِيُولُوجِيَا الْحَدِيثِ وَحْدَهُ دُونَ مُسَاعَدَةِ مَنْ أَحَدٍ he discovered the principles of the modern science of semiology alone and without anyone's assistance (SI 175)
- تَقْرَأُ دُونَ صُعُوبَةٍ she reads without difficulty (SI 178)
- حَالَ شَهْرٍ رَمَضَانَ دُونَ اسْتِفْحَالِ الْوَضْعِ The month of Ramadan arrived without the situation getting out of control (SI 280)
- لَا أَنْكَرُ أَنَّ اثْنَيْنِ مِنَّا كَانَا دُونَ أُمَّهَاتٍ I do not deny that two of us were without mothers (AM 22)

#### 36.22.2 With the same meaning, دون often occurs as a compound preposition with بِ (بِدُونِ) :

- لَا عِيدَ بِدُونِكَ There will be no birthday without you (GhS 158)
- يُصِرُّ عَلَى أَنْ نَأْخُذَ مَا يُعْجِبُنَا، وَبِدُونِ تَرَدُّدٍ he insists that we take what we like and without hesitation (JGh 62)
- دَامَ حِوَارُنَا هَكَذَا بِدُونِ نَطْقٍ Our conversation continued in that way without speaking (JGh 94)
- كُنَّا نَتَفَاهَمُ بِدُونِ لُغَةٍ we understood each other without language (JGh 96)
- يَعْنِي أَنْتَ أَلَا نَ بِدُونِ جَوَازِ سَفَرٍ؟ You mean you don't have a passport now? (JGh 133)
- عَادَ إِلَى بَيْتِهَا بِدُونِهَا he returned to her house without her (IH 125)
- نَمُوتُ مِثْلَ الذَّبَابِ، بِدُونِ وَعْيٍ، بِدُونِ كِرَامَةٍ، بِدُونِ شَيْءٍ We die like flies, unaware, without honour, without anything (IKh 92)

الْحَيَاةُ بِدُونِهِ سَتَكُونُ مُسْتَحِيلَةً life without it will be impossible (JIJ 195)

**36.22.3** Also meaning “without”, دُونَ occurs with the relative pronoun مَا forming the compound دُونَمَا :

بِسُرْعَةٍ دُونَمَا وَقْفَةٍ quickly without pause (JIJ 77)

أَنْطَلَقْتُ مَعَ صَدِيقَتِي فِي الْإِتِّجَاهِ الْآخَرَ دُونَمَا كَلِمَةً she set off with her friend in the other direction without a word (JIJ 120)

رَتَّبْتُ لِي السَّفَرَ إِلَى بَغْدَادَ دُونَمَا تَرَدُّدٍ he arranged the trip to Baghdad for me without hesitation (JIJ 206)

اسْتَجَابَ الْأَسَائِدَةُ دُونَمَا أَعْتِرَاضٍ the teachers responded without objection (JIJ 207)

لَا تُغَادِرُ الْبَيْتَ دُونَمَا أَسْتِذَانِكَ She does not leave the house without asking your permission (GhS 8)

كَانَ الْجُمْهُورُ هَذِهِ الْمَرَّةَ أَيْضًا كَبِيرًا، وَلَكِنْ دُونَمَا صَخَبٍ The crowd this time was once again large, but without being clamorous (JIJ 167)

مِنْ غَيْرِ مَقْبُولٍ أَنْ تَعِيشَ أَمْرَأَةً فِي بَارِيسَ وَحِيدَةً، وَرَوْجَهَا فِي بَيْرُوتَ وَدُونَمَا رِضَاهُ It is unacceptable for a woman to live alone in Paris while her husband is in Beirut and without his approval (GhS 105)

إِنْتَظَرَ دُونَمَا جَدْوَى he waited in vain (TW 142)

أَخْبَرْتُ عَبْدَ الصَّمَدِ بِعَزْمِي، دُونَمَا أَسْتِعْدَادٍ لِلْمُنَاقَشَةِ I informed Abd al-Samad of my decision, with no room for discussion (HR 151)

**36.22.4** دُونَ is often found as a compound preposition with مِنْ (مِنْ دُونَ) expressing the idea of “excluding”, “disregarding” or “without”:

لِمَاذَا اخْتَارْتَهُ مِنْ دُونَ خَلْقِ اللَّهِ أَجْمَعِينَ؟ why did she choose him to the exception of all God's creation? (IH 48)

الْأَسْيَادُ الْقَدَمَاءُ يَبْقَوْنَ أَسْيَادًا وَلَكِنْ مِنْ دُونَ خَدَمٍ the old lords remain lords but without servants (IKh 48)

وَخَدَهَا مِنْ دُونَ النِّسَاءِ سَتَضَعُ وَرْدَةً عَلَى قَبْرِي إِذَا مِتُّ she alone of women will put a rose on my grave when I die (GhS 86)

لَا أَسْتَطِيعُ الْعَيْشَ مِنْ دُونِهِ I cannot live without him (HS 123)

ضَحِكَ لَهُمَا مِنْ دُونَ حَجَلٍ he laughed in front of them without embarrassment (HS 154)

هُوَ مِنْ دُونِي he is without me (HS 156)

سَافَرَ مِنْ دُونِي he left without me (HS 171)

**36.22.5** دُونَ (“without”) often precedes a noun clause introduced with أَنْ :

- كُنْتُ أَهْزُ رَأْسِي دَلِيلَ أَلْفَهَمٍ دُونَ أَنْ أَفْهَمَ شَيْئًا I used to nod my head to show I understood, without understanding a thing (IKh 12)
- لَنْ أَتْرُكَهُمْ يَفْعَلُونَ مَا يُرِيدُونَ دُونَ أَنْ أَصْرُخَ، دُونَ أَنْ أَحْتَجَّ I will not let them do what they want without screaming, without protesting (AM 21)
- يَتَحَدَّثُونَ دُونَ أَنْ يَسْمَعُوا وَيَأْكُلُونَ دُونَ أَنْ يَشْبَعُوا They speak without listening and eat without satisfaction (TW 208)
- يَتَأَمَّلُ بَقِيَّةَ الصُّوَرِ دُونَ أَنْ يَمْسَحَ عَنْهَا غُبَارَهَا He looks at the rest of the photographs without wiping the dust off them (GhS 21)
- لَكِنَّ ضِحْكَاتِ الْأَطْفَالِ تَخَفَّتْ دُونَ أَنْ تَتَوَقَّفَ But the children's laughter was concealed without [actually] stopping (GhS 167)
- تَوَدَّعَ عَبْدَ الرَّزَّاقِ دُونَ أَنْ تُصَافِحَهُ She says goodbye to Abd al-Razzaq without shaking his hand (GhS 18)

**36.22.6** With the same meaning, بِدُونِ أَنْ and مِنْ دُونَ أَنْ are also found:

- يَبْدُو أَنَّ أَنْفَعَالِي طَفَا عَلَى مَلَامِحِي بِدُونِ أَنْ أَشْعُرَ it seems that my agitation showed itself on my features without me realising it (JGh 27)
- قِيلَ إِنَّهَا تَخْتَرِقُ الْحُدُودَ مِنْ دُونَ أَنْ يُلْقُوا إِلَيْهَا بَالًا It was said that she crosses the borders without them paying any attention to her (IH 194)

**36.22.7** دُونَ may indicate that someone or something is excluded or left aside, with the sense of “excluding”, “but not”, “disregarding”:

- فَدَّمَ لَهُ لَايْحَةَ الْمَأْكُولَاتِ دُونَهَا he offered the menu to him but not her (TW 172)
- اخْتَارَتْ أَنْ تَتَّصِلَ بِي، دُونَ الصَّدِيقَاتِ الْكَثِيرَاتِ she chose to get in touch with me rather than her many other friends (HS 41)
- كَانَ لَا يَقُومُ بِهَذَا الْعَمَلِ سِوَى الْإِنَاثِ دُونَ الذُّكُورِ Only the females did this work, not the males (IH 68)
- لِمَاذَا إِنْكَلِبِرِي دُونَ بَاقِي الْبَشَرِ؟ Why English and not the rest of mankind? (JIJ 149)
- صَارَ يُعْرَفُ بِاللَّقَبِ دُونَ الْكُنْيَةِ he became known by his nickname rather than his surname (HM 6)
- أَجْفَلْتُ حِينَ وَقَعَتْ عَيْنَهَا عَلَيَّ، أَنَا دُونَ الْآخَرِينَ she jumped with fright when her eyes fell upon me; me to the exclusion of the others (JIJ 117)
- أَصْبَحْتُ ابْنًا لَهُ فِي قَيْدِ الثُّمُوسِ، دُونَ قَيْدِ الْوَأَقِعِ I became a son to him in the official record book, not that of fact (HM 6)
- لَا أُرِيدُ إِلَّا الْوُصُولَ إِلَى بَغْدَادَ لِرُؤْيَا لَمِيَا وَبَعْدَ ذَلِكَ لِمَنْ عِوَضًا عَنْهَا I only want to reach Baghdad to see Lamiya and no one else (JIJ 240)

**36.22.8** دُونَ may indicate that a thing acts as an obstacle or a hindrance, in the sense of “against”:

- أَغْلِقُ الْبَابَ دُونَهَا I close the door on her (IH 84)
- إِنَّهُ لَا يَحْمِلُ شَهَادَةَ جَامِعِيَّةٍ، لَكِنْ بَيْنَهُ وَبَيْنَهَا  
أَمْتِحَانٌ وَاحِدٌ حَالَ مَرَضِهِ دُونَ التَّقَدُّمِ إِلَيْهِ He does not have a university degree, but between him and it is one exam which his illness prevented him from sitting (SI 12)
- فَنَاعَاتُهُ وَأَنْتِمَاءُ كُلِّهَا تَحُولُ دُونَ ذَلِكَ his convictions and his associations all prevent that (TW 175)
- ظَلَّ الْكِتَابَ مُغْلَقًا دُونَهُمْ the book remained closed to them (SI 89)
- أُعَالِجُ عَيْنِيَّ عِلَاجًا أَلِيمًا تَخَلُّصًا مِنَ الرَّمَدِ الَّذِي  
كَانَ الْعَاقِبَ دُونَ سَفَرِي I treat my eyes with a painful remedy to get rid of the ophthalmia which was the obstacle to my travelling (JIJ 11)
- تَرَكْنَا وَرَاءَهُ مُغْلِقًا الْبَابَ دُونَنَا he left us behind him, closing the door on us (JIJ 19)
- الْقَانُونُ لَا يُبِيحُ لَكَ إِدْخَالَ شَخْصٍ فِي الْمَصْحُحِ دُونَ  
إِرَادَتِهِ The law does not permit you to put someone in a sanatorium against his will (GhS 53)

**36.22.9** دُونَ has the sense of “less than”, “short of” when referring to a person’s age:

- مُحَمَّدٌ تَيْمُورٌ الَّذِي تُوُفِّيَ دُونَ الثَّلَاثِينَ Muhammad Taymur who died before he reached thirty (JGh 180)
- هِيَ فَتَاةٌ شَدِيدَةٌ الْحَيَاءِ، دُونَ الْعِشْرِينَ she was an extremely shy girl of less than twenty years old (JIJ 163)

**36.23** قَبْلَ (“before”, “prior to”)

**36.23.1** قَبْلَ is mainly used with a temporal meaning:

- تَصِلُ إِلَيْهِمُ الْمُخْتَرَعَاتُ الْجَدِيدَةُ قَبْلَنَا they get the new inventions before us (HM 113)
- سَتَمَنِي وَلَعَنِي قَبْلَ مَوْتِهِ He cursed and damned me before his death (GhS 78)
- مَضَتْ مِثْلَمَا مَضَتْ مِئَةٌ أَرْبَعُونَ قَبْلَهَا It passed like a hundred crises before it (HR 175)
- جَاءُوا بِالْعَدَاءِ قَبْلَ مَوْعِدِهِ بِقَلِيلٍ They brought the lunch a little before it was due (AM 17)
- كَانَتْ تُرَدِّدُ هَذِهِ الْقِصَّةَ كُلَّمَا رَأَتْني أَدْخُنُ قَبْلَ الْأَكْلِ She used to repeat this story whenever she saw me smoking before a meal (AM 68)
- أَعُودُ كَمَا كُنْتُ، قَبْلَ الْهَمِّ وَقَبْلَ السِّرِّ I will return to as I was before the worry and before the secret (HM 88)
- يَشْرَبُ قَهْوَتَهُ وَسِيكَارَتَهُ قَبْلَ الذَّهَابِ إِلَى الْمِينَاءِ he drinks his coffee and smokes his cigarette before going to the docks (HM 178)
- سَافَرَ صَدِيقِي الدُّكْتُورُ صَبْرِي قَبْلِي My friend Dr Sabri left before me (JGh 57)



لَمْ يَتَعَرَّفْ عَلَيْهِ وَالِدُهُ قَبْلَ مَوْتِهِ His father didn't get to know him before his death (GhS 215)

مِثْلَ صَوْتِ الْبَحْرِ قَبْلَ هُبُوبِ الْعَاصِفَةِ like the sound of the sea before the raging of the storm (IKh 52)

### 36.23.2 *قَبْلَ* frequently precedes a noun clause introduced with *أَنَّ* :

قَبْلَ أَنْ تَتَشَكَّلَ الْكَلِمَاتُ فِي فَمِي كَانَ هُوَ قَدْ قَالَ Before the words had taken shape in my mouth, he had said (HR 32)

لَمْ أَشَأْ أَنْ أَشْتُمَ هَذَا الرَّأْيَ قَبْلَ أَنْ أُعْرِفَ مَنْ هُوَ صَاحِبُهُ عَلَى وَجْهِ الدَّقَّةِ I did not want to revile this opinion before I knew exactly whose it was (HR 78)

لَنْ أَتَفَلْسَفَ عَلَيْكَ مَعَ أَنْتِي دَرَسْتُ الْفَلَسَفَةَ قَبْلَ أَنْ أَصِيرَ مَهْرَجًا I will not philosophize to you even though I studied philosophy before I became a clown (GhS 160)

لِمَ لَا تَرَيْنَهُ قَبْلَ أَنْ تَرْفُضِيهِ؟ Why don't you see him before you turn him down? (GhS 180)

قَبْلَ أَنْ تَضَعَدَ تَاجَ الْقِطَارِ، أَلْتَفَتَتْ خَلْفَهَا وَرَأَتْ كُلَّ أَبْنَاءِ قَرْيَتِهَا يُلَوِّحُونَ بِمَتَادِيلٍ مَلَوْنَةٍ Before Taj boarded the train she looked behind her and saw all the people of her village waving with coloured handkerchiefs (HS 236)

الْحَدِيدِيَّةُ لَا تَصِيرُ فُؤَادًا قَبْلَ أَنْ تُضَهَرَ بِالنَّارِ A piece of iron does not become steel before it is smelted with fire (HM 194)

نَخَافُ مِنَ الْمَوْتِ قَبْلَ أَنْ نَمُوتَ We are afraid of death before we die (IKh 91)

نَخَافُ مِنَ السُّجْنِ قَبْلَ أَنْ نَدْخُلَهُ We are afraid of the prison before we enter it (IKh 91)

### 36.23.3 When governing nouns referring to time, *قَبْلَ* may often be translated as "ago":

كُنْتُ أَشْتَرَيْتُهَا بِنَفْسِي بِدِينَارَيْنِ أَيَّامَ بَدْئِي الْعَمَلِ قَبْلَ سَنَةٍ I had bought them myself for two dinars when I began working a year ago (JIJ 99)

قَاصُّ أَمْرِيكِيِّ مَشْهُورٌ كَانَ تُوفِّيَ قَبْلَ مُدَّةٍ a famous American novelist who had died a while ago (JIJ 108)

كُنْتُ قَبْلَ يَوْمَيْنِ دُعِيتُ إِلَى حَفْلَةِ غَدَاءٍ Two days ago I had been invited to a luncheon party (JIJ 163)

ذَاتَ يَوْمٍ، قَبْلَ حَوَالِي تِسْعِ سَنَوَاتٍ One day, about nine years ago (HR 227)

لَا يَهْمُنِي مَا سَمِعْتُهُ قَبْلَ أَيَّامٍ مِنَ الطَّلَبَةِ What I heard a few days ago from the students does not interest me (AM 148)

صَدَرَ قَبْلَ ثَلَاثِينَ سَنَةً it was published thirty years ago (JGh 181)

مَوْجَةُ الْإِهْتِمَامِ الَّتِي ظَهَرَتْ قَبْلَ سَنَوَاتٍ the wave of interest which occurred a few years ago (JGh 181)

أَلَمْ يَفْرَأْ نُورِي عَلَيَّ الْحُكْمَ قَبْلَ قَلِيلٍ؟ Didn't Nuri read the verdict to me a short while ago?  
(AM 102)

أَنْتَ الَّذِي، قَبْلَ قَلِيلٍ، دَعَوْتَنِي لِإِنْقَاذِهَا You are the one who, a short while ago, called on me to  
rescue her (HM 173)

تَزَوَّجْتُ قَبْلَ أَيَّامٍ I got married a few days ago (JIJ 237)

**36.23.4** With the meanings "before" or "ago" قَبْلَ may be governed by مِنْ and form the compound preposition مِنْ قَبْلَ :

نَحْبُو فِيهِ حَبْوَ طِفْلِ نَحْوِ نَارٍ مِنْ قَبْلِ أَنْ تَكُونَ لَسَعَتُهُ we crawl in it like a child towards a fire before it burns  
him (IH 130)

مِنْ قَبْلِ طُلُوعِ الشَّمْسِ إِلَى مَا بَعْدَ غُرُوبِهَا from before the rising of the sun until after it has set (TW  
123)

رُبَّمَا إِلَى هَذَا يَرْجِعُ عِشْقُهُ لِلْيَمَنِ وَلِلْهِنْدِ وَمِنْ قَبْلِهَا perhaps this is responsible for his love for Yemen and  
India, and before this his absolute faith in our beloved  
إِيمَانُهُ الْمَطْلُوقُ بِمِضْرَانَا الْحَبِيبَةِ Egypt (JGh 77)

مِنْ قَبْلِ نِصْفِ قَرْنٍ about half a century ago (IH 39)

مِنْ قَبْلِ أَلْفِ سَنَةٍ a thousand years ago (IH 114)

**36.23.5** قَبْلَ may be used to refer to place:

إِخْتَرْنَا لِأَنْفُسِنَا مَقْعَدًا فِي مُتَنَصِّفِ الْجَزِيرَةِ قَبْلَ We chose for ourselves a seat in the middle of the island  
الْجِسْرِ before the bridge (GhS 124)

**36.23.6** قَبْلَ occurs in the diminutive form قُبَيْلَ ("shortly before"):

الشَّمْسُ تَلْمِمْ أَسْبَعَتَهَا الْحُمْرَاءَ قُبَيْلَ الْمَغِيبِ the sun gathers up its red rays shortly before setting (JIJ  
26)

قُبَيْلَ مُعَادَرَتِي shortly before my departure (JIJ 101)

نَخْرُجُ مِنْ بَيْوتِنَا فِي شَفَاعَمْرٍو قُبَيْلَ مُتَنَصِّفِ اللَّيْلِ We come out of our houses in Shafa'amr just before  
midnight (IH 67)

قُبَيْلَ طُلُوعِ الْفَجْرِ a little before the break of dawn (IH 67)

**36.23.7** قَبْلَ is often preceded by the relative pronoun مَا (مَا قَبْلَ literally "what is before"):

حَمَلَهَا وَالِدَاهُ مَعَهُمَا مِنْ 'أَيَّامِ الْعِزِّ' كَمَا يُسَمَّى his parents carried them with them from the "days of  
الْجَمِيعِ أَيَّامَ مَا قَبْلَ الْحَرْبِ فِي بَيْرُوتَ (GhS 20)

إِنَّهُ مَا يَزَالُ يَعِيشُ فِي بَيْرُوتَ طُفُولَتِهِ، بَيْرُوتَ مَا قَبْلَ He still lives in the Beirut of his childhood, Beirut of half  
نِصْفِ قَرْنٍ a century ago (GhS 122)

لَكِنَّ تَارِيخَ سَمَرْقَنْدَ يَمْتَدُّ إِلَى مَا قَبْلَ تَيْمُور لَنْكَ	But the history of Samarkand goes back to before Tamerlane (JGh 103)
تَعُودُ صَدَاقَتُنَا إِلَى مَا قَبْلَ خَمْسِ سَنَوَاتٍ	our friendship goes back five years (JIJ 163)
كَانَا، حَتَّى مَا قَبْلَ سَنَةٍ، أَوْ أَكْثَرَ بِقَلِيلٍ، يَدْرُسَانِ مَعًا فِي جَامِعَةِ أُكْسْفُورْدَ	they were, until one year ago or slightly longer, studying together in Oxford University (JIJ 192)
أَمْضِي عَلَى قَدَمَيَّ عَائِدًا مِنْ عَالَمٍ مَا قَبْلَ الْخَلْقَةِ إِلَى عَالَمِ الْحَقِيقَةِ	I go on foot returning from the world before the creation to the real world (IH 192)

**36.24** بَعْدَ ("after")

بَعْدَ expresses an idea opposite to that of قَبْلَ .

**36.24.1** It is used to indicate the time "after which" an event occurs:

بَعْدَ دَقَائِقَ أَنْفَرَدْنَا	After a few minutes we were alone (HR 60)
مَاذَا حَدَثَ بَعْدَ ذَلِكَ؟	What happened after that? (HR 168)
بَعْدَ قَلِيلٍ مَدَّتْ فَرُوسِيَا فِرَاشَهَا	After a while Farusiya laid out her mattress (HM 203)
نَدْخُلُ بَعْدَ بَدَايَةِ الْفِيلْمِ	we go in after the start of the film (GhS 208)
الْحَيَاةُ بَعْدَ الْمَوْتِ	life after death (IH 146)
بَعْدَ الْعَشَاءِ ذَهَبْنَا إِلَى شَقَّتِي	After dinner we went to my flat (JIJ 130)
بَعْدَ ذَلِكَ لَمْ يَكْتُبْ	He did not write after that (AM 107)
سَقَطَ بَعْدَ ضَرْبَةٍ عَلَى رَأْسِهِ	he fell after a blow to his head (AM 48)
بَعْدَ قَلِيلٍ أَخَذَتْنَا وَعَرَفَتْنَا عَلَى وَالِدَيْهَا	After a while she took us and introduced us to her parents (JIJ 35)

**36.24.2** بَعْدَ may be translated as "later":

بَعْدَ يَوْمَيْنِ كُنْتُ أَعْمَلُ 'سِكْرَتِيرَةَ مُهَنْدِسٍ'	Two days later I was working as an "architect's secretary" (HR 29)
عَادَ بَعْدَ أَشْهُرٍ	He returned a few months later (TW 250)

**36.24.3** بَعْدَ may indicate a time in the future after which an event will occur:

سَأَفْعَلُهُ بَعْدَ الزَّوْاجِ	I will do it after getting married (HM 139)
ظَنَّ أَنِّي سَأُوافِقُ بَعْدَ قَلِيلٍ	he thought I would agree after a while (HS 125)
نَعُودُ بَعْدَ قَلِيلٍ	We will return in a while (HR 191)
تَعَالَى إِلَى الْفُنْدُقِ بَعْدَ سَاعَتَيْنِ	Come to the hotel in two hours (GhS 176)
يَبْدَأُ أَوَّلَ أَجْتِمَاعِ بَعْدَ الظُّهْرِ	the first meeting begins in the afternoon (JGh 178)
بَعْدَ سَاعَتَيْنِ نَصِلُ الْبِيرِينَ	In two hours we will arrive in Piraeus (AM 99)

- أَرْجِعُ بَعْدَ أُسْبُوعٍ I will come back after a week (AM 130)  
 أَعْتَزِمُ السَّفَرَ بَعْدَ يَوْمَيْنِ I resolve to travel in two days time (GhS 91)  
 زَوْجِي يُخْبِرُنِي أَنَّهُ سَيَأْتِي بَعْدَ الْغَدَاءِ my husband tells me that he will come after lunch (HS 32)

**36.24.4** بَعْدَ may also refer to the present time:

- لَنْ أَرَى بَعْدَ الْيَوْمِ بَابَ الْجَمْعِيَّةِ I will not see the door of the society after today (HS 30)  
 لَكِنْ لَا تَدْعُ ضَعْفَكُمْ بَعْدَ الْيَوْمِ يُودِي بِنَا But do not let your weakness destroy us after today (GhS 54)  
 لَنْ تَسْمَعَ صَوْنِي بَعْدَ الْيَوْمِ You will not hear my voice after today (GhS 202)  
 لَمْ يَعُدْ بِوُسْعِهِ أَنْ يُذَلِّلَنِي بَعْدَ الْآنَ he is no longer able to humiliate me from now on (GhS 76)  
 لَا سَبَبَ عُضُوبًا لِعَآهِتِهِ بَعْدَ الْآنَ there is no organic reason for his malady from now on (GhS 166)

**36.24.5** بَعْدَ often precedes a noun clause introduced with أَنْ :

- إِلَى الْيَسَارِ بِنَايَةٌ مُنْخَفِضَةٌ تَسْقُطُ كَعَجُوزٍ بَعْدَ أَنْ to the left is a low building falling like an old woman after the bombs have broken her joints (IKh 34)  
 كَسَرَتْ الْفَدَائِفُ مَفَاصِلَهَا  
 قَدْ شَهِدَ مَوْلِدَ حُرِّيَّتِي الثَّانِيَةِ فِي رُوحِي وَعَقْلِي، بَعْدَ أَنْ شَهِدَ النَّهْرُ وَالْحَوَارِي مَوْلِدَ حُرِّيَّتِي الْأُولَى It witnessed the birth of my second freedom in my soul and my mind after the river and the chalk cliffs had witnessed the birth of my first freedom (HR 67-68)  
 تَأْتِي إِسْرَائِيلُ، وَبَعْدَ أَنْ نَهَزِمَهَا تَأْتِي أَمِيرِكَا Israel will come, and after we have defeated it America will come (IKh 48)  
 بَعْدَ أَنْ عَرَفْتُهُ عَنِ قُرْبٍ أَحْبَبْتُهُ أَكْثَرَ after I got to know him intimately I loved him more (JGh 17)  
 بَعْدَ أَنْ هَذَا التُّصْفِيقُ فِي الْكُومُونَةِ، صَارَ كُلُّ شَيْءٍ طَبِيعِيًّا After the applause in the commune died down, everything became normal (HR 18)  
 أَلَنْ نَتَحَدَّثَ، وَتُعْطِينِي رَأْيَكَ بِقِصَّتِي بَعْدَ أَنْ سَمِعْتَهَا؟ Can't we talk, and you give me your opinion of my story after you've heard it? (HM 163)  
 مَاذَا يُرِيدُونَ عِنْدِي بَعْدَ أَنْ قَدَّمْتُ اسْتِقَالَتِي؟ what do they want with me after I've handed in my resignation? (TW 248)

**36.24.6** بَعْدَ is sometimes preceded by the relative pronoun مَا بَعْدَ (literally "what is after"):

- هَذَا الْعُرْسُ الَّذِي يَجِبُ أَلَّا يَتَأَخَّرَ ظُهُورُهُ إِلَى مَا بَعْدَ السَّنَةِ الثَّلَاثَةِ فِي الْكَلْبَةِ that wedding whose occurrence must not be delayed beyond the third year in college (HR 86)  
 إِلَى مَا بَعْدَ الْوِلَادَةِ until after the birth (SI 154)

- أَتَذَكَّرُ جَلْسَةً مَا بَعْدَ عَشَاءٍ 'شُمُوع' I remember the gathering after dinner at "Candles" restaurant (GhS 195)
- مِنْ قَبْلِ طُلُوعِ الشَّمْسِ إِلَى مَا بَعْدَ غُرُوبِهَا from before the rising of the sun until after it has set (TW 123)
- نِمْتُ نَوْمًا سَرِيعًا عَمِيقًا، إِلَى مَا بَعْدَ مُتْتَصِفِ اللَّيْلِ I quickly fell into a deep sleep until after midnight (HM 276)

### 36.24.7 بَعْدَ may refer to place:

- بَدَأَ يَكْتَشِفُ مَاذَا بَعْدَ هَذَا الشَّارِعِ he began to discover what was beyond this street (HS 10)
- رُحْتُ أَتَجَوَّلُ فِي فَاغَاتِهِ طَابِقًا بَعْدَ طَابِقٍ I began to wander around its halls, story after story (JIJ 153)

### 36.25 أَمَامَ ("in front of", "before")

#### 36.25.1 أَمَامَ usually has a local meaning:

- يَقِفُ أَمَامَ لَوْحَةِ الْمِٹْرُو He stands in front of the map of the Metro (IKh 150)
- تَوَقَّفْتُ أَمَامَ حِصْنٍ يَقَعُ أَمَامَ الشَّاطِئِ I stopped before a castle standing in front of the coast (JGh 151)
- تُوُفِيَ أَمَامَ عَيْنَيْي he died in front of my eyes (GhS 169)
- لَمْ يَجِدْ شَيْئًا أَمَامَهُ He found nothing in front of him (IKh 129)
- تَوَقَّفْنَا أَمَامَ نَافُورَةٍ صَخْمَةٍ We stood in front of a large fountain (JGh 148)
- وَجَدْتُني أَمَامَ مَنْزِلِنَا I found myself in front of our house (TW 158)

#### 36.25.2 أَمَامَ may also be used in a figurative sense with the same general meaning:

- أَشْعُرُ أَيْضًا أَنَّهُمَا لَا شَيْءَ أَمَامَ حُبِّ عِرْفَانَ ... and that their price is nothing before their value (GhS 190)
- وَتَمَنَّهُمَا لَا شَيْءَ أَمَامَ قِيَمَتَيْهِمَا
- هُنَاكَ قَضِيَّةٌ أَمَامَ الْمَحَاكِمِ there is a lawsuit before the courts (SI 119)
- يَقِفُ مَسْحُورًا أَمَامَ هَلِيرِ غَسَّالَةِ الصُّحُونِ he stands enchanted before the roar of the dishwasher (HS 131)
- لَيْسَ أَمَامَهُ إِلَّا أَنْ يَعُودَ he has no choice but to return (AM 131)
- إِنَّا جَمِيعًا مَحْكُومُونَ بِاللَّعْنَةِ أَمَامَ أَقْدَارٍ تَعَبَتْ بِنَا We are all sentenced to a curse in the face of fates which toy with us (GhS 129)
- لَنْ يَحَارَ الطَّيِّبُ أَمَامَ لُغْزِ عَادِي كَهَذَا The doctor is never at a loss faced with a simple puzzle like this (GhS 151)
- وَجَدْتُ نَفْسِي أَمَامَ مُشْكِلَةٍ I found myself confronted with a problem (JGh 20)

**36.26** مُقَابِلَ (“opposite”, “facing”)

**36.26.1** مُقَابِلَ has a local meaning:

- تَجَلَّسْتُ تَرْتِيبِي مُقَابِلَهُ Tracy sits opposite him (GhS 91)  
 جَلَسْتُ مُقَابِلَهُ عَلَى السَّرِيرِ She sat facing him on the bed (AM 39)  
 الْحِذَاءُ عَلَى الشَّجَرَةِ مُقَابِلَ الْبَابِ تَمَامًا The shoe is in the tree directly opposite the door (AM 113)  
 جَلَسْتُ عَلَى كُرْسِيِّ مُقَابِلِ الطَّاوِلَةِ I sat on a chair facing the table (AM 151)  
 جَلَسْتُ مُقَابِلَ مُعَاذٍ I sat facing Mu'adh (HS 120)

**36.26.2** مُقَابِلَ may also have the sense of “in return for”, “as an equivalent for”:

- هُوَ الْحُكْمُ الَّذِي سَارَعَ الْمُحَامِي بِاسْتِثْنَائِهِ مُقَابِلَ مَا تَنَيْ جُنَيْهِ it is the verdict which the lawyer hurried to appeal against for two hundred pounds (SI 292)  
 رَفَضَ بِاسْتِعْلَاءِ الْجُنَيْهَاتِ الْخَمْسَةِ الَّتِي عَرَضَهَا عَلَيْهِ عَبْدُ الْمَجِيدِ مُقَابِلَ جَهْدِهِ فِي الْفَحْصِ he haughtily refused the five pounds that Abd al-Majid offered him in return for his work in the medical examination (SI 58)  
 دَفَعَ صَاحِبُ الْعِمَارَةِ لِلشَّنْقِي عَشْرَةَ آلَافٍ مِنْ الْجُنَيْهَاتِ مُقَابِلَ الشَّقَّةِ the owner of the building paid al-Shanqiti ten thousand pounds for the flat (SI 339)  
 قَدَّمُوا تَنَازُلًا مِنْ جَانِبِهِمْ مُقَابِلَ تَنَازُلٍ مِنْ جَانِبِي they offered to surrender on their part in return for surrender on my part (HR 16)

**36.27** قُبَالَةَ (“opposite”, “in front of”)

قُبَالَةَ refers to place:

- يَضَعُهُ فَوْقَ الْخِزَانَةِ قُبَالَةَ سَرِيرِهِ he puts it on the cupboard in front of his bed (TW 179)  
 جَلَسْتُ قُبَالَتِنَا she sat opposite us (HS 24)  
 الْجَارَةُ قُبَالَتِي the neighbour opposite me (HS 136)  
 رَأَيْتُهُ مَتَمَدِّدًا، وَوَجْهُهُ قُبَالَةَ الْحَائِطِ I saw him stretched out, his face towards the wall (HS 217)

**36.28** تُجَاهَ (“in front of”, “in the face of”)

تُجَاهَ usually indicates feeling or attitude “towards” or “with regard to” or when “faced with” someone or something:

- يَشْعُرُ الْإِنْسَانُ بِالْفَةِ سَرِيْعَةٍ تُجَاهَهُ one feels a ready affection for him (JGh 170)  
 لَأَزَمْتُ حِيَادِيَّةً تَامَةً تُجَاهَ التَّنْظِيْمَاتِ السِّيَاسِيَّةِ I remained completely neutral regarding the political reforms (TW 249)  
 تَشْعُرُ تُجَاهَهُ بِوُدٍّ you feel affection for him (JGh 190)  
 يَشْعُرُ بِالتَّقْصِيرِ تُجَاهَ وَالِدِهِ he feels inadequate in front of his father (GhS 216)

- أَمَّا الرِّجَالُ فَلَا بُدَّ أَنْ يَهْتَمُّوا بِشُعُورِ الْمَرْأَةِ تُجَاهَهُمْ As for men, they must take notice of a woman's feeling for them (HR 124)
- عَلَيْكَ وَاجِبَاتٌ وَمِثْلَنَا، تُجَاهَ الْحَارَةِ like us, you have responsibilities for the quarter (HM 167)
- أَحْسَسْتُ بِإِشْفَاقِي مِثْلَمَا يُحْسُ الْمَرْءُ تُجَاهَ وَلَدٍ I felt a pity like one feels for a miserable child (HR 137)
- مُسْكِينٍ
- هُوَ خَائِفٌ عَلَى كِرَامَتِهِ وَعِزَّةِ نَفْسِهِ تُجَاهَ أَهْلِي he is afraid for his honour and his self-respect in front of my family (HS 113)

### 36.29 إِزَاءَ ("in front of"; "in the face of"; "as compared with")

تُجَاهَ expresses an idea similar to that of إِزَاءَ :

- لَمْ يَكُنْ لِي إِلَّا أَنْ أَضْعَفَ إِزَاءَ إِلْحَاجِهَا I could only weaken in the face of her insistence (JIJ 138)
- لَا يَسَعُ الْمَرْءُ إِزَاءَهُ إِلَّا أَنْ يَشْعُرَ بِوَدِّ one can do nothing but feel affection for him (JIJ 199)
- تَشْعُرُ هِيَ بِالرَّهْبَةِ إِزَاءَ عَالَمِ الْجَامِعَةِ الْخَفِيِّ she is terrified in the face of the unknown world of the university (HR 37)
- إِزَاءَ هَذَا الْإِنْدِفَاعِ الْقَوِيِّ وَالْهَادِي، أَحْسَّ عَبْدُ In the face of this great yet calm exuberance Abd al-Samad was confused (HR 75-6)
- الضَّمَدِ بِالْحَيْرَةِ
- الْإِزَاءَ الَّتِي أَبَدَتْهَا الْمَاكِينَاتُ إِزَاءَ هَذِهِ الْإِضَافَةِ the indifference which the machinists showed to this addition (SI 155)
- تِلْكَ كَانَتْ مُشْكَلَةً صَغِيرَةً إِزَاءَ الْمَشَاكِلِ الْهَائِلَةِ That was a small problem compared with the enormous ones (HR 141)
- مَاذَا أَسْتَطِيعُ أَنْ أَفْعَلَ إِزَاءَ عِنَادِ حَامِدٍ؟ what can I do in the face of Hamid's obstinacy? (AM 131)
- الْمُفَاجَأَةُ وَالْقُضُوءُ حَالًا دُونَ إِذْرَاكِ حَقِيقَةِ شُعُورِي إِزَاءَ طَلَاقِي The surprise and the curiosity prevented me from becoming aware of my true feelings regarding my divorce (HS 206)
- حَيَاءٌ يَسْتَبِدُّ بِهِ، كَمَا لَاحَظْتُ، وَلَا سِيَّمَا إِزَاءَ النِّسَاءِ a shyness overcomes him, as you noticed, especially in front of women (JIJ 196)

### 36.30 وَرَاءَ ("behind", "after", "in the rear of")

36.30.1 وَرَاءَ usually has a local meaning:

- دَخَلَ وَأَغْلَقَ وَرَاءَهُ بَابَ مَكْتَبِ رَئِيسِي He entered and closed the door of my boss' office behind him (HR 39)
- كَانَ وَرَاءَنَا بَشَارٌ Bashshar was behind us (HR 30)
- كُنْتُ جَالِسًا وَرَاءَ مَكْتَبِي I was sitting behind my desk (IH 198)
- رَكَضْتُ وَرَاءَهُ I ran after him (HM 153)

رَكَضَتْ وَلَمْ أَرْكُضْ وَرَاءَهَا She ran, but I did not run after her (IKh 92)

**36.30.2** It may form a prepositional compound with (مِنْ وَرَاءِ) مِنْ :

فَعَلْتُ مِنْ وَرَاءِ ظَهْرِ عَبْدِ الْمَجِيدِ she did it behind Abd al-Majid's back (SI 288)

**36.30.3** وَرَاءِ is also used figuratively in the sense of "responsible for":

السَّبَبُ الْحَقِيقِيُّ وَرَاءَ عَزُوفِهِ عَنِ الزَّوْاجِ the real reason behind his aversion to marriage (SI 344)

صَالِحٌ وَرَاءَ هَذَا كُلِّهِ Salih is behind all this (HS 113)

رُبَّمَا ثِقُلُ الْأَلْمَاسِ فِي السَّاعَةِ هُوَ وَرَاءَ تَوَقُّفِ عَمْرِبِهَا perhaps the weight of the diamond in the watch is responsible for its hands stopping (HS 97)

**36.30.4** The figurative meaning may be "hidden by":

بَدَأَتْ أَوَّلَ الْأَمْرِ بِقِصَصٍ بَعِيدَةٍ لَا تَحْمِلُ مَعْرَى وَلَا تُرِيدُ مِنْ وَرَائِهَا شَيْئًا مُحَدَّدًا At first she began with improbable stories without any meaning, not intending anything in particular behind them (AM 26)

**36.31** خَلْفَ ("behind", "after", "in the rear of")

خَلْفَ is synonymous with وَرَاءَ :

خَلْفَ نَهْرِ السَّيْنِ يَتَّصِبُ بُرْجُ أُيْفِلَ Behind the river Seine stands the Eiffel tower (GhS 104)

مَاذَا خَلْفَ الْجَانِبِ الْآخَرَ؟ What is behind the other side? (GhS 196)

نَقِفُ خَلْفَ الْبَابِ we stand behind the door (HS 125)

كَامِلٌ يَمْشِي خَلْفَ سَيَّارَتِهِ Kamil walks behind his car (IKh 123)

وَضَعَنِي خَلْفَ دَرَقَةِ الْبَابِ الْمَفْتُوحَةِ he put me behind the open leaf of the door (AM 95)

أَخْفَى نِصْفَ سِيْجَارَةٍ مُشْتَعَلَةٍ خَلْفَ ظَهْرِهِ he hid half a lit cigarette behind his back (SI 202)

**36.32** حَوْلَ ("around")

**36.32.1** حَوْلَ is used with a local meaning:

لَفَفْتُ هَذِهِ الْمَرَّةَ رِبْطَةَ عُقْمِكَ حَوْلَ عُنُقِهَا This time I wound your tie around her neck (GhS 51)

الْتَفْتُ حَوْلِي I looked around me (HS 128)

سَأَدُورُ حَوْلَ هَذَا الصُّنْدُوقِ I will walk around this box (HM 110)

النَّظَّارَةُ الْمُعَلَّقَةُ حَوْلَ عُنُقِهَا the eyeglasses hanging around her neck (JLJ 60)

جَلَسْنَا حَوْلَ مَائِدَةٍ صَغِيرَةٍ We sat around a small table (IKh 42)

نَمَّةٌ تَجَاعِيدُ حَوْلَ فَمِي There are wrinkles around my mouth (GhS 106)



**36.32.2** With the same meaning, حَوْلَ occurs in a compound preposition with مِنْ (مِنْ حَوْلِ):

مِنْ حَوْلِنَا أَنَاسٌ مُزْدَجَمُونَ around us were people jammed together (JIJ 119)

مِنْ حَوْلِهَا أَطْفَالُهَا around her were her children (HM 98)

بَيْنَ هَؤُلَاءِ الْأَوَادِمِ مِنْ حَوْلِنَا among those human beings around us (HM 115)

**36.32.3** With the meaning “concerning”, “regarding”, “about”, حَوْلَ may introduce the subject matter:

سَأَلْتُهَا عَنْ كُتُبِ حَوْلِ تَشِيكُوفِ I asked her about books on Chekhov (JGh 25)

تَجَنَّبْتُ أَيَّ سُؤَالٍ حَوْلَهُمَا I avoided any question about them (HM 117)

فِي هَذِهِ الْكُتُبِ كَلَامٌ كَثِيرٌ حَوْلَ هَذِهِ الْقَضِيَّةِ in these books there is a lot about this issue (HM 10)

هَلْ تَصْدُرُ الْأَصْحَافُ غَدًا وَفِيهَا خَبْرٌ حَوْلَ أَخْفَاءِ رُؤُوسِ لُبْنَانِيِّينَ؟ will the newspapers be published tomorrow containing news about the disappearance of a Lebanese married couple? (GhS 129)

الْتِفَاصِيلُ حَوْلَ الدُّورِ الَّذِي قَامَ بِهِ جَوَادُ سَلِيمِ the details regarding the role which Jawad Salim played (JIJ 116)

تَحَدَّثْتُ مَعَ وَالِدِي حَوْلَ الْأَسْتَاذِ صُبْحِي I spoke with my father about teacher Subhi (HM 13)

**36.33** حَالٌ (“right after”, “immediately upon”, “as soon as”)

حَالٌ is used with a temporal meaning to indicate that an event or circumstance occurs immediately after another. It governs a verbal noun:

سَيَنْقُلُ إِلَيْهِ أَيْضًا، حَالًا مُعَادَرَتِي، مَكْتَبِي وَكُتُبِي he will also take my desk and books to it as soon as I leave (JIJ 229)

نَذْهَبُ إِلَيْهِ حَالًا وَصُورُنَا إِلَى كَمْبَرِجِ we will go to it as soon as we arrive in Cambridge (JIJ 242)

تَزَوَّجَ أَخِيرًا مِنْ حَسَنَاءَ ... حَالًا رُجُوعِهَا مِنْ الدَّرَاسَةِ بِأَمْرِيكَ he eventually married a beautiful woman ... right after her return from studying in America (JIJ 248)

سَيُضَيِّعُ فِي أَوَائِلِ السَّنِيَّاتِ أَوَّلَ رَنَسِ لِحَمُوعِيَّةِ in the early sixties he would become the first president of the Society of Iraqi Architects immediately upon its establishment (JIJ 183)

**36.34** إِثْرَ (“immediately after”, “right after”)

**36.34.1** إِثْرَ expresses a temporal idea similar to that of حَالٌ :

كَانَ ذَلِكَ عَامَ ١٩٧٣، إِثْرَ الْحَرْبِ That was in 1973, immediately after the war (JGh 8)

بَرَزَ الْحَاجُّ عَبْدُ السَّلَامِ فَجَاءَةً فِي الْحَيِّ إِثْرَ عَوْدَتِهِ مِنَ السُّعُودِيَّةِ al-Hajj Abd al-Salam suddenly showed up in the quarter immediately after his return from Saudi Arabia (SI 284)

- هَذَا الْحَمَّاسُ الَّذِي أَبْدَتْهُ بِحَرَارَةِ هَائِلَةِ إِثْرِ الْكَلْبَةِ  
عَامَ ١٩٤٨ that enthusiasm she showed with tremendous passion  
immediately after the disaster in 1948 (JLJ 193)
- أَنَا بِالتَّكْيِيدِ مُتَعَبٌ الْأَعْصَابِ إِثْرَ قَرَارِي الزَّوْاجِ مِنْ  
نَادِينَ My nerves are certainly strained right after my decision to  
marry Nadin (GhS 20)
- فَصَفَتْهُ حُمَى إِثْرَ لَيْلَةٍ قِيلَ إِنَّهُ فَصَّاهَا فِي الْحَقْلِ  
A fever struck him right after a night it was said he had  
spent in the field (GhS 84)

**36.34.2** *إِثْرٌ* often occurs in expressions signifying “one after another”:

- كَانَتْ التَّيْبِجَةُ أَنْصِرَافَ الْحَاضِرِينَ وَاحِدًا إِثْرَ الْآخِرِ  
The result was the departure of those present, one after  
the other (JGh 19)
- كَبْخَيْلٌ يُحْصِي لِيرَاتِهِ الذَّهَبِيَّةَ قِطْعَةً إِثْرَ أُخْرَى  
like a miser counting his golden liras, coin after coin (GhS  
196)
- أَخَذَ يُعْطِينِي الصُّورَةَ إِثْرَ الصُّورَةَ  
He began to hand me photo after photo (HS 169)

**36.35** *عَقِبَ* (“immediately after”)

*عَقِبَ* is similarly used to indicate that an event occurs immediately after another:

- فِي طَرِيقِ عَوْدَتِهَا مِنَ الإسْكَندَرِيَّةِ إِلَى السُّعُودِيَّةِ  
عَقِبَ إِجَازَةَ صَغِيرَةٍ on her return journey from Alexandria to Saudi Arabia  
immediately after a short holiday (SI 175)
- كَانَ عَبْدُ الْمَجِيدِ يَهْمُ بِارْتِقَاءِ الْفِرَاشِ عَقِبَ انْتِهَاءِ  
أَلْبَثِ الْحُكُومِيِّ Abd al-Majid intended to climb into bed immediately  
after the end of the government broadcast (SI 282)

**36.36** *فَوْرَ* (“immediately after”, “as soon as”)

*فَوْرَ* governs a verbal noun:

- فَوْرَ وَصُولِهِ إِلَى الصَّحْرَاءِ immediately upon his arrival in the desert (HS 100)
- فَوْرَ اتِّقَالِنَا إِلَى غُرْفَةِ مُنِيرَةَ وَأُخْتِهَا، جَاءَتْنَا أُمُّهَا  
بِالْعَصِيرِ As soon as we moved to Munira and her sister's room her  
mother brought us some fruit juice (HR 28)
- نَامَ فَوْرَ وَصُولِهِ إِلَى الْبَيْتِ He went to sleep immediately after arriving home (HM  
227)

**36.37** *تَلُوَ* (“after”)

*تَلُوَ* commonly occurs in expressions signifying “one after another”:

- تُرْسِلُ الزُّغَارِيْدَ تَلُوَ الزُّغَارِيْدِ she lets out shrill after shrill (TW 258)
- يُعَادِرُونَ الْبَيْتَ وَاحِدَةً تَلُوَ الْآخَرَى They leave the house one after the other (GhS 101)
- أَخَذَ مُعَاذٌ يَطْلُبُ الْكَأْسَ تَلُوَ الْآخَرَى Mu'adh began to order one glass after another (HS 152)
- يَضَعُ شَرِيْطًا مُوسِيْقِيًّا تَلُوَ الْآخَرِ he puts on one music tape after another (HS 169)

**36.38** لِقَاءَ ("in exchange for", "in return for", "for"):

- أَعْطِينَا غُرْفًا فِي مَبْنَى الْكُلْبِيَّةِ لِقَاءَ قِيَامِنَا بِبَعْضِ  
وَاجِبَاتٍ we were given rooms in the college building in return for  
our undertaking some duties (JIJ 55)
- عَلَى كَفِيلَتِهَا (وَالِدَتِهَا) أَنْ تَدْفَعَ لِلخَزِينَةِ مَبْلَغَ أَرْبَعَةِ  
أَلْفِ دِينَارٍ لِقَاءَ مَا أَنْفَقَ عَلَيْهَا فِي أَثْنَاءِ دِرَاسَتِهَا her sponsor (her mother) must pay the cashier's office the  
sum of four thousand dinars for what was spent on her  
during her studies (JIJ 248-9)
- أَخَذْنَا نَشْعُرُ أَنَّ عِلَاقَتَنَا مَعَهُ لَيْسَتْ لِقَاءَ هَدَايَاهُ we began to feel that our relationship with him was not in  
return for his gifts (HS 132)
- أُعَلِّمُهُ الْإِنْكِلِيزِيَّةَ لِقَاءَ تَعْلِيمِهِ لِي الْعَرَبِيَّةَ I teach him English in return for him teaching me Arabic  
(HS 179)

**36.39** خِلَالَ ("during", "within")

**36.39.1** خِلَالَ commonly expresses the temporal idea of "during" or "within" a period of time:

- الْكَامِيرَا سَتَصِلُ خِلَالَ دَقَائِقٍ The camera will arrive in a few minutes (JGh 194)
- لَقَدْ نَسَيْتُ مَلَامِخَ رَجَبٍ خِلَالَ فِتْرَةِ أَشْبُوعَيْنِ I have forgotten Rajab's features in a period of two weeks  
(AM 109)
- بَنَى الْقَبْرَ خِلَالَ ثَلَاثَةِ أَيَّامٍ he built the tomb in three days (AM 133)
- خِلَالَ الْأُسْبُوعِ التَّالِيِ كُنْتُ طَوَّلَ الْوَقْتِ أَتَسَاءَلُ:  
هَلْ أَنَا نَزَعْتُ الْحِجَابَ عَنْ عَقْلِي؟ during the following week I was always asking: Have I  
removed the veil from my mind? (HR 7)
- كُنْتُ ضَابِطًا فِي الْجَيْشِ الْفَرَنْسِيِّ خِلَالَ الْحَرْبِ  
الْعَالَمِيَّةِ الْأُولَى I was an officer in the French army during the First World  
War (IKh 40)
- إِذَا لَمْ يَعُدْ خِلَالَ شَهْرٍ مِنْ الْآنَ if he hasn't returned within one month from now (AM  
127)

**36.39.2** The compound preposition مِنْ خِلَالَ may have the meaning "on the basis of", "on the strength of" with regard to knowledge, understanding etc.:

- قَدْ يُدْرِكُ الْإِنْسَانُ مِنْ لِقَاءِ عَابِرِ أَسْرَارِ حَيَاةٍ  
بِأَكْمَلِهَا، مِنْ خِلَالَ مَلَاخِظَاتٍ صَغِيرَةٍ from a passing meeting a man might perceive all the  
secrets of a life, on the basis of tiny observations (JGh  
172)
- تَعَرَّفْتُ ذَاتَ عَلَيٍّ عَلَى أَفْرَادِ أُسْرَةِ أُمِّ وَجِيدٍ مِنْ خِلَالَ  
الْأَفْلامِ Dhat got to know the members of Umm Wahid's family  
from films (SI 333)
- أَنَا أَفْهَمُ فِي الْفَلَكِ قَلِيلًا، مِنْ خِلَالَ قِرَاءَاتِي I understand a little about astronomy through my reading  
(HM 97)

**36.39.3** مِنْ خِلَالٍ may also mean “through”, “across”, “out of” when referring to place:

قَالَ إِنَّهُمْ جَاءُوا مِنْ خِلَالِ الْعَابَةِ he said that they came through the forest (JGh 174)

نَظَرْتُ إِلَى ضُيُوفِ ابْنَتِهَا مِنْ خِلَالِ النَّافِذَةِ she looked through the window at her daughter's guests (JIJ 117)

أَعْتَقِدُ أَنَّهُ كَانَ يَنْظُرُ إِلَيْنَا مِنْ خِلَالِ ثَنَائَا عَيْنَيْهِ I think he was looking at us through the wrinkles of his eyes (IKh 42)

يَرْقُبُ مِنْ خِلَالِ الرُّجَاحِ مَشْهَدَ الْفِرَاقِ he watches the scene of leave-taking through the window (JIJ 161)

**36.40** أَثْنَاءَ (“during”, “in the course of”)

**36.40.1** أَثْنَاءَ indicates the time “during which” an event occurs:

بَدَأَ أَثْنَاءَ بَحْثِي عَنْ عَمَلٍ it began while I was looking for work (HR 92)

هَلِ اسْتَمَرَّتْ تُدَخِّنُ حَتَّى أَثْنَاءَ الْمَرَضِ؟ Did she continue smoking even during her illness? (AM 41)

كَانَ يَتَحَوَّلُ إِلَى طِفْلِ كَبِيرٍ أَثْنَاءَ وُجُودِ هُدَى He used to turn into a big child when Huda was there (AM 113)

تَرَكَ حَامِدٌ الْعَمَلَ أَثْنَاءَ النَّهَارِ Hamid has stopped working during the day (AM 116)

سَأَكُونُ فِي جِنِيفَ أَثْنَاءَ عَوْدَتِهِ I will be in Geneva when he returns (AM 164)

لِيَأْتِيَ الْأَعْرَاسِ الَّتِي كُنْتُ أَثْنَاءَهَا فَقَطُّ أَشْعُرُ بِالْحُرِّيَّةِ the wedding nights only during which did I feel free (HS 186)

الْتَّسْلِيَةُ كَانَتْ عَظِيمَةً ... نَسِيتُ أَثْنَاءَهَا مَجِيءَ اللَّيْلِ The fun was wonderful ... during it I forgot the approach of night (HS 217)

أَثْنَاءَ الشُّغْلِ الْإِضَافِيِّ، كُنَّا نَشْتَرِي بِأَرْجِحِيَّةٍ When [he was doing] overtime, we would buy liberally (HR 146)

**36.40.2** The compound preposition فِي أَثْنَاءِ is used with the same meaning:

فِي أَثْنَاءِ الْغَدَاءِ فِي أَحَدِ الْمَطَاعِمِ، أَخَذْنَا نَسْتَعْرِضُ تَارِيخَ الْمَدِينَةِ Over lunch in one of the restaurants we began to recall the history of the city (JIJ 14)

كُنْتُ أَخْرَصُ عَلَى وُجُودِ كِتَابٍ فِي جَيْبِي أَقْرَأُهُ فِي أَثْنَاءِ حَرَكَةِ الْبَاصِ الْبَطِينَةِ I used to try to ensure there was a book in my pocket which I would read during the slow progress of the bus (JIJ 185)

كَيْفَ يَطْبُخُ الْفُرْنُ الدَّجَاجَةَ فِي أَثْنَاءِ غِيَابِي؟ How can the oven cook a chicken in my absence? (HS 132)

الْتَّقَيْتُ فِي أَثْنَاءِ ذَلِكَ بِفَرَانِكِ سَتُوَكْسِ During that time I met Frank Stocks (JIJ 217)

- أَسْلَمْتُ رُوحَهَا إِلَى بَارِيهَا فِي أَثْنَاءِ الْوَضْعِ She surrendered her soul to her Creator while giving birth (IH 148)
- أَخْبِرُهَا عَنِ مُعَاذٍ وَمَا أَكْتَشَفْتُهُ فِي أَثْنَاءِ سَفَرِنَا مَعًا I tell her about Mu'adh and what I discovered during our trip together (HS 179)
- فِي أَثْنَاءِ "حَرْبِ تَحْرِيرِ" الْبِلَادِ مِنْ أَهْلِهِ during the "war of liberation" of the country from its inhabitants (IH 125)

### 36.41 طَوَالَ (or طَوَالَ) ("throughout", "during")

طَوَالَ has a temporal meaning:

- لَمْ أَنْمِ طَوَالَ اللَّيْلِ I did not sleep all night (AM 99)
- شَنَّخُ أُمِّي ظَلَّ يُلَاحِظُنَا نَحْنُ الْإِثْنَيْنِ طَوَالَ هَذِهِ الْأَيَّامِ my mother's ghost continued to follow the two of us throughout those days (AM 42)
- لَمْ يَكْتُبْ كَلِمَةً وَاحِدَةً طَوَالَ شَهْرٍ he did not write a single word for one month (AM 115)
- أَرَادُوا الْآنَ أَنْ يَمْلَأُوا الْفَجْوَةَ بِالْبَقَاءِ مَعِيَ طَوَالَ الْوَقْتِ they now wanted to fill the gap by staying with me all the time (HR 35)
- قَرَأْتُ قَائِمَةَ الْأَصْدِقَاءِ الَّذِينَ اتَّصَلُوا بِي طَوَالَ الْيَوْمِ I read the list of friends who had contacted me throughout the day (JGh 167)
- لِمَادَا لَا نَذْهَبُ إِلَى الْبَيْتِ وَتَتَحَدَّثُ هُنَاكَ فِي أَمَانٍ طَوَالَ اللَّيْلِ؟ Why don't we go home and talk there in peace throughout the night? (GhS 43)

### 36.42 طَوْلَ ("throughout", "during")

طَوْلَ is synonymous with طَوَالَ :

- إِنْتَبَهْتُ إِلَى أَنَّ أَحَدًا لَمْ يَدْخُلِ الْمَحَلَّ طَوْلَ هَذَا الْوَقْتِ I realised that no one had entered the shop during this time (HR 191)
- طَوْلَ وُجُودِي فِي الْقُدْسِ throughout my stay in Jerusalem (IH 134)
- طَوْلَ النَّهَارِ كَانَ عَبْدُ الصَّمَدِ يَخْدُمُنِي All day Abd al-Samad waited on me (HR 130)
- طَوْلَ الْأُسْبُوعِ وَأَنَا أُغْلِي الْقَهْوَةَ هُنَا All week I've been boiling the coffee here (HR 187)

### 36.43 طِيلَةَ ("throughout", "during")

طِيلَةَ is synonymous with طَوَالَ and طَوْلَ :

- يَلْبَسُونَ ثِيَابًا عَتِيقَةً، قَدْ لَا يُبَدِّلُونَهَا طِيلَةَ أَيَّامِ السَّنَةِ they wear old clothes which they might not change throughout the days of the year (JIJ 111)
- بَقِينَا عَلَى اتِّصَالٍ وَثِيقٍ طِيلَةَ السَّنِينَ الْأَلَاحِقَةِ We remained in close contact throughout the following years (JIJ 169)
- كُنْتُ أَحْمِلُهُ فِي وَعَائِي طِيلَةَ الْوَقْتِ I was keeping it in my mind all the time (HR 210)

كُنْتُ تَعْشَقُ الْبَطَاطِينَ طِيلَةَ ثَلَاثَةِ أَشْهُرٍ For three months you loved potatoes (TW 194)

**36.44** عَبَرَ (“over”, “across”, “through”)

**36.44.1** عَبَرَ commonly has a local meaning:

تَدَفَّقُ الْمِيَاهُ مِنَ الصُّخُورِ عَبْرَ أَنْبُوبِ نُحَاسِيٍّ the water gushes out of the rocks through a copper pipe (JGh 148)

السُّفُنُ الَّتِي تُبَجِّرُ عَبْرَ الْمِيسِيسِيبِيِّ the boats which sail across the Mississippi (JGh 176)

شَاهَدْتُ زَوْجِي عَبْرَ النَّافِذَةِ I watched my husband through the window (GhS 158)

أَلْتَذُّ فِي الْحَدِيثِ عَبْرَ الْهَاتِفِ I enjoy talking over the telephone (HS 97)

رَأَيْتُ نَفْسِي أَتَحَدَّثُ عَبْرَ التِّلْفِزِيِّونِ I saw myself talking through the television (HS 130)

مَدَّتْ رَأْسَهَا عَبْرَ الْبَابِ she put her head through the doorway (HS 134)

نَظَرْتُ عَبْرَ النَّافِذَةِ I looked through the window (HS 137)

**36.44.2** عَبَرَ may also refer to time:

الْحُلُمُ رَجِيلٌ عَبْرَ الْعُصُورِ وَالْأَمَاكِينِ dreaming is a journey across the ages and places (GhS 193)

بَقِيَتْ صِدَاقَتُنَا مُسْتَمِرَّةً عَبْرَ السِّنِينَ our friendship continued over the years (JIJ 105)

**36.44.3** It may also be used figuratively with the sense “by means of”:

كَيْفَ أَهْتَدَى فِينَاغُورُوسَ، عَبْرَ الْأَرْقَامِ، إِلَى وَحْدَةِ الْكَوْنِ؟ how did Pythagoras, through numbers, discover the unity of the universe? (IH 109)

اِكْتَشَفَ الْاِثْنَانِ عَبْرَ الْجَوَارَاتِ الْمُبَادَلَةِ أَنَّ لَهُمَا مَوْقِفًا وَاحِدًا the two of them discovered through conversations together that they had the same point of view (SI 216)

**36.45** ضِدًّا (“against”, “in opposition to”)

ضِدًّا expresses the hostile idea “against”:

أَنَا ضِدًّا لِالْاِسْتِغَالَةِ I am against resigning (TW 259)

هِيَ عَلَيَّ وَعَلَى وَشِكِّكَ اِسْتِغْلَالِيهَا ضِدِّكَ she is on the point of using them against you (GhS 43)

نَحْنُ النِّسَاءُ ضِدًّا اِضْطِهَادِ بَعْضِ الذُّكُورِ we women are against the oppression by some men (GhS 78)

ضِدَّ مَنْ؟ Against whom? (HM 258)

**36.46** وَسَطًا (“in the middle/centre of”, “among”, “in the midst of”)

وَسَطًا has a local meaning:

أَضْرَبُكَ هُنَا وَسَطَ السُّوقِ I will hit you, here in the middle of the market (HM 78)

- بَقِيْتُ وَاقِفًا وَسَطَ الْغُرْفَةِ I remained standing in the centre of the room (HM 180)
- جَمِيعُ الْبُيُوتِ أُضِيَّتْ دُفْعَةً وَاحِدَةً وَسَطَ إِطْلَاقِ نَارِ كَثِيفٍ All the houses were lit up at once in the midst of an intense bombardment (IKh 128)
- يَقَعُ الْمَبْنَى الْقَدِيمُ وَسَطَ مَزْرَعَةٍ The old building lies in the middle of a country estate (JGh 141)

### 36.47 ضِمْنَ (“in”, “within”, “inside of”, “among”)

ضِمْنَ usually has a local meaning:

- لَوْ هَذَا الشَّيْءُ حَصَلَ، ضِمْنَ إِطَارٍ مَا ... if this thing happens, within some framework or other ... (AM 134)
- كُنْتُ ضِمْنَهُمْ I was among them (TW 243)
- مَا يَفْتَأُ يُورِدُ التَّوَادِرَ الَّتِي صَادَفَتْهُ فِي حَيَاتِهِ ضِمْنَ الْفِرْقَةِ he does not cease mentioning the strange things that happened to him in his life inside the section (TW 266)
- تَعْمَلُ ضِمْنَ الطَّلَبَةِ وَالطَّلَابَاتِ you work among the male and female students (TW 275)
- أَنَّهُ مُسَافِرٌ فِي مَهْمَةٍ إِلَى الصُّومَالِ، ضِمْنَ وَفْدٍ he has gone on business to Somalia, as part of a delegation (SI 155)
- فِي سِيَاقِ الْكَلَامِ، الْكَلِمَةُ، ضِمْنَ السِّيَاقِ، تَكُونُ مَفْهُومَةً in the context of speech, a word, in the context, becomes understandable (HM 118)
- هُوَ ضِمْنَ حُدُودِ الصَّحْرَاءِ it is inside the borders of the desert (HS 151)
- أَصْحَيْتَ مَاضِيًا، وَذَكَرَى. مَاضِيًا ضِمْنَ كُلِّ مَاضِيِ هَذَا الْبَلَدِ You have become a past and a memory; a past within all the pasts of this country (TW 253)

### 36.48 قُرْبَ (“near”, “in the vicinity of”)

36.48.1 قُرْبَ is used locally to indicate proximity:

- دَعَانِي إِلَى الْجُلُوسِ قُرْبَهُ He invited me to sit near him (HM 175)
- يَجْلِسَانِ قُرْبَ الْمَدْخَلِ they sit near the entrance (JIJ 107)
- نَضَعُهُ فِي صَحْنٍ قُرْبَ سَرِيرِهَا she puts it on a plate near her bed (HS 8)
- رَأَيْتُ كَلْبًا قُرْبَ الْجَمَلِ I saw a dog near the camel (HS 32)
- جَلَسْتُ قُرْبَ نُورٍ I sat near Nur (HS 58)

36.48.2 قُرْبَ may occasionally refer to time:

- نَحْنُ قُرْبَ الظُّهْرِ we are approaching midday (JGh 159)

**36.49** قُرَابَةٌ (“almost”, “nearly”)

قُرَابَةٌ is used to modify numbers:

- دَامَ الْإِضْرَابُ قُرَابَةَ أَحَدِ عَشَرَ شَهْرًا the strike lasted almost eleven months (JIJ 74)  
 أَهْشِي قُرَابَةَ الْكِيلُومِترِينَ لِأَبْلَغِ الْكُلَيْتَةِ I walk almost two kilometres to reach the college (JIJ 74)  
 كَانَتْ قَدْ جَمَعَتْ قُرَابَةَ مِئَةِ طَالِبٍ it had gathered together nearly one hundred students (JIJ 123)  
 اِحْتَفَى بَشَّارٌ وَهَاشِمٌ قُرَابَةَ شَهْرَيْنِ Bashshar and Hashim hid for almost two months (HR 43)  
 كَانَ قَدْ مَضَى قُرَابَةَ عَامَيْنِ Nearly two years had passed (HR 85)

**36.50** حَوَالِي (“approximately”, “about”, “roughly”, “around”)

حَوَالِي indicates an approximate number:

- دَخَلَ حَوَالِي الْوَأَحْدَةِ ظَهْرًا He came in at about one in the afternoon (HR 39)  
 قَبْلَ حَوَالِي تِسْعِ سِنَوَاتٍ about nine years ago (HR 227)  
 بَعْدَ حَوَالِي سَاعَتَيْنِ جَاءَتِ الْمُضِيفَةُ after about two hours the stewardess arrived (JGh 83)  
 الْفُنْدُقُ يَحْتَوِي عَلَى حَوَالِي مِائَةِ عُرْفَةٍ The hotel contains around one hundred rooms (JGh 160)

**36.51** حَسَبَ (“according to”, “on the basis of”, “depending on”, “commensurate with”):

- يُعْطِي بِمِقْدَارٍ، حَسَبَ الظُّرُوفِ، حَسَبَ أَهْمِيَّةِ الْعُرْسِ he gives on a scale according to circumstances, according to the importance of the wedding (HM 93)  
 كُلُّ شَيْءٍ نَسْبِيٌّ، وَحَسَبَ مَوْقِعِ الْمَرْءِ everything is relative and dependent on one’s position (TW 157)  
 صَبِحَني اَلْتَفَّتَ إِلَيَّ بِأَدَبٍ جَمٍّ، حَسَبَ تَغْيِيرِهِ Subhi turned to me with great politeness, in conformity with what he said (HM 146)  
 حَسَبَ مَا عَرَفَهُ أَوْ سَمِعَهُ according to what he has learned or heard (TW 151)  
 حَسَبَ مَا تُرِيدُ depending on what you want (TW 166)

**36.52** بَدَلَ (“instead of”, “in place of”):

نَالَ بَدَلَ الثَّنَاءِ التَّوْبِيخَ instead of praise he received rebuke (HM 252)

**36.52.1** بَدَلَ more commonly precedes a noun clause introduced with أَنْ :

- لِيَعْتَشِقِ الْمَرْءُ، بَدَلَ أَنْ يُتَرَفَّرَ فِي الْحَدِيثِ عَنِ تَفَاصِيلِ التَّجْرِبَةِ Let a man love passionately instead of prattling on about the details of the experience (TW 209)  
 بَدَلَ أَنْ يَطْلِي الْعُمُودَ بِاللَّوْنِ الْأَبْيَضِ، يَتْرُكُهُ عَلَى لَوْنِهِ الطَّبِيعِيِّ Instead of painting the post white, he leaves it in its natural colour (TW 222)  
 كَانَ عَلَيْهِ أَنْ يُبْدِيَ الشُّعُورَ بِالْمَرَارَةِ، وَالْهَزِيمَةِ، بَدَلَ أَنْ يَتَسِمَ He should have shown a feeling of bitterness and defeat rather than smiling (TW 254)



لِمَاذَا جِئْتُ إِلَيْكَ بَدَلًا أَنْ تَأْتِيَ أُنْتَ إِلَيَّ؟ Why have I come to you instead of you coming to me?  
(HM 155)

أَفَكُرُّ بِالْحَرْفِ بَدَلًا أَنْ أَفَكَّرَ بِالتَّأَمُّلِ I think of the letter rather than thinking of contemplation  
(TW 202)

### 36.52.2 The adverbial accusative مِنْ بَدَلًا is often found:

يُوسِعِي أَنَا أَنْ أَرْفُضَ وَأَدْعُوهُ، بَدَلًا مِنْ ذَلِكَ، إِلَى مُرَافَقَتِي حَتَّى الْبَيْتِ I can refuse and, rather than that, invite him to take me home (HR 40)

سَأَمُوتُ تَحْتَ الْقُضْفِ بَدَلًا مِنْ هَذَا الْإِذْلَالِ الصَّامِتِ الْبَارِدِ I would rather die under bombing than this silent cold humiliation (GhS 26)

تَمَنَيْتُ لَوْ أَنَّنِي جَالِسَةٌ بَيْنَهُمَا أَتَأَفُّ، أَوْ مَرِيضَةٌ فِي السَّرِيرِ، بَدَلًا مِنْ الدُّخُولِ عَلَيْهِمَا الْآنَ I wished that I was sitting between them complaining or ill in bed, rather than going in to them now (HS 48)

بَدَلًا مِنْ تِلْكَ الْقِصَّةِ حَكَيْتُ لِمُنِيرَةَ عَنِ انْشِغَالِي الْمُسْتَمِرِّ بِأَخَوَاتِي وَأَخَوَاتِي Instead of that story, I told Munira about my constant concern for my brothers and sisters (HR 61)

لَقَدْ أَعْطَيْتُ لِلْعَالَمِ ابْنَتَيْنِ بَدَلًا مِنْ ابْنَةٍ وَاحِدَةٍ I gave the world two daughters instead of one (HR 152)

فَقَدَّ اخْتَارَتْ أُمُّ عَاطِفٍ أَنْ تَأْتِيَ لِيَذَاتِ يَوْمِ الْأَحَدِ بَدَلًا مِنْ يَوْمِ الْجُمُعَةِ Umm Atif chose to visit Dhat on Sunday rather than Friday (SI 331)

مِنْ أَيَّنَ لِهَذِهِ السَّيِّدَةِ بِمَعْرِفَةِ اسْمِي الْحَقِيقِيِّ عَبْدِ الرَّزَّاقِ بَدَلًا مِنْ أَعْبُدُ؟ How does this lady know my real name, Abd al-Razzaq, rather than Abdul? (GhS 10)

a). أَنْ frequently precedes a noun clause introduced with مِنْ بَدَلًا :

نَهَضَ وَبَدَلًا مِنْ أَنْ يَتَّجِهَ صَوْبِي، اتَّجَهَ إِلَى الْبَابِ وَخَرَجَ He got up, but instead of coming to me he headed for the door and went out (HS 148)

بَدَلًا مِنْ أَنْ يُسَافِرَ إِلَى لِينِنْجَرَادِ، رَحَلَ مَعَنَا إِلَى آسِيَا الْوُسْطَى rather than going to Leningrad, he travelled with us to Central Asia (JGh 13)

بَدَلًا مِنْ أَنْ تَخْتِمَ عَمَلَهَا بِالْحَمَامِ كَعَادَتِهَا، شَاءَتْ أَنْ تَنْتَهِيَ بِالْمَطْبَخِ Rather than finishing her work in the bathroom as usual, she wanted to finish in the kitchen (SI 332)

بَدَلًا مِنْ أَنْ يُصْبِحَ تَعْوِيضًا عَنِ الْجُزْءِ الصَّائِعِ، صَارَ تَذْكَرَةً دَائِمَةً بِهِ rather than being a replacement for the missing part, it became a constant reminder of it (SI 10)

أُضْدمُ بِسُؤَالِ نُورٍ: 'مِمَّنْ أَتَزَوَّجُ' وَبَدَلًا مِنْ أَنْ أَقُولَ لَهَا هَازِلَةً: 'تُفَكِّرِي بِالزَّوْجِ وَأَنْتِ مَا فَكَّرْتِ بَعْدَ الْبَطْلَاقِ' وَجَدْتُنِي أَسْأَلُ: 'أَنْتُو مُتَخَافِقِينَ، عَلَى شَوْ؟' I was stunned by Nur's question, "Who shall I marry?" and instead of saying mockingly "You're thinking about getting married and you haven't even thought about divorce yet" I found myself asking "What are you two quarrelling about?" (HS 41)

**36.53** **بَيِّدَ** (“although”, “nevertheless”, “however”, “but”)

**بَيِّدَ** always precedes a noun clause introduced with **أَنَّ** :

رَغَمَ أَنَّنَا الْمَخْلُوقَانِ الْوَحِيدَانِ فِي ذَلِكَ الْفَضَاءِ  
الْمُتَرَامِي الْغَارِقِ فِي الشَّمْسِ وَالرِّيحِ. بَيِّدَ أَنَّهَا  
كَانَتْ أَجْرًا مِنِّي although we were the only two beings in that vast open  
space immersed in sunlight and wind, she was never-  
theless more courageous than me (JIJ 45)

فِيوَلَا تَعَشَّقُهُ وَلَا تَعْرِفُ كَيْفَ تُوصَلُ عَشَقَهَا إِلَيْهِ  
... بَيِّدَ أَنَّ شَكْسِيرَ سَبَجْدُ فِي النَّهَائِيَةِ مَخْرَجًا مِنْ  
هَذَا الْمَازِقِ يُرْضِي الْجَمِيعَ Viola is passionately in love with him but does not know  
how to communicate her love to him ... nevertheless,  
Shakespeare will eventually find a way out of this  
dilemma which will please everyone (JIJ 173)

بَيِّدَ أَنَّهُ أَنَارَ فَضِيَّةَ دَهَابِي إِلَى كَمْبَرِدْجِ ... قَالَ إِنَّهُ  
يَمُضِلُ لَوْ أَنَّنِي أُغَيِّرُ رَأْيِي وَأَذْهَبُ إِلَى مَدِينَةِ كَمْبَرِدْجِ  
بِوَلَايَةِ مَاسَاشُوسِتْسِ Although he raised the issue of my going to Cambridge ...  
he said that he would prefer it if I changed my mind and  
went to the Cambridge in Massachusetts (JIJ 199)

تَكْشِفُ وَزَارَةَ الْبَرِيدِ وَالْبُرُقِ وَالْهَاتِفِ، بَيِّدَ أَنَّ  
الْمُفَاوِضَ كَانَ فِي مُتَهَيِّ طُولِ الْبَالِ، وَشَعَةَ  
الْحَاظِرِ even though the negotiator was extremely patient, the  
ministry of post, telegrammes and telephones will  
demonstrate the great potential of the idea (TW 217)

**36.54** **رَغَمَ** (“in spite of”, “despite”, “even though”)

**36.54.1** **رَغَمَ** governs a noun or noun phrase which stands in an adversative relationship to the main clause. **رَغَمَ** + genitive may follow the main clause:

كَانَ الْأَوْلَادُ يُجِبُّونَهَا رَغَمَ صُرَاخِهَا  
تَرَكْتُ التَّنِيسَ أَيضًا، رَغَمَ أَقْتِنَائِي مِضْرَبًا جَيِّدًا The children loved her despite her shouting (HS 12)  
I gave up tennis too, even though I had acquired a good  
racket (JIJ 76)

لَمْ أَغَادِرِ السَّرِيرَ رَغَمَ نَوْمِ الْإِبْتَيْنِ  
I didn't leave the bed even though my two daughters were  
asleep (HR 211)

لَمْ أَنَمْ رَغَمَ كُلِّ مَا فَعَلَتْ أَيْسَةَ  
ظَلَّتْ تُدَخِّنُ رَغَمَ وَصَايَا الطَّيِّبِ وَرَغَمَ كُلِّ  
الْمُحَاوَلَاتِ لِمَنْعِهَا I did not sleep despite all that Anisa did (AM 12)  
she continued to smoke despite the doctor's advice and  
all the attempts to stop her (AM 42)

كَانَ الْوَبَاءُ يَنْتَشِرُ رَغَمَ الْكِلْسِ  
The plague was spreading despite the lime (HM 275)

**a).** It may precede the main clause:

رَغَمَ الشَّمْسِ الْحَارِقَةِ، اسْتَلَقْتُ عَلَى كُرْسِيِّ  
الْمَسَاحِ Despite the burning sun, I lay down on the deck chair (HS  
31)

رَغَمَ تَسْلِيَّتِي وَتَوْقِي إِلَى هَذِهِ الْعَلَاقَةِ، فَهِيَ تُدْهِسُنِي  
Despite my amusement and my desire for this relation-  
ship, it amazes me (HS 86)

رَغَمَ كَلِمَاتِهِمُ الْحُلُوةِ كَانُوا أَعْدَائِي  
Despite their sweet words they were my enemies (AM 16)

رَغْمَ وَجُودِ أَخَوَاتِي مَعِي، لَمْ تَتَأَثَّرْ خَلَوَاتِي  
Despite the presence of my sisters with me, my privacy  
was not affected (HR 68)

رَغْمَ كُلِّ شَيْءٍ لَمْ أَكُنْ أَعْرِفُ كَيْفَ أَنْصَرِفُ  
In spite of everything, I do not know how to act (AM 115)

رَغْمَ تَمَهُّلِ السَّائِقِ، فَقَدَ مَرَّتِ السَّيَّارَةُ بِسُرْعَةٍ  
Despite the driver's slowness, the car moved along quickly  
(TW 92)

b). It often occurs as a parenthesis within the main clause:

هِيَ رَغْمَ شَبَابِهَا رَئِيسَةُ جَمْعِيَّةِ الْهَلَالِ الْأَحْمَرِ  
She is, despite her youth, the president of the Red  
Crescent organization (JIJ 141)

عَرَفْتُ رَغْمَ سِنَوَاتِهَا الْأَرْبَعِ عَشْرَةَ الْكَثِيرَ عَنِ الرَّجُلِ  
وَالْمَرْأَةِ  
Despite her fourteen years, she knew a lot about men and  
women (HS 241)

بَقِيَ رَغْمَ الْحَرْبِ مُسْتَمِرًّا  
it continued in spite of the war (JIJ 154)

أَنَا، رَغْمَ الْمَدْرَسَةِ، مَا أَزَالُ غَشِيمًا  
Despite school, I am still ignorant (HM 18)

كَانَتْ رَغْمَ الْعِشْرَةِ الطَّوِيلَةِ، أَوْ رُبَّمَا بِسَبَبِهَا، أَجْهَلُ  
النَّاسِ بِجَسَدِ زَوْجِهَا  
In spite of her long association, or perhaps because of it,  
she was the most ignorant of people as regards her  
husband's body (SI 232)

36.54.2 رَغْمٌ occurs in a number of alternative constructions with the same meaning:

a). بِرَغْمٍ :

كَانَتْ مَلَابِسُهَا بِرَغْمِ طُولِهَا، تُظْهِرُ تَكْوُرَ بَطْنِهَا  
despite her height, her clothes revealed her round belly  
(HS 19)

الْأَشْجَارُ الْكَثِيفَةُ بِرَغْمِ الصَّخْرَاءِ  
the dense trees despite the desert (JGh 90)

بِرَغْمِ بَسَاطَةِ مَا قَرَأْتُهُ عَنِ تَيْمُورِ لَنْكَ لِكُنِّي تَوَقَّفْتُ  
مُتَعَجِّبًا أَمَامَ مَا تَرَكَهُ مِنْ آثَارِ  
despite the unpleasantness of what I had read about  
Tamerlane, I stood amazed before the monuments he  
had left behind (JGh 103)

بِرَغْمِ إِعْجَابِهِ بِالْمَدِينَةِ إِلَّا أَنَّهُ خَرَبَهَا  
despite his admiration for the city he destroyed it (JGh  
110)

بِرَغْمِ ذَلِكَ لَمْ تُسَيِّدْ جِسْرًا  
despite this, it had not built a bridge (JGh 137)

بِرَغْمِ تَغْيِيرِ الْمَعَالِمِ وَأَنْقِضَاءِ الْعُصُورِ، يُمَكِّنُ تَحْدِيدَ  
أَطْرَافِ الْمَدِينَةِ الْعَرَبِيَّةِ  
Despite the changing of the features and the passage of  
the ages, one could make out the limits of the Arab city  
(JGh 155)

b). رَغْمًا عَنْ :

تَزَوَّجْتِكْ لَمِيعَةً رَغْمًا عَنِ مَشُورَاتِي  
Lamiya has married you in spite of my advice (JIJ 252)

مَا أَكْثَرَ مَا اخْتَلَطَ الشَّرُّ بِالْخَيْرِ، وَالْقُبْحُ بِالْجَمِيلِ،  
رَغْمًا عَنِ إِرَادَتِنَا  
how often evil is mixed with good, and ugliness with  
beauty, despite our wishes (JIJ 253)

رَغْمًا عَنْهُمْ، سَأَفْكَرُ  
In spite of them, I will think (TW 27)

نَهَضْتُ رَغْمًا عَنِّي I got up despite myself (HS 171)

إِتَسَّمَ رَغْمًا عَنَّهُ He smiled despite himself (HR 178)

c). بِالرَّغْمِ مِنْ :

بِالرَّغْمِ مِنْ ذَلِكَ يَبْدُو لَهُ وَجْهَهَا مَأْلُوفًا Despite that, her face seems familiar to him (GhS 101)

بِالرَّغْمِ مِنْ حَيَاتِي مَعَ الْأَشْبَاحِ أَجِدُنِي أَعْرِفُ الْقَلِيلَ عَنِهَا Despite my living with the ghosts, I find myself knowing little about them (GhS 73)

مَا زَالَتِ الْفَرَنْسِيَّةُ لُغَةً بَارِيسَ، بِالرَّغْمِ مِنَ الْعَزْوِ الْأَمْرِيكِيِّ! French is still the language of Paris despite the American invasion! (JIJ 150)

كَأَن يَوْسُوعَهُ أَنْ يَتَصَوَّرَ وَضْعًا مُمَازِلًا فِي شَقَّةِ عَبْدِ الْمَجِيدِ بِالرَّغْمِ مِنْ وُجُودِ ذَاتِ وَأَبْنَتَيْهَا he could imagine a similar situation in Abd al-Majid's flat, despite the presence of Dhat and her two daughters (SI 90)

يُرِيدُهَا بِالرَّغْمِ مِنْهَا he wants her despite what she might want (HM 205)

تُطْعِمُ الْحَمَامَ بِالرَّغْمِ مِنْ أَنْهَمَارِ الْمَطْرِ she feeds the pigeons in spite of the pouring rain (GhS 126)

نَعِيشُ بِالرَّغْمِ مِنْ كُلِّ شَيْءٍ we live in spite of everything (GhS 160)

d). عَلَى الرَّغْمِ مِنْ :

عَلَى الرَّغْمِ مِنْ صُعُوبَةِ تَلْخِيسِ قِصَّةٍ قَصِيرَةٍ فَسَوْفَ أُحَاوِلُ despite the difficulty of summarising a short story, I will try (JGh 23)

لُعْنَتْنَا "لُغَةٌ حَيَّةٌ" عَلَى الرَّغْمِ مِنْ "عُضُورِ الصَّمْتِ" Our language is a living language, despite the "ages of silence" (IH 13)

أَمَّا سَرَايَا، فَعَلَى الرَّغْمِ مِنْ مَزَابِلِ النَّسْيَانِ، فَمِنْ لَحْمٍ وَدَمٍ As for Saraya, despite the rubbish bins of oblivion, she is of flesh and blood (IH 84)

أَرْتَفِعُ إِلَى أَعْلَى عَلَى الرَّغْمِ مِنْ إِرَادَتِي I rise up in the air despite my wishes (IH 161)

**36.54.3** عَلَى الرَّغْمِ مِنْ and رَغْمًا ، بِرَغْمٍ مِنْ often precede a noun clause introduced with أَنَّ . The meaning is "although", "even though". The adversative clause may either follow or precede the main clause:

رَغْمًا أَنَّ الشِّتَاءَ بَسَطَ هَيْمَتَهُ عَلَى الْمَدِينَةِ ... فَقَدْ رَأَيْتُهَا حَدِيقَةً خَضْرَاءَ Although winter had spread its sovereignty over the city ... I saw it as a verdant garden (HR 42)

رَغْمًا أَنِّي أَصْبَحْتُ أَشَدَّ دِقَّةً فِي طَلْبَاتِي، إِلَّا أَنَّ بَعْضَ الصَّنَادِيقِ لَا تَزَالُ تُحْرَقُ Although I became more precise in my requests, nevertheless some of the boxes were still burnt (HS 13)

رَغْمًا أَنِّي سَيِّدَةٌ نَفْسِي ... إِلَّا أَنِّي مَا زِلْتُ أَطْلُبُ أَنْ يُؤَدَّنَ لِي بِالسَّفَرِ Although I am my own woman ... I still ask to be allowed to travel (HS 92)

- لَمْ أَكُنْ لِأَحَاوِلٍ حَتَّى أَسْلَمَ عَلَيْهَا، رَغَمَ أَنَّنَا  
الْمَخْلُوقَانِ الْوَحِيدَانِ فِي ذَلِكَ الْفَضَاءِ  
I didn't even try to say hello to her, even though we were  
the only two creatures in that vast empty space (JIJ 45)
- وَجَدْنَا الْجَوَّ فِي الشَّقَّةِ لِرَجَا لَا يُطَاقُ، رَغَمَ أَنَّنَا  
فَتَحْنَا النُّوَافِدَ كُلَّهَا  
we found the atmosphere in the flat sticky and unbearable  
even though we had opened all the windows (JIJ 233)
- كُنْتُ أَتَنْتَظِرُ سَمَاعَ صَوْتِهِ أَوْ سَمَاعَ طَلْقِ نَارِي رَغَمَ  
أَنَّهُ لَا تُوجَدُ فِي الْبَيْتِ كُلِّهِ أَسْلِحَةٌ  
I used to wait to hear his voice or a shot, even though  
there were no weapons in the house (AM 47)
- كُنْتُ أَحْسَبُ بِلِجْمَةٍ وَأَنْكَفَاءٍ وَأَنَا جَالِسَةٌ إِلَى جَانِبِهِمْ  
- رَغَمَ أَنَّ أَحَادِيثَهُمْ كَانَتْ طَبِيعِيَّةً تَمَامًا  
I used to feel restrained and withdrawn when I was sitting  
next to them, even though their conversation was  
completely normal (HR 13)
- لَا يَزِينُ سِوَى عِدَّةِ غَرَامَاتٍ، رَغَمَ أَنَّهُ مِنْ فُؤَادٍ  
إِنَّهَا هَادِئَةٌ وَرَزِينَةٌ، وَنَادِرًا مَا تَتَفَعَّلُ. رَغَمَ أَنَّهَا مَلِيئَةٌ  
بِالْحَيَوِيَّةِ  
it only weighs a few grammes even though it is made of  
steel (TW 23)
- لَنْ أَعْرِضَ عَلَيْهَا الزَّوْاجَ اللَّيْلَةَ، بِالرَّغْمِ مِنْ أَنِّي  
كُنْتُ قَدْ عَقَدْتُ الْعَزْمَ صَبَاحًا عَلَى أَنْ أَفْعَلَ ذَلِكَ  
She is calm and composed and rarely becomes agitated,  
even though she is full of vitality (HR 59)
- بِالرَّغْمِ مِنْ أَنِّي لَسْتُ عُنْصُرِيَّةً، لَكِنَّ كَوْنَهَا عَرَبِيَّةً  
مُعَدَّبَةً وَحَايِرَةً يُقَرِّبُهَا مِنِّي  
I will not propose marriage to her this evening, even  
though this morning I had determined to do so (GhS 23)
- عَلَى الرَّغْمِ مِنْ أَنِّي صَارَحْتُهُ بِرَأْيِي إِلَّا أَنَّهُ بَيْنَ  
الْحِينِ وَالْحِينِ يَرْتَفِعُ صَوْتُهُ . . .  
Although I am not a racist, her being a tortured and  
confused Arab attracts me to her (GhS 78)
- كُنْتُ مُهْتَمًّا بِمَنْ يُشَارِكُونِي الْمَكَانَ، عَلَى الرَّغْمِ  
مِنْ أَنِّي لَا أَعْرِفُ وَاحِدًا مِنْهُمْ  
Although I had clearly stated my opinion to him, now and  
again his voice rose (JGh 123)
- عَلَى الرَّغْمِ مِنْ أَنَّ ذَلِكَ الْأُنْحِسَارَ لَيْسَ مَحْسُوسًا  
بَعْدُ إِلَّا أَنَّهُ بَدَأَ  
I was interested in who was sharing the place with me,  
even though I didn't know any of them (JGh 162)
- although that decline was not yet noticeable, it had  
nonetheless begun (JGh 181)

## 37 The Arabic Verb (الْفِعْلُ): Introduction

There are four basic types of verb in Arabic:

### 37.1 Strong Verbs (الْفِعْلُ السَّالِمُ)

These have roots which consist only of strong radicals, that is, any letter of the alphabet excluding و , ي and hamza.

The great majority of strong verbs have three radicals and are called trilateral verbs (الْفِعْلُ الثَّلَاثِيّ), such as ذَهَبَ (“to go”), جَلَسَ (“to sit”) and قَطَعَ (“to cut”). Some verbs have four radicals and are called quadrilateral verbs (الْفِعْلُ الرَّبَاعِيّ), such as تَرَجَمَ (“to translate”) and دَخَرَجَ (“to roll”).

The basic trilateral verb (Form I) is capable of being expanded by the addition of prefixes and/or by additional letters between the three radicals, thus forming the so-called derived Forms. The derived Forms are traditionally numbered from II to X and provide modifications of the meaning of the basic verb or of other derived Forms.

The basic quadrilateral verb (Form I) also has some derived Forms, numbered II to IV.

The conjugation of the strong Form I verb and its derived Forms serves as a model for all the other types of verb.

### 37.2 Doubled Verbs (الْفِعْلُ الْمُضَاعَفُ)

These are formed from roots whose second and third radicals are identical, for example رَدَّ (“to reply”), شَكَّ (“to doubt”) and عَدَّ (“to count”). Nearly all such verbs have a strong initial radical.

### 37.3 Hamzated Verbs (الْفِعْلُ الْمَهْمُورُ)

These have hamza as either the initial (e.g. أَخَذَ “to take”), middle (e.g. سَأَلَ “to ask”) or final (e.g. قَرَأَ “to read”) radical of the root.

### 37.4 Weak Verbs (الْفِعْلُ الْمُنْتَلِئُ)

These have a weak radical و or ي . They may be further sub-divided into

- a). Assimilated verbs (الْفِعْلُ الْمِثَالُ) which have initial radical و or less commonly ي , such as وَصَلَ (“to arrive”), وَقَعَ (“to fall”) and يَبَسَ (“to be dry”);
- b). Hollow verbs (الْفِعْلُ الْأَجْوْفُ) which have a weak middle radical between two strong radicals, such as قَالَ (“to say” – originally قَوَلَ) and بَاعَ (“to sell” – originally بَيْعَ);
- c). Defective verbs (الْفِعْلُ النَّاقِصُ) which have two strong radicals and a final weak radical و or ي , such as دَعَا (“to invite” – originally دَعَوَ), رَمَى (“to throw” – originally رَمَى) and لَفِيَ (“to find”);
- d). Doubly Weak Verbs (الْفِعْلُ اللَّفِيفُ) which typically have two weak radicals و and ي , such as قَوِيَ (“to be or become strong”), or one weak radical and hamza, such as شَاءَ (“to want” – originally شَاءَ);
- e). Trebly Weak Verbs in which all three radicals consist of hamza and the weak radicals و and ي , such as أَوَى (“to seek refuge”).

## 38 The Strong Trilateral Verb (الفِعْلُ الثَّلَاثِيُّ السَّالِمُ): Form I (الفِعْلُ الْمَجْرَدُ)

The great majority of Arabic verbs are trilateral, that is, they consist of three letters called “radicals” which are mostly all consonants. A verb whose root is composed solely of consonants, excluding hamza, is called a “strong” verb (as opposed to a “weak” verb one or more radicals of which is و or ي).

The simplest form of the verb is the perfect active of the 3rd person masculine singular (the “he” form). This is the quotation form used in Arabic dictionaries where it is translated as the infinitive “to do” even though the actual meaning is “he did”.

The Arabic verb has only two aspects: the perfect and the imperfect.

### 38.1 The Perfect (الْمَاضِي)

The perfect verb is conjugated by adding suffixes to the “stem” of the verb. The stem is obtained by removing the last vowel of the 3rd person masc. sing. The suffixes which express the various persons of the verb are as follows:

singular	dual	plural
هـ = he	ا = they (m.)	وا = they (m.)
ت = she	تا = they (f.)	نا = they (f.)
ت = you (m.)	تما = you (m./f.)	نم = you (m.)
ت = you (f.)		تن = you (f.)
ت = I (m./f.)		نا = we (m./f.)

These suffixes are used on the perfect of all Arabic verbs, whether strong, doubled, defective, hamzated or otherwise.

Taking as an example the root شرب, whose stem is شرب, the persons of the perfect verb are:

singular	dual	plural
شربَ he drank	شربَا they (m.) drank	شربُوا they (m.) drank
شربتِ she drank	شربتا they (f.) drank	شربنَ they (f.) drank
شربتَ you (m.) drank	شربتما you (m./f.) drank	شربتمَ you (m.) drank
شربتِ you (f.) drank		شربتنَ you (f.) drank
شربتُ I (m./f.) drank		شربنا we (m./f.) drank

a). The vowel on the first radical is always fatha.

b). The vowel on the middle radical, the “stem vowel”, is most often fatha:

ضربَ to hit

كتبَ to write

عَرَفَ to know

عَبَّرَ to cross

خَرَجَ to go out

هَرَبَ to flee

It may, however, be kasra:

شَرِبَ to drink

رَكِبَ to ride

عَلِمَ to know

عَمِلَ to do

لَبَسَ to wear

سَمِعَ to hear

It may be ḍamma. Such verbs are always intransitive:

قُدُسَ to be holy

قَرُبَ to be near

كَثُرَ to be numerous

كَبُرَ to be large

عَرُضَ to be wide

حَسُنَ to be handsome

بَعُدَ to be distant

ثَقُلَ to be heavy

c). The alif on the suffix of the 3rd person masc. pl. (اُ وَا) is a convention of spelling and is not pronounced. It is omitted before a pronominal object:

سَأَلُوهُ نَفْسَ الْأَسْئَلَةِ they asked him the same questions (AM 108)

قَطَعُوهَا They cut it off (TW 191)

مَاذَا فَعَلُوهُ فِيكَ What have they done to you? (HR 224)

حَدَّثُونِي عَنِ سُكَّانِ الْبَتْرَاءِ الْقَدِيمَةِ they told me about the inhabitants of ancient Petra (JGh 160)

d). The suffix of the 2nd person masc. pl. (تُمْ) adds و before a pronominal object:

ظَنَنْتُكُمْ نَسِيْتُمْوهَا I thought you had forgotten it (TW 183)

لِمَ تَرَكْتُمُونِي وَخَدِي؟ Why have you left me on my own? (TW 199)

دَمَرْتُمْوهَا you destroyed it (IKh 42)

ضَيَعْتُمُونِي You have neglected me (HM 85)

أَنْفَذْتُمْوهُ you carried it out (AM 166)

e). When the final radical of a perfect verb is ت , this assimilates with the suffixes beginning with ت and is written with a shadda (تْ) . For example سَكَتَ ("to be quiet"):

singular

dual

plural

سَكَتَ you (m.) were quiet      سَكَتُمَا you (m./f.) were quiet      سَكَتُمْ you (m.) were quiet

سَكَتَتْ you (f.) were quiet      سَكَتْنِئْ you (f.) were quiet

سَكَتْتُ I (m./f.) was quiet

f). When the final radical of a perfect verb is ن , this assimilates with the suffixes beginning



with ن (i.e. نَ and نًا) and is written with a shadda (ّ). For example حَزِنَ (“to be sad”):

حَزِنَ you (f.pl.) were sad                      حَزِنَّا we (m./f.) were sad

### 38.2 The Imperfect (الْمُضَارِعُ)

The imperfect has three moods: the indicative, subjunctive and jussive.

#### 38.2.1 The Imperfect Indicative (الْمُضَارِعُ الْمَرْفُوعُ)

The stem of the imperfect consists of the three radicals of the verb, the first radical having no vowel while the second has fatha, kasra or damma.

The different persons are expressed by adding prefixes and in some instances suffixes to the stem as follows:

singular	dual	plural
هِيَ he	هِيَ = اِنْ they (m.)	هِيَ = وَنْ they (m.)
هِيَ she	هِيَ = اِنْ they (f.)	هِيَ = نَ they (f.)
تَ you (m.)	تَ = اِنْ you (m./f.)	تَ = وَنْ you (m.)
تَ = يَنْ you (f.)		تَ = نَ you (f.)
أَ I (m./f.)		نَ we (m./f.)

These prefixes and suffixes are used on the imperfect indicative of all Arabic verbs, whether strong, doubled, defective, hamzated or otherwise.

Taking as an example the root شرب, the imperfect stem of which is شَرَبَ, the persons of the imperfect indicative are:

singular	dual	plural
يَشْرَبُ he drinks	يَشْرَبَانِ they (m.) drink	يَشْرَبُونَ they (m.) drink
تَشْرَبُ she drinks	تَشْرَبَانِ they (f.) drink	يَشْرَبْنَ they (f.) drink
تَشْرَبُ you (m.) drink	تَشْرَبَانِ you (m./f.) drink	تَشْرَبُونَ you (m.) drink
تَشْرَبِينَ you (f.) drink		تَشْرَبْنَ you (f.) drink
أَشْرَبُ I (m./f.) drink		نَشْرَبُ we (m./f.) drink

a). The verb stem may be vowelled with fatha:

يُدْفَعُ to push	يُضَنَعُ to manufacture
يَرْفَعُ to lift up	يُخَدَعُ to cheat
يَغْضَبُ to be angry	يُفْهَمُ to understand

with kasra:

يَمْلِكُ to possess	يَرْجِعُ to return
يَعْرِفُ to know	يَغْلِبُ to defeat

يَجْلِسُ to sit                      يَسْرِقُ to steal

with ḍamma:

يَكْتُبُ to write                      يَحْكُمُ to judge; to rule  
 يَنْظُرُ to look                      يَرْفُضُ to refuse  
 يَنْطُقُ to pronounce              يَدْرُسُ to study

Some verbs may take either kasra or ḍamma:

يَخْدُمُ or يَخْدِمُ to serve              يَغْطُسُ or يَغْطِيسُ to sneeze  
 يَبْدُلُ or يَبْدِلُ to give generously      يَرْكُزُ or يَرْكِيزُ to set up, embed

### 38.2.2 The Subjunctive (الْمُضَارِعُ الْمَنْصُوبُ)

In the subjunctive mood, when the third radical of the verb is the last letter it takes fatha. Those persons of the verb which in the indicative end with ن preceded by a long vowel lose the ن. The prefixes and suffixes added to the stem are therefore as follows:

singular	dual	plural
هِيَ = he	هِنَّ = they (m.)	هِنَّ = they (m.)
هِيَ = she	هِنَّ = they (f.)	هِنَّ = they (f.)
أَنْتَ = you (m.)	أَنْتَ = you (m./f.)	أَنْتَ = you (m.)
أَنْتِ = you (f.)		أَنْتِ = you (f.)
أَنَا = I (m./f.)		أَنَا = we (m./f.)

The final alif on the 2nd and 3rd persons masc. pl. is a convention of spelling and is not pronounced.

Taking the imperfect stem شَرِبَ as an example, the subjunctive is:

singular	dual	plural
يَشْرَبُ he drinks	يَشْرَبَانِ they (m.) drink	يَشْرَبُوا they (m.) drink
تَشْرَبُ she drinks	تَشْرَبَانِ they (f.) drink	يَشْرَبْنَ they (f.) drink
تَشْرَبُ you (m.) drink	تَشْرَبَانِ you (m./f.) drink	تَشْرَبُوا you (m.) drink
تَشْرَبِينَ you (f.) drink		تَشْرَبْنَ you (f.) drink
أَشْرَبُ I (m./f.) drink		نَشْرَبُ we (m./f.) drink

### 38.2.3 The Jussive (الْمُضَارِعُ الْمَجْزُومُ)

In the jussive mood, when the third radical of the verb is the last letter it takes sukūn. As with the subjunctive, those persons of the verb which in the indicative end with ن preceded by a long vowel lose the ن. The prefixes and suffixes added to the stem are therefore as follows:

singular	dual	plural
هِيَ ۙ he	هِنَّ ۙ they (m.)	هِنَّ ۙ وَ they (m.)
هِيَ ۙ she	هِنَّ ۙ they (f.)	هِنَّ ۙ they (f.)
تَ ۙ you (m.)	تَ ۙ you (m./f.)	تَ ۙ وَ you (m.)
تَ ۙ = يَ you (f.)		تَ ۙ هُنَّ you (f.)
أَ ۙ I (m./f.)		نَ ۙ we (m./f.)

Taking the stem شَرَبَ as an example, the jussive is:

singular	dual	plural
يَشْرَبْ he drinks	يَشْرَبَا they (m.) drink	يَشْرَبُوا they (m.) drink
تَشْرَبْ she drinks	تَشْرَبَا they (f.) drink	يَشْرَبْنَ they (f.) drink
تَشْرَبْ you (m.) drink	تَشْرَبَا you (m./f.) drink	تَشْرَبُوا you (m.) drink
تَشْرَبِي you (f.) drink		تَشْرَبْنَ you (f.) drink
أَشْرَبْ I (m./f.) drink		نَشْرَبْ we (m./f.) drink

#### 38.2.4 The Energetic

The energetic is a more emphatic form of the jussive, but is very rarely used in modern Arabic. It is formed by suffixing نَ ۙ or (أَلْتُونُ أَلْمَوْكِدَةَ) نَ ۙ to the jussive. When the jussive ends with يَ ۙ or وَ ۙ these become the corresponding short vowels kasra and ḍamma, and the fatha of the suffix is elided. The suffix نَ ۙ is not used with the duals or with the 2nd and 3rd persons fem. plural. The suffix on the duals is نَا ۙ. The suffix on the 2nd and 3rd persons fem. pl. is نَ ۙ. The following are the energetic forms of the verb شَرَبَ (“to drink”):

singular	dual	plural
يَشْرَبَنَّ or يَشْرَبِنِ he	يَشْرَبَانَّ they (m.)	يَشْرَبَنَّ or يَشْرَبْنَ they (m.)
تَشْرَبَنَّ or تَشْرَبِنِ she	تَشْرَبَانَّ they (f.)	يَشْرَبَنَّ they (f.)
تَشْرَبَنَّ or تَشْرَبِنِ you (m.)	تَشْرَبَانَّ you (m./f.)	تَشْرَبَنَّ or تَشْرَبْنَ you (m.)
تَشْرَبَنَّ or تَشْرَبِنِ you (f.)		تَشْرَبَنَّ you (f.)
أَشْرَبَنَّ or أَشْرَبِنِ I (m./f.)		نَشْرَبَنَّ or نَشْرَبْنَ we (m./f.)

## 39 The Derived Forms (الْفِعْلُ الْمَزِيدُ) of the Strong Trilateral Verb

The derived Forms are made by adding prefixes to the basic verb (Form I) and/or by additional letters between the three radicals. They are traditionally numbered from II to X by non-Arab grammarians.

They are often associated with certain meanings, these being modifications of the meaning of the basic verb or of other derived Forms. There are no invariable rules, however, and meanings may often overlap.

Although in theory the derived Forms may be made from any basic verb, in practice it is rare for a verb to take them all. For example, while the verb قَسَمَ ("to divide") has all the derived Forms (II to X, excluding IX which is mainly used for colours), the verb عَمِلَ ("to do") has no Form VII and فَتَحَ ("to open") has no Form IV or VI. Elsewhere, the root فَتَحَ exists only as a Form II verb (فَتَّحَ "to examine") and the root رَغَمَ exists only in Form IV (أَرْغَمَ "to compel").

In the perfect, the suffixes used to denote the various persons are identical to those used with Form I verbs. This is also the case in the imperfect, differences sometimes occurring only in the prefixes. The changes which mark the subjunctive and jussive moods are identical to those in Form I verbs.

### 39.1 Form II (فَعَّلَ)

The distinctive feature of Form II verbs is the doubling of the middle radical.

#### 39.1.1 The Perfect

The stem for the perfect of Form II verbs is فَعَّلَ . Taking دَرَّسَ as an example, the persons of the verb are:

singular	dual	plural
دَرَّسَ he taught	دَرَّسَا they (m.) taught	دَرَّسُوا they (m.) taught
دَرَّسَتْ she taught	دَرَّسَتَا they (f.) taught	دَرَّسْنَ they (f.) taught
دَرَّسْتَ you (m.) taught	دَرَّسْتُمَا you (m./f.) taught	دَرَّسْتُمْ you (m.) taught
دَرَّسْتِ you (f.) taught		دَرَّسْتُنَّ you (f.) taught
دَرَّسْتُ I (m./f.) taught		دَرَّسْنَا we (m./f.) taught

#### 39.1.2 The Imperfect Indicative

The stem for the imperfect of Form II verbs is فَعَّلُ . The prefixes and suffixes are the same as those used with the imperfect of Form I verbs, except that the vowel on the prefixes is damma rather than fatha. Taking دَرَّسَ as an example, the persons of the verb are:

singular	dual	plural
يُدَرِّسُ he teaches	يُدَرِّسَانِ they (m.) teach	يُدَرِّسُونَ they (m.) teach

تُدْرَسُ	she teaches	تُدْرَسَانِ	they (f.) teach	يُدْرَسْنَ	they (f.) teach
تُدْرَسُ	you (m.) teach	تُدْرَسَانِ	you (m./f.) teach	تُدْرَسُونَ	you (m.) teach
تُدْرَسِينَ	you (f.) teach			تُدْرَسْنَ	you (f.) teach
أُدْرَسُ	I (m./f.) teach			نُدْرَسُ	we (m./f.) teach

a). The verbal noun typically has the pattern تَفْعِيلٌ :

verb		verbal noun	
نَفَّذَ	to implement	تَنْفِيذٌ	implementation
فَتَّشَ	to search	تَفْتِيشٌ	searching
شَجَّعَ	to encourage	تَشْجِيعٌ	encouragement
قَدَّرَ	to assess	تَقْدِيرٌ	assessment
رَتَّبَ	to arrange	تَرْتِيبٌ	arrangement

The pattern تَفْعِلَةٌ is occasionally used:

verb		verbal noun	
جَرَّبَ	to try out	تَجْرِبَةٌ	trial, test
قَدَّمَ	to offer, present	تَقْدِيمَةٌ	offer
ذَكَرَ	to remind	تَذْكَرَةٌ	reminder
كَمَّلَ	to supplement	تَكْمِلَةٌ	supplement
فَرَّقَ	to separate	تَفْرِيقَةٌ	separation

### 39.1.3 Meanings of Form II Verbs

The most common meanings are:

a). Form I transitive verbs are made causitive:

Form I		Form II	
دَرَسَ	to study	دَرَّسَ	to teach
فَهِمَ	to understand	فَهَّمَ	to make understand
حَمَلَ	to carry	حَمَّلَ	to make carry
ذَكَرَ	to remember	ذَكَرَّ	to remind
عَلِمَ	to know	عَلَّمَ	to teach
بَلَغَ	to reach	بَلَّغَ	to make reach

b). Form I intransitive verbs are made transitive:

Form I		Form II	
حَذِرَ	to be cautious	حَذَّرَ	to caution, warn

قَرَّبَ to be near	قَرَّبَ to make near
كَبَّرَ to be large	كَبَّرَ to make larger
فَسَّحَ to be spacious	فَسَّحَ to make spacious
عَسَّرَ to be difficult	عَسَّرَ to make difficult
عَجَّلَ to be in a hurry	عَجَّلَ to hurry [s.o.]
حَضَرَ to be present	حَضَرَ to bring, get
طَهَّرَ to be clean	طَهَّرَ to clean

c). The meaning of the Form I verb is strengthened:

Form I	Form II
قَطَعَ to cut	قَطَّعَ to cut into pieces
كَسَرَ to break	كَسَّرَ to smash, break into pieces
قَتَلَ to kill	قَتَّلَ to massacre
عَسَلَ to wash	عَسَّلَ to wash thoroughly
فَرَّقَ to separate	فَرَّقَ to scatter, disperse
مَرَّقَ to tear	مَرَّقَ to tear to pieces, shred

### 39.2 Form III (فَاعِلٌ)

The distinctive feature of Form III verbs is the additional alif after the first radical of the Form I verb.

#### 39.2.1 The Perfect

The stem for the perfect of Form III verbs is فَاعِلٌ. Taking سَاعَدَ as an example, the persons of the verb are:

singular	dual	plural
سَاعَدَ he helped	سَاعَدَا they (m.) helped	سَاعَدُوا they (m.) helped
سَاعَدَتْ she helped	سَاعَدَتَا they (f.) helped	سَاعَدْنَ they (f.) helped
سَاعَدْتَ you (m.) helped	سَاعَدْتُمَا you (m./f.) helped	سَاعَدْتُمْ you (m.) helped
سَاعَدْتِ you (f.) helped		سَاعَدْتُنَّ you (f.) helped
سَاعَدْتُ I (m./f.) helped		سَاعَدْنَا we (m./f.) helped

#### 39.2.2 The Imperfect Indicative

The stem for the imperfect of Form III verbs is فَاعِلٌ. As with Form II verbs, the vowel on the subject prefixes is damma rather than fatha. Taking سَاعِدُ as an example, the persons of the verb are:

singular	dual	plural
يُسَاعِدُ he helps	يُسَاعِدَانِ they (m.) help	يُسَاعِدُونَ they (m.) help
تُسَاعِدُ she helps	تُسَاعِدَانِ they (f.) help	تُسَاعِدْنَ they (f.) help
تُسَاعِدُ you (m.) help	تُسَاعِدَانِ you (m./f.) help	تُسَاعِدُونَ you (m.) help
تُسَاعِدِينَ you (f.) help		تُسَاعِدْنَ you (f.) help
أُسَاعِدُ I (m./f.) help		نُسَاعِدُ we (m./f.) help

a). The verbal noun commonly has the pattern مُفَاعَلَةٌ :

verb	verbal noun
قَارَنَ to compare	مُقَارَنَةٌ comparison
قَابَلَ to meet [s.o.]	مُقَابَلَةٌ meeting
غَادَرَ to depart	مُعَادَرَةٌ departure
رَاقَبَ to supervise	مُرَاقَبَةٌ supervision
عَامَلَ to treat, deal with	مُعَامَلَةٌ treatment

The pattern فِعَالٌ is occasionally used:

verb	verbal noun
قَاتَلَ to fight	قِتَالٌ fight
سَابَقَ to race	سِبَاقٌ race
دَافَعَ to defend	دِفَاعٌ defence
جَادَلَ to argue, dispute	جِدَالٌ argument, dispute
خَاصَمَ to argue, dispute	خِصَامٌ argument, dispute
نَاقَشَ to argue; to debate	بِقَاشٌ argument; debate
حَاسَبَ to settle an account	حِسَابٌ settlement, accounting

### 39.2.3 Meanings of Form III Verbs

The most common meanings are:

a). Attempting to do something:

Form I	Form III
صَرَعَ to throw down	صَارَعَ to wrestle
سَبَقَ to precede	سَابَقَ to try to get ahead, to race against
غَلَبَ to defeat	غَالَبَ to try to defeat; to fight
شَرَفَ to be noble	شَارَفَ to compete for precedence in nobility
قَتَلَ to kill	قَاتَلَ to try to kill, to fight

خَصَمَ to defeat (in argument)

خَاصَمَ to argue, quarrel

فَخَّرَ to boast

فَاخَّرَ to compete in glory

خَدَعَ to cheat

خَادَعَ to try to cheat

b). The doing of an action with someone else. Form I verbs must take a preposition to express this. Some Form III verbs have the same meaning but do not require a preposition, thus taking a direct object:

Form I

Form III

جَلَسَ to sit

جَالَسَ to sit with [s.o.]

رَفَقَ to be friendly

رَافَقَ to be a companion of [s.o.]

كَتَبَ to write

كَاتَبَ to write to [s.o.], correspond with

حَرَبَ to be furious

حَارَبَ to fight [s.o.]

شَرِكَ to share, participate

شَارَكَ to share, participate with [s.o.]

عَمِلَ to work

عَامَلَ to do business with [s.o.]

### 39.3 Form IV (أَفْعَلَ)

The distinctive feature of Form IV verbs is the prefixed أ on the perfect of the Form I verb.

#### 39.3.1 The Perfect

The stem for the perfect of Form IV verbs is أَفْعَلَ. Taking أَخْبَرَ as an example, the persons of the verb are:

singular

dual

plural

أَخْبَرَ he informed

أَخْبَرَا they (m.) informed

أَخْبَرُوا they (m.) informed

أَخْبَرَتْ she informed

أَخْبَرَتَا they (f.) informed

أَخْبَرْنَ they (f.) informed

أَخْبَرْتِ you (m.) informed

أَخْبَرْتُمَا you (m./f.) informed

أَخْبَرْتُمْ you (m.) informed

أَخْبَرْتِ you (f.) informed

أَخْبَرْتُنَّ you (f.) informed

أَخْبَرْتُ I (m./f.) informed

أَخْبَرْنَا we (m./f.) informed

#### 39.3.2 The Imperfect

The stem for the imperfect of Form IV verbs is يُفْعِلُ, the initial أ of the perfect being omitted. As with verb Forms II and III, the vowel on the subject prefixes is damma. Taking يُخْبِرُ as an example, the persons of the verb are:

singular

dual

plural

يُخْبِرُ he informs

يُخْبِرَانِ they (m.) inform

يُخْبِرُونَ they (m.) inform

تُخْبِرُ she informs

تُخْبِرَانِ they (f.) inform

يُخْبِرْنَ they (f.) inform



تُخْبِرُ	you (m.) inform	تُخْبِرَانِ	you (m./f.) inform	تُخْبِرُونَ	you (m.) inform
تُخْبِرِينَ	you (f.) inform			تُخْبِرْنَ	you (f.) inform
أُخْبِرُ	I (m./f.) inform			نُخْبِرُ	we (m./f.) inform

a). The verbal noun has the pattern **إِفْعَالٌ** :

verb		verbal noun	
أَكْرَمَ	to honour, respect	إِكْرَامٌ	honour, respect
أَشْفَقَ	to pity	إِشْفَاقٌ	pity, compassion
أَخْرَجَ	to take out	إِخْرَاجٌ	taking out
أَشْرَفَ	to supervise	إِشْرَافٌ	supervision
أَجْبَرَ	to compel	إِجْبَارٌ	compulsion

### 39.3.3 Meanings of Form IV Verbs

The most common meanings are:

a). Form I intransitive verbs are made transitive:

Form I		Form IV	
جَلَسَ	to sit	أَجْلَسَ	to make sit
ظَهَرَ	to be visible	أَظْهَرَ	to make visible
سَعِدَ	to be happy	أَسْعَدَ	to make happy
دَخَلَ	to enter	أَدْخَلَ	to make enter
حَضَرَ	to be present	أَحْضَرَ	to bring, get
بَعُدَ	to be distant	أَبْعَدَ	to send away
نَزَلَ	to descend	أَنْزَلَ	to take down

b). Form I transitive verbs may be made causative:

Form I		Form IV	
طَعِمَ	to eat	أَطْعَمَ	to feed
لَبَسَ	to wear	أَلْبَسَ	to dress [s.o.]
عَلِمَ	to know	أَعْلَمَ	to inform
نَطَقَ	to speak	أَنْطَقَ	to make speak

c). Form IV verbs often share more or less the same meaning as Form II verbs (which are also often causative). For example:

Form II		Form IV	
بَطَّلَ		أَبْطَلَّ	to invalidate

فَهَّم	أَفَهَّم	to make understand
قَلَّل	أَقَلَّل	to lock
عَلَّق	أَعَلَّق	to lock
بَلَّغ	أَبَلَّغ	to inform
خَرَّب	أَخَرَّب	to destroy
رَجَّع	أَرَجَّع	to make return

There may, however, be differences in meaning. For example:

Form II		Form IV	
عَلَّمَ	to teach	أَعَلَّمَ	to inform
صَدَّقَ	to believe	أَصَدَّقَ	to fix a dowry
بَدَّعَ	to accuse of heresy	أَبَدَّعَ	to create
فَدَّمَ	to offer, present	أَفَدَّمَ	to embark, venture

### 39.4 Form V (تَفَعَّلَ)

Form V verbs are derived from Form II verbs with the addition of an initial ت .

#### 39.4.1 The Perfect

The stem for the perfect of Form V verbs is تَفَعَّلَ . Taking تَقَدَّمَ as an example, the persons of the verb are:

singular	dual	plural
تَقَدَّمَ he advanced	تَقَدَّمَا they (m.) advanced	تَقَدَّمُوا they (m.) advanced
تَقَدَّمَتْ she advanced	تَقَدَّمَتَا they (f.) advanced	تَقَدَّمْنَ they (f.) advanced
تَقَدَّمْتَ you (m.) advanced	تَقَدَّمْتُمَا you (m./f.) advanced	تَقَدَّمْتُمْ you (m.) advanced
تَقَدَّمْتِ you (f.) advanced		تَقَدَّمْتُنَّ you (f.) advanced
تَقَدَّمْتُ I (m./f.) advanced		تَقَدَّمْنَا we (m./f.) advanced

#### 39.4.2 The Imperfect Indicative

The stem for the imperfect of Form V verbs is تَفَعَّلُ . The subject prefixes and suffixes are identical to those used on Form I verbs. Taking the stem تَقَدَّمُ as an example, the persons of the verb are:

singular	dual	plural
يَتَقَدَّمُ he advances	يَتَقَدَّمَانِ they (m.) advance	يَتَقَدَّمُونَ they (m.) advance
تَتَقَدَّمُ she advances	تَتَقَدَّمَانِ they (f.) advance	يَتَقَدَّمْنَ they (f.) advance
تَقَدَّمُ you (m.) advance	تَتَقَدَّمَانِ you (m./f.) advance	تَتَقَدَّمُونَ you (m.) advance

تَتَقَدَّمِينَ you (f.) advance

تَتَقَدَّمْنَ you (f.) advance

أَتَقَدَّمُ I (m./f.) advance

نَتَقَدَّمُ we (m./f.) advance

a). The verbal noun has the pattern تَفْعُلُ :

verb		verbal noun
تَمَرَّدَ	to rebel	تَمَرُّدٌ rebellion
تَنَفَّسَ	to breathe	تَنْفُّسٌ respiration
تَبَدَّلَ	to change	تَبَدُّلٌ change, transformation
تَفَرَّقَ	to be separate	تَفَرُّقٌ separation
تَصَرَّفَ	to behave	تَصَرُّفٌ behaviour

**39.4.3 Meaning of Form V Verbs**

The most common meaning is to express the reflexive or passive of Form II verbs:

Form II		Form V
عَلَّمَ	to teach	تَعَلَّمَ to learn
حَرَّكَ	to move [s.th.]	تَحَرَّكَ to move
فَسَّرَ	to explain	تَفَسَّرَ to be explained
ذَكَرَ	to remind	تَذَكَّرَ to remember
قَدَّمَ	to offer, present	تَقَدَّمَ to advance, go forward
فَرَّقَ	to separate	تَفَرَّقَ to be separated, scattered

**39.5 Form VI (تَفَاعَلَ)**

Form VI verbs are derived from Form III verbs with the addition of an initial ت. They form a pair with Form V above since both Forms share the same vowels in the perfect and imperfect.

**39.5.1 The Perfect**

The stem for the perfect of Form VI verbs is تَفَاعَلَ. Taking تَطَاهَرَ as an example, the persons of the verb are:

singular		dual		plural
تَطَاهَرَ	he pretended	تَطَاهَرَا	they (m.) pretended	تَطَاهَرُوا they (m.) pretended
تَطَاهَرَتْ	she pretended	تَطَاهَرَتَا	they (f.) pretended	تَطَاهَرْنَ they (f.) pretended
تَطَاهَرْتَ	you (m.) pretended	تَطَاهَرْتُمَا	you (m./f.) pretended	تَطَاهَرْتُمْ you (m.) pretended
تَطَاهَرْتِ	you (f.) pretended			تَطَاهَرْتُنَّ you (f.) pretended
تَطَاهَرْتُ	I (m./f.) pretended			تَطَاهَرْنَا we (m./f.) pretended

### 39.5.2 The Imperfect Indicative

The stem for the imperfect of Form VI verbs is تَفَاعَلَ . Taking تَظَاهَرَ as an example, the persons of the verb are:

singular	dual	plural
يَظَاهِرُ he pretends	يَتَظَاهِرَانِ they (m.) pretend	يَتَظَاهِرُونَ they (m.) pretend
تَظَاهِرُ she pretends	تَتَظَاهِرَانِ they (f.) pretend	يَتَظَاهِرْنَ they (f.) pretend
تَظَاهِرُ you (m.) pretend	تَتَظَاهِرَانِ you (m./f.) pretend	تَتَظَاهِرُونَ you (m.) pretend
تَتَظَاهِرِينَ you (f.) pretend		تَتَظَاهِرْنَ you (f.) pretend
أَتَظَاهِرُ I (m./f.) pretend		نَتَظَاهِرُ we (m./f.) pretend

a). The verbal noun has the pattern تَفَاعُلٌ :

verb	verbal noun
تَبَادَلٌ to exchange	تَبَادُلٌ mutual exchange
تَعَامَلَ to trade with one another	تَعَامُلٌ trade relations
تَقَاتَلَ to fight with one another	تَقَاتُلٌ mutual struggle
تَتَابَعَ to follow in succession	تَتَابُعٌ succession
تَصَالَحَ to make peace with one another	تَصَالُحٌ reconciliation

### 39.5.3 Meanings of Form VI Verbs

a). They are often the reflexive of Form III verbs, thus expressing reciprocal action between the subjects of the verb (to do something together):

Form III	Form VI
عَانَقَ to embrace	تَعَانَقَ to embrace each other
شَارَكَ to share	تَشَارَكَ to share with one another
صَافَحَ to shake hands	تَصَافَحَ to shake hands with one another
قَاتَلَ to fight	تَقَاتَلَ to fight one another
نَاقَشَ to debate	تَنَاقَشَ to debate together
جَادَلَ to argue	تَجَادَلَ to argue with one another

b). They may express pretending to be in a certain state:

تَجَاهَلَ to pretend to know nothing	تَغَافَلَ to pretend to be inattentive
تَظَاهَرَ to pretend	تَمَارَضَ to feign illness
تَشَاغَلَ to pretend to be busy	

**39.6 Form VII (إِنْفَعَلَ)**

The distinctive feature of Form VII verbs is the initial **إِنْ** with hamzat al-waṣl.

**39.6.1 The Perfect**

The stem for the perfect of Form VII verbs is **إِنْفَعَلَ**. Taking **إِنصَرَفَ** as an example, the persons of the verb are:

singular		dual		plural	
إِنصَرَفَ	he left	إِنصَرَفَا	they (m.) left	إِنصَرَفُوا	they (m.) left
إِنصَرَفَتْ	she left	إِنصَرَفَتَا	they (f.) left	إِنصَرَفْنَ	they (f.) left
إِنصَرَفْتَ	you (m.) left	إِنصَرَفْتُمَا	you (m./f.) left	إِنصَرَفْتُمْ	you (m.) left
إِنصَرَفْتِ	you (f.) left			إِنصَرَفْتُنَّ	you (f.) left
إِنصَرَفْتُ	I (m./f.) left			إِنصَرَفْنَا	we (m./f.) left

**39.6.2 The Imperfect Indicative**

The stem for the imperfect of Form VII verbs is **نُفَعِلُ**, the initial alif + hamzat al-waṣl on the perfect being removed. Taking **نُصْرِفُ** as an example, the persons of the verb are:

singular		dual		plural	
يُنصْرِفُ	he leaves	يُنصْرِفَانِ	they (m.) leave	يُنصْرِفُونَ	they (m.) leave
تُنصْرِفُ	she leaves	تُنصْرِفَانِ	they (f.) leave	يُنصْرِفْنَ	they (f.) leave
تُنصْرِفُ	you (m.) leave	تُنصْرِفَانِ	you (m./f.) leave	تُنصْرِفُونَ	you (m.) leave
تُنصْرِفِينَ	you (f.) leave			تُنصْرِفْنَ	you (f.) leave
أُنصْرِفُ	I (m./f.) leave			نُنصْرِفُ	we (m./f.) leave

a). The verbal noun has the pattern **إِنْفِعَالٌ** :

verb		verbal noun	
إِنصَرَفَ	to leave	إِنصِرَافٌ	departure
إِنزَعَجَ	to be disturbed	إِنزِعَاجٌ	disturbance
إِنهَزَمَ	to be defeated	إِنهَزَامٌ	defeat
إِنفَعَلَ	to be agitated	إِنفِعَالٌ	agitation, commotion
إِنسَحَبَ	to retreat	إِنسِحَابٌ	retreat

**39.6.3 Meaning of Form VII Verbs**

The most common meaning is to express the reflexive or passive of Form I verbs:

Form I

كَسَرَ	to break [s.th.]
بَعَثَ	to send out
دَفَعَ	to push
هَدَمَ	to demolish
قَطَعَ	to cut off
كَشَفَ	to reveal
عَقَدَ	to convene [meeting]

Form VII

اِنْكَسَرَ	to be broken
اِنْبَعَثَ	to be sent out
اِنْدَفَعَ	to hurry off
اِنْهَدَمَ	to be demolished
اِنْقَطَعَ	to be cut off
اِنْكَشِفَ	to be revealed
اِنْعَمَدَ	to be convened

**39.7 Form VIII (اِفْعَل)**

The distinctive feature of Form VIII verbs is the initial **اِ** and the **ت** between the first and second radicals of the root. The hamza on the alif is hamzat al-waṣl. (See 40 "Phonetic Changes in Form VIII Verbs")

**39.7.1 The Perfect**

The stem for the perfect of Form VIII verbs is **اِفْعَلْ**. Taking **اِنْتَظَرَ** as an example, the persons of the verb are:

singular	dual	plural
اِنْتَظَرَ he waited	اِنْتَظَرَا they (m.) waited	اِنْتَظَرُوا they (m.) waited
اِنْتَظَرَتْ she waited	اِنْتَظَرَتَا they (f.) waited	اِنْتَظَرْنَ they (f.) waited
اِنْتَظَرْتَ you (m.) waited	اِنْتَظَرْتُمَا you (m./f.) waited	اِنْتَظَرْتُمْ you (m.) waited
اِنْتَظَرْتِ you (f.) waited		اِنْتَظَرْتُنَّ you (f.) waited
اِنْتَظَرْتُ I (m./f.) waited		اِنْتَظَرْنَا we (m./f.) waited

**39.7.2 The Imperfect Indicative**

The stem for the imperfect of Form VIII verbs is **فُعِلْ**, the initial alif + hamzat al-waṣl on the perfect being removed. Taking **نُتَظِرْ** as an example, the persons of the verb are:

singular	dual	plural
يُنْتَظِرُ he waits	يُنْتَظِرَانِ they (m.) wait	يُنْتَظِرُونَ they (m.) wait
تُنْتَظِرُ she waits	تُنْتَظِرَانِ they (f.) wait	يُنْتَظِرْنَ they (f.) wait
تُنْتَظِرُ you (m.) wait	تُنْتَظِرَانِ you (m./f.) wait	تُنْتَظِرُونَ you (m.) wait
تُنْتَظِرِينَ you (f.) wait		تُنْتَظِرْنَ you (f.) wait
أُنْتَظِرُ I (m./f.) wait		نُنْتَظِرُ we (m./f.) wait

a). The verbal noun has the pattern **إِفْتِعَالٌ** :

verb		verbal noun
إِعْتَذَرَ	to apologise	إِعْتِذَارٌ apology
اِخْتَلَفَ	to be different	اِخْتِلَافٌ difference
اِخْتَرَعَ	to invent	اِخْتِرَاعٌ invention
اِحْتَرَمَ	to respect	اِحْتِرَامٌ respect
اِشْتَرَكَ	to cooperate	اِشْتِرَاكٌ cooperation

### 39.7.3 Meanings of Form VIII Verbs

There are a variety of meanings associated with Form VIII verbs. The most readily identifiable is to express the reflexive or passive of Form I verbs:

Form I		Form VIII
شَهَرَ	to make well-known	اِشْتَهَرَ to be well-known
جَمَعَ	to bring together	اِجْتَمَعَ to come together, to meet
نَشَرَ	to spread out [s.th.]	اِنْتَشَرَ to be spread out
مَزَجَ	to mix	اِمْتَزَجَ to be mixed
خَنَقَ	to strangle	اِخْتَنَقَ to be strangled
حَرَقَ	to burn [s.th.]	اِحْتَرَقَ to burn, be aflame
نَظَّمَ	to put in order	اِنْتَضَمَ to be ordered

### 39.8 Form IX (أَفْعَلٌ)

Form IX verbs are relatively uncommon and are used mainly for colours and, to a lesser extent, physical deficiencies. Their distinctive feature is the initial **إِ** with hamzat al-waṣl, and the doubling of the final radical of the root. The final doubled radical is subject to the changes which occur in doubled verbs (see 44 "The Doubled Verb").

#### 39.8.1 The Perfect

The stem for the perfect of Form IX verbs is **أَفْعَلٌ**. Taking **إِخْمَرَ** as an example, the persons of the verb are:

singular		dual		plural
إِخْمَرَ	he blushed	إِخْمَرَا	they (m.) blushed	إِخْمَرُوا they (m.) blushed
إِخْمَرَتْ	she blushed	إِخْمَرَتَا	they (f.) blushed	إِخْمَرْنَ they (f.) blushed
إِخْمَرْتَ	you (m.) blushed	إِخْمَرْتُمَا	you (m./f.) blushed	إِخْمَرْتُمْ you (m.) blushed
إِخْمَرْتِ	you (f.) blushed			إِخْمَرْتُنَّ you (f.) blushed

إِحْمَرْتُ I (m./f.) blushed

إِحْمَرْنَا we (m./f.) blushed

### 39.8.2 The Imperfect Indicative

The stem for the imperfect of Form IX verbs is *فَعَلَ*, the initial alif + hamzat al-waṣl on the perfect being removed. Taking *حَمَرَ* as an example, the persons of the verb are:

singular	dual	plural
يَحْمَرُ he blushes	يَحْمَرَانِ they (m.) blush	يَحْمَرُونَ they (m.) blush
تَحْمَرُ she blushes	تَحْمَرَانِ they (f.) blush	يَحْمَرْنَ they (f.) blush
تَحْمَرُ you (m.) blush	تَحْمَرَانِ you (m./f.) blush	تَحْمَرُونَ you (m.) blush
تَحْمَرِينَ you (f.) blush		تَحْمَرْنَ you (f.) blush
أَحْمَرُ I (m./f.) blush		نَحْمَرُ we (m./f.) blush

a). The verbal noun has the pattern *إِفْعَالٌ* :

verb	verbal noun
إِحْمَرَ to blush, be red	إِحْمِرًاḥ blushing, reddening
إِزْرَقَ to be blue	إِزْرَاقًاḥ blueness
إِصْفَرَ to be yellow	إِصْفِرًاḥ yellowing; paleness
إِسْوَدَّ to be black	إِسْوِدَادًاḥ blackening
إِئْيَضَّ to be white	إِئْيِضَاضًاḥ whitening
إِعْوَجَّ to be crooked	إِعْوِجَاجًاḥ crookedness

### 39.8.3 Meaning of Form IX Verbs

They express the reflexive of Form II verbs referring to colour and physical deficiencies:

Form II	Form IX
حَمَرَ to make red	إِحْمَرَ to be or become red
خَضَرَ to make green	إِخْضَرَ to be or become green
سَوَّدَ to blacken	إِسْوَدَّ to be or become black
عَوَجَّ to bend, crook [s.th.]	إِعْوَجَّ to be or become bent, crooked
عَوَّرَ to blind one eye	إِعْوَرَّ to be one-eyed

### 39.9 Form X (اسْتَفْعَلَ)

The distinctive feature of Form X verbs is the initial *است* with hamzat al-waṣl.

#### 39.9.1 The Perfect

The stem for the perfect of Form X verbs is *اسْتَفْعَلَ*. Taking *اسْتَحْدَمَ* as an example, the persons



of the verb are:

singular		dual		plural	
إِسْتَحْدَمَ	he used	إِسْتَحْدَمَا	they (m.) used	إِسْتَحْدَمُوا	they (m.) used
إِسْتَحْدَمَتْ	she used	إِسْتَحْدَمَتَا	they (f.) used	إِسْتَحْدَمْنَ	they (f.) used
إِسْتَحْدَمْتَ	you (m.) used	إِسْتَحْدَمْتُمَا	you (m./f.) used	إِسْتَحْدَمْتُمْ	you (m.) used
إِسْتَحْدَمْتِ	you (f.) used			إِسْتَحْدَمْتُنَّ	you (f.) used
إِسْتَحْدَمْتُ	I (m./f.) used			إِسْتَحْدَمْنَا	we (m./f.) used

### 39.9.2 The Imperfect Indicative

The stem for the imperfect of Form X verbs is *سَتَفْعِل*, the initial alif + hamzat al-waṣl on the perfect being removed. Taking *سَتَحْدِم* as an example, the persons of the verb are:

singular		dual		plural	
يَسْتَحْدِمُ	he uses	يَسْتَحْدِمَانِ	they (m.) use	يَسْتَحْدِمُونَ	they (m.) use
تَسْتَحْدِمُ	she uses	تَسْتَحْدِمَانِ	they (f.) use	يَسْتَحْدِمْنَ	they (f.) use
تَسْتَحْدِمُ	you (m.) use	تَسْتَحْدِمَانِ	you (m./f.) use	تَسْتَحْدِمُونَ	you (m.) use
تَسْتَحْدِمِينَ	you (f.) use			تَسْتَحْدِمْنَ	you (f.) use
أَسْتَحْدِمُ	I (m./f.) use			نَسْتَحْدِمُ	we (m./f.) use

a). The verbal noun has the pattern *إِسْتِفْعَالٌ*:

verb		verbal noun	
إِسْتَحْدَمَ	to use	إِسْتِحْدَامٌ	use
إِسْتَفْهَرَ	to inquire	إِسْتِفْهَارٌ	inquiry
إِسْتَنْجَحَ	to infer; to deduce	إِسْتِنْجَاحٌ	inference; deduction
إِسْتَبَدَلَ	to exchange	إِسْتِبْدَالٌ	exchange
إِسْتَمْتَعَ	to enjoy	إِسْتِمْتَاعٌ	enjoyment

### 39.9.3 Meanings of Form X Verbs

The most common meanings are:

a). To ask for oneself the action of the Form I verb:

Form I		Form X	
عَلِمَ	to know	إِسْتَعْلَمَ	to inquire
سَلِمَ	to be safe	إِسْتَسَلِمَ	to seek to be safe (i.e. to surrender)
عَرَضَ	to show	إِسْتَعْرَضَ	to ask to be shown (i.e. to review)
غَفَرَ	to forgive	إِسْتَغْفَرَ	to ask forgiveness
نَجَدَ	to help	إِسْتَنْجَدَ	to ask for help

عَطَفَ to feel compassion

اسْتَعَطَفَ to ask for compassion; to implore

b). To find or believe that a thing has the quality expressed by the Form I verb:

Form I

Form X

حَسُنَ to be beautiful

اسْتَحْسَنَ to find beautiful

كَثُرَ to be numerous

اسْتَكْثَرَ to regard as too much

عَظُمَ to be great

اسْتَعْظَمَ to regard as great

ثَقُلَ to be heavy

اسْتَثْقَلَ to regard as heavy

قُبِحَ to be ugly

اسْتَقْبَحَ to find ugly, to loathe

صَغُرَ to be small

اسْتَصَغَرَ to deem small

c). Less commonly, Form X verbs may make the Form I verb causitive:

Form I

Form X

خَدِمَ to serve

اسْتَخْدَمَ to use (cause to serve)

رَجَعَ to return

اسْتَرْجَعَ to get back, retrieve.

شَهِدَ to witness

اسْتَشْهَدَ to call to witness (cause to witness)

حَضَرَ to be present

اسْتَحْضَرَ to send [for]; to bring

قَدِمَ to come

اسْتَقْدَمَ to ask to come (to send for)

حَلَفَ to swear

اسْتَحْلَفَ to make s.o. swear

### 39.10 Summary of the Derived Forms of the Strong Trilateral Verb:

Form	perfect	indicative	subjunctive	jussive	verbal noun
II	فَعَلَ	يُفَعِّلُ	يُفَعِّلْ	يُفَعِّلْ	تَفْعِيلٌ (or تَفْعِيلَةٌ)
III	فَاعَلَ	يُفَاعِلُ	يُفَاعِلْ	يُفَاعِلْ	فِعَالٌ (or مَفَاعَلَةٌ)
IV	أَفْعَلَ	يُفْعِلُ	يُفْعِلْ	يُفْعِلْ	إِفْعَالٌ
V	تَفَعَّلَ	يَتَفَعَّلُ	يَتَفَعَّلْ	يَتَفَعَّلْ	تَفَعُّلٌ
VI	تَفَاعَلَ	يَتَفَاعَلُ	يَتَفَاعَلْ	يَتَفَاعَلْ	تَفَاعُلٌ
VII	اِنْفَعَلَ	يَنْفَعِلُ	يَنْفَعِلْ	يَنْفَعِلْ	اِنْفِعَالٌ
VIII	اِفْتَعَلَ	يَفْتَعِلُ	يَفْتَعِلْ	يَفْتَعِلْ	اِفْتِعَالٌ
IX	اِفْعَلَّ	يَفْعَلُّ	يَفْعَلُّ	يَفْعَلُّ (or يَفْعَلِّلْ)	اِفْعِلَالٌ
X	اِسْتَفْعَلَ	يَسْتَفْعِلُ	يَسْتَفْعِلْ	يَسْتَفْعِلْ	اِسْتِفْعَالٌ

## 40 Phonetic Changes in Form VIII Verbs (اِفْتَعَلَ)

The ت which occurs after the initial radical of the root in Form VIII verbs is subject to certain changes due to considerations of Arabic pronunciation. The majority of verbs affected are mentioned below.

**40.1** The initial weak radical و or ي of assimilated verbs is assimilated to the following ت of the Form VIII verb and is written with a shadda (تّ) (see 46.2c)

**40.2** In Form VIII of the verb أَخَذَ (“to take”) the initial hamza is assimilated to the following ت to give the common verb اِتَّخَذَ (“to take”).

**40.3** When the initial radical of the root is د , ذ or ز , the ت of Form VIII becomes د .

**a).** Initial radical د . Assimilation takes place and the د is written with a shadda (دّ) :

Form I		Form VIII	
دَّتَرَ	to become extinct	إِدَّتَرَ	to cover o.s.
دَّحَرَ	to chase away	إِدَّحَرَ	to be driven away
دَّعَمَ	to support	إِدَّعَمَ	to be supported
دَّعَا	to call, invite	إِدَّعَى	to claim, allege
دَّنَا	to be near	إِدَّنَى	to be near
دَّفِئَءٌ	to be warm	إِدَّفَأَ	to warm o.s.
دَّرَأَ	to reject	إِدَّرَأَ	to contend
دَّرَعَ (Form II)	to armour	إِدَّرَعَ	to put on armour

**b).** Initial radical ذ . The ذ usually becomes د and assimilation takes place (ذّ) :

Form I		Form VIII	
ذَّخَرَ	to keep, preserve	إِدَّخَرَ (or اِدَّخَرَ)	to keep, preserve
ذَّكَّرَ	to remember	إِدَّكَّرَ (or اِدَّكَّرَ)	to remember

**c).** Initial radical ز :

Form I		Form VIII	
زَجَرَ	to repel	إِزْدَجَرَ	to be repelled, driven away
زَحَمَ	to crowd	إِزْدَحَمَ	to be crowded
زَرَدَ	to choke [s.o.]	إِزْدَرَدَ	to swallow
زَرَعَ	to sow, plant	إِزْدَرَعَ	to sow
زَقَمَ	to swallow	إِزْدَقَمَ	to swallow
زَلَفَ	to approach	إِزْدَلَفَ	to flatter

زَهَرَ to shine	إزْدَهَرَ to flourish
زَرَى to rebuke	إزْدَرَى to slight
زَهَا to blossom; to shine	إزْدَهَى to shine
زَانَ to decorate	إزْدَانَ to be decorated
زَادَ to increase, become more	إزْدَادَ to increase
زَوَّجَ (Form II) to marry off	إزْدَوَّجَ to pair, be in pairs

40.4 When the initial radical is ص , ض or ط , the ت of Form VIII becomes ط .

a). Initial radical ص :

Form I	Form VIII
صَبَرَ to be patient	إضْطَبَرَ to be patient
صَبَغَ to dye	إضْطَبَغَ to be dyed
صَحِبَ to accompany	إضْطَحَبَ to accompany
صَخَبَ to shout, bellow	إضْطَخَبَ to raise a din
صَدَمَ to strike, collide	إضْطَدَمَ to collide, clash
صَرَعَ to throw down	إضْطَرَعَ to wrestle with one another
صَلَحَ to be good, proper	إضْطَلَحَ to agree
صَنَعَ to make	إضْطَنَعَ to produce
صَفَا to be pure	إضْطَفَى to choose
صَدَّ to beat, strike	إضْطَدَّ to knock together, to tremble
صَفَّ to set in a row	إضْطَفَّ to line up, take position in a row
صَلَّى to burn	إضْطَلَّى to warm o.s.

b). Initial radical ض :

Form I	Form VIII
ضَرَبَ to beat, strike	إضْطَرَبَ to be unsettled, disturbed
ضَرَعَ to be humble, submissive	إضْطَرَعَ to humiliate o.s.
ضَرِمَ to catch fire	إضْطَرِمَ to catch fire
ضَلَعَ to be strong	إضْطَلَعَ to be skilled, proficient
ضَرَّ to harm	إضْطَرَّ to force, compel

c). Initial radical ط . Assimilation takes place and the ط is written with a shadda (طّ) :

Form I	Form VIII
طَرَحَ to throw	إطَّرَحَ to throw

طَرَدَ to drive away	إِطْرَدَ to be consecutive
طَلَعَ to ascend	إِطْلَعَ to study, examine

**40.5** When the initial radical is ط , the ت becomes ظ . Assimilation takes place (ظَّ) :

Form I	Form VIII
ظَلَّمَ to oppress	إِظْلَمَ to suffer injustice

**40.6** When the initial radical is ت , assimilation takes place (تَّ) :

Form I	Form VIII
تَبَعَ to follow	إِتَّبَعَ to follow
تَجَرَ to trade, do business	إِتَّجَرَ to trade, do business
تَخِمَ to have indigestion	إِتَّخِمَ to have indigestion

**40.7** When the initial radical is ث , the ت is assimilated to it and is written ثَّ :

Form I	Form VIII
ثَارَ to take vengeance	إِثَّارَ to get one's revenge

**40.8** The verbal nouns of all the above verbs are regular (إِفْتِعَالٌ) :

إِدْعَاءٌ claim; allegation	إِزْدِرَاءٌ contempt
إِزْدِحَامٌ crowdedness	إِزْدَوَاجٌ pairedness, doubling
إِضْطِبَارٌ patience	إِضْطِرَارٌ compulsion, coercion
إِضْطِنَاعٌ production	إِطْلَاعٌ study, examination
إِضْطِفَاءٌ selection	إِضْطِرَابٌ disturbance, confusion
إِتِّجَارٌ trade, business	إِتِّبَاعٌ following

**40.9** The active (مُفْتَعِلٌ) and passive (مُفْتَعَلٌ) participles are regular:

active participles	passive participles
مُزْدَحِمٌ crowded	مُزْدَحَمٌ crowd, crush, jam
مُضْطَرِبٌ disturbed, unsettled	مُزْدَانٌ decorated
مُطَّلِعٌ informed, cognisant	مُتَّبِعٌ followed; adhered to
مُدَّرِعٌ putting on armour	مُضْطَرٌّ forced, compelled
مُضْطَنِعٌ producing	مُضْطَنِعٌ artificial

## 41 Uses of the Moods of the Arabic Verb

The Arabic verb has five moods: the indicative, subjunctive, jussive, energetic and imperative. Both the perfect and imperfect verb have the indicative mood. Only the imperfect verb has the subjunctive and jussive moods. The energetic is derived from the jussive.

The imperative has a special form.

### 41.1 The Imperfect Indicative (المضارع المرفوع)

The imperfect indicative refers to incomplete actions or events or those which are or were commencing or in progress at a certain time. It is used in all situations where one of the other moods is not required.

### 41.2 The Subjunctive (المضارع المنصوب)

41.2.1 The subjunctive mood is used only after certain particles, mainly conjunctions. These conjunctions are:

a). أَنْ (“that”) and its negative لَا أَنْ (alternatively أَلَّا) (“that not”):

عَلَيْهِمْ إِذَا أَرَادُوا الْقِتَالَ أَنْ يُحَارِبُوا فِي الشَّارِعِ If they want a battle, they must fight in the streets (IKh 29)

طَلَبْتُ إِلَيْهِمْ أَنْ يَبْقُوا مَعَنَا I asked them to stay with us (IKh 76)

وَصِيَّتِي لَكَ أَنْ لَا تَضُرَّ أَحَدًا My advice to you is not to harm anyone (AM 32)

كَانَ عَلَيْهَا أَلَّا تَبْكِي She should not have cried (HM 214)

b). لِيَلَّا (“lest”, “in order not to”):

كَانَ يَجِبُ أَنْ أُسْرِعَ فِي الْقَوْلِ لِيَلَّا يَظُنَّ أَنَّ الْأُمُورَ سَتَعُودُ إِلَى مَجَارِبِهَا I had to say something quickly so he wouldn't think that things would go back to as they were (HR 227)

c). لِأَنَّ (“in order to”):

كَانَتْ مُنَاسِبَةً لِأَنَّ أَسْأَلَ نَفْسِي مَاذَا أَنَا حَقًّا It was time to ask myself who I really was (HR 5)

نَحْنُ مُسْتَعِدُّونَ لِأَنَّ نُقَدِّمَ إِلَيْكُمْ كُلَّ عَوْنٍ We are prepared to offer you every assistance (IH 181)

d). لِ (“in order to/that”, “so that”, “so”):

تَرَكْتُ الْمَخْرَنَ وَأَتَيْتُ إِلَى بَارِيسَ لِأَبْدَأَ مِنَ الصُّفْرِ I left the shop and came to Paris to start from scratch (IKh 150)

أَنَا جِئْتُ لِأَسْمَعَ لَا لِأَتَكَلَّمَ I have come to listen, not to speak (HM 159)

e). كَيْ (“in order to”) and its negative لَا كَيْ (alternatively كَيْلَا) (“in order not to”):

كُنْتُ أُعْطِي أَوْلَادَ أُخْتِي الدَّرَاهِمَ كَيْ يَشْتَرُوا مِنْ دُكَّانِكَ I used to give dirhems to my sister's children so they could buy things at your shop (IKh 65)

أَسْرَعْتُ كَيْ لَا أَسْمَعَ بَقِيَّةَ مَا قَالَ I hurried away so as not to hear the rest of what he had to say (HR 31)

f). لِيَكُنِي (“in order to”) and its negative لِيَكَيْلَا (“in order not to”):

كُنْتُ الْحَارِسَ، أَرَأَيْتَ أَلْبَابَ الْخَارِجِيِّ، لِيَكُنِي أَنبَهُهُمْ إِذَا جَاءَ أَحَدٌ I was the guard, watching the outside door to warn them if anybody came (AM 19)

بَدَأْتُ أَحَارِبُ طَيْفَهَا وَأُبْعِدُهُ بِعِبَارَاتٍ قَاسِيَةٍ لِيَكُنِي لَا يُعَاوِدُنِي مِنْ جَدِيدٍ I started fighting her ghost and exorcising it with harsh words to prevent it from returning to me again (AM 114)

g). حَتَّى (“until”; “so that”):

سَأُحْفِظُ بِهَا حَتَّى تَعُودَ I will look after them until you return (AM 77)

قَالَتْ إِنَّهَا سَتَنْتَظِرُنِي حَتَّى أَتَزَوَّجَ She said she would wait for me until I get married (HS 245)

يَهْزُهُ هَزَاتٍ رَفِيفَةً حَتَّى يُوقِظَهُ he would shake him gently so as to rouse him (AM 17)

41.2.2 The subjunctive is also used after the negative particle لَنْ (“will not”):

لَنْ أَتَزَوَّجَ I will never get married (HR 77)

لَنْ تَجِدَهَا فِي الْقَامُوسِ You won't find it in the dictionary (IH 107)

41.3 The Jussive (الْمُضَارِعُ الْمَجْزُومُ)

41.3.1 The jussive mood is used after the negative particle لَمْ to deny the past:

لَمْ تَذْهَبِ إِلَى الْوِزَارَةِ she did not go to the ministry (SI 245)

لَمْ أَبْتَسِمَ I did not smile (HM 144)

41.3.2 It is used after the negative particle لَمْأَا (“have/has not yet”, “had not yet”):

الْمَنْزِلُ جَدِيدٌ، لَمْأَا يَمُرُّ عَلَى بِنَائِهِ عَامٌ وَاحِدٌ The house was new; not one year had passed since it was built (JIJ 116)

إِنْتَهَيْنَا وَلَمْأَا نَبْدَأُ؟ We've finished but haven't yet begun? (HM 163)

41.3.3 It is used to give negative commands after the negative particle لَا :

لَا تَذْهَبِ Don't go (GhS 125)

لَا تَتَأَخَّرِي Don't be late (GhS 136)

41.3.4 لِ + jussive is used to give an indirect command equivalent to the English “let”:

لِيَتَذْهَبِ بَعْدَ ذَلِكَ let her go after that (AM 32)

لِيَفْعَلْ مَا يَشَاءُ let him do what he wants (AM 65)

لأَقْرَأِ الرِّسَالَةَ Let me read the letter (AM 133)

لِنَدْفَعِ الأَجْرَةَ let's pay the fare (JGh 55)

**41.3.5** The jussive is occasionally used in indefinite conditional clauses introduced with such as مَنْ ("whoever") and مَهْمَا ("whatever", "no matter [what/how]"):

مَنْ يَقُولُ أَشْيَاءَ سَخِيفَةً يَكُنْ حِمَارًا فِعْلًا Whoever says foolish things is truly an ass (HM 38)

مَنْ يَغِيبُ عَنِ الأَنْظَارِ يَنْسَهُ النَّاسُ Whoever is out of sight is forgotten by people (TW 75)

مَهْمَا يَكُنْ فَأَنَا سَلْمَى Whatever the case, I am Salma (HR 166)

أُرِيدُ التَّعْبِيرَ عَنْهَا فِيمَا أَكْتُبُ، مَهْمَا تَكُنِ اللُّغَةُ الَّتِي  
أَكْتُبُ بِهَا I want to express it in what I write, whatever language I  
write in (JIJ 32)

**41.3.6** It is occasionally used in conditional sentences with إِنْ ("if"):

إِنْ لَمْ يَكُنْ فِي بَيْتِهِ يَكُنْ عِنْدَ صَاحِبِ البَحْرِيَّةِ If he isn't at home, he will be with the naval officer  
(TW 236)

#### 41.4 The Energetic

The energetic is a more emphatic form of the jussive and is used to give negative commands after the negative particle لَا . It very rarely occurs in modern Arabic:

لَا يَطْلُبَنَّ مِنِّي قَارِئٌ مِنْ قَرَاءِ هَذِهِ السِّيَرَةِ . . . أَنْ  
أَقْضِيَ أَيَّامِي البَاقِيَةَ فِي البَحْثِ عَنْهَا Don't let a reader of this history ask me ... to spend my  
remaining days searching for her (IH 96)



## 42 Formation of the Passive (الْفِعْلُ الْمَجْهُورُ) of the Strong Triliteral Verb

The formation of the perfect and imperfect passive of the strong triliteral verb serves as a model for all the other types of verb (whether quadriliteral, doubled, hamzated or defective).

The passive verb is formed from the active verb by a change of vowels.

In the perfect passive the characteristic sequence of vowels is *ḍamma* + stem vowel *kasra* (فُعِلَ). In the derived Forms all vowels preceding the stem vowel are also changed to *ḍamma* when they are short vowels (in Forms V, VIII and X), and to the long vowel *u* when they are long vowels (in Forms III and VI).

In the imperfect passive of Form I and the derived Forms the characteristic sequence of vowels is *ḍamma* + stem vowel *fatha* (يُفْعَلُ). The remaining vowels are the same as in the active verb.

Derived Forms VII and IX do not have a passive since the active verb already has a reflexive or passive meaning.

### 42.1 Form I

#### a). The Perfect Passive (فُعِلَ) :

singular	dual	plural
ضُرِبَ he was hit	ضُرِبَا they (m.) were hit	ضُرِبُوا they (m.) were hit
ضُرِبَتْ she was hit	ضُرِبَتَا they (f.) were hit	ضُرِبْنَ they (f.) were hit
ضُرِبْتَ you (m.) were hit	ضُرِبْتُمَا you (m./f.) were hit	ضُرِبْتُمْ you (m.) were hit
ضُرِبْتِ you (f.) were hit		ضُرِبْتُنَّ you (f.) were hit
ضُرِبْتُ I (m./f.) was hit		ضُرِبْنَا we (m./f.) were hit

#### b). The Imperfect Passive (يُفْعَلُ) :

singular	dual	plural
يُضْرَبُ he is hit	يُضْرَبَانِ they (m.) are hit	يُضْرَبُونَ they (m.) are hit
تُضْرَبُ she is hit	تُضْرَبَانِ they (f.) are hit	يُضْرَبْنَ they (f.) are hit
تُضْرَبُ you (m.) are hit	تُضْرَبَانِ you (m./f.) are hit	تُضْرَبُونَ you (m.) are hit
تُضْرَبِينَ you (f.) are hit		تُضْرَبْنَ you (f.) are hit
أُضْرَبُ I (m./f.) am hit		نُضْرَبُ we (m./f.) are hit

### 42.2 Form II

#### a). The Perfect Passive (فُعِلَ) :

singular	dual	plural
حُذِرَ he was warned	حُذِرَا they (m.) were warned	حُذِرُوا they (m.) were warned

حُدِّرَتْ	she was warned	حُدِّرْنَا	they (f.) were warned	حُدِّرْنَ	they (f.) were warned
حُدِّرْتَ	you (m) were warned	حُدِّرْتُمَا	you (m/f) were warned	حُدِّرْتُمْ	you (m.) were warned
حُدِّرْتِ	you (f) were warned			حُدِّرْتُنَّ	you (f.) were warned
حُدِّرْتُ	I (m./f.) was warned			حُدِّرْنَا	we (m./f.) were warned

**b). The Imperfect Passive (يُفَعَّلُ) :**

singular		dual		plural	
يُحَدَّرُ	he is warned	يُحَدَّرَانِ	they (m.) are warned	يُحَدَّرُونَ	they (m) are warned
تُحَدَّرُ	she is warned	تُحَدَّرَانِ	they (f.) are warned	يُحَدَّرْنَ	they (f.) are warned
تُحَدَّرُ	you (m.) are warned	تُحَدَّرَانِ	you (m./f.) are warned	تُحَدَّرُونَ	you (m.) are warned
تُحَدَّرِينَ	you (f.) are warned			تُحَدَّرْنَ	you (f.) are warned
أُحَدَّرُ	I (m./f.) am warned			نُحَدَّرُ	we (m/f) are warned

**42.3 Form III**

**a). The Perfect Passive (فُعِلَ) :**

singular		dual		plural	
قُوِيَ	he was met	قُوِيَآ	they (m.) were met	قُوِيَوْا	they (m.) were met
قُوِيَتْ	she was met	قُوِيَتَا	they (f.) were met	قُوِيْنَ	they (f.) were met
قُوِيْتُمْ	you (m.) were met	قُوِيْتُمَا	you (m./f.) were met	قُوِيْتُمْ	you (m.) were met
قُوِيْتُنَّ	you (f.) were met			قُوِيْتُنَّ	you (f.) were met
قُوِيْتُ	I (m./f.) was met			قُوِيْنَا	we (m./f.) were met

**b). The Imperfect Passive (يُفَاعَلُ) :**

singular		dual		plural	
يُفَاعَلُ	he is met	يُفَاعَلَانِ	they (m.) are met	يُفَاعَلُونَ	they (m.) are met
تُفَاعَلُ	she is met	تُفَاعَلَانِ	they (f.) are met	يُفَاعَلْنَ	they (f.) are met
تُفَاعَلُ	you (m.) are met	تُفَاعَلَانِ	you (m./f.) are met	تُفَاعَلُونَ	you (m.) are met
تُفَاعَلِينَ	you (f.) are met			تُفَاعَلْنَ	you (f.) are met
أُفَاعَلُ	I (m./f.) am met			نُفَاعَلُ	we (m./f.) are met

**42.4 Form IV**

**a). The Perfect Passive (أُفْعِلَ) :**

singular		dual		plural	
أُرْسِلَ	he was sent	أُرْسِلَا	they (m.) were sent	أُرْسِلُوا	they (m.) were sent
أُرْسِلَتْ	she was sent	أُرْسِلَتَا	they (f.) were sent	أُرْسِلْنَ	they (f.) were sent

أُرْسِلْتَ	you (m.) were sent	أُرْسِلْتُمَا	you (m./f.) were sent	أُرْسِلْتُمْ	you (m.) were sent
أُرْسِلْتِ	you (f.) were sent			أُرْسِلْتُنَّ	you (f.) were sent
أُرْسِلْتُ	I (m./f.) was sent			أُرْسِلْنَا	we (m./f.) were sent

**b). The Imperfect Passive (يُفْعَلُ) :**

singular		dual		plural	
يُرْسَلُ	he is sent	يُرْسَلَانِ	they (m.) are sent	يُرْسَلُونَ	they (m.) are sent
تُرْسَلُ	she is sent	تُرْسَلَانِ	they (f.) are sent	يُرْسَلْنَ	they (f.) are sent
تُرْسَلُ	you (m.) are sent	تُرْسَلَانِ	you (m./f.) are sent	تُرْسَلُونَ	you (m.) are sent
تُرْسَلِينَ	you (f.) are sent			تُرْسَلْنَ	you (f.) are sent
أُرْسَلُ	I (m./f.) am sent			نُرْسَلُ	we (m./f.) are sent

**42.5 Form V**

The passive is very rare since the active of Form V verbs typically has a passive or reflexive meaning.

**a). The Perfect Passive (تُفْعِلُ) :**

singular		dual		plural	
تُسَلَّمُ	he was received	تُسَلَّمَا	they (m.) were received	تُسَلَّمُوا	they (m.) were received
تُسَلَّمْتُ	she was received	تُسَلَّمَتَا	they (f.) were received	تُسَلَّمْنَ	they (f.) were received
تُسَلَّمْتُمْ	you (m.) were received	تُسَلَّمْتُمَا	you (m/f) were received	تُسَلَّمْتُمْ	you (m.) were received
تُسَلَّمْتِ	you (f) were received			تُسَلَّمْتُنَّ	you (f.) were received
تُسَلَّمْتُ	I (m./f.) was received			تُسَلَّمْنَا	we (m./f.) were received

**b). The Imperfect Passive (يُتَفْعَلُ) :**

singular		dual		plural	
يُسَلَّمُ	he is received	يُسَلَّمَانِ	they (m.) are received	يُسَلَّمُونَ	they (m.) are received
تُسَلَّمُ	she is received	تُسَلَّمَانِ	they (f.) are received	يُسَلَّمْنَ	they (f.) are received
تُسَلَّمُ	you (m.) are received	تُسَلَّمَانِ	you (m./f.) are received	تُسَلَّمُونَ	you (m.) are received
تُسَلَّمِينَ	you (f.) are received			تُسَلَّمْنَ	you (f.) are received
أُسَلَّمُ	I (m./f.) am received			نُسَلَّمُ	we (m./f.) are received

**42.6 Form VI**

The passive is very rare since the active of Form VI verbs typically has a reflexive meaning. The following is the conjugation of the hollow verb نَالَ ("to take") which despite the weak middle radical behaves in exactly the same way as a strong verb.

a). The Perfect Passive (تُفْعِلُ) :

singular	dual	plural
تُؤْوِلُ he was taken	تُؤْوِلَا they (m.) were taken	تُؤْوِلُوا they (m.) were taken
تُؤْوِلَتْ she was taken	تُؤْوِلَتَا they (f.) were taken	تُؤْوِلْنَ they (f.) were taken
تُؤْوِلْتَ you (m.) were taken	تُؤْوِلْتُمَا you (m./f.) were taken	تُؤْوِلْتُمْ you (m.) were taken
تُؤْوِلْتِ you (f.) were taken		تُؤْوِلْتُنَّ you (f.) were taken
تُؤْوِلْتُ I (m./f.) was taken		تُؤْوِلْنَا we (m./f.) were taken

b). The Imperfect Passive (يُتَفَاعَلُ) :

singular	dual	plural
يُتَأْوَلُ he is taken	يُتَأْوَلَانِ they (m.) are taken	يُتَأْوَلُونَ they (m.) are taken
يُتَأْوَلُ she is taken	يُتَأْوَلَانِ they (f.) are taken	يُتَأْوَلْنَ they (f.) are taken
يُتَأْوَلُ you (m.) are taken	يُتَأْوَلَانِ you (m./f.) are taken	يُتَأْوَلُونَ you (m.) are taken
يُتَأْوَلِينَ you (f.) are taken		يُتَأْوَلْنَ you (f.) are taken
أَتَأْوَلُ I (m./f.) am taken		نَتَأْوَلُ we (m./f.) are taken

42.7 Form VIII

a). The Perfect Passive (أُفْعِلُ) :

singular	dual	plural
أُتْمِسَ he was sought	أُتْمِسَا they (m.) were sought	أُتْمِسُوا they (m.) were sought
أُتْمِسَتْ she was sought	أُتْمِسَتَا they (f.) were sought	أُتْمِسْنَ they (f.) were sought
أُتْمِسْتَ you (m.) were sought	أُتْمِسْتُمَا you (m./f.) were sought	أُتْمِسْتُمْ you (m.) were sought
أُتْمِسْتِ you (f.) were sought		أُتْمِسْتُنَّ you (f.) were sought
أُتْمِسْتُ I (m./f.) was sought		أُتْمِسْنَا we (m./f.) were sought

b). The Imperfect Passive (يُفْعَلُ) :

singular	dual	plural
يُتَمَسُّ he is sought	يُتَمَسَّانِ they (m.) are sought	يُتَمَسُّونَ they (m.) are sought
يُتَمَسُّ she is sought	يُتَمَسَّانِ they (f.) are sought	يُتَمَسَّنَ they (f.) are sought
يُتَمَسُّ you (m.) are sought	يُتَمَسَّانِ you (m./f.) are sought	يُتَمَسُّونَ you (m.) are sought
يُتَمَسَّيْنَ you (f.) are sought		يُتَمَسَّنَ you (f.) are sought
أُتَمَسُّ I (m./f.) am sought		نُتَمَسُّ we (m./f.) are sought

**42.8 Form X****a). The Perfect Passive (أَسْتَقْبِلُ) :**

singular		dual		plural	
أَسْتَقْبِلُ	he was met	أَسْتَقْبِلَا	they (m.) were met	أَسْتَقْبِلُوا	they (m.) were met
أَسْتَقْبِلْتِ	she was met	أَسْتَقْبِلْنَا	they (f.) were met	أَسْتَقْبِلْنَ	they (f.) were met
أَسْتَقْبِلْتِ	you (m.) were met	أَسْتَقْبِلْتُمَا	you (m./f.) were met	أَسْتَقْبِلْتُمْ	you (m.) were met
أَسْتَقْبِلْتِ	you (f.) were met			أَسْتَقْبِلْتُنَّ	you (f.) were met
أَسْتَقْبِلْتُ	I (m./f.) was met			أَسْتَقْبِلْنَا	we (m./f.) were met

**b). The Imperfect Passive (يُسْتَقْبَلُ) :**

singular		dual		plural	
يُسْتَقْبَلُ	he is met	يُسْتَقْبَلَانِ	they (m.) are met	يُسْتَقْبَلُونَ	they (m.) are met
يُسْتَقْبَلُ	she is met	يُسْتَقْبَلَانِ	they (f.) are met	يُسْتَقْبَلْنَ	they (f.) are met
يُسْتَقْبَلُ	you (m.) are met	يُسْتَقْبَلَانِ	you (m./f.) are met	يُسْتَقْبَلُونَ	you (m.) are met
يُسْتَقْبَلِينَ	you (f.) are met			يُسْتَقْبَلْنَ	you (f.) are met
يُسْتَقْبَلُ	I (m./f.) am met			يُسْتَقْبَلُونَ	we (m./f.) are met

**42.9 Summary of the Passive Verb – Forms I to X:**

Form	perfect	indicative	subjunctive	jussive
I	فُعِلَ	يُفَعَلُ	يُفَعَلْ	يُفَعَلْ
II	فُعِلَ	يُفَعَلُ	يُفَعَلْ	يُفَعَلْ
III	فُوِعِلَ	يُفَاعِلُ	يُفَاعِلْ	يُفَاعِلْ
IV	أُفَعِلَ	يُفَعَلُ	يُفَعَلْ	يُفَعَلْ
V	تُفَعِلَ	يُتَفَعَلُ	يُتَفَعَلْ	يُتَفَعَلْ
VI	تُفُوِعِلَ	يُتَفَاعِلُ	يُتَفَاعِلْ	يُتَفَاعِلْ
VII	none			
VIII	أَفْتَعِلَ	يُفْتَعَلُ	يُفْتَعَلْ	يُفْتَعَلْ
IX	none			
X	أَسْتَقْبِلَ	يُسْتَقْبَلُ	يُسْتَقْبَلْ	يُسْتَقْبَلْ

## 43 Formation of the Imperative (الْأَمْرُ) of the Strong Triliteral Verb

### 43.1 Form I Verbs

The imperative is formed by removing the subject prefixes from the jussive mood of the verb. Since an Arabic word cannot begin with a letter with no vowel, **ا** + hamzat al-waṣl is prefixed. The persons addressed are all 2nd person (“you”), singular, plural or dual, masculine or feminine.

The vowel on the prefixed **ا** is either kasra or ḍamma. When the stem vowel of the jussive is fatha or kasra, the vowel on **ا** is kasra (ا), when the stem vowel is ḍamma, the vowel on **ا** is ḍamma (أ).

a). Thus, the jussive of the verb ضَرَبَ is:

singular	dual	plural
تَضْرِبْ you (m.) hit	تَضْرِبَا you (m/f.) hit	تَضْرِبُوا you (m.) hit
تَضْرِبِي you (f.) hit		تَضْرِبْنَ you (f.) hit

The subject prefixes are removed:

singular	dual	plural
ضْرِبْ you (m.)	ضْرِبَا you (m/f.)	ضْرِبُوا you (m.)
ضْرِبِي you (f.)		ضْرِبْنَ you (f.)

Since the stem vowel is fatha, ا is prefixed to obtain the imperative:

singular	dual	plural
اِضْرِبْ hit! (m.)	اِضْرِبَا hit! (m/f.)	اِضْرِبُوا hit! (m.)
اِضْرِبِي hit! (f.)		اِضْرِبْنَ hit! (f.)

b). ا is also prefixed when the vowel on the middle radical is kasra. The jussive of رَجَعَ is:

singular	dual	plural
تَرْجِعْ you (m.) return	تَرْجِعَا you (m/f.) return	تَرْجِعُوا you (m.) return
تَرْجِعِي you (f.) return		تَرْجِعْنَ you (f.) return

The imperative:

singular	dual	plural
اِرْجِعْ return! (m.)	اِرْجِعَا return! (m/f.)	اِرْجِعُوا return! (m.)
اِرْجِعِي return! (f.)		اِرْجِعْنَ return! (f.)

c). **أ** is prefixed when the stem vowel is *ḍamma*. The jussive of **كَتَبَ** is:

singular	dual	plural
تَكْتُبْ you (m.) write	تَكْتُبَا you (m/f.) write	تَكْتُبُوا you (m.) write
تَكْتُبِي you (f.) write		تَكْتُبْنَ you (f.) write

The imperative:

singular	dual	plural
اُكْتُبْ write! (m.)	اُكْتُبَا write! (m/f.)	اُكْتُبُوا write! (m.)
اُكْتُبِي write! (f.)		اُكْتُبْنَ write! (f.)

### 43.2 The Derived Forms of the Verb

The rules for the formation of Form I imperatives also apply to the derived Forms. When the subject prefixes are omitted, if the resulting form begins with a letter with no vowel, **ا** + hamzat al-waṣl is prefixed, the vowel being mostly *kasra* (i) (on Forms VII, VIII, IX and X). Form IV verbs take the prefix **أ** with hamzat al-qaṭ'.

On the other hand, when the resulting form begins with a letter + vowel, no prefix is necessary (i.e. Forms II, III, V and VI).

#### 43.2.1 Form II

The jussive:

singular	dual	plural
تُدْرَسْ you (m.) teach	تُدْرَسَا you (m/f.) teach	تُدْرَسُوا you (m.) teach
تُدْرَسِي you (f.) teach		تُدْرَسْنَ you (f.) teach

The imperative:

singular	dual	plural
دَرِّسْ teach! (m.)	دَرِّسَا teach! (m/f.)	دَرِّسُوا teach! (m.)
دَرِّسِي teach! (f.)		دَرِّسْنَ teach! (f.)

#### 43.2.2 Form III

The jussive:

singular	dual	plural
تُقَابِلْ you (m.) meet	تُقَابِلَا you (m/f.) meet	تُقَابِلُوا you (m.) meet
تُقَابِلِي you (f.) meet		تُقَابِلْنَ you (f.) meet

The imperative:

singular	dual	plural
قَابِلْ meet! (m.)	قَابِلَا meet! (m/f.)	قَابِلُوا meet! (m.)
قَابِلِي meet! (f.)		قَابِلْنَ meet! (f.)

### 43.2.3 Form IV

The jussive:

singular	dual	plural
تُرْسِلْ you (m.) send	تُرْسِلَا you (m/f.) send	تُرْسِلُوا you (m.) send
تُرْسِلِي you (f.) send		تُرْسِلْنَ you (f.) send

The imperative adds the prefix أ with hamzat al-qaṭ':

singular	dual	plural
أُرْسِلْ send! (m.)	أُرْسِلَا send! (m/f.)	أُرْسِلُوا send! (m.)
أُرْسِلِي send! (f.)		أُرْسِلْنَ send! (f.)

### 43.2.4 Form V

The jussive:

singular	dual	plural
تَتَعَلَّمْ you (m.) learn	تَتَعَلَّمَا you (m/f.) learn	تَتَعَلَّمُوا you (m.) learn
تَتَعَلَّمِي you (f.) learn		تَتَعَلَّمْنَ you (f.) learn

The imperative:

singular	dual	plural
تَعَلَّمْ learn! (m.)	تَعَلَّمَا learn! (m/f.)	تَعَلَّمُوا learn! (m.)
تَعَلَّمِي learn! (f.)		تَعَلَّمْنَ learn! (f.)

### 43.2.5 Form VI

The jussive:

singular	dual	plural
تَتَظَاهَرْ you (m.) pretend	تَتَظَاهَرَا you (m/f.) pretend	تَتَظَاهَرُوا you (m.) pretend
تَتَظَاهَرِي you (f.) pretend		تَتَظَاهَرْنَ you (f.) pretend

The imperative:

singular	dual	plural
تَظَاهَرْ pretend! (m.)	تَظَاهَرَا pretend! (m/f.)	تَظَاهَرُوا pretend! (m.)
تَظَاهَرِي pretend! (f.)		تَظَاهَرْنَ pretend! (f.)



**43.2.6 Form VII**

The jussive:

singular	dual	plural
تَنْصِرِفْ you (m.) leave	تَنْصِرِفَا you (m/f.) leave	تَنْصِرِفُوا you (m.) leave
تَنْصِرِفِي you (f.) leave		تَنْصِرِفْنَ you (f.) leave

The imperative:

singular	dual	plural
اِنْصِرِفْ leave! (m.)	اِنْصِرِفَا leave! (m/f.)	اِنْصِرِفُوا leave! (m.)
اِنْصِرِفِي leave! (f.)		اِنْصِرِفْنَ leave! (f.)

**43.2.7 Form VIII**

The jussive:

singular	dual	plural
تَنْتَظِرْ you (m.) wait	تَنْتَظِرَا you (m/f.) wait	تَنْتَظِرُوا you (m.) wait
تَنْتَظِرِي you (f.) wait		تَنْتَظِرْنَ you (f.) wait

The imperative:

singular	dual	plural
اِنْتَظِرْ wait! (m.)	اِنْتَظِرَا wait! (m/f.)	اِنْتَظِرُوا wait! (m.)
اِنْتَظِرِي wait! (f.)		اِنْتَظِرْنَ wait! (f.)

**43.2.8 Form IX**

The jussive:

singular	dual	plural
تَحْمَرْ you (m.) blush	تَحْمَرَا you (m/f.) blush	تَحْمَرُوا you (m.) blush
تَحْمَرِي you (f.) blush		تَحْمَرْنَ you (f.) blush

The imperative:

singular	dual	plural
اِحْمَرْ blush! (m.)	اِحْمَرَا blush! (m/f.)	اِحْمَرُوا blush! (m.)
اِحْمَرِي blush! (f.)		اِحْمَرْنَ blush! (f.)

The jussive of “you blush” (masc. sing.) may also take the form تَحْمَرُ, the imperative therefore being اِحْمَرُ (“blush!”).

**43.2.9 Form X**

The jussive:

singular	dual	plural
تَسْتَخِدِمُ you (m.) use	تَسْتَخِدِمَا you (m/f.) use	تَسْتَخِدِمُوا you (m.) use
تَسْتَخِدِمِي you (f.) use		تَسْتَخِدِمْنَ you (f.) use

The imperative:

singular	dual	plural
اسْتَخِدِمْ use! (m.)	اسْتَخِدِمَا use! (m/f.)	اسْتَخِدِمُوا use! (m.)
اسْتَخِدِمِي use! (f.)		اسْتَخِدِمْنَ use! (f.)

**43.3 The Negative Imperative**

The negative imperative of all verbs is لَا + jussive:

لَا تَكْتُبْ	don't read! (m.s.)
لَا تَنْتَظِرِي	don't wait! (f.s.)
لَا تَسْتَخِدِمُوا	don't use! (m.pl.)

**43.4 Summary of the Imperative of Strong Trilateral Verbs – Forms I to X:**

Form	Form
I أَفْعَلُ / إِفْعِلْ / اِفْعَلْ	VI تَفَاعَلْ
II فَعَلْ	VII اِنْفَعِلْ
III فَاعِلْ	VIII اِفْتَعِلْ
IV أَفْعِلْ	IX اِفْعَلْ / اِفْعِلْ
V تَفَعَّلْ	X اِسْتَفْعِلْ

## 44 The Doubled Verb (الْفِعْلُ الْمُضَاعَفُ)

Doubled verbs are formed from roots whose second and third radicals are identical. Nearly all such verbs have a strong initial radical.

The following points should be noted:

1). When the two identical radicals are followed by a vowel (either a case ending or belonging to a subject marker suffix) and are not themselves separated by a long vowel, they are written as one with a shadda:

مَرَّ	he passed	instead of	مَرَرَّ
مَرُّوا	they (masc.) passed	instead of	مَرَرُّوا
مَارٌّ	passing [active participle]	instead of	مَارَّرٌ

In the imperfect this involves moving the vowel normally on the middle radical on to the first:

يَمُرُّ	instead of	يَمُرُّرُ
تَمُرُّرِينَ	instead of	تَمُرُّرِينَ
تُذِلُّ (Form IV)	instead of	تُذِلِّلُ

2). When the two identical radicals are followed by sukūn (in the jussive mood or a subject marker beginning with a consonant), they are written separately:

رَدَدْتُ	I replied	رَدَدْنَا	we replied
لَمْ أَرُدُّ	I did not reply	يَرُدُّنَّ	they (fem.) reply

3). When a long vowel comes between the two identical radicals, they are written separately:

حُلُولٌ	staying	حِينٌ	longing	جَفَافٌ	dryness
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### 44.1 Form I

As with strong Form I verbs, the stem vowel on the imperfect may be kasra, ḍamma or faḥa.

a). The stem vowel is most usually ḍamma:

يَدُلُّ	he indicates	يَشُكُّ	he doubts
يَرُدُّنَّ	they (f.) reply	تَجْرُرُنَّ	you (f.pl.) pull
أَعُدُّ	I count	تَمُرُّ	she passes

b). It may occasionally be kasra:

يَتِمُّ	it is completed	يَضِلُّنَّ	they (f.) go astray
يَفِرُّ	he flees	تَعَزُّزُنَّ	you (f.pl.) become strong
يَصِحُّ	it is correct	يَرِنُّ	it rings

c). It may, less commonly, be faḥa:

يَهْدُّ	he is weak	يَعَضُّ	he bites
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نَشَمُّ we smell [s.th.]

يَرَفُّ it flaps its wings [bird]

يَصَمُّ he is deaf

يَعْتُ it becomes meagre

d). Some doubled verbs have kasra as the stem vowel in the perfect and fatha in the imperfect:

perfect

imperfect

طَلَلْتُ I continued

يَطَلَلْنَ they (f.) continue

وَدِدْنَ they (f.) liked

يُودِدْنَ they (f.) like

مَلَلْتُ I became bored

أَمَلُّ I am bored

شَرَرْنَا we were evil

نَشَرُّ we are evil

لَجَجْتَ you (m.s.) were stubborn

تَلَجُّ you (m.s.) are stubborn

e). In the perfect, when the two identical radicals are written separately, the middle radical usually takes fatha:

دَلَلْتُ I indicated

عَدَدْتُمْ you (m.pl.) counted

ظَنَنْتَ you (m.s.) thought

مَرَرْنَا we passed

حَلَلْتُ I solved

رَدَدْنَا we replied

#### 44.1.1 The Perfect:

singular

dual

plural

رَدَّ he replied

رَدَّا they (m.) replied

رَدُّوا they (m.) replied

رَدَّتْ she replied

رَدَّتَا they (f.) replied

رَدَدْنَ they (f.) replied

رَدَدْتَ you (m.) replied

رَدَدْتُمَا you (m./f.) replied

رَدَدْتُمْ you (m.) replied

رَدَدْتِ you (f.) replied

رَدَدْتُنَّ you (f.) replied

رَدَدْتُ I (m./f.) replied

رَدَدْنَا we (m./f.) replied

#### 44.1.2 The Imperfect Indicative:

singular

dual

plural

يُرِدُّ he replies

يُرِدَّانِ they (m.) reply

يُرِدُّونَ they (m.) reply

تُرِدُّ she replies

تُرِدَّانِ they (f.) reply

يُرِدُّونَ they (f.) reply

تُرِدُّ you (m.) reply

تُرِدَّانِ you (m./f.) reply

تُرِدُّونَ you (m.) reply

تُرِدِّينَ you (f.) reply

تُرِدُّونَ you (f.) reply

أُرِدُّ I (m./f.) reply

نُرِدُّ we (m./f.) reply

**44.1.3 The Subjunctive:**

singular	dual	plural
يُرُدُّ he replies	يُرُدَّا they (m.) reply	يُرُدُّوا they (m.) reply
تُرُدُّ she replies	تُرُدَّا they (f.) reply	يُرُدُّنَّ they (f.) reply
تُرُدُّ you (m.) reply	تُرُدَّا you (m./f.) reply	تُرُدُّوا you (m.) reply
تُرُدِّي you (f.) reply		تُرُدُّنَّ you (f.) reply
أُرُدُّ I (m./f.) reply		نُرُدُّ we (m./f.) reply

**44.1.4 The Jussive:**

This most commonly takes the same form as the subjunctive. The appropriate persons of the verb may, however, take sukūn:

singular	dual	plural
يُرُدُّ he replies	يُرُدَّا they (m.) reply	يُرُدُّوا they (m.) reply
تُرُدُّ she replies	تُرُدَّا they (f.) reply	يُرُدُّنَّ they (f.) reply
تُرُدُّ you (m.) reply	تُرُدَّا you (m./f.) reply	تُرُدُّوا you (m.) reply
تُرُدِّي you (f.) reply		تُرُدُّنَّ you (f.) reply
أُرُدُّ I (m./f.) reply		نُرُدُّ we (m./f.) reply

**44.1.5 The Perfect Passive:**

singular	dual	plural
جُرِّهَ he was pulled	جُرِّهَا they (m.) were pulled	جُرِّهُوا they (m.) were pulled
جُرِّهَتْ she was pulled	جُرِّهَتَا they (f.) were pulled	جُرِّهِنَّ they (f.) were pulled
جُرِّهْتُمْ you (m) were pulled	جُرِّهْتُمَا you (m/f) were pulled	جُرِّهْتُمْ you (m.) were pulled
جُرِّهْتُنَّ you (f.) were pulled		جُرِّهْتُنَّ you (f.) were pulled
جُرِّهْتُ I (m./f.) was pulled		جُرِّهْنَا we (m/f) were pulled

**44.1.6 The Imperfect Passive:**

singular	dual	plural
يُجْرَى he is pulled	يُجْرَانِ they (m.) are pulled	يُجْرَوْنَ they (m.) are pulled
تُجْرَى she is pulled	تُجْرَانِ they (f.) are pulled	يُجْرَرْنَ they (f.) are pulled
تُجْرَى you (m.) are pulled	تُجْرَانِ you (m./f.) are pulled	تُجْرَوْنَ you (m.) are pulled
تُجْرَيْنِ you (f.) are pulled		تُجْرَرْنَ you (f.) are pulled

أُجِرُّ I (m./f.) am pulled

نُجَرُّ we (m./f.) are pulled

**44.1.7** The imperative is usually derived from the subjunctive (which the jussive also uses):

sub./juss.		imperative		
		m.s.	f.s.	m.pl. <i>and so on</i>
يَظَلُّ he remains		ظَلَّ	ظَلِّي	ظَلُّوا remain!
يُدُلُّ he shows		دَلَّ	دُلِّي	دُلُّوا show!

Much less commonly, the imperative may be derived from the alternative form of the jussive:

jussive		imperative		
		m.s.	f.s.	m.pl. <i>and so on</i>
يَظَلُّ he remains		إِظَلِّلْ	إِظَلِّلِي	إِظَلِّلُوا remain!
يُدُلُّ he shows		أَدُلِّلْ	أَدُلِّلِي	أَدُلِّلُوا show!

**44.1.8** The verbal nouns follow the patterns for those of the Form I trilateral verb. For example:

verb		verbal noun
مَرَّ to pass		مُرُورٌ passing
فَرَّ to flee		فِرَارٌ fleeing
دَبَّ to crawl		دَيْبٌ crawling
دَقَّ to be thin		دِقَّةٌ thinness
حَلَّ to solve		حَلٌّ solution

**44.1.9** The active participle follows the regular pattern فَاعِلٌ, but the kasra is omitted since the two identical radicals are followed by a vowel (the case ending):

verb		active participle
رَدَّ to reply		رَادٌّ ( <i>instead of رَادِدٌ</i> ) replying
فَرَّ to flee		فَارٌّ ( <i>instead of فَارِرٌ</i> ) fleeing, escaping
ظَنَّ to think		ظَانٌّ thinking
جَفَّ to be dry		جَافٌ dry
شَكَ to doubt		شَاكٌ doubting

**44.1.10** The passive participle is regular (مَفْعُولٌ) :

verb		passive participle
رَدَّ to reply		مَرْدُودٌ replied

بَلَ	to wet	مَبْلُونٌ	wet
عَدَّ	to count	مَعْدُودٌ	countable
مَدَّ	to extend	مَمْدُودٌ	extended
جَرَّ	to pull	مَجْرُورٌ	pulled

**44.1.11** One common doubled verb has an initial weak radical و (وَدَّ [“to like, love”]). The و is retained in the imperfect:

singular	dual	plural
يُودُّ he likes	يُودَّانِ they (m.) like	يُودُّونَ they (m.) like
تُودُّ she likes	تُودَّانِ they (f.) like	تُودُّنَ they (f.) like
تُودُّ you (m.) like	تُودَّانِ you (m./f.) like	تُودُّونَ you (m.) like
تُودِّينَ you (f.) like		تُودُّنَ you (f.) like
أُودُّ I (m./f.) like		نُودُّ we (m./f.) like

#### 44.2 The Derived Forms of the Doubled Verb

The conjugation of Forms II and V is completely regular according to the pattern for strong trilateral verbs.

Forms III and VI are rare. The doubled radicals in the perfect passives of these Forms are written separately.

There is no Form IX.

The imperfect indicative of Forms VII (يَنْفَعِلُ) and VIII (يَنْفَعِلُ) loses the kasra on the middle radical.

In Forms III, VI, VII and VIII the active and passive participles are identical.

##### 44.2.1 Summary of the Derived Forms of the Doubled Verb:

Form	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
II	دَلَّلَ	دُلِّلَ	يُدَلِّلُ	يُدَلَّلُ	تَدْلِيلٌ	مُدَلِّلٌ	مُدَلَّلٌ
III	صَادَّ	صُودِدَ	يُصَادُّ	يُصَادُّ	مُصَادَّةٌ	مُصَادٌّ	مُصَادٌّ
IV	أَدَّلَ	أُدِّنَ	يُؤَدِّلُ	يُؤَدِّلُ	إِدْلاَلٌ	مُؤَدِّلٌ	مُؤَدِّلٌ
V	تَدَلَّلَ	تُدَلَّلَ	يَتَدَلَّلُ	يَتَدَلَّلُ	تَدَلُّلٌ	مُتَدَلِّلٌ	مُتَدَلَّلٌ
VI	تَصَادَّ	تُصَوِّدَ	يَتَصَادَّدُ	يَتَصَادَّدُ	تَصَادُّدٌ	مُتَصَادِّدٌ	مُتَصَادِّدٌ
VII	إِنْسَلَّ	أَنْسَلَّ	يَنْسَلُّ	يَنْسَلُّ	إِنْسِلَاَلٌ	مُنْسَلٌّ	مُنْسَلٌّ
VIII	إِهْتَمَّ	أَهْتَمَّ	يَهْتَمُّ	يَهْتَمُّ	إِهْتِمَامٌ	مُهْتَمٌّ	مُهْتَمٌّ

IX none

X اِسْتَدَّ اِسْتَدَّ اِسْتَدَّ اِسْتَدَّ اِسْتَدَّ اِسْتَدَّ اِسْتَدَّ

**44.2.2** The Imperative:

II دُلِّ

VII اِنْسَلِّ (or اِنْسَلِّ)

III ضَادَّ (or ضَادَّ)

VIII اِهْتَمَّ (or اِهْتَمَّ)

IV اَدِّلَّ (or اَدِّلَّ)

IX none

V تَدَلَّلْ

X اِسْتَدِّلْ (or اِسْتَدِّلْ)

VI تَضَادَّ (or تَضَادَّ)



## 45 The Hamzated Verb (الْفِعْلُ الْمَهْمُوزُ)

Verbs with hamza may be divided into three types according to whether the hamza is the initial (e.g. أَخَذَ), middle (e.g. سَأَلَ) or final (e.g. قَرَأَ) radical of the root.

### 45.1 Hamza as Initial Radical: Form I

Form I verbs with hamza as the initial radical are conjugated regularly like strong trilateral verbs.

#### 45.1.1 The Perfect:

Initial hamza always sits on alif (أ) :

singular	dual	plural
أَخَذَ he took	أَخَذَا they (m.) took	أَخَذُوا they (m.) took
أَخَذَتْ she took	أَخَذَتَا they (f.) took	أَخَذْنَ they (f.) took
أَخَذْتَ you (m.) took	أَخَذْتُمَا you (m./f.) took	أَخَذْتُمْ you (m.) took
أَخَذْتِ you (f.) took		أَخَذْتُنَّ you (f.) took
أَخَذْتُ I (m./f.) took		أَخَذْنَا we (m./f.) took

#### 45.1.2 The Imperfect Indicative:

singular	dual	plural
يَأْخُذُ he takes	يَأْخُذَانِ they (m.) take	يَأْخُذُونَ they (m.) take
تَأْخُذُ she takes	تَأْخُذَانِ they (f.) take	يَأْخُذْنَ they (f.) take
تَأْخُذُ you (m.) take	تَأْخُذَانِ you (m./f.) take	تَأْخُذُونَ you (m.) take
تَأْخُذِينَ you (f.) take		تَأْخُذْنَ you (f.) take
أَأْخُذُ I (m./f.) take		نَأْخُذُ we (m./f.) take

أ + أ of the first person singular is written آ .

#### 45.1.3 The Perfect Passive:

singular	dual	plural
أُخِذَ he was taken	أُخِذَا they (m.) were taken	أُخِذُوا they (m.) were taken
أُخِذَتْ she was taken	أُخِذَتَا they (f.) were taken	أُخِذْنَ they (f.) were taken
أُخِذْتَ you (m.) were taken	أُخِذْتُمَا you (m./f.) were taken	أُخِذْتُمْ you (m.) were taken
أُخِذْتِ you (f.) were taken		أُخِذْتُنَّ you (f.) were taken
أُخِذْتُ I (m./f.) was taken		أُخِذْنَا we (m./f.) were taken

**45.1.4 The Imperfect Passive:**

singular		dual		plural	
يُؤَخَذُ	he is taken	يُؤَخَذَانِ	they (m.) are taken	يُؤَخَذُونَ	they (m.) are taken
تُؤَخَذُ	she is taken	تُؤَخَذَانِ	they (f.) are taken	تُؤَخَذْنَ	they (f.) are taken
تُؤَخَذُ	you (m.) are taken	تُؤَخَذَانِ	you (m./f.) are taken	تُؤَخَذُونَ	you (m.) are taken
تُؤَخَذِينَ	you (f.) are taken			تُؤَخَذْنَ	you (f.) are taken
أُؤَخَذُ	I (m./f.) am taken			نُؤَخَذُ	we (m./f.) are taken

**45.1.5** The subjunctive and jussive moods of the imperfect undergo the same changes as in strong verbs.

**45.1.6 The Imperative:**

In the affirmative imperative, hamza changes to the long vowel corresponding to the vowel of the prefixed hamzat al-waṣl. Thus:

jussive		imperative	
يَأْسَفُ	he is sorry	إِيسَفُ (instead of ائْسَفُ)	be sorry!
يَأْمُلُ	he hopes	أَوْمُلُ (instead of أؤْمُلُ)	hope!

Further examples:

jussive		imperative		
		m.s.	f.s.	m.pl. and so on
يَأْذُنُ	he permits	إِيذَنُ	إِيذَنِي	إِيذِنُوا permit!
يَأْسِرُ	he captures	إيسِرُ	إيسِرِي	إيسِرُوا capture!
يَأْجِرُ	he rewards	أَوْجِرُ	أَوْجِرِي	أَوْجِرُوا reward!
يَأْمَنُ	he is reliable	أَوْمِنُ	أَوْمِنِي	أَوْمِنُوا be reliable!

**a).** When the prefixed hamzat al-waṣl is elided with the final vowel on a preceding word, the hamza of the first radical of the root is restored:

قُلْتُ أئْسَفُ I said: be sorry!

قُلْتُ أؤْمُلُ I said: hope!

**b).** When the affirmative imperative is preceded by the conjunctions **وَ** or **فَ**, hamzat al-waṣl and the long vowel are replaced with **أُ**:

وَأَسَفُ and be sorry!

فَأْمُلُ so hope!

**c).** In the imperative of three common verbs the hamzat al-waṣl and initial hamza of the root

are omitted:

jussive		imperative		
		m.s.	f.s.	m.pl. <i>and so on</i>
يَأْكُلْ	he eats	كُلْ	كُلِي	كُلُوا eat!
يَأْخُذْ	he takes	خُذْ	خُذِي	خُذُوا take!
يَأْمُرْ	he orders	مُرْ	مُرِي	مُرُوا order!

**45.1.7** The verbal noun follows the patterns for those of the Form I trilateral verb. For example:

verb		verbal noun	
أَمَلَ	to hope	أَمَلٌ	hope
أَسَفَ	to be sorry	أَسْفٌ	sorrow
أَخَذَ	to take	أَخْذٌ	taking
أَكَلَ	to eat	أَكْلٌ	eating; food
أَبَدَ	to stay, linger	أُبُودٌ	stay
أَنَرَ	to transmit	أَنَارَةٌ	transmission
أَنْتَ	to be feminine	أُنُوثَةٌ	femininity

**45.1.8** The Active Participle (فَاعِلٌ). The initial أ of the root and the following ا are written آ :

verb		active participle	
أَخَذَ	to take	آخِذٌ (instead of أَخِذٌ)	taking
أَكَلَ	to eat	آكِلٌ	eating
أَمَلَ	to hope	آمِلٌ	hoping
أَسَفَ	to feel sorry	آسِفٌ	sorry
أَمَرَ	to order	آمِرٌ	ordering

**45.1.9** The Passive Participle (مَفْعُولٌ) :

verb		passive participle	
أَخَذَ	to take	مَأْخُودٌ	taken
أَلِفَ	to be familiar (with)	مَأْلُوفٌ	familiar
أَمَرَ	to be reliable	مَأْمُونٌ	reliable
أَنَرَ	to transmit, relate	مَأْنُورٌ	transmitted, handed down
أَكَلَ	to eat	مَأْكُولٌ	edible

### 45.2 The Derived Forms of the Verb with Initial Hamza

There is no Form VII or IX.

The perfect stems of Forms III and IV are identical, the initial  $\text{أ} + \text{ا}$  of Form III and the initial  $\text{أ} + \text{ا}$  of Form IV both being written  $\text{أ}$ .

In the perfect passive of Forms III, IV and VIII, the theoretical initial  $\text{أُر}$  becomes  $\text{أُ}$ .

Form	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
II	أَلَّفَ	أُلِّفَ	يُؤَلِّفُ	يُؤَلَّفُ	تَأْلِيفٌ	مُؤَلِّفٌ	مُؤَلَّفٌ
III	أَمَرَ	أُمِرَ	يُؤَامِرُ	يُؤَامَرُ	مُؤَامَرَةٌ	مُؤَامِرٌ	مُؤَامَرٌ
IV	أَمَنَ	أُمِنَ	يُؤْمِنُ	يُؤَمَّنُ	إِيْمَانٌ	مُؤْمِنٌ	مُؤَمَّنٌ
V	تَأَلَّفَ	تُؤَلَّفُ	يَتَأَلَّفُ	يَتَأَلَّفُ	تَأَلُّفٌ	مُتَأَلِّفٌ	مُتَأَلَّفٌ
VI	تَأَلَّفَ	تُؤَلِّفُ	يَتَأَلَّفُ	يَتَأَلَّفُ	تَأَلُّفٌ	مُتَأَلِّفٌ	مُتَأَلَّفٌ
VII	none						
VIII	إِتَّمَرَ	أُتِمِرَ	يَأْتِمِرُ	يُؤْتِمَرُ	إِتِّمَارٌ	مُؤْتِمِرٌ	مُؤْتِمَرٌ
IX	none						
X	إِسْتَأَلَّفَ	أُسْتُؤَلَّفُ	يَسْتَأَلَّفُ	يُسْتَأَلَّفُ	إِسْتِئْلَافٌ	مُسْتَأَلِّفٌ	مُسْتَأَلَّفٌ

In Form VIII of أَخَذَ (“to take”), the initial hamza is assimilated to the following ت to give the common verb اِتَّخَذَ (“to take”).

#### 45.2.1 The Imperative:

II	أَلِّفْ	VII	none
III	أْمِرْ	VIII	إِتِّمِرْ
IV	أْمِنْ	IX	none
V	تَأَلَّفْ	X	إِسْتَأَلَّفْ
VI	تَأَلَّفْ		

### 45.3 Hamza as Middle Radical: Form I

Form I verbs with hamza as the middle radical are conjugated regularly like strong trilateral verbs. The hamza may be written on ا (أ), و (و) or ي (ي) according to the rules for writing hamza (see 2.1.2).

In the perfect, the middle radical may be vowelled with fatha, damma or kasra. Hamza usually sits on the letter corresponding to its own vowel. For example:

سَأَلَ	to ask	نَأَرَ	to avenge o.s.
بُؤْسَ	to be brave	صُؤِلَ	to be small, scanty

سَبِمَ to be weary

تَبَّ to yawn

**45.3.1 The Perfect:**

singular	dual	plural
سَأَلَ he asked	سَأَلَا they (m.) asked	سَأَلُوا they (m.) asked
سَأَلَتْ she asked	سَأَلْتَا they (f.) asked	سَأَلْنَ they (f.) asked
سَأَلْتَ you (m.) asked	سَأَلْتُمَا you (m./f.) asked	سَأَلْتُمْ you (m.) asked
سَأَلْتِ you (f.) asked		سَأَلْتُنَّ you (f.) asked
سَأَلْتُ I (m./f.) asked		سَأَلْنَا we (m./f.) asked

**45.3.2 The Imperfect Indicative:**

singular	dual	plural
يَسْأَلُ he asks	يَسْأَلَانِ they (m.) ask	يَسْأَلُونَ they (m.) ask
تَسْأَلُ she asks	تَسْأَلَانِ they (f.) ask	يَسْأَلْنَ they (f.) ask
تَسْأَلُ you (m.) ask	تَسْأَلَانِ you (m./f.) ask	تَسْأَلُونَ you (m.) ask
تَسْأَلِينَ you (f.) ask		تَسْأَلْنَ you (f.) ask
أَسْأَلُ I (m./f.) ask		نَسْأَلُ we (m./f.) ask

**45.3.3 The Perfect Passive:**

singular	dual	plural
سُئِلَ he was asked	سُئِلَا they (m.) were asked	سُئِلُوا they (m.) were asked
سُئِلَتْ she was asked	سُئِلْتَا they (f.) were asked	سُئِلْنَ they (f.) were asked
سُئِلْتَ you (m.) were asked	سُئِلْتُمَا you (m./f.) were asked	سُئِلْتُمْ you (m.) were asked
سُئِلْتِ you (f.) were asked		سُئِلْتُنَّ you (f.) were asked
سُئِلْتُ I (m./f.) was asked		سُئِلْنَا we (m./f.) were asked

**45.3.4 The Imperfect Passive:**

singular	dual	plural
يُسْأَلُ he is asked	يُسْأَلَانِ they (m.) are asked	يُسْأَلُونَ they (m.) are asked
تُسْأَلُ she is asked	تُسْأَلَانِ they (f.) are asked	يُسْأَلْنَ they (f.) are asked
تُسْأَلُ you (m.) are asked	تُسْأَلَانِ you (m./f.) are asked	تُسْأَلُونَ you (m.) are asked
تُسْأَلِينَ you (f.) are asked		تُسْأَلْنَ you (f.) are asked
أُسْأَلُ I (m./f.) am asked		نُسْأَلُ we (m./f.) are asked

**45.3.5** The subjunctive and jussive moods of the imperfect undergo the same changes as in strong verbs. The common verb سَأَلَ ("to ask") has, however, an alternative form for the jussive:

لَمْ يَسْأَلْ or لَمْ يَسْأَلْ he did not ask

لَمْ يَسْأَلُوا or لَمْ يَسْأَلُوا they did not ask

and so on.

**45.3.6** The Imperative:

jussive		imperative		
		m.s.	f.s.	m.pl. and so on
يَسْأَلْ	he asks	إِسْأَلْ	إِسْأَلِي	إِسْأَلُوا ask!
يَسْأَمْ	he is weary	إِسْأَمْ	إِسْأَمِي	إِسْأَمُوا be weary!
يَبْؤُسْ	he is brave	أَبْؤُسْ	أَبْؤُسِي	أَبْؤُسُوا be brave!
يَضْؤُلْ	he is small	أَضْؤُلْ	أَضْؤُلِي	أَضْؤُلُوا be small!

**a).** The hamza is commonly omitted from the verb سَأَلَ ("to ask") resulting from the alternative form of the jussive:

m.s.	f.s.	m.pl. and so on
سَلْ	سَلِي	سَلُوا ask!

**45.3.7** The verbal noun follows the patterns for those of the Form I trilateral verb. For example:

verb	verbal noun
دَابَّ to persist	دَابٌّ persistence
ضَوَّلَ to be small	ضُؤُولَةٌ smallness
رَأَسَ to be in charge	رِئَاسَةٌ leadership
كَنِبَ to be dejected	كَأَبٌ dejection
سَأَلَ to ask	سُؤَالٌ question
رَأَرَ to roar	رِئِيرٌ roaring

**45.3.8** The Active Participle (فَاعِلٌ) :

verb	active participle
سَأَلَ to ask	سَائِلٌ asking
بِئَسَ to be miserable	بَائِسٌ miserable
نَأَرَ to avenge o.s.	نَائِرٌ avenger

دَابَّ	to persist	دَائِبٌ	persistent
مَانَ	to provision	مَائِنٌ	provisioning

**45.3.9 The Passive Participle (مَفْعُولٌ) :**

verb		passive participle	
شَامَّ	to bode ill	مَشْؤُومٌ	ill-omened
سَأَلَ	to ask	مَسْؤُولٌ	asked; responsible
رَأَسَ	to be in charge	مَرْؤُوسٌ	subordinate

**45.4 The Derived Forms of the Verb with Middle Hamza**

There is no Form VII or IX.

Form	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
II	رَأَسَ	رُؤِسَ	يُرْتَسُ	يُرَأَسُ	تَرْتِيسٌ	مُرْتَسٌ	مُرَأَسٌ
III	سَاءَلَ	سُوئِلَ	يُسَائِلُ	يُسَاءَلُ	مُسَاءَلَةٌ	مُسَائِلٌ	مُسَاءَلٌ
IV	أَسْأَلَ	أُسئِلَ	يُسئِلُ	يُسْأَلُ	إِسْأَالٌ	مُسئِلٌ	مُسْأَلٌ
V	تَسَأَلَ	تُسئِلَ	يَتَسَأَلُ	يَتَسْأَلُ	تَسْؤَالٌ	مُتَسَائِلٌ	مُتَسَأَلٌ
VI	تَسَاءَلَ	تُسَوِّلَ	يَتَسَاءَلُ	يَتَسَاءَلُ	تَسَاوُّلٌ	مُتَسَائِلٌ	مُتَسَاءَلٌ
VII	none						
VIII	إِلْتَمَأَ	إِلْتَمِئَ	يَلْتَمِئُ	يُلْتَمَأُ	إِلْتِمَاءٌ	مُلْتَمِئٌ	مُلْتَمَأٌ
IX	none						
X	إِسْتَرْأَفَ	أَسْتَرْئِفَ	يَسْتَرْئِفُ	يُسْتَرْأَفُ	إِسْتِرْأَافٌ	مُسْتَرْئِفٌ	مُسْتَرْأَفٌ

**45.4.1 The Imperative:**

II	رُئِسْ	VII	none
III	سَائِلْ	VIII	إِلْتَمِئْ
IV	أُسئِلْ	IX	none
V	تَسْأَلْ	X	إِسْتَرْئِفْ
VI	تَسَاءَلْ		

**45.5 Hamza as Final Radical: Form I**

Form I verbs with hamza as the final radical are conjugated regularly like strong trilateral verbs. The hamza may be written on ا (أ), و (ؤ) or ي (ئ) according to the rules for writing hamza (see 2.1.3).

### 45.5.1 The Perfect:

As with strong trilateral verbs, the stem vowel may be fatha, damma or kasra.

#### a). Stem vowel fatha:

singular		dual		plural	
قَرَأَ	he read	قَرَأَا	they (m.) read	قَرَأُوا	they (m.) read
قَرَأَتْ	she read	قَرَأَتَا	they (f.) read	قَرَأْنَ	they (f.) read
قَرَأْتَ	you (m.) read	قَرَأْتُمَا	you (m./f.) read	قَرَأْتُمْ	you (m.) read
قَرَأْتِ	you (f.) read			قَرَأْتُنَّ	you (f.) read
قَرَأْتُ	I (m./f.) read			قَرَأْنَا	we (m./f.) read

The perfect of the 3rd person masc. pl. is occasionally written قَرَأُوا ("they read").

#### b). Stem vowel damma:

singular		dual		plural	
جَرُؤَ	he dared	جَرُؤَا	they (m.) dared	جَرُؤُوا	they (m.) dared
جَرُؤَتْ	she dared	جَرُؤَتَا	they (f.) dared	جَرُؤْنَ	they (f.) dared
جَرُؤْتَ	you (m.) dared	جَرُؤْتُمَا	you (m./f.) dared	جَرُؤْتُمْ	you (m.) dared
جَرُؤْتِ	you (f.) dared			جَرُؤْتُنَّ	you (f.) dared
جَرُؤْتُ	I (m./f.) dared			جَرُؤْنَا	we (m./f.) dared

#### c). Stem vowel kasra:

singular		dual		plural	
خَطِئَ	he sinned	خَطِئَا	they (m.) sinned	خَطِئُوا	they (m.) sinned
خَطِئَتْ	she sinned	خَطِئَتَا	they (f.) sinned	خَطِئْنَ	they (f.) sinned
خَطِئْتَ	you (m.) sinned	خَطِئْتُمَا	you (m./f.) sinned	خَطِئْتُمْ	you (m.) sinned
خَطِئْتِ	you (f.) sinned			خَطِئْتُنَّ	you (f.) sinned
خَطِئْتُ	I (m./f.) sinned			خَطِئْنَا	we (m./f.) sinned

### 45.5.2 The Imperfect Indicative:

The stem vowel may be fatha, damma or, much less commonly, kasra.

#### a). Stem vowel fatha:

singular		dual		plural	
يَقْرَأُ	he reads	يَقْرَأَانِ	they (m.) read	يَقْرَأُونَ	they (m.) read
تَقْرَأُ	she reads	تَقْرَأَانِ	they (f.) read	يَقْرَأْنَ	they (f.) read
تَقْرَأُ	you (m.) read	تَقْرَأَانِ	you (m./f.) read	تَقْرَأُونَ	you (m.) read



تَقْرَأِينَ you (f.) read  
أَقْرَأُ I (m./f.) read

تَقْرَأَنَّ you (f.) read  
نَقْرَأُ we (m./f.) read

The imperfect of the 2nd and 3rd persons masc. pl. is occasionally written تَقْرَأُونَ (“you read”) and يَقْرَأُونَ (“they read”).

**b). Stem vowel damma:**

singular	dual	plural
يَجْرُؤُ he dares	يَجْرُؤَانِ they (m.) dare	يَجْرُؤُونَ they (m.) dare
تَجْرُؤُ she dares	تَجْرُؤَانِ they (f.) dare	تَجْرُؤُونَ they (f.) dare
تَجْرُؤُ you (m.) dare	تَجْرُؤَانِ you (m./f.) dare	تَجْرُؤُونَ you (m.) dare
تَجْرُؤِينَ you (f.) dare		تَجْرُؤُونَ you (f.) dare
أَجْرُؤُ I (m./f.) dare		نَجْرُؤُ we (m./f.) dare

**c). Stem vowel kasra:**

singular	dual	plural
يَهْنِئُ he is healthy	يَهْنِئَانِ they (m.) are healthy	يَهْنِئُونَ they (m.) are healthy
تَهْنِئُ she is healthy	تَهْنِئَانِ they (f.) are healthy	تَهْنِئُونَ they (f.) are healthy
تَهْنِئُ you (m.) are healthy	تَهْنِئَانِ you (m./f.) are healthy	تَهْنِئُونَ you (m.) are healthy
تَهْنِئِينَ you (f.) are healthy		تَهْنِئُونَ you (f.) are healthy
أَهْنِئُ I (m./f.) am healthy		نَهْنِئُ we (m/f) are healthy

**45.5.3 The Perfect Passive:**

singular	dual	plural
خُيِّئَ he was hidden	خُيِّئَا they (m.) were hidden	خُيِّئُوا they (m.) were hidden
خُيِّئَتْ she was hidden	خُيِّئَتَا they (f.) were hidden	خُيِّئِينَ they (f.) were hidden
خُيِّئْتُمْ you (m.) were hidden	خُيِّئْتُمَا you (m./f.) were hidden	خُيِّئْتُمْ you (m.) were hidden
خُيِّئْتِ you (f.) were hidden		خُيِّئْتُنَّ you (f.) were hidden
خُيِّئْتُ I (m./f.) was hidden		خُيِّئْتُمْ we (m./f.) were hidden

**45.5.4 The Imperfect Passive:**

singular	dual	plural
يُخْبِئُ he is hidden	يُخْبِئَانِ they (m.) are hidden	يُخْبِئُونَ they (m.) are hidden
تُخْبِئُ she is hidden	تُخْبِئَانِ they (f.) are hidden	تُخْبِئُونَ they (f.) are hidden
تُخْبِئُ you (m.) are hidden	تُخْبِئَانِ you (m./f.) are hidden	تُخْبِئُونَ you (m.) are hidden

تُخْبِينَ you (f.) are hidden  
أُخْبِأ I (m./f.) am hidden

تُخْبَان you (f.) are hidden  
نُخْبَأ we (m./f.) are hidden

#### 45.5.5 The Imperative:

jussive		imperative		
		m.s.	f.s.	m.pl. and so on
يَقْرَأُ	he reads	اقْرَأْ	اقْرئي	اقْرؤوا read!
يَنْطُؤ	he is slow	انْطُؤ	انْطُؤي	انْطُؤوا be slow!
يَهْنِئُ	he is healthy	اهْنِئْ	اهْنِئِي	اهْنِئوا be healthy!

45.5.6 The verbal nouns follow the patterns for those of the Form I trilateral verb. For example:

verb		verbal noun	
خَطِئَ	to be mistaken	خَطَأٌ	mistake
جَرَأَ	to dare	جُرَأَةٌ	daring
بَطُؤَ	to be slow	بُطْءٌ	slowness
قَرَأَ	to read	قِرَاءَةٌ	reading
بَرِئَ	to be innocent	بِرَاءَةٌ	innocence
نَشَأَ	to grow	نُشُوءَةٌ	growth

#### 45.5.7 The Active Participle (فَاعِلٌ) :

verb		active participle	
قَرَأَ	to read	قَارِئٌ	reader
خَطِئَ	to make a mistake	خَاطِئٌ	wrong, incorrect
بَدَأَ	to begin	بَادِئٌ	beginning
نَشَأَ	to grow	نَاشِئٌ	growing
لَجَأَ	to take refuge	لَاجِئٌ	refugee

#### 45.5.8 The Passive Participle (مَفْعُولٌ) :

verb		passive participle	
قَرَأَ	to read	مَقْرُوءٌ	read
مَلَأَ	to fill	مَمْلُوءٌ	filled
وَبِئَ	to be infected	مَوْبُوءٌ	infected
بَدَأَ	to begin	مَبْدُوءٌ	begun
هَزَأَ	to ridicule	مَهْزُوءٌ	ridiculed

**45.6 The Derived Forms of the Verb with Final Hamza**

These conjugate regularly. There is no Form IX.

The verbal noun of Form II has the pattern تَفْعِلَةٌ :

Form	verb			verbal noun			
	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
	هَدَأَ	to calm		تَهْدِيَةٌ	calming		
	وَطَأَ	to prepare		تَوَظِيَةٌ	preparation		
	بَرَأَ	to acquit		تَبْرِئَةٌ	acquittal		
II	نَشَأَ	نُشِئَ	يُنشِئُ	يُنشَأُ	تَنْشِيَةٌ	مُنشِئٌ	مُنشَأٌ
III	كَأَفَأَ	كُوفِيَ	يُكَافِي	يُكَافَأُ	مُكَافَأَةٌ	مُكَافِيٌ	مُكَافَأٌ
IV	أَنْشَأَ	أُنشِئَ	يُنشِئُ	يُنشَأُ	إِنْشَاءٌ	مُنشِئٌ	مُنشَأٌ
V	تَنَشَأَ	تُنشِئُ	يَتَنَشَأُ	يَتَنَشَأُ	تَنْشُؤٌ	مُتَنَشِئٌ	مُتَنَشَأٌ
VI	تَكَافَأَ	تُكُوْفِي	يَتَكَافَأُ	يَتَكَافَأُ	تَكَافُؤٌ	مُتَكَافِيٌ	مُتَكَافَأٌ
VII	إِنْكَفَأَ	أَنْكُفِي	يَنْكُفِي	يَنْكُفَأُ	إِنْكَفَاءٌ	مُنْكَفِيٌ	مُنْكَفَأٌ
VIII	إِلْتَجَأَ	أَلْتَجِي	يَلْتَجِي	يَلْتَجَأُ	إِلْتِجَاءٌ	مُلْتَجِيٌ	مُلْتَجَأٌ
IX	none						
X	إِسْتَشَأَ	أَسْتَشِئِي	يَسْتَشِئِي	يَسْتَشَأُ	إِسْتِشَاءٌ	مُسْتَشِئِيٌ	مُسْتَشَأٌ

**45.6.1 The Imperative:**

II	نُشِئِ	VII	إِنْكَفِي
III	كَافِي	VIII	إِلْتَجِي
IV	أُنشِئِ	IX	none
V	تَنَشِئِ	X	إِسْتَشِئِي
VI	تَكَافِئِ		

## 46 The Assimilated Verb (الْفِعْلُ الْمِثَالُ)

Assimilated verbs are formed from roots whose initial radical is و or much less commonly ي followed by two strong radicals.

### 46.1 Assimilated Verbs with Initial Radical و

The following points should be noted:

- 1). The و is very often omitted in the imperfect active of Form I.
- 2). The و is assimilated to the ت of Form VIII verbs.
- 3). In those patterns in which kasra or ḍamma would precede و with sukūn, و becomes the long vowel ي or و respectively.

In all other respects, assimilated verbs behave like strong verbs.

#### 46.1.1 Form I

#### 46.1.2 The Perfect:

This is conjugated like Form I strong verbs:

singular	dual	plural
وَصَلَ he arrived	وَصَلَا they (m.) arrived	وَصَلُوا they (m.) arrived
وَصَلَتْ she arrived	وَصَلَتَا they (f.) arrived	وَصَلْنَ they (f.) arrived
وَصَلْتَ you (m.) arrived	وَصَلْتُمَا you (m./f.) arrived	وَصَلْتُمْ you (m.) arrived
وَصَلْتِ you (f.) arrived		وَصَلْتُنَّ you (f.) arrived
وَصَلْتُ I (m./f.) arrived		وَصَلْنَا we (m./f.) arrived

#### a). The stem vowel is typically fatha:

وَزَنَ to weigh	وَرَدَ to come, arrive
وَسَمَ to brand	وَصَفَ to describe
وَضَعَ to put down	وَعَظَ to preach

#### b). On a few verbs the stem vowel is kasra:

وَرِثَ to inherit	وَوَقَ to trust
وَرِمَ to be swollen	وَجَلَ to be afraid
وَوَقَ to be suitable	وَرِعَ to be pious

#### c). Some assimilated verbs have ḍamma as the stem vowel. These are always intransitive:

وُسِعَ to be wide	وُجِعَ to be a notable
وُكِّعَ to be sturdy	وُبِّلَ to be unhealthy

**46.1.3** The Imperfect Indicative:

In the most common assimilated verbs, the initial *و* is omitted in the imperfect active:

singular	dual	plural
يَصِلُ he arrives	يَصِلَانِ they (m.) arrive	يَصِلُونَ they (m.) arrive
تَصِلُ she arrives	تَصِلَانِ they (f.) arrive	يَصِلْنَ they (f.) arrive
تَصِلُ you (m.) arrive	تَصِلَانِ you (m./f.) arrive	تَصِلُونَ you (m.) arrive
تَصِلِينَ you (f.) arrive		تَصِلْنَ you (f.) arrive
أَصِلُ I (m./f.) arrive		نَصِلُ we (m./f.) arrive

**a).** The stem vowel is mostly kasra:

يَصِفُ to describe	يَتَّقُ to trust
يَجِدُ to find	يَهْمُ to imagine
يَلِدُ to give birth	يَجِبُ to be necessary

**b).** On a few verbs the stem vowel is fatha:

يَقَعُ to fall	يَضَعُ to put down
يَدَعُ to deposit	يَزَعُ to restrain
يَلَعُ to lick, lap	يَهَبُ to give, grant
يَسَعُ to be wide	يَطَأُ to trample on

**46.1.4** In a number of mostly less common verbs the initial *و* is retained in the imperfect active. Many of these verbs have kasra as the stem vowel in the perfect and fatha as the stem vowel in the imperfect. Taking وَجَعَ ("to hurt [s.o.]") as an example, the persons of the verb are:

singular	dual	plural
يُوجِعُ he hurts	يُوجِعَانِ they (m.) hurt	يُوجِعُونَ they (m.) hurt
تُوجِعُ she hurts	تُوجِعَانِ they (f.) hurt	يُوجِعْنَ they (f.) hurt
تُوجِعُ you (m.) hurt	تُوجِعَانِ you (m./f.) hurt	تُوجِعُونَ you (m.) hurt
تُوجِعِينَ you (f.) hurt		تُوجِعْنَ you (f.) hurt
أُوجِعُ I (m./f.) hurt		نُوجِعُ we (m./f.) hurt

Other such verbs are:

وَبِرَ to be hairy	وَبِهَ to pay attention
وَبِقَ to perish	وَهِمَ to be mistaken
وَجَلَّ to sink in mud	وَجِمَ to crave

وَسِخَ to be dirty	وَجِمَ to suffer from indigestion
وَسِنَ to sleep	وَزَرَ to commit a sin
وَصِبَ to be ill	وَطَفَ to have bushy eyebrows
وَلِعَ to catch fire	وَعَرَ to be rough [terrain]
وَنِيَ to be faint, weak	وَلَى to become mad [with love, grief etc.]
وَهَلَ to be frightened	وَجَلَ to be afraid

a). Verbs which take *ḍamma* as the stem vowel in the perfect and imperfect also retain the initial و :

perfect	imperfect
وَبُلُ	يُؤْبَلُ to be unhealthy
وَتَقُ	يُؤْتَقُ to be firm; be sure
وَجَزُ	يُؤْجَزُ to be brief, concise

Other such verbs are:

وَتُرُ to be soft [bed]	وَجَهَ to be a notable
وَسَعَ to be wide	وَحَمَ to be unwholesome
وَشَكَ to hurry	وَضَوُ to be pure, clean
وَفُرُ to be abundant	وَضَعَ to be lowly, humble
وَفَحَ to be insolent	وَعَرَ to be rough [terrain]
وَقُرُ to be dignified	وَكَعَ to be strong, sturdy
وَهَنَ to be weak	

b). The common doubled verb وَدَّ (“to like, love”) retains the initial و in the imperfect (see 44.1.11).

**46.1.5** The Perfect Passive. This is regular (e.g. وُصِفَ “to be described”):

singular	dual	plural
وُصِفَ he was described	وُصِفَا they (m.)	وُصِفُوا they (m.)
وُصِفَتْ she	وُصِفَتَا they (f.)	وُصِفْنَ they (f.)
وُصِفْتُ you (m.)	وُصِفْتُمَا you (m./f.)	وُصِفْتُمْ you (m.)
وُصِفْتِ you (f.)		وُصِفْتُنَّ you (f.)
وُصِفْتُ I (m./f.)		وُصِفْنَا we (m./f.)

**46.1.6** The Imperfect Passive:

The hypothetical وُ (يُوصَفُ) becomes the long vowel و after the *ḍamma*:

singular	dual	plural
يُوصَفُ he is described	يُوصَفَانِ they (m.)	يُوصَفُونَ they (m.)
تُوصَفُ she	تُوصَفَانِ they (f.)	يُوصَفْنَ they (f.)
تُوصَفُ you (m.)	تُوصَفَانِ you (m./f.)	تُوصَفُونَ you (m.)
تُوصَفِينَ you (f.)		تُوصَفْنَ you (f.)
أُوصَفُ I (m./f.)		نُوصَفُ we (m./f.)

**46.1.7** The subjunctive and jussive moods of the imperfect undergo the same changes as in the strong trilateral verb.

#### 46.1.8 The Imperative:

Those verbs that omit the initial *و* in the imperfect (and therefore the jussive) necessarily omit it in the imperative:

jussive	imperative		
	m.s.	f.s.	m.pl. <i>and so on</i>
يَقِفُ he stops	قِفْ	قِي	قُوا stop!
يَتَوَكَّلُ he trusts	تَوَكَّلْ	تَوَكَّلِي	تَوَكَّلُوا trust!
يَضَعُ he puts down	ضَعْ	ضَعِي	ضَعُوا put down!
يَهَبُ he gives	هَبْ	هَبِي	هَبُوا give!

Those verbs that retain the initial *و* in the imperfect (and therefore the jussive), retain it in the imperative:

jussive	imperative		
	m.s.	f.s.	m.pl. <i>and so on</i>
يُوجَلُّ he is afraid	اِجْلَلْ	اِجْلَلِي	اِجْلَلُوا be afraid!
يُوجِزُّ it is brief	اَوْجِزْ	اَوْجِزِي	اَوْجِزُوا be brief!

**46.1.9** The verbal nouns follow the patterns for those of the Form I trilateral verb. For example:

verb	verbal noun
وَقَعَ to fall	وُقُوعٌ fall
وَهَبَ to give, grant	وَهَبٌ giving, granting
وَسَّعَ to be wide	وَسَاعَةٌ wideness
وَحَدَّ to be alone	وَحْدَةٌ solitude
وَرِثَ to inherit	تُرَاثٌ inheritance

a). Some assimilated verbs that omit the *و* in the imperfect active may also omit it in the verbal noun. The omitted *و* is compensated for by *tā' marbūṭa*:

verb		verbal noun	
وَوْتَقَ	to trust	تَيْقَةٌ	trust
وَوَصَفَ	to describe	صِفَةٌ	characteristic
وَوَصَلَ	to join, unite	صِلَةٌ	junction
وَوَعَدَ	to promise	عِدَّةٌ	promise
وَوَعظَ	to preach	عِظَةٌ	sermon

#### 46.1.10 The Active Participle (فَاعِلٌ) :

verb		active participle	
وَوَعظَ	to preach	وَوَاعِظٌ	preaching; a preacher
وَوَجَبَ	to jump	وَوَائِبٌ	jumping
وَوَضَحَ	to be evident	وَوَاضِحٌ	evident
وَوَجَسَ	to be afraid	وَوَاجِسٌ	afraid
وَوَقَفَ	to stand	وَوَاقِفٌ	standing

#### 46.1.11 The Passive Participle (مَفْعُولٌ) :

verb		passive participle	
وَوَسَمَ	to brand	مَوَسُومٌ	branded
وَوَصَفَ	to describe	مَوُوصُوفٌ	described
وَوَضَعَ	to put down	مَوُوضُوعٌ	put down; subject
وَوَعَدَ	to promise	مَوُوعُودٌ	promised
وَوَقَدَ	to be ignited	مَوُوقُودٌ	ignited, lit

### 46.2 The Derived Forms of the Assimilated Verb with Initial *و*

The derived Forms are conjugated mostly like those of the strong trilateral verb. Similarly, the verbal nouns and active and passive participles follow the same patterns as those of strong trilateral verbs.

Assimilated verbs do not have Forms VII and IX.

The following points should be noted:

a). In Form IV, the *و* in the imperfect (pattern يُفْعِلُ) and the active and passive participles



(مُفَعِّلٌ and مُفَعَّلٌ) becomes a long vowel after the preceding damma:

perfect	imperfect	active participle	passive participle
أَوْغَلَ to penetrate	يُؤْغِلُ	مُؤْغِلٌ	مُؤْغَلٌ
أَوْجَدَ to create	يُؤْجِدُ	مُؤْجِدٌ	مُؤْجَدٌ
أَوْجَزَ to summarize	يُؤْجِزُ	مُؤْجِزٌ	مُؤْجَزٌ

b). In the verbal noun of Form IV (إِفْعَالٌ) و becomes ي after the initial kasra:

verb	verbal noun
أَوْضَحَ to explain	إِيضَاحٌ explanation
أَوْجَدَ to create	إِيجَادٌ creation
أَوْقَدَ to set fire to	إِيقَادٌ setting on fire
أَوْقَفَ to stop (s.th.)	إِيقَافٌ stopping
أَوْجَبَ to make necessary	إِيجَابٌ obligation

c). In Form VIII (إِفْعَلٌ), و is assimilated to the following ت which is then written with a shadda (تّ):

Form I	Form VIII
وَفَّقَ	إِتَّفَقَ
وَضَعَ	إِتَّضَعَ
وَصَلَ	إِتَّصَلَ
وَصَفَ	إِتَّصَفَ

d). The verbal noun and active and passive participles of Form VIII follow the same patterns as those of the strong trilateral verb but the assimilation of و and ت remains:

verb	verbal noun	active participle	passive participle
إِتَّفَقَ to agree	إِتِّفَاقٌ	مُتَّفِقٌ	مُتَّفَقٌ
إِتَّهَمَ to suspect	إِتِّهَامٌ	مُتَّهَمٌ	مُتَّهَمٌ
إِتَّسَعَ to widen	إِتِّسَاعٌ	مُتَّسِعٌ	مُتَّسَعٌ

e). In the verbal noun of Form X (إِسْتِفْعَالٌ) و becomes ي after the kasra:

verb	verbal noun
إِسْتَوْرَدَ to import	إِسْتِيْرَادٌ importation
إِسْتَوْدَعَ to deposit	إِسْتِيْدَاعٌ depositing
إِسْتَوْحَشَ to feel lonely	إِسْتِيْحَاشٌ alienation
إِسْتَوْضَحَ to inquire	إِسْتِيْضَاحٌ inquiry

46.2.1 Summary of the Derived Forms:

Form	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
II	وَصَّلَ	وُصِّلَ	يُوصِّلُ	يُوصَّلُ	تَوْصِيلٌ	مُوصِّلٌ	مُوصَّلٌ
III	وَاصَلَ	وُوصِلَ	يُواصِلُ	يُواصَلُ	وِصَالٌ / مُواصَلَةٌ	مُواصِلٌ	مُواصَلٌ
IV	أَوْصَلَ	أُوصِلَ	يُوصِلُ	يُوصَلُ	إِيصَالٌ	مُوصِلٌ	مُوصَلٌ
V	تَوَصَّلَ	تُوصَّلَ	يَتَوَصَّلُ	يَتُوصَّلُ	تَوْصُّلٌ	مُتَوَصِّلٌ	مُتَوَصَّلٌ
VI	تَوَاصَلَ	تُتَوَصَّلَ	يَتَوَاصَلُ	يَتُتَوَاصَلُ	تَوَاصُّلٌ	مُتَوَاصِلٌ	مُتَوَاصَلٌ
VII	none						
VIII	إِتَّصَلَ	أُتَّصِلَ	يَتَّصِلُ	يُتَّصَلُ	إِتِّصَالٌ	مُتَّصِلٌ	مُتَّصَلٌ
IX	none						
X	إِسْتَوْصَلَ	أُسْتُوصِلَ	يَسْتَوْصِلُ	يُسْتَوْصَلُ	إِسْتِيصَالٌ	مُسْتَوْصِلٌ	مُسْتَوْصَلٌ

46.2.2 The Imperative:

II	وَصِّلْ	VII	none
III	وَاصِلْ	VIII	إِتَّصِلْ
IV	أُوصِلْ	IX	none
V	تَوَصَّلْ	X	إِسْتَوْصِلْ
VI	تَوَاصَلْ		

46.3 Assimilated Verbs with Initial Radical ي

Assimilated verbs with weak initial radical ي retain it in the imperfect.

There are only a few verbs of this type:

يَيْسَ	to be dry	يَتَمَّ	to be an orphan
يَيْسِرَ	to be easy	يَقِظَ	to wake
يَقِنَ	to be sure	يَقَعُ	to reach adolescence
يَكْمَنَ	to be lucky	يَنْعَ	to ripen
يَيْسَ	to give up hope	يَرْعَ	to be a coward

**46.3.1 Form I****46.3.2 The Perfect:**

singular	dual	plural
يَقَطُّ he awoke	يَقَطَّا they (m.) awoke	يَقَطُّوا they (m.) awoke
يَقَطَّتْ she awoke	يَقَطَّتَا they (f.) awoke	يَقَطَّتْنَ they (f.) awoke
يَقَطَّتَ you (m.) awoke	يَقَطَّتَمَا you (m./f.) awoke	يَقَطَّتُمْ you (m.) awoke
يَقَطَّتِ you (f.) awoke		يَقَطَّتُنَّ you (f.) awoke
يَقَطْتُ I (m./f.) awoke		يَقَطْنَا we (m./f.) awoke

**46.3.3 The Imperfect Indicative:**

singular	dual	plural
يَقِظُّ he wakes	يَقِظَّانِ they (m.) wake	يَقِظُّونَ they (m.) wake
يَقِظُّ she wakes	يَقِظَّانِ they (f.) wake	يَقِظُّنَّ they (f.) wake
يَقِظُّ you (m.) wake	يَقِظَّانِ you (m./f.) wake	يَقِظُّونَ you (m.) wake
يَقِظُّنَّ you (f.) wake		يَقِظُّنَّ you (f.) wake
أَقِظُّ I (m./f.) wake		نَقِظُّ we (m./f.) wake

**46.3.4 The passives of the perfect and imperfect are rare:**

perfect passive

يُيَسَّرُ *and so on*

imperfect passive

يُؤَبَّسُ *and so on***46.3.5 The Imperative:**

When kasra or damma would precede a hypothetical ي with sukūn, ي becomes the long vowel ي or و respectively:

jussive

imperative

يَسَّرُ it is easy

m.s.

f.s.

m.pl. *and so on*

يَسِّرُ it is lucky

أَوْمُنْ

أَوْمِنِي

أَوْمِنُوا be lucky!

إِسْرُ

إِسْرِي

إِسْرُوا be easy!

**46.3.6 The verbal nouns follow the patterns for those of the Form I trilateral verb. For example:**

يَسْرٌ dryness

يَتَمُّ orphanhood

يَسْرٌ easiness

يَقِظُّ wakefulness

يُفْرِحُ good luck

يُتَوَعَّظُ ripeness

**46.3.7 The Active Participle (فَاعِلٌ) :**

verb		active participle	
يَفْعَعُ	to reach adolescence	يَافِعٌ	adolescent
يَيْسَنُ	to give up hope	يَايِسٌ	hopeless
يَيْسِنُ	to be dry	يَايِسٌ	dry
يَنْعَعُ	to ripen	يَانِعٌ	ripe

**46.3.8 The Passive Participle (مَفْعُولٌ) :**

verb		passive participle	
يَمَنَّ	to be lucky	مَيْمُونٌ	lucky
يَيْسَنُ	to give up hope	مَيُؤْسٌ	lost [cause]
يَيْسِرَ	to be easy	مَيْسُورٌ	easily done

**46.4 The Derived Forms of the Assimilated Verb with Initial ي**

The derived Forms are conjugated like those of strong trilateral verbs.

In those patterns in which kasra or damma would precede ي with sukūn, ي becomes the long vowel ي or و respectively.

In Form VIII (اِفْتَعَلَ) , the initial ي is assimilated to the following ت which is then written with a shadda (تّ) .

**46.4.1 Summary of the Derived Forms:**

Form	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
II	يَيْسَنُ	يَيْسَنُ	يَيْسِنُ	يَيْسِنُ	تَيْسِينُ	مَيْسِينٌ	مَيْسِينٌ
III	يَايِسَنُ	يُؤْيِسَنُ	يُيَايِسِنُ	يُيَايِسِنُ	مُيَايِسَةٌ / يُيَايِسُ	مُيَايِسٌ	مُيَايِسٌ
IV	أَيَيْسَنُ	أُؤْيِسَنُ	أُيُؤْيِسِنُ	أُيُؤْيِسِنُ	إِيْيَايِسُ	مُؤْيِسٌ	مُؤْيِسٌ
V	تَيْسِينُ	تَيْسِينُ	تَيْسِينُ	تَيْسِينُ	تَيْسِينُ	مُتَيْسِينٌ	مُتَيْسِينٌ
VI	تَيَايِسَنُ	تُؤْيِسَنُ	تُيُؤْيِسِنُ	تُيُؤْيِسِنُ	تَيَايِسُ	مُتَيَايِسٌ	مُتَيَايِسٌ
VII	none						
VIII	إِتَيْسَنُ	إِتَيْسَنُ	إِتَيْسِنُ	إِتَيْسِنُ	إِتْيَايِسُ	مُتَيْسِينٌ	مُتَيْسِينٌ
IX	none						
X	إِسْتَيْسِنُ	أُسْتُؤْيِسَنُ	يُسْتَيْسِنُ	يُسْتَيْسِنُ	إِسْتَيْيَايِسُ	مُسْتَيْسِينٌ	مُسْتَيْسِينٌ

**46.4.2** The Imperative:

II	يَّسِّنْ	VII	none
III	يَايِسِّنْ	VIII	إِسْتَيْسِّنْ
IV	أَيِسِّنْ	IX	none
V	تَيَسِّنْ	X	إِسْتَيْسِّنْ
VI	تَيَابِسِّنْ		

## 47 The Hollow Verb (الْفِعْلُ الْأَجْوَفُ)

Hollow verbs have a weak middle radical و or ي between two strong radicals. This weak radical is often elided and disappears, hence the name.

In general, the weak radical becomes a long vowel when the final radical has a vowel, and becomes a short vowel when the final radical has sukūn.

In the conjugation of hollow verbs they are first seen in terms of strong verbs which are then subject to certain changes due to phonological considerations. The following basic rules apply:

**a).** When the first radical of the root has sukūn and the final radical has a vowel (e.g. يَفْعَلُ), the vowel on the weak middle radical is moved to the first radical and the weak radical becomes the corresponding long vowel (ا = , و = , or ي =). For example:

يَقُولُ	becomes	يَقُولُ	he says
تَسِيرُ	becomes	تَسِيرُ	she goes
يَنُومُ	becomes	يَنَامُ	he sleeps
تُرِيدُ	becomes	تُرِيدُ	she wants
أَرَادَ	becomes	أَرَادَ	he wanted
إِسْتَطَاعُوا	becomes	إِسْتَطَاعُوا	they (masc.) were able
أَسْتَطِيعُ	becomes	أَسْتَطِيعُ	I am able
يُرَوَّرُ	becomes	يُرَازَرُ	he is visited

**b).** These long vowels are changed into the corresponding short vowels (ا = , و = or ي =) when the final radical has sukūn (either the jussive mood marker or a subject marker beginning with a consonant) (e.g. أَفْعَلْتُ). For example:

لَمْ يَقُولْ	becomes	لَمْ يَقُلْ	he did not say
لَمْ يَسِيرْ	becomes	لَمْ يَسِرْ	he did not go
لَمْ يَنُومْ	becomes	لَمْ يَنَمْ	he did not sleep
يَنَامْنَ	becomes	يَنُمْنَ	they (fem.) sleep
يَقُولْنَ	becomes	يَقُلْنَ	they (fem.) say
أَرَادْتُ	becomes	أَرَدْتُ	I wanted
إِسْتَطَاعْتَ	becomes	إِسْتَطَعْتَ	you (masc.) were able
أَقَامْتُ	becomes	أَقَمْتُ	I stayed

**c).** When all three radicals have vowels, the first being fathā (e.g. فَعَلَ), the weak radical becomes ا :

قَوْلٌ	becomes	قَالَ	he said
قَوْلُوا	becomes	قَالُوا	they (masc.) said

قَوَمَتْ	becomes	قَامَتْ	she stood up
سَيَرُوا	becomes	سَارُوا	they (masc.) went
نَوِمَ	becomes	نَامَ	he slept
خَوِفَتْ	becomes	خَافَتْ	she was afraid
يَنْقُودُ	becomes	يَنْقَادُ	he is led, guided
انْهَرَ	becomes	انْهَارَ	it collapsed

The weak radical also becomes *h* in Form VIII verbs:

اِخْتَارَ	becomes	اِخْتَارَ	he chose
يَخْتَارُ	becomes	يَخْتَارُ	he chooses
اِحْتَوَجَ	becomes	اِحْتَاَجَ	he needed
يَحْتَوِجُ	becomes	يَحْتَاِجُ	he needs

**d).** When the vowel on the first radical is *ḍamma*, however, and the vowel on the weak radical is *kasra* (e.g. *فُعِلَ*), the *kasra* is moved to the first radical and the weak radical becomes the corresponding long vowel *ي*. This is the case in the passive perfect:

قُولَ	becomes	قِيلَ	it was said
زُورَ	becomes	زِيرَ	he was visited
بُيعَ	becomes	بِيعَ	it was sold

**e).** When the first radical has *fathā* and the final radical has *sukūn*, there are three possibilities:

1). The weak radical may be vowelised with *fathā* (e.g. *فَعَلْتُ*). Here, the weak radical and its vowel are elided and the first radical takes the short vowel corresponding to the weak radical, *ʾ* if the weak radical was *و*, and *ـَ* if the weak radical was *ي*. For example:

قَوَمْتُ	becomes	قُمْتُ	I stood up
عَوَدْنَا	becomes	عَدْنَا	we returned
كَوْنْتُ	becomes	كُنْتُ	you (m.s.) were
بِيعْتُ	becomes	بِعْتُ	I sold
صَيْرْتُمْ	becomes	صِرْتُمْ	you (m.pl.) became
سَيَرْتِ	becomes	سِرْتِ	you (f.s.) went

2). The weak radical may be *ي* + *kasra* or, less commonly, *و* + *ḍamma*. Here, the weak radical and its vowel are elided and the first radical takes the short vowel corresponding to the weak radical, *ـَ* if the weak radical was *ي* and *ـِ* if the weak radical was *و*. For example:

نَيْلْتُ	becomes	نِلْتُ	I obtained
هَيِّبْتُ	becomes	هَيْبْتُ	you (m.s.) were afraid

طَوَّلْتُ	becomes	طُلْتُ	I became long
زَوَّزْنَا	becomes	زُرْنَا	we visited

3). The weak radical may be و + kasra. Here, the weak radical is elided and the first radical takes kasra. For example:

نَوِمْتُ	becomes	نِمْتُ	I slept
كَوَدْنَا	becomes	كِدْنَا	we were on the point [of]
خَوِفْتُ	becomes	خِفْتُ	I was afraid
خَوِفْتُمْ	becomes	خِفْتُمْ	you (f.pl.) were afraid

### 47.1 Form I

There are three main types of Form I hollow verb, each with different vowel patterns.

**47.1.1 Type 1:** These have و as the middle radical of the root. The original form of قَال ("to say") is قَوَلَ .

#### a). The Perfect:

singular	dual	plural
قَالَ he said	قَالَا they (m.) said	قَالُوا they (m.) said
قَالَتْ she said	قَالَتَا they (f.) said	قَالْنَ they (f.) said
قُلْتَ you (m.) said	قُلْتُمَا you (m./f.) said	قُلْتُمْ you (m.) said
قُلْتِ you (f.) said		قُلْتُنَّ you (f.) said
قُلْتُ I (m./f.) said		قُلْنَا we (m./f.) said

#### b). The Imperfect Indicative:

singular	dual	plural
يَقُولُ he says	يَقُولَانِ they (m.) say	يَقُولُونَ they (m.) say
تَقُولُ she says	تَقُولَانِ they (f.) say	يَقُلْنَ they (f.) say
تَقُولُ you (m.) say	تَقُولَانِ you (m./f.) say	تَقُولُونَ you (m.) say
تَقُولِينَ you (f.) say		تَقُلْنَ you (f.) say
أَقُولُ I (m./f.) say		نَقُولُ we (m./f.) say

c). The subjunctive mood of the imperfect undergoes the same changes as in strong verbs.

#### d). The Jussive:

singular	dual	plural
يَقُلْ he says	يَقُولَا they (m.) say	يَقُولُوا they (m.) say
تَقُلْ she says	تَقُولَا they (f.) say	يَقُلْنَ they (f.) say



تَقُلُّ you (m.) say	تَقُولَا you (m./f.) say	تَقُولُوا you (m.) say
تَقُولِي you (f.) say		تَقُلْنَ you (f.) say
أَقُلُّ I (m./f.) say		نَقُلُّ we (m./f.) say

e). Other verbs of this type include:

كَانَ to be	قَامَ to rise up
زَارَ to visit	دَامَ to last, continue
فَارَ to boil	عَادَ to return

47.1.2 Type 2: These have *ي* as the middle radical of the root. The original form of سَارَ (“to go”) is سَيَّرَ .

a). The Perfect:

singular	dual	plural
سَارَ he went	سَارَا they (m.) went	سَارُوا they (m.) went
سَارَتْ she went	سَارَتَا they (f.) went	سِيرْنَ they (f.) went
سِيرْتَ you (m.) went	سِيرْتُمَا you (m./f.) went	سِيرْتُمْ you (m.) went
سِيرْتِ you (f.) went		سِيرْتُنَّ you (f.) went
سِيرْتُ I (m./f.) went		سِيرْنَا we (m./f.) went

b). The Imperfect Indicative:

singular	dual	plural
يَسِيرُ he goes	يَسِيرَانِ they (m.) go	يَسِيرُونَ they (m.) go
تَسِيرُ she goes	تَسِيرَانِ they (f.) go	يَسِيرْنَ they (f.) go
تَسِيرُ you (m.) go	تَسِيرَانِ you (m./f.) go	تَسِيرُونَ you (m.) go
تَسِيرِينَ you (f.) go		تَسِيرْنَ you (f.) go
أَسِيرُ I (m./f.) go		نَسِيرُ we (m./f.) go

c). The subjunctive mood of the imperfect undergoes the same changes as in strong verbs.

d). The Jussive:

singular	dual	plural
يَسِرْ he goes	يَسِيرَا they (m.) go	يَسِيرُوا they (m.) go
تَسِرْ she goes	تَسِيرَا they (f.) go	يَسِيرْنَ they (f.) go
تَسِرْ you (m.) go	تَسِيرَا you (m./f.) go	تَسِيرُوا you (m.) go
تَسِيرِي you (f.) go		تَسِيرْنَ you (f.) go
أَسِرْ I (m./f.) go		نَسِرْ we (m./f.) go

e). Other verbs of this type include:

بَاعَ to sell	غَابَ to be absent
فَاضَ to overflow, flood	مَالَ to incline
صَارَ to become	طَارَ to fly

47.1.3 Type 3: These have either و or ي as the middle radical of the root. They are comparatively rare but include some common verbs. The original form of نَامَ ("to sleep") is نَيْلٌ. The original form of نَالَ ("to obtain") is نَيْلٌ.

a). The Perfect:

singular	dual	plural
نَامَ he slept	نَامَا they (m.) slept	نَامُوا they (m.) slept
نَامَتْ she slept	نَامَتَا they (f.) slept	نِمْنَ they (f.) slept
نِمْتَ you (m.) slept	نِمْتُمَا you (m./f.) slept	نِمْتُمْ you (m.) slept
نِمْتِ you (f.) slept		نِمْتُنَّ you (f.) slept
نِمْتُ I (m./f.) slept		نِمْنَا we (m./f.) slept

b). The Imperfect Indicative:

singular	dual	plural
يَنَامُ he sleeps	يَنَامَانِ they (m.) sleep	يَنَامُونَ they (m.) sleep
تَنَامُ she sleeps	تَنَامَانِ they (f.) sleep	يَنْمُنَ they (f.) sleep
تَنَامُ you (m.) sleep	تَنَامَانِ you (m./f.) sleep	تَنَامُونَ you (m.) sleep
تَنَامِينَ you (f.) sleep		تَنْمُنَ you (f.) sleep
أَنَامُ I (m./f.) sleep		نَنَامُ we (m./f.) sleep

c). The subjunctive mood of the imperfect undergoes the same changes as in strong verbs.

d). The Jussive:

singular	dual	plural
يَنَمْ he sleeps	يَنَامَا they (m.) sleep	يَنَامُوا they (m.) sleep
تَنَمْ she sleeps	تَنَامَا they (f.) sleep	يَنْمُنَ they (f.) sleep
تَنَمْ you (m.) sleep	تَنَامَا you (m./f.) sleep	تَنَامُوا you (m.) sleep
تَنَامِي you (f.) sleep		تَنْمُنَ you (f.) sleep
أَنَمْ I (m./f.) sleep		نَنَمْ we (m./f.) sleep

e). Other verbs of this type include:

خَافَ to be afraid	كَادَ to be on the point [of]
نَالَ to obtain	هَابَ to fear

**47.1.4** The imperative of Form I hollow verbs:

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَقُلْ he says	قُلْ	قُولِي	قُولُوا say!
يَسِيرُ he goes	سِرْ	سِيرِي	سِيرُوا go!
يَنَامُ he sleeps	نَمْ	نَامِي	نَامُوا sleep!

**47.1.5** The Passive

All three types of hollow verb have exactly the same vowel patterns in the passive voice:

The perfect:

زِيرَ	<i>instead of</i>	زُورَ	he was visited
بِيعَ	<i>instead of</i>	بُيِعَ	it was sold
نِيلَ	<i>instead of</i>	نُيِلَ	it was obtained

The imperfect:

يُزَارُ	<i>instead of</i>	يُزَوَّرُ	he is visited
يُبَاعُ	<i>instead of</i>	يُبَيْعُ	it is sold
يُنَالُ	<i>instead of</i>	يُنَيْلُ	it is obtained

**a).** The Perfect Passive:

singular	dual	plural
زِيرَ he was visited	زِيرَا they (m.) were visited	زِيرُوا they (m) were visited
زِيرَتْ she was visited	زِيرَتَا they (f.) were visited	زِيرْنَ they (f.) were visited
زِرْتُ you (m.) were visited	زِرْتُمَا you (m./f.) were visited	زِرْتُمْ you (m.) were visited
زِرْتِ you (f.) were visited		زِرْتُنَّ you (f.) were visited
زِرْتُ I (m./f.) was visited		زِرْنَا we (m/f) were visited

**b).** The Imperfect Passive:

singular	dual	plural
يُزَارُ he is visited	يُزَارَانِ they (m.) are visited	يُزَارُونَ they (m.) are visited
يُتَارُ she is visited	يُتَارَانِ they (f.) are visited	يُتَارْنَ they (f.) are visited
يُتَارُ you (m.) are visited	يُتَارَانِ you (m./f.) are visited	يُتَارُونَ you (m.) are visited
يُتَارِينَ you (f.) are visited		يُتَارُنَّ you (f.) are visited
أُرَارُ I (m./f.) am visited		أُرَارُ we (m./f.) are visited

**47.1.6** The verbal nouns of Form I hollow verbs follow the patterns for those of the Form I

trilateral verb. For example:

verb		verbal noun	
نَامَ	to sleep	نَوْمٌ	sleep
قَادَ	to lead	قِيَادَةٌ	leadership
طَالَ	to be or become long	طُولٌ	length
ضَاقَ	to be depressed	ضَيْقٌ	depression
نَاحَ	to wail	نُوحٌ	wailing
ذَاقَ	to taste	ذَوَاقٌ	taste

**47.1.7** In the active participle (فَاعِلٌ) the weak radical is replaced with hamza:

verb		active participle	
زَارَ	to visit	زَائِرٌ (instead of زَاوِرٌ)	visiting
بَاعَ	to sell	بَائِعٌ (instead of بَاوِعٌ)	selling
دَامَ	to last, continue	دَائِمٌ	lasting, continuing
خَانَ	to betray	خَائِنٌ	treacherous
سَادَ	to be master	سَائِدٌ	prevailing

**47.1.8** The passive participle (مَفْعُولٌ) typically has the shape مَفْعُولٌ when the weak radical is و (مَبْيُوعٌ instead of مَزُورٌ), and the shape مَفْعِيلٌ when the weak radical is ي (مَبْيُوعٌ instead of مَزُورٌ):

**a).** Weak middle radical و :

verb		passive participle	
لَامَ	to blame	مَلُومٌ	blamed
صَانَ	to protect	مَصُونٌ	well-protected
زَارَ	to visit	مَزُورٌ	visited
قَالَ	to say	مَقُولٌ	that which is said, speech
خَافَ	to be afraid	مَخُوفٌ	feared

**b).** Weak middle radical ي :

verb		passive participle	
زَادَ	to increase	مَزِيدٌ	increased
بَاعَ	to sell	مَبْيُوعٌ	sold
هَابَ	to fear	مَهِيْبٌ	feared
نَالَ	to obtain	مَنْبُولٌ	obtained

**47.2 The Derived Forms of the Hollow Verb**

a). Derived Forms II, III, V, VI and IX are conjugated exactly like strong verbs. The weak middle radical becomes the consonant *و* or *ي* depending on whether the root of the verb has *و* or *ي* :

Form	perfect	imperfect
II	حَوَّلَ	يُحَوِّلُ to change [s.th.]
	بَيَّنَّ	يُبَيِّنُ to make clear
III	شَاوَرَ	يُشَاوِرُ to consult
	ضَايَقَ	يُضَايِقُ to harass
V	تَطَوَّرَ	يَتَطَوَّرُ to develop
	تَحَيَّرَ	يَتَحَيَّرُ to be confused
VI	تَنَاوَلَ	يَتَنَاوَلُ to take
	تَمَائَلَ	يَتَمَائَلُ to stagger, swing
IX	إِسْوَدَّ	يَسْوَدُّ to be or become black
	إِبْيَضَّ	يَبْيِضُّ to be or become white

b). Derived Forms IV, VII, VIII and X show no difference in vowelling whether the weak radical of the root is *و* or *ي* . These are illustrated below.

**47.2.1 Form IV**

a). The Perfect:

singular	dual	plural
أَرَادَ he wanted	أَرَادَا they (m.) wanted	أَرَادُوا they (m.) wanted
أَرَادَتْ she wanted	أَرَادَتَا they (f.) wanted	أَرَادْنَ they (f.) wanted
أَرَدْتَ you (m.) wanted	أَرَدْتُمَا you (m./f.) wanted	أَرَدْتُمْ you (m.) wanted
أَرَدْتِ you (f.) wanted		أَرَدْتُنَّ you (f.) wanted
أَرَدْتُ I (m./f.) wanted		أَرَدْنَا we (m./f.) wanted

b). The Imperfect Indicative:

singular	dual	plural
يُرِيدُ he wants	يُرِيدَانِ they (m.) want	يُرِيدُونَ they (m.) want
تُرِيدُ she wants	تُرِيدَانِ they (f.) want	يُرِيدْنَ they (f.) want
تُرِيدُ you (m.) want	تُرِيدَانِ you (m./f.) want	تُرِيدُونَ you (m.) want
تُرِيدِينَ you (f.) want		تُرِيدْنَ you (f.) want

أُرِيدُ I (m./f.) want

نُرِيدُ we (m./f.) want

c). The verbal noun (إِفْعَالٌ) omits the weak radical and compensates for this with tā' marbūṭa:

verb	verbal noun
أَدَارَ to direct, manage	إِدَارَةٌ direction, management
أَرَادَ to want	إِرَادَةٌ will; desire
أَجَابَ to answer	إِجَابَةٌ answering; reply
أَشَارَ to signal	إِشَارَةٌ sign, indication

d). The Active Participle (مُفْعِلٌ) :

verb	active participle
أَدَارَ to direct, manage	مُدِيرٌ director, manager
أَذَاعَ to broadcast	مُذِيعٌ broadcasting; broadcaster
أَنَارَ to illuminate	مُنِيرٌ luminous, shining
أَهَانَ to humiliate	مُهِينٌ humiliating

e). The Passive Participle (مُفْعَلٌ) :

verb	passive participle
أَقَامَ to raise up, erect	مُقَامٌ raised up, erected
أَرَادَ to want	مُرَادٌ wanted
أَصَابَ to hit, befall	مُصَابٌ stricken, befallen
أَضَافَ to add	مُضَافٌ added

f). A very small number of Form IV verbs have an alternative conjugation in which the weak radical is treated as strong. There may be differences in meaning. For example:

أَعَالَ to provide for	or	أَعْوَلَ to lament, wail
أَنَارَ to illuminate	or	أَنَوَرَ to appear, be revealed
أَرَاخَ to let rest	or	أَرَوَحَ to smell bad

#### 47.2.2 Form VII

a). The Perfect:

singular	dual	plural
إِنْقَادَ he was led	إِنْقَادَا they (m.) were led	إِنْقَادُوا they (m.) were led
إِنْقَادَتْ she was led	إِنْقَادَتَا they (f.) were led	إِنْقَدْنَ they (f.) were led
إِنْقَدْتَ you (m.) were led	إِنْقَدْتُمَا you (m./f.) were led	إِنْقَدْتُمْ you (m.) were led
إِنْقَدْتِ you (f.) were led		إِنْقَدْتُنَّ you (f.) were led

اِنْقَذْتُ I (m./f.) was led

اِنْقَذْنَا we (m./f.) were led

**b). The Imperfect Indicative:**

singular	dual	plural
يُنْقَادُ he is led	يُنْقَادَانِ they (m.) are led	يُنْقَادُونَ they (m.) are led
تُنْقَادُ she is led	تُنْقَادَانِ they (f.) are led	يُنْقَدْنَ they (f.) are led
تُنْقَادُ you (m.) are led	تُنْقَادَانِ you (m./f.) are led	تُنْقَادُونَ you (m.) are led
تُنْقَادِينَ you (f.) are led		تُنْقَدْنَ you (f.) are led
أُنْقَادُ I (m./f.) am led		نُنْقَادُ we (m./f.) are led

**c). The Verbal Noun (اِنْفِعَالٌ) :**

verb	verbal noun
اِنْقَادٌ to be led, guided	اِنْقِيَادٌ compliance
اِنْحَاذٌ to take sides	اِنْحِيَاذٌ prejudice, bias
اِنْهَارٌ to collapse	اِنْهِيَاذٌ collapse
اِنْحَادٌ to depart	اِنْحِيَاذٌ departure

**d). The Active Participle (مُنْفَعِلٌ) :**

verb	active participle
اِنْدَاسٌ to be trodden on	مُنْدَاسٌ trodden on
اِنْسَاقٌ to be driven	مُنْسَاقٌ driven
اِنْسَاحٌ to flow	مُنْسَاحٌ flowing
اِنْحَاذٌ to seclude o.s.	مُنْحَاذٌ secluded, withdrawn

**e). The passive participle does not occur.**

**47.2.3 Form VIII**

**a). The Perfect:**

singular	dual	plural
اِخْتَارَ he chose	اِخْتَارَا they (m.) chose	اِخْتَارُوا they (m.) chose
اِخْتَارَتْ she chose	اِخْتَارَتَا they (f.) chose	اِخْتَرْنَ they (f.) chose
اِخْتَرْتَ you (m.) chose	اِخْتَرْتُمَا you (m./f.) chose	اِخْتَرْتُمْ you (m.) chose
اِخْتَرْتِ you (f.) chose		اِخْتَرْتُنَّ you (f.) chose
اِخْتَرْتُ I (m./f.) chose		اِخْتَرْنَا we (m./f.) chose

**b). The Imperfect Indicative:**

singular	dual	plural
يَخْتَارُ he chooses	يَخْتَارَانِ they (m.) choose	يَخْتَارُونَ they (m.) choose
تَخْتَارُ she chooses	تَخْتَارَانِ they (f.) choose	يَخْتَرْنَ they (f.) choose
تَخْتَارُ you (m.) choose	تَخْتَارَانِ you (m./f.) choose	تَخْتَارُونَ you (m.) choose
تَخْتَارِينَ you (f.) choose		تَخْتَرْنَ you (f.) choose
أَخْتَارُ I (m./f.) choose		نَخْتَارُ we (m./f.) choose

**c). The Verbal Noun (إِفْتِعَالٌ) :**

verb	verbal noun
إِخْتَارَ to choose	إِخْتِيَارٌ choice
إِخْتِجَ to need	إِخْتِيَاغٌ need
إِشْتَأَى to long, yearn	إِشْتِيَاقٌ longing, yearning
إِرْتَابَ to doubt, suspect	إِرْتِيَابٌ doubting, suspecting

**d). The Active Participle (مُفْتَعِلٌ) :**

verb	active participle
إِعْتَادَ to be accustomed	مُعْتَادٌ accustomed
إِعْتَاظَ to become angry	مُعْتَاظٌ angry
إِشْتَأَى to long, yearn	مُشْتَأِقٌ longing, yearning
إِبْتَاعَ to buy	مُيْتَاعٌ buyer

**e). The Passive Participle (مُفْتَعَلٌ) :**

verb	passive participle
إِخْتَارَ to choose	مُخْتَارٌ chosen
إِرْتَابَ to doubt, suspect	مُرْتَابٌ doubted, suspected
إِضْطَادَ to hunt	مُضْطَادٌ hunted
إِضْطَافَ to spend the summer	مُضْطَافٌ summer resort

**f). In a very small number of Form VIII verbs the weak radical is treated as strong. For example:**

إِزْدَوَجَ to be in pairs	إِعْتَوَرَ to befall, affect
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**47.2.4 Form X****a). The Perfect:**

singular	dual	plural
إِسْتَقَامَ he stood up	إِسْتَقَامَا they (m.) stood up	إِسْتَقَامُوا they (m.) stood up
إِسْتَقَامَتْ she stood up	إِسْتَقَامَتَا they (f.) stood up	إِسْتَقَمْنَ they (f.) stood up
إِسْتَقَمْتَ you (m.) stood up	إِسْتَقَمْتُمَا you (m./f.) stood up	إِسْتَقَمْتُمْ you (m.) stood up
إِسْتَقَمْتِ you (f.) stood up		إِسْتَقَمْتُنَّ you (f.) stood up
إِسْتَقَمْتُ I (m./f.) stood up		إِسْتَقَمْنَا we (m./f.) stood up

**b). The Imperfect Indicative:**

singular	dual	plural
يَسْتَقِيمُ he stands up	يَسْتَقِيمَانِ they (m.) stand up	يَسْتَقِيمُونَ they (m.) stand up
تَسْتَقِيمُ she stands up	تَسْتَقِيمَانِ they (f.) stand up	يَسْتَقِمْنَ they (f.) stand up
تَسْتَقِيمُ you (m.) stand up	تَسْتَقِيمَانِ you (m./f.) stand up	تَسْتَقِيمُونَ you (m.) stand up
تَسْتَقِيمِينَ you (f.) stand up		تَسْتَقِمْنَ you (f.) stand up
أَسْتَقِيمُ I (m./f.) stand up		نَسْتَقِيمُ we (m./f.) stand up

**c). The verbal noun (إِسْتِفْعَالٌ) omits the weak radical and compensates for this with tā' marbūṭa:**

verb	verbal noun
إِسْتَعَانَ to ask for help	إِسْتِعَانَةٌ seeking help
إِسْتَفَادَ to benefit	إِسْتِفَادَةٌ benefit
إِسْتَشَارَ to ask for advice	إِسْتِشَارَةٌ seeking advice
إِسْتَعَارَ to borrow	إِسْتِعَارَةٌ borrowing

**d). The Active Participle (مُسْتَفْعِلٌ) :**

verb	active participle
إِسْتَدَارَ to circle, rotate	مُسْتَدِيرٌ circular; round
إِسْتَجَابَ to respond to	مُسْتَجِيبٌ responding, answering
إِسْتَحَالَ to be impossible	مُسْتَحِيلٌ impossible
إِسْتَطَالَ to be or become long	مُسْتَطِيلٌ long; rectangle

**e). The Passive Participle (مُسْتَفْعَلٌ) :**

verb	passive participle
إِسْتَطَاعَ to be able	مُسْتَطَاعٌ possible

إِسْتَضَافَ	to invite as guest	مُسْتَضَافٌ	invited
إِسْتَعَارَ	to borrow	مُسْتَعَارٌ	borrowed
إِسْتَرَابَ	to be suspicious	مُسْتَرَابٌ	suspect, suspicious

f). In a small number of Form X verbs the weak radical is treated as strong. For example:

إِسْتَحْوَذَ	to overwhelm	إِسْتَضَوَّبَ	to approve of, sanction
إِسْتَحْوَنَ	to distrust		

The normal conjugation may exist alongside this. For example:

إِسْتَهَانَ	or	إِسْتَهَوَّنَ	to consider easy
إِسْتَطَابَ	or	إِسْتَطَيْبَ	to find good

There may be differences in meaning. For example:

إِسْتَجَابَ	to respond	or	إِسْتَجُوبَ	to interrogate
إِسْتَرَاحَ	to relax	or	إِسْتَرَوَّحَ	to inhale air

**47.2.5** Form VII does not have a passive. The passive of Forms IV, VIII and X conjugate in the same way:

Form	Perfect Passive	Imperfect Passive
IV	أُرِيدَ it was wanted	يُرَادُ it is wanted
VIII	أُخْتِيرَ it was chosen	يُخْتَارُ it is chosen
X	أُسْتَفِيدَ it was beneficial	يُسْتَفَادُ it is beneficial

### 47.3 Summary of the Derived Forms with Middle Radical و :

Form	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
II	حَوَّلَ	حُوِّلَ	يُحَوِّلُ	يُحَوَّلُ	تَحْوِيلٌ	مُحَوِّلٌ	مُحَوَّلٌ
III	حَاوَلَ	حُوِّلَ	يُحَاوِلُ	يُحَاوَلُ	مُحَاوَلَةٌ / جَوَالٌ	مُحَاوِلٌ	مُحَاوَلٌ
IV	أَحَالَ	أُحِيلَ	يُحِيلُ	يُحَالُ	إِحَالَةٌ	مُحِيلٌ	مُحَالٌ
V	تَحَوَّلَ	تُحَوَّلُ	يَتَحَوَّلُ	يُتَحَوَّلُ	تَحَوُّلٌ	مُتَحَوِّلٌ	مُتَحَوَّلٌ
VI	تَحَاوَلَ	تُحَاوَلُ	يَتَحَاوَلُ	يُتَحَاوَلُ	تَحَاوُلٌ	مُتَحَاوِلٌ	مُتَحَاوَلٌ
VII	إِنْقَادَ	none	يَنْقَادُ	none	إِنْقِيَادٌ	مُنْقَادٌ	none
VIII	إِحْتَالَ	أُحْتِيلَ	يُحْتَالُ	يُحْتَالُ	إِحْتِيَالٌ	مُحْتَالٌ	مُحْتَالٌ
IX	إِحْوَالَ	none	يَحْوَالُ	none	إِحْوَالٌ	مُحْوِلٌ	none
X	إِسْتَحَالَ	أُسْتَحِيلَ	يَسْتَحِيلُ	يُسْتَحَالُ	إِسْتِحَالَةٌ	مُسْتَحِيلٌ	مُسْتَحَالٌ

**47.3.1 The Imperative:**

II	حَوِّلْ	VII	none
III	حَاوِلْ	VIII	إِخْتَلْ
IV	أَحِلْ	IX	إِخْوَلْ (or إِخْوَلِ)
V	تَحَوِّلْ	X	اسْتَحِلْ
VI	تَحَاوِّلْ		

**47.4 Summary of the Derived Forms with Middle Radical ي :**

Form	Perfect	Perfect Passive	Imperfect	Imperfect Passive	Verbal Noun	Active Participle	Passive Participle
II	بَيَّنَّ	بُيِّنَ	يُبَيِّنُ	يُبيَّنُّ	تَبْيِينٌ	مُبيِّنٌ	مُبيَّنٌ
III	بَايَنَ	بُوِيِنَ	يُبَايِنُ	يُبايِنُّ	مُبَايَنَةٌ/بَيَانٌ	مُبايِنٌ	مُبايِنٌ
IV	أَبَانَ	أُبيِنَ	يُبيِنُ	يُباِنُّ	إِبَانَةٌ	مُبيِنٌ	مُبانٌ
V	تَبَيَّنَّ	تُبيِنَ	يَتَبَيَّنُّ	يُتَبَيَّنُّ	تَبْيِينٌ	مُتَبَيِّنٌ	مُتَبَيَّنٌ
VI	تَبَايَنَ	تُبوِيِنَ	يَتَبَايِنُ	يُتَبَايِنُّ	تَبَايِنٌ	مُتَبَايِنٌ	مُتَبَايِنٌ
VII	إِنْحَادٌ	none	يُنْحَادُ	none	إِنْحِيَادٌ	مُنْحَادٌ	none
VIII	إِخْتَارَ	أَخْتِيرَ	يَخْتَارُ	يُخْتَارُ	إِخْتِيَارٌ	مُخْتَارٌ	مُخْتَارٌ
IX	إِبْيَضَ	none	يَبْيِضُ	none	إِبْيَاضٌ	مُبيِضٌ	none
X	إِسْتَبَانَ	أُسْتَبِينَ	يَسْتَبِينُ	يُسْتَبَانُ	إِسْتِيَانَةٌ	مُسْتَبِينٌ	مُسْتَبَانٌ

**47.4.1 The Imperative:**

II	بَيِّنْ	VII	none
III	بَايِنْ	VIII	إِخْتَرْ
IV	أَبِنْ	IX	none
V	تَبَيِّنْ	X	إِسْتَبِنْ
VI	تَبَايِنْ		

## 48 The Defective Verb (الْفِعْلُ النَّاقِصُ)

Defective verbs are formed from roots consisting of two strong radicals and a final weak radical و or ي .

The final weak radical is subject to some changes due to the phonetic rules of Arabic. In certain persons of the verb it is omitted. It can occur as a consonant (i.e. take a vowel or sukūn). It can become the corresponding long vowel (و ُ or ي َ) or short vowel ( ُ or ِ) . It may occur as ي ِ or ا ِ . It may form the diphthong و ُ or ي ِ .

### 48.1 Form I

There are three main types of Form I defective verbs each with different vowel patterns.

#### 48.1.1 Type 1

This consists of those verbs with و as the final radical of the root and which have the pattern فَعَلَ . The original form of دَعَا ("to invite") is دَعَوَ .

In the perfect, those persons of the verb with suffixes beginning with a consonant or ا ِ (i.e. 3rd person masc. dual) are regular.

In the imperfect, those persons of the verb with suffixes beginning with a consonant (i.e. the ٓ of the fem. pl.) or ا ِ (i.e. the duals) are regular. The other persons are subject to elisions of the final weak radical with the suffix (ي ِ and و ِ) . The indicative mood marker ḍamma is omitted.

#### a). The Perfect:

singular	dual	plural
دَعَا he invited	دَعَوَا they (m.) invited	دَعَوْا they (m.) invited
دَعَتْ she invited	دَعَتَا they (f.) invited	دَعَوْنَ they (f.) invited
دَعَوْتَ you (m.) invited	دَعَوْتُمَا you (m./f.) invited	دَعَوْتُمْ you (m.) invited
دَعَوْتِ you (f.) invited		دَعَوْتُنَّ you (f.) invited
دَعَوْتُ I (m./f.) invited		دَعَوْنَا we (m./f.) invited

#### b). The Imperfect Indicative:

singular	dual	plural
يَدْعُو he invites	يَدْعَوَانِ they (m.) invite	يَدْعُونَ they (m.) invite
تَدْعُو she invites	تَدْعَوَانِ they (f.) invite	يَدْعُونَ they (f.) invite
تَدْعُو you (m.) invite	تَدْعَوَانِ you (m./f.) invite	تَدْعُونَ you (m.) invite
تَدْعِينَ you (f.) invite		تَدْعُونَ you (f.) invite
أَدْعُو I (m./f.) invite		نَدْعُو we (m./f.) invite

**c). The Subjunctive:**

The same changes take place as with strong verbs:

singular	dual	plural
يَدْعُو he invites	يَدْعُوَا they (m.) invite	يَدْعُوا they (m.) invite
تَدْعُو she invites	تَدْعُوَا they (f.) invite	يَدْعُونَّ they (f.) invite
تَدْعُو you (m.) invite	تَدْعُوَا you (m./f.) invite	تَدْعُوا you (m.) invite
تَدْعِي you (f.) invite		تَدْعُونَّ you (f.) invite
أَدْعُو I (m./f.) invite		نَدْعُو we (m./f.) invite

**d). The Jussive:**

In the jussive, the final weak radical is removed when it would take sukūn:

singular	dual	plural
يَدْعُ he invites	يَدْعُوَا they (m.) invite	يَدْعُوا they (m.) invite
تَدْعُ she invites	تَدْعُوَا they (f.) invite	يَدْعُونَّ they (f.) invite
تَدْعُ you (m.) invite	تَدْعُوَا you (m./f.) invite	تَدْعُوا you (m.) invite
تَدْعِي you (f.) invite		تَدْعُونَّ you (f.) invite
أَدْعُ I (m./f.) invite		نَدْعُ we (m./f.) invite

**e). The Imperative:**

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَدْعُ he invites	أَدْعُ	أَدْعِي	أَدْعُوا invite!

**f). Other verbs of this type include:**

رَجَا to hope	عَدَا to run
نَجَا to be saved	عَفَا to forgive
صَحَا to wake up	دَنَا to approach
طَفَا to float	غَدَا to leave
عَلَا to be high	تَلَا to follow, succeed

**48.1.2 Type 2**

This consists of those verbs with *ي* as the final radical of the root and which have the pattern *فَعَلَ*. The original form of *رَمَى* ("to throw") is *رَمَيْ*.

In the perfect, those persons of the verb with suffixes beginning with a consonant or *ا =* (i.e. 3rd person masc. dual) are regular.

In the imperfect, those persons of the verb with suffixes beginning with a consonant (i.e. the *نَ*

of the fem. pl.) or ١ = (i.e. the duals) are regular. The other persons are subject to elisions of the final weak radical with the suffix (يَنْ = and وَنْ =). The indicative mood marker *ḍamma* is omitted.

**a). The Perfect:**

singular	dual	plural
رَمَى he threw	رَمَيَا they (m.) threw	رَمَوْا they (m.) threw
رَمَتْ she threw	رَمَتَا they (f.) threw	رَمَيْنَ they (f.) threw
رَمَيْتَ you (m.) threw	رَمَيْتُمَا you (m./f.) threw	رَمَيْتُمْ you (m.) threw
رَمَيْتِ you (f.) threw		رَمَيْتُنَّ you (f.) threw
رَمَيْتُ I (m./f.) threw		رَمَيْنَا we (m./f.) threw

**b). The Imperfect Indicative:**

singular	dual	plural
يَرْمِي he throws	يَرْمِيَانِ they (m.) throw	يَرْمُونَ they (m.) throw
تَرْمِي she throws	تَرْمِيَانِ they (f.) throw	يَرْمِينَ they (f.) throw
تَرْمِي you (m.) throw	تَرْمِيَانِ you (m./f.) throw	تَرْمُونَ you (m.) throw
تَرْمِينَ you (f.) throw		تَرْمِينَ you (f.) throw
أَرْمِي I (m./f.) throw		نَرْمِي we (m./f.) throw

**c). The Subjunctive:**

singular	dual	plural
يَرْمِي he throws	يَرْمِيَا they (m.) throw	يَرْمُوا they (m.) throw
تَرْمِي she throws	تَرْمِيَا they (f.) throw	يَرْمِينَ they (f.) throw
تَرْمِي you (m.) throw	تَرْمِيَا you (m./f.) throw	تَرْمُوا you (m.) throw
تَرْمِي you (f.) throw		تَرْمِينَ you (f.) throw
أَرْمِي I (m./f.) throw		نَرْمِي we (m./f.) throw

**d). The Jussive:**

singular	dual	plural
يَرْمِ he throws	يَرْمِيَا they (m.) throw	يَرْمُوا they (m.) throw
تَرْمِ she throws	تَرْمِيَا they (f.) throw	يَرْمِينَ they (f.) throw
تَرْمِ you (m.) throw	تَرْمِيَا you (m./f.) throw	تَرْمُوا you (m.) throw
تَرْمِي you (f.) throw		تَرْمِينَ you (f.) throw
أَرْمِ I (m./f.) throw		نَرْمِ we (m./f.) throw

**e). The Imperative:**

jussive		imperative		
		m.s.	f.s.	m.pl. <i>and so on</i>
يُزِمُ	he throws	اِزِمِ	اِزِمِي	اِزُمُوا throw!

**f). Other verbs of this type include:**

حَكَى	to tell	عَلَى	to boil
بَنَى	to build	قَضَى	to finish [s.th.]; to spend time
سَبَى	to capture	هَدَى	to guide
مَضَى	to leave	كَفَى	to be enough
نَفَى	to deny	جَرَى	to run

**48.1.3 Type 3**

This consists of those verbs with *و* or *ي* as the final radical of the root and which have the pattern *فَعِلَ* (the original form of *رَضِيَ* ["to be pleased"] is *رَضِوْ*). The final weak radical is always written as *ي*.

In the perfect, all the persons of the verb are regular apart from the 3rd person masc. pl. in which the final weak radical of the verb assimilates with the suffix.

In the imperfect, those persons of the verb with suffixes beginning with a consonant (i.e. the *نَ* of the fem. pl.) or *ا* = (i.e. the duals) are regular. The other persons are subject to elisions of the final weak radical with the suffix (*يُنَ* = and *وُنَ*). The indicative mood marker *ḍamma* is omitted.

**a). The Perfect:**

singular	dual	plural
بَقِيَ he remained	بَقِيَآ they (m.) remained	بَقُوا they (m.) remained
بَقِيَتْ she remained	بَقِيَتَا they (f.) remained	بَقِينَ they (f.) remained
بَقَيْتَ you (m.) remained	بَقَيْتُمَا you (m./f.) remained	بَقَيْتُمْ you (m.) remained
بَقَيْتِ you (f.) remained		بَقَيْتُنَّ you (f.) remained
بَقَيْتُ I (m./f.) remained		بَقِينَا we (m./f.) remained

**b). The Imperfect Indicative:**

singular	dual	plural
يَبْقَى he remains	يَبْقَيَانِ they (m.) remain	يَبْقَوْنَ they (m.) remain
يَبْقَى she remains	يَبْقَيَانِ they (f.) remain	يَبْقَيْنَ they (f.) remain
يَبْقَى you (m.) remain	يَبْقَيَانِ you (m./f.) remain	يَبْقَوْنَ you (m.) remain
يَبْقَى you (f.) remain		يَبْقَيْنَ you (f.) remain

أَبْقَى I (m./f.) remain

نَبَقْنَا we (m./f.) remain

c). The Subjunctive:

singular	dual	plural
يَبْقَى he remains	يَبْقَيَا they (m.) remain	يَبْقُوا they (m.) remain
تَبْقَى she remains	تَبْقَيَا they (f.) remain	يَبْقَيْنَ they (f.) remain
تَبْقَى you (m.) remain	تَبْقَيَا you (m./f.) remain	تَبْقُوا you (m.) remain
تَبْقَى you (f.) remain		تَبْقَيْنَ you (f.) remain
أَبْقَى I (m./f.) remain		نَبَقْنَا we (m./f.) remain

d). The Jussive:

singular	dual	plural
يَبْقَ he remains	يَبْقَيَا they (m.) remain	يَبْقُوا they (m.) remain
تَبْقَ she remains	تَبْقَيَا they (f.) remain	يَبْقَيْنَ they (f.) remain
تَبْقَ you (m.) remain	تَبْقَيَا you (m./f.) remain	تَبْقُوا you (m.) remain
تَبْقِي you (f.) remain		تَبْقَيْنَ you (f.) remain
أَبْقَ I (m./f.) remain		نَبَقْنَا we (m./f.) remain

e). The Imperative:

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَبْقَ he remains	إِبْقَ	إِبْقِي	إِبْقُوا remain!

f). Other verbs of this type include:

رَضِيَ to be pleased	غَشِيَ to cover
عَرِيَ to be naked	عَنِيَ to be rich
رَفِيَ to rise, ascend	لَقِيَ to meet, find
نَقِيَ to be pure	فَنِيَ to cease to exist
نَسِيَ to forget	نَشِيَ to be intoxicated

48.1.4 The Passive of Form I Defective Verbs

The passive is the same for all three types of Form I defective verb:

	active	perfect passive	imperfect passive
Type 1	دَعَا to invite	دُعِيَ he was invited	يُدْعَى he is invited
Type 2	رَمَى to throw	رُمِيَ it was thrown	يُرْمَى it is thrown
Type 3	لَفِيَ to find	لُفِيَ it was found	يُلْفَى it is found



Taking the verb دَعَا (“to invite”) as an example, the persons of the perfect and imperfect passive are as follows:

**a). The Perfect Passive:**

singular	dual	plural
دُعِيَ he was invited	دُعِيَا they (m.) were invited	دُعُوا they (m.) were invited
دُعِيَتْ she was invited	دُعِيَتَا they (f.) were invited	دُعِيْنَ they (f.) were invited
دُعِيْتِ you (m.) were invited	دُعِيْتُمَا you (m./f.) were invited	دُعِيْتُمْ you (m.) were invited
دُعِيْتِ you (f.) were invited		دُعِيْتُنَّ you (f.) were invited
دُعِيْتُ I (m./f.) was invited		دُعِيْنَا we (m./f.) were invited

**b). The Imperfect Indicative Passive:**

singular	dual	plural
يُدْعَى he is invited	يُدْعَيَانِ they (m.) are invited	يُدْعَوْنَ they (m.) are invited
تُدْعَى she is invited	تُدْعَيَانِ they (f.) are invited	يُدْعَيْنَ they (f.) are invited
تُدْعَى you (m.) are invited	تُدْعَيَانِ you (m./f.) are invited	تُدْعَوْنَ you (m.) are invited
تُدْعَيْنَ you (f.) are invited		تُدْعَيْنَ you (f.) are invited
أُدْعَى I (m./f.) am invited		نُدْعَى we (m./f.) are invited

**c). The Subjunctive Passive:**

singular	dual	plural
يُدْعَى he is invited	يُدْعَيَا they (m.) are invited	يُدْعُوا they (m.) are invited
تُدْعَى she is invited	تُدْعَيَا they (f.) are invited	يُدْعَيْنَ they (f.) are invited
تُدْعَى you (m.) are invited	تُدْعَيَا you (m./f.) are invited	تُدْعُوا you (m.) are invited
تُدْعَيْنَ you (f.) are invited		تُدْعَيْنَ you (f.) are invited
أُدْعَى I (m./f.) am invited		نُدْعَى we (m./f.) are invited

**d). The Jussive Passive:**

singular	dual	plural
يُدْعَ he is invited	يُدْعَيَا they (m.) are invited	يُدْعُوا they (m.) are invited
تُدْعَ she is invited	تُدْعَيَا they (f.) are invited	يُدْعَيْنَ they (f.) are invited
تُدْعَ you (m.) are invited	تُدْعَيَا you (m./f.) are invited	تُدْعُوا you (m.) are invited
تُدْعَيْنَ you (f.) are invited		تُدْعَيْنَ you (f.) are invited
أُدْعَ I (m./f.) am invited		نُدْعَ we (m./f.) are invited

I trilateral verb. For example:

verb		verbal noun
دَعَا	to invite	دُعَاءٌ invitation
خَالَ	to be empty	خُلُوءٌ emptiness
جَرَى	to run	جَرِيٌّ running
حَمَى	to protect	حِمَايَةٌ protection
بَقِيَ	to remain	بَقَاءٌ remaining
خَشِيَ	to fear	خَشْيَةٌ fear

#### 48.1.6 The Active Participle (فَاعِلٌ) :

All Form I defective verbs form the active participle in the same way. They are defective adjectives (see 12.8):

verb		active participle
دَعَا	to invite	دَاعٍ inviting
صَحَا	to wake up	صَاحٍ awake
رَمَى	to throw	رَامٍ throwing
قَضَى	to finish [s.th]; to judge	قَاضٍ decisive; judge
بَقِيَ	to remain	بَاقٍ remaining
رَضِيَ	to be content	رَاضٍ content

#### 48.1.7 The Passive Participle (مَفْعُولٌ) :

a). When the weak final radical is و , this is assimilated to the و of the pattern and written with a shadda:

verb		passive participle
حَسَا	to stuff	مَحْسُوءٌ (instead of مَحْسُوٌ) stuffed
دَعَا	to invite	مَدْعُوءٌ invited
كَسَا	to clothe, dress	مَكْسُوءٌ clothed, dressed
رَجَا	to hope	مَرَجُوءٌ hoped for

b). When the weak final radical is ي , the و of the pattern is changed to ي which is then assimilated to the ي of the root and written with a shadda:

verb		passive participle
بَنَى	to build	مَبْنُوءٌ (instead of مَبْنُويٌ) built
نَفَى	to deny	مَنْفُوءٌ denied

حَمَى	to protect	مَحْمِيٌّ	protected
نَهَى	to forbid	مَنْهِيٌّ	forbidden
نَسِيَ	to forget	مَنْسِيٌّ	forgotten
لَقِيَ	to meet	مَلْقِيٌّ	met

### 48.2 The Derived Forms of the Defective Verb

Whether the final radical of the root is و or ي , this always appears as ي or ى in the derived Forms.

The perfect of all the derived Forms is conjugated like رَمَى (Type 2 above).

The imperfect is conjugated like يَرْمِي (Type 2) except for Forms V and VI which are conjugated like يَبْقَى (Type 3).

As with Form I defective verbs, the final weak radical is removed when it would take sukūn in the jussive mood.

In the verbal nouns of derived Forms III (when of the pattern فَعَالٌ), IV, VII, VIII and X, the weak radical after alif is changed to hamza.

The active participles all end with a hypothetical يٌ = . The masculine singular is thus a defective adjective (see 12.8).

The passive participles all end with a hypothetical يٌ = . The masculine singular is thus indeclinable (see 12.7).

Form IX is extremely rare.

#### 48.2.1 Form II

##### a). The Perfect:

singular	dual	plural
سَمَى he named	سَمَيَا they (m.) named	سَمَوْا they (m.) named
سَمَتْ she named	سَمَتَا they (f.) named	سَمَيْنَ they (f.) named
سَمَيْتَ you (m.) named	سَمَيْتُمَا you (m./f.) named	سَمَيْتُمْ you (m.) named
سَمَيْتِ you (f.) named		سَمَيْتِنَّ you (f.) named
سَمَيْتُ I (m./f.) named		سَمَيْنَا we (m./f.) named

##### b). The Imperfect Indicative:

singular	dual	plural
يُسَمِي he names	يُسَمِيَانِ they (m.) name	يُسَمُونَ they (m.) name
تُسَمِي she names	تُسَمِيَانِ they (f.) name	يُسَمُونَ they (f.) name
تُسَمِي you (m.) name	تُسَمِيَانِ you (m./f.) name	تُسَمُونَ you (m.) name
تُسَمِينَ you (f.) name		تُسَمُونَ you (f.) name

أُسْمِي I (m./f.) name

نُسْمِي we (m./f.) name

c). The pattern for the verbal noun is تَفْعِلَةٌ :

verb		verbal noun	
سَمَّى	to name	تَسْمِيَةٌ	naming
نَجَّى	to rescue	تَنْجِيَةٌ	rescue
نَمَّى	to make grow	تَنْمِيَةٌ	advancement, increase
رَبَّى	to raise, educate	تَرْبِيَةٌ	upbringing, education
لَهَّى	to amuse	تَلْهِيَةٌ	amusement

d). The Active Participle (مُفْعَلٌ) :

verb		active participle	
سَمَّى	to name	مُسَمٌّ	naming
عَنَّى	to sing	مُعَنَّى	singer
صَلَّى	to pray	مُصَلِّى	prayer, worshipper
نَجَّى	to rescue, save	مُنَجِّى	rescuer, saviour

e). The Passive Participle (مُفْعَلٌ) :

verb		passive participle	
سَمَّى	to name	مُسَمًى	named
رَبَّى	to raise, bring up	مُرَبًى	raised, brought up
حَلَّى	to sweeten; to embellish	مُحَلًى	sweetened; embellished
بَكَى	to make cry	مُبَكًى	made to cry

### 48.2.2 Form III

a). The Perfect:

singular		dual		plural	
نَادَى	he called	نَادَيَا	they (m.) called	نَادَوْا	they (m.) called
نَادَتْ	she called	نَادَتَا	they (f.) called	نَادَيْنَ	they (f.) called
نَادَيْتَ	you (m.) called	نَادَيْتُمَا	you (m./f.) called	نَادَيْتُمْ	you (m.) called
نَادَيْتِ	you (f.) called			نَادَيْتُنَّ	you (f.) called
نَادَيْتُ	I (m./f.) called			نَادَيْنَا	we (m./f.) called

b). The Imperfect Indicative:

singular		dual		plural	
يُنَادِي	he calls	يُنَادِيَانِ	they (m.) call	يُنَادُونَ	they (m.) call

تُنادِي she calls	تُنَادِيَانِ they (f.) call	يُنَادِيْنَ they (f.) call
تُنَادِيْكَ you (m.) call	تُنَادِيَانِ you (m./f.) call	تُنَادُوْنَ you (m.) call
تُنَادِيْنَ you (f.) call		تُنَادِيْنَ you (f.) call
أُنَادِيْ I (m./f.) call		نُنَادِيْ we (m./f.) call

c). The Verbal Noun (مُفَاعَلَةٌ). The final ي is changed into alif:

verb	verbal noun
رَاعَى to consider	مُرَاعَاةٌ consideration, regard
عَافَى to excuse	مُعَافَاةٌ exemption
كَافَى to reward	مُكَافَاةٌ reward
نَادَى to call, shout	مُنَادَاةٌ calling, shouting
جَارَى to repay	مُجَارَاةٌ repayment

The verbal noun may have the pattern فِعَالٌ. The weak radical changes to hamza after the alif:

verb	verbal noun
لَاقَى to meet	لِقَاءٌ meeting, encounter
نَادَى to call, shout	نِدَاءٌ call, shout

d). The Active Participle (مُفَاعِلٌ) :

verb	passive participle
حَامَى to defend	مُحَامٍ lawyer
نَافَى to be incompatible	مُنَافٍ incompatible
بَالَى to take notice	مُبَالٍ observant
حَادَى to be opposite	مُحَادٍ opposite, facing

e). The Passive Participle (مُفَاعَلٌ) :

verb	passive participle
عَافَى to excuse	مُعَافَى excused
نَادَى to call, shout	مُنَادَى called
لَاقَى to meet, encounter	مُلَاقَى met, encountered
جَارَى to reward	مُجَارَى rewarded

### 48.2.3 Form IV

a). The Perfect:

singular	dual	plural
أَلْقَى he threw	أَلْقَيَا they (m.) threw	أَلْقَوْا they (m.) threw

أَلْقَتْ she threw	أَلْقَتَا they (f.) threw	أَلْقَيْنَ they (f.) threw
أَلْقَيْتَ you (m.) threw	أَلْقَيْتُمَا you (m./f.) threw	أَلْقَيْتُمْ you (m.) threw
أَلْقَيْتِ you (f.) threw		أَلْقَيْتُنَّ you (f.) threw
أَلْقَيْتُ I (m./f.) threw		أَلْقَيْنَا we (m./f.) threw

**b). The Imperfect Indicative:**

singular	dual	plural
يُلْقِي he throws	يُلْقِيَانِ they (m.) throw	يُلْقُونَ they (m.) throw
تُلْقِي she throws	تُلْقِيَانِ they (f.) throw	يُلْقِينَ they (f.) throw
تُلْقِي you (m.) throw	تُلْقِيَانِ you (m./f.) throw	تُلْقُونَ you (m.) throw
تُلْقِينَ you (f.) throw		تُلْقِينَ you (f.) throw
أُلْقِي I (m./f.) throw		نُلْقِي we (m./f.) throw

**c). The Verbal Noun (أَفْعَالٌ) . The weak radical changes to hamza after the alif:**

verb	verbal noun
أَلغَى to cancel	إِلغَاءٌ cancellation
أهدى to present	إهداءٌ presentation
أجرى to carry out, perform	إجراءٌ carrying out, performance
أملى to dictate	إملاءٌ dictation
أعطى to give	إعطاءٌ giving

**d). The Active Participle (مُفْعِلٌ) :**

verb	active participle
ألهى to amuse	مُلهِ amusing
أعدى to infect	مُعِدٍ infectious
أغرى to entice	مُعِرٍ enticing
أبكى to make cry	مُبِكٍ causing tears

**e). The Passive Participle (مُفْعَلٌ) :**

verb	passive participle
ألقى to throw	مُلْقَى thrown
أحصى to count	مُحْصَى counted
أكرى to rent, hire out	مُكْرَى rented, hired out
أعطى to give	مُعْطَى given

**48.2.4 Form V****a). The Perfect:**

singular	dual	plural
تَمَشَى he walked	تَمَشَيَا they (m.) walked	تَمَشَوْا they (m.) walked
تَمَشَتْ she walked	تَمَشَتَا they (f.) walked	تَمَشِينَ they (f.) walked
تَمَشَيْتَ you (m.) walked	تَمَشَيْتُمَا you (m./f.) walked	تَمَشَيْتُمْ you (m.) walked
تَمَشَيْتِ you (f.) walked		تَمَشَيْتُنَّ you (f.) walked
تَمَشَيْتُ I (m./f.) walked		تَمَشَيْنَا we (m./f.) walked

**b). The Imperfect Indicative:**

singular	dual	plural
يَتَمَشَى he walks	يَتَمَشَيَانِ they (m.) walk	يَتَمَشُونَ they (m.) walk
تَتَمَشَى she walks	تَتَمَشَيَانِ they (f.) walk	يَتَمَشِينَ they (f.) walk
تَتَمَشَى you (m.) walk	تَتَمَشَيَانِ you (m./f.) walk	تَتَمَشُونَ you (m.) walk
تَتَمَشِينَ you (f.) walk		تَتَمَشِينَ you (f.) walk
أَتَمَشَى I (m./f.) walk		نَتَمَشَى we (m./f.) walk

**c). The Verbal Noun (تَفْعُلٌ) . This is a defective noun:**

verb	verbal noun
تَمَشَى to walk	تَمَشٌ (instead of تَمَشِي) walking
تَعَدَى to cross, overstep	تَعَدٌ crossing, overstepping
تَرَقَى to ascend	تَرَقٌ ascent
تَبَّى to adopt	تَبٌ adoption
تَشَّى to spread	تَشٌ spreading

**d). The Active Participle (مُتَفَعِّلٌ) :**

verb	active participle
تَرَبَّى to be raised, educated	مُتَرَبٌ well-mannered
تَبَّى to remain, stay	مُتَبٌ remnant, remainder
تَنَّى to become double	مُتَنٌ double
تَرَدَّى to clothe o.s.	مُتَرَدٌ dressed

**e). The Passive Participle (مُتَفَعَّلٌ) :**

verb	passive participle
تَحَدَّى to challenge	مُتَحَدٌ challenged

تَمَنَّى to hope

مُتَمَنَّى hoped

تَزَرَّى to rebuke

مُتَزَرَّى rebuked

#### 48.2.5 Form VI

##### a). The Perfect:

singular	dual	plural
تَحَامَى he shunned	تَحَامَيَا they (m.) shunned	تَحَامَوْا they (m.) shunned
تَحَامَتْ she shunned	تَحَامَتَا they (f.) shunned	تَحَامَيْنَ they (f.) shunned
تَحَامَيْتَ you (m.) shunned	تَحَامَيْتُمَا you (m./f.) shunned	تَحَامَيْتُمْ you (m.) shunned
تَحَامَيْتِ you (f.) shunned		تَحَامَيْتُنَّ you (f.) shunned
تَحَامَيْتُ I (m./f.) shunned		تَحَامَيْنَا we (m./f.) shunned

##### b). The Imperfect Indicative:

singular	dual	plural
يَتَحَامَى he shuns	يَتَحَامَيَانِ they (m.) shun	يَتَحَامَوْنَ they (m.) shun
تَتَحَامَى she shuns	تَتَحَامَيَانِ they (f.) shun	يَتَحَامَيْنَ they (f.) shun
تَتَحَامَى you (m.) shun	تَتَحَامَيَانِ you (m./f.) shun	تَتَحَامَوْنَ you (m.) shun
تَتَحَامَيْنَ you (f.) shun		تَتَحَامَيْنَ you (f.) shun
أَتَحَامَى I (m./f.) shun		نَتَحَامَى we (m./f.) shun

##### c). The Verbal Noun (تَفَاعُلٌ) . This is a defective noun:

verb	verbal noun
تَرَامَى to be vast	تَرَامٍ (instead of تَرَامِي) vastness, expanse
تَنَافَى to be incompatible	تَنَافٍ mutual incompatibility
تَلَاقَى to meet	تَلَاقٍ meeting
تَلَاشَى to disappear	تَلَاشٍ disappearance
تَشَاكَى to complain to one another	تَشَاكٍ mutual complaining

##### d). The Active Participle (مُتَفَاعِلٌ) :

verb	active participle
تَعَالَى to rise; to be high	مُتَعَالٍ high
تَتَالَى to follow one another	مُتَتَالٍ successive
تَدَانَى to be close together	مُتَدَانٍ close together
تَقَاضَى to litigate	مُتَقَاضٍ litigant



## e). The Passive Participle (مُتَّفَاعِلٌ) :

verb		passive participle	
تَحَاشَى	to shun	مُتَحَاشَى	shunned
تَجَافَى	to avoid	مُتَجَافَى	avoided
تَعَاطَى	to take	مُتَعَاطَى	taken

## 48.2.6 Form VII

These are not common.

## a). The Perfect:

singular		dual		plural	
إِنْحَى	he bowed	إِنْحَيَا	they (m.) bowed	إِنْحَوْا	they (m.) bowed
إِنْحَتْ	she bowed	إِنْحَتَا	they (f.) bowed	إِنْحَيْنَ	they (f.) bowed
إِنْحَيْتَ	you (m.) bowed	إِنْحَيْتُمَا	you (m./f.) bowed	إِنْحَيْتُمْ	you (m.) bowed
إِنْحَيْتِ	you (f.) bowed			إِنْحَيْتُنَّ	you (f.) bowed
إِنْحَيْتُ	I (m./f.) bowed			إِنْحَيْنَا	we (m./f.) bowed

## b). The Imperfect Indicative:

singular		dual		plural	
يُنْحَى	he bows	يُنْحَيَانِ	they (m.) bow	يُنْحُونُ	they (m.) bow
تُنْحَى	she bows	تُنْحَيَانِ	they (f.) bow	يُنْحَيْنَ	they (f.) bow
تُنْحَى	you (m.) bow	تُنْحَيَانِ	you (m./f.) bow	تُنْحُونَ	you (m.) bow
تُنْحِينَ	you (f.) bow			تُنْحِينَ	you (f.) bow
أُنْحَى	I (m./f.) bow			نُنْحِي	we (m./f.) bow

## c). The Verbal Noun (إِنْفِعَالٌ) . The weak radical changes to hamza after the alif:

verb		verbal noun	
إِنْحَى	to bow, bend	إِنْحَاءٌ	bow, bend
إِنْقَضَى	to be finished	إِنْقِضَاءٌ	termination
إِنْمَحَى	to be exterminated	إِنْمِحَاءٌ	extermination

## d). The Active Participle (مُتَّفَعِّلٌ) :

verb		active participle	
إِنْحَى	to bow, bend	مُنْحٍ	bowed, bent
إِنْجَلَى	to be revealed	مُنْجَلٍ	revealed
إِنْبَرَى	to oppose	مُنْبِرٍ	opposing

e). The Passive Participle (مُنْفَعِلٌ) :

Since Form VII verbs generally already have a reflexive or passive meaning the passive participle is only used for nouns of place and time. For example:

verb	passive participle
إِنْحَنَى to bend	مُنْحَنَى bend, turn

48.2.7 Form VIII

a). The Perfect:

singular	dual	plural
إِشْتَرَى he bought	إِشْتَرَيَا they (m.) bought	إِشْتَرَوْا they (m.) bought
إِشْتَرَتْ she bought	إِشْتَرَتَا they (f.) bought	إِشْتَرَيْنَ they (f.) bought
إِشْتَرَيْتَ you (m.) bought	إِشْتَرَيْتُمَا you (m./f.) bought	إِشْتَرَيْتُمْ you (m.) bought
إِشْتَرَيْتِ you (f.) bought		إِشْتَرَيْتُنَّ you (f.) bought
إِشْتَرَيْتُ I (m./f.) bought		إِشْتَرَيْنَا we (m./f.) bought

b). The Imperfect Indicative:

singular	dual	plural
يَشْتَرِي he buys	يَشْتَرِيَانِ they (m.) buy	يَشْتَرُونَ they (m.) buy
تَشْتَرِي she buys	تَشْتَرِيَانِ they (f.) buy	يَشْتَرِينَ they (f.) buy
تَشْتَرِي you (m.) buy	تَشْتَرِيَانِ you (m./f.) buy	تَشْتَرُونَ you (m.) buy
تَشْتَرِينَ you (f.) buy		تَشْتَرِينَ you (f.) buy
أَشْتَرِي I (m./f.) buy		نَشْتَرِي we (m./f.) buy

c). The Verbal Noun (اِفْتِعَالٌ) . The weak radical changes to hamza after the alif:

verb	verbal noun
إِرْتَحَى to slacken	إِرْتِحَاءٌ slackening
إِنْتَهَى to be finished	إِنْتِهَاءٌ end, conclusion
إِبْتَغَى to desire	إِبْتِغَاءٌ desire
إِرْتَضَى to be satisfied	إِرْتِضَاءٌ satisfaction
إِقْتَنَى to acquire	إِقْتِنَاءٌ acquisition

d). The Active Participle (مُفْتَعِلٌ) :

verb	active participle
إِخْتَفَى to hide o.s.	مُخْتَفٍ hidden
إِكْتَفَى to be content	مُكْتَفٍ contented

إِغْتَنَى	to feel concern	مُعْتَنٍ	concerned
إِنْتَمَى	to belong, be associated	مُنْتَمٍ	belonging

## e). The Passive Participle (مُفْتَعَلٌ) :

verb		passive participle	
إِفْتَضَى	to necessitate	مُفْتَضًى	necessary
إِبْتَغَى	to seek, desire	مُبْتَغًى	desire, aspiration
إِنْتَقَى	to select	مُنْتَقًى	selected
إِنْتَمَى	to belong, be associated	مُنْتَمًى	membership

## 48.2.8 Form X

## a). The Perfect:

singular		dual		plural	
إِسْتَدْعَى	he summoned	إِسْتَدْعَيَا	they (m) summoned	إِسْتَدْعَوْا	they (m) summoned
إِسْتَدْعَتْ	she summoned	إِسْتَدْعَتَا	they (f.) summoned	إِسْتَدْعِينَ	they (f.) summoned
إِسْتَدْعَيْتَ	you (m) summoned	إِسْتَدْعَيْتُمَا	you (m/f.) summoned	إِسْتَدْعَيْتُمْ	you (m.) summoned
إِسْتَدْعَيْتِ	you (f.) summoned			إِسْتَدْعَيْتُنَّ	you (f.) summoned
إِسْتَدْعَيْتُ	I (m./f.) summoned			إِسْتَدْعَيْنَا	we (m/f) summoned

## b). The Imperfect Indicative:

singular		dual		plural	
يَسْتَدْعِي	he summons	يَسْتَدْعِيَانِ	they (m.) summon	يَسْتَدْعُونَ	they (m.) summon
تَسْتَدْعِي	she summons	تَسْتَدْعِيَانِ	they (f.) summon	يَسْتَدْعِينَ	they (f.) summon
تَسْتَدْعِي	you (m.) summon	تَسْتَدْعِيَانِ	you (m./f.) summon	تَسْتَدْعُونَ	you (m.) summon
تَسْتَدْعِينَ	you (f.) summon			تَسْتَدْعِينَ	you (f.) summon
أَسْتَدْعِي	I (m./f.) summon			نَسْتَدْعِي	we (m./f.) summon

## c). The Verbal Noun (إِسْتِفْعَالٌ) . The weak radical changes to hamza after the alif:

verb		verbal noun	
إِسْتَدْعَى	to summon	إِسْتِدْعَاءٌ	summons
إِسْتَنْتَى	to except	إِسْتِنَاءٌ	exception
إِسْتَبَقَى	to retain	إِسْتِبْقَاءٌ	retention
إِسْتَعْفَى	to ask for pardon	إِسْتِعْفَاءٌ	request for pardon
إِسْتَرَحَى	to become loose	إِسْتِرْحَاءٌ	loosening

**d). The Active Participle (مُسْتَعْمِلٌ) :**

verb		active participle	
إِسْتَلْقَى	to lie down	مُسْتَلْقٍ	lying down
إِسْتَعْصَى	to be difficult	مُسْتَعْصٍ	difficult
إِسْتَدْعَى	to summon	مُسْتَدْعٍ	applicant
إِسْتَرَضَى	to conciliate	مُسْتَرَضٍ	conciliatory

**e). The Passive Participle (مُسْتَمْعَلٌ) :**

verb		passive participle	
إِسْتَدْعَى	to summon	مُسْتَدْعَى	summoned
إِسْتَجْدَى	to implore	مُسْتَجْدَى	implored
إِسْتَمْتَى	to consult	مُسْتَمْتَى	consulted
إِسْتَجْلَى	to clarify	مُسْتَجْلَى	clarified

**48.2.9 The Passive:**

In the perfect passive, the weak final radical of all the derived Forms is ي = . In the imperfect passive the final weak radical is ي = :

Form	perfect	indicative	subjunctive	jussive
II	سُمِّيَ	يُسَمَّى	يُسَمَّى	يُسَمِّ
III	نُودِيَ	يُنَادَى	يُنَادَى	يُنَادَ
IV	أُلْفِيَ	يُلْفَى	يُلْفَى	يُلْفَعْ
V	تُلْفِيَ	يَتَلَفَّى	يَتَلَفَّى	يَتَلَفَّ
VI	تُقْرَضَى	يَتَقَاضَى	يَتَقَاضَى	يَتَقَاضَ
VII	none	none		
VIII	أَشْتَرِيَ	يُشْتَرَى	يُشْتَرَى	يُشْتَرَّ
X	أَسْتُعْنَى	يُسْتَعْنَى	يُسْتَعْنَى	يُسْتَعَنَّ

**48.3 Summary of the Derived Forms of the Defective Verb:**

Form	Perfect	Indicative	Subjunctive	Jussive	Verbal Noun	Active Participle	Passive Participle
II	سَمَّى	يُسَمِّي	يُسَمِّي	يُسَمِّ	تَسْمِيَةٌ	مُسَمِّ	مُسَمَّى
III	لَاقَى	يُلَاقِي	يُلَاقِي	يُلَاقِ	مُلَاقَاةٌ/لِقَاءٌ	مُلَاقٍ	مُلَاقَى
IV	أَلْفَى	يُلْفِي	يُلْفِي	يُلْفِ	إِلْفَاءٌ	مُلْفٍ	مُلْفَى
V	تَلْفَى	يَتَلَفَّى	يَتَلَفَّى	يَتَلَفَّ	تَلْفٌ	مُتَلَفِّ	مُتَلَفَّى

VI	تَلَّاقَى	يَتَلَّاقَى	يَتَلَّاقَى	يَتَلَّاقَى	تَلَّاقَى	مُتَلَّاقَى	مُتَلَّاقَى
VII	إِنْحَنَى	يَنْحَنَى	يَنْحَنَى	يَنْحَنَى	إِنْحَنَى	مُنْحَنَى	مُنْحَنَى
VIII	إِلْتَقَى	يَلْتَقَى	يَلْتَقَى	يَلْتَقَى	إِلْتَقَى	مُلْتَقَى	مُلْتَقَى
X	اسْتَلْقَى	يَسْتَلْقَى	يَسْتَلْقَى	يَسْتَلْقَى	اسْتَلْقَى	مُسْتَلْقَى	مُسْتَلْقَى

**48.4 The Imperative:**

II	سَمِّ	VI	تَلَّاقِ
III	لَاقِ	VII	إِنْحَنِ
IV	أَلْتَقِ	VIII	إِلْتَقِ
V	تَلَّقِ	X	اسْتَلْقِ

## 49 The Doubly Weak Verb (الْفِعْلُ اللَّفِيفُ)

The two most common types of doubly weak verb are:

- 1). Those in which two of the radicals are the weak letters و or ي ;
- 2). Those in which one radical is hamza and another is one of the weak letters و or ي .

Such types are comparatively rare, but they do include some common verbs. In the conjugation of the verb and the derivation of the participles they typically follow the rules of more than one verb type (assimilated, hollow, defective, hamzated, doubled).

In the following, only the conjugation of the perfect and the imperfect indicative active voice is given. The derived Forms may readily be arrived at with reference to the type of verb according to the rules of which the doubly weak verb is conjugated. Such is also the case regarding the passive voice and the subjunctive and jussive moods.

### 49.1 Verbs with Middle و and Final ي

This is the most common type of doubly weak verb. They are conjugated like defective verbs. The middle radical و remains unchanged. The stem vowel in the perfect and the imperfect may be fatha or kasra.

#### 49.1.1 The perfect of رَوَى ("to relate"):

singular	dual	plural
رَوَى he related	رَوَيَا they (m.) related	رَوَوْا they (m.) related
رَوَتْ she related	رَوَيَا they (f.) related	رَوَيْنَ they (f.) related
رَوَيْتَ you (m.) related	رَوَيْتُمَا you (m./f.) related	رَوَيْتُمْ you (m.) related
رَوَيْتِ you (f.) related		رَوَيْتُنَّ you (f.) related
رَوَيْتُ I (m./f.) related		رَوَيْنَا we (m./f.) related

#### The Imperfect Indicative:

singular	dual	plural
يَرْوِي he relates	يَرْوِيَانِ they (m.) relate	يَرْوُونَ they (m.) relate
تَرْوِي she relates	تَرْوِيَانِ they (f.) relate	يَرْوِينَ they (f.) relate
تَرْوِي you (m.) relate	تَرْوِيَانِ you (m./f.) relate	تَرْوُونَ you (m.) relate
تَرْوِينَ you (f.) relate		تَرْوِينَ you (f.) relate
أَرْوِي I (m./f.) relate		نَرْوِي we (m./f.) relate

**49.1.2** The perfect of قَوِيَ ("to be or become strong"):

singular		dual		plural	
قَوِيَ	he was strong	قَوِيَا	they (m.) were strong	قَوُوا	they (m.) were strong
قَوِيَتْ	she was strong	قَوِيَتَا	they (f.) were strong	قَوِينَ	they (f.) were strong
قَوَيْتَ	you (m.) were strong	قَوَيْتُمَا	you (m./f.) were strong	قَوَيْتُمْ	you (m.) were strong
قَوَيْتِ	you (f.) were strong			قَوَيْتُنَّ	you (f.) were strong
قَوَيْتُ	I (m./f.) was strong			قَوِينَا	we (m./f.) were strong

**The Imperfect Indicative:**

singular		dual		plural	
يَقْوِي	he is strong	يَقْوِيَانِ	they (m.) are strong	يَقْوُونَ	they (m.) are strong
تَقْوِي	she is strong	تَقْوِيَانِ	they (f.) are strong	يَقْوِينَ	they (f.) are strong
تَقْوِي	you (m.) are strong	تَقْوِيَانِ	you (m./f.) are strong	تَقْوُونَ	you (m.) are strong
تَقْوِينَ	you (f.) are strong			تَقْوِينَ	you (f.) are strong
أَقْوِي	I (m./f.) am strong			تَقْوِي	we (m./f.) are strong

**49.1.3** The Imperative:

jussive		imperative		
		m.s.	f.s.	m.pl. <i>and so on</i>
يَرْوِ	he relates	اِرْوِ	اِرْوِي	اِرْوُوا relate!
يَقْوِ	he is strong	اِقْوِ	اِقْوِي	اِقْوُوا be strong!

**49.1.4** The verbal nouns follow the patterns for those of the Form I trilateral verb. For example:

verb		verbal noun	
هَوِيَ	to love	هَوًى	love
كَوِيَ	to burn; to iron	كَيْ	burning; ironing
عَوِيَ	to howl	عَوَاءٌ	howling
سَوِيَ	to be equal, the same	سَوًى	equalness, sameness
غَوِيَ	to go astray	غَوَايَةٌ	error, sin
خَوِيَ	to be hungry	خَوَاءٌ	hunger

#### 49.1.5 The Active Participle (فَاعِلٌ) :

verb		active participle	
رَوَى	to relate	رَاوٍ	relating
خَوَى	to be empty	خَاوٍ	empty, vacant
طَوَى	to starve	طَاوٍ	starved
غَوَى	to tempt, seduce	غَاوٍ	tempter, seducer

#### 49.1.6 The Passive Participle (مَفْعُولٌ) :

verb		passive participle	
رَوَى	to relate	مَرْوِيٌّ	related
كَوَى	to iron	مَكْوِيٌّ	ironed
لَوَى	to curve, bend	مَلْوِيٌّ	curved, bent
طَوَى	to fold	مَطْوِيٌّ	folded up

#### 49.1.7 Other verbs of this type are:

دَوَى	to sound, ring out	نَوَى	to intend
غَوَى	to covet, desire	حَوَى	to collect; to contain
شَوَى	to grill, roast	لَوَى	to be crooked, bent
رَوَى	to wrinkle [s.th.]	هَوَى	to fall, come down
تَوَى	to stay, settle down	ضَوَى	to be thin

### 49.2 Verbs with Initial و and Final ي

Verbs of this type are relatively common. They follow the rules for both assimilated and defective verbs. In the perfect the stem vowel is usually fatha. In the imperfect active they lose the initial و and the stem vowel is always kasra.

#### 49.2.1 The Perfect:

singular		dual		plural	
وَقَى	he protected	وَقَيَا	they (m.) protected	وَقَوْا	they (m.) protected
وَقَتْ	she protected	وَقَيَا	they (f.) protected	وَقَيْنَ	they (f.) protected
وَقَيْتَ	you (m.) protected	وَقَيْتُمَا	you (m./f.) protected	وَقَيْتُمْ	you (m.) protected
وَقَيْتِ	you (f.) protected			وَقَيْتُنَّ	you (f.) protected
وَقَيْتُ	I (m./f.) protected			وَقَيْنَا	we (m./f.) protected



**49.2.2** The Imperfect Indicative:

singular		dual		plural	
يَقِي	he protects	يَقِيَانِ	they (m.) protect	يَقُونَ	they (m.) protect
تَقِي	she protects	تَقِيَانِ	they (f.) protect	يَقِينَ	they (f.) protect
تَقِي	you (m.) protect	تَقِيَانِ	you (m./f.) protect	تَقُونَ	you (m.) protect
تَقِينَ	you (f.) protect			تَقِينَ	you (f.) protect
أَقِي	I (m./f.) protect			نَقِي	we (m./f.) protect

**49.2.3** The imperative very rarely occurs:

jussive	imperative		
	m.s.	f.s.	m.pl. <i>and so on</i>
يَقِ	قِ	قِي	قُوا protect!
يَعِ	عِ	عِي	عُوا pay attention!

**49.2.4** The verbal nouns follow the patterns for those of the Form I trilateral verb. For example:

verb	verbal noun
وَحَى to inspire	وَحْيٌ inspiration
وَنَى to be weak, faint	وَنَى or وَنْيٌ weakness
وَلَى to be friends with	وَلَاءٌ friendship
وَشَى to slander	وَشَايَةٌ slander
وَلَى to govern, rule	وَلَايَةٌ rule

**49.2.5** The Active Participle (فَاعِلٌ) :

verb	active participle
وَقَى to protect	وَاقٍ protecting
وَشَى to slander	وَاشٍ slanderer
وَلَى to rule	وَالٍ ruler
وَهَى to be weak, feeble	وَإٍ weak, feeble

**49.2.6** The Passive Participle (مَنْعُولٌ) :

verb	passive participle
وَفَى to fulfil	مَوْفِيٌّ fulfilled

وَشَى to slander

مَوْشِيَّ slandered

وَقَى to protect

مَوْقِيَّ protected

**49.2.7** Other verbs of this type include:

وَكَى to tie up

وَوَحَى to intend

وَرَى to kindle

وَدَى to pay blood money

**49.3 The Hollow Verb with Final Hamza**

Verbs of this type are quite rare, but they do include some common verbs. They follow the rules both for hollow verbs and for those with hamza as final radical. The weak middle radical may be و or ي .

**49.3.1** The middle radical may be و . These correspond to Type 1 hollow verbs:

**a).** The Perfect:

singular	dual	plural
سَاءَ he was bad	سَاءَا they (m.) were bad	سَاءُوا they (m.) were bad
سَاءَتْ she was bad	سَاءَتَا they (f.) were bad	سَاءُنَّ they (f.) were bad
سَأُوتَ you (m.) were bad	سَأُوتَمَا you (m./f.) were bad	سَأُوتُمْ you (m.) were bad
سَأُوتِ you (f.) were bad		سَأُوتُنَّ you (f.) were bad
سَأُوتُ I (m./f.) was bad		سَأُوتْنَا we (m./f.) were bad

**b).** The Imperfect Indicative:

singular	dual	plural
يَسُوءُ he is bad	يَسُوءَانِ they (m.) are bad	يَسُوءُونَ they (m.) are bad
تَسُوءُ she is bad	تَسُوءَانِ they (f.) are bad	يَسُوءُنَّ they (f.) are bad
تَسُوءُ you (m.) are bad	تَسُوءَانِ you (m./f.) are bad	تَسُوءُونَ you (m.) are bad
تَسُوءِينَ you (f.) are bad		تَسُوءُنَّ you (f.) are bad
أَسُوءُ I (m./f.) am bad		نَسُوءُ we (m./f.) are bad

**49.3.2** The middle radical may be ي , corresponding to Type 2 hollow verbs:

**a).** The Perfect:

singular	dual	plural
جَاءَ he came	جَاءَا they (m.) came	جَاءُوا they (m.) came
جَاءَتْ she came	جَاءَتَا they (f.) came	جِئْنَ they (f.) came
جِئْتَ you (m.) came	جِئْتَمَا you (m./f.) came	جِئْتُمْ you (m.) came

جِئْتِ you (f.) came

جِئْتُنَّ you (f.) came

جِئْتُ I (m./f.) came

جِئْنَا we (m./f.) came

**b). The Imperfect Indicative:**

singular	dual	plural
يَجِيءُ he comes	يَجِيئَانِ they (m.) come	يَجِيئُونَ they (m.) come
تَجِيءُ she comes	تَجِيئَانِ they (f.) come	يَجِيئْنَ they (f.) come
تَجِيءُ you (m.) come	تَجِيئَانِ you (m./f.) come	تَجِيئُونَ you (m.) come
تَجِيئِينَ you (f.) come		تَجِيئْنَ you (f.) come
أَجِيءُ I (m./f.) come		نَجِيئُ we (m./f.) come

**49.3.3** The middle radical may be و or ي , corresponding to Type 3 hollow verbs:**a). The Perfect:**

singular	dual	plural
شَاءَ he wanted	شَاءَا they (m.) wanted	شَاءُوا they (m.) wanted
شَاءَتْ she wanted	شَاءَتَا they (f.) wanted	شِئْنَ they (f.) wanted
شِئْتَ you (m.) wanted	شِئْتُمَا you (m./f.) wanted	شِئْتُمْ you (m.) wanted
شِئْتِ you (f.) wanted		شِئْتُنَّ you (f.) wanted
شِئْتُ I (m./f.) wanted		شِئْنَا we (m./f.) wanted

**b). The Imperfect Indicative:**

singular	dual	plural
يَشَاءُ he wants	يَشَاءَانِ they (m.) want	يَشَاءُونَ they (m.) want
تَشَاءُ she wants	تَشَاءَانِ they (f.) want	يَشَاءْنَ they (f.) want
تَشَاءُ you (m.) want	تَشَاءَانِ you (m./f.) want	تَشَاءُونَ you (m.) want
تَشَائِينَ you (f.) want		تَشَاءْنَ you (f.) want
أَشَاءُ I (m./f.) want		نَشَاءُ we (m./f.) want

**49.3.4** The verbal nouns follow the patterns for those of the Form I trilateral verb. For example:

verb	verbal noun
جَاءَ to come	مَجِيءٌ coming, arrival
شَاءَ to want	مَشِيئَةٌ wish, desire
ضَاءَ to shine	ضَوْءٌ light, brightness

فَاءَ to vomit	فَيْءٌ vomit
نَاءَ to break down, collapse	نَوْءٌ breakdown, collapse
هَاءَ to be well-formed	هَيْءَةٌ shapeliness

#### 49.3.5 The Active Participle (فَاعِلٌ) :

verb	active participle
جَاءَ to come	جَائٍ coming
شَاءَ to want	شَائٍ wanting
بَاءَ to return	بَائٍ returning

#### 49.3.6 The Passive Participle (مَفْعُولٌ) :

verb	passive participle
جَاءَ بِ to bring	مَجِيءٌ بِ brought

#### 49.3.7 The imperative very rarely occurs:

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَشَأْ he wants	شَأْ	شَائِي	شَاؤُوا want!

### 49.4 Verbs with Middle Hamza and Final ي

Verbs of this type are extremely rare but they do include the very common verb رَأَى ("to see") which is irregular in that the hamza is omitted in the imperfect.

#### 49.4.1 The Perfect:

singular	dual	plural
رَأَى he saw	رَأَيَا they (m.) saw	رَأَوْا they (m.) saw
رَأَتْ she saw	رَأَتَا they (f.) saw	رَأَيْنَ they (f.) saw
رَأَيْتَ you (m.) saw	رَأَيْتُمَا you (m./f.) saw	رَأَيْتُمْ you (m.) saw
رَأَيْتِ you (f.) saw		رَأَيْتُنَّ you (f.) saw
رَأَيْتُ I (m./f.) saw		رَأَيْنَا we (m./f.) saw

#### 49.4.2 The Imperfect Indicative:

singular	dual	plural
يَرَى he sees	يَرَيَانِ they (m.) see	يَرُونَ they (m.) see
تَرَى she sees	تَرَيَانِ they (f.) see	يَرِينَ they (f.) see

تَرَىٰ you (m.) see	تَرَيَانِ you (m./f.) see	تَرَوْنَ you (m.) see
تَرَيْنِ you (f.) see		تَرَيْنَ you (f.) see
أَرَىٰ I (m./f.) see		نَرَىٰ we (m./f.) see

**49.4.3** The verbal nouns follow the patterns for those of Form I trilateral verbs. For example:

verb	verbal noun
رَأَىٰ to see	رُؤْيَةٌ seeing
	رَأْيٌ opinion
نَأَىٰ to be remote	نَأْيٌ remoteness

**49.4.4** The Active Participle (فَاعِلٌ) :

verb	active participle
رَأَىٰ to see	رَآءٍ seeing; viewer
نَأَىٰ to be remote	نَاءٍ remote, distant

**49.4.5** The Passive Participle (مَفْعُولٌ) :

verb	passive participle
رَأَىٰ to see	مَرُوءِيٌّ seen; visible

**49.4.6** The imperative does not occur.

### 49.5 Verbs with Initial Hamza and Middle و or ي

Verbs of this type are very rare. They are conjugated according to the rules for hollow and hamzated verbs.

**49.5.1** The perfect of آل ("to return") (root أول) :

singular	dual	plural
آل he returned	آلَا they (m.) returned	آلُوا they (m.) returned
آلَتْ she returned	آلَاكَ they (f.) returned	آلْنَ they (f.) returned
أَلَيْتَ you (m.) returned	أَلَيْتُمَا you (m./f.) returned	أَلَيْتُمْ you (m.) returned
أَلَيْتِ you (f.) returned		أَلَيْتُنَّ you (f.) returned
أَلَيْتُ I (m./f.) returned		أَلَيْتُنَا we (m./f.) returned

**49.5.2 The Imperfect Indicative:**

singular		dual		plural	
يُؤوِلُ	he returns	يُؤوِلَانِ	they (m.) return	يُؤوِلُونَ	they (m.) return
تُؤوِلُ	she returns	تُؤوِلَانِ	they (f.) return	يُؤوِلْنَ	they (f.) return
تُؤوِلُ	you (m.) return	تُؤوِلَانِ	you (m./f.) return	تُؤوِلُونَ	you (m.) return
تُؤوِلِينَ	you (f.) return			تُؤوِلْنَ	you (f.) return
أُؤوِلُ	I (m./f.) return			نُؤوِلُ	we (m./f.) return

**49.5.3 The imperative does not occur.**

**49.5.4 The verbal nouns follow the patterns for those of Form I trilateral verbs. For example:**

verb		verbal noun	
أَبَّ	to return	إِيَابٌ or أَوْبَةٌ	return
أَدَّ	to bend [s.th.]	أَوْدٌ	bending
أَلَّ	to return; to lead [to]	مَأَلٌ	outcome

**49.5.5 The Active Participle (فَاعِلٌ) :**

verb		active participle	
أَلَّ	to return	أَائِلٌ	returning
أَهَّ	to moan	أَائِهٌ	moaning
أَقَّ	to bring bad luck	أَائِقٌ	bringing bad luck

**49.5.6 The passive participle does not occur.**

**49.6 Verbs with Initial Hamza and Final و or ي**

There are very few verbs of this type, but they do include the common verbs أَتَى (“to come”) and أَبَى (“to refuse”). They are conjugated according to the rules for defective verbs and hamzated verbs with initial hamza.

**49.6.1 The Perfect:**

singular		dual		plural	
أَتَى	he came	أَتَيَا	they (m.) came	أَتَوْا	they (m.) came
أَتَتْ	she came	أَتَيَا	they (f.) came	أَتَيْنَ	they (f.) came
أَتَيْتَ	you (m.) came	أَتَيْتُمَا	you (m./f.) came	أَتَيْتُمْ	you (m.) came
أَتَيْتِ	you (f.) came			أَتَيْتُنَّ	you (f.) came

أَتَيْتُ I (m./f.) came

أَتَيْنَا we (m./f.) came

**49.6.2 The Imperfect Indicative:**

singular		dual		plural	
يَأْتِي	he comes	يَأْتِيَانِ	they (m.) come	يَأْتُونَ	they (m.) come
تَأْتِي	she comes	تَأْتِيَانِ	they (f.) come	يَأْتِينَ	they (f.) come
تَأْتِي	you (m.) come	تَأْتِيَانِ	you (m./f.) come	تَأْتُونَ	you (m.) come
تَأْتِينَ	you (f.) come			تَأْتِينَ	you (f.) come
آتِي	I (m./f.) come			نَأْتِي	we (m./f.) come

**49.6.3 The imperative very rarely occurs:**

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَأْبِ	he refuses	إِيبِ	إِيبُوا refuse!

**49.6.4 The verbal nouns follow the patterns for those of Form I trilateral verbs:**

verb		verbal noun	
أَتَى	to come	مَأْتَاةٌ or أْتِي or إِتْيَانٌ	coming, arrival
أَبَى	to refuse	إِبَاءَةٌ or إِبَاءٌ	refusal, rejection
أُذِيَ	to be harmed	أَذَى	harm
أَسَى	to be sad	أَسَى	sadness
أَنَى	to approach [time]	أَنَى	period [of time]

**49.6.5 The Active Participle (فَاعِلٌ) :**

verb		active participle	
أَبَى	to refuse	أَبٍ	unwilling, reluctant
أَتَى	to come	آتٍ	coming, next
أَلَا	to neglect	أَلٍ	neglecting

**49.6.6 The Passive Participle (مَفْعُولٌ) :**

verb		passive participle	
أَلَا	to neglect	مَأْلُوءٌ	neglected
أَبَى	to refuse	مَأْبُوءٌ	refused

### 49.7 Verbs with Initial و and Final Hamza

These follow the rules for assimilated verbs and hamzated verbs with final hamza.

#### 49.7.1 The perfect of وَطِئَ ("to tread"):

singular	dual	plural
وَطِئَ he trod	وَطِئَا they (m.) trod	وَطِئُوا they (m.) trod
وَطِئَتْ she trod	وَطِئَتَا they (f.) trod	وَطِئْنَ they (f.) trod
وَطِئْتَ you (m.) trod	وَطِئْتُمَا you (m./f.) trod	وَطِئْتُمْ you (m.) trod
وَطِئْتِ you (f.) trod		وَطِئْتُنَّ you (f.) trod
وَطِئْتُ I (m./f.) trod		وَطِئْنَا we (m./f.) trod

#### 49.7.2 The Imperfect Indicative:

singular	dual	plural
يَطِئُ he treads	يَطِئَانِ they (m.) tread	يَطِئُونَ they (m.) tread
تَطِئُ she treads	تَطِئَانِ they (f.) tread	يَطِئَانِ they (f.) tread
تَطِئُ you (m.) tread	تَطِئَانِ you (m./f.) tread	تَطِئُونَ you (m.) tread
تَطِئِينَ you (f.) tread		تَطِئَانِ you (f.) tread
أَطِئُ I (m./f.) tread		نَطِئُ we (m./f.) tread

#### 49.7.3 The Imperative:

m.s.	f.s.	m.pl. and so on
طِئْ	طِئِي	طِئُوا tread!

#### 49.7.4 The verbal nouns follow the patterns for those of Form I trilateral verbs. For example:

verb	verbal noun
وَطِئَ to tread	وَطْءٌ treading; low ground
وَبِئَ to be plague-stricken	وَبْءٌ epidemic
وَنَأَ to bruise	وَنْءٌ bruise
وَضُؤَ to be pure, clean	وَضُوءٌ purity, cleanliness

#### 49.7.5 The Active Participle (فَاعِلٌ) :

verb	active participle
وَطِئَ to tread	وَاطِئٌ treading
وَضُؤَ to be pure, clean	وَاضِئٌ pure, clean



**49.7.6 The Passive Participle (مَفْعُولٌ) :**

verb	passive participle
وَبِيَءٌ to be plague-stricken	مَوْبُوءٌ contaminated, poisoned
وَطِئٌ to tread [on]	مَوْطُوءٌ trodden [on]

**49.8 Doubled Verbs with ي as Middle and Final Radical**

This type of verb is extremely rare, but it does contain one relatively common verb with its derived Forms: حَيِيَ ("to live").

**49.8.1 The Perfect:**

singular	dual	plural
حَيِيَ he lived	حَيِيَا they (m.) lived	حَيُوا they (m.) lived
حَيِيَتْ she lived	حَيِيَتَا they (f.) lived	حَيِينَ they (f.) lived
حَيَيْتَ you (m.) lived	حَيَيْتُمَا you (m./f.) lived	حَيَيْتُمْ you (m.) lived
حَيَيْتِ you (f.) lived		حَيَيْتُنَّ you (f.) lived
حَيَيْتُ I (m./f.) lived		حَيَيْنَا we (m./f.) lived

**49.8.2 The Imperfect Indicative:**

singular	dual	plural
يَحْيَا he lives	يَحْيِيَانِ they (m.) live	يَحْيُونَ they (m.) live
تَحْيَا she lives	تَحْيِيَانِ they (f.) live	يَحْيِينَ they (f.) live
تَحْيَا you (m.) live	تَحْيِيَانِ you (m./f.) live	تَحْيُونَ you (m.) live
تَحْيِينَ you (f.) live		تَحْيِينَ you (f.) live
أَحْيَا I (m./f.) live		نَحْيَا we (m./f.) live

The imperfect indicative may also be written يَحْيِي ("he lives"), تَحْيِي ("she lives") etc.

**49.8.3 The imperative is rare:**

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَحْيِ he lives	إِحْيِ	إِحْيِي	إِحْيُوا live!

49.8.4 The verbal noun is حَيَاةٌ (“life”).

49.8.5 The active participle (فَاعِلٌ) is حَاطٍ (“living”, “alive”).

49.8.6 The passive participle does not occur.

49.8.7 In the perfect of the derived Forms of حَيِيَ the final ي becomes ا :

Form	Perfect	Imperfect	Verbal Noun	Active Participle	Passive Participle	Imperative
II	حَيَّا	يُحَيِّي	تَحْيِيَةٌ	مُحَيِّ	مُحَيِّ	حَيِّ
IV	أَحْيَا	يُحْيِي	إِحْيَاءٌ	مُحْيٍ	مُحَيِّ	أَحْيِ
X	اسْتَحْيَا	يَسْتَحْيِي	اسْتِحْيَاءٌ	مُسْتَحْيٍ	مُسْتَحَيِّ	اسْتَحْيِ

### 49.9 Other Doubly Weak Verbs

In addition to the above there are:

49.9.1 Doubled verbs with initial hamza. These are conjugated according to the rules for doubled verbs and those with initial hamza:

perfect	imperfect
أَنَّ to groan, moan	يَنْنُ
أَجَّ to burn, blaze	يُوجُّ
أُمَّ to go; to become a mother	يُؤُمُّ

49.9.2 Verbs with middle hamza and initial و or ي . These are conjugated according to the rules for assimilated verbs and those with middle radical hamza:

perfect	imperfect
وَأَدَّ to bury [a female child] alive	يَدُّ
وَأَرَ to frighten	يَرُّ
يَيْسَسَ to despair	يَيْسُّ

## 50 The Trebly Weak Verb

These are verbs in which all three radicals consist of hamza and the weak letters و and ي . Verbs of this type are very rare, but they do include the common verb أَوَى (“to seek refuge”), conjugated below.

### 50.1 The Perfect:

singular	dual	plural
أَوَى he sought refuge	أَوَيَا they (m.)	أَوَوْا they (m.)
أَوَتْ she	أَوَيَاتَا they (f.)	أَوَيْنَ they (f.)
أَوَيْتَ you (m.)	أَوَيْتُمَا you (m./f.)	أَوَيْتُمْ you (m.)
أَوَيْتِ you (f.)		أَوَيْتُنَّ you (f.)
أَوَيْتُ I (m./f.)		أَوَيْنَا we (m./f.)

### 50.2 The Imperfect Indicative:

singular	dual	plural
يَأْوِي he seeks refuge	يَأْوِيَانِ they (m.)	يَأْوُونُ they (m.)
تَأْوِي she	تَأْوِيَانِ they (f.)	يَأْوِينَ they (f.)
تَأْوِي you (m.)	تَأْوِيَانِ you (m./f.)	تَأْوُونُ you (m.)
تَأْوِينَ you (f.)		تَأْوِينَ you (f.)
يَأْوِي I (m./f.)		نَأْوِي we (m./f.)

50.3 The imperative does not occur.

50.4 The verbal noun is أَوِيَّةٌ , أَوِيٌّ or مَأْوَاةٌ (“refuge”).

50.5 The active participle (فَاعِلٌ) is آوٍ (“seeking refuge”).

50.6 The passive participle does not occur.

## 51 The Quadrilateral Verb (الْفِعْلُ الرَّبَاعِيُّ)

Unlike the great majority of Arabic verbs which are formed from roots consisting of three radicals, quadrilateral verbs are formed from roots consisting of four radicals.

### 51.1 Form I (فَعَّلَ)

The conjugation of Form I quadrilateral verbs corresponds to that of Form II strong trilateral verbs (فَعَّلَ / يُفَعِّلُ), the difference between them being that Form I quadrilateral verbs have two different radicals in place of the two identical radicals of the Form II verb.

#### 51.1.1 The Perfect (e.g. تَرَجَّمَ “to translate”):

singular	dual	plural
تَرَجَّمَ he translated	تَرَجَّمَا they (m.)	تَرَجَّمُوا they (m.)
تَرَجَّمَتْ she	تَرَجَّمَتَا they (f.)	تَرَجَّمْنَ they (f.)
تَرَجَّمْتَ you (m.)	تَرَجَّمْتُمَا you (m./f.)	تَرَجَّمْتُمْ you (m.)
تَرَجَّمْتِ you (f.)		تَرَجَّمْتُنَّ you (f.)
تَرَجَّمْتُ I (m./f.)		تَرَجَّمْنَا we (m./f.)

#### 51.1.2 The Imperfect Indicative:

singular	dual	plural
يُتَرَجِّمُ he translates	يُتَرَجِّمَانِ they (m.)	يُتَرَجِّمُونَ they (m.)
يُتَرَجِّمُ she	يُتَرَجِّمَانِ they (f.)	يُتَرَجِّمْنَ they (f.)
يُتَرَجِّمُ you (m.)	يُتَرَجِّمَانِ you (m./ f.)	يُتَرَجِّمُونَ you (m.)
يُتَرَجِّمِينَ you (f.)		يُتَرَجِّمْنَ you (f.)
أُتَرَجِّمُ I (m./f.)		نُتَرَجِّمُ we (m./f.)

51.1.3 The perfect and imperfect passives correspond to those of the strong Form II trilateral verb:

#### Perfect Passive

تُرَجِّمَ it was translated

#### Imperfect Passive

يُتَرَجِّمُ it is translated

51.1.4 The Imperative corresponds to that of the strong Form II trilateral verb:

#### jussive

يُتَرَجِّمِ he translates

يَتَهَيَّرِ he retreats

#### imperative

m.s.

تَرَجِّمِ

تَهَيَّرِ

f.s.

تَرَجِّمِي

تَهَيَّرِي

m.pl. and so on

تَرَجِّمُوا translate!

تَهَيَّرُوا retreat!

**51.1.5** The verbal noun commonly has the pattern فَعْلَةٌ :

verb		verbal noun	
فَهَقَّ	to laugh loudly	فَهْقَةٌ	loud burst of laughter
زَعَزَعَ	to convulse	زُعْرَةٌ	convulsion
عَرَبَلَ	to sieve	عَرْبَلَةٌ	sieving
عَرَعَرَ	to gargle	عَرَعْرَةٌ	gargling
دَخَّرَجَ	to roll	دَحْرَجَةٌ	rolling

The pattern فُعْلَالٌ is occasionally used:

verb		verbal noun	
دَخَّرَجَ	to roll	دِخْرَاجٌ	rolling
تَلَمَّدَ	to be a pupil	تِلْمَازٌ	learning
زَلْزَلَ	to convulse, shake	زِلْزَالٌ	convulsion; earthquake
وَسَّوَسَ	to whisper	وِسْوَاسٌ	whispering
هَنَّدَمَ	to put in order	هِنْدَامٌ	orderliness

**51.1.6** The Active Participle (مُفْعِلٌ) :

verb		active participle	
تَمَثَّمَ	to stutter	تَمَثِّمٌ	stuttering
تَرَجَّمَ	to translate	مُتَرَجِّمٌ	translating; translator
هَرَزَلَ	to hurry	مُهِزِزٌ	hurrying
هَمَمَمَ	to mutter	مُهِمِّمٌ	muttering
هَيَّمَنَ	to supervise	مُهِيمِنٌ	supervising, controlling

**51.1.7** The Passive Participle (مُفْعَلٌ) :

verb		passive participle	
فَلَقَلَ	to pepper	مُفَلَّقٌ	peppered
تَرَجَّمَ	to translate	مُتَرَجَّمٌ	translated
فَلَقَلَ	to shake	مُفَلَّقٌ	shaken, unsettled
سَلَسَلَ	to chain up	مُسَلَّسٌ	chained
زَخَّرَفَ	to ornament	مُزَخَّرَفٌ	ornamented

### 51.1.8 Meanings of Form I Quadriliteral Verbs

a). A few Form I quadriliteral verbs are derived from prominent letters or syllables in familiar phrases:

حَوَّلَ to say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (“there is no power and no strength except in God”)

بَسْمَلَ to say بِسْمِ اللَّهِ (“in the name of God”)

حَمَدَلَ to say الْحَمْدُ لِلَّهِ (“praise be to God”)

b). Two letters expressing a sound may be repeated to indicate a repetition of that sound:

تَمَتَّمَ	to stammer	جَجَجَعَ	to roar, clamour
هَمَمَمَ	to mumble	خَشَخَشَ	to clatter, rattle
عَرَّعَرَ	to gargle	فَهَفَهَ	to laugh boisterously
وَسَّوَسَ	to whisper	رَفَّرَفَ	to flap the wings [bird]
كَحَكَحَعَ	to cough	مَامَأَ	to bleat [sheep]
وَلَّوَلَ	to lament	دَنَّدَنَّ	to buzz, hum

### 51.1.9 Further examples of Form I quadriliteral verbs:

عَسَكَرَ	to camp	بَيَّطَرَ	to practice veterinary science
صَلَّصَلَ	to rattle, clank	سَلَطَنَ	to establish as ruler
حَمَلَوَ	to stare	مَلَمَلَ	to make restless
جَمَهَرَ	to gather, collect	حَشْرَجَ	to rattle in the throat
هَرَّهَرَ	to shake [s.th.]		

## 51.2 The Derived Forms of the Quadriliteral Verb

Forms II, III and IV exist. Form III is extremely rare and can be ignored. Only Form II is used much, but Form IV contains at least one common verb (إِطْمَأَنَّ “to be calm”).

### 51.2.1 Form II (تَفَعَّلَ)

The Form II quadriliteral verb is distinguished by the initial ت. The conjugation corresponds to that of strong Form V trilateral verbs (تَفَعَّلَ/يَتَفَعَّلُ).

### 51.2.2 The Perfect (e.g. تَفَلَّسَفَ “to philosophise”):

singular	dual	plural
تَفَلَّسَفَ he philosophised	تَفَلَّسَفَا they (m.)	تَفَلَّسَفُوا they (m.)
تَفَلَّسَفَتْ she	تَفَلَّسَفَتَا they (f.)	تَفَلَّسَفْنَ they (f.)
تَفَلَّسَفْتَ you (m.)	تَفَلَّسَفْتُمَا you (m./f.)	تَفَلَّسَفْتُمْ you (m.)

تَفَلَّسْتِ you (f.)

تَفَلَّسْتُ I (m./f.)

تَفَلَّسْتُنَّ you (f.)

تَفَلَّسْنَا we (m./f.)

**51.2.3** The Imperfect Indicative:

singular	dual	plural
يَتَفَلَّسُ he philosophises	يَتَفَلَّسَانِ they (m.)	يَتَفَلَّسُونَ they (m.)
تَتَفَلَّسُ she	تَتَفَلَّسَانِ they (f.)	تَتَفَلَّسْنَ they (f.)
تَتَفَلَّسُ you (m.)	تَتَفَلَّسَانِ you (m. and f.)	تَتَفَلَّسُونَ you (m.)
تَتَفَلَّسِينَ you (f.)		تَتَفَلَّسْنَ you (f.)
أَتَفَلَّسُ I (m./f.)		نَتَفَلَّسُ we (m./f.)

**51.2.4** Since Form II quadrilateral verbs have a reflexive or passive meaning, they do not occur in the passive voice.

**51.2.5** The imperative corresponds to that of the strong Form V trilateral verb:

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَتَهَقَّرْ he retreats	تَهَقَّرْ	تَهَقَّرِي	تَهَقَّرُوا retreat!

**51.2.6** The Verbal Noun (تَفَعُّلٌ) :

verb	verbal noun
تَمَلَّمْ to be restless	تَمَلُّمٌ restlessness
تَلَعَّمْ to hesitate	تَلَعُّمٌ hesitation
تَذَهَوَّرْ to fall, decline	تَذَهْوَرٌ fall, decline
تَبَلَّبْ to be confused	تَبَلُّبٌ confusion, muddle
تَرَحَّلْ to slide, slip	تَرَحُّلٌ skating; skiing

**51.2.7** The Active Participle (مُتَفَعِّلٌ) :

verb	active participle
تَهَقَّرْ to retreat	مُتَهَقِّرٌ retreating
تَسَلَّسْ to be continuous	مُسَلَّسٌ continuous
تَرَعَّرْ to shake	مُتَرَعِّرٌ unsteady, shaky
تَعَطَّرْ to be arrogant	مُتَعَطِّرٌ arrogant
تَفَلَّسْ to philosophise	مُتَفَلِّسٌ philosophising

**51.2.8** Form II quadriliteral verbs do not form a passive participle.

**51.2.9** Meanings of Form II Quadriliteral Verbs

a). They often form the passive or reflexive of Form I quadriliteral verbs:

Form I		Form II	
فَلَّقَلَ	to shake [s.th.]	تَفَلَّقَلَ	to be shaken
وَسَّوَسَ	to awaken doubts	تَوَسَّوَسَ	to be in doubt
سَلَّسَلَ	to link together [s.th.]	تَسَلَّسَلَ	to form a chain
مَلَّمَلَ	to make restless	تَمَلَّمَلَ	to be restless
رَغَزَعَ	to shake violently [s.th.]	تَرَّغَزَعَ	to be shaken
سَلَّطَنَ	to establish as ruler	تَسَلَّطَنَ	to become ruler
بَرَّقَعَ	to veil [s.o.]	تَبَرَّقَعَ	to put a veil on
بَهَدَلَ	to insult	تَبَهَدَلَ	to be insulted

b). A number of Form II quadriliteral verbs are derived from nouns. For example:

noun		verb	
مَذْهَبٌ	sect	تَمَذَّهَبَ	to follow a sect
مُسْلِمٌ	Muslim	تَمَسَّلَمَ	to become a Muslim
فَيْلَسُوفٌ	philosopher	تَفَلَّسَفَ	to philosophise
زَنْدِيقٌ	atheist	تَرَنَّذَقَ	to be an atheist
سُودَانِيٌّ	Sudanese	تَسَوَّدَنَ	to become [like a] Sudanese
أَمْرِيكِيٌّ	American	تَأَمَّرَكَ	to become [like an] American
فَرَنْسِيٌّ	French	تَفَرَّنَسَ	to become [like] a Frenchman
بُرَيْطَةٌ	hat	تَبَرَّنَطَ	to wear a hat

**51.3** Form IV (أَفْعَلَّ)

The Form IV quadriliteral verb is distinguished by the initial ا on the perfect and the doubling of the final radical. The conjugation corresponds to that of Form IX trilateral verbs (أَحْمَرُ / يَحْمَرُ).

**51.3.1** The Perfect (e.g. اِفْتَشَعَرَّ “to shudder”):

singular		dual		plural	
اِفْتَشَعَرَ	he shuddered	اِفْتَشَعَرَا	they (m.)	اِفْتَشَعَرُوا	they (m.)
اِفْتَشَعَرَتْ	she	اِفْتَشَعَرَتَا	they (f.)	اِفْتَشَعَرْنَ	they (f.)



اِقْشَعْرُوتَ you (m.)	اِقْشَعْرُوتُمَا you (m./f.)	اِقْشَعْرُوتُمْ you (m.)
اِقْشَعْرُوتِ you (f.)		اِقْشَعْرُوتُنَّ you (f.)
اِقْشَعْرُوتُ I (m./f.)		اِقْشَعْرُوتَنَا we (m./f.)

**51.3.2 The Imperfect Indicative:**

singular	dual	plural
يَقْشَعِرُ he shudders	يَقْشَعِرَانِ they (m.)	يَقْشَعِرُونَ they (m.)
تَقْشَعِرُ she	تَقْشَعِرَانِ they (f.)	يَقْشَعِرْنَ they (f.)
تَقْشَعِرُ you (m.)	تَقْشَعِرَانِ you (m./f.)	تَقْشَعِرُونَ you (m.)
تَقْشَعِرِينَ you (f.)		تَقْشَعِرْنَ you (f.)
أَقْشَعِرُ I (m./f.)		نَقْشَعِرُ we (m./f.)

**51.3.3** Form IV quadriliteral verbs are reflexive in meaning and thus do not form a passive.

**51.3.4 The Imperative:**

jussive	imperative		
	m.s.	f.s.	m.pl. and so on
يَقْشَعِرِ he shudders	اِقْشَعِرْ	اِقْشَعِرِي	اِقْشَعِرُوا shudder!

**51.3.5 The Verbal Noun (اِفْعَالٌ) :**

verb	verbal noun
اِكْفَهَرَ to be dark, gloomy	اِكْفِهَارٌ darkness, gloominess
اِطْمَأَنَّ to be calm	اِطْمِئِنَانٌ calmness
اِضْمَهَلَ to disappear, fade away	اِضْمِهَالٌ disappearance
اِذْلَهَمَ to be very dark	اِذْلِهَامٌ a deep black
اِشْمَازَ to feel disgust	اِشْمِيزَارٌ disgust

**51.3.6 The Active Participle (مُفْعِلٌ) :**

verb	active participle
اِكْفَهَرَ to be dark, gloomy	مُكْفِهِرٌ gloomy
اِطْمَأَنَّ to be calm	مُطْمِئِنٌ calm
اِقْشَعَرَ to shudder	مُقْشَعِرٌ shuddering
اِزْمَهَرَ to become red, flushed	مُزْمِهِرٌ flushed

**51.3.7** Form IV quadriliteral verbs do not possess a passive participle.

**51.3.8** Meanings of Form IV Quadriliteral Verbs

They may express an intensive degree of a state or a quality:

إِذْلَهَمَّ to be very dark

إِشْمَخَرَّ to be very tall [building]

## 52 The Verbal Sentence (الْجُمْلَةُ الْفِعْلِيَّةُ)

While nominal sentences are those which do not contain a verb, verbal sentences are those which do.

### 52.1 The Subject (الْفَاعِلُ) of a Verbal Sentence

52.1.1 The main constituents of a verbal sentence are a verb and a subject. But as the Arabic verb has grammatical distinctions that indicate the various persons, a verbal sentence can consist of only a verb:

صَمَنَّا	We fell silent (HR 136)
يَنْظُرُ	He looks (TW 109)
اِنْتَظَرْتُ	I waited (HS 114)
تُخْطِئُ	You are mistaken (AM 162)
خَرَجُوا	They left (IKh 20)

52.1.2 When expressed, the subject of a verbal sentence may be any noun or word that functions as a noun. When the noun can be inflected it is in the nominative case. The subject may be:

a). a noun:

صَحِكَ الْأُسْتَاذُ	The teacher laughed (HM 118)
رَنَّ الْهَاتِفُ	The telephone rang (HS 32)
أَصْوَاتُنَا تَرْتَفِعُ	Our voices are raised (IKh 49)
النَّاسُ تَرْكُضُ خَلْفَهُمْ	the people run after them (IKh 15)

b). a proper noun:

كَارْمِنُ لَا تَدْرِي	Carmen does not know (GhS 214)
فَرُوسِيَا تُحِبُّ السُّوقَ	Farusiya likes the market (HM 248)
تَقَلَّبَ حَامِدٌ	Hamid turned over (AM 55)
بَرُومُوثِيُوسُ سَرَقَ النَّارَ	Prometheus stole the fire (TW 68)

c). a verbal noun:

ثُمَّ قَادِنِي التَّدْرِيسُ إِلَى اللَّهِ	Then teaching led me to God (IKh 43)
الْإِنْفِصَالُ لَا يَعْنِي أَكْثَرَ مِنْ رَفْضِ الْإِرْتِبَاطِ بِهِمْ	Dissociation means no more than refusing to be connected with them (TW 145)
التَّفَكُّيرُ بِالْخَطِيئَةِ يَعْنِي أَرْتِكَابَهَا	Thinking of a sin is the same as committing it (HM 21)
مُقَاوَمَةُ أَهْلِي جَعَلْتَنِي أَصَمًّا بِجُنُونٍ عَلَى تَنْفِيدِ أَهْدَافِي	my family's opposition made me absolutely determined to carry out my intentions (HR 9)

d). a personal pronoun:

- أَنَا لَمْ أَكُنْ مِثْلَ ذَلِكَ الصَّبِيِّ I was not like that boy (HR 10)  
 هِيَ أَيْضًا تَشْكُو لِي هُمُومَهَا She also complains to me of her worries (HR 15)  
 أَنْتِ لَا تَعْرِفِينَ You don't know (AM 121)  
 أَنْتُمْ تَجْهَلُونَ مَاذَا تُرِيدُونَ you don't know what you want (GhS 126)

e). a demonstrative pronoun:

- هَذِهِ لَيْسَتْ كَنِيسَةً This is not a church (IKh 31)  
 هَذَا يُرِيحُنِي This puts me at ease (HR 15)  
 ذَلِكَ حَدَثَ لِي that happened to me (GhS 124)  
 هَذِهِ لَنْ تَكُونَ مَأْسَاتِي أَلَوْجِيدَةً This will not be my only tragedy (HR 224)

f). a demonstrative phrase:

- هَذَا الطَّيِّشُ يُؤَدِّي إِلَى قِلَّةِ الْحَيَاءِ this frivolity leads to impudence (HM 118)  
 لَكِنَّ هَذَيْنِ الْبَعْلَيْنِ يُشَارِكَانَا عَلَى الْعَرْشِ But these two mules are sharing the throne with us (IKh 83)  
 هَذَا الشَّابُّ لَا يُحِبُّ شَيْئًا This young man likes nothing (HR 79)  
 مَتَى يَنَامُ هَؤُلَاءِ النَّاسُ؟ When do these people sleep? (AM 93)

g). an idāfa construction:

- إِنهَارَ زَوَاجِ هَاشِمٍ وَمُنِيرَةَ Hashim and Munira's marriage broke down (HR 225)  
 كِلَابَ الدَّوَارِ مَا تَنْبُحُ فِي السُّوقِ The farm dogs don't bark in the market (TW 185)  
 أَهْلَ زَوْجِي يَنَامُونَ My husband's family are sleeping (HS 205)

h). an adjective used as a noun:

- الْحَمَقَاءُ تُرِيدُ شُهُودًا عَلَى شَبْحِهَا لِتُصَدِّقَ أَنَّهَا لَمْ تُجَنِّ The idiot wants witnesses for her ghost to prove that she hasn't gone mad (GhS 77)  
 الْقَلِيلَاتُ مِنَ الْأَجَنَّبِيَّاتِ لَمْ يَفْهَمْنَ مَا يَجْرِي a few of the foreign women did not understand what was happening (HS 31)  
 يَتَجَاوَرُ الْقَدِيمُ وَالْحَدِيثُ the old and the new are side by side (JGh 60)  
 حَفِظَهَا الصِّغَارُ The children memorized it (AM 49)

i). an active or passive participle used as a noun:

- يَكْتُبُ الْمُؤَلَّفُونَ عَنْ هَذِهِ الْقِطَاعِ the authors write about these atrocities (JIJ 61)  
 اسْتَيْقَظَ النَّائِمُ the sleeper awoke (HS 137)  
 تَحَرَّكَ سَاكِنُوهُ Its occupants moved (HR 28)  
 أَجَابَ وَالِدُهُ his father replied (IKh 12)

- كَانَ الْمَفْرُوضُ أَنْ يَتَّظِرَنِي صَدِيقٌ a friend was supposed to wait for me (JGh 53)  
 جَعَلَ الْمُوظَّفُونَ يُشْعِلُونَ مَصَابِيحَ الْكَهْرَبَاءِ the workers started to turn on the electric lamps (JIJ 20)  
 j). one of the interrogative pronouns مَنْ (“who?”), مَا and مَاذَا (“what?”), أَيُّ (“which?”) and كَمْ (“how much/many?”):

- مَنْ يُصَدِّقُنِي؟ Who will believe me? (JIJ 51)  
 مَنْ قَالَ لَكَ هَذَا؟ مَنْ حَدَّثَكَ عَنْ هَذَا الظَّالِمِ؟ Who told you this? Who spoke to you about this sinner? (HM 106)  
 مَاذَا حَدَثَ بَعْدَ ذَلِكَ؟ What happened after that? (HR 101)  
 مَا كَانَ حَدَثٌ؟ what had happened? (HR 71)  
 أَيُّ سَنَةٍ كَانَتْ؟ Which year was it? (JIJ 213)  
 كَمْ بَقِيَ؟ How many remained? (JGh 36)

- k). a clause introduced with a relative pronoun:

- الَّذِي لَمْ تُعْرِكْهُ التَّجَارِبُ يَخَافُ The one whom experiences have not hurt is afraid (HM 192)  
 الَّذِي أَخَافُهُ صَارَ That which I fear has happened (HM 25)  
 الَّذِي جَرَى جَرَى What has happened has happened (HM 80)  
 الَّذِينَ لَا يُرِيدُونَ قَتْلِي يَسْتَهْوُونَ اخْتِطَافِي Those who do not want to kill me want to kidnap me (GhS 85)  
 مَا يُصِيبُ النَّاسَ يُصِيبُنَا what afflicts the people afflicts us (AM 118)  
 مَنْ يَرَاكَ الْآنَ لَا يَعْرِفُكَ whoever saw you now would not recognise you (AM 34)  
 مَنْ يَجِدُ نَفْسَهُ غَيْرَ قَادِرٍ فَلْيَقُلْ الْآنَ whoever thinks himself weak, let him speak up now (AM 88)

- l). noun clause introduced with أَنْ or أُنَّ :

- لَا يَجُوزُ أَنْ تَبْهَدَلَ مَرَّتَيْنِ فِي يَوْمٍ وَاحِدٍ You cannot be made a laughingstock twice in one day (HM 114)  
 أُتِيحَ لِي أَنْ أَقْتَرِبَ مِنْ شَخْصِيَّةِ صُنْعِ اللَّهِ I was allowed to get close to Sun' Allah's personality (JGh 33)  
 خَطَرَ لِي أَنْ أَتَّصِلَ بِقِسْمِ خِدْمَةِ الْعُرْفِ it occurred to me to contact room service (JGh 166)  
 لَيْسَ فَخْرًا كَبِيرًا أَنْ تَكُونَ طَالِبًا فِي كَلِيَّةِ الْأَدَابِ It is not a great honour to be a student in the College of Arts (HR 85)  
 لَمْ يَلْبِثْ أَنْ اتَّضَحَ لِي الْأَمْرُ the affair soon became clear to me (AM 148)  
 أَنْ تُتَزَوَّجَ بَعْنِي أَنْ تُغَامِرَ to marry means to go on an adventure (HM 174)  
 أَنْ يَقْرَأَ الْإِنْسَانُ لَيْسَ كَأَنْ يَسْمَعَ وَيَرَى for a man to read is not like hearing and seeing (JGh 129)

- كَانَ مُسْتَحِيلًا أَنْ يُعَادِرَ It was impossible for him to leave (HR 82)  
 يُعْجِبُهَا أَنْ تَتَحَدَّثَ بِالْإِنْكِلِيزِيَّةِ she likes to speak in English (JIJ 149)  
 لَمْ يَخْدُثْ أَنْ أَوْقَفُونِي خَطَأً It has never occurred that they stopped me by mistake  
 (HM 236)  
 يُخَيَّلُ إِلَيَّ أَنَّهُمْ لَا يَرُونَنَا I thought that they could not see us (GhS 194)  
 يَكْفِيَّ أَنَّهَا تَرَكَّتَنِي وَشَأْنِي It is enough that she left me alone (HR 46)

The subject of the verb سَبَقَ ("to precede", "to do before") is often a noun clause introduced with أَنْ + perfect verb. The object may be introduced with the preposition لِ :

- لَمْ يَسْبِقْ لِي أَنْ رَأَيْتُ الصَّحْرَاءَ مِنْ قَبْلُ I had not previously seen the desert (HS 22)  
 لَمْ يَسْبِقْ لِي أَنْ جَلَسْتُ إِلَى طَاوِلَةِ شُرْبٍ I have not sat at a drinking table before (HM 122)  
 لَمْ يَسْبِقْ لَهَا أَنْ اقْتَرَبَتْ مِنْ إِحْدَى مَدَارِسِ الْبَنِينَ She had not previously been near one of the boys' schools  
 (SI 201)  
 لَمْ يَسْبِقْ أَنْ رَقَّصَتْ مَعَ شَابٍّ مِنْ قَبْلُ She had not danced with a young man before (GhS 182)

## 52.2 The Verbal Object (الْمَفْعُولُ بِهِ)

The object of a verb is the person or thing affected by the action of the verb (e.g. "she hit him", "he ate his lunch", "Ron made a mistake"). Verbs that take an object are called transitive verbs.

As with the subject, any noun or word or clause that functions as a noun may be the object of a verb.

### 52.2.1 The object is usually a noun in the accusative case or a pronoun suffix:

- يُحِبُّ وَالِدَكَ He loves your father (HM 98)  
 إِنَّهُمْ يَهْدِمُونَ الْأَبْنِيَةَ الْقَدِيمَةَ They are demolishing the old buildings (HS 15)  
 إِغْتَنَمْتُ أَوَّلَ فُرْصَةٍ I seized the first opportunity (HR 6)  
 أَحْدِثُ خَلَلًا فَظِيمًا فِي حَيَاتِهِمْ I create a terrible upset in their life (HR 35)  
 وَجَدْنَا قَارِبًا صَغِيرًا We found a small boat (JIJ 15)  
 تُخْبِرُهُمْ she informs them (HS 145)  
 سَمِعْنَاكَ we have heard you (TW 105)

### 52.2.2 Many verbs have an object governed by a preposition:

- الْوَحْشُ يَكْشِفُ عَنْ أَنْبَابِهِ the beast bares its fangs (TW 219)  
 يُدَافِعُ عَنْهُ he defends him (TW 263)  
 اقْتَرَبَ مِنِّي He approached me (HR 23)

تَعْلَمُ بِكُلِّ هَذِهِ الْأُمُورِ you know all these matters (TW 249)

هَزَّ بِرَأْسِهِ He shook his head (HS 119)

يُسَاعِدُ عَلَى الْهَضْمِ it helps the digestion (GhS 90)

**52.2.3** The object may be a noun clause introduced with **أَنَّ** or **أَنْ** :

أَتَذَكَّرُ أَنَّهُ خَبَأَ حِذَاءَ هُدَى I remember that he hid Huda's shoe (AM 113)

أَعْلَنَ أَنَّهُ لَيْسَ مَسْئُولًا He declared that he was not responsible (SI 52)

أَدْرَكْتُ أَنَّهُ لِكُلِّ رِحْلَةٍ ظُرُوفُهَا I have come to realise that every journey has its own circumstances (JGh 169)

أَذْكُرُ أَنَّي بَكَيتُ I remember that I cried (IKh 23)

حَاوَلْتُ أَنْ أَحْسِنَ الْبَيْتَ I tried to decorate the house (HS 9)

أَنَا أُرِيدُ أَنْ أَحْكِي قِصَّتِي I want to tell my story (HM 117)

لَنْ أَقْبَلَ أَنْ أَتَحَوَّلَ إِلَى رَقْمٍ I will not consent to becoming a number (HR 13)

قَرَّرْتُ أَنْ أَذْهَبَ إِلَى بَيْتِهِمَا I decided to go to their house (GhS 204)

لَمْ أُنْسَ هَذِهِ الْمَرَّةَ أَنْ أَحْمِلَ أَيْضًا الْكَامِيرَةَ This time I didn't forget to carry the camera too (JIJ 42)

**52.2.4** The object may be a pronominal relative clause:

تُنْمِذُ مَا يَخْطِرُ عَلَى بَالِهَا she puts into effect what comes into her mind (HR 60)

تَعْرِفُ الْمَرْأَةَ مَا يُفَكِّرُ بِهِ a woman knows what he is thinking about (HS 50)

يَعْرِفُ مَا فِي نَفْسِي he knows what is in my soul (HM 13)

رَأَيْتُ الَّذِينَ جَرَّبُوا الْعَكْسَ I have seen those who have experienced the opposite (AM 91)

**52.3 Verbs with Two Objects**

Many verbs take two objects and are called doubly transitive verbs. The objects may be any combination of accusative nouns, pronoun suffixes, prepositional phrases or noun clauses introduced with **أَنَّ** or **أَنْ** . Of the two objects, one is termed the "direct object" (i.e. the person or thing directly affected by the action of the verb), while the other is called the "indirect object" (i.e. the person or thing that is the recipient of the action, *to whom* or *for whom* the action expressed by the verb is carried out). Thus, in the sentence "he gave his friend a gift", *gift* is the direct object, and *his friend* the indirect object.

**52.3.1** Doubly transitive verbs include the following:

**a).** Verbs of giving (e.g. **أَعْطَى** ["to give"]) . The first object is the indirect object and the second is the direct object:

أَعْطَانِي نَقُودًا he gave me money (GhS 203)

- أَغْطَاكَ عُمْرَهُ he is dead (GhS 169)
- أَغْطَى صَدِيقَهُ رَقْمَ أَلْهَاتِفِ he gave his friend the telephone number (JGh 194)
- أَغْطَيْتُ مُعَاذَ الْكَأْسِ I gave Mu'adh the cup (HS 119)
- كُلُّ مَا يُعْطِي الْأُمَّةَ أَمَلًا فِي الْمُسْتَقْبَلِ all that gives the community hope for the future (JIJ 121)
- b).** Verbs of considering (e.g. اِعْتَبَرَ ["to consider"], رَأَى ["to consider", "to regard"], تَصَوَّرَ ["to imagine"], حَسَبَ ["to think", "to reckon"], ظَنَّ ["to think"]):
- تَصَوَّرْنَا هُ مُسْتَقْبَلًا خَافِلًا بِالْمَشَاكِلِ We imagined it to be a future full of problems (HR 38)
- هَلْ يَتَصَوَّرُ هَذَا الزَّنَجِيَّ سَاحِرًا؟ does he imagine that Negro to be a magician? (GhS 32)
- تَصَوَّرْنَا أَنْفُسَنَا قَادِرِينَ we imagined ourselves capable (HR 38)
- هَلْ حَسِبْتِي رُؤْيَا؟ Did she think I was a vision? (JIJ 50)
- حَسِبْتُهَا هُدْنَةً أُخْرَى I regarded it as another truce (HR 106)
- أَعْتَبَرْتُكَ رَجُلًا I consider you to be a man (AM 158)
- يَعْتَبِرُ نَفْسَهُ جُزْءًا مِنْ تَارِيخِهِ He considers himself to be a part of its history (IKh 18)
- أَنْتُمْ تَعْتَبِرُونَ تِيْمُورَ غَازِيًا You consider Timur to be an invader (JGh 111)
- إِنَّهُمْ يَعْتَبِرُونَ الْكَاتِبَ الْكَبِيرَ عَلَامَةً عَلَى ثِقَافَةِ الْبَلَدِ they consider the great writer as a sign of the county's culture (JGh 134)
- رَأَيْتُهُمْ كُلَّهُمْ ذَنَابًا يَجْلُودُ غَنَمٍ I considered them all as wolves in sheep's clothing (HR 51)
- رَأَيْتُ الْعَمَلِيَّةَ كُلَّهَا جَحِيمًا I thought the whole affair hell (HR 120)
- رَأَيْتُهُ غَرِيبًا عَنِّي I considered it as alien to me (HR 172)
- صِرْتُ أَتَوَّهُمْ كُلَّ عَابِرِ سَبِيلٍ قَاتِلًا I began to imagine every passer-by to be a murderer (GhS 86)
- عَدَّ نَفْسَهُ وُجُودِيًا he considered himself to be an existentialist (JIJ 125)
- كُنْتُ أَظُنُّ النَّوَارِسَ مَخْلُوقَاتٍ مُتَوَحِّشَةً I used to think the seagulls were wild creatures (GhS 123)
- تَظُنُّ لِقَاءَنَا مُدَبَّرًا she thinks our meeting is arranged (GhS 183)
- When verbs such as رَأَى ("to see"), وَجَدَ ("to find") and أَحَسَّ ("to feel") are used to indicate activities of the external senses and not the mental activity of "considering", then the second accusative is a circumstantial accusative (حَالٌ):
- يَجِدُ صَوْتَهُ مُتَجَلِّدًا he finds his voice frozen (GhS 28)
- أَحْسُ الْأَرْضَ رَخْوَةً I feel the ground soft (AM 93)
- يُحْسُ كُلَّ شَيْءٍ حَوْلَهُ غَرِيبًا he feels everything around him as strange (AM 109)
- وَجَدَهَا خَرَابًا he found it in a state of desolation (JGh 105)



وَجَدُوا لُحُومَهَا مُرَّةً they found its flesh to be bitter (JGh 152)

**c). Verbs meaning "to name":**

تُسَمِّي الْمَرْأَةَ الصَّالِحَةَ أَمْرًا نَزَارَةً؟ You call the virtuous woman a chatterbox? (HM 81)

أَنْتِ تُسَمِّي لَوَانْدِيُوسَ دَجَّالًا؟ You call Lawandiyus a charlatan? (HM 99)

أُسَمِّيهِ دَجَّالًا I call him a charlatan (HM 99)

لَا أَدْرِي إِذَا كَانَ مُمَكِّنًا أَنْ أُسَمِّيَ ذَلِكَ الزَّمَانَ حُبًّا I don't know whether it was possible for me to call that time one of love (HR 32)

**d). And other types of verbs:**

لَا أُجِيبُهَا شَيْئًا I gave her no reply (HS 222)

أُرِيهِ الْأَزْهَارَ الْجَدِيدَةَ I show him the new flowers (AM 55)

يَمَلَأُ أَرْوَاقَ الْكُلِّيَّةِ صَجِيجًا he fills the college dormitories with noise (JIJ 197)

كُنْتُ كَتَبْتُهَا بِالْإِنْكِلِيزِيَّةِ أَصِفُ فِيهَا يَدَيْهَا الصَّغِيرَتَيْنِ I had written it in English, describing in it her small wonderful hands as two of the secrets of her charm (JIJ 134-5)

الْبَدِيعَتَيْنِ، سِرِّينِ مِنْ أَسْرَارِ سِحْرِهَا

تَجْعَلُ هَذَا الْفَرَحَ كُلَّهُ شَقَاءً وَوَضَمَةً She turns all this happiness into misery and a disgrace (HR 16)

كَوَّنَ نَفْسَهُ مُعْتَمِدًا عَلَى الْوَحْدَةِ he made himself rely on being alone (HS 51)

أَدْخَلْتُهُ غُرْفَتَهَا I showed him into her room (HS 43)

**52.3.2** Very occasionally, a doubly transitive verb may take two pronominal objects. The 1st person suffix comes before the 2nd and 3rd persons, and the 2nd person suffix comes before the 3rd:

أَهْدَانِيَا he gave it to me (JGh 130)

**52.3.3** Much more commonly, when a verb takes two pronominal objects one is attached to the verb while the second is attached to the particle *إِيَّا*. The pronoun suffix attached to *إِيَّا* is always the one that would be appended second to the verb:

مَا أَهْدَانِي إِيَّاهُ مُعَادٌ what Mu'adh gave me (HS 149)

تُعْطِينِي إِيَّاهَا she gives it to me (HS 174)

هَلْ هَذَا مَا عَلَّمُوكَ إِيَّاهُ فِي الْمَدْرَسَةِ؟ is this what they taught you in school? (HM 7)

أَهْدَانِي إِيَّاهَا he had given it to me (JIJ 42)

لَيْسَ لَدَيَّ مَا أُعَلِّمُهَا إِيَّاهُ I have nothing to teach her (TW 256)

أَخْرَجْتُ مِنْ حَقِيبَتِيهَا فَاثُورَةَ هَاتِفِيهَا وَأَرْتَنِي إِيَّاهَا She took her telephone bill out of her handbag and showed it to me (GhS 72)

أَهْدَيْتُهُ إِيَّاهَا	You gave it to him (GhS 99)
أَوْزَنْتَا إِيَّاهَا	he bequeathed it to us (IH 52)
أَفْهَمُ مَا أَرَادَ أَنْ يُبَلِّغَنَا إِيَّاهُ عَمِّي	I understand what my uncle wanted to tell us (IH 182)
سَرَقْتَ مِنِّي إِسْوَارَةَ أُمِّكَ لِتَهْدِيَهَا إِيَّاهَا	you stole your mother's bracelet from me to give it to her (GhS 93)

**52.3.4** A noun clause introduced with **أَنْ** or **أَنَّ** may be used as an object of doubly transitive verbs:

كَانُوا عَلَّمُونَا أَنَّ مَلِكَ الْمَوْتِ عِزْرَائِيلُ	They had taught us that the angel of death was Izra'il (IH 125)
أَخْبَرْنَا أَنَّنَا سَوْفَ نَعُودُ	He informed us that we were going to return (IKh 91)
طَلَبْتُ إِلَيْهِمْ أَنْ يَبْقُوا مَعَنَا	I asked them to stay with us (IKh 76)
تُرِيدُنِي أَنْ أَنْسَى كُلَّ امْرَأَةٍ غَيْرِهَا	She wants me to forget every woman but her (JIJ 157)
نَاشَدْتُهُ أَنْ يَجِدَ لِي حَلًّا	I implored him to find a solution for me (IH 168)
أَوْصَيْتُ عَبْدَ الْغَفُورِ أَنْ يَمُرَّ عَلَيْكُمْ	I advised Abd al-Ghafur to pass by you (AM 162)

**52.3.5** The indirect object may be introduced with the preposition **لِ** :

هُوَ يُقَدِّمُ لِي الْهَدَايَا	he gives me presents (HM 44)
لَقَدْ أَعْطَيْتُ لِلْعَالَمِ ابْنَتَيْنِ	I gave the world two daughters (HR 152)
يَذْكُرُ لِحَارِسِ الْمَبْنَى أَوْصَافَهَا	he gives her description to the building security guard (GhS 20)
أَعْطَتْهَا لَهَا وَالِدَتُهَا	her mother gave them to her (JIJ 221)
لَمْ يُرْسِلْ لَنَا أَيَّةَ رِسَالَةٍ	he hasn't sent us any letter (AM 127)
لَمْ يَفْتَحْ لِي الْبَابَ	he did not open the door for me (HS 128)
أَعْطَى لِلْسَّائِقِ عُطْلَةً أُسْبُوعَ	He gave the chauffeur a week's holiday (TW 107)

## 52.4 Word Order in Verbal Sentences

Modern Arabic shows great flexibility in the order of elements within a verbal sentence. The changes in word order are often due to stylistic considerations, primarily concerned with emphasis. The following illustrates some of the possibilities.

**52.4.1** When the subject of a verbal sentence is expressed, normal word order is verb + subject in the nominative case:

هَدَرَتِ السَّيَّارَةُ	The car roared (AM 102)
أَقْبَلَ الْخَرِيفُ	Autumn came (HR 138)

يَأْتِي الْمَلِكُ	The king arrives (IKh 153)
قَفَزَتْ غَلَادِيْسٌ مِنْ مَقْعِدِهَا	Gladys leapt out of her chair (JIJ 37)
مَرَّتِ الْأَيَّامُ	The days passed (AM 150)
يَأْتِي بِهَا السَّائِقُ	The driver brings her (JIJ 109)
يَسْأَلُ أَبُو عَمَّارٍ	Abu Ammar asks (TW 94)

**52.4.2** The word order verb + subject is not always adhered to in modern Arabic, the subject often coming before the verb. Reasons for this include:

**a).** To place more or less emphasis on the subject:

قُدْرَتُكَ عَلَى الْكُذْبِ كَانَتْ مُذْهَلَةً	Your capacity for lying was amazing (GhS 92)
أَنْتَ تَتَكَلَّمُ كَثِيرًا	You talk a lot (IKh 65)
الْأَطْفَالُ يَهْزُجُونَ	The children are singing (GhS 168)
الْعِلْمُ يُعَقِّلُ وَلَا يُجَنِّنُ	Knowledge makes one rational not insane (HM 15)
أُمِّي وَحْدَهَا كَانَتْ مُغْتَبِطَةً بِالْوَضْعِ السَّعِيدِ	Only my mother was delighted with the happy circumstance (HR 133)
الْحَرُّ كَانَ شَدِيدًا	The heat was intense (HS 18)
الشَّعْبُ نَفْسُهُ لَا يَسْتَطِيعُ أَنْ يَفْعَلَ ذَلِكَ	The nation itself cannot do that (TW 137)
هُوَ يَعْرِفُ وَأَنَا أَعْرِفُ	He knows and I know (HM 133)
أَنْتُمْ تَعْتَبِرُونَ تِيمُورَ غَازِيَا، وَنَحْنُ بَنِي قَوْمِهِ نَعْتَبِرُهُ بَطَلًا عَظِيمًا	You consider Timur to be an invader, but we, his kinsmen, consider him to be a great hero (JGh 111)

**b).** When the subject is long due to further modifications:

ذِرَاعُهُ الْمُمْتَدَّةُ صَوَّبَ الْجَرَسِ لِيَطْلُبَ النَّجْدَةَ وَلَا سِتْدَاءَ حُرَايِهِ تَسْقُطُ عَلَى الزَّرِّ الْأَحْمَرِ	His arm reaching out towards the bell to ask for help and to summon his guards falls on the red button (GhS 101)
شَيْءٌ مَا فِي أُمْتِنَاعِهِ عَنِ النَّظَرِ إِلَيَّ جَعَلَنِي مُتَأَكِّدًا أَنَّهُ لَنْ يَسْتَأْنِفَ الْقِتَالَ	Something in his refusal to look at me made me certain that he was not going to resume the fight (HR 106-7)
الْحَيْلُولَةُ بَيْنَهَا وَبَيْنَ أَنْ تُضْبَحَ بِطَيْخَةٍ يَتَطَلَّبُ جِرَاحَةَ	the gap between it and its becoming a melon necessitates surgery (SI 337)
هَذَا التَّعْبِيرُ، الْأَمِيرِكِيُّ الْأَصْلِي، جَاءَ عَنِ 'رِيَاضَةِ' وَحَشِيَّةِ أَمِيرِكِيَّةِ	This expression, of American origin, came from a brutal American "sport" (IH 100)

**c).** When the subject is modified by an adjectival relative clause:

شَجِيرَاتُ الصَّبِيرِ الَّتِي تَجْرَحُ أَرْجُلَنَا تَمُوتُ	The Indian fig bushes that hurt our legs are dying (IKh 10)
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- الْعِطْرُ الَّذِي أَشْمُهُ كُلَّ مَا دَخَلْتُ بَيْتَ نُورٍ يَسْرَبُ  
الآنَ فَنَجَاءً the perfume I smell whenever I go into Nur's house now  
suddenly wafts in (HS 42)
- الْعِبَارَةُ الْأَخِيرَةُ الَّتِي نَسَسَ بِهَا كَشَفَتْ أَنَّهُ لَيْسَ فِي  
جَمِيعِ الْأَوْقَاتِ فُوَلَادًا The last sentence that he uttered revealed that he isn't  
always made of steel (HR 32)
- مَسَافَةٌ لَا تَقُولُ عَنْ مِثْرَيْنِ فَصَلَتْ بَيْنَنَا  
A distance of not less than two metres separated us  
(HR 102)
- الشُّعُورُ الَّذِي دَاهَمَنِي، وَأَنَا أَمَامَ الْمِنْفَضَةِ  
الْمُحَاسِبَةِ، الَّتِي مَا كَانَتْ تَمُتُ إِلَيَّ بَاقِيِ أَثَابِ  
الْبَيْتِ بِصَلَةِ، دَاهَمَنِي مُنْذُ اللَّيْلَةِ الْأُولَى  
The feeling that overcame me when I was in front of the  
copper ashtray which is out of keeping with the rest of the  
furniture in the house, overcame me from the first night  
(HS 146)

**d).** When the negative particle لا negates specifically the subject rather than the whole sentence:

- لَا مَن يَدْفِنُهُمْ there is no one to bury them (IKh 44)
- لَا بَارِيسَ صَارَتْ تُنْبِئُ عَنْ أَخْبَارِكَ، وَلَا رُومَةَ تُبَشِّرُ  
بِوُجُودِكَ Paris did not come to give news of you, nor did Rome  
announce your presence (TW 192)
- لَا شَيْءٌ يُثِيرُ مَوْجِدَتِي Nothing incites my anger (TW 271)
- لَا شَيْءٌ يَتَبَدَّلُ حَقًّا Nothing really changes (GhS 126)
- لَا أَحَدٌ يَقُولُ لِأَحَدٍ كُلَّ الْحَقِيقَةِ No one tells a person all the truth (HR 84)
- لَا أَحَدٌ يَعْرِفُ No one knows (AM 8)
- لَا دِبْلُومَ الْمُحَاسِبَةِ الَّذِي حَصَلَ عَلَيْهِ قَبْلَ سَبْعِ  
سَنَوَاتٍ، وَلَا أَلْسَنَةَ الْأَخِيرَةِ الَّتِي وَصَلْتُ إِلَيْهَا فِي  
كُلِّيَةِ الْهَنْدَسَةِ، كَانَ لِهَمَا أَيَّةُ فَاعِلِيَّةٍ  
Neither the diploma in accountancy which he received  
seven years ago, nor my reaching the final year in the  
school of architecture had any effect (HR 103)
- لَا هُوَ دَخَلَ الْبَلَدَةَ رَسْمِيًّا he has not entered the country officially (JGh 133)
- لَا هِيَ نَسِيَتْ وَلَا أَنَا نَسِيْتُ She didn't forget and I didn't forget (JLJ 143)

More commonly, however, the subject precedes both the negative particle and the verb:

- أَنْتَ لَا تَكْذِبُ You do not lie (HM 23)
- بَدِي لَا يُجِيبُ Badi does not answer (GhS 56)
- نَحْنُ لَا نَتَحَاوَرُ أَبَدًا We never converse (HR 31)
- الْمَبْلَغُ لَا يَهْمُ The amount is not important (HM 126)
- النَّاسُ لَا تَرْحَمُ People do not have compassion (HR 217)

**e).** When the subject is a relative pronoun:

- أَلَّذِي جَرَىٰ هُوَ أَتَيْتِي وَصَلْتُ مَنْزِلَهُ      What happened is that I arrived at his house (JIJ 121)
- أَلَّذِي أَتَىٰ بِي كَانَ مُرَافِقَ وَالِدِي      The one who brought me was my father's attendant (HS 113)
- أَلَّذِينَ فِي عُمْرِنَا يَلْعَبُونَ وَيَمْرَحُونَ      Those of our age play and joke (HM 66)
- أَلَّذِي خَرَطَ شَوَارِبَكَ فِي قِصَّتِي اللَّعِينَةِ هُوَ أَتَيْتِي  
أَعْتَبِرُ الشَّوَارِبَ شَرَفَ الرَّجُلِ      The thing that pulled off your moustache in my accursed story is that I consider the moustache to be [the sign of] a man's honour (HM 112)
- مَا يَجْرِي لِي لَيْسَ حَقِيقًا      what is happening to me is not real (HS 61)
- مَنْ يَرَاكَ آلَانَ لَا يَعْرِفُكَ      whoever saw you now would not recognize you (AM 34)
- مَا يُصِيبُ النَّاسَ يُصِيبُنَا      what afflicts the people afflicts us (AM 118)

**f).** When the subject is an interrogative pronoun:

- مَنْ أَخْبَرَهُ؟      Who told him? (HM 12)
- مَاذَا حَدَثَ؟      What happened? (HR 101)
- مَا يُعَذِّبُكَ؟      What is tormenting you? (AM 39)
- أَيُّ وَحْشٍ يَمْسِكُ بِي؟      What beast is taking hold of me? (HR 184)
- أَيُّهُ سَنَةٌ كَانَتْ؟      Which year was it? (JIJ 213)
- كَمْ بَقِيَ؟      How many remained? (JGh 36)

**g).** When the subject is introduced by the particles *لَكِنَّ*, *أَنَّ*, or *إِنَّ*:

- إِنَّهُمْ لَيْسُوا أَطْفَالًا فِي مِثْلِ سِنِّي      They are not children of my age (IKh 12)
- إِنَّهُ يَسْتَحِقُّ الْأَخْتِرَامَ      He deserves respect (HM 14)
- قُلْتُ إِنَّ أَبِي كَانَ دَائِمًا مَلْجَأً حَنُونًا لِي      I said that my father was always a loving place of refuge for me (HR 6)
- أَخْبَرَ جَوَادَ أَنَّ نِزَارَ سَيَكُونُ بِرِفْقَتِهِ      he told Jawad that Nizar would accompany him (JIJ 177)
- يَضْرَعُ أَنَّ النَّحْلَ يَخْرُجُ      He screams that the bees are coming out (GhS 150)
- ... لِأَنَّ الْعَمَلِيَّةَ أُلْغِيَتْ      because the operation has been cancelled (IKh 91)
- ... أَنَّ سَارِقًا خَنَقَهُ      that a thief strangled him (GhS 203)
- لَكِنِّي لَا أَرَىٰ شَيْئًا      But I do not see anything (IKh 30)
- لَكِنِّكَمَا تَنَاوَلْتُمَا طَعَامَ الْعِشَاءِ      But you have eaten dinner (GhS 183)
- لَكِنَّ حُزْنِي قَتَلَ طِفْلِي      But my grief killed my child (GhS 187)

**52.4.3** A verbal sentence may contain one or more objects of the verb. The normal word

order is verb + subject (if stated) + object:

نَسِيَ النَّاسُ اللَّصُوصَ	The people forgot the thieves (IKh 15)
تَحْمِلُ لَيْلَى طِفْلَهَا	Layla carries her child (GhS 163)
تَعْرِفُ الْمَرْأَةُ مَا يُفَكِّرُ بِهِ	a woman knows what he is thinking about (HS 50)
إِسْتَأْنَفَتِ السَّيَّارَةُ سَيْرَهَا	The car resumed its journey (SI 162)
شَرِبْتُ قَهْوَتِي	I drank my coffee (GhS 117)
لَا يَعْرِفُ الْخَيْرَ مِنَ الشَّرِّ	he doesn't know good from evil (HM 209)
زُرْتُ الْكَثِيرَ مِنَ الْمُدُنِ	I have visited many cities (IKh 140)
يَتَابِعُ سُلَيْمَانُ السَّيْرَ	Sulayman continues walking (GhS 38)

This word order may be changed:

a). Subject + verb + object:

سَاقَاهُ تُخَوِّنَانِ بَقِيَّةَ جَسَدِهِ	His legs betray the rest of his body (GhS 91)
كِتَابَانِ فَتَحَا عَيْنِي	Two books opened my eyes (IKh 182)
النَّمُوسُ يَمْلَأُ الْبَيْتَ	Mosquitoes are filling the house (HM 207)
السُّجُنُ يُغَيِّرُ الْإِنْسَانَ	Prison changes a man (AM 60)
النِّسَاءُ تَدْخُلُ الْمَخَارِجَ	the women are going into the shops (HS 204)

b). Verb + object + subject:

يُلْفِتُ نَظْرِي مَتْرَلَانِ طِينِيَّانِ	Two mud houses catch my attention (HS 28)
فَتَحَ لَنَا بَابَهَا الْحَشِييَّ الْبَدَائِيَّ أَحَدُ حُرَّاسِ الْمَوْجِعِ	one of the guards of the site opened its primitive wooden door for us (JIJ 69)

**52.4.4** When a preposition introduces the object of a verb, the prepositional phrase usually occupies the same position as an accusative object, that is, after the verb:

نُحَافُ مِنَ الْحَرْبِ بَعْدَ أَنْ تَنْتَهِيَ الْمَعْرَكَةُ	We are afraid of the war after the battle is over (IKh 91)
تَخَلَّضْتُمْ مِنَ الْجُنَّةِ	you have disposed of the body (GhS 97)
دَنَا مِنْهَا	he went up to her (IKh 116)
تَنَارَلْتُ عَنْ حَقِّي	I have renounced my right (HR 11)
يُدَافِعُ عَنْ نَفْسِهِ	he defends himself (GhS 98)

a). The prepositional phrase very often precedes an expressed subject. This occurs particularly when the prepositional phrase contains a personal pronoun or when the subject is indefinite:

لَمْ يَخْدُثْ لِي شَيْءٌ كَهَذَا	nothing like this has happened to me (GhS 69)
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دَخَلَتْ إِلَى الْمَشْرَبِ فَتَاةٌ	a young woman entered the bar (JIJ 34)
إِتْسَمَ لَهَا الطَّيِّبُ	The doctor smiled at her (SI 184)
بَدَا لِي الْأَمْرُ طَرِيفًا	The affair seemed strange to me (GhS 200)
لَمْ يَتَحَدَّثْ إِلَيْنَا أَحَدٌ	No one spoke to us (JIJ 20)
تَصِلُ إِلَيْهِمُ الْمُخْتَرَعَاتُ الْجَدِيدَةُ قَبْلَنَا	they get the new inventions before us (HM 113)
هَجَمَتْ عَلَيَّ الْأَفْكَارُ	Thoughts assailed me (HM 141)
إِعْتَادَتْ عَلَيْهِ الْعَيْنُ	the eye has got used to it (HS 38)
بَلَعَتْ بِي الْقَسَاوَةُ	the harshness affected me (HS 119)

**b).** The prepositional phrase often precedes the accusative object of the verb:

أُخْتِي تَكْتُبُ لِي مِنَ الْبَرَاذِيلِ رَسَائِلَ مُهَاجِرَةٍ حَزِينَةٍ	From Brazil, my sister writes me letters of a sad emigrant (HS 32)
لَقَدْ أَدَخَلْتُ أُمِّي فِي ضَمِيرِي نَيْفًا جَازِمًا	My mother filled my mind with absolute certainty (HR 16)
لَمْ أَتَلَقْ مِنْهُ أَيَّ رَدٍّ	I received no response from him (HR 18)
قُلْتُ لِمُنِيرَةَ كُلَّ الْحَقِيقَةِ	I told Munira the whole truth (HR 84)
قَالُوا لَهَا كَلِمَاتٍ	they said words to her (AM 48)
أَرَدْتُ مِنْهُمَا الْبَقَاءَ قُرْبَ الْبَيْتِ	I wanted them to stay near the house (HR 34)
حَكَتْ لَهُ حِكَايَةً	She told him a story (IH 111)

**52.4.5** A verbal sentence may also contain one or more adverbs or adverbial phrases which modify the verb or the whole sentence. They occur in various positions in the sentence.

**a).** Adverbials may precede the verb:

(i) Adverbial + verb + subject:

فِي آخِرِ الشَّهْرِ، يَذْهَبُ الْمُحَاسِبُ إِلَى بَيْرُوتَ	At the end of the month, the accountant goes to Beirut (IKh 15)
سَرِيعًا تَمُرُ الْحَافِلَةُ	Quickly the bus passes (TW 117)
فِي الْخَارِجِ كَانَتْ الْعَاصِفَةُ	Outside was the storm (JGh 167)
وَبَعْدَ يَوْمَيْنِ اسْتَيْقَظَ السُّكَّانُ	Two days later, the residents awoke (SI 340)

(ii) Adverbial + verb + subject + object:

بَعْدَ قَلِيلٍ مَدَّتْ فَرُوسِيَا فِرَاشَهَا	After a while Farusiya laid out her mattress (HM 203)
أَخِيرًا اكْتَشَفَ جِهَادُ الْكَنْزَ	Jihad eventually found the treasure (IKh 48)
مِنْ حِينٍ لِآخَرَ يَرْكَبُ أَحَدُهُمُ السَّيَّارَةَ	now and again one of them would ride in the car (TW 142)

(iii) Adverbial + verb + object:

- الْيَوْمَ عَرَفْتُ خَطَرَ التَّفْكِيرِ Today I have learnt the danger of thinking (HM 48)  
 فِي الْمَدْرَسَةِ لَمْ يُعَلِّمُونَا أَمْثَالَ هَذِهِ الْكَلِمَاتِ In school they didn't teach us such words (HM 15)  
 فِي صَحْرَاءِ جُمْهُورِيَّةِ تُرْكْمَانِيَّةٍ أَيْضًا شَاهَدْنَا أَلْيَاقًا We also saw antiquities in the desert of a Turkmenistan republic (JGh 90)  
 مِنْ الْجَوِّ رَأَيْتُهُ I saw it from the air (JGh 137)  
 فِي الْبِدَايَةِ لَمْ أُصَدِّقْ عَيْنِي At first I didn't believe my eyes (GhS 200)

(iv) Adverbial + verb + object + subject:

- فِي عُرْفَتِي أَطْبَقَ عَلَيَّ مَرَّةً أُخْرَى ذَلِكَ الْحِصَارُ In my room that siege once again encircled me (HR 90)  
 رُبَّمَا شَغَلَهُ عَنَّا شَيْءٌ Perhaps something distracted him from us (AM 116)

(v) Subject + adverbial + verb (+ object):

- أَنَا أحيانًا أَذْهَبُ إِلَى الْبَحْرِ From time to time I go to the sea (HM 88)  
 فَرُوسِيَا، أَغْلَبَ الظَّنُّ، لَمْ تُصَدِّقْهَا Farusiya most probably didn't believe it (HM 264)  
 قَامَتُهُ، فِي شَبَابِهِ، كَانَتْ كَالرُّمْحِ His stature when he was a young man was like a spear (HM 43)  
 نَحْنُ الْآنَ لَسْنَا فِي الْمَدْرَسَةِ We aren't in school now (HM 8)  
 أَنَا فِي الْوَاقِعِ لَمْ أَفْلَقُ كَثِيرًا عَلَى حَقِيبَتِي In fact, I wasn't very worried about my suitcase (JIJ 13)  
 الْحَيَاةُ، عُمُومًا، فِي الْمُنْطَقَةِ، عَادَتْ إِلَى حَالِهَا In general, life in the region returned to its normal state (TW 157)  
 أَنْتَ بِالتَّأَكِيدِ تَعْرِيفِنَ ذَلِكَ You surely know that (GhS 175)  
 نَحْنُ بِقَطْعِ النَّظَرِ عَنِ سِيَاسَتِنَا وَأَيْدِيُولُوجِيَّتِنَا لَا نُرِيدُ regardless of our politics and ideology, we do not want to enter into open conflict (TW 227)  
 أَنْ نَدْخُلَ فِي صِرَاعٍ مَكْشُوفٍ

b). Adverbials may follow the verb:

(i) Verb + adverbial + subject:

- يَصِلُ فِي تِلْكَ اللَّحْظَةِ نَعِيمٌ At that moment Na'im arrives (GhS 168)  
 يَجْلِسُ عَلَى أَرْضِهَا الْأَصَاغَةُ The goldsmiths sit on its ground (HS 37)  
 لَمْ يَكُنْ فِي يَدِ أَيِّ وَاحِدٍ مِنْهُمْ كِتَابٌ there was not a book in the hands of any of them (HR 51)  
 كَانَتْ هُنَاكَ فَجْوَةٌ There was something missing (HR 89)  
 وَقَفَّتْ بِالْبَابِ فَتَاةٌ a young girl stood at the door (HM 41)

(ii) Verb + adverbial + object:

- يَقْبِضُونَ فِي نِهَايَةِ الشُّهُرِ مُرَبَّاتٍ They receive wages at the end of the month (IKh 15)



- لَنْ أَرَى بَعْدَ الْيَوْمِ بَابَ الْجَمْعِيَّةِ I will not see the door of the society after today (HS 30)
- (iii) Verb + subject + adverbial:
- اسْتَيْقَظَ السُّكَّانُ فِي الْفَجْرِ the occupants woke at dawn (SI 340)
- زَفَرَتْ هَمَّتْ فِي قُوَّةٍ Hamat sighed loudly (SI 249)
- جَلَسَتْ صَفِيَّةٌ بِالطَّبْعِ فِي الْأَمَامِ Safiyya naturally sat in front (SI 125)
- خَرَجَ بُبُوصٌ صَبَاحًا عَلَى دَرَّاجَتِهِ Bubus went out in the morning on his bicycle (GhS 169)
- (iv) Verb + subject + adverbial + object:
- لَمْ يَسْتَوْعِبْ عَبْدُ الْمَجِيدِ (فَضْلًا عَنْ ذَاتِ) الْعَمَلِيَّةِ Abd al-Majid (to say nothing of Dhat) could not understand the complicated mathematical process (SI 62)
- الرِّيَاضِيَّةُ الْمُعَقَّدَةُ
- قَدَّمَ فِيرِدِي عَوَاضًا عَنْهَا أوبرًا " رِيغُولِيَتُو " instead of it Verdi presented the opera Rigoletto (JIJ 16)
- أَخْبَرَنِي إِسْمَاعِيلُ فِيمَا بَعْدُ أَنَّهُ ذَهَلٌ Isma'il subsequently informed me that he had been astonished (JGh 51)
- صَادَقَتْ غُلُورِيَا فِيمَا بَعْدُ أَنَاكَ يَتِيي Later, Gloria got to like the furniture in my house (GhS 62)
- (v) Verb + subject + object + adverbial:
- أَعَادَتْ ذَاتُ الْحِكَايَةِ مَرَّةً وَاثْنَتَيْنِ Dhat repeated the story once, then twice (SI 165)
- طَرَقَ رَجُلٌ طَوِيلٌ بَابَ يَتِيي ذَاتَ صَبَاحٍ a tall man knocked on the door of my house one morning (HS 166)
- وَضَعَتْ ذَاتُ طَبَقِ الْفَطَايِرِ عَلَى السُّفْرَةِ Dhat put the plate of unleavened bread on the dining table (SI 348)
- (vi) Verb + object + adverbial:
- فَتَحَ بَابَ شَقَّتِهِ فِي هُدُوءٍ he calmly opened the door to his flat (SI 91)
- أَغْلَقَ الْبَابَ خَلْفَهُ فِي عُنْفٍ he slammed the door behind him (SI 187)
- نَزَلْتُ الدَّرَجَ بِيُطْءٍ I slowly went down the steps (HR 37)
- سَمِعْتُ هَمَمَاتِ النَّاسِ عَلَى مَرِّ آلَافِ السِّنِينَ I have heard the mutterings of people over thousands of years (GhS 175)
- شَرِبْتُ الْقَهْوَةَ عَلَى مَهْلٍ I slowly drank the coffee (AM 146)
- (vii) Subject + verb + adverbial:
- أَنْتَ لَمْ تَنَمْ لَيْلَةَ أَمْسٍ You didn't sleep last night (HM 69)
- الْجَرَائِدُ تَصِلُ مُتَأَخِّرَةً The newspapers arrive late (HS 34)
- الْمَرْأَةُ تَبْكِي بِصَمْتٍ The woman weeps silently (IKh 131)
- جَرَسُ الْهَاتِفِ يَرِنُ ثَانِيَةً The telephone rings again (GhS 176)

كاملٌ يمشي خلف سيارته Kamil walks behind his car (IKh 123)

(viii) Subject + verb + adverbial + object:

حبيبي يرتدي اليوم عباءة الضباب Today my lover wears a cloak of mist (GhS 104)

أنا أستطيع الآن الكلام معه I can now speak with him (HM 252)

(ix) Subject + verb + object + adverbial:

أنا لم أخالف الوصايا أبداً I have never gone against the advice (HM 21)

هو يبيع الحلويات على عربته He sells sweets on his cart (HM 42)

الجميع فارقوا أسرهم في أعمارٍ متقاربةٍ All of them had left their families at approximately the same age (JGh 123)

الشتاء القاسي يسلب الإنسان من الداخل The harsh winter dispossesses a man from inside (AM 140)

**c).** Adverbials of time and adverbials of place may immediately follow each other or be separated by other parts of the sentence.

(i) The adverbial of time may precede the adverbial of place:

أتوقف طويلاً أمام البسطة I stand for a long time in front of the platform (GhS 113)

تجمعوا في الأخير تحت الجدران In the end, they assembled below the walls (TW 151)

هذا لم يحدث لنا من قبل هنا This has not happened to us before here (GhS 168)

أستريح هذا المساء في المنزل I will relax tonight at home (TW 115)

في هذه اللحظة تحركت فروسيا في فراشها At that moment, Farusiya moved in her bed (HM 132)

كنت أخبئ كل يوم في صندوق كرتون كبير Every day I used to hide myself in a large cardboard box (HS 5)

(ii) The adverbial of place may precede the adverbial of time:

توفي في المستشفى منذ ساعة He died in the hospital an hour ago (GhS 169)

كنا نتحدث في باحة بيته، بعد الظهر We were talking in the courtyard of his house in the afternoon (HM 19)

لم أخرج من البيت أبداً I never left the house (HR 47)

كانت هذه الصورة هنا دائماً This photograph has always been here (GhS 21)

أشاهدتها عن كثب لأول مرة I see them from close up for the first time (IH 51)

**52.4.6** What is termed “anacoluthon” occurs in verbal sentences. This is where normal word order is changed so as to place emphasis on a particular noun. The noun is brought forward to the beginning of the sentence and its normal position is taken by a pronoun suffix which agrees with it in gender and number. The noun is in the nominative case.

**a).** The fronted noun is often one that would be in the accusative case (as the object) in its

normal position within the sentence:

- سَنَوَاتٌ عَدِيدَةٌ قَضَاهَا مِنْ عُمْرِهِ هُنَا many years of his life has he spent here (JGh 41)
- تِلْكَ الْأَرَآءُ وَالرُّؤْيَى أَنْتَرَكْتُهَا لِلرَّجُلِ these opinions and dreams I leave to the man (JGh 69)
- وَقْتُ قَصِيرٌ أَمْضَيْنَاهُ بِأَحَدِ الْمَقَاهِي we passed a short time in one of the cafes (JGh 189)
- النُّوَافِدُ يُعْطِيهَا الرَّجَاجُ الشَّفَافُ the windows are covered with translucent glass (JGh 113)
- الْكَنِيسَةُ نَرَاهَا أَمَامَنَا We see the church in front of us (IKh 29)
- حَتَّى الْفَرَحِ الشَّدِيدِ حَرَمَهُ عَلَيَّ He forbade me from even great happiness (AM 154)
- هَذَا الْمَقْعَدُ الْأَزْرَقُ يَحْتَلُّهُ كُلَّ يَوْمٍ صُغْلُوكُ This blue bench is every day occupied by a tramp (GhS 122)
- حَتَّى ثِيَابِكَ الْجَدِيدَةَ تَغْسِلُهَا قَبْلَ أَرْتِدَائِهَا Even your new clothes you wash before putting them on (GhS 47)
- هَذَا الطِّفْلُ يَنْفُضُهُ الْفَرَحُ This child feels no joy (GhS 159)
- حَتَّى الْجَلَّادُونَ لَا أَظُنُّ أَنَّهُمْ قَادِرُونَ عَلَى الْفَرَحِ Even the executioners, I don't believe they are capable of being happy (AM 154)
- هَذِهِ أَعْرِفُهَا this I know (HM 9)
- الْفَمُ الْمَغْلُوقُ لَا يَدْخُلُهُ ذَبَابٌ The closed mouth is not entered by flies (TW 105)
- تِلْكَ اللَّحْظَةُ اللَّيْلِيَّةُ لَنْ أَنْسَاهَا That moment in the night - I will never forget it (JGh 184)

b). The noun may occasionally be one that would be in the genitive case as the object of a preposition:

- الْأَكَاذِيبُ كُلُّهَا كُنْتُ أَفْرَحُ بِتَضْدِيقِي لَهَا All the lies, I was happy to believe them (GhS 92)
- ثَلَاثَةٌ أَمَاكِينَ طَلَبْنَا أَلذَّهَابَ إِلَيْهَا We asked to go to three places (JGh 65)
- أَنَا خَطَرَ لِي فِعْلًا هَذَا الْخَاطِرُ Indeed, this idea occurred to me (HR 60)
- مَوْعِدُ تَنَاوُلِنَا الْغَدَاءَ مَعًا يَجِبُ أَنْ نَحْرِصَ عَلَيْهِ we must strive to maintain our meal times together (JGh 125)
- الْمَعْمَهُدُ الْأُوزْبِكِيُّ أُطْلِقَ عَلَيْهِ اسْمُ أَبُو رِيحَانَ الْبُرُونِيِّ The Uzbeki institute was named after Abu Rihan al-Buruni (JGh 116)
- مَسْأَلَةُ الرَّادِيُو أَنْتَهَيْتَنَا مِنْهَا؟ The subject of the radio, have we done with it? (HM 114)
- هؤُلَاءِ مَاذَا نَفْعَلُ لَهُمْ؟ These people, what shall we do for them? (HM 124)
- كُلُّ هَذَا لَمْ يَكُنْ أَيُّ مِنَّا يُحْسُ بِهُ None of us felt any of this (HR 106)

c). The noun may be one that would be the genitive in an idāfa construction:

- أَنَا وَضِعِي يَخْتَلِفُ Me, my situation is different (HM 133)
- كَانَ الْمَطَرُ قَدْ تَرَايَدَ شَقْوَطُهُ the rain had got heavier (JGh 192)

- مَا تَحْتَهُ يَصْعَبُ تَحْدِيدُهُ بِدِقَّةٍ What is under it is difficult to establish precisely (TW 204)
- حَتَّى الْخُبْزُ أَرْتَفَعَ ثَمَنُهُ بِنِسْبَةِ ثَلَاثِينَ بِالنِّسْبَةِ Even the price of bread has increased by thirty percent (HR 147)
- الرُّوحُ يَشْتَدُّ هَيْجَانَهَا The soul is becoming more agitated (TW 113)

## 52.5 Agreement in Verbal Sentences with Normal Word Order (Verb + Subject)

When the verb precedes an expressed subject it is always singular. There is no agreement in number. The verb agrees with the subject in gender only.

**52.5.1** When the subject refers to male humans (singular, dual or plural) the verb is masculine singular:

- بَكَى رَجَبٌ Rajab cried (AM 46)
- مَاتَ الْمَلِكُ The king is dead (GhS 95)
- خَرَجَ الطُّلَّابُ The students went out (HR 31)
- أَحَاطَ الْحَمَّالُونَ بِعَزِيزٍ The porters surrounded Aziz (SI 129)
- يَدْخُلُ الْحُرَّاسُ وَالسَّائِقُ The guards and the driver come in (GhS 102)
- يَخْرُجُ الْجِيرَانُ مِنْ مَنَازِلِهِمْ The neighbours leave their houses (IKh 10)
- خَرَجَ الرَّجُلَانِ the two men went out (HS 227)
- أَصْبَحَ الْعُرُوسَانِ آخِرًا بِمُفْرَدِهِمَا The bride and groom were finally on their own (SI 15)

**52.5.2** When the subject refers to masculine non-humans in the singular, the verb is masculine singular:

- يُرْفِرُ طَيْرٌ أبيضٌ A white bird flaps its wings (HS 15)
- رَنَّ الْهَاتِفُ The telephone rang (GhS 113)
- بَدَأَ الْعِرَاكُ مِنْ جَدِيدٍ The battle began again (HR 103)
- انْفَتَحَ الْبَابُ The door opened (HR 114)
- يَسْتَمِرُّ الطَّرِيقُ The path continues (IH 77)

**52.5.3** When the subject refers to female humans (singular, dual or plural) the verb is feminine singular:

- فَتَحَتْ لِي الْإِيزَابِيثُ الْبَابَ Elizabeth opened the door for me (GhS 55)
- عَادَتِ الْمَرْأَةُ The woman returned (HS 237)
- تَفْتَحُ أُمِّي بَابَ الْبَيْتِ My mother opens the door of the house (IKh 10)
- اتَّفَقَتِ الْمَرْأَتَانِ عَلَى الذَّهَابِ the two women agreed to go (SI 241)

كَانَتِ الْبَتَانِ نَائِمَتَيْنِ	The two girls were asleep (HR 162)
نَظَّلَتْ إِلَيْهِ الْمَرْأَتَانِ	the two women looked at him (SI 129)
تُحِبُّهَا الْبَنَاتُ	The girls love her (HR 206)

**52.5.4** When the subject refers to feminine non-humans in the singular, the verb is feminine singular:

هَبَّتِ الْعَاصِفَةُ	The storm raged (IKh 58)
ذَابَتْ الْكَلِمَةُ فِي الْهَوَاءِ	The word melted away in the air (AM 84)
هَبَّتِ الطَّائِرَةُ	The plane landed (JIJ 232)
إِسْتَأْنَفَتِ السَّيَّارَةُ سَيْرَهَا	The car resumed its journey (SI 162)
تُشِيرُ الْبَجَعَةُ بِمِنْفَارِهَا	The swan points with its beak (GhS 126)

**52.5.5** When the subject is a collective noun referring to humans, the verb will agree with the gender of the noun:

أَجْمَعَتِ الْأَغْلِيَّةُ	The majority agreed (TW 151)
كَانَ الْجُمْهُورُ هَذِهِ الْمَرَّةَ أَيْضًا كَبِيرًا	The crowd this time was also large (JIJ 167)
كَانَتْ عَائِلَةُ صَاحِبِنَا مُقِيمَةً، بَعْدُ، فِي وَادِي النَّسَّاسِ	Our friend's family still lived in Wadi al-Nasnas (IH 87)
تَقْفِزُ الْمَجْمُوعَةُ الْأُولَى مِنَ النَّافِذَةِ	The first group jump out of the window (IKh 30)
إِشْتَرَكَ الْعَرَبُ كُلُّهُمْ	all the Arabs took part (JGh 17)
هَكَذَا عَرَفَهَا الْعَرَبُ فِي كَلَامِهِمْ	this is how the Arabs knew it in their language (JGh 104)
يَعُودُ كُلُّ إِلَى مَوْضِعِهِ	Each person returns to his place (GhS 143)
يَتَقَدَّمُ الْجَمِيعُ	everyone advances (IKh 30)
يَعْرِفُ الْجَمِيعُ	everybody knows (HM 89)

**52.5.6** When the subject is a collective noun referring to non-humans, the verb is in the masculine singular:

يَأْتِي الْحَمَامُ وَالْعَصَافِيرُ	The pigeons and the sparrows come (GhS 130)
كَانَ الزُّجَاجُ صَغِيرًا	The pieces of glass were small (IKh 107)
يُهَاجِمُ الْجَرَادُ الْحُقُولَ الْخَضْرَاءَ	the locusts attack the green fields (AM 144)
يَحْتَلُّ السَّمَكُ الْبَحْرَ	the fish occupy the sea (IKh 35)

**52.5.7** When the subject refers to non-humans in the dual, the verb is masculine or feminine

singular depending on the gender of the singular of the noun:

مَضَى يَوْمَانِ آخِرَانِ	Two further days passed (HR 220)
يُلْفِتُ نَظْرِي مَنْرَلَانِ طَبِيئَانِ	Two mud houses catch my attention (HS 28)
سَيَتَقَاتِلُ هَذَانِ الْدَيْكَانِ	These two cockerels will fight each other (HM 272)
كَانَتْ يَدَايَ مَرْبُوطَتَيْنِ	My hands were tied (AM 94)
إِسْتَسَلَمْتُ عَيْنَايَ لِكَاءِ	My eyes surrendered themselves to weeping (HR 114)

**52.5.8** When the subject refers to non-humans in the plural, the verb is feminine singular regardless of the gender of the singular of the noun:

إِخْتَلَّتْ أَلْقَطَطُ سُلَّمَهَا	the cats occupied its staircase (SI 52)
كَانَتْ الدُّنَابُ وَالذَّبَابُ وَالْأَوْبَارُ كَثِيرَةً فِي هَذِهِ النَّوَاجِي	Wolves, bears and wild goats were plentiful in these regions (IH 23)
كَانَتْ الدَّمُوعُ مِثْلَ شَيْوَلٍ صَغِيرَةٍ	The tears were like small torrents (AM 46)
إِخْتَفَتِ الْمَاعِزُ وَالْخِرَافُ	The goat and the lambs disappeared (IKh 205)
مَضَتِ الْأَيَّامُ وَالْأَسَابِيعُ	The days and weeks passed (HR 137)
كَيْفَ تَضِيرُ الْكِلَابُ؟	How can the dogs refrain? (TW 135)
تَسْبَحُ الْأَسْمَاكُ فِي الْبَحْرِ	the fish swim in the sea (HM 114)
كَانَتْ الْبُيُوتُ بِلَا شُرَفَاتٍ	The houses had no balconies (HS 16)
لَقَدْ كَانَتْ إِلَهَةُ الْإِغْرِيْقِ وَالرُّومَانِ أَكْثَرَ أُلُوهِيَّةٍ بِالنَّسْبَةِ لِإِلَهَةِ مِصْرَ	The Greek and Roman gods were more divine that the gods of Egypt (TW 58)

**52.5.9** When the subject is feminine (human or non-human) but is separated from the verb by one or more words, the verb may be in the feminine singular:

صَارَتْ عِنْدِي فَجَاءَةٌ وَفُرَةٌ مِنَ الْوَقْتِ	I suddenly had plenty of time (HR 44)
كَانَتْ هُنَاكَ فَجْوَةٌ فِي كُلِّ تِلْكَ الصُّوَرِ	There was something missing in all those images (HR 89)
كَانَتْ لَدَيْهِ مَوْهَبَةٌ الْبُكَاءِ الْكَاذِبِ	He had the gift of [being able to] cry insincerely (GhS 89)
لَنْ تَكُونَ هُنَاكَ أَيَّةُ عِشْرَةٍ	there will be no intimacy (HR 57)
كَانَتْ هُنَاكَ، بِالطَّبَعِ، حَالَاتٌ أَسْتِثْنَائِيَّةٌ	There were, of course, extenuating circumstances (SI 56)
لَمْ تَكُنْ عِنْدَنَا شُرْفَةٌ	we had no balcony (HR 111)

It is quite common, however, for the verb to be in the masculine singular:

أَضْبَحَ لِبَيْرُوتَ رَائِحَتَهَا	Beirut has come to have its own smell (IKh 76)
كَانَ لَدَيْهِ فِي الْبَيْتِ نَرْجِيلَةٌ	he had a water pipe in his house (JGh 182)
يَنْقُصُهُمَا فَقَطُ أَوْزَاقِ الْمَحْضَرِ وَالْأَقْلَامِ	they only lacked the official minutes and pens (HR 64)

كَانَ يَقِيمُ، فِي حَارَتِنَا، عَائِلَتَانِ يَهُودِيَّتَانِ	Two Jewish families used to live in our quarter (IKh 203)
كَانَ لِلضَّرِيحِ مِئذِنَتَانِ	the mausoleum had two minarets (JGh 113)
لَمْ يَعْذْ هُنَاكَ مِلْكِيَّةٌ خَاصَّةٌ	there is no longer any private property (IKh 78)
يُوجَدُ بِالْبَلَدَةِ مَدْرَسَتَانِ	There are two schools in the town (JGh 77)
صَارَ لِرَأْيِي أَهْمِيَّةٌ عِنْدَهُمْ	My opinion became important to them (GhS 112)
مَا يُوجَدُ بَيْنَهَا جَمِيعًا تِلْكَ الْخُصُوصِيَّةُ	this characteristic is not found among any of them (JGh 101)

**52.5.10** When the subject is a noun clause introduced with **أَنْ** or **أَنَّ** the verb is in the masculine singular:

كَانَ عَلَيَّ أَنْ أَفْهَمَ هَذَا	I should have understood that (HM 122)
خَطَرَ لِي أَنْ أَعُودَ وَالْحَقَّ بِهَا	It occurred to me to go back and catch up with her (JIJ 50)
لَمْ يُقَدَّرْ لِعَبْدِ الْمَجِيدِ أَنْ يُؤَدِّيَ هَذَا الْوَاجِبَ	It was not ordained that Abd al-Majid would discharge that duty (SI 288)
يَجِبُ أَنْ أَقُولَ إِنِّي كُنْتُ مَحْظُوظَةً	I have to say that I was lucky (HR 38)
أَرَاخَنِي طَبَعًا أَنَّ مَشِيئَتَنَا لَمْ تَكُنْ بَطِيئَةً	It naturally comforted me that we did not walk slowly (HR 41)
يُخَيَّلُ إِلَيَّ أَنَّهُمْ لَا يَرَوُنَا	I thought that they could not see us (GhS 194)

## 52.6 Agreement in Verbal Sentences with Inverted Word Order

Inverted word order is subject + verb. When the verb follows its subject, it always agrees in gender and number with that subject. This may occur at the beginning of a sentence. It may also occur as a result of a verb following a subject which has already been stated within a sentence, for example:

يَسْتَوْلِي الْأَشْبَاحُ عَلَيَّ حَنَجْرَتِي وَيَقُولُونَ كَلِمَتَهُمْ	the ghosts take possession of my throat and say their words (GhS 74)
دَخَلَ وَائِلٌ وَبَشَّارٌ إِلَى الْبَيْتِ وَأَتَتْهَا إِلَيَّ	Wa'il and Bashshar entered the hall and came towards me (HR 33)
أَخَذَ الْأَوْلَادُ يَلْعَبُونَ حَوْلَنَا وَيَتَصَايِحُونَ	The children began to play around us and to make a noise (HR 80)
أَصْبَحَ الْجَمِيعُ يُرِيدُونَ صَدَاقَتِي	Everyone came to want my friendship (IKh 112)
رَاحَ الطَّلَابُ وَالطَّالِبَاتُ يَمُرُّونَ بَيْنَنَا	The male and female students began to pass between us (HR 31)
اسْتَمَرَّ الْقَرَّاشُونَ يَحْمِلُونَ صَوَانِي الْقَهْوَةِ	The attendants went on carrying the trays of coffee (JIJ 20)

كَانَتِ الْعَجَائِزُ الْأَخْرِيَاثُ، مِنْ حَوْلِهَا، يَلْتَفِتْنَ  
نَحْوِي فِي عِتَابٍ The other old women around her were turning to me with  
rebuke (IH 134)

**52.6.1** When the subject is masculine singular, the verb is masculine singular:

الْأُسْبُوعُ يَنْقُضِي. الْيَوْمُ يَنْقُضِي The week comes to an end. The day comes to an end  
(TW 120)

الْقِطَارُ يَتَّعِدُ the train pulls away (IH 79)

الْتَرَامُ الصَّغِيرُ الْقَدِيمُ مَا زَالَ وَسِيلَةَ مَوَاصِلَاتٍ the small old tram is still a means of transport (JGh 153)

حَامِدٌ لَا يَكْتُبُ Hamid does not write (AM 131)

الْعُصْفُورُ يَرْتَجِفُ The sparrow trembles (IKh 46)

**52.6.2** When the subject is feminine singular, the verb is feminine singular:

أُمِّي كَانَتْ هُنَاكَ My mother was there (IKh 11)

الْحَيَاةُ الْحَقِيقِيَّةُ لَيْسَتْ هَكَذَا Real life isn't like that (HR 109)

الْأَرْمَلَةُ تَصِيرُ مَلِكَةً بَعْدَ وَفَاةِ زَوْجِهَا The widow becomes a queen after the death of her  
husband (GhS 212)

الْوَلِيمَةُ سَتَكُونُ عَلَى شَرَفِكَ The banquet will be in your honour (HM 107)

هُدَى تَذْهَبُ الْآنَ Huda is going now (AM 112)

**52.6.3** When the subject is a plural referring to male humans, the verb is masculine plural:

كَانَ الْأَوْلَادُ يُحِبُّونَهَا The children loved her (HS 12)

السَّارِقُونَ يَرْكُضُونَ The thieves run (IKh 15)

الْأَوْلَادُ كَبُرُوا the children have grown up (SI 119)

الْخُبَرَاءُ يَقُولُونَ إِنَّ هَذَا أَمْرٌ طَبِيعِيّ The experts say that this is a normal thing (TW 155)

كَانَ الْبَيْرُوتِيُّونَ يَقْصِدُونَهُ لِلِإِصْطِيفِافِ The Beirutis used to go there to spend the summer  
(IKh 12)

الرِّجَالُ لَا يَسْقُطُونَ Men do not fall (AM 156)

**52.6.4** The feminine singular may very occasionally be found agreeing with broken plurals referring to male humans:

الدَّكَاتِرَةُ تَقُولُ فِي بَطْنِكَ بَنِي آدَمَ the doctors say that you have a child in your belly  
(HS 199)

**52.6.5** When the subject is a plural referring to female humans, the verb is feminine plural:

جَاءَتْ أُمَّهَاتُ الْأَوْلَادِ وَجَلَسْنَ the children's mothers arrived and sat down (HS 7)

عَجَائِزٌ تَجْمَعْنَ حَوْلَ طِفْلةٍ Old women gathered around a baby girl (GhS 148)



الْبَنَاتُ الْمُدَلَّلَاتُ مِثْلَكَ يَكْتَمِينَ عَادَةً بِدِرَاسَةِ التَّدْبِيرِ Spoiled girls like you are usually content to study home management (GhS 185)  
 الْمُنْرَلِيِّ  
 الْأُخْرَيَاتُ كُنَّ أَكْبَرَ مِنْهَا the others were older than her (HS 241)

**52.6.6** The noun نِسَاءٌ (“women”) may be regarded as feminine singular or plural:

النِّسَاءُ لَا تَفْهَمُ The women do not understand (IKh 104)  
 النِّسَاءُ تَدْخُلُ الْمَخَارِزَ the women are going into the shops (HS 204)  
 نِسَاءٌ يَدْخُلْنَ الْمَجْلِسَ women are entering the gathering (HS 215)

**52.6.7** When the subject is a plural referring to non-humans, the verb is feminine singular:

الدَّقَائِقُ تَمْضِي The minutes pass (HM 131)  
 الْعُيُومُ الْقَالُ بَدَأَتْ تَتَجَمَّعُ فِي السَّمَاءِ the heavy clouds began to gather in the sky (JGh 162)  
 الْأَصْوَاتُ الْعَالِيَةُ مَاتَتْ The raised voices died down (GhS 182)  
 الْعَضَلَاتُ تَرْتَخِي The muscles relax (TW 126)  
 دُمُوعٌ بَدَأَتْ تَتَدَقَّقُ مِنْ عَيْنَيْهَا tears began to pour from her eyes (GhS 60)  
 الْحَيَوَانَاتُ تَقْرَفُ مِنَ النَّظْرِ إِلَيْهِ The animals hate looking at it (AM 61)  
 الْكِلَابُ تَدْخُلُ The dogs come in (HS 38)  
 الْأَسْمَاكُ تَنْتَفَسُ فِي الْأَكْوَارِيومِ الْكَبِيرِ the fish breathe in the large aquarium (HS 38)  
 الْفِطَطُ تَشَاءُ فِي الشُّوَارِعِ The cats yawn in the streets (IKh 126)  
 النَّسُورُ تُهَاجِمُ، وَالْغُرَبَانُ تَأْكُلُ الْجِيفَ The eagles attack and the crows eat the corpses (TW 246)  
 الْجِرْدَانُ تَقْفِرُ بَيْنَ الْقَدَمَيْنِ The rats jump between one's feet (IKh 127)

**52.6.8** Animals may be personified and the plural noun taken as referring to male humans. The verb is thus masculine plural:

الْكِلَابُ يَبْدُو أَنَّهُمْ يَقْسِمُونَ الْأَدْوَارَ بَعْدَ أَنْ صَبَطُوا It seems that the dogs are distributing the roles after they have carried out their plan (TW 139)  
 خِطَّتَهُمْ  
 قَالَتْ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ she said, “O ants, go into your houses” (TW 26)  
 شَبَابُ الْيَوْمِ، هُوَ لِأَيِّ النَّسُورِ الَّذِينَ يَطِيرُونَ فِي the youth of today, those eagles who fly in the raging storm (TW 251)  
 الْعَاصِفَةِ الْهَوَاجِءِ  
 هُوَ لِأَيِّ الطَّفِيلِيُونَ غَنَمٌ يَتَقَلَّبُونَ مِنْ بَيْتٍ إِلَى آخَرَ these hangers-on are sheep who wander from one house to another (GhS 98)

**52.6.9** Plural nouns and collectives referring to such as “ghosts”, “angels”, “devils” etc. may

be treated as personifications and thus take a following verb in the plural:

- أَلْعَفَارِيْتُ ... أَعَادُوا كُلَّ شَيْءٍ إِلَىٰ حَالِهِ the demons ... had put everything back as it was (SI 348)  
 مَلَائِكَةُ الْكَارُومِ تَحَلَّقُوا حَوْلَ الْقَائِلَةِ وَحَمَلُوهَا Cherubims formed a circle around the stretcher and carried it (IH 137)  
 الْعِجْرُ لَا يَسْتَعْمِلُونَ إِلَّا الْفَرَنْسِيَّةَ the jinnis only use French (TW 158)  
 يَسْتَوْلِي الْأَشْبَاحُ عَلَيَّ حَنَجْرَتِي وَيَقُولُونَ كَلِمَتَهُمُ the ghosts take possession of my throat and say their words (GhS 74)

On the other hand, they may be treated as plurals of non-humans and take a following verb in the feminine singular:

- الْأَشْبَاحُ الَّتِي تُقِيمُ فِي الْخِيَامِ the ghosts which inhabit tents (GhS 61)  
 جِنِّيَاتُ الشَّاطِئِ الَّتِي تَسْكُنُ أَفْرِيْقِيَا the jinnis of the coasts who live in Africa (TW 177)  
 أَشْبَاحُهُمْ مَا تَزَالُ هُنَاكَ Their ghosts are still there (GhS 65)

**52.6.10** When the subject is a dual (whether referring to humans or non-humans), the verb is in the dual and agrees in gender with the singular of the noun:

- عِنْدَمَا تَكْبُرُ ابْنَتَايَ، هَلْ سَتَفْعَلَانِ مِثْلِي؟ when my two daughters grow up, will they do the same as me? (HR 30)  
 يَدَاهُ أَمْتَدَّتَا إِلَىٰ عُنُقِي His hands reached out for my neck (GhS 200)  
 سَاقَاهُ تَخُونَانِ بَقِيَّةَ جَسَدِهِ His legs betray the rest of his body (GhS 91)  
 هَاتَانِ الْمَاسَتَانِ سَتَكُونَانِ هَدِيَّتِي لَكَ These two diamonds will be my gift to you (GhS 175)  
 كِتَابَانِ فَتَحَا عَيْنِي عَلَى الْبَصِيرَةِ Two books opened my eyes to see (IKh 182)  
 امْرَأَتَانِ غَرِيبَتَانِ تَسْأَلَانِ عَنْكَ Two strange women are asking about you (IKh 199)  
 اِلْتِنَانِ يَدْرُسَانِ الْأَدَبَ الْعَرَبِيَّ the two of them study Arabic literature (JGh 179)  
 الْحِصَّانَانِ يَخْبَانِ بِكَسَلٍ the two horses trot sluggishly (JIJ 223)  
 كَمَا لَوْ كُنَّا حُلُمَيْنِ التَّقِيَا فِي الْمَدِينَةِ، أَوْ ائْتَيْنِ حَلْمَا as if we were two dreams which met in the city, or two people who dreamed the same dream (HR 42-3)  
 الْحُلْمَ نَفْسَهُ

**52.6.11** The verb agrees in both number and gender when the subject is a pronoun, whether this pronoun be

a). an independent personal pronoun:

- هُنَّ يَتَحَدَّثْنَ مَعَ الْمَرْأَةِ they speak with the woman (HS 237-8)  
 نَحْنُ نَكْبُرُ We get bigger (IKh 13)  
 أَنْتُمْ تَجْهَلُونَ مَاذَا تُرِيدُونَ حَقًّا you don't know what you really want (GhS 126)

هُمَا يَسْتَبَانِ بِهَا They cling on to her (HS 248)

**b).** a demonstrative pronoun:

هَذِهِ لَيْسَتْ كَنَيْسَةٍ عَادِيَةٍ This is not an ordinary church (IKh 41)

ذَٰكَ كَانَ آخِرَ الصَّدَامَاتِ الْعَنيفَةِ بَيْنَنَا that was the last violent clash between us (HR 151)

هَؤُلَاءِ لَا يُمَكِّنُ أَنْ يُسْخِرُوا لِي لَحْظَةً أَمِينٍ these cannot grant me a moment of peace (AM 146)

هَؤُلَاءِ، الْخَسِيسُونَ وَالْخَسِيسَاتُ، لَا يَعْرِفُونَ These, the vile men and women, do not know (TW 132)

**c).** a relative pronoun:

الَّذِي دَخَلَ the one who went in (JIJ 20)

الْمَدِينِيُّونَ هُمُ الَّذِينَ يُحَارِبُونَ The civilians are the ones who are fighting (IKh 40)

**52.6.12** When the subject is a collective noun referring to humans, the verb may be plural, thus agreeing with the logical idea of the noun (i.e. considering the group as a collection of discrete individuals):

طَلَبْتُ مِنَ الْجُمْهُورِ كَالْعَادَةِ أَنْ يَتَقَدَّمُوا بِأَسْئَلَتِهِمْ As usual, I asked the audience to submit their questions (JIJ 114)

الْعَسْكَرُ يَسْرِقُونَ The army steal (IKh 151)

أَهْلِهَا كَانُوا يُلَاحِظُونَهَا وَيُحَاصِرُونَهَا her family were trailing her and beleaguering her (AM 56)

أَهْلُ السُّوقِ لَا يَعْرِفُونَ أَنَّكَ بِنْتُ خَالِي The market traders don't know that you are my cousin (HM 222)

الْبَشَرُ يَسْعَوْنَ the people run (JGh 15)

الْإِنْجِلِيزُ تَرَكُوا خَلْفَهُمُ الْإِقْطَاعِيِّينَ وَالرَّأْسَمَالِيِّينَ The English left feudal lords and capitalists behind them (SI 122)

الْعَرَبُ الَّذِينَ بَقُوا the Arabs who remained (JGh 130)

قَوْمٌ يَزْعُمُونَ أَنَّهُمْ شَعْبٌ a people claiming that they are a nation (TW 76)

كَانَ الْقَوْمُ يَتَطَلَّعُونَ مُسْبِهِينَ the people were looking, dazzled (JGh 176)

الْحَضُورُ يَصْرُخُونَ وَيَتَلَوُّونَ Those present scream and writhe (GhS 150)

Alternatively, the verb will sometimes be in the singular, masculine or feminine depending on the grammatical gender of the noun (i.e. considering the group as an impersonal unit, a single undivided body):

كَانَ الْجَيْشُ يَسْتَعِدُّ the army was getting ready (IKh 62)

جِيلُنَا رَأَى مَا لَمْ يَرَهُ غَيْرُهُ our generation has seen what no other has (JGh 37)

نَحْنُ شَعْبٌ يُحِبُّ بَطْنَهُ We are a nation which loves its stomach (HR 47)

الشُّرَطَةُ تَقُولُ هَكَذَا كَيْ تُخَيِّمَنَا the police say that to frighten us (AM 53)

- أُسْرَةٌ تُحِبُّ الصِّبْيَانَ a family that loves boys (GhS 21)  
 الْبُولِيسُ يُغْلِقُ أَقْفَاصَ الْأَعْمَالِ The police lock the cages containing the works of art  
 (GhS 102)  
 الْعَائِلَةُ تَأْكُلُ the family is eating (HS 144)  
 الْمَجْمُوعَةُ الثَّانِيَةُ تَقْفِزُ The second group jump (IKh 78)

**52.6.13** A verb agreeing with نَاسٌ (“people”) may be masculine plural:

- النَّاسُ يَفْرَعُونَ بَابَهُ the people knock on his door (GhS 94)  
 النَّاسُ يَعْرِفُونَ The people know (TW 99)  
 هَلْ مَا زَالَ النَّاسُ يَذْهَبُونَ إِلَى دُورِ السِّينِمَا؟ Do people still go to cinemas? (AM 29)  
 النَّاسُ يَذْكُرُونَهُ بِالْخَيْرِ people speak well of him (JGh 73)

Alternatively, the verb may be feminine singular:

- النَّاسُ تَخَافُ the people are afraid (HR 84)  
 النَّاسُ تَمُوتُ People are dying (IKh 107)  
 النَّاسُ تُهْرَوْنَ The people run (IKh 130)  
 النَّاسُ فِي بَيْرُوتَ لَا تَنْسَى People in Beirut do not forget (GhS 47)

**52.6.14** When a collective noun refers to non-humans, the verb is usually masculine singular, thus agreeing with the collective as a singular group:

- كَانَ الْأَثَاثُ يَقْسِمُ الْعُرْفَةَ إِلَى ثَلَاثَةِ أَقْسَامٍ The furniture divided the room into three sections  
 (HS 38)  
 شَعْرٌ قَصِيرٌ يَخْتَلِطُ بِالرَّيْحِ short hair mingling with the wind (IKh 59)  
 النَّامُوسُ يَمْلَأُ الْبَيْتَ Mosquitoes are filling the house (HM 207)  
 الذُّبَابُ الَّذِي يَطِيرُ فِي الْعُرْفَةِ the flies which fly in the room (IKh 108)  
 النَّحْلُ يَتَدَفَّقُ The bees are swarming (GhS 150)  
 الرَّصَاصُ يَتَطَايَرُ حَوْلَهُ the bullets are flying around him (SI 121)  
 كَانَ السَّرْبُ يَنْقِضُ عَلَى أَسْمَاكِي The flock was swooping down on my fish (IH 36)

**52.6.15** When the subject is an idāfa construction, the verb agrees with the first, governing term (the grammatical subject):

- مَوْجُ الْأَعْبَارِ وَالْأَصْوَاتِ يَلْقَانَا The wave of dust and sounds envelope us (IKh 36)  
 ضَرِيرٌ الْهِنْدِ يَضْرِبُ بِحَمَاسَةٍ خَارِقَةٍ عَلَى دَرَبُكْتِهِ The blind man of India beats with exceptional fervour on  
 his drum (TW 269)  
 كِلَابُ الدَّوَارِ مَا تَتَّبِعُ فِي السُّوقِ The farm dogs do not bark in the market (TW 185)

أَهْلُ زَوْجِي يَنَامُونَ	My husband's family are sleeping (HS 205)
بِنْتُ ١٤ سَنَةً تَصْلُحُ لِزَيْجَةِ الدَّهْرِ	A girl of fourteen years who is suitable for the wedding of the age (GhS 10)
عَلَامَاتُ التَّأْتِرِ تَبْدُو عَلَى وَجْهِ تَرِيْسِي	signs of emotion appear on Tracy's face (GhS 94)
أَوْلَادُ حَارَةِ التَّنَكِّ . . . لَا يَأْتُونَ إِلَى هَذَا الْمَقْهَى	the inhabitants of the Tanak area ... do not come to this café (HM 111)

**52.6.16** The verb agrees in gender and number with a defined noun governed by an elative:

أَعْلَبُ الْمُوظَّفِينَ لَا يَزَالُونَ طُلَّابًا فِي الْجَامِعَةِ	Most of the employees are still students at university (IKh 109)
لَا حَظَّتْ أَنَّ أَقَلَّ الْأَشْيَاءِ بَدَأَتْ تُثِيرُهُ وَتَدْفَعُهُ إِلَى الْغَضَبِ	I noticed that the smallest things began to upset him and make him angry (AM 108)
أَشَدُّ الْحَالَاتِ سُوءًا كَانَتْ تِلْكَ الَّتِي نَجِيءُ مَعَ الْأَيَّامِ الْأَخِيرَةِ لِلدَّوْرَةِ	The worst situations were those which came with the last days of menstruation (HR 218)

**52.6.17** The verb agrees in gender and number with the numbered noun after numerals:

مِائَاتُ الْعَمَالِ يَأْتُونَ	Hundreds of workers are coming (IKh 16)
خَمْسُ سَنَوَاتٍ مَضَتْ	Five years passed (HR 148)
وَرَائِي زَوْجَتَانِ وَسَبْعَةُ أَوْلَادٍ يَتَعَلَّمُونَ وَيَأْكُلُونَ	behind me are two wives and seven children studying and eating (GhS 27)
نِصْفُ الطُّلَّابِ دَخَلُوا	half of the students went in (IKh 147)
ثَلَاثَةُ تَلَامِيذٍ تَبَادَلُوا اللَّكْمَاتِ	three pupils exchanged blows (SI 202)

**52.6.18** When the constituents of a preceding general noun are introduced with *مِنْ*, a subsequent verb may agree with the word governed by the preposition (the logical subject):

كَثِيرٌ مِنَ الْآبَاءِ يَفْعَلُونَ هَذَا	Many fathers do this (HM 133)
وَاحِدٌ أَوْ اثْنَانِ مِنَ الْمَارَّةِ نَظَرَا إِلَيَّ	One or two of the passers-by looked at me (HR 166)

Alternatively, the verb may agree with the noun preceding *مِنْ* (the grammatical subject):

لَا شَكَّ أَنَّ الْكَثِيرَ مِنْكُمْ لَا يُطْفِئُ تَلْفِيزِيُونَهُ	No doubt many of you do not turn off their televisions (TW 47)
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كَمْ مِنْ رِوَايَاتٍ سَيُكْتَبُ عَنَّا؟	how many stories will be written about us? (IKh 36)
كُلُّ مِنَّا يَعْرِفُ مَوَاعِدَ مُحَاضِرَاتِ الْأُخْرَى	each of us knew the times of the other's lectures (HR 59)
بَعْضٌ مِنْ أَكْثَرِنَا مَوْهَبَةٌ سَقَطَ قَبْلَ الْأَوَانِ	some of the most gifted amongst us have fallen before their time (JGh 37)

## 52.7 Verbal Agreement with Two or More Subjects

### 52.7.1 Normal word order (verb + subject)

a). When the subject consists of two or more nouns/pronouns, a preceding verb is singular and agrees in gender with the subject which immediately follows it:

- |  |  |
|--|--|
| تَنَامُ زَوْجَتُهُ وَطِفْلُهُمَا   | his wife and their child go to sleep (JGh 183)   |
| إِنْتَظَرْتُ أَنَا وَأُمِّي وَالنِّسَاءَ   | my mother, the women and I waited (HS 114)   |
| كَانَتْ أُمِّي وَوَالِدِي يَسْهَرَانِ خَارِجَ الْبَيْتِ  | My mother and father were spending the evening outside the house (HS 117)                |
| كَانَتِ النِّسَاءُ وَالْأَطْفَالُ بَيْنَ الْبُيُوتِ  | The women and children were between the houses (HS 218)                                  |
| كَمَا تَقُولُ أُمِّي وَعَبْدُ الصَّمَدِ وَالْجَمِيعُ   | as my mother, Abd al-Samad and everyone says (HR 180)                                    |
| بَدَأَ يَقُومُ هُوَ وَسَمِيحَةُ بِزِيَارَاتٍ لَيْلِيَّةٍ   | He and Samiha began to make nocturnal visits (SI 67)                                     |
| عَادَتْ مَنَالٌ وَزَوْجُهَا  | Manal and her husband returned (SI 232)  |
| تَجَمَّعَ الْأَوْلَادُ وَالْبَنَاتُ  | the boys and girls gathered (SI 346)   |
| هَلْ كَانَتْ لَهُ عَيْنَانِ وَأَنْفٌ وَفَمٌّ وَأُذُنَانِ؟  | Did he have two eyes, a nose, a mouth and two ears? (TW 100)                             |
| كَانَ الْحَمَامُ وَدَوْرَةُ الْمِيَاهِ مِنْ أَهَمِّ أَقْسَامِ الْبُيُوتِ الْعَرَبِيَّةِ الْقَدِيمَةِ | the bathroom and toilet were among the most important parts of old Arab houses (JGh 178) |
| رَكَضَ الرِّجَالُ وَالنِّسَاءُ وَالْأَطْفَالُ  | The men, women and children ran (IKh 15)   |
| تَغَيَّرَ النَّاسُ وَالْأَشْيَاءُ  | people and things have changed (AM 114)  |
| أَصْرَتْ هِيَ وَالسَّبَّاحُ  | she and the plumber insisted (SI 68)   |

b). One subject may be implied in the form of the verb while a second subject is introduced by the “waw of simultaneity” (وَإِوَاءُ الْمَعِيَّةِ) (“with”). The subject noun is governed by وَ in the accusative case:

- |  |  |
|--|--|
| كُنْتُ وَزَوْجِي حَزِينَيْنِ               | My husband and I were sad (GhS 63)                   |
| دَخَلْتُ وَسُورَانَ بَيْتَ صَيْتِهِ        | Susan and I entered Sayta's house (HS 21)            |
| كُنْتُ وَأُمِّي فِي مَجْلَسِ نِسَاءٍ       | My mother and I were in a women's gathering (HS 234) |
| أَدْخُلُ وَفَاطِمَةَ                       | I went in with Fatima (HS 174)                       |
| لِمَاذَا لَمْ تُقِيمِي وَسَيْرَجَ مَعًا؟   | Why haven't you and Serge lived together? (GhS 79)   |
| بَقِيتُ وَأُسْرَتِي فِي دَارِنَا           | I stayed with my family in our house (JLJ 83)        |
| بَقِيتُ وَوَائِلَ وَخَدَنًا                | Wa'il and I remained alone (HR 41)                   |
| صِرْتُ وَمُنِيرَةَ نَلْتَقِي بِالضُّدْفَةِ | Munira and I began to meet by accident (HR 43)       |

كُنْتُ أَذْخُلُ وَعَوَاطِفَ عُرْفَتِي I was going into my room with Awatif (HS 221)

نَزَلْتُ وَأُمِّي I went out with my mother (HS 246)

كُنْتُ قَدْ نَلَيْتُهَا وَأَوْلَادِي My children and I had taken it (GhS 118)

When the second subject introduced with the “waw of simultaneity” is a personal pronoun it occurs as a pronoun suffix on the particle *إِيَّا* :

تَذَاوَبَ وَإِيَّاهَا مَعَ اللَّحْنِ they both melted together with the melody (TW 181)

أَذْهَبُ وَإِيَّاهُ إِلَى الْفُرْنِ I go with him to the oven (IKh 104)

أَتَوَاصَلُ وَإِيَّاهَا we are interconnected (GhS 149)

### 52.7.2 Inverted word order (subject + verb)

a). When the subject consists of three or more nouns/pronouns referring to humans, it is considered as a plural of humans and the following verb is plural:

أَنْوَارٌ وَعَبْدُ الْكَرِيمِ وَنَجِيبٌ يَعِيشُونَ أَلَانَ بِحُرِّيَّةٍ Anwar, Abd al-Karim and Najib are now living in freedom (AM 26)

الْمُسَاعِدُونَ، السَّائِقُ، نَجَاةٌ، هَتَفُوا أَوْلَا the aides, the chauffeur and Najat spoke first (TW 127)

هَلْ أَنَّ أَبَا الْعَلَاءِ الْمَعْرِيَّ، وَبَشَّارًا ابْنَ بُرْدٍ، وَعَبْدَ اللَّهِ الْبُرُونِيَّ، وَطَهَ حُسَيْنَ، لَمْ يَعْرِفُوا؟ did Abu al-Ala al-Ma'arri, Bashshar b. Burd, Abd Allah al-Buruni and Taha Husayn not know? (TW 128)

لَمِيعَةٌ وَصَدِيقَاتُهَا، وَتَلْمِيزَتِي الْوَفِيَّةُ، لَمْ يَتَحَمَّسْنَ لِغَيْبِي Lamiya and her friends and my faithful student did not wholeheartedly approve of my absence (JIJ 144)

b). When the subject includes both masculine and feminine nouns/pronouns referring to humans, the following verb is masculine plural:

أَبِي وَإِخْوَتِي وَجَدَّتِي كَفُّوا عَنِّي عَنْ مَقَاوِمِي my father, brothers and grandmother stopped opposing me (JIJ 12)

أُمِّي وَأَخِي وَخَالِي وَعَمِّي بَدَّوْا أَنَا سَا غُرَبَاءَ My mother, brother and maternal and paternal uncles seemed like alien people (HR 207)

ابْنَتُهَا وَعَمْرٌ وَأَوْلَادُ آخَرُونَ يَضْجُونَ Her daughter, Umar and other children were being noisy (HS 38)

رَأَيْتُ رِجَالًا وَنِسَاءً يَتَسَلَّقُونَ وَيَنْزِلُونَ فِيهَا I saw men and women going up and down in them (JIJ 52)

الطُّلَّابُ وَالطَّلَابَاتُ يُحِيطُونَ بِهِ the male and female students surround him (JIJ 106)

حَوْلَهُمْ يَطُلُّ رِجَالٌ وَنِسَاءٌ يَلْبَسُونَ الْأَقْبِعَةَ around them appear men and women wearing veils (JIJ 158)

رَاحَ الطُّلَّابُ وَالطَّلَابَاتُ يَمُرُّونَ بَيْنَنَا The male and female students began to pass between us (HR 31)

**c).** When the subject consists of three or more nouns referring to non-humans, the following verb is feminine singular:

الْبَجَعُ وَالْعَصَافِيرُ وَالْأَشْجَارُ وَالنَّهْرُ سَتَكُونُ كُلُّهَا  
حَلِيفَةً حُيَّ the swans, sparrows, trees and the river will all be an ally  
to his love (GhS 118)

الْأَدَبُ وَالسَّيْنِمَا الْأَمْرِيكِيَّةُ وَالتَّلْفِيزْيُونُ تَرُوجُ هَذِهِ  
الْأَكَاذِيبَ literature, the American cinema and television disseminate these lies (GhS 61)

Occasionally, the following verb is singular, agreeing in gender with the final subject:

الْإِنْتِعَالُ، الْأَلَمُ، الْقُنُوطُ، أَطَاعَ بِكُلِّ أَسْوَارِي  
وَكَلِمَاتِي Agitation, pain and despair swept away all my barriers  
and words (HR 69)

لَكِنَّ الْحَمَّاسَ وَالْمُوسِيقَى وَالشُّعُورَ بِالْحُرِّيَّةِ ...  
يَجْعَلُهُنَّ يَتَسَابِقْنَ إِلَى الْخَشْبَةِ But the excitement, the music and the feeling of freedom  
... make them all race each other to get on the stage  
(HS 60-1)

كَانَ الْعُلَيْقُ وَالسَّرِيسُ وَالْبَلُوطُ يُخْفِيهَا The bindweed, the cirrus and the oak would hide her  
(IH 111)

**d).** When the subject consists of two singular nouns/pronouns, the following verb will be dual, agreeing in gender with the singular of the nouns/pronouns:

دَخَلَ وَائِلٌ وَبَشَّارٌ إِلَى الْبَهْرِ وَأَتَجَّهَا إِلَيَّ Wa'il and Bashshar entered the hall and came towards  
me (HR 33)

الْإِسْمِثْرَازُ وَالْإِنْدِهَاشُ مَنَحَانِي الْقُدْرَةَ عَلَى الْمَزَاحِ The aversion and the astonishment gave me the strength  
to make fun (HR 77)

سُؤَالٌ وَجَوَابٌ يَنْتَهِيَانِ دَائِمًا بَعْدَ السَّفَرِ a question and an answer which are always resolved after  
the journey (JGh 8)

الْإِحْتِرَامُ وَالْكَذِبُ لَا يَتَّفِقَانِ Respect and lying do not go together (HM 239)

رُبَّمَا الْعُرْبَةُ وَالْوَحْدَةُ أَوْحَتَا لَهُ بِهَذِهِ الْأَفْكَارِ الْحَزِينَةِ perhaps exile and loneliness have suggested these sad  
thoughts to him (AM 122)

أَنْتَ وَالسُّتُّ لَمِيعَةٌ يَا أُسْتَاذَ بِالْعُتْمَا بِالصَّرَاحَةِ فِي  
الظُّهُورِ مَعًا فِي كُلِّ مَكَانٍ You and Miss Lamiya, Sir, have been too open in  
appearing everywhere together (JIJ 208)

دَقِيقَةٌ أَوْ اثْنَتَانِ مَضَتَا One or two minutes passed (HR 161)

**e).** When the two subjects are of different genders, the following verb is masculine dual:

السُّجُنُ وَالْمَرْأَةُ لَا يَجْتَمِعَانِ Prison and women do not go together (AM 24)

كَانَ أَبِي وَأُمِّي يَنَامَانِ عَلَى تَحْتِ مِنْ خَشَبٍ My mother and father used to sleep on a wooden pallet  
(HM 7)

رَأَيْتُ رَجُلًا وَامْرَأَةً يُشِيرَانِ إِلَى سَيَّارَتِنَا I saw a man and a woman pointing at our car (JGh 15)



- الْمَفَاجَأَةُ وَالْفُضُولُ حَالًا دُونَ إِذْرَاكِ حَقِيقَةِ شُعُورِي  
The surprise and curiosity prevented me from becoming aware of my true feelings (HS 206)
- لَكِنَّ السُّتْرَةَ وَالْقَمِيصَ يَسْتُرَانِ عَوْرَتَهُ  
But the jacket and the shirt cover his imperfection (TW 156)
- الْأَرْبُ وَالْأَرْنَبُ يَرْقُدَانِ  
The buck and doe rabbits are lying down (HS 27)
- شَعَرْتُ بِالرَّاحَةِ وَالْحَقْدِ بِنَتَائِبَانِ عَلَيَّ  
I felt calmness and hatred alternately overcoming me (AM 112)
- وَجْهُهُ الْقَاسِي وَعَيْنَاهُ الْهَادِتَانِ يَقُولَانِ ذَلِكَ  
His stern face and calm eyes say that (AM 154)
- أَنْتَ وَهِيَ لَا تَعْنِيَانِ شَيْئًا بِالنُّسْبَةِ لِي  
you and her don't mean a thing to me (HM 184)

f). Occasionally, the following verb is in the singular, agreeing in gender and number with the second of the two subjects:

- مَاضِيهِ النَّوْرِيِّ، وَمَكَانَتُهُ الْمَرْمُوقَةُ، مَكَّنْتَنَا مِنْ  
تَعْيِينِهِ مُسْتَشَارًا بِالْوِزَارَةِ  
His revolutionary past and his important position enabled us to appoint him as an advisor in the ministry (TW 154)
- كَانَتْ هَيْئَتُهُمْ، وَشَيْءٌ مَا فِي الطَّائِرَةِ يَجْعَلُنِي أَشْعُرُ  
كَأَنَّيَ قَاصِدًا مَكَانًا بَعِيدًا  
their appearance and something or other in the airplane made me feel that I was bound for a distant place (JGh 134)
- الْيَدُ الْمُلَوَّتَةُ، الْقَلْبُ الْمَلُوثُ، لَا يَسْتَطِيعُ أَنْ يَكْتُبَ  
the sullied hand and the sullied heart cannot write (AM 144)
- الْعُرْلَةُ الَّتِي عَاشَ الْبَلَدُ، وَنِصْفُ قَرْنٍ مِنَ الْحُكْمِ  
الِدِكْتَاتُورِيِّ لِسَالَازَارِ جَعَلَ الْبُرْتُغَالَ تَتَحَوَّلُ مِنْ  
إِمْبْرَاطُورِيَّةٍ إِلَى بَلَدٍ يُعَانِي أَقْتِصَادِيًّا  
the isolation which the country lived through and the half century of Salazar's dictatorial rule made Portugal change from an empire to a country suffering economically (JGh 146-7)

## 53 Aspects of the Arabic Verb

There are two main aspects of the verb in Arabic: the perfect (الْمَاضِي) and the imperfect (الْمُضَارِع). The perfect (or كُمْ + jussive) is typically used to refer to actions or events which are considered as complete in relation to other actions or events. The imperfect is used to refer to incomplete actions or events or those which are or were commencing or in progress at a certain time. The two aspects do not have a strict relationship to time; they can correspond to a number of English tenses depending on the context. Indeed, context is often the best guide to the equivalent English tense.

### 53.1 The Perfect Verb

The perfect verb may have a past, present or future meaning:

#### 53.1.1 The Past

a). The perfect verb refers to actions which were completed in the past. It may therefore correspond to the English simple past (e.g. “went”, “ate”, “said”, “admitted”):

رَمَيْتُ الْمِسْطَرَّةَ مِنْ يَدَيَّ وَالْقَلَمَ مِنْ وَرَاءِ أُذُنِي  
وَعُدْتُ إِلَى طَاوِلَتِي. أَلْتَقَطْتُ جُزْدَانِي فَوَضَعْتُ فِيهِ  
أَشْيَائِي الَّتِي عَلَى الطَّاوِلَةِ، ثُمَّ سَوَّيْتُ شَعْرِي  
بِرَاحَةٍ، وَمَسَّيْتُ

I threw down the ruler from my hand and the pen from behind my ear and returned to my table. I picked up my bag and put my things which were on the table in it. Then I leisurely tidied my hair and left (HR 40)

عَمِّي ذَهَبَ إِلَى شُغْلِهِ. أُمِّي وَفَرُوسِيَا أَمَامَ الْبَابِ.  
خَرَجْتُ مِنَ الْبَابِ إِلَى الْمَطْبُخِ. صَبَّحْتُ عَلَيْهِمَا

My uncle went to his work. My mother and Farusiya were in front of the door. I went out of the door to the kitchen. I wished them good morning (HM 142-3)

فَجَاءَ، تَذَكَّرْتُ الْكَامِيرَةَ. فَأَخْرَجْتُهَا مِنْ جَيْبِ  
مِعْطَفِي. وَدَرْتُ عَلَى عَقْبِي وَرَكَضْتُ فِي الْإِتْجَاهِ  
الَّذِي تَرَاجَعْتُ فِيهِ

I suddenly remembered the camera. So I took it out of my coat pocket, turned on my heels and ran in the direction in which she had departed (JIJ 50)

إِنْكَسَرَتْ يَدِي حِينَ كُنْتُ فِي الْعَاشِرَةِ، بَكَيتُ  
بِتَوْجُّعٍ، صَرَخْتُ مِنَ الْأَلَمِ

My hand got broken when I was ten. I cried in agony, I screamed with pain (AM 33)

b). The perfect verb expresses actions which have been completed in the past but whose results extend up to the present time. It may thus correspond to the English present perfect (“have/has done”):

جِئْتُ لِيُودَاعِكَ

I have come to say goodbye (GhS 91)

لَا أُرِيدُ أَنْ أَسْمَعَ... يَكْفِينِي مَا سَمِعْتُ!

I don't want to listen. It is enough for me what I have heard! (AM 100)

أَنْتِ تَعْرِفِينَ لِأَيِّ سَبَبٍ لَمْ أَتَزَوَّجْ حَتَّى الْيَوْمِ

You know the reason why I haven't married up to now (HR 70)

- سَأَتَزَوِّجُ مِنْ ابْنَةِ عَمِّي الَّتِي لَمْ أَرَهَا I will marry my cousin whom I have not seen (GhS 178)  
 لِمَاذَا أَطَلَقْتَ شَارِبَكَ؟ Why have you let your moustache grow? (HR 181)  
 أَنَا أَفْهَمْتُكَ مِئَةَ مَرَّةٍ، لَا تَتَجَاوَزُ حُدُودَكَ I've told you a hundred times: do not overstep your boundaries (HR 194)  
 لَمْ أَنْسَهَا حَتَّى الْآنِ I haven't forgotten her up to today (JIJ 52)  
 هَلْ صَعِدْتَ هَذَا الْجَبَلَ؟ Have you climbed this mountain? (JIJ 48)

**c).** When contrasted with either a present or a past action, the perfect verb may have the meaning of the past perfect/pluperfect (“had done”):

- أَقْبَلَتْ أُمِّي بِالْقَهْوَةِ، وَوَزَعَتْ الْفَنَاجِينَ. بَقِيَ My mother came with the coffee and distributed the cups.  
 فَنَجَائِي حَيْثُ وَضَعَتْهُ My cup stayed where she had put it (HR 55)  
 تَدُوسُ دُونَمَا اثْنَيْمَا لَوْحَ الرَّجَاجِ الَّذِي تَرَكَهُ النُّجَّارُ She carelessly steps on the pane of glass which the carpenter had left lying on the ground (GhS 19)  
 مُمَدِّدًا عَلَى الْأَرْضِ  
 عِنْدَمَا أَغْلَقَ الْبَابَ وَرَاءَهُ، انْتَبَهْتُ إِلَى أَنِّي لَمْ أَتَكَلَّمْ When he closed the door behind him, I realized that I had not spoken (HR 90)

**d).** In a relative clause, a perfect verb may have a past perfect meaning when the main verb is also perfect (or لم + jussive):

- عَمَلْتُ أَحْيَرًا عِنْدَ حَلْوَانِي، أَوْصَاهُ عَمِّي بِي I finally worked with a confectioner to whom my uncle had recommended me (HM 6)  
 نَزَلُوا مِنَ الطَّائِرَةِ الَّتِي حَمَلَتْهُمْ مِنْ بَرَاغِ They alighted from the airplane which had carried them from Prague (IH 53)  
 لَمْ نَعْرِفِ الْوَيْبَاتِ الَّتِي عَرَفْنَاهَا فِي الْحَرْبِ الْأُولَى We did not know the misfortunes that we had known in the first war (IKh 18)  
 بَدَأْنَا نَتَوَزَّعُ مَجْمُوعَاتٍ فِي الْمَوَاقِعِ الَّتِي حُدِّدَتْ لَنَا We began to divide ourselves into groups in the positions which had been assigned to us (IKh 75)  
 رَأَيْتُنِي حَيَوَانَةً وَقَعْتُ فِي وَهْدَةٍ مِنَ الْأَرْضِ I saw myself as an animal which had fallen into a pit in the ground (HR 99)  
 كَانَ أَكْبَرَ دَبُوسٍ رَأَيْتُهُ فِي حَيَاتِي It was the biggest pin I had seen in my life (AM 96)  
 فَكَّرْتُ بِالْهَدِيَّةِ الَّتِي وَعَدَنِي بِهَا I thought of the gift he had promised me (HS 170)

### 53.1.2 The Present and Future

**a).** The perfect verb may have a present tense meaning with verbs that indicate activities of the mind (e.g. “knowing”, “thinking”, “liking”, “understanding”):

- هَلْ أَنْتَ مَعِي يَا فَرُوحُ؟ فَصَدْتُ هَلْ تَتَابِعُنِي؟ Are you with me Faruh? I mean, are you following me?  
 (HM 11)

أَمَّا وَصَدَّقْنَا أَنَّكَ أَمْرَأَةٌ صَالِحَةٌ We trust and believe that you are a virtuous woman (HM 81)

الآنَ أَتَيْتُ أَنَّ أُمِّي مَجْذُوبَةٌ Now I am certain that my mother is insane (HM 86)

عَرَفْتُ! I know! (AM 82)

أَعْجَبَ السُّلْطَانُ بِهِ وَقَالَ: "رَضَيْتُ" The sultan liked it and said, "I am pleased" (HS 236)

أَنَا وَاللَّهِ لَمْ أُوَافِقْ! By God, I don't agree! (IKh 75)

لَا وَاللَّهِ. لَمْ أَعْرِفْ شَيْئًا No, by God, I know nothing (TW 164)

الْمُهْمُ أَنْ تَرْجِعَ بِسُرْعَةٍ. اتَّفَقْنَا؟ The important thing is that you return quickly. Do we agree? (AM 11)

هَلْ فَهَمْتِ مَا أَعْنِيهِ؟ Do you understand what I mean? (GhS 34)

هَلْ رَأَيْتِ؟ هَذِهِ وَاحِدَةٌ مِنْ أَلْفٍ! Do you see? This is one of a thousand! (AM 94)

**b).** The perfect may be used for an action in the past which often took place or still takes place, thus corresponding to the English simple present:

قِيلَ إِنَّهَا الْمَعَارَةُ الَّتِي أَقَامَ فِيهَا النَّبِيُّ إِلْيَاسُ They say that it is the cave in which the prophet Elijah lived (IH 52)

مِثْلَمَا قَرَأْنَا فِي الْقِصَصِ as we read in stories (AM 58)

لِمَاذَا سُمِّيَ الْأَخُ أَخًا؟ Why is a brother called a brother? (HR 31)

**c).** After the indefinite relative pronoun مَنْ ("who", "whoever", "someone"), a perfect verb may have a present tense meaning:

مَنْ تَعَثَّرَ مِنَّا تَبَطَّأْنَا حَتَّى يَتُومَ مِنْ عِثَارِهِ. وَمَنْ تَرَدَّدَ مِنَّا أَخَذْنَا بِيَدِهِ حَتَّى يَكْفَ عَنْ تَرَدُّدِهِ Whoever among us stumbles, we will slow down until he rises; and whoever among us hesitates, we will take him by the hand until he ceases to hesitate (IKh 184)

نَصْرَكَ اللَّهُ عَلَى مَنْ عَادَاكَ May God assist you against whoever opposes you (TW 107)

مَنْ سَبَّ عَلَى إِضَاعَةِ الْفُرْصِ سَابَ عَلَى حَيَاةِ كُلِّهَا Whoever grows up missing opportunities will grow old in a life full of missed opportunities (IH 67)

مِثْلَ مَنْ خَشِيَ أَنْ يُعْطِنِي سُكُوتُهُ فُرْصَةً لِلْكَلامِ Like someone who is frightened that his silence will give me a chance to speak (HR 90)

**d).** After the indefinite relative pronoun مَا ("what", "whatever"), the perfect may have a present or future meaning. This is particularly common when the verb following مَا is شَاءَ ("to want"):

يُوسِعُ النَّاسُ أَنْ يُزَيِّنُوا بِيُوتِهِمْ بِالْكَتَابَاتِ وَالذِّكُورَاتِ مَا شَاءُوا The people can adorn their house with sofas and decor as they like (HR 28)

كُنْتُ أُرِيدُ أَنْ أَصْرُخَ أَنْ أَقُولَ أَفْعَلُوا مَا شِئْتُمْ أَيُّهَا  
الْقَتْلَةُ I wanted to scream, to say "Do what you like, you  
murderers" (AM 102)

أَحْسِبِ الْأَمْرَ كَمَا شِئْتَ View the matter as you please (HM 156)

e). The perfect may have a present or future meaning after رُبَّمَا ("perhaps", "maybe", "possibly"):

رُبَّمَا صَدَقْتَ Perhaps you are right (TW 55)

سَتَحْكِي قِصَّتَكَ، وَأَنَا سَأَسْمَعُ هَذِهِ الْقِصَّةَ وَأَحْكُمُ،  
وَرُبَّمَا غَيَّرْتُ رَأْيِي You will tell me your story and I will listen to that story  
and judge, and perhaps I will change my mind (HM 160)

رُبَّمَا كَانَتْ هَذِهِ أَبْنَاءَ لِيُنْكَ perhaps the former are the offspring of the latter  
(AM 97)

f). The perfect verb may have a present or future meaning in conditional and hypothetical sentences:

إِذَا تَأَخَّرْتُمْ خَسِرْتُمْ الرَّجُلَ If you delay, you will lose the man (AM 53)

لَوْ لَمْ أَجِدْكُمْ هُنَا لَأَتَّصَلْتُ بِكُمْ هَاتِفِيًا If I don't find you here, I will contact you by telephone  
(TW 235)

إِنْ شِئْتَ أَنْ تَجِدَهَا وَجَدْتَهَا If you want to find her, you will (IKh 201)

لِيَتَوْرُوا عَلَيَّ بَعْضِهِمْ إِنْ شَاءُوا let them rage against each other if they want (TW 106)

إِنْ كَانَتْ لَدَيْكَ ... أَيَّةُ إِضْلَاحَاتٍ فِي مَنْزِلِكَ If you need ... any repairs in your house ... do not hesitate  
to ask for my help (TW 108)

... فَلَا تَتَوَانَ عَنِ الْإِسْتِجَادِ بِي

إِذَا سَأَلَكَ أَحَدٌ ... If anyone asks you ... (AM 75)

مَاذَا تَفْعَلِينَ بِنَفْسِكَ إِذَا لَمْ تَتَزَوَّجِي؟ What will you do with yourself if you don't get married?  
(HR 84)

إِذَا أَنْجَبَتْ صَبِيًّا تَدَلَّعَتْ If she gives birth to a boy she will be pampered (HS 93)

This is also the case following إِذَا مَا ("if", "whenever"):

لَنْ تَطِيرَ إِذَا مَا أَبْتَعَدْتَ عَنِّي It will not fly if you leave me (IH 131)

إِذَا مَا تَوَفَّرَتِ الْفُرْصَةُ Whenever there arises an opportunity (TW 144)

g). It may have a present or future tense meaning in temporal clauses introduced with إِذَا ("when"):

إِذَا لَمْ تَكُنْ مُسَافِرَةً أَوْ فِي زِيَارَةِ لِصَدِيقَاتِهَا تَكُونُ When she isn't travelling or visiting her friends she is  
asleep or speaking on the telephone (HS 88)

نَائِمَةً أَوْ تَتَحَدَّثُ عَلَى التَّلْفُونِ

إِذَا أَشْرَقَتِ الشَّمْسُ يُلَاسِسُ ضَوْغَهَا مَقْبَرَةَ حَبِيبَتِهِ، when the sun rises, its light touches the tomb of his lover,  
وَأِذَا غَرَبَتْ تُلَاسِسُ الْأَشِيعَةَ قَبْرَهُ هُوَ and when it sets the rays touch his own tomb (JGh 91)

- أَنْتَ تَعْرِفُ أَنَّ الْإِنْسَانَ إِذَا تَكَلَّمَ يَرْتَاحُ You know that when people speak they find rest (AM 39)
- قَالَ إِنِّي الْخُورُ اللَّوَاتِي يَعِدُ اللَّهُ الْمُؤْمِنِينَ بِهِمْ إِذَا دَخَلُوا الْجَنَّةَ He said that I was the houris whom God promises to the believers when they enter Paradise (HS 138)

**h).** This is similarly the case in indefinite conditional clauses introduced by such as *مَهْمَا* ("whatever"), *مَتَى مَا* ("whenever"), *حِينَمَا* ("whenever"), *كَيْفَمَا* ("however"), *أَيْنَمَا* ("wherever") and *كُلَّمَا* ("whenever"):

- كُلُّ مُثَلَّثٍ مَهْمَا كَانَ شَكْلُهُ وَمَهْمَا كَانَ حَجْمُ زَوَائِجِهِ يَدْخُلُ فِي الدَّائِرَةِ Every triangle, whatever its form and whatever the size of its angles, fits into a circle (IKh 144)
- سَأَظَلُّ بِهَذَا الشَّكْلِ مَهْمَا قَالَ النَّاسُ I will remain like this whatever the people say (AM 51)
- مَتَى مَا أَرَدْتِ، تَعَالِي Come whenever you want (HR 32)
- حِينَمَا أَنْصِتُ إِلَى شُوبَانَ مَثَلًا أَعْرِفُ أَنَّ شَبْحَهُ حَاضِرٌ Whenever I listen to Chopin, for example, I know that his ghost is present (GhS 73)
- كَيْفَمَا وَقَعْتَ فَلْتَهْبِطِي عَلَى قَدَمَيْكَ However you fall, you will land on your feet (IKh 103)
- سَأَبْقَى مَعَكَ أَيْنَمَا ذَهَبْتَ I will stay with you wherever you go (JIJ 210)
- رَائِحَةُ الْعِطْرِ خَفِيفَةٌ، تَسَلَّلُ إِلَيَّ كُلَّمَا دَخَلْتُ The smell of perfume is faint; it drifts towards me whenever I go in (HS 38)

**i).** The perfect verb has a present tense meaning in curses, in which the name of God is usually mentioned:

- نَعَمْ كَانَتْ عَاصِمَةَ عَبْدِ الْحَمِيدِ، لَا رَحْمَةَ اللَّهُ Yes, it was the capital of Abd al-Hamid, may God not have mercy on him (HM 106)
- لَا أَصْلَحَكَ اللَّهُ May God not make you prosper (HM 153)
- لَعْنَهَا اللَّهُ إِذَا كَانَتْ هِيَ السَّبَبَ May God curse her if she is the reason (HM 142)
- قَتَلَهُمُ اللَّهُ God kill them! (HM 29)

**j).** The perfect has a present tense meaning in wishes, also usually referring to God:

- حَمَاكَ اللَّهُ مِنَ الْوُحُوشِ May God protect you from the wild beasts (HM 47)
- نُرِيدُ أَنْ نَبْدَأَ بِدَايَةِ جَدِيدَةٍ، عَفَا اللَّهُ عَمَّا مَضَى We want to start a new beginning. May God erase what has passed (AM 10)
- إِنَّهَا سُبْحَةُ أُخْتِي بَدْرِيَّةَ رَحِمَهَا اللَّهُ It is my sister Badriyya's rosary, God bless her (GhS 22)
- مَدَّ اللَّهُ فِي عُمرِهَا May God prolong her life (HM 147)
- مَاتَ الْمَلِكُ عَاشَ الْمَلِكُ The king is dead; long live the king (GhS 95)
- نَصْرَكَ اللَّهُ God assist you (TW 107)
- كَثُرْ خَيْرُكَ وَخَيْرُهُ May your and his blessings increase! (IH 171)

أَنْقَذَ اللَّهُ أُمَّي مِنْ شَرِّهِ May God save my mother from his evil (HM 99)

The imperfect indicative is also used for curses and wishes, also referring to God. Word order is usually inverted (subject + verb):

اللَّهُ يَلْعَنُ السُّجْنَ God curse the prison! (AM 24)

اللَّهُ يُسَلِّمُكَ God preserve you (HM 212)

اللَّهُ يُكْرِمُكَ God bless you (IKh 78)

اللَّهُ يَسِّرُ May God pave the way (IKh 71)

اللَّهُ يُضْلِحُكَ May God make you prosper (AM 14)

اللَّهُ يَنْتَرُ عَلَيْكَ May God protect you (AM 27)

اللَّهُ يُطَوِّلُ عُمُرَكَ May God grant you a long life (AM 15)

### 53.2 The Imperfect Verb

The imperfect verb may have a present, past or future meaning:

#### 53.2.1 The Present

a). The imperfect verb is often used to refer to actions and events which are happening at the present moment, thus corresponding to the English present progressive (“am/are/is doing”):

لَا بُدَّ مِنْ تَفْسِيرٍ مَنْطِقِيٍّ لِمَا يَدُورُ There must be a logical explanation for what is happening (GhS 92)

نَحْنُ نَضَعُ الْمُسْتَقْبَلَ We are building the future (IKh 83)

مَاذَا يَفْعَلُونَ الْآنَ؟ What are they doing now? (AM 13)

b). It is often used to refer to actions and events which occur repeatedly, or all the time, or at any time. It therefore corresponds to the English simple present:

يَأْتِي بِهَا السَّائِقُ كُلَّ صُبْحٍ إِلَى الْكُلِّيَّةِ فِي سَيَّارَةٍ فَخْمَةٍ، ثُمَّ يَعُودُ بِهَا Every morning the driver brings her to the college in a magnificent car, and then takes her back (JIJ 109)

أَنَا، فِي الْمَدْرَسَةِ، أَعَلِّمُ الْقِرَاءَةَ وَالْكِتَابَةَ I teach reading and writing in the school (HM 8)

أَخِي تَكْتُبُ لِي مِنَ الْبِرَازِيلِ رَسَائِلَ My sister writes letters to me from Brazil (HS 32)

فِي الْقَاهِرَةِ يُذَيِّعُونَ، وَهُنَا، فِي إِسْكَندَرُونَةَ، يَلْتَقِطُ الرَّادِيُو مَا يُذَيِّعُونَ They transmit in Cairo, and here in Iskenderon the radio receives what they transmit (HM 114)

الْعَمَلُ فِي الْإِدَارَاتِ لَا يُكَلِّفُ جَهْدًا كَثِيرًا Working in the administrative departments does not demand a lot of effort (TW 108)

أَنَا أَدْرُسُ هُنَا فِي الْكُلِّيَّةِ I teach here in the college (JIJ 57)

c). The imperfect is thus used to express general truths:

- الَّذِينَ لَا يَفُوزُ بِهَا إِلَّا الْجَسُورُ Only the brave obtain pleasure (HM 115)
- الْعَبَاءُ يُؤَدِّي إِلَى الْخَوْفِ، وَالْخَوْفُ يُؤَدِّي إِلَى الْخِيَانَةِ (HM 72)  
Ignorance leads to fear, and fear leads to betrayal
- الْحُبُّ يَأْتِي بِالْعِشْرَةِ Love comes with being intimate (HR 57)
- الْكُونُ الْفَضَائِي الرَّحْبُ يَتَكُونُ مِنْ مَجْمُوعَاتِ شَمْسِيَّةٍ، تَتَرَكَّبُ عُمُومًا مِنَ الْهَيْدُرُوجِيَّاتِ وَمِنَ الْغَازَاتِ The vast and infinite universe is composed of constellations of stars which are generally made up of hydrogens and gases (TW 21)
- السَّجْنُ يُغَيِّرُ الْإِنْسَانَ إِلَى الْأَسْوَأِ Prison changes a man for the worse (AM 60)

### 53.2.2 The Past

a). An imperfect verb often has a past tense meaning when it occurs in a clause which is subordinate to a clause with a perfect verb. The action or event expressed by the imperfect verb occurs or continues to occur at the same time as the action or event expressed by the perfect:

- وَأَنَا صَغِيرَةٌ، عِشْتُ مَعَ أُمِّي فِي غُرْفَةٍ وَاحِدَةٍ فِي بَيْتٍ يَتَأَلَّفُ مِنْ ثَلَاثِ طَبَقَاتٍ When I was young I lived with my mother in one room in a house composed of three stories (HS 211)
- لَفَتَ نَظْرِي أَنَّ السَّيِّدَةَ مَالْوَانَ شَدِيدَةً الْيَقَظَةَ لِمَا يَجْرِي حَوْلَهَا I noticed that Mrs. Mallowan was very alert to what was going on around her (JIJ 63)
- فَعَمِلْتُ بِعَمَلِ الْأَلَزِمِ وَكُنْتُ أَعْرِفُ أَنَّ مَا أَفْعَلُ لَا يُفِيدُ وَلَا يَضُرُّ I carried out the necessary work, and knew that what I was doing was of neither benefit nor harm (GhS 27)
- كَانَتْ تَقْضِي وَقْتُهَا أَمَامَ بَابِ السَّجْنِ، وَعِنْدَمَا تُرِيدُ أَنْ تَسْتَرِيحَ تَذْهَبُ لِأُمِّ سَجِينٍ آخَرَ She used to spend her time in front of the prison gate, and when she wanted to relax she would go to the mother of another prisoner (AM 50)
- شَرَحَ لِي عَبْدُ الصَّمَدِ مَا يَجِبُ أَنْ أَفْعَلَ Abd al-Samad explained to me what I had to do (HR 137)
- إِعْتَقَدْتُ أَنَّ الْكَنِيسَةَ تَحْتَرِقُ I thought the church was burning (IKh 49)
- تَرَدَّدَ أَمْجَدُ لِحُظَّةٍ، كَأَنَّهُ يُرِيدُ أَنْ يُعَايِدَ Amjad hesitated for a moment as if he was wanting to resist (AM 15)
- نَظَرْتُ إِلَى التَّوَارِسِ فَإِذَا هِيَ تَعُودُ وَتُحَلِّقُ فَوْقَ قَارِبِي I looked at the seagulls and they were coming back and circling over my boat (IH 36)
- رَكَضْتُ هَارِبَةً إِلَى غُرْفَتِي بِأَفْصَى مَا أَسْتَطِيعُ I ran escaping to my room as fast as I could (HR 66)



This is often the case with circumstantial clauses, where the imperfect verb expresses an action or event which continues to occur at the same time as that expressed by the perfect:

مَضَى ذَلِكَ الصَّيْفُ وَأَنَا لَا أَعْرِفُ مَاذَا أَفْعَلُ بِنَفْسِي That summer passed, and I did not know what to do with myself (HR 78)

أَعَدَّتْ قَهْوَتَهَا، جَلَسَتْ أَمَامَ الْبَابِ تَشْرِبُهَا She prepared her coffee and sat in front of the door drinking it (HM 59)

كُنْتُ أَنْظُرُ إِلَى السَّاعَةِ أُرِيدُهَا أَنْ تَكُونَ الشَّاهِدَ الْوَحِيدَ عَلَى النُّهَايَةِ I was looking at the clock, wanting it to be the only witness of the end (AM 16)

وَقَفْتُ عِنْدَ عَتَبَتِي الْمُرْتَفِعَةِ عَنِ الْأَرْضِ، أَنْظُرُ حَوْلِي I stood on its doorstep raised above the ground, looking around me (HS 9)

هَزَزْتُ رَأْسِي بَعْنَفٍ، أُرِيدُ أَنْ أَذْفَعَ عَنِّي حَيْرَتِي I shook my head violently, wanting to dispel my confusion (JIJ 50)

إِمْرَأَةٌ قَضَتْ عُمُرَهَا فِي مَنْزِلِ شَقِيقِهَا تَكْنُسُ وَتَغْسِلُ الْأَطْبَاقَ وَتَشْعُرُ أَنَّهَا غَرِيبَةٌ a woman who spent her life in her brother's house, sweeping, washing the dishes and feeling that she was a stranger (IKh 100)

أَنَا رَأَيْتُهَا تَعُودُ فِي عَرَبِيَّةٍ حَنْطُورٍ I saw her returning in a carriage (HM 85)

**b).** On the other hand, the imperfect verb can refer to an action or event that took place in the past but which came later than the action or event expressed by the perfect verb:

انْفَجَرَتِ الْفَنَائِي إِلَى شَطَائِيَا، وَالْدَّمُ يَسِيلُ مِنْ يَدَيْهِ The bottles shattered into pieces, and the blood flowed from his hands (IKh 117)

هَرَعَتْ سُوزَانَ مِنَ الْمَطْبَخِ صَانِحَةً، تَضْمَنِي إِلَيْهَا وَتَقْبَلُنِي Suzanne rushed out of the kitchen shouting. She hugged and kissed me (HS 18)

دَخَلَتْ تُرْصِدُ خَلْفَهَا الْبَابَ She entered and closed the door behind her (HS 77)

كَانَ أَسْتَاذًا لِللُّغَةِ الْعَرَبِيَّةِ وَأَدَابِهَا فِي جَامِعَةِ أَمَسْتَرْدَامِ قَبْلَ أَنْ يَسْتَقِيلَ وَيُصْبِحَ أَحَدَ رِجَالِ الْأَعْمَالِ الْبَارِزِينَ he was a professor of the Arabic language and its literature in Amsterdam university before he resigned and became a prominent businessman (JGh 188)

انْصَرَفْتُ فَوْرًا أَبْحَثُ عَنْ جَرِيغُورِي بِك I immediately left to look for Gregory Peck (JGh 16)

**c).** With مُنْذُ ("since", "for") the imperfect corresponds to the English present perfect progressive ("have/has been doing"):

مُنْذُ زَمَنٍ طَوِيلٍ وَأَنْتُمْ تَفْلَحُونَ أَرْضَكُمْ بِالْقَرَّاطُورَاتِ For a long time you have been ploughing your land with tractors (IKh 77)

مُنْذُ ثَلَاثِمِائَةِ عَامٍ وَالْغَرْبُ يَغْرَسُ سِكِّينَهُ فِي خَاصِرَتِنَا For three hundred years the West has been sticking its knife in our hip (IKh 85)

- أَعْرِفُهَا مُنْذُ أَعْوَامٍ I have known her for years (GhS 35)  
 مُنْذُ فِتْرَةٍ وَأَنَا أَشْتَهِي أَنْ أَكُونَ وَحِيدًا For a while I have been yearning to be alone (GhS 87)  
 هُوَ يُعَلِّمُ الْأَوْلَادَ مُنْذُ شَبَابِهِ he has been teaching children since he was a young man  
 (HM 175)  
 حَامِدٌ، زَوْجِي، الَّذِي أَعْرِفُهُ مُنْذُ ثَلَاثَةِ عَشَرَ عَامًا Hamid, my husband, whom I have known for thirteen  
 years (AM 47)

d). The imperfect verb is often used with a past meaning in narratives and literature so as to make the events described more vivid, as if occurring in the reader's presence (the "historic present" in English):

- يَدْخُلُونَ. يَبْحَثُونَ فِي الْبَيْتِ عَنِّي. لَمْ أَكُنْ هُنَاكَ. They enter. They search the house for me. I was not  
 يَبْحَثُونَ بَيْنَ الْكُتُبِ وَالْأَوْرَاقِ. لَمْ أَكُنْ هُنَاكَ there. They search between the books and the papers. I  
 was not there (IKh 11)  
 يَنْظُرُ إِلَى سَاعَتِهِ. يَجِدُهَا الْخَامِيسَةَ وَالرُّبْعَ ... He looks at his watch and finds it is a quarter past five ...  
 كَمَنْ يَضْحُو مِنْ غَيْبِيَّةٍ، يَنْهَضُ مَهْرُولًا Like someone awakening from a trance, he stands up in a  
 hurry (GhS 23)  
 يَدُهَا مَا تَرَالُ مَمْدُودَةٌ، إِنَّهَا تَنْتَظِرُ. عَلَيَّ إِلَّا أُطِيلَ Her hand is still outstretched. She is waiting. I must not  
 أُتِنِّظَرَهَا. إِنَّهَا تَتَعَدَّبُ. وَأَنَا أَتَعَدَّبُ. وَمَجْرَدُ prolong her wait. She is suffering and I am suffering. A  
 تَلَامُسِ الْأَيْدِي سَيُنْهِئِي هَذَا الْعَذَابَ mere touch of hands will put an end to this pain  
 (HM 139)  
 تَتَأَهَّبُ السَّيِّدَةُ الْغَامِضَةُ لِلذَّهَابِ، وَلَا يَذْرِي عَبْدُ The mysterious lady is preparing to leave, and Abd al-  
 الرَّزَّاقِ لِمَاذَا يَرْغَبُ فِي اسْتِيفَائِهَا Razzaq does not know why he wants to make her stay  
 (GhS 17)  
 يَلْقَاهَا فَارِسٌ جَوَّالٌ وَيَحْمِلُهَا عَلَى فَرَسِهِ. فَتَأْخُذُهُ A wandering knight comes across her and lifts her onto  
 إِلَى كَهْنِهَا الْجَنِّيِّ. وَهُنَاكَ تَنْهَدُ بِحُرْقَةٍ وَتَبْكِي، she takes him to her enchanted cave, and there  
 وَيُغْلِقُ عَيْنَيْهَا الْهَوَّجَاوِينَ بِقُبْلَاتِ أَرْبَعٍ. فَتَهْدِيهِ she sighs in grief and weeps. He closes her restless eyes  
 حَتَّى يَأْخُذَهُ النَّوْمُ، وَإِذَا هُوَ يَحْلُمُ بِمُلُوكٍ وَأَمْرَاءَ with four kisses, and she rocks him until sleep takes him.  
 وَفُرْسَانٍ ... He dreams of kings, princes and knights ... (JLJ 51)

### 53.2.3 The Future

a). The imperfect verb refers to the future when the sentence contains an adverbial indicating a future time:

- عَدَا نَتَقَدَّمُ إِلَى مَوَاقِعَ جَدِيدَةٍ Tomorrow we will advance to new positions (IKh 31)  
 أَسْتَرِيحُ هَذَا الْمَسَاءِ فِي الْمَنْزِلِ، أَسْتَحَمُ، أَنَامُ I will relax at home tonight, have a bath and sleep a little  
 قَلِيلًا (IKh 115)

- نَشْرَبُ الْقَهْوَةَ، وَنُدَخِّنُ، وَنَتَحَدَّثُ، وَعِنْدَ الظُّهْرِ نَتَعَدَّى
- We are drinking coffee, smoking and talking, and at midday we will have lunch (HM 69)
- بَعْدَ ذَلِكَ نَذْهَبُ إِلَى أَيِّ أُوتِيلٍ
- After that we'll go to any hotel (HM 139)
- بَعْدَهَا أَتَزَوِّجُ
- after that I will get married (HR 49)
- غَدًا قَبْلَ الظُّهْرِ تَخْرُجُ
- Tomorrow, before noon, you'll get out (AM 10)
- رُبَّمَا أَمُوتُ بَعْدَ لِحْظَةٍ
- Perhaps I will die in a moment (JIJ 14)
- وَجِئِنِ يَتَوَقَّفَ الْقُصْفُ وَتَنْتَهِيَ الْحَرْبُ، وَلِكُلِّ حَرْبٍ نِهَابَةٌ، أَعُودُ إِلَى بَيْرُوتَ وَأَعَاوِدُ سِيرَتِي الْأُولَى
- When the bombing stops and the war ends - and every war has an end - I will return to Beirut and will resume my former life (GhS 37)
- قُلْتُ فِي نَفْسِي: أَضْعُدُ فِي شَارِعِ الْجَبَلِ مَشِيًّا عَلَى قَدَمِي هَذِهِ الْمَرَّةَ. وَجِئِنَ يَأْتِي الْمَسَاءُ أَنْحَدِرُ فِي شَارِعِ الْجَبَلِ
- I said to myself, "I will go up Jabal Street on foot this time, and when the evening comes I will go down Jabal Street" (IH 104)
- b).** It also refers to the future where a future time is clearly intended:
- لَا، لَنْ نَقْتُلَ الْأَسِيرَ. نَأْخُذُهُ وَنَضْعُهُ دَاخِلَ عِبَاءَةِ الْأَبِ مَرْسِيلِ الْبَيْتِ
- No, we won't kill the prisoner. We'll take him and put him inside the brown cloak of Father Marcel (IKh 47)
- عِنْدِي آلَافُ الْوَسَائِلِ الَّتِي تَجْعَلُكَ تَتَكَلَّمُ مِثْلَ بَيْغَاءِ
- I have thousands of ways which will make you talk like a parrot (AM 94)
- أَنَا صَاحِبُ الدَّعْوَةِ، وَأَنَا الَّذِي أَدْفَعُ الْحِسَابَ
- I am the host, and I am the one who will pay the bill (HM 126)
- تُرِيدُ أَنْ تَتَطَلَّقَ؟ مُسْتَحِيلٌ! أَنْتَجِرُ وَلَا أُطَلِّقُكَ
- You want us to get divorced? Impossible! I will commit suicide [before] I divorce you (HR 136)
- c).** The imperfect verb may have a future meaning after imperatives when it is used to indicate the reason for the command:
- نَمْ سَاعَةً، سَاعَتَيْنِ، حَتَّى تَسْتَيْقِظَ نَشِيطًا
- Sleep an hour, two hours, so that you will wake up fit and strong (AM 38)
- إِذْهَبِي يَا فَرَحُ وَتَنَزِّي، أَنْتِ بِحَاجَةٍ إِلَى التَّنَزُّهِ، الْهَوَاءُ الْبَارِدُ يُفِيدُكَ، وَيُغَيِّرُ مِرَاجِكَ
- Go on Farah and take a walk. You need a walk. The cold air will do you good and will change your mood (HM 96)
- أَمْجَدُ كُنْ شَجَاعًا لِكَيْ يُقِيمُوا لَكَ تِمْنَالًا فِي السَّاحَةِ الرَّئِيسِيَّةِ
- Amjad, be brave, so they will erect a statue for you in the main square (AM 16)
- لَا تَخَافِي يَا أُخْتِي. فِي الصَّفِّ رِجَالٌ يَحْمُوكِ
- Don't be frightened sister, there are men in the queue who will protect you (GhS 30)

تَعَالَوْا إِلَيَّ أَيُّهَا الْمَتَعَبُونَ، فَأَخَفِّفْ عَنْكُمْ أَعْبَاءَكُمْ  
Come to me you who are weary and I will lighten your  
burdens for you (JIJ 49)

d). The imperfect verb often has a future meaning in questions:

مَتَى نَصِلُ؟ When will we arrive? (IKh 35)

وَالْأَسِيرُ، مَاذَا نَفْعَلُ بِالْأَسِيرِ؟  
And the prisoner, what shall we do with the prisoner?  
(IKh 46)

مَتَى تَكْبُرُ؟ مَتَى تَفْهَمُ؟ مَتَى تَصِيرُ رَجُلًا؟  
When will you grow up? When will you understand?  
When will you become a man? (HM 37)

هَلْ تُوَقِّعُونَ؟ هَلْ يُوَقِّعُ أَحَدٌ؟  
Will you sign? Will someone sign? (AM 15)

إِلَى مَتَى يَا رَجَبُ تَطْلُ وَرَاءَ الْقَضْبَانِ؟  
How long will you remain behind bars Rajab? (AM 30)

## 54 The Future Particles سَوْفَ and سَنَ

The future tense may be expressed by using the particle سَوْفَ or, more commonly, its abbreviated form سَنَ , before the imperfect indicative.

**54.1** سَنَ is prefixed directly onto the imperfect indicative and is used only in affirmative statements:

- سَأَحَاوِلُ مَعَ هَذَا الْقَلَمِ وَهَذِهِ الْأُورَاقِ أَنْ أَعْتَرَّ عَلَى  
بَعْضِ الْأَجْوِبَةِ With this pen and these sheets of paper I will try to  
discover some of the answers (HR 6)
- أَنَا سَأَبْقَى هُنَا بَعْضَ الْوَقْتِ، سَأُزُورُ قَبْرَ أُمِّي  
(AM 42) I will stay here for a while. I will visit my mother's grave
- سَأُخْبِي لَكَ الْقِصَّةَ كُلَّهَا. هَيَّا إِلَى مَقْهَى سَابَا،  
وَسَتَفْعَلُ مَا يَفْعَلُهُ الْخَوَاجَاتُ وَالْأَسَاتِذَةُ I'll tell you the whole story. Let's go to the Saba café and  
we'll do as the gentlemen and sirs do (HM 107)
- مَنْ سَيُصَدِّقُنِي عِنْدَمَا أُرِي عَمَّا رَأَيْتُ؟ Who will believe me when I tell what I have seen?  
(JIJ 51)
- سَيَمُرُّ الْوَقْتُ بِسُرْعَةٍ، سَتَنَامُ دُونَ أَنْ تَنَامَ The time will pass quickly. You will sleep without really  
sleeping (GhS 32)

**54.1.1** The negative of the future is formed with لَنْ + subjunctive:

- لَنْ أَنْسَى I will not forget (JIJ 83)
- لَنْ تَسْتَيْقِظَ You will not wake up (GhS 32)
- لَنْ تَتَحَطَّمَ أَضْلَاعُكَ Your ribs won't get broken (GhS 33)
- لَنْ يُؤْمِنَ أَحَدٌ بِطَهَارَتِي no one will believe in my chastity (HR 133)
- أَلَنْ تَتَكَلَّمَ؟ Won't you speak? (HM 77)

**54.2** سَوْفَ immediately precedes the imperfect indicative and is generally used for affirmative statements:

- سَوْفَ نَنَامُ طَوِيلًا We shall sleep for a long time (AM 18)
- عَدَا عِنْدَمَا تَكْبُرُ سَوْفَ تَرَى السَّيَّارَاتِ صَغِيرَةً جِدًّا In the future, when you grow up, you will consider the  
cars to be very small (IKh 12)
- لَمْ تَتَزَوَّجْ بَعْدُ، قَرِيبًا سَوْفَ تَتَزَوَّجُ She is not married yet; she will get married soon (AM 24)
- أَشْعُرُ كَأَنَّ الْحَائِطَ سَوْفَ يَسْقُطُ عَلَيَّ وَجْهِي I feel as if the wall will fall in my face (IKh 100)

**54.2.1** A construction using سَوْفَ can be made negative with the negative particle لَا placed between the particle and the verb:

- سَوْفَ لَا تَتَزَوَّجُ She will not marry

But this is rare in modern literary Arabic. As with *سَنَ*, the negative is usually formed with *لَنْ* + subjunctive.

**54.2.2** *سَوْفَ* may be considered as more formal than *سَنَ*, although the two are often interchangeable:

سَأُخَبِّرُ السَّيِّدَةَ مَالُوَانَ الْيَوْمَ. وَسَوْفَ نَتَحَدَّثُ كَثِيرًا  
عَنْ نِمْرُودٍ I will inform Mrs. Mallowan today, and we will speak  
much about Nimrod (JIJ 58)

**54.2.3** *سَوْفَ* may be preceded by the emphatic particle *لَ*:

كَانَ بَادِي الطُّمُوحِ بِمَوَاهِبِهِ وَقُدْرَاتِهِ وَلَسَوْفَ يَحْتَلُّ  
فِيمَا بَعْدُ، وَيَجْدَارُ، مَنَاصِبَ مُهِمَّةٍ He was clearly ambitious with his talents and abilities and  
would subsequently, and deservedly, occupy important  
posts (JIJ 123)

لَسَوْفَ تَتَوَثَّقُ صَلَاتِي بِهِمْ جَمِيعًا My relationship with them all would come very strong  
(JIJ 183)

لَسَوْفَ أَلْقَاهُ فِي رُومَا I will meet him in Rome (JIJ 188)

لَسَوْفَ تُسَاعِدُنَا It will help us (JIJ 237)

**54.3** When two or more imperfect verbs are modified with *سَوْفَ* or *سَنَ*, the particle need not be repeated:

لَا تَتَلَقَّ يَا بَدِيْعُ. سَنُضْلِحُ مَعَا الْعَالَمَ وَنَخْلُصُ مِنْ  
شُرُورِ النِّسَاءِ Don't worry Badi; together we will put the world to rights  
and will free ourselves of the evils of women (GhS 43)

سَأُخْتَلِي بِكُنُوزِي وَأَتَلَذُّ بِتَحْسُسِيهَا وَعِنَايَهَا  
وَمُضَاجَعَتِهَا بِالْعَيْنِ حَتَّى أَنَامَ I will be alone with my treasures, will relish touching  
them, hugging and making love to them with my eyes until  
I sleep (GhS 87)

سَوْفَ نُدْمِرُهَا عَنْ آخِرِهَا وَنَنْظُرُ الْعُرَبَاءَ مِنْ لُبْنَانَ  
We will completely destroy it and will drive the foreigners  
out of Lebanon (IKh 20)

سَأَرْسُمُهَا، وَأَجْعَلُهَا كَأَنَّهَا الْعُرُوسُ I will paint her, and will make her as if she is the bride  
(JIJ 118)

سَأَلْتَقِطُ قَلْبِكَ وَأَطْفِنُهُ بِحَنَانِ صَدْرِي ثُمَّ أُعِيدُهُ إِلَى  
صَدْرِكَ I will pluck out your heart and smother it with the love in  
my breast, then I will return it to your breast (IH 183)

عَبْدُ الصَّمَدِ الَّذِي سَيَسْتُرُنِي وَيُسْتَشِي وَيَمْنَحُنِي بَيْتًا  
وَيَجْعَلُنِي زَوْجَةً Abd al-Samad who will protect me, turn me into a lady,  
give me a home and make me a wife (HR 21)

But it may be repeated for emphasis:

بَعْدَ دَقَائِقَ سَيَحْضُرُ عَبْدُ الصَّمَدِ وَسَيُصِيرُ الْبَيْتَ بَيْتًا  
آخَرَ. سَيَأْتِي إِلَيَّ حَيْثُ أَكُونُ وَسَيَنْظُرُ فِي وَجْهِ  
وَيَعْرِفُ كُلَّ شَيْءٍ In a few minutes Abd al-Samad will come and the house  
will become another house. He will come to where I am,  
will look in my face and will know everything (HR 204)

سَوْفَ تُهْزَمُ وَتَنْتَهِي، سَوْفَ تُهْزَمُ كِنَاسَانٍ، وَسَوْفَ  
تَنْتَهِي كَقَضِيَّةٍ  
you will be defeated and will be finished. You will be  
defeated as a man, and you will be finished as an issue  
(AM 159)

**54.4** When preceded by a verb in the perfect, سَوْفَ or سَ + imperfect indicative expresses a time which is in the future when seen from the viewpoint of the past (“would”, “was going to”, “was about to”):

خِفْتُ وَتَصَوَّرْتُ أَنَّ الْغَضَبَ سَيَنْفَجِرُ دُفْعَةً وَاحِدَةً  
I was afraid and thought that the anger would explode all  
at once (AM 67)

شَعَرْتُ بِأَنِّي أَغْلِي، وَعَرَفْتُ أَنِّي سَأَبْكِي بَعْدَ قَلِيلٍ  
I felt that I was boiling, and I knew that I would cry in a  
little while (HS 29)

لَمْ نَكُنْ فِي الْكُومُونَةِ نَعْرِفُ مَاذَا سَنَفْعَلُ بِمُسْتَقْبَلِنَا  
In the commune we didn't know what we would do with  
our future (HS 38)

كَانَ يَعْلَمُ أَنَّهُ سَيَمُوتُ  
He knew he was about to die (IKh 51)

كَانَتْ تِلْكَ الْعَصَا هِيَ عَصَا عَمِّي إِبْرَاهِيمَ. وَكُنْتُ  
أُوهِمُ نَفْسِي بِأَنَّهُ سَيُورِثُنِي إِيَّاهُ  
This stick was my uncle Ibrahim's stick, and I used to  
convince myself that he was going to leave it to me  
(IH 109-10)

تَصَوَّرْتُ أَنِّي سَأَكُونُ فِي غِنَى عَنِ خَرِيطَةِ الْمِنَاطِقَةِ  
I imagined that I would not need a map of the area  
(JIJ 41)

كُنْتُ كُلَّ صَبَاحٍ أَقْرَأُ نَصْرَ الْمَسْرُوحِيَّةِ الَّتِي  
سَأُشَاهِدُهَا فِي ذَلِكَ الْمَسَاءِ  
Every morning I used to read the text of the play that I  
was going to see that evening (JIJ 33)

**54.4.1** The negative is formed with لَنْ + subjunctive:

قَدْ خَطَرَ لِي أَنَّهُ لَنْ يُرْهِقَنِي هُنَاكَ  
It had occurred to me that he would not bother me there  
(HR 114)

ظَنَنْتُ أَنِّي لَنْ أَعِيشَ  
I thought I would not live (AM 104)

شَيْءٌ مَا فِي أَمْتِنَاعِهِ عَنِ النَّظَرِ إِلَيَّ جَعَلَنِي مُتَأَكِّدَةً أَنَّهُ  
لَنْ يَسْتَأْنِفَ الْقِتَالَ  
Something in his refusal to look at me made me certain  
that he was not going to resume the fight (HR 106-7)

كُنْتُ عَلِمْتُ، مُنْذُ الصَّغَرِ، بِأَنِّي لَنْ أَكُونَ أَكْثَرَ مِمَّا  
كُنْتُ  
I had known since childhood that I would not be more  
than I was (IH 86)

## 55 The Particle قَدْ

**55.1** قَدْ + a perfect verb is used to indicate an earlier past time when the context already refers to the past. It gives the meaning of the English past perfect/pluperfect (“had done”):

أَحْسَسْتُ أَنَّ طُفُولَتِي الثَّانِيَةَ قَدْ انْصَرَمَتْ إِلَى الْأَبَدِ I felt that my second childhood had gone for ever (HR 86)

كَانُوا يُحْسِنُونَ بِطَرِيقَةٍ مَا أَنَّ شَيْئًا قَدْ حَصَلَ They sensed in some way that something had happened (AM 18)

كَانَ مِنَ الصَّعْبِ أَنْ نُضِيحَ صَدِيقَتَيْنِ. فَأَنَا قَدْ خَتَمْتُ بِالشَّمْعِ الْأَحْمَرَ عَلَى كُلِّ مَا هُوَ مَوْجُودٌ هُنَا It was difficult for us to become friends, for I had put a seal of red wax over all the people here (HS 37)

مِنْ إِنْسَانٍ

قَدْ اخْتَرْنَا لِسَفَرِنَا سَفِينَةً يَابَانِيَّةً We had chosen a Japanese ship for our journey (JIJ 13)

لَسْتُ مُتَآكِّدًا مِنْ أَنَّ جَرَسَ الْبَابِ قَدْ رَنَ I wasn't sure that the door bell had rang (GhS 10)

**55.1.1** قَدْ + perfect may correspond to the present perfect (“have/has done”):

أَنْتَ تَعْرِفُ يَا بَدِيْعُ أَنَّكَ فِي خَطَرٍ وَقَدْ حَضَرْتُ لِمُسَاعَدَتِكَ You know Badi that you are in danger, and I have come to help you (GhS 42)

لَقَدْ مَضَى عَلَى مَوْتِهَا ثَلَاثُ سَنَوَاتٍ، وَنَسِيتُ! Three years have passed since her death, and you've forgotten! (AM 43)

لَقَدْ عَامَلَنَا بَعْضُ ذُكُورِ بَلَدِنَا كَمَا يُعَامِلُهُمُ الدُّكْتُاتُورُ Some of the men of our country have treated us like the dictator treats them (GhS 30)

هِيَ تُنذِرُنِي بِأَنَّ قَدْ حَانَ مَوْعِدُ عَوْدَتِهَا إِلَى مَصَارِبِ أَهْلِهَا She warns me that the time has arrived for her to return to her family's tents (IH 49)

**55.1.2** Occasionally قَدْ is used simply to stress that the action expressed by the perfect verb has occurred. It is often best left untranslated, but may sometimes be rendered as “certainly”, “indeed” etc. The perfect verb may have any of its temporal meanings depending on the context:

نَدِمْتُ فَتَعَذَّبْتُ، وَقَدْ أَحْبَبْتُ نَدَمِي وَتَعْلِيْبِي I regretted and was punished. But I loved my regret and my punishment (HM 58)

إِلْتَقَيْتُهَا قَبْلَ أَكْثَرَ مِنْ ثَلَاثِ سَنَوَاتٍ فِي الْقُدْسِ، وَقَدْ قَالَتْ لِي إِنَّهَا تَقُومُ بِتَدْرِيسِ النَّحْوِ فِي بَغْدَادِ I met her more than three years ago in Jerusalem, and she told me that she was teaching sculpture in Baghdad (JIJ 59)

قَدْ جَاءَ وَائِلٌ وَبَشَّارٌ بِبَعْضِ الْمَالِ Wa'il and Bashshar brought some money (HR 27)

قَدْ طَلَبْتُهَا فِعْلًا مِنَ الْإِدَارَةِ Indeed, I ordered it from the bureau (JGh 11)



وَقَدْ أَدَهَشَهَا أَنَّ مِنَ الْأَشْيَاءِ الْقَلِيلَةِ الَّتِي جِئْتُ بِهَا  
مَعِيَ مِنَ الْقُدْسِ الْيَوْمَ مِنَ الْأَسْطُوَانَاتِ الْقَدِيمَةِ

It surprised her that among the few things I brought with me from Jerusalem was a collection of old records (JIJ 27)

**55.1.3** For greater emphasis, the emphatic particle *لَ* may be prefixed to *قَدْ* :

- لَقَدْ أَنْصَرَفْنَا وَبِنَا شُعُورٌ بِالْمَرَارَةِ We left with a feeling of bitterness (JIJ 21)
- لَقَدْ أَسَكَّنْتَاهُمْ We silenced them (IKh 31)
- لَقَدْ قَالَ شَيْئًا تُخَالِطُهُ الدَّعَابَةُ عَنْ تَعَمُّدِي الْإِنْفِرَادِ  
يَوْمَ بَشِيرٍ He said something half-joking about my intention to be  
alone with Umm Bashir (HR 5)
- لَقَدْ طَلَبُوا إِلَيْهِ أَنْ يَأْتِي they had asked him to come (HR 80)
- ثُمَّ أَضْفَتُ وَأَنَا أَحَاوِلُ الْإِلْيَسَامَ: لَقَدْ تَزَوَّجَتْ  
ثُمَّ أَضْفَتُ وَأَنَا أَحَاوِلُ الْإِلْيَسَامَ: لَقَدْ تَزَوَّجَتْ Then I added, trying to smile, "She has got married"  
(AM 24)
- لَمْ أَعْرِفْ أَنَّكَ كُنْتَ هُنَا. لَقَدْ هَتَفْتُ نَادِينَ قَبْلَ  
دَقِيقَةٍ وَسَأَلْتُ عَنْكَ I didn't know you were here. Indeed, I rang Nadin a  
minute ago and asked about you (GhS 22)
- لَقَدْ أَصْبَحْتُ إِنْسَانًا جَدِيدًا I have become a new person (AM 31)
- أَرْجُو أَلَّا تَسْأَلُونِي عَنْهَا مَرَّةً أُخْرَى. . . لَقَدْ أَنْتَهتْ  
بِالنِّسْبَةِ لِي Please don't ask me about her again. She is finished [for  
good] as far as I'm concerned (AM 24)
- لَقَدْ ذُهِلْتُ حِينَ غَادَرْتُ الْحَمَّامَ وَوَجَدْتُهَا مَخْنُوقَةً I was [absolutely] astounded when I came out of the  
bathroom and found her strangled (GhS 51)
- لَقَدْ أُعْطِيتُ لِلْعَالَمِ ابْنَتَيْنِ بَدَلًا مِنْ ابْنَةٍ وَاحِدَةٍ I gave the world two daughters instead of one (HR 152)

**55.1.4** When two or more perfect verbs are modified by *قَدْ* , the particle is not usually repeated:

- مُعْظَمُ رَصِيفِيهِ مُظَلَّلٌ بِأَشْجَارِ الْيُوكَالَيْتُوسِ الْوَارِقَةِ،  
وَقَدْ عَلَتْ وَكَبُرَتْ مَعَ الزَّمَنِ most of its pavements are shaded by verdant eucalyptus  
trees, and they have grown tall and got bigger over time (JIJ 81)
- أُمِّي قَدْ رَبَضَتْ وَسَكَنَتْ my mother had lied down and become still (HR 43)
- قَدْ وَدَّعَنِي بِسَاطِئَةٍ وَأَنْصَرَفَ إِلَى عَمَلِهِ he had simply said goodbye to me and had left for work  
(HR 11)
- لَقَدْ وَقَعَ الْخَطَأُ وَقَاتَ الْأَوَانُ The mistake had happened and it was too late (HR 113)

**55.2** *قَدْ* + imperfect indicative expresses uncertainty ("might", "may"):

- قَدْ أَقْضِي حَيَاتِي كُلَّهَا وَلَا أَتَوَصَّلُ إِلَى حَلِّ هَذِهِ  
الْعُقْدَةِ I might spend my whole life and not arrive at a solution to  
this complexity (HM 10)

قَدْ يَأْتِي	He might come (TW 252)
قَدْ تَكُونُ فِي الْخَامِسَةِ وَالْعِشْرِينَ مِنْ عُمْرِهَا	She might be twenty-five years old (JIJ 45)
قَدْ يَكُونُ هَذَا الشَّيْءُ مُفِيدًا	this thing might be useful (AM 136)
قَدْ أَغِيبُ طَوِيلًا	I might be away for a long time (GhS 18)
فَقَدْ يَكُونُ سِوَايَ أَحْفَى مُصِيبَتُهُ كَمَا أَخْفِيهَا أَنَا!	There may be someone other than me who has hidden his misfortune as I hide mine! (IH 48)
قَدْ يَأْتِي الْيَوْمَ الَّذِي أُسْجَلُ فِيهِ كُلُّ هَذَا	The day might come when I record all of this (TW 29)
تَمْرٌ دَقِيقَةٌ. دَقِيقَتَانِ. قَدْ يَأْتِي. سَيَأْتِي. آتٍ لَا مَحَالَةَ	A minute passes. Two minutes. He might come. He will come. He is definitely on his way (TW 252)
قَدَّرْتُ أَنَّهَا قَدْ تَكُونُ صَدِيقَةً قَدِيمَةً لَهَا	I guessed that she might be an old friend of hers (GhS 9)

**55.2.1** قَدْ لَا + imperfect indicative is used as a negative expression of uncertainty (“might not”):

قَدْ لَا أَرَاكَ	I might not see you (AM 31)
قَدْ لَا يَرْضَى بِشُرُوطِهَا	he might not consent to her conditions (GhS 18)
يُذِرْكُونُ فِي مَنَاقَشَاتِهِمُ الْمَشَاءَةَ مَا قَدْ لَا يَتَّصِلُونَ إِلَيْهِ وَهُمْ قَاعِدُونَ فِي حُجْرَاتِهِمْ	they achieve in their discussions while walking what they might not attain while sitting in their rooms (JIJ 73)
وَقَدْ لَا تَجِدُ عَائِلَةً طَرِيقًا إِلَى غُرْفَتِهَا إِلَّا بِالذُّخُولِ إِلَى غُرْفَةِ أُخْرَى	A family might not find a way to its room except by entering another one (IH 87)
قَدْ لَا يَكُونُ أَخِي عَبُودَةَ أَفْضَلَ مِنْهُ بِكَثِيرٍ	My brother Abuda might not be much better than him (HR 74)
فِي السَّادِسَةِ يُعَادِرُ رَجَبٌ، يُسَافِرُ، وَقَدْ لَا أَرَاهُ مَرَّةً أُخْرَى	At six o'clock Rajab is leaving, travelling, and I might not see him again (AM 53)
مَاذَا يَكُونُ رُدُّهَا؟ تَضْرُخُ؟ قَدْ لَا تَضْرُخُ	What will her response be? Will she scream? She might not scream (HM 135)

**55.2.2** Rarely, قَدْ may also emphasise that the action of the imperfect verb is actually occurring:

قَدْ تَكُونُ تَعْرِفُ وَلَا شَكَّ	There is no doubt that you know (TW 249)
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## 56 The Verb كَانَ (“to be”, “to exist”)

كَانَ expresses the existence of its subject in absolute terms, or the existence of its subject in a certain place or situation.

**56.1** The perfect of كَانَ is used to express the existence (or non-existence when negated) of its subject in the past:

دَهَبْتُ إِلَى سْتْرَاتْفُورْدَ يَوْمَ السَّبْتِ. وَكَانَتْ الْمَمَاجَاةُ I went to Stratford on Saturday, and what a surprise!  
(JIJ 37)

كَانَ الصَّمْتُ وَالْبَحْرُ وَالسَّفِينَةُ There was the silence, the sea and the ship (IKh 54)

كَأَنَّ صَوْتِي لَمْ يَكُنْ as if my voice did not exist (GhS 135)

تُوحِي الْبَقَايَا بِالْفَخَامَةِ الَّتِي كَانَتْ the ruins reveal the splendour that was (JGh 90)

لَمْ يَكُنِ الْحُزْنُ There was no sadness (IKh 36)

كَأَنَّا لَمْ نَكُنْ As if we had not existed (IH 47)

**56.2** The imperfect expresses the existence of the subject in the present or the future:

التَّوَاصُلُ يَكُونُ أَوْ لَا يَكُونُ There will or will not be continuity (GhS 143)

الْإِتِّصَالُ الْهَاتِفِيُّ لَا يَكُونُ إِلَّا لِغَرَضٍ getting in touch by telephone only takes place for a reason (JGh 35)

لَا يَكُونُ هَذَا الْأَمْرُ إِلَّا بَعْدَ انْقِضَاءِ الْوَقْتِ الْكَافِي This affair does not occur except after the appropriate time has elapsed (IH 13)

كَيْفَ لَا يَكُونُ ذَلِكَ؟ how can that not be? (TW 30)

ذَاتَ يَوْمٍ سَتَنْفِضُحُ وَتَكُونُ النَّهَائِيَّةُ، أَوْ أُحْمِلُ مِنْكَ وَتَكُونُ الْمَأْسَاءُ One day you'll be exposed and it will be the end, or I'll get pregnant by you and it will be a tragedy (HR 227)

**56.3** The perfect of كَانَ is used to give nominal sentences a past tense meaning. The subject, when expressed, is in the nominative case, while the predicate, if it can be inflected, is in the accusative case (as a circumstantial adverbial accusative).

**56.3.1** Normal word order is كَانَ + subject + predicate:

كَانَ وَجْهُهُ حَزِينًا His face was sad (AM 37)

كَانَتْ الْأُمْسِيَّةُ حَارَّةً The night was hot (JIJ 139)

كَانَتْ هَذِهِ الْبِدَايَةَ That was the beginning (AM 161)

كَانَ الْبَابُ الْأَخْضَرُ مَفْتُوحًا The green door was open (SI 184)

كَانَتْ عَيْنَاهُ حَمْرًا وَبَيْنَ His eyes were red (AM 44)

كُنْتُ مَاشِيَةً فِي شَارِعِ الْأَنْدَلُسِ I was walking on al-Andulus street (HR 9)

**56.3.2** Word order may be subject + كَانَ + predicate:

هَذِهِ الدَّعْوَةُ لَمْ تَكُنْ مُتَوَقَّعَةً	this invitation was not expected (TW 43)
النتائج كانت متناقضة	The results were conflicting (SI 208)
الحر كان شديدا	The heat was intense (HS 18)
قدرتك على الكذب كانت مذهلة	Your capacity for lying was amazing (GhS 92)
المياه كانت حارة جدا	The water was very hot (HS 72)
ذلك الزمان كان أيضا زمانا للحب	That time was also a time of love (HR 37)
اللغة المستعملة كانت إنجليزية	The language used was English (TW 158)
ذلك كانت مشكلة صغيرة	That was a small problem (HR 141)

**56.3.3** Word order may be كَانَ + predicate + subject:

كانت لنا قريبة	We had a relative (IH 68)
كان وراءنا بشار	Bashshar was behind us (HR 30)
كان من بين هؤلاء بلند الحيدري	Among those people was Buland al-Haydari (JIJ 99)
كان ثمة آخرون	There were others (JIJ 84)
كان هناك صمت ليضع ثوان	there was silence for a few seconds (JIJ 132)
كانت هناك، بالطبع، حالات استثنائية محدودة	There were, of course, certain extenuating circumstances (SI 56)
كانت هناك ثقة بالإنسان	There was trust in people (HR 180)

**56.3.4** The subject may be implicit in the form of the verb:

كنت واثقة	I was certain (HR 90)
كنت في مطار	I was in an airport (IH 126)
كان من الأغنياء	he was one of the rich (HS 96)
كان في انتظار هذا الطلب	he was waiting for this request (TW 166)
كانت في البيت	she was in the house (AM 49)
كانا من عالم مختلف	they were from a different world (HR 28)
كانا توأمين	They were twins (IH 88)
كانوا كلهم في المنزل	They were all in the house (TW 233)
كانوا ... شبابا	They were ... young men (HR 12)
كنا وجهها لوجه	We were face to face (IKh 111)
كنا مرافقين أبدا	We were constant travelling companions (JIJ 108)

**56.3.5** The negative is usually rendered with *لَمْ* + jussive:

لَمْ أَكُنْ وَغَدًا	I wasn't a scoundrel (GhS 92)
لَمْ أَكُنْ هُنَاكَ	I was not there (IKh 24)
لَمْ تَكُنْ حَيَاةً حُلْوَةً	It wasn't a pleasant life (AM 55)
لَمْ أَكُنْ مُطْمَئِنِّتَةً	I was not at ease (HR 80)
لَمْ تَكُنْ عِنْدَنَا شُرْفَةٌ	we did not have a balcony (HR 111)

It may occasionally be negated with *مَا* :

مَا كُنْتُ فِي الصَّخْرَاءِ تَمَامًا	I was not completely in the desert (HS 30)
مَا كَانَ هُنَاكَ فِيدِيُو	There was no video (HS 87)

**56.4** The imperfect of *كَانَ* may express the future in nominal sentences. It may or may not be preceded by the particles *سَوْفَ* or *سَ* :

يَكُونُ الْمَوْعِدُ بَعْدَ أُسْبُوعٍ	the appointment will be in a week (HR 191)
هُوَ لَا يَكُونُ أَبَدًا أَقْوَى مِنْ إِزَادَتِهَا	He will never be stronger than her will (HR 193)
لَعَلَّهَا تَكُونُ رِثَاءَ أَحْرَسَ لَيْلِكَ الْعَجُوزِ	perhaps its will be a silent elegy for that old woman (AM 144)
عِنْدَ أَنْصِرَافِ الْأَوْلَادِ مِنَ الْمَدْرَسَةِ أَكُونُ هُنَاكَ	When the children come out of school I will be there (HM 25)
سَيَكُونُ مَعَنَا مَالٌ	We will have money (HR 163)
سَتَكُونُ حُرًّا	You will be free (AM 9)
الْحَرْبُ الْأَهْلِيَّةُ سَوْفَ تَكُونُ حَرْبَ الْمِتْرُو	The civil war will be a war of the metro (IKh 141)
كُلُّ دَلَالٍ لَهُمَا سَيَكُونُ عَلَى حِسَابِ عُمْرِي وَأَعْصَابِي	Every pampering of them will be at the expense of my life and my nerves (HR 154)
أَكُونُ عِنْدَكَ هُنَا	I will be here with you (HR 191)

**56.4.1** The negative of the future is formed with *لَنْ* + subjunctive:

لَنْ يَكُونَ ذَلِكَ فِي وَقْتٍ قَرِيبٍ	this won't happen soon (AM 67)
هَذِهِ لَنْ تَكُونَ مَأْسَاتِي الْوَحِيدَةَ	this will not be my only tragedy (HR 224)
لَنْ أَكُونَ مَعَكُمْ يَوْمَهَا	I won't be with you on that day (TW 56)

**56.5** The negative of the imperfect is occasionally used as an alternative to *لَيْسَ* in nominal sentences:

لَا يَكُونُ الدَّوْرُ الَّذِي آدَاهُ الْكَزْمَلُ . . . إِلَّا دَوْرُ "تَفَاحَةِ نِيوْتُن"	The role which Mount Carmel played was only that of "Newton's apple" (IH 106)
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التَّفْكِيرُ لَا يَكُونُ بِالصَّوْتِ thinking is not done by talking (TW 29)

أَلَا يَكُونُ هَذَا أَلَا مَرُّ صَحِيحًا؟ Isn't this affair real? (IH 174)

لِمَاذَا لَا يَكُونُ لَدَيْهَا أَجْهَرَةٌ؟ Why doesn't she have any equipment? (SI 343)

**56.6** The imperfect of كَانَ is generally not used in nominal sentences when a present tense significance is intended. It may, however, occur in order to emphasise the statement:

فِي الرِّيفِ تَكُونُ الْمَسَاحَةُ أَوْسَعَ وَأَرْحَبَ in the countryside, the panorama is more extensive and wider (JGh 172)

الْمُصِيبَةُ، حِينَ تَنْزِلُ بِنَا، تَكُونُ مُجَرَّدَ مِفْتَاحٍ لِضُنْدُوقِ مَصَائِبَ disasters (IH 48)

الْإِسْتِعْمَالُ الْوَحِيدُ لِهَذَا الثَّقَبِ فِي زَمَنِ الرَّعْبِ، يَكُونُ لِلْقَتْلِ أَوْ لِلإِنْتِحَارِ! the only use of this hole in times of fear is for killing or for suicide! (AM 8)

لِأَوَّلِ مَرَّةٍ تَكُونُ عِبَارَتُهُ قَصِيرَةً حَاسِمَةً for the first time his mode of expression is terse and decisive (AM 163)

الْوَلِيمَةُ تَكُونُ عَلَى شَرَفِ إِنْسَانٍ مَا A banquet is in the honour of someone or other (HM 106)

إِحْتِرَامِي يَكُونُ فِي مُصَارَحَتِي Respecting me is in being frank with me (HM 239)

هَكَذَا تَكُونُ الثَّوَرَاتُ This is how revolutions are (IKh 76)

أَعْرِفُ أَنَّ الْإِنْسَانَ فِي الْغُرْبَةِ يَكُونُ ضَعِيفًا I know that man in exile is weak (JGh 49)

**56.7** The imperfect is often used in an emphatic function with the interrogatives:

أَيَكُونُونَ هُمْ؟ Is it them? (TW 95)

أَيُّ رَجُلٍ فِي هَذَا الدُّنْيَا يَكُونُ فِي مُسْتَوَى أَوْلَغَا؟ what man in this world is equal to Olga? (TW 178)

مَنْ تَكُونُ هُدَى؟ Who is Huda? (AM 119)

مَنْ تَكُونُ؟ Who is she? (IH 201)

مَنْ أَكُونُ؟ Who am I? (TW 56)

هَلْ تَكُونُ فَرُوسِيَا مَشْبُوهَةً بِمِثْلِ يورُغُو؟ Is Farusiya suspect like Yorgo? (HM 220)

كَيْفَ تَكُونُ حَالَتُهُ؟ How is he? (HR 125)

**56.8** قَدْ + the imperfect indicative of كَانَ expresses uncertainty ("might be", "may be"):

قَدْ أَكُونُ مُسْتَيْقِظًا، وَقَدْ أَكُونُ نَائِمًا I might be awake. I might be asleep (TW 243)

قَدْ يَكُونُ مِنِ الْأَفْضَلِ أَنْ أُحْرِقَهُ It might be better for me to burn it (AM 69)

**56.9** كَانَ + imperfect expresses negative uncertainty (“might not be”, “may not be”):

قَدْ لَا تَكُونُ هَذِهِ الصَّخْرَةُ هِيَ تِلْكَ الصَّخْرَةُ This rock might not be that rock (IH 108)

**56.10** كَانَ may take a pronoun suffix as predicate (typically as referent in a relative clause):

وَأَلَّا لَبَدُونَا مَا لَمْ نَكُنْهُ If not, we would have appeared what we were not (HR 41)

الْجَرُؤُ الصَّغِيرُ الَّذِي كُنْتُه بَدَأَ يَعْتَلِمُ The small puppy which I was has begun to be sexually aware (HM 52)

الْفَتَى الْغَيِّبُ الَّذِي كُنْتُه قَدْ أَصْبَحَ الشَّابَّ النَّبِيَّ الَّذِي سَأَكُونُهُ the ignorant adolescent which I was has turned into the sensible young man that I will become (HM 64)

تِلْكَ الْفَارِحَةُ الَّتِي كَانَتْهَا that reprobate which she was (HM 65)

صَالِحٌ فِيهِ جُنُونُ الْبَحَّارِ الْقَدِيمِ الَّذِي كَانَهُ In Salih is the madness of the ancient mariner which he was (JGh 36)

لَمْ أَكُنْهُ I was not it (TW 9)

**56.11** كَانَ occurs in the subjunctive mood after the conjunctions أَنْ (“that”) and أَلَّا (“that not”) with the meaning “[not] [to] be”:

لَيْسَ سَهْلًا أَنْ تَكُونَ شَخْصِيَّةً جَدِيدَةً It isn't easy for one to be a new person (HR 9)

أَخَافُ أَنْ أَكُونَ وَحِيدًا I am afraid to be alone (AM 73)

قَرَّرْتُ أَنْ أَكُونَ لِرَجَبٍ أَكْثَرَ مِنْ أُخْتٍ I decided to be more than a sister to Rajab (AM 52)

أَنَا أَقْدِرُ أَنْ أَكُونَ أُمًّا وَمُهَنْدِسَةً I can be a mother and an architect (HR 162-3)

يَجِبُ أَنْ لَا أَكُونَ مُتَشَائِمًا I must not be pessimistic (AM 157)

تَوَقَّعْتُ أَلَّا يَكُونَ الْجَالِسُ إِلَى الْمَكْتَبِ هُوَ حَامِلُ الْخَتْمِ She expected that the man sitting at the desk would not be the one with the stamp (SI 252)

لَا أُرِيدُ أَنْ أَكُونَ مُوظَّفَةً عِنْدَ زَوْجِي I do not want to be an employee of my husband (GhS 16)

**56.12** كَانَ occurs in the subjunctive after the conjunction لِي (“in order to”):

لَأَكُونَ ذَاتِي to be myself (GhS 88)

نَهَضْتُ إِلَى الْبَلْكَونَةِ، فَقَطُّ لَأَكُونَ وَحْدِي I went out to the balcony just to be alone (HR 165)

**56.13** كَانَ occurs in the imperative:

كُنْ طَيِّبًا be good (HM 70)

كُونِي مُسْتَعِدَّةً be ready (HR 34)

لَا تَكُنْ مَجْنُونًا Don't be crazy! (AM 16)

لَا تَكُنْ أَحْمَقًا! Don't be a fool! (HM 60)

لَا تَكُنْ مَجْذُوبًا Don't be a lunatic (HM 110)

### 56.14 The Auxiliary Function of كَانَ

كَانَ is used as an auxiliary verb to modify a subordinate verb in either the imperfect indicative or the perfect so as to define more precisely the time of the verb. It precedes the verb it modifies, but may be separated from it by other parts of the sentence. Both كَانَ and the subordinate verb agree with the subject.

**56.14.1** قَدْ كَانَ + perfect is equivalent to the English past perfect/pluperfect ("had done"):

أُمِّي لَمْ تَسْمَعْ كَلِمَةَ "أَبْنَاهَا" كَانَتْ قَدْ خَرَجَتْ مِنَ  
الْعُرْفَةِ My mother didn't hear the words "her son": she had gone  
out of the room (HM 51)

كَانُوا قَدْ أَنْتَهَوْا مِنَ الْأَكْلِ They had finished eating (AM 17)

أَرَدْتُ أَنْ أَرْجِعَ، لَكِنَّهُ كَانَ قَدْ رَأَى I wanted to go back, but he had seen me (AM 37)

كَانَ قَدْ أَخْرَجَ مِنْ جَيْبِهِ مَطْرُوفًا أَصْفَرَ He had taken a yellow envelope out of his pocket  
(HR 54)

خَمْسَةُ فَنَاجِحِينَ عَلَى الْأَقْلِ كُنْتُ قَدْ شَرِبْتُ ذَلِكَ  
الْيَوْمَ I had drunk at least five cups that day (HR 153)

كُنْتُ قَدْ هَيَّأْتُ نَفْسِي لَهَا I had prepared myself for it (JIJ 11)

لَمْ تَكُنْ بَعْدُ قَدْ بَدَأَتْ الْعَارَاتُ عَلَى الْمُدُنِ The attacks on the cities had not yet begun (JIJ 29)

لَمْ أَكُنْ قَدْ دَخَلْتُهُ I had not entered it (HR 96)

a). If the subject is stated it generally goes between كَانَ and قَدْ :

كَانَ دُورًا الْبَحْرِ قَدْ تَمَلَّكَنِي Seasickness had taken hold of me (IH 39)

كَانَ مَوْعِدًا اسْتَيْقَاطِ الْأَبْنَتَيْنِ قَدْ حَانَ The time had come for our two daughters to wake up  
(HR 37)

كَانَتْ سِتُّ سَنَوَاتٍ قَدْ مَضَتْ عَلَيَّ Six years had passed me by (HR 7)

لَمْ تَكُنِ الْحَرْبُ قَدْ أَشْتَدَّتْ بَعْدُ فِي الْأَشْهُرِ الْأُولَى The war had not yet intensified in the first months  
(JIJ 28)

تَذَكَّرْتُ رِسَالَةَ غَرِيبَةٍ كَانَ أَحَدُ أَوْلَادِي قَدْ أَرْسَلَهَا I remembered a strange letter which one of my children  
had sent to me from Czechoslovakia (IH 52)

كَانَ أَبِي قَدْ مَاتَ مُبَكَّرًا My father had died prematurely (GhS 84)

لَمْ يَكُنْ عَبْدُ الصَّمَدِ قَدْ وَقَفَ عَلَيَّ قَدَمَيْهِ عِنْدَمَا  
صَرَخْتُ بِهِ Abd al-Samad had not stood up when I shouted at him  
(HR 131)



**b).** فَد is sometimes omitted:

- كَانَ بَيْنَهُمْ أَحْيَى الْكَبِيرِ جَوَادِ الَّذِي كَانَ تَرَكَنَا Among them was my elder brother Jawad who had left us (IH 65)
- كُنْتُ بَدَأْتُ الْكَلَامَ I had started to speak (HR 24)
- لَا شَكَّ أَنَّ أَبِي كَانَ أَعْطَاهَا حَقَّهَا No doubt my father had given her her rights (HR 133)
- لَعَلَّهَا حَرَّكَتْ مَسَاعِيرَ كَانَتْ مَاتَتْ Perhaps she stirred up feelings which had died (TW 50)
- كَانَتْ سَرَايَا أُشْتَهَرَتْ Saraya had become famous (IH 189)
- كُنْتُ دُخْتُ وَأَنَا أُبْحَثُ عَنْ مَكَانٍ آمِنٍ أُخْفِيهَا فِيهِ I had become dizzy looking for a safe place in which to hide it (IH 130)

**56.14.2** كَانَ + imperfect indicative may be equivalent to the English past habitual (“used to”, “would”):

- كُنَّا نَسْتَخْرِجُ الْمِلْحَ مِنْ رَمْلِ الشَّاطِئِ We would extract salt from the sand on the shore (IH 67)
- كُنْتُ أَنْصَوِّرُهَا مِثْلَ بَطْلَةَ الْأَسَاطِيرِ I used to imagine her as a mythical heroine (AM 23)
- فَكَّرْتُ كَيْفَ كُنْتُ أَنْحَمَسُ لِرُؤْيَةِ بَرْنَامَجِ 'مَايْتِ شُو' I thought of how eager I used to be to watch the Muppet Show (HS 14)
- كُنْتُ أَعْرُدُ مِنَ الْمَدْرَسَةِ وَقْتُ الْغُرُوبِ I used to return from school at sunset (GhS 43)

**a).** If the subject is stated it generally goes between كَانَ and the imperfect verb:

- كَانَتِ النَّخْلَةُ الَّتِي أَمَامَ بَيْتِنَا تَنْحَنِي مِنْ ثِقَلِ جِدْعِهَا إِلَى الْيَسَارِ The palm which was in front of the house used to lean to the left because of the weight of its trunk (IKh 10)
- كَانَ عَبْدُ الصَّمَدِ يُكْرِرُ زِيَارَتَهُ لِبَيْتِنَا Abd al-Samad used to visit our house repeatedly (HR 20)
- رَاحَتِ السُّكْرَةُ وَجَاءَتِ الْفِكْرَةُ، كَمَا كَانَ أَبِي يَقُولُ Drunkenness has gone and thinking has come, as my father used to say (HR 204)

**b).** The subject may occasionally follow كَانَ + subordinate verb:

- كَانَ يَسْتَعْمِلُهُ الْمُسَلِّحُونَ the armed men used to use it (IKh 20)
- كَانَ يُدِيرُهُ سُورِيٌّ عَرِيقٌ An old Syrian used to manage it (JIJ 100)
- كَانَ يَأْتِينِي الصُّدَاعُ بَعْدَ ظَهْرِ كُلِّ يَوْمٍ I used to get a headache in the afternoon of every day (HS 24)

**56.14.3** كَانَ + imperfect indicative may alternatively be equivalent to the past progressive (“was/were doing”):

- سَمِعْتُ شَخِيرَ أُمِّي وَعَمِّي. كَانَا يَنَامَانِ I heard the snoring of my mother and my uncle. They were sleeping (HM 58)
- كَانُوا يُلِحُّونَ عَلَيَّ عَبْدَ الصَّمَدِ بِالْبِقَاءِ They were imploring Abd al-Samad to stay (HR 81)

- لَمْ أَتْرُكْ بَصْمَاتٍ خَلْفِي فَقَدْ كُنْتُ أُرْتَدِي قُفَّازًا I didn't leave fingerprints behind me because I was wearing gloves (GhS 56)
- حِينَ دَخَلَ الرَّجَالُ كُنْتُ أَجْلِسُ فِي عُرْفَةِ الْإِسْتِرَاحَةِ أَشْرَبُ اللَّيْمُونَادَةَ When the men came in I was sitting in the lounge drinking lemonade (HS 5)
- عُدْتُ إِلَى وَاإِيلَ . كَانَ يُحَادِثُ شَابَّيْنِ I returned to Wa'il. He was talking to two young men (HR 226)
- كَانَ يَدْرُسُ فِي أَكْسْبِرِ he was studying in Exeter (JIJ 30)
- أَلَمْ تَكُنْ تَتَحَدَّثُ إِلَى أَعَاثَا كَرِيْسْتِي؟ Weren't you talking to Agatha Christie? (JIJ 64)
- لَمْ يَكُنِ الْوَعْدُ يَتَوَقَّعُ عَوْدَتِي The scoundrel wasn't expecting me to return (GhS 53)

**56.14.4** كَانَ sometimes merely indicates the time in which the action of a following imperfect verb occurs. The imperfect will then refer to the time expressed by كَانَ (the simple past):

- كُنْتُ أَجِيبُهُ - لِيَتَفَرَّضَ أَنَّي فَاسِقٌ كَمَا تَقُولُ I answered him, "Let's suppose I am a sinner as you say" (HM 12)
- كَانَ هُوَ يَزُورُ رَئِيسِي فِي الشُّغْلِ وَبَدَتْ زِيَارَتُهُ غَرِيبَةً حَقًّا He visited my boss at work, and his visit seemed truly strange (HR 39)
- عِنْدَمَا أَجْتَمَعْنَا فِي الْيَوْمِ التَّالِي مِنْ أَجْلِ تَقْسِيمِ الْمَعْرَكَةِ، كَانَ جَابِرٌ يَقُولُ: مَعْرَكَةٌ مُمْتَازَةٌ When we assembled on the following day to appraise the battle, Jabir said, "It's an excellent one" (IKh 36)
- لَمْ أَكُنْ أُرِيدُ أَنْ أَرَى أَحَدًا I did not want to see anyone (AM 25)
- لَمْ أَكُنْ أَسْتَطِيعُ أَنْ أَبْدَأَ I could not begin (IKh 144)
- ظَلَلْتُ صَامِتَةً لِأَنِّي أَنَا أَيْضًا لَمْ أَكُنْ أَفْهَمُ I remained silent because I too did not understand (GhS 105)
- كُنَّا نَتَأَمَّلُ التَّنَائِلَ الشَّاهِقَ We gazed at the towering statue (JIJ 17)
- كَانَ مَا يَزَالُ مُبْتَسِمًا He was still smiling (HR 31)
- كُنْتُ لَا أَعْرِفُ كَيْفَ I did not know how (HR 149)

**56.14.5** يَكُونُ قَدْ or more usually سَيَكُونُ قَدْ + perfect is equivalent to the future perfect ("will have done", "would have done"):

- نَكُونُ قَدْ كَتَبْنَا قِصَّةَ أَطْوَلِ الْحُرُوبِ وَأَجْمَلِهَا We will have written the story of the longest and most beautiful war (IKh 48)
- أَمَلْتُ أَنْ لَا يَكُونَ قَدْ غَادَرَ عُرْفَتَهُ I hope he will not have left his room (GhS 82)
- إِذَا سَأَلْتَ أَحَدًا فَسَتَقُولُ إِنَّهُ سَافَرَ... وَأَكُونُ قَدْ سَافَرْتُ بِالْفِعْلِ If anyone asks you, you will say that he has gone away, and I really will have gone away (AM 75)

يَكُونُ قَدْ أَقَامَ فِي كَتِفِهِ He will have remained under its cover (IH 52)  
 لَا يَكُونُ السَّمَكُ وَكُلُّ مَا يَسْبُحُ فِي الْمَاءِ وَكُلُّ مَا يَدِبُّ عَلَى الْأَرْضِ وَكُلُّ مَا يَطِيرُ فِي الْفَضَاءِ قَدْ خُلِقَ  
 بَعْدُ The fish and all that swims in the sea, and all that crawls on the land and all that flies in the sky, would not yet have been created (IH 40)

a). If the subject is stated it usually goes between يَكُونُ and قَدْ :

يَكُونُ ذَلِكَ السَّمَكُ قَدْ هَجَمَ عَلَى الرِّيشِ الْمُلَوَّنِ That fish will have attacked the coloured feathers (IH 35)  
 يَكُونُ مَاءُ الْبَحْرِ قَدْ أَنْجَزَرَ عَنْ جَزَائِرٍ مِنَ الرَّمْلِ عَلَى شَاطِئِ الْبَحْرِ The water of the sea will have ebbed away from islands of sand on the beach (IH 68)  
 عِنْدَمَا أَعُودُ إِلَى الْبَيْتِ، تَكُونُ الشَّمْسُ قَدْ ائْتَصَبَتْ فِي السَّمَاءِ When I return to the house, the sun will have reached the middle of the sky (IKh 104)

b). قَدْ may be omitted:

نَطَقَتْ الطَّيِّعَةُ قَبْلَ أَنْ يَنْطِقَ وَلَدُهَا. وَيَكُونُ تَعَلَّمَ النُّطْقَ مِنْهَا Nature spoke before her son, and he will have learned how to speak from her (IH 46)  
 مِنَ الْجَائِزِ أَنْ يَكُونَ نَامَ قَبْلَ ذَلِكَ he will probably have gone to sleep before that (TW 73)  
 يَكُونُونَ رَبَطُوا فِي آخِرِ الْخَيْطِ رِصَاصَةً They will have tied a piece of lead on the end of the line (IH 35)

**56.14.6** كَانَ + imperfect indicative preceded by سَ expresses the equivalent of “will” in the past (“was/were going to”, “would”):

السَّعْيُ الَّذِي كَانَ سَيَأْتِي The course of events which would follow (JGh 91)  
 كَانَ مَوْسِمُهُ سَيَبْدَأُ يَوْمَ الْاِثْنَيْنِ Its season was going to start on Monday (JIJ 33)  
 وَلَكِنَّ الْمَوْتَ، عَلَى كُلِّ، كَانَ سَيَقَاوَمُ بِهَذَا الْحُبِّ لِلْحَيَاةِ But death, to which everyone is subject, was going to be resisted with this love of life (JIJ 29)  
 قَالَ الطَّاهِرُ إِنَّهُ لَمْ يَكُنْ سَيَحْضُرُ هَذَا الْمُلْتَقَى al-Tahir said that he was not going to attend that meeting (JGh 30)

**56.14.7** In hypothetical sentences, كَانَ + سَ + imperfect indicative gives the meaning “would have”:

اللَّهُ وَحْدَهُ يَعْلَمُ كَمْ كُنْتُ سَأْقَاسِي لَوْ كُنْتُ فِي بَلَدِهِ God alone knows how much I would have suffered had I been in his country and had a child by him (GhS 81)  
 وَلِي طِفْلٌ مِنْهُ I could not lose the deal, and I would have lost it if I had not shown up (GhS 99)  
 لَمْ يَكُنْ بُوْسُعِي أَنْ أَخْسَرَ الصَّفْقَةَ وَكُنْتُ سَأَخْسَرُهَا إِذَا تَخَلَّفْتُ But my state as a ghost is better than it would have been if I had known while I was alive what liars they are (GhS 213)

**56.14.8** *كَانَ* need not be repeated when it modifies more than one subordinate verb:

- كُنَّا نَرْكُضُ أَوْ نَسِيرُ We used to run or walk (IKh 143)  
 كَانَتْ تَتَكَلَّمُ وَتَتَحَبَّبُ She was talking and sobbing (GhS 71)  
 كُنَّا نَسْتَخْرِجُ الْمَلْحَ مِنْ رَمْلِ الشَّاطِئِ. مِنْ مَوْقِعِ  
 يُسَمَّى بِأَسْمِ الْمَلَاَحَاتِ بِالْقَرْبِ مِنْ مَصَبِّ النَّهْرِ.  
 نَخْرُجُ مِنْ بُيُوتِنَا فِي شَمَاعَمْرٍو قُبَيْلِ مُتَّصِفِ اللَّيْلِ  
 وَنَعُودُ We would to extract salt from the sand on the shore from  
 a place called the salt works near to the mouth of the  
 river. We would leave our houses in Shafa'amr shortly  
 before midnight and then return (IH 67)  
 كَانِ أَحِي قَدْ حَفَرَ اسْمَ ابْنَتِهِ عَلَى شَاهِدِ قَبْرِهَا  
 وَطَلَّاهُ بِمَاءِ الذَّهَبِ My brother had engraved the name of his daughter on her  
 tombstone and had gilded it (IH 73)  
 طَوَلَ النَّهَارِ كَمَا عَبْدُ الصَّمَدِ يَخْدُمُنِي. يُقَدِّمُ لِي  
 الْفُطُورَ. يَضَعُ الْقَهْوَةَ. يَطْبِخُ وَيَجْلُو الْأَوَانِي.  
 يُشْعَلُ الْغَسَّالَةَ. وَأَمَكْتُ أَنَا لَا شُغْلَ لِي وَلَا حَرَكَهَ،  
 إِلَّا مَا أَشَاءُ All day, Abd al-Samad used to wait on me. He would  
 bring breakfast to me, make the coffee, cook, wash the  
 dishes and use the washing machine. I would remain  
 where I was without working or moving, except when I  
 wanted to (HR 130)

**56.14.9** In negative constructions, the negative particle usually modifies the subordinate verb and therefore often comes immediately before it:

- كُنْتُ لَا أَعْرِفُ كَيْفَ I did not know how (HR 149)  
 كُنْتُ لَا أَمَلُ أَبَدًا مِنْ إِعَادَةِ هَذِهِ الْقِصَصِ I never hoped that these stories would be repeated  
 (AM 53)  
 كَانَ وَوَلِيدٌ لَا يَتْرُكُ لِأَحَدٍ أَنْ يَتَكَلَّمَ Waleed didn't used to let anyone speak (AM 103)  
 كُنْتُ لَمْ أَنْمَ بَعْدُ I still hadn't slept (HM 59)  
 كُنْتُ لَا تُصَدِّقُهُ you did not believe him (HM 73)  
 أَنَا مُسْتَعِدٌّ لِشَرْحِهَا لَكَ، إِذَا كَانُوا، فِي الْمَدْرَسَةِ، لَمْ يَشْرُحُوهَا I am ready to explain it to you, if they didn't explain it in  
 school (HM 164)  
 كُنْتُ لَا أَسْتَبِيدُ أَنْ يَرْكَعَ أَمَامَهَا لَا وَنِدْيُوسَ I didn't think it unlikely that Lawandiyus had fallen on his  
 knees before her (HM 186)  
 كَانَتْ لَا تُفَارِقُهُ she did not leave him (IH 88)  
 كُنْتُ لَا أَتَمَالِكُ نَفْسِي I would not be able to restrain myself (HS 152)  
 كَانَتْ لَا تَكْفُ عَنْ مُنَادَاتِي she did not stop summoning me (HS 192)  
 كَانَتْ لَا تُحِبُّ أَنْ تَبْكِي أَمَامَهُ she didn't used to like crying in front of him (AM 76)

The negative particle may, however, modify *كَانَ*. There is no change in meaning:

مَا كَانَ يَدْرِي He did not know (HS 135)

- لَمْ أَكُنْ أَعْرِفُ أَنَّ وَاجِبَاتِي كَأَمْرَاءِ أَكْثَرُ مِنْ حُقُوقِي I didn't realise that my duties as a woman were more than my rights (GhS 75)
- لَمْ نَكُنْ نَكْذِبُ we were not lying (GhS 65)
- لَمْ أَكُنْ أَرَى جَيِّدًا I could not see well (IKh 86)
- لَمْ أَكُنْ أُصَدِّقُ مَا سَمِعْتُهُ مِنْهُ! I could not believe what I heard from him! (JIJ 199)

## 57 The Sisters of كَان (أَخَوَاتُ كَان)

In addition to كَان , there is a group of verbs that also express the idea of existence, although the idea is modified in some way, such as that it begins, continues or ceases. These verbs are called the “sisters of كَان ” or “ كَان and its sisters” (كَانَ وَأَخَوَاتُهَا) . Like كَان , the sisters of كَان are often used in an auxiliary function governing a subordinate verb.

The following are those in common use:

أَصْبَحَ	to become	أَمْسَى	to become
بَقِيَ	to remain, to continue	صَارَ	to become
زَالَ	to cease to exist	دَامَ	to continue, to last
عَادَ	to become	لَيْتَ	to continue
ظَلَّ	to become, to continue	بَاتَ	to become
عَدَا	to become	أَضْحَى	to become
لَيْسَ	not to be		

a). Like كَان , these verbs are used to link a subject and a predicate. Similarly, when they have an expressed subject this is in the nominative case, while the predicate, if it can be inflected, is in the accusative case (as a circumstantial adverbial accusative):

لَسْتُ طِفْلاً	I am not a child (HM 183)
لَعَلَّهُ مَا زَالَ حَيًّا	Perhaps he is still alive (GhS 201)
ظَلِلْتُ صَامِتًا	I remained silent (AM 9)
هَلْ أَمْسَى مُومِيَاءَ مِنْ مُومِيَاءَاتِهِ؟	Has he become one of his mummies? (IH 147)
مَا دُمْتُ رَجُلًا	You are still a man (HM 184)
لَمْ أَعُدْ طِفْلاً	I am no longer a child (HM 130)
عَدَتْ جُزْءًا مِنَ الْمَمْلَكَةِ الْأُرْدُنِّيَّةِ الْهَاشِمِيَّةِ	It became part of the Hashemite Kingdom of Jordan (JIJ 101)
بَقِيتُ سَعِيدَةً	I remained happy (HR 36)

b). When the predicate is an adverb or a prepositional phrase, no inflection is possible:

بَاسِمٌ مَا زَالَ عِنْدَ عَتَبَةِ الْبَابِ	Basim is still at the threshold of the door (HS 34)
لَكِنَّ طَلَالَ يَنْقَى عَلَى الْأَرْضِ	But Talal stays on the ground (IKh 72)
وَعَيْتُ فَجَاءَةً أَنِّي لَسْتُ مِنْ هُنَا	I suddenly realised that I was not from here (HS 42)
بَقِيتُ أَنَا وَخَيْبَتِي فِي الْفِرَاشِ	I and my disappointment remained in bed (HM 141)
لَمْ يَنْقُ هُنَاكَ مَجَالٌ لِلشُّكِّ	There remained no room for doubt (TW 107)

57.1 أَصْبَحَ generally occurs without its original meaning “to be in the morning”, and is

commonly used to mean “to become”, “to come to be”:

- أَصْبَحْتُ إِنْسَانًا جَدِيدًا I have become a new person (AM 31)  
 أَصْبَحْتُ أُمَّهُ وَأُخْتَهُ فِي نَفْسِ الْوَقْتِ I became his mother and sister at the same time (AM 52)  
 أَصْبَحَ الشَّابُّ النَّيِّبَ he has become the sensible young man (HM 64)  
 لَا تَلْبُثُ أَنْ تُصْبِحَ عَصِيَّةً they soon become nervous (AM 63)

**57.1.1** In an auxiliary function, أَصْبَحَ (+ imperfect indicative) may have the meaning “to come to be”:

- الْبُسْمَةُ الْأُمَيْلَةُ الَّتِي أَصْبَحَتْ تُشْبِهُ مِعْطَفًا جَلْدِيًّا the tiresome smile which has come to resemble a leather coat (TW 54)  
 ثُمَّ أَصْبَحَتِ الْكَلِمَاتُ لَا تُقَالُ إِلَّا فِي الْعُرْفِ الْمَمْلُوقَةِ then the words came not to be spoken except in closed rooms (AM 80)

More usually, however, this may be interpreted as “to begin”:

- أَصْبَحَتْ تَقْضِي وَقْتًا طَوِيلًا مُنْحِنَةً عَلَى مَكْتَبِهَا she began to spend a long time bent over her desk (SI 284)  
 أَصْبَحَ يَرَى he has started to see (HM 53)  
 الْبِنَابَاتُ الْعَالِيَةُ أَصْبَحَتْ تُغْطِي الْبَحْرَ The high buildings began to cover the sea (IKh 17)  
 أَصْبَحَ يَرْكَبُ الْمَرْسِيدِيسَ he started to drive a Mercedes (SI 338)

**57.2** أَمْسَى generally occurs without its original meaning “to be in the evening”, and is commonly used to mean “to become”, “to develop to the point of”:

- أَمْسَتْ عِظَامُهُمَا مَكَاجِلَ their bones became containers for kohl (IH 211)  
 أَمْسَتْ صَمَاءً She has become deaf (IH 208)  
 الْبَاقِي أَمْسَى غَارِيًّا The rest became naked (HR 124)  
 أَمْسِي مِثْلَ أُمِّ بَشِيرٍ I will become like Umm Bashir (HR 145)

**57.2.1** Used as an auxiliary verb, أَمْسَى (+ imperfect indicative) has the meaning “to come to be”, “to get to the point where”, “to begin”:

- أَمْسَيْتُ أَمْسِكَ هَذَا الْمَجْدَ I began to seize this glory (IH 126)  
 حَتَّى اللَّذَّةُ أَمْسَتْ تُغَادِرُ وَاعِيَّتِي even pleasure came to leave my mind (HR 139)  
 أَمْسَيْتُ لَا أَفْهَمُ شَيْئًا I began to understand nothing (HR 98)

**57.3** بَقِيَ (“to remain”, “to continue”):

- بَقِيَتِ الْمَكْتَبَةُ مَعْلَمًا مِنْ مَعَالِمِ الْمَدِينَةِ the bookshop continued to be one of the landmarks of the city (JIJ 56)

بَقِينَا وَخَدْنَا أَحِيرًا We finally remained alone (HR 31)

أَبْقَى جَامِدَةً I remain firm (HS 47)

**57.3.1** With an auxiliary function, **بَقِيَ** (+ imperfect indicative) has the same meaning:

بَقِيَ حَتَّى صَيْفِ تِلْكَ السَّنَةِ لَا يَزِيدِي إِلَّا مِعْطَفًا  
مَطْرِيًّا طَوِيلًا وَاحِدًا until the summer of that year he continued to wear the  
same long raincoat (JIJ 124)

بَقِيَتْ تَسْتِنِدُ إِلَى الْبَابِ she continued to lean against the door (HS 68)

بَقَيْتُ أُسَيِّرُ عَلَى نَفْسِي I continued to control myself (HS 47)

بَقَيْتُ أَفْعَلُ ذَلِكَ حَتَّى بَعْدَمَا كَبُرْتُ I went on doing that even after I grew up (GhS 109)

مَنْ بَقِيَ يَعْرِفُ الشَّعْبَ الْآنَ؟ Who still knows the people now? (TW 137)

بَقِيْتُ أَنَا لَا أَسْتَطِيعُ الْإِسْتِقْرَارَ عَلَى حَالٍ تُشْعِفُنِي  
فِي الزَّوْجِ I remained unable to settle into a situation that would  
enable me to get married (JIJ 169)

**57.4** **صَارَ** (“to become”, “to come to be”):

صَارَ اسْمُهُ جَبَلِ خَيْطٍ It came to be called Khayt mountain (IH 115)

صَارَ رَمِيمًا he has become rotten (HM 161)

**57.4.1** As an auxiliary, **صَارَ** (+ imperfect indicative) may have the same meanings:

صَارَ يُعْرَفُ بِاللَّقَبِ he came to be known by the nickname (HM 6)

صَارُوا يُسَمُّونَهَا "مَدْرَسَةَ الشُّيُوعِيَّةِ" they came to call it the school of communism (IH 199)

A more common meaning is “to begin”:

صِرْتُ وَمُنِيرَةَ نَلْتَقِي بِالْصُّدْفَةِ Munira and I began to meet by accident (HR 43)

صَارَتْ تَضْرِبُ خَادِمَتَهَا she began to beat her servant (SI 338)

صِرْتُ تَكْتُبُ وَتَقْرَأُ you started to read and write (HM 23)

صَارَ عَبْدُ الصَّمَدِ يَجْلِسُ فِي رُكْنٍ Abd al-Samad started to sit in a corner (HR 45)

حَتَّى أَخَوَاتِي صِرْنَ يُعَامِلُنِي كَسَيِّدَةٍ وَقَوْرٍ  
(HR 88) Even my sisters began to treat me like a venerable lady

صِرْتُ أَرْتَجِفُ I began to tremble (GhS 174)

صِرْتُ أَبْكِي I began to cry (HR 192)

صَارُوا يَنَامُونَ عِنْدَ أُمِّي they began to sleep at my mother's (GhS 44)

**57.5** **زَالَ** (“to cease to be”) typically occurs in the negative with the meaning “still”, “to continue to be”. The perfect and the imperfect are used, both usually with a present tense significance. The perfect is negated with **لَمْ** + jussive or, more commonly, **مَا** + perfect. The



imperfect is negated with مَا or لَا :

مَا زَالَ حَيًّا	he is still alive (AM 116)
مَا زَالَ طَالِبًا	he is still a student (JIJ 123)
مَا زِلْتُمْ فِي أَوَّلِ الطَّرِيقِ	you are still at the beginning of the road (AM 159)
أُمُّهَا مَا زَالَتْ مُتَرَدِّدَةً	Her mother is still undecided (JIJ 211)
مَا تَزَالُ هَذِهِ الْقُبَّةُ قَائِمَةً	this dome is still standing (JGh 99)
إِنَّهَا مَا تَزَالُ فِي بَدَايَةِ الدَّرَبِ	She is still at the beginning of the road (GhS 63)

**57.5.1** It may have a past tense meaning when subordinate to a perfect verb:

طَمَأَنُونِي بِأَنَّ الْبِعْتَةَ، رَغِمَ نُشُوبِ الْحَرْبِ، مَا زَالَتْ قَائِمَةً	they assured me that, despite the outbreak of war, the student exchange was still taking place (JIJ 11)
جَاءَتْ الْإِمْبْرَاطُورَةُ وَحْدَهَا بِأَبْهَى حُلِيِّهَا وَزِينَتِهَا، وَهِيَ مَا زَالَتْ عَلَى قِنَاطِ كَبِيرٍ مِنَ الْجَمَالِ	the empress came alone with her most magnificent clothes and finery, and she was still very beautiful (JIJ 15)

**57.5.2** زَالَ may be used without a following predicate as an elliptical sentence:

كُنْتُ طَالِبًا فِي الْكُلِّيَّةِ الْعَرَبِيَّةِ وَهُوَ عَمِيدُهَا وَمَا زَالَ	I was a student in the Arab College and he was its dean and still is (JIJ 215)
أَلَا زِلْتُ تَذْكُرُ؟ أَجَلْ، لَا زِلْتُ	Do you still remember? Of course I do (SI 50-51)

**57.5.3** زَالَ is often used in an auxiliary function modifying a verb in the imperfect indicative:

مَا يَزَالُ يُرِيدُكَ	He still wants you (HR 21)
حَسَبْتُهُ مَا زَالَ يَتَنَدَّرُ	I thought he was still joking (JIJ 64)
الْجَرَسُ مَا يَزَالُ يَرِنُ	the bell continues to ring (GhS 90)
النِّسَاءُ مَا زِلْنَ يِرْزَحْنَ	women are still succumbing (HR 104)
مَا زِلْتُ تَقُولُ: قَتْلُ؟	Do you still say "murder"? (HR 224)
مَا زِلْتُ تُحِبُّنِي؟	Do you still love him? (GhS 189)
مَا زَالَ يُصَارِعُ نَفْسَهُ	he is still struggling with himself (AM 77)
مَا زِلْتُ لَا أَفْهَمُ قَضَدَكَ	I still don't understand what you mean (JIJ 63)

**57.5.4** When زَالَ is subordinate to the perfect of كَانَ it has a past tense meaning. Both verbs agree with the subject of the sentence:

الْمَلْحُ كَانَ لَا يَزَالُ عَلَى ثِيَابِي	the salt was still on my clothes (IKh 128)
كَانَ مَا يَزَالُ مُبْتَسِمًا	He was still smiling (HR 31)
كَانَ مَا يَزَالُ مُنْسِكَا بِشَعْرِي	He was still holding on to my hair (HR 105)

كَانَ مَا يَزَالُ حَيًّا	he was still alive (JIJ 154)
كُنَّا مَا زِلْنَا نَلْتَقِي	we still used to meet (JIJ 184)
سَأَلْتُهَا إِنْ كَانَتْ مَا تَزَالُ تُرِيدُ أَنْ تَتَزَوَّجَنِي	I asked her if she still wanted to marry me (JIJ 209)
كُنْتُ مَا أَرَا أُحْتَرِقُ	I was still burning (HM 59)
كُنْتُ لَا أَرَا أُوَفِّقُ فِي لَوْنِ شَفَتَيْ الدَّمِيَّةِ	I was still thinking about the colour of my blood-red lips (HS 32)

**57.5.5** كَانَ and زَالَ may be connected with the conjunction وَ to express “was and still is”:

كَانَ وَمَا زَالَ أَمْنُنَا وَسَعَادَتُنَا فِي أَكْثِمَالِ جَمْعِنَا	our security and happiness were and still are in our all being together (JGh 125)
كُنْتُ وَمَا أَرَا مِنْ أَشَدِّ مُعَارِضِيهِ	I was and still am one of his fiercest opponents (JGh 96)
لَا شَكَّ أَنَّ الصَّرْحَةَ كَانَتْ وَمَا تَزَالُ قَضِيَّةً دَائِمَةً	No doubt the scream was and still is a spontaneous affair (TW 136)
كُنْتُ وَلَا أَرَا أَسَلَّمُهُ كُلَّ شَهْرٍ مِنْ وَالِدِي	I received it and continue to receive it every month from my father (HS 105)

**57.6** دَامَ (“to last”, “to continue”, “to persist”):

الْمَرَارَةُ لَمْ تَدُمْ طَوِيلًا	the bitterness did not last long (JIJ 21)
الْمُكُوثُ لَنْ يَدُومَ أَكْثَرَ مِنْ أَرْبَعِينَ دَقِيقَةً	the stopover will not last more than forty minutes (JGh 82)
دَامَ حَدِيثُنَا حَوْلَ السَّاعَةِ	our conversation lasted about an hour (JGh 85)
خِطْبَةٌ طَوِيلَةٌ دَامَتْ عَامَيْنِ	a long engagement which lasted two years (GhS 109)

**57.6.1** دَامَ is most commonly used in the perfect preceded by the adverbial particle مَا (“as long as”) with the meaning “since”, “as long as”, “because”, “while”, “inasmuch as”. مَا دَامَ has a present tense significance:

مَا دَامَ الْكَرْمَلُ بَاقِيًا وَمَا دُمْتُ أَنَا بَاقِيًا فَاسْتَطِيعُ أَنْ أُؤَجِّلَ لِقَاءَنَا	as long as Mount Carmel is still here, and as long as I am still here, I can postpone our meeting (IH 117)
مَا دَامَ بُوْسُوعٌ وَائِلٌ أَنْ يَكُونَ بِهَذَا الْبُرُودِ، فَبُوْسُوعِي أَنَا أَنْ أَكُونَ تَلَاجَةً	Since Wa'il can be so cold, I can be an iceberg (HR 39)
هِيَ حُرَّةٌ، مَا دَامَتْ نَائِمَةً، أَنْ تَمُدَّ يَدَهَا أَوْ رِجْلَهَا	she is free, since she is asleep, to stretch out her arm or her leg (HM 141)
مَا أَلْفَرْقُ مَا دَامَ الزَّبَائِنُ سَعْدَاءَ؟	What's the difference as long as the customers are happy? (GhS 28)

**57.6.2** With the same meanings, مَا دَامَ occurs with an auxiliary function modifying the

imperfect indicative. It has a present tense significance:

- مَا دَامَ يَتَلَوَى مِنَ الْأَلَمِ وَالْعَذَابِ، لَا أَسْمَحُ لِنَفْسِي أَنْ أَرْقُصَ As long as he is writhing in pain and torment I will not allow myself to dance (AM 114)
- مَا دُمْتُ أَرَى رِسَالَتَهُ فَمَا زَالَ حَيًّا as long as I see this letter, then he is still alive (AM 116)
- مَا دُمْتُ أَفَكِّرُ as long as I can think (TW 226)
- مَا دَامَ يَعْرِفُ يُورَعُو فَهُوَ يَعْرِفُ الْعَلَاقَةَ بَيْنَهُ وَبَيْنَ فَرُوسِيَا Since he knows Yorgo, he knows the relationship between him and Farusiya (HM 271)
- مَا دُمْنَا لَا نَشْكُو نَحْنُ مِنْ عَزْفِهِ مَعَ رِفَاقِهِ عَلَى الْكَمَانِ ... فَهُوَ لَا يَعْتَرِضُ عَلَيَّ أَيُّ صَوْتٍ أَوْ ضَوْضَاءٍ مِنْ شَقَّتِنَا as long as we didn't complain about his playing the violin with his friends ... he did not object to any sound or noise from our flat (JIJ 244)
- نَعَمْ إِنَّهَا فِكْرَةٌ جَيِّدَةٌ، مَا دُمْتُ لَنْ أُبَوِّحَ لَهُ بِكَلِمَةٍ عَنِ الَّذِي سَمِعْتُهُ Yes, it's a good idea, as long as I don't divulge to him a word of what I've heard (HM 263)
- عَرَضَ عَلَيَّ مُسَاعَدَتَهُ الْمَالِيَّةَ مَا دَامَ لَا يَحِقُّ لِي فِي قَوَائِنِ مِلَّتِي أَنْ أَرِثَ مِنْ زَوْجِي he offered me his financial assistance since according to the laws of my religion I am not entitled to inherit from my husband (GhS 67)
- مَا دَامَتْ أَرْوَاحُنَا لَا تَطْلُعُ as long as our souls cannot emerge (IH 117)

**57.6.3** مَا دَامَ often modifies a verb in the perfect (or لم + jussive), with a past tense meaning:

- مَا دُمْتُ بَدَأْتِ تَرَيْنَ نَفْسِكَ فِي ثَوْبِ الْعَرِيسِ، فَالْحَمْدُ لِلَّهِ As long as you have started to see yourself in a bridal gown, then praise be to God (HR 74)
- مَا دُمْنَا سَمِعْنَا صَوْتَ الْإِنْفِجَارِ فَالْخَطَرُ يَعْنِي أَنَّهُ زَالَ since we have heard the sound of the explosion, this means that the danger has passed (JGh 39)
- مَا دُمْتُ تَحَقَّقْتُ مِنْ أَنَّهُ وَائِلٌ، فَمَاذَا عَلَيَّ أَنْ أَفْعَلَ؟ Since I have determined that he is Wa'il, what should I do? (HR 168)
- مَا دُمْتُ نَسِيتَ كَيْفَ مَاتَتِ الْعَجُوزُ فَإِنَّكَ كَبُرْتَ كَبِيرًا As you have forgotten how the old woman died, you have aged a lot (AM 43)
- مَا دَامَتْ حَيَاتِي الْعَاطِفِيَّةُ أَنْتَهَتْ since my emotional life has come to an end (HR 136)
- مَا دَامَ الرَّجُلُ لَمْ يَنْجَحْ فِي إِضْعَافِ إِزَادَةِ الرَّفْضِ لَدَيْهَا، فَهَذَا السُّلْطَانُ لَا سُلْطَانَ لَهُ As long as the man was unsuccessful in weakening her will to refuse, then this authority was not his (HR 193)
- مَا هُوَ الْقَانُونُ الَّذِي يَمْنَعُنِي مِنْ تَدخينِ السِّجَارِ مَا دُمْتُ لَمْ أُسْرِقْ تَمَنُّهُ؟ What is the law that prohibits me from smoking cigarettes as long as I haven't stolen to pay for them? (GhS 179)

The particle *قَدْ* may be used between *مَا دَامَ* and the perfect verb:

يَقْبِضُونَ عَلَى الْإِبْنِ مَا دَامُوا قَدْ قَبَضُوا عَلَى الْآبِ؟ Would they arrest the son because they have arrested the father? (HM 193)

**57.7** *عَادَ* (“to become”) usually occurs in the negative of the perfect:

لَمْ تَعُدْ مَرَّةً وَاحِدَةً غَاضِبَةً مِنِّي She never became angry with me (HR 21)

When used in this way, it generally has the past or present tense meaning “no longer to be”:

مَا عَادَتْ الْحَيَاةُ بِدُونِهَا مُمَكِنَةً life without her is no longer possible (JIJ 199)

رَأَيْتُ أَنَّهُ لَمْ يَعْذُ فَرْقٌ بَيْنِي وَبَيْنَ أُمِّ طَاهِرٍ I saw that there was no longer any difference between me and Umm Tahir (HR 220)

أَنَا لَمْ أَعُدْ صَغِيرًا I am no longer a child (HM 23)

**57.7.1** In the negative of the perfect, *عَادَ* often occurs in an auxiliary function modifying the imperfect indicative. It has the present tense meaning “no longer to be”:

مَا عَادَتْ تُفَكِّرُ كَمَا فِي السَّابِقِ She no longer thinks like before (HS 240)

لَمْ أَعُدْ أَذْكَرُ I no longer remember (Ikh 9)

لَمْ أَعُدْ أَفَكِّرُ I no longer think (HM 48)

لَمْ نَعُدْ نَتَنَبَّهُ إِلَى وُجُودِهِ We no longer notice its existence (IH 104)

الَّتِي كُنْتُ أَذْهَشُ مِنْهَا، لَمْ تَعُدْ تُذْهِشُنِي that which I used to be amazed at no longer surprises me (HM 188)

لَمْ أَعُدْ أَحِبُّ أَنْ أَتَحَدَّثَ مَعَ إِنْسَانٍ I no longer like talking to people (AM 82)

لَا أَدْرِي مَاذَا قَالَ أَيْضًا، لِأَنِّي لَمْ أَعُدْ أَسْمَعُهُ I don't know what else he said, because I was no longer listening to him (HR 14)

لَمْ تَعُدْ تَسْأَلُ، لَمْ تَعُدْ تَبْكِي She no longer asks, no longer cries (AM 57)

**57.7.2** In the positive, *عَادَ* (+ imperfect indicative) may have the meaning “to do again”, “to repeat”:

عُدْتُ أَطْلُبُهَا I requested her again (HS 122)

عُدْتُ أَسْأَلُهُ I asked him again (HS 126)

عُدْتُ أَفْتَحُ فِي اللَّيْلِ مَوْضِعَ الْبَقَاءِ هُنَا At night, I re-opened the subject of remaining here (HS 33)

عَادَ يَشْتَدُّ تَوَثُّرِي مَعَ اقْتِرَابِ الرَّجِيلِ My nervous tension increased again with the approach of departure (JGh 190)

عَادَ يَضْرِبُ كَفًّا بِكَفِّ He slapped his palms together again (IH 118)

**57.7.3** With the meaning “to do again”, *عَادَ* may modify a subordinate imperfect or perfect

verb introduced with the conjunction ف :

- أَعُودُ فَأَنْسَى I forget again (HR 129)  
 عَادَ فَفَبَّلَنِي He kissed me again (HM 78)  
 أَعُودُ فَأَلْبَسُهُ I put it on again (HR 17)  
 عُدْتُ فَأَقْنَعْتُ نَفْسِي I convinced myself again (JIJ 51)

The subordinate verb may occasionally be introduced with the conjunction وَ :

- عَادَتْ وَنَظَرَتْ إِلَيَّ she looked at me again (JIJ 34)  
 ثُمَّ أَعُودُ وَأَخْبُو عَلَى أَرْبَعٍ Then I crawl on all fours again (IH 47)

**57.8** لَبِثَ (“to continue”, “to remain”):

- لَبِثَ سَاكِنًا he remained silent (HS 98)  
 لَبِثْتُ نِصْفَ مُتَمَدِّدَةٍ عَلَى السَّرِيرِ I remained half stretched out on the bed (HR 109)

**57.8.1** With the same meaning, لَبِثَ is also used with an auxiliary function modifying a verb in the imperfect indicative:

- لَبِثَ يَنْظُرُ إِلَيَّ He kept looking at me (HS 128)  
 لَبِثْتُ أَلْهَثُ I continued to breathe heavily (HR 106)

**57.8.2** More commonly, however, لَبِثَ occurs in the negative followed by a noun clause introduced with أَنْ . The meaning is “not to take long”, “soon”:

- مَا لَبِثَ أَنْ رُضِيَخَ it soon broke (TW 222)  
 لَمْ يَلْبَثْ أَنْ ظَهَرَ he soon appeared (SI 247)  
 السُّكُونُ الَّذِي لَنْ يَلْبَثَ أَنْ يَتَلَاشَى the silence which will soon disappear (SI 350)  
 مَا لَبِثَ أَنْ سَالَ فِي قَنَوَاتِ الْخَوْفِ it was not long before it flowed out in streams of fear (HR 32)  
 لَمْ يَلْبَثْ أَنْ اتَّضَحَ لِي الْأَمْرُ the affair soon became clear to me (AM 148)  
 لَمْ تَلْبَثْ أَنْ وَصَلَتْ She soon arrived (SI 98)  
 صِحَّتُهُ لَنْ تَلْبَثَ أَنْ تَتَحَسَّنَ his health will soon improve (AM 174)  
 لَا تَلْبَثْ أَنْ تُصْبِحَ عَصِيْبَةً they soon become nervous (AM 63)

**57.9** ظَلَّ (“to continue”, “to remain”):

- نَمَّةٌ جُزْءٌ سِرِّيٍّ مِنِّي ظَلَّ طِفْلًا There is a secret part of me that has remained a child (GhS 187)  
 ظَلُّوا خَائِفِينَ أَنْ تَخُونَهُمْ زَوْجَانَهُمْ they remained afraid that their wives would deceive them (HM 174)

ظَلَّ هَادِئًا أَمَامَهُ he remained calm in front of him (HM 187)

ظَلَّتْ صَامِتَةً She remained silent (AM 110)

**57.9.1** Used with an auxiliary function, ظَلَّ (+ imperfect indicative) has the same meaning:

عَلَيَّ أَنْ أَظَلَّ أَنْتَوَعُّ هَذَا الْأَنْفِجَارَ I must continue to expect that explosion (HM 32)

يَظَلُّ يُحَاوِلُ الْوُضُوءَ إِلَى هَذِهِ النَّجْمَةِ he keeps trying to reach that star (HM 175)

ظَلَّ يَسْكُنُ بِالْقُرْبِ مِنَّا he continued living near us (AM 66)

ظَلَّلْنَا نَزُورَ الْبُيُوتِ we went on visiting the houses (GhS 65)

ظَلَّ يُقَلِّبُ صَفْحَاتِ مَجَلَّةٍ مُصَوَّرَةٍ he continued turning the pages of an illustrated magazine (SI 248)

ظَلِلْتُ يَوْمًا عَدِيدًا لَا أَنَامُ I remained many days without sleeping (AM 22)

ظَلَّتْ أَيَّامًا لَا تَتَكَلَّمُ مَعِي she spent days without speaking to me (AM 49)

**57.10** بَاتَ often occurs without its original meaning “to spend the night”, and is rather used to mean “to become”, “to get to the point where”:

بَاتَتْ أَسْمَاءُ تِلْكَ الْبَحَيْرَاتِ وَالْأَمَاكِينِ مَأْلُوقَةً لَدَيَّ the names of those lakes and places became familiar to me (JIJ 41)

بَاتَ مُؤَكَّدًا It became certain (HR 93)

لَقَدْ بَاتْنَا مُتَّفَاهِمِينَ We came to understand each other (HR 175)

**57.10.1** With an auxiliary function, بَاتَ (+ imperfect indicative) has the meaning “to come to be”, “to get to the point where”:

أَحْسَسْتُ أَنَّ أَحَدًا بَاتَ فِي تِلْكَ اللَّحْظَةِ يَقِفُ وَرَاءَ الْمِنْصَةِ I felt that at that moment someone had come to stand behind the platform (HR 167)

بَاتَ يَعْرِفُنِي جَيِّدًا he came to know me well (HS 127)

أَصْحَابُهُ بَاتُوا يَعْرِفُونَنِي his friends got to know me (JIJ 36)

The meaning may be understood as “to begin”:

نَمَتْ أَغْصَانُهَا، وَأَزْدَهَرَتْ، وَبَاتَتْ تُعْطِي الظِّلَّ وَالثَّمَارَ Its branches grew, blossomed, and began to give shade and fruit (TW 191)

بِتْنَا نَسْمَعُ أَنَّ شَارِعَنَا صَارَ يُسَمَّى بِشَارِعِ الْعُشَّاقِ we began to hear that our street had come to be called lovers ... lane (JIJ 84)

بِئْسَ لَا أُرِيدُ إِلَّا الْوُضُوءَ إِلَى بَغْدَادَ I started to want only to arrive in Baghdad (JIJ 240)

النَّاسُ بَاتُوا يَتَوَجَّسُونَ the people began to be afraid (JIJ 29)

بَاتَتْ تَبْتَسِمُ she began to smile (HR 46)

**57.11** غَدَا (“to become”):

- كُلُّ شَيْءٍ غَدَا مُسْتَحِيلًا Everything has become impossible (HR 165)
- لِمَاذَا تَغْدُو الذَّاكِرَةُ فِي هَذِهِ اللَّحظَاتِ بِالذَّاتِ  
بَطَّارِيئَةٍ نَفَدَتْ شَحْتُهَا؟ Why at these particular moments does the memory  
become a battery whose charge is used up? (HR 16)
- غَدَا مُيسَّرًا it became easy (JIJ 111)
- لَمِيعَةٌ، مُنْذُ لِقَائِنَا الْأَوَّلِ، غَدَتْ هَمِّي الْأَكْبَرَ Since our first meeting, Lamiya has become my greatest  
concern (JIJ 116)
- غَدَتْ لَهُ خِبْرَةٌ he came to have experience (JIJ 56)
- غَدَا مِنْ أَشْهَرِ أَطِبَّاءِ الْعِرَاقِ he became one of the most famous doctors in Iraq  
(JIJ 169)
- لَعَلَّنِي مَعَ الزَّمَنِ قَدْ غَدَوْتُ أبطَأَ فِي السَّيْرِ مِمَّا كُنْتُ Perhaps with time I have become slower at walking than I  
was in the past (JIJ 88)
- فِيمَا مَضَى

غَدَا is not commonly used in an auxiliary function.

**57.12** أَضْحَى (“to become”):

- أَضْحَى بِمَمْدُورِي أَنْ أَرَاهَا it became possible for me to see it (GhS 203)
- لَقَدْ أَضْحَى ثِقْلًا يُمَكِّنِي أَخْرِمَانَهُ It had become a burden which I could bear (HR 142)
- أَضَحَتْ ذَلِكَ الْكَثْرَ she became that treasure (HR 203)
- قَدْ أَضْحَى مُدِيرَ نَاحِيَةِ زَمَّارِ he became the governor of the district of Zammar  
(JIJ 110)
- أَضْحَى ذَلِكَ مُمَكِّنًا that became possible (JIJ 143)

أَضْحَى is not commonly used in an auxiliary function.

**57.13** لَيْسَ (“not to be”) expresses the negation of general existence. Although taking the form of a perfect verb, لَيْسَ generally has a present tense significance:

- لَيْسَ فِي الْعَائِلَةِ امْرَأَةٌ تَتْرُكُ مَنْزِلَ الزَّوْجِيَّةِ there is no woman in the family who leaves the  
matrimonial home (SI 283)
- لَيْسَ فِي الْعَائِلَةِ امْرَأَةٌ لَا تَتَشَرَّفُ بِأَنْ يَضْرِبَهَا زَوْجُهَا there is no woman in the family who does not have the  
honour of being beaten by her husband (SI 283)
- لَيْسَ هُنَاكَ غَيْرُ التَّطَاهُرِ بِالنُّومِ there is nothing to do but to pretend to be asleep (SI 282)
- لَيْسَ مَنْ دَخَلَ مَدْرَسَتَكَ سِوَايَ No one has entered your school but me (HM 73)
- لَيْسَ مَعِيَ أَيُّ أَوْرَاقٍ I have no papers with me (JGh 133)
- لَيْسَ مَنْ يَقْطِطُهُ No one picks them (JIJ 86)

**57.13.1** The main function of *لَيْسَ* is to form the negative of nominal sentences:

أَلَيْسَتْ هَذِهِ خِيَانَةً	Isn't this treachery? (TW 89-90)
لَيْسَتْ السَّمَاءُ أَمْتِدَادًا	The sky is not an expanse (IKh 150)
لَيْسَتْ لَدَيَّ أَيُّهُ كُتْلَةٌ مَادِّيَّةٌ	I do not have any corporeal being (GhS 208)
لَيْسَ الْجَوَابُ مُهِمًّا	the answer is not important (IKh 33)
لَيْسَ هَذَا وَعْدًا	This is not a promise (TW 29)
لَيْسَتْ كُلُّ الْحُرُوبِ هَكَذَا	Not all wars are like this (IKh 40)

**57.13.2** *لَيْسَ* may acquire a past tense meaning in contexts which indicate the past:

عَبَّطَنِي أَصْدِقَائِي، الْبَاقُونَ فِي لَطَى الصَّيْفِ فِي بَغْدَادَ، وَلَيْسَ فِيهَا مِنْ وَسَائِلِ التَّبْرِيدِ أَيَّامِيذٍ	my friends envied me, those remaining in the heat of the summer in Baghdad. There was no air conditioning there at that time (JIJ 144)
كُنْتُ أَشْعُرُ أَنِّي لَسْتُ مُتْرَوِّجَةً وَلَسْتُ حَامِلًا	I used to feel that I wasn't married and wasn't pregnant (HS 222)
ثُمَّ سَأَلَنِي: 'أَلَسْتَ رَاقِصَ الْبَالِيهِ فِي حَفْلَةِ الْغَدِ؟'	Then he asked me, "Weren't you the ballet dancer in yesterday's performance?" (JIJ 33)
دَخَلْتُ دُونَ أَنْ أَقْطَنَ أَنِّي أَذْخُلُ وَحِجَابِي لَيْسَ عَلَى رَأْسِي	I entered, not realising that I was going in without my veil over my head (HR 26)
رَأَتْ الْيَاقَتَيْنِ لَيْسَتَا نَظِيفَتَيْنِ	she saw that the two jackets were not clean (JGh 93)
قَامُوا بِتَرْجِيلِهِ إِلَى رُومَا، لَيْسَ مَعَهُ تَأْشِيرَةٌ دُخُولٍ	they deported him to Rome; he didn't have an entry visa (JGh 132)

**57.13.3** *لَيْسَ* conjugates to form all the persons of the verb. As with other verbs, it is unnecessary to state a pronoun subject, this being implicit in the inflection of the verb:

لَسْتُ جَائِعًا	I am not hungry (AM 12)
لَسْتُ فَعُورًا بِذَلِكَ	I am not proud of that (GhS 99)
لَيْسَ صَوْتُ الرِّيحِ	It is not the sound of the wind (GhS 208)
لَسْنَا مُعَفَّلِينَ	we are not stupid (TW 111)

The personal pronouns may, however, be used for emphasis. They usually occur before the verb, thus giving inverted word order (subject + verb):

أَنَا لَسْتُ رَجُلًا	I am not a man (AM 156)
أَنَا لَسْتُ جَارِيَةً فِي هَذَا الْبَيْتِ!	I am not a servant in this house! (HR 66)
أَنَا لَسْتُ فِي الصَّحْرَاءِ	I am not in the desert (HS 10)
نَحْنُ لَسْنَا وَحْدَنَا هُنَا	We are not alone here (IKh 42)



**57.13.4** Although the normal word order is *لَيْسَ* + subject + predicate, *لَيْسَ* is very often placed before the predicate, that is, the part of the sentence it denies:

هَذَا الشَّابُّ لَيْسَ شَابًّا حَقًّا	This young man is not a genuine young man (HR 161)
الْفَارِقُ لَيْسَ كَبِيرًا	the difference is not great (GhS 66)
إِسْمِي لَيْسَ غَلُورِيَا بَلْ زَكِيَّةٌ	My name is not Gloria but rather Zakiya (GhS 70)
هَذَا لَيْسَ مُؤَكَّدًا	This is not certain (GhS 63)
السَّبَبُ لَيْسَ فِي الْخَوْفِ مِنَ الْخَالِ	The reason is not fear of the uncle (HR 9)
هَذَا لَيْسَ ذَنْبِي	This is not my sin (AM 22)
خَالِدٌ لَيْسَ بِحَاجَةٍ إِلَى فِيزِيَاءٍ وَرِيَاضِيَّاتٍ	Khalid has no need of physics and mathematics (JIJ 188)
هَذِهِ لَيْسَتْ كَنِيسَةً	This is not a church (IKh 31)
السَّمَاءُ لَيْسَتْ زُرْقَاءَ	the sky is not blue (IKh 66)

**57.13.5** *لَيْسَ* also occurs before the predicate in nominal sentences with inverted word order (predicate + subject):

لَيْسَ بَيْنَ الْغُرْفَةِ وَتِلْكَ الْأَبَاحَةِ فَاصِلٌ	There is no division between the room and this hall (HR 68)
لَيْسَ فِي عَائِلَتِنَا شَيْءٌ أَسْمُهُ الطَّلَاقُ	In our family there is no such thing as divorce (SI 287)
لَيْسَ لَدَيَّ بِبَغْدَادَ عَرَامُونَ	I had no record player in Baghdad (JIJ 189)

**57.13.6** As a more emphatic form of negation, the predicate negated by *لَيْسَ* may be introduced with the preposition *بِ*, thus being in the genitive case:

لَسْتُ بِوَاهِمَةٍ	I am not imagining [it] (GhS 150)
زَمَنٌ لَيْسَ بِبَعِيدٍ	a time not far away (GhS 17)

The predicate introduced by *بِ* often has the definite article:

إِنَّ حَرْبًا مُتَّصِلَةً لِمُدَّةِ سَبْعِ سَنَوَاتٍ لَيْسَتْ بِالْحَدِيثِ الْهَيْنِ	a war which goes on for seven years is not an insignificant event (JIJ 39)
إِنْتَظَارٌ لَيْسَ بِالْقَلِيلِ	not a short wait (JGh 131)
لَيْسَتْ بِدَوْرَهَا بِالْهَيْئَةِ	they are not, in turn, easy (TW 102)
لَيْسَتْ بِالْجَمِيلَةِ	she is not beautiful (TW 281)
لَسْتُ بِالْأَسْوَدِ وَلَا بِالْأَبْيَضِ	I am neither black nor white (GhS 100)

**57.13.7** The subject of *لَيْسَ* may be introduced by the preposition *مِنْ*, also serving to stress the negative effect:

لَيْسَ مِنْ إِنْسَانٍ يَعْرِفُ كُلَّ شَيْءٍ	no one knows everything (HM 19)
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لَيْسَ فِيهَا مِنْ وَسَائِلِ التَّبْرِيدِ there are no cooling facilities in it at all (JIJ 144)

لَيْسَ لِي مِنْ مُبَرَّرٍ I have absolutely no excuse (IH 140)

**57.13.8** When a feminine subject follows لَيْسَ but is separated from it by other parts of the sentence, لَيْسَ is very often in the masculine singular:

لَيْسَ لِي جِدَارَةٌ I have no worth (AM 144)

لَيْسَ لَدَيْهِ أَجْوِبَةٌ He has no answers (HR 210)

لَيْسَ لِلْمِلْحِ رَائِحَةٌ Salt has no smell (IKh 106)

لَيْسَ مَعَهُ تَأْشِيرَةٌ دُخُولٍ he did not have an entry visa (JGh 132)

لَيْسَ فِي الْعَائِلَةِ أَمْرَأَةٌ there is no woman in the family (SI 283)

**57.13.9** لَيْسَ occurs as a simple negative particle to negate single words and phrases (often adverbials). When used in this way it shows no agreement and is always in the 3rd person masculine singular:

تُظَلُّ عَلَى جِهَتَيْنِ، وَلَيْسَ جِهَةٌ وَاحِدَةٌ it looks out on two directions, not one (JGh 149)

أَلْمُهِّمُ فِي فِلمِي أَنْ يَكُونَ التَّعْلِيقُ عَلَيْهِ بِالْعَرَبِيَّةِ،  
وَلَيْسَ الْإِنْكِلِيزِيَّةِ The important thing in my film is that the commentary is  
in Arabic, not in English (JIJ 217)

إِشْتَرَيْهَا لِأُمِّنا وَلَيْسَ لِي buy them for our mother and not for me (GhS 51)

بَارِيسُ سَوْفَ تَذْمُرُ، مِثْلَ جَمِيعِ الْمُدُنِ، وَلَكِنْ لَيْسَ  
بِهَذِهِ السَّرْعَةِ Paris will be destroyed like all the cities, but not so quickly  
(IKh 149)

لا، لَيْسَ مِنْ هُنَاكَ No, not from there (TW 85)

إِنَّهَا الْحَادِيَةَ عَشَرَ وَلَيْسَ التَّاسِعَةَ it is eleven o'clock and not nine (TW 163)

– تَعَوَّدْتُمْ أَنْ تَسْتَيْقِظُوا مُبَكَّرِينَ؟ “Were you used to waking early?”

– لَيْسَ قَبْلَ السَّادِسَةِ “Not before six” (AM 63)

سَأَذْهَبُ إِلَى الْأُسْتَاذِ صُبْحِي وَلَيْسَ إِلَى الدُّكَّانِ I will go to teacher Subhi and not to the shop (HM 252)

تَبَسَّيْتُ قَائِلَةً: لَيْسَ هُنَا She smiles, saying, “Not here” (GhS 36)

أَجِيبُهُ . . . لَيْسَ اللَّيْلَةَ I answer him, ... “Not tonight” (GhS 177)

كَانَ حُلْمًا وَرَاحَ؟ لَيْسَ بِالتَّكْوِيدِ Was it a dream that has disappeared? Not for sure  
(GhS 192)

تُصَدِّقُهُ نَعَمْ، لَكِنْ لَيْسَ أَكْثَرَ مِنْ ذَلِكَ She believes him, yes, but no more than that (HM 172)

إِنَّهَمَكْتُ، لَيْسَ فِي أَعْمَالِ السُّكْرَتَارِيَا وَإِنَّمَا فِي  
أَشْعَالِ هَنْدَسِيَّةِ I was preoccupied not in the secretarial work, but in  
architectural work (HR 39)

**57.13.10** لَيْسَ is sometimes used to negate the imperfect indicative. With this function it is commonly found in the 1st person singular and occurs most often in the phrase لَسْتُ أَدْرِي (“I don’t know”):

لَسْتُ أَدْرِي I don’t know (JIJ 184) (HR 11)

لَسْتُ أَتَبَجَّحُ I am not boasting (TW 31)

لَسْتُ أَذْكَرُ I don’t remember (HR 140) (JIJ 104)

## 58 Verbs of Beginning (أَفْعَالُ الشَّرُوعِ)

Arabic possesses a number of verbs which when used in the perfect and modifying a subordinate verb in the imperfect indicative assume the meaning "to begin". When not used in this way, they retain their original meanings. Of these verbs, the ones in common use are:

أَخَذَ to take

جَعَلَ to make, to bring about

شَرَعَ to go

رَاحَ to go

The main verb and the subordinate verb both have the same subject and agree with it. When the subject is expressed it typically occurs between the main and subordinate verbs.

### 58.1 أَخَذَ :

أَخَذَ الْأَوْلَادُ يَلْعَبُونَ حَوْلَنَا وَتَصَايْحُونَ The children began to play around us and to make a noise (HR 80)

أَخَذَتْ تَبْكِي she began to cry (AM 64)

أَخَذَتْ الْعَلَاقَةُ تَبْدُو يَوْمًا بَعْدَ آخَرَ سِرِّيَّةَ Day after day, the relationship began to seem secret (HS 61)

أَخَذَ يَضْحَكُ He began to laugh (HS 125)

أَخَذَتِ النِّسَاءُ فِي الْبَيْتِ يَتَنَاوَبْنَ عَلَى الشُّبَاكِ The women in the house began to take turns at the window (HS 218)

أَخَذَتْ تَرْتَدِي ثِيَابَهَا She started to put her clothes on (GhS 201)

أَخَذْتُ أَلَا حِظُّ I began to notice (IH 146)

### 58.2 جَعَلَ :

قَدْ جَعَلَ لَهَا يَضْرِبُ عَلَى عَقْلِي its flames had begun to strike my mind (HR 23-4)

جَعَلْنَا نَضْحَكُ we started to laugh (JIJ 21)

جَعَلَ يَهْزُنِي it started to shake me (JIJ 132)

جَعَلْتُ أَبْكِي وَأَجْهَشُ I began to weep and wail (HR 172)

جَعَلَ الْمُوظَّفُونَ يُشْعِلُونَ مَصَابِيحَ الْكَهْرَبَاءِ the employees began to turn on the electric lamps (JIJ 20)

### 58.3 شَرَعَ :

شَرَعْتُ أَكْتُبُ بِالْإِنْكِلِيزِيَّةِ I began to write in English (JIJ 246)

شَرَعَ يَقْرَأُ مَحْتَوَاتِهِ he began to read its contents (SI 128)

شَرَعَ يُحْرِكُ أَصَابِعَهُ he began to move his fingers (SI 188)

شَرَعَ يَكْتُبُ he started to write (SI 247)

58.3.1 شَرَعَ is often followed by في + verbal noun rather than by a verb in the imperfect

indicative. Here, *شَرَعَ* may be used in the imperfect:

شَرَعَ الْآخَرُ فِي الْكِتَابَةِ	the other man started to write (SI 247)
شَرَعْتُ فِي تَقْلِيْبِهَا	I began to turn them over (JGh 133)
تَشْرَعُ طَائِرُهَا فِي الْهُبُوطِ	her plane begins to land (IH 138)

#### 58.4 رَاحَ :

رُحْنَا نَشْرَبُ قَهْوَتَنَا عَلَى السَّكِينِ	We started to drink our coffee in silence (HM 144)
رَاحَ الْمَلَّاحُ يُجَدِّفُ	the sailor started to row (JIJ 15)
رُحْتُ أَصْرُحُ	I began to scream (IH 36)
رَاحَ الطَّلَابُ وَالطَّلِيَّاتُ يَمُرُونَ بَيْنَنَا	The male and female students began to pass between us (HR 31)
رُحْتُ أَسْأَلُ نَفْسِي	I began to ask myself (HR 46)
رَاحَ بَطْنُهُ يَتَفَخُّ	His stomach began to swell (HR 150)

**58.5** When modifying the imperfect indicative, verbs of beginning have the same meaning as the verb *بَدَأَ*. The difference, however, is that whether in the perfect or the imperfect *بَدَأَ* always means “to begin”:

بَدَأَ يَقُولُ الْكَلِمَاتِ الَّتِي أَخَافُ مِنْهَا	he started to say the words I was afraid of (AM 38)
يَبْدَأُ يُنَادِي الْأَسْمَاءَ	he begins to call out the names (AM 54)
بَدَأْنَا نَتَحَدَّثُ مَعَهُ	we began to talk to him (AM 173)
بَدَأُوا يَهْتَفُونَ	they began to shout (HR 35)
بَدَأْتُ أَخْلَعُ ثِيَابِي	I started to take my clothes off (HM 131)
بَدَأَ قَلْبِي يَخْفِقُ	My heart began to palpitate (HM 138)

**58.5.1** A further difference is that *بَدَأَ* may take a verbal noun as object instead of modifying the imperfect indicative:

يَبْدَأُ تَذْخِينِ التَّرْجِيلَةَ	he starts to smoke the water pipe (JGh 18)
يَبْدَأُ الْجُلُوسَ إِلَى مَكْتَبِهِ	he begins to sit at his desk (JGh 26)
يَبْدَأُ الْمَشْيَ	he starts to walk (HR 53)
بَدَأْتُ التَّجْوَالَ فِي الطَّرِيقِ الْمَتَعَرِّجَةِ	I began to wander on the winding paths (JIJ 42)

## 59 The Verb كَادَ (“to be on the point of”, “almost”, “nearly”)

**59.1** كَادَ is used in an auxiliary function in either the perfect or the imperfect and modifies a subordinate verb in the imperfect indicative:

هَذِهِ هِيَ الْكَلِمَةُ الَّتِي كَادَتْ تَتَلَفَّظُ بِهَا This is the word she was on the point of uttering (HM 224)

كَادَتْ تَرَانِي they almost saw me (GhS 214)

لَقَدْ يَدَنَا نَسَاهُ We had almost forgotten him (TW 155)

أَكَادُ أَعْتَرِفُ لَهُ بِأَنِّي أَتَكْرَّمُ فِي الْإِنْتِحَارِ I almost confess to him that I am contemplating suicide (GhS 157)

بَدَأْتُ أَشْتَرِي الْكُتُبَ أَكَادُ أَقُولُ يَوْمِيًّا I began to buy books, I can almost say daily (JIJ 25)

زَوْجَةُ أُخِي عَلِيَّةٌ، الَّتِي تَكَادُ تَكُونُ الْأُخْتِ التَّوَامَ my brother's wife Aliya, who could almost be the twin sister of Lamiya (JIJ 141)

لِلْمِيعةِ

يَكَادُونَ يَخْتَطِفُونَ النَّازِلِينَ مِنَ الْقِطَارِ they almost kidnap the people getting off the train (JIJ 13)

أَكَادُ أَكُونُ ... نِصْفَ زَنْجِيٍّ I am almost ... a half Negro (GhS 29)

**59.1.1** كَادَ is occasionally followed by a noun clause introduced with أَنْ :

كَدْتُ أَنْ أُخَنِّقَ I almost choked (IH 113)

كَدْتُ أَنْ أَصِفَ هَذَا الْأَثْرَ بِنَارِ جَهَنَّمَ الْحَمْرَاءِ I almost described that Aton as the red fire of hell (IH 172-3)

**59.1.2** كَادَ may be used without a repetition of the subordinate verb as an elliptical sentence:

تَقَضَّتْ كُلَّهَا، أَوْ تَكَادُ it has all finished, or almost (HM 188)

يَكُونُ قَدْ أَنْجَزَ هَيْكَلَ الْفِيلا أَوْ يَكَادُ he will have completed the framework of the villa, or almost (TW 110)

**59.2** كَادَ is also used in the negative with the meaning “hardly”, “scarcely”:

فِلَسْطِينُ لَمْ تَكَدْ بَعْدُ تَخْرُجُ مِنْ نَوْرِنِهَا Palestine had hardly yet emerged from its upheaval (JIJ 21)

أَنَا لَا أَكَادُ أَمِيرُ طَرِيقِي مِنَ الْغَضَبِ I can hardly make out my way through anger (HM 186)

لَا نَكَادُ نُصَدِّقُ أَنَّ أَصْحَابَهَا we can scarcely believe that we are her companions (JIJ 168)

لَمْ نَكَدْ نَخْطُو بَعْدُ عَلَى التُّرْبَةِ الْأَمْرِيكِيَّةِ We had hardly yet stepped onto American soil (JIJ 243)

**59.2.1** With the same meaning, كَادَ may remain in the positive, while the subordinate verb is

in the negative:

- أَكَادُ لَا أَعْرِفُهُ I hardly know him (AM 132)  
 أَنَا أَكَادُ لَا أُصَدِّقُ I can scarcely believe it (GhS 176)  
 أَكَادُ لَا أَقْوَى عَلَى فَتْحِ عَيْنَيَّ I hardly have the strength to open my eyes (GhS 77)  
 كِدْتُ لَا أَعْرِفُكَ I hardly recognised you (GhS 9)

**59.2.2** A clause with the negative of كَادَ is often followed by a clause introduced with حَتَّى + verb with the meaning “no sooner ... than...”, “[he] had hardly ... when...”:

- مَا أَكَادُ أَخْرِجُكَ مِنْ خَانَةِ الْحَمِيرِ، حَتَّى تَضْطَرُّنِي  
 إِلَى إِعَادَتِكَ إِلَيْهَا؟ No sooner do I bring you out of the donkey's tavern than  
 you force me to take you back there? (HM 164)
- لَمْ تَكْدُ تَبْلُغْ مَنْزِلَنَا، حَتَّى أَنْفَجَرْتَ فِي الْعَرَبِلِ  
 تَعَارُفًا تَعَارُفًا تَعَارُفًا tears (SI 101)
- مَا كِدْتُ أَنْتَقُطِّعَهَا حَتَّى دَهَشْتُ لِكَرْكَرَةِ الْبَنَاتِ  
 لَوْدًا لَوْدًا لَوْدًا I had no sooner said it than I was taken aback by the girls'  
 loud laughter (JIJ 174)
- مَا كِدْتُ أَبْدَأُ حَتَّى بَدَأَتْ الْأَحْتِفَالَاتُ  
 الْأَحْتِفَالَاتُ الْأَحْتِفَالَاتُ I had hardly begun when the celebrations began  
 (AM 149)
- مَا كِدْتُ أَمُدُّ يَدِي طَالِبًا لِمَسِّهَا، حَتَّى مَنَعَنِي  
 هَامِلْتُونُ than Hamilton stopped me (JIJ 68)
- لَمْ يَكْدُ يُدِيرُ مُوتُورَ السَّيَّارَةِ حَتَّى لَحِقَ بِهِمْ  
 لَحِقَ لَحِقَ لَحِقَ no sooner did he start the engine of the car than he  
 caught up with them (SI 129)
- مَا أَكَادُ أَقْرُرُ الذَّهَابَ إِلَى بَيْتِهِمَا حَتَّى أَجِدُ نَفْسِي  
 هُنَاكَ! I find myself there! (GhS 204)
- مَا كَادَتْ السَّيَّارَةُ تَخْرُجُ مِنَ الْجِسْرِ، حَتَّى طَلَبَ مِنْهُ  
 التَّهْمَلَ the car had hardly left the bridge when he asked him to  
 slow down (TW 92)
- لَمْ يَكْدُ يُنْهِئُ كَلِمَتَهُ حَتَّى اسْتَبْقَطْتُ  
 اسْتَبْقَطْتُ اسْتَبْقَطْتُ No sooner did he finish his speech than I woke up  
 (GhS 196)

## 60 Miscellaneous Verbs with an Auxiliary Function

Other verbs with an auxiliary function include:

60.1 أَسْرَعَ (“to hurry”, “to do quickly”):

- أَسْرَعَ يَغْبُرُ الطَّرِيقَ he quickly crossed the road (JGh 184)  
أَسْرَعْتُ أَشْرَبْتُ مِنَ الْفِنْجَانِ I quickly drank from the cup (HR 191)  
أَسْرَعَ عَبْدُ الصَّمَدِ يَحْمِلُهُمَا إِلَى السَّرِيرِ Abd al-Samad quickly carried them to bed (HR 162)  
أَسْرَعْتُ أَزَفْتُ الْخَبَرَ إِلَى جَارَاتِي I quickly gave the news to my neighbours (HS 10)

60.2 انْطَلَقَ (“to hurry”, “to set out to do s.th.”, “to begin”):

- انْطَلَقَ يَخْكِ لَهَا بِحِمَاسٍ مَعْرَكَةَ الْقَطِطِ الَّتِي شَارَكَ فِيهَا he began to tell her enthusiastically about the battle with the cats he had taken part in (SI 212)  
انْطَلَقَ فِي طَرِيقِ الْعُودَةِ يَزُوي الْحِكَايَاتِ on the return journey he started to tell stories (SI 213)  
انْطَلَقَ يَجْرِي he set off running (SI 182)  
انْطَلَقْنَا نَزْرَعُ we began to sow (TW 238)

60.3 اِسْتَمَرَ (“to continue”, “to persevere”):

- اِسْتَمَرَ الْفَرَّاشُونَ يَحْمِلُونَ صَوَائِي الْقَهْوَةِ The attendants went on carrying the trays of coffee (JIJ 20)  
هَلِ اِسْتَمَرَّتْ تُدَخِّنُ؟ Did she continue smoking? (AM 41)

60.4 مَضَى (“to continue”, “to go on”):

- مَضَى يُقَلِّبُ صَفْحَاتِهِ he continued turning its pages (SI 243)  
مَضَيْتُ . . . أَنَهَشْتُ فِي لَحْمِ جِسْمِي I have been ... tearing the flesh of my body (IH 140)



## 61 Verbs with an Auxiliary Function: Word Order

**61.1** The verb with an auxiliary function precedes the subordinate verb. The subject is the same for both verbs and, when expressed, generally comes between the auxiliary and the subordinate verb:

عَادَتْ سَالِي تَعْتَذِرُ	Sally apologised again (HS 100)
أَصْبَحَ الْجَمِيعُ يُرِيدُونَ صِدَاقِي	Everyone came to want my friendship (IKh 112)
لَمْ يَعُدْ كَامِلٌ أَبُو مَهْدِي يَفْهَمُ	Kamil Abu Mahdi no longer understands (IKh 128)
صَارَتْ الطَّيَّارَةُ تَعْلُو بِكَ فَوْقَ الْبَحْرِ	The plane begin to lift you above the sea (IH 114)
كَانَ أَبِي الْفَقِيرُ قَدْ مَاتَ مُبَكَّرًا	My poor father had died prematurely (GhS 84)

**61.2** The subject may, however, occur before the auxiliary and the subordinate verb:

بَعْضُ الرِّجَالِ لَا يَزَالُونَ يَضْرِبُونَ نِسَاءَهُمْ	some men still beat their women (GhS 71)
أُسْرَتُهُ مَا تَزَالُ تُقِيمُ فِي الشَّمَالِ	his family still lives in the north (GhS 77)
الرَّجُلُ مَا يَزَالُ يُحَدِّقُ فِي وَجْهِِي	The man is still staring at my face (GhS 82)
الْحَيَاةُ مَا زَالَتْ تَتَوَالَدُ كُلَّ يَوْمٍ حِكَايَاتٍ وَرَوْعَاتٍ جَدِيدَةً	life continues to produce new stories and surprises every day (JIJ 8)
الْمَاءُ لَا يَزَالُ يَتَدَفَّقُ	the water still pours out (HS 43)
رَيْنُ جَرَسِ الْبَابِ يَكَادُ لَا يَتَوَقَّفُ	the door bell hardly stops ringing (GhS 100)
الْبِنَايَاتُ الْعَالِيَةُ أَصْبَحَتْ تَغْطِي الْبَحْرَ	The high buildings began to cover the sea (IKh 17)
حَامِدٌ لَمْ يَعُدْ يُطِيقُ أَنْ يَرَانِي هَكَذَا	Hamid can no longer bear to see me like this (AM 28)
هِيَ تَكَادُ لَا تَرَاهُ	she hardly sees him (JIJ 209)
أَوْجَاعُ ضَرْسِهِ تَكَادُ تَدْفَعُ بِهِ إِلَى الْبُكَاءِ	The pain in his tooth almost makes him cry (GhS 31)

**61.3** Adverbials are often placed between the auxiliary verb and the subordinate:

صِرْتُ، أَلَانَ، أَغْرَفُ ضَعْفِي	I have now come to realise my weakness (HM 187)
صَارَتْ خِلَالَ عَمَلِهَا تَضْحَكُ مِنْ أَخْطَائِي	during her work she began to laugh at my mistakes (GhS 62)
كَانَتْ فِي جَلْسَتِنَا يَلُكُ تَتَحَدَّثُ بِالْفَرَنْسِيَّةِ	in that gathering of ours she used to speak in French (GhS 73)
صِرْتُ مَعَ التَّقَدُّمِ فِي السِّنِّ أَرَا جُوعَ مَاضِي	As I got older I began to look back over my past (GhS 86)
كُنْتُ بِدَوْرِي مَا أَرَا لَتَحْتَ تَأْثِيرِ سِحْرِهِمَا	I, in turn, was still under the effect of their charm (JIJ 41)
مَا زِلْتُ إِلَى الْآنَ أَتَذَكَّرُ كَلِمَاتِ أُمِّي	Up to now I still remember my mother's words (AM 127)

- ظَلَيْتُ دَائِمًا أُحِبُّكَ "I have always loved you (GhS 92)
- ثُمَّ أَخَذَ صَالِحٌ كَأَسْتَاذٍ مَدْرَسَةٍ يَسْأَلُنِي إِذَا قَرَأْتُ  
الْجَرَائِدَ Then Salih, like a school teacher, started asking me  
whether I had read the newspapers (HS 99)
- كَانَتِ الْعَجَائِزُ الْأُخْرَيَاتُ، مِنْ حَوْلِهَا، يَلْتَفِتْنَ  
نَحْوِي فِي عِتَابٍ The other old women around her were turning to me with  
rebuke (IH 134)
- مَضَيْتُ، مُنْذُ مَطْلَعِ هَذَا الْعَامِ يَا عَمَّاهُ، أَنْهَسُ فِي  
لَحْمِ جِسْمِي From the beginning of this month, uncle, I have been  
tearing the flesh of my body (IH 140)
- صَارَ كُلَّمَا وَقَفْتُ عَلَى رُكْبَتَيَّ يَلْكُمْنِي فِي بَطْنِي He began to punch me in the stomach whenever I got up  
on my knees (HR 105)
- أَخَذْتُ كُلَّمَا أَفْتَرَيْتُ مُكَاَلَمَتَنَا إِلَى النِّهَايَةِ أَحْيَيْهَا  
حَتَّى بِالْأَخْبَارِ الْكَاذِبَةِ Whenever our conversation started to draw to a close, I  
began to keep it alive, even with false news (HS 97)
- كُنْتُ وَأَنَا أَنْزَعُ ثِيَابِي أَتَذَكَّرُ نُورِي As I was getting undressed I thought of Nuri (AM 150)
- كَانَ حِينَ التَّمَيُّنِ قَدْ قَرَأَ لِي قَصِيدَةً When we met he had read a poem to me (JIJ 213)
- رَاحَ يَزَارُ، وَنَحْنُ غَافِلُونَ عَنْهُ فِي حَدِيثِنَا، يَرْسُمُنَا  
بِالْقَلَمِ While we were distracted from him with our conversation,  
Nizar began to draw us with a pen (JIJ 130)

**61.4** When an auxiliary verb modifies two or more subordinate verbs, the auxiliary usually occurs only before the first:

- صِرْتُ أَرْتُبُ الْعُرْفَ وَأَنْظِفُ الْأَرْضَ I began to tidy the room and clean the floor (HR 46)
- كُنَّا نَرْكُضُ أَوْ نَسِيرُ فِي شَارِعِ طَوِيلٍ we used to run or walk in a long street (IKh 143)
- رَاحَ يُرْتُبُ حَاجِيَاتِي، وَيُعِيدُ تَرْتِيبَ السَّرِيرِ he began to organise my things and to remake the bed  
(JGh 163)
- رُحْتُ أَصْرُخُ وَأَزْمَجِرُ وَالْوُحُ بِالْمَجْدَاقِينَ I began to shout, to rant and to wave the oars about  
(IH 36)
- هَلْ مَا زَالَ النَّاسُ يَذْهَبُونَ إِلَى دُورِ السِّنِمَا؟ Do people still go to the cinema? Still laugh? Still sit in  
يَضْحَكُونَ؟ يَجْلِسُونَ فِي الْحَدَائِقِ؟ the gardens? (AM 29)
- كَانَتْ تَتَكَلَّمُ وَتَتَجَبَّبُ She was talking and sobbing (GhS 71)
- رُحْتُ أَسْتَفْصِي وَأَسْتَفْصِرُ I began to inquire and ask questions (JGh 173)
- كَانُوا يَتَمَارَحُونَ، يَتَمَاجِحُونَ، يَقُولُونَ كَلِمَاتٍ بَدِيئَةً They were joking with each other, making fun of each  
other, saying bawdy things (HM 63)
- كُنْتُ أَمْضِي الْوَقْتَ فِي مَكْتَبَةِ الْكُلِّيَّةِ، وَبَعْدَهَا I used to spend the time in the college library, and after  
أَتَنَاوَلُ شَطِيرَةً مِنْ نَوْعٍ مَا وَأَعُودُ إِلَى مُنِيرَةَ (HR 29)

- يَظَلُّ يَصُورُ وَيَجُورُ he continues to jump and to walk about (GhS 139)
- أَخَذَتْ يَدَهُ تَشُدُّ وَتَضَعُ وَتَسْحَبُ His hand began to press, to squeeze and to pull (HR 123)
- رَاحَتْ تُغَيِّرُ الْمَوْضُوعَ، أَوْ بِالْأُخْرَى، تَعُودُ إِلَى  
الْمَوْضُوعِ she began to change the subject or, more accurately, to  
return to it (TW 25)
- كَانَتْ أُمِّي لَا تَزِيدُ وَلَا تَنْقُصُ وَلَا تُبَدِّلُ لَهْجَتَهَا My mother would neither add to, nor take away from, nor  
change her way of speaking (HS 211)

## 62 The Verb أَوْشَكَ (“to be on the point/verge of [doing s.th.]”, “[he] almost”)

62.1 أَوْشَكَ typically takes as its object a noun clause introduced with أَنْ :

- أَوْشَكَ أَخِي أَنْ يَتْرَكَ عَمَلَهُ My brother almost gave up his job (HR 10)
- أَوْشَكَتُ أَنْ أَقُولَ لَهُ إِنَّهُ مَا كَانَ مُضْطَرًّا لِكُلِّ هَذَا الْعَنَاءِ I almost told him that he wasn't forced to undergo all this hardship (HR 97)
- أَوْشَكَتُ أَنْ أَسْأَلَ I was about to ask (HS 135)
- أَوْشَكَ أَنْ يَلْتَصِقَ بِهَا he almost clung to her (SI 124)
- أَوْشَكَتِ الْصَّانِعَةُ أَنْ تَنْفَجِرَ بَاكِئَةً The worker was on the point of bursting into tears (SI 346)

62.2 أَوْشَكَ is often paraphrased with the prepositional phrase عَلَى وَشِكَ + a verbal noun in idāfa:

- هَآ هِيَ طَائِرَةٌ مَرْسِيلِيَا عَلَى وَشِكَ الْوُضُوحِ here is the plane from Marseilles about to arrive (JGh 33)
- تَبَيَّنَ أَنَّهُ عَلَى وَشِكَ الرَّجِيلِ it transpired that he was on the point of leaving (JIJ 61)
- كَانَتْ أَلْسَنَةُ الْأَكَادِيمِيِّ عَلَى وَشِكَ الْإِنْتِهَاءِ The academic year was almost at an end (JIJ 143)
- كَانَ عَلَى وَشِكَ مُعَادَرَةِ الْوَرِظِيَّةِ he was on the point of leaving the job (JIJ 209)
- حَتَّى الْمُسْتَشْفَيَاتِ كُنَّا عَلَى وَشِكَ إِلْغَائِهَا We were even on the point of abolishing the hospitals (IKh 136)
- كُنْتُ عَلَى وَشِكَ الْعَوْدَةِ إِلَى عَمَلِي I was on the point of returning to my work (GhS 49)

Less commonly, عَلَى وَشِكَ may be followed by a noun clause introduced with أَنْ also in idāfa:

- كَانَتْ عَلَى وَشِكَ أَنْ تَنْتَهِيَ إِلَى اتِّفَاقِيَّةٍ مُهِمَّةٍ it was on the verge of culminating in an important agreement (JIJ 192)

## 63 The Verb أَعْجَبَ (“to please”)

أَعْجَبَ may often be translated as the English “to like”, “to admire”. This is seen in the Arabic sentence

يُعْجِبُنِي الْأَذْكِيَاءُ I like intelligent people (HM 11)

which literally means “intelligent people please me”. The subject in Arabic is الْأَذْكِيَاءُ (“intelligent people”) and the object is the pronoun suffix نِي (“me”). أَعْجَبَ agrees with the subject of the sentence:

أُعْجَبَكَ هَذَا؟ Did you like that? (HM 161)

هَلْ أُعْجَبَكَ الطَّعَامُ؟ Did you like the food? (JGh 164)

هَلْ تُعْجِبُكَ الْأُغْنِيَّةُ؟ Do you like the song? (TW 167)

يُعْجِبُهَا أَنْ تَتَحَدَّثَ بِالْإِنْكِلِيزِيَّةِ she likes to speak in English (JIJ 149)

هَلْ أُعْجَبَكَ الْفِيلْمُ؟ Did you enjoy the film? (IKh 63)

## 64 Verbs of Arriving (“to receive”)

Verbs meaning “to arrive”, “to come” (commonly وَصَلَ and جَاءَ) may be used in constructions which can be translated with the English “[he] received”, “[he] got” etc.

For example, the Arabic sentence

جَاءَتْني الْإِجَابَةُ I received the reply (JGh 47)

literally means “the reply came to me”. Here, what would be the subject of the English sentence (“I”) is the object of the Arabic sentence (ني) ; and what would be the object of the English sentence (“the reply”) is the subject of the Arabic sentence (الْإِجَابَةُ) . The Arabic verb agrees with its subject.

Further examples:

الْتَقَارِيرُ الَّتِي وَصَلَتْنا the reports we received (TW 155)

جَاءَتْني، فِي ربيعِ تِلْكَ الْسَّنَةِ، رِسَالَةٌ مِنْ قَاصِدٍ سوريّ in spring of that year, I received a letter from a Syrian writer (JIJ 127)

وَصَلَتْني رِسَالَةٌ مِنْ فَتَاةٍ I received a letter from a young lady (JIJ 157)

بَعْدَ أُسْبُوعَيْنِ أَوْ ثَلَاثَةِ بَلَعْتَنِي بَرْقِيَّةٌ مِنْ جُونِ مَارْشَلٍ Two or three weeks later I received a telegramme from John Marshal (JIJ 195)

وَصَلَتْهَا الْأَنْبَاءُ she received the news (SI 63)

ثُمَّ جَاءَنِي خَبَرُ زَوَاجِ مُنِيرَةَ وَهَاشِمٍ Then I heard the news of Munira and Hashim’s wedding (HR 88)

فِي هَارْفُردِ جَاءَتْنا الْأَنْبَاءُ In Harvard we received the news (JIJ 247)

مِنْ أَيْنَ جَاءَتْني تِلْكَ الْقُوَّةُ؟ Where did I get that strength from? (HR 106)

## 65 Verbs of Motion with the Preposition بِ

Verbs of motion (“to go”, “to come”, “to climb” etc.) may be followed by prepositional phrases introduced with بِ and express the causative “to bring”, “to take” etc.:

- جِئْتُمْ بِالشَّمْسِ مَعَكُمْ You have brought the sun with you (JGh 169)
- جَاءَ وَائِلٌ وَبَشَّارٌ بِبَعْضِ الْمَالِ Wa'il and Bashshar brought some money (HR 27)
- جَاءَتْنَا بِالْقَهْوَةِ she brought us the coffee (HR 28)
- مَاذَا جَاءَ بِهِ فِي مِثْلِ هَذِهِ السَّاعَةِ؟ What brought him at such an hour? (HM 144)
- لَا أَعْرِفُ مِنْ أَيْنَ أَتَى بِذَلِكَ الدَّبُوسِ الْكَبِيرِ I don't know where he got that large pin from (AM 96)
- دَخَلْتُ الْمَطْبَخَ لِأَتِيَ لَهُ بِكُوبِ مَاءٍ I went into the kitchen to fetch him a glass of water (HS 181)
- أَتَتْنَا رَبَّةُ الدَّارِ بِالشَّايِ the lady of the house brought us some tea (JIJ 132)
- أَتَى بِعَلْبِ دِهَانٍ he brought some tins of paint (TW 179)
- مَا الَّذِي أَتَى بِسَيَّارَةِ الشَّرْطَةِ؟ What has brought the police car? (TW 252)
- ذَهَبَتْ بِي غُرُوبِ الْأُسْبُوعِ التَّالِيِ إِلَى مَدْرَسَةٍ دَاخِلِيَّةٍ she took me to a boarding school at sunset during the following week (GhS 44)
- يَعْلُو الْمِصْعَدُ بِهَا the lift takes her up (GhS 191)
- إِنْتَقَلَ بِهَا إِلَى الْإِسْكَانْدَرِيَّةِ he took her to Alexandria (SI 118)
- أَسْرَعُوا بِهَا إِلَى الْمُسْتَشْفَى الْعَامِّ They rushed her to the general hospital (SI 163)
- خَرَجَتْ بِي فِي مَا دَعَتْهُ جَوْلَةَ سِيَاحِيَّةٍ she took me out on what she claimed was a tourist excursion (JIJ 152)
- هَذِهِ السُّونَاتَةُ تَعُودُ بِي دَائِمًا إِلَى أَيَّامِي الْأُولَى فِي الْإِنْعِمَارِ فِي الْمَوْسِيقَى الْكَلَّاسِيكِيَّةِ This sonata always takes me back to my first days of immersion in classical music (JIJ 190)
- تَسَلَّقُوا بِهَا الْجِبَالَ عَلَى أَكْتَافِهِمْ they carried her up the mountains on their shoulders (IKh 139)

## 66 Uses of the Verbal Noun (الْمَصْدَرُ)

A verbal noun is a noun which is derived from a verb and which expresses the action or quality of the verb. Arabic verbal nouns relate to English gerunds (nouns ending with -ing, e.g. “drinking”, “going”, “sleeping”, “hoping”), and to infinitives (e.g. “to drink”, “to go”, “to sleep”, “to hope”). They may also be used as ordinary nouns.

In general, the verbal noun has two uses: as a verb and as a noun, although there is much overlapping.

**66.1** When used with the meaning of the action of the verb, verbal nouns are abstractions. They therefore have no plural and usually take the definite article unless otherwise defined by being the governing term in a definite idāfa construction or having a pronoun suffix:

- لَا أَسْتَطِيعُ الرَّكْضَ أَكْثَرَ I cannot run anymore (IKh 60)
- التَّفَكُّيرُ بِالْخَطِيئَةِ يَعْنِي أَرْتِكَابَهَا Thinking of a sin is the same as committing it (HM 21)
- طَلَبُوا مِنْهُ الْعَوْدَةَ يَوْمَ السَّبْتِ they asked him to come back on Saturday (AM 108)
- تَابَعْنَا إِطْلَاقَ النَّارِ وَالتَّقَدَّمَ we continued shooting and advancing (IKh 46)
- كُنْتُ أَحِبُّ الدُّخُولَ إِلَى بَيْتِهَا وَشُرْبَ شَرَابِ الثُّوبِ I used to love going into her house and drinking mulberry juice (HS 11)
- شَرَحَ لَهُ بِاسِمٍ أُصُولَ الْفِيَاذَةِ Basim explained the principles of driving to him (HS 17)
- حَاوَلْتُ التَّرْكَيزَ عَلَى مَا تَقُولُ I tried to concentrate on what she was saying (HS 17)
- أَقْضِي بَقِيَّةَ وَقْتِي فِي الْمَطَالَعَةِ وَالْكِتَابَةِ وَالْتَّرْجَمَةِ I spend the remainder of my time reading, writing and translating (JIJ 11)

**66.1.1** Verbal nouns are, however, not always defined:

- لَا تَحْتَاجُ إِلَى شَرْحٍ وَتَفْسِيرٍ it does not require explanation and comment (HM 8)
- قَالَ فِي شَيْءٍ مِنْ عَتَبٍ وَتَوْبِيخٍ ... he said, with some censure and blame ... (HM 14)
- كَانَ فِي وَجْهِهَا اسْتِفْسَارٌ There was a questioning in her face (HR 65)

**66.2** With the meaning of the action of the verb, a verbal noun may function as the governing term in an idāfa construction or take a pronoun suffix:

**66.2.1** The genitive or the suffix can indicate the subject of the action expressed by the verbal noun (i.e. the person or thing which performs the action expressed by the verbal noun):

- بَدَأْتُ أَتَجَاهَلُ وُجُودَ الثَّلَاجَةِ فِي الْعُرْفَةِ I began to ignore the existence of the fridge in the room (JGh 57)
- مُقَاوَمَةُ أَهْلِي جَعَلَتْني أَصَمُّمُ بِجُنُونٍ عَلَى تَنْفِيدِ أَهْدَافِي my family's opposition made me absolutely determined to carry out my intentions (HR 9)



إِعْتَادَ عَلَى سَمَاعِهِ لِلصَّلَاةِ He got used to his hearing the prayer (HS 45)

**a).** When the verbal noun is derived from an intransitive verb, the genitive or the pronoun suffix must necessarily be the subject of the action expressed by the verbal noun:

حَطَّمَ كُلَّ شَيْءٍ قَبْلَ ذَهَابِهِ he smashed everything before he left (GhS 76)

كَانَتْ النَّيْجَةُ أَنْصَرَفَ الْحَاضِرِينَ The result was the departure of those attending (JGh 19)

بَعْدَ عَوْدَتِنَا مِنْ طَشْقَنْدٍ كُنْتُ مُرْهَقًا After our return from Tashkent I was depressed (JGh 21)

مِثْلَ صَوْتِ الْبَحْرِ قَبْلَ هُبُوبِ الْعَاصِفَةِ like the sound of the sea before the raging of the storm (IKh 52)

إِطْمَأَنَّ عَبْدُ الْمَجِيدِ إِلَى اسْتِغْرَاقِ ابْنَتَيْهِ فِي النَّوْمِ Abd al-Majid was certain that his two daughters were asleep (SI 91)

نُشُوبِ الْحَرْبِ the outbreak of war (JIJ 11)

يَعْتَذِرُ لِي عَنْ خُرُوجِ زَمِيلِهِ he apologises to me for his friend's departure (JIJ 122)

الْأَصْوَاتُ تَرْتَفِعُ مِنْ أَرْطَامِ جِذَائِهِ بِالْأَرْضِ the sounds of his shoes hitting the ground become louder (IKh 41)

نَهَضَ عَبْدُ الصَّمَدِ بَعْدَ ذَهَابِهَا إِلَى الْمَطْبَخِ Abd al-Samad got up after she went to the kitchen (HR 54)

**66.2.2** When the verbal noun is derived from a transitive verb, the genitive or pronoun suffix may express the object of the action (i.e. the person or thing towards which the action of the verbal noun is directed):

سَاعَدَنِي عَلَى خَلْعِ الْعَبَاءِ he helped me to take off the cloak (IKh 23-4)

كُفَّ عَنِ اتِّهَامِي، عَنِ سُنْبِي Stop accusing me, cursing me (HM 11)

عَجَزَ عَنِ فَتْحِ عَيْنَيْهِ he was unable to open his eyes (HM 53)

أَعْتَادُ رُؤْيَتَهُ I get used to seeing him (HR 21)

بَدَأَ يُغَلِّفُ الْكُتُبَ أُنَاءَ قِرَائَتِهَا He began to cover the books as he was reading them (AM 125)

تُرِيدُ مِنِّي مُسَاعَدَتَهَا she wants me to help her (HS 42)

أَجْبَرْتُ نَفْسِي عَلَى سَمَاعِهِ I forced myself to listen to him (HS 96)

أَخْبَرَنِي قِصَّةَ سَجْنِ وَالِدِهِ he told me the story of his father's imprisonment (HS 116)

ثُمَّ طَلَبْتُ مِنِّي إِخْبَارَهَا مَاذَا سَوْفَ يَحْدُثُ لِمُعَاذِ Then she asked me to tell her what would happen to Mu'adh (HS 122)

لَمْ يَعُدْ رُكُوبُ السِّيَارَةِ أُمْنِيَّةً وَحُلْمًا Riding in the car is no longer an ambition or a dream (HS 185)

لَا تُحَاوِلْ إِرْجَاعَهُ إِلَى مَكَانِهِ she doesn't try to return it to its place (JIJ 45)

- لَمْ أَسْتَطِعْ مُتَابَعَةَ النَّصْفِ الثَّانِي مِنَ الْمَسْرُوحِيَّةِ I couldn't follow the second half of the play (JIJ 64)  
 لَا تَأْكُلِ الْمُعَلَّبَاتِ خَوْفًا مِنْ تَسْوِيمِهَا you don't eat cans of food for fear that they have been  
 poisoned (GhS 47)

The object in *idāfa* may be a pronominal relative clause:

- حَاوَلْتُ شَرَحَ مَا تَقُولُهُ لِسُوزَانَ I tried to explain what she was saying to Susan (HS 25)  
 أُرِيدُ مَعْرِفَةَ مَا جَرَى I want to know what happened (HM 80)

**66.3** As noted above, when the verbal noun is derived from a transitive verb, the genitive or pronoun suffix may be either the subject or the object. The function can sometimes only be identified from the context or plausibility:

- لَسْتُ بِحَاجَةٍ إِلَى حِمَايَةِ الرُّجَالِ I have no need of men's protection (GhS 20)  
 لَا أُرِيدُ زِيَارَتَهُ I don't want to visit it (AM 66)  
 طَلَبْتُ مِنْهُ أَنْتَظَرَهَا فِي الْمَطَارِ I asked him to wait for her in the airport (JGh 51)  
 رَفَضَ اسْتِقْبَالَ أَحَدٍ مِنْ أَصْدِقَائِهِ He refused to meet one of his friends (AM 37)  
 يُفَكِّرُ بِمَنَادَاةِ حُرَّاسِهِ He thinks of calling his guards (GhS 91)  
 نَمَّ اخْتِيَارُهُمْ they were chosen (JIJ 55)

**66.4** Both the subject and the object of a verbal noun may be expressed. The subject will either be the genitive in an *idāfa* construction or a pronoun suffix. The object may be introduced by the preposition *ل* :

- لَدَى رُؤْيَيْهِمْ لِي when they see me (HR 17)  
 أَنَا سَعِيدٌ بِاخْتِضَانِهَا لِي I am happy with her hugging me (GhS 43)  
 الْمَرَّةَ الْأُولَى لِدُخُولِي بَيْتِهَا وَرُؤْيِي لِلْخَادِمِ the first time I went into her house and saw the servant  
 (HS 19)  
 إِعْتَادَ عَلَى سَمَاعِهِ لِلصَّلَاةِ He got used to hearing the prayer (HS 45)  
 حَفِظِي لِعَيْنَيْهِ السُّودَاوَيْنِ my remembering his black eyes (HS 131)  
 حَتَّى أَكَلِي لِلتَّمْرِ وَشُرْبِي لِكُوبِ الشَّايِ كَانَ بِلَا لَهْفَةٍ Even my eating of dates and drinking a cup of tea was  
 without desire (HS 137-8)  
 تَقْوُدُ حَتْمًا إِلَى عِبَادَةِ الْإِنْسَانِ لِلْمَادَّةِ It inevitably leads to man's worship of material things  
 (IKh 43)  
 مُجَرَّدُ تَخَيُّلِي فَقْدِي لَهُ يُصِيبُنِي بِفَزَعٍ merely imagining that I have lost it fills me with alarm  
 (JGh 59)  
 شَرَّ عَلَيَّ حَمَلَةٌ بِسَبَبِ تَرْكِي لِلْجَامِعَةِ he launched an attack on me because I had given up  
 university (HR 6)

**66.4.1** The object may follow in the accusative case:

- أَخْبِرُ الْآخَرِينَ عَنِ تَخَلُّفِ حَقِييبِي، عَنِ خَوْفِي  
فَقْدَانِهَا I inform the others of my suitcase being left behind, of my  
fear that it is lost (JGh 32)
- بَعْدَ تَنَاوُلِنَا الْعَشَاءَ after we ate dinner (JGh 32)
- كُنْتُ أَخْشَى أَنْ أَكْشِفَ خَطَأً بَعْدَ سَفَرِي I was afraid that I would discover a mistake after I had  
left (JGh 58)
- تَعْمُدِي الْإِنْفِرَادَ بِأُمَّ بَشِيرٍ my intention to be alone with Umm Bashir (HR 5)
- بَعْدَ حَوَالِي شَهْرَيْنِ مِنْ دُخُولِي الْجَامِعَةَ approximately two months after I entered university  
(HR 11)
- قُلْتُ لَهُ إِنَّهَا مَاتَتْ قَبْلَ دُخُولِهِ السِّجْنَ I told him that she died before he went into prison  
(AM 55)
- تَذَكَّرْتُ الْمَرَّةَ الْأُولَى لِدُخُولِي هَذَا الْبَيْتِ I remembered the first time I entered this house (HS 70)
- مَا عُدْتُ أَذْكَرُ إِذَا حَدَثَ هَذَا قَبْلَ أَوْ بَعْدَ مُعَادَرَةِ  
دَفِيدِ الْحَفْلَةِ I can no longer remember whether this happened before  
or after David left the party (HS 137)
- لَا طَائِلَ مِنْ أَنْتِظَارِي عَوْدَةَ الْعَصَا there is no use in me waiting for the staff to return  
(IH 76)
- تَرَكْتُ الْتَنِيْسَ أَيْضًا، رَغْمَ أَقْتِنَائِي مِضْرَبًا جَيِّدًا I gave up tennis too, despite having acquired a good  
racket (JIJ 76)

**66.4.2** A pronominal object is appended to *إِيَّا* :

كَانَ لَا يُخْفِي تَفْضِيلَهُ إِيَّاهَا He didn't conceal his preference for her (IH 68)

**66.5** When a verb may take two objects in the accusative case, its verbal noun may take the first object as the genitive in an *idāfa* construction or as a pronoun suffix, and the second object in the accusative:

- رَفَضُوا إِعْطَاءَهُ إِذْنًا they refused to give him permission (GhS 71)
- رَاحَ يَحُومُ حَوْلِي بِأَعْتِبَارِي قَارِنًا كَاتِبًا he began to circle around me in view of my being  
someone who could read and write (HM 13)
- هَلْ يُمَكِّنُ أَعْتِبَارُهُ مَلِكًا؟ Can he be considered a king? (TW 80)
- دُونَ أَنْ يَبْدُوا مُضْطَرَّيْنَ لِإِعْطَائِنَا أَنْطِبَاعًا مَقْضُودًا without them appearing compelled to give us a deliberate  
impression (HR 28)
- أَيُّ بِنْتٍ مِنْ بَنَاتِ الْكُومُونَةِ تَجْرؤُ عَلَى تَخْيِيلِهِ عَاشِقًا  
لَهَا؟ Which girl from those in the commune dared imagine  
him as her lover? (HR 38)
- كُنْتُ قَدْ بَدَأْتُ فِي تِلْكَ أَلْسَنَةِ تَدْرِيسِ هَوْلَاءِ  
الطَّلِيَّاتِ مَسْرُجِيَّةِ شَكْسِيِيرِ "الَلَيْلَةُ الْثَانِيَّةُ عَشْرَةَ" I had that year begun to teach those students Shake-  
speare's play *Twelfth Night* (JIJ 173)

**66.6** When a verb takes an object as a prepositional phrase, the same preposition may be used to introduce the object of its verbal noun:

تَوَقَّفْتُ عَنِ الْإِجَابَةِ عَلَى أَسْئَلَتِهِمْ	She stopped answering their questions (IKh 11)
كَانَ لَا بُدَّ لِي مِنَ الْإِحْتِفَالِ بِهَذَا الْحَدِيثِ الْعَظِيمِ	I had to celebrate this great event (HM 74)
كُنْتُ حَرِيصًا عَلَى الْإِقْتِرَابِ مِنْهُ، وَالْحَدِيثِ إِلَيْهِ	I was eager to get close to him and to talk to him (JGh 17)
مُشْكِلَةُ الْعُثُورِ عَلَى عَمَلٍ	the problem of finding work (HR 6)
مَا تَوَقَّفْتُ عَنِ الدَّفَاعِ عَنْهَا	I didn't stop defending her (HS 19)
قَالَ لِي إِنَّ تَوَقُّفِي عَنِ التَّدْنِيحِ سَيَجْعَلُنِي عَصِيَّةً	he told me that my giving up smoking would make me nervous (HS 103)
كُنْتُ أَخَافُ الزَّوْاجَ مِنْهَا	I was afraid of marrying her (GhS 16)
رَفَضَ التَّخْلِيَّ عَنْ قِسْمِهِ	he refused to relinquish his department (SI 20)
لَقَدْ نَجَّحُوا هُنَا فِي الْمَحَافَظَةِ عَلَى الطَّابِعِ الْمِعْمَارِيِّ الْقَدِيمِ	here, they have managed to preserve the old architectural character (JGh 72)
حَاوَلْتُ الْإِمْسَاكَ بِهَا	I tried to grab hold of her (HM 61)

**66.7** Arabic has no gerund, thus the verbal noun is often used to express ideas that the English gerund would (e.g. "smoking is bad for you", "I hate writing letters", "waiting here is useless"):

أَكْرَهُ الْعَوْدَةَ مِنَ الْمَطَارِ	I hate returning from the airport (JGh 9)
كُنَّا يَأْتِنظَارِكَ	We are all waiting for you (HR 32)
أَتَجَرَّعُ قَهْوَتِي قَبْلَ ذَهَابِي إِلَى عَمَلِي	I drink my coffee before going to work (GhS 104)
مَا عُدْتُ أَتَحْمَلُ سَمَاعَ مُكَبِّرَاتِ الصَّوْتِ	I can no longer bear listening to the loudspeakers (HS 34)
كُنْتُ أَحِبُّ دُخُولَ عُرْفَةِ وَالِدَيَّ	I used to love going into my parents' room (HS 54)
أَحْبُو عَلَى أَرْبَعِ خَوْفًا مِنَ الْإِنزِلَاقِ	I crawl on all fours, afraid of slipping (IH 47)
كَفَّتْ عَنِ التَّدْرِيسِ فِي مَعْهَدِ الْفُنُونِ الْجَمِيلَةِ	She stopped teaching in the Institute of Fine Arts (JIJ 60)
لَمْ يُبَادِرْ إِلَى حَلْقِي لِحَيْثِهِ قَبْلَ تَنَاوُلِ قَهْوَةِ الصَّبَاحِ	he did not begin shaving his beard before taking morning coffee (TW 49)
إِنِّي ضِدًّا أَخْتِطَابِ الطَّائِرَاتِ	I am against hijacking planes (TW 70)
أَصْبَحَتْ زِيَارَةُ هَذِهِ الْبِلَادِ مُمَكِّنَةً، وَإِقَامَةُ الصَّلَاتِ بِهَا مُمَكِّنَةً	visiting this country became possible, as did holding prayers there (JGh 101)

**66.8** Verbal nouns may express the idea of the English infinitive (e.g. "to eat", "to sell", "to carry"), which Arabic does not possess:

هُوَ يُفَضِّلُ الْجُلُوسَ	He prefers to sit (IKh 110)
لَا أُرِيدُ سَمَاعَ هَذَا الْكَلَامِ	I don't want to hear these words (HM 31)
أُرِيدُ مَعْرِفَةَ مَا جَرَى	I want to know what happened (HM 80)
لَقَدْ قَرَّرَ الْإِنْصِرَافَ	He had decided to leave (HR 53)
كُنْتُ أَتَنْظِرُ سَمَاعَ صَوْتِهِ	I used to wait to hear his voice (AM 47)
أَرَدْتُ أَنْ تَبْدَأَ تِيَابِي	I wanted to put my clothes on (GhS 51)
قَرَّرْتُ الْعُودَةَ إِلَيْهِمْ	I decided to return to them (IH 47)
تَمَنَيْتُ الْإِخْتِفَاءَ فِي شُقُوقِ السَّقْفِ	I wanted to hide in the cracks in the ceiling (HS 47)
أَتَرْتُ الْبَقَاءَ فِي أُكْسْفُورْدَ	I preferred to stay in Oxford (JIJ 29)
طَلَبْتُ إِلَيْنَا زَوْجَهُ خَلْدُونَ الْإِنْتِظَارَ	Khaldun's wife asked us to wait (JIJ 177)

**66.9** Verbal nouns may be governed by the preposition لِ ("in order to", "for the purpose of"):

نَحْنُ هُنَا لِحِمَايَةِ الشَّعْبِ وَلَيْسَ لِلسَّرِقَةِ	We are here to protect the people and not to steal (IKh 37)
كَيْفَ أَفْعَلُ لِتَفْهِيمِكَ	What can I do to make you understand? (HM 17)
خَرَجْنَا لِوَدَاعِهِ	we went out to say goodbye to him (JGh 32)
ذَهَبَ لِمُقَابَلَةِ الْوَزِيرِ	they went to meet the minister (AM 45)
يَتَأَهَّبُ سُلَيْمَانُ لِمُعَادَرَةِ الْقَاعَةِ	Sulayman gets ready to leave the hall (GhS 37)

**66.10** Many verbal nouns have acquired a concrete meaning in addition to the abstract sense of "act of doing something". Here, no action of the verb is involved in the meaning. For example, the verbal noun سُؤَالٌ means "questioning" and also "a question"; إِعْلَانٌ means "announcing", "declaring" and also "an announcement", "an advertisement". When used with their concrete meanings, verbal nouns behave like all other nouns. They can be made indefinite and have a plural:

sing.		pl.	sing.		pl.
عِلْمٌ	a science	عُلُومٌ	مُحَاوَلَةٌ	an attempt	مُحَاوَلَاتٌ
وَعْدٌ	a promise	وَعُودٌ	لَعِبٌ	a game	أَلْعَابٌ
زِيَارَةٌ	a visit	زِيَارَاتٌ	تَطَوُّرٌ	a development	تَطَوُّرَاتٌ
بِنَاءٌ	a building	أَبْنِيَةٌ	تَقْلِيدٌ	a custom, a convention	تَقَالِيدٌ
اجْتِمَاعٌ	a meeting	اجْتِمَاعَاتٌ	مُبَادَرَةٌ	an undertaking, an incentive	مُبَادَرَاتٌ
اسْتِعْلَامٌ	an inquiry	اسْتِعْلَامَاتٌ	إِنْقِلَابٌ	a revolution, an overthrow	إِنْقِلَابَاتٌ
إِخْتِرَاعٌ	an invention	إِخْتِرَاعَاتٌ	إِمْتِحَانٌ	an examination	إِمْتِحَانَاتٌ

## 67 Uses of the Active and Passive Participles

Participles are adjectives derived from verbs. They can function both as ordinary adjectives (which may be used as nouns) and also maintain certain characteristics of the verb.

Participles are either active or passive. The main difference between them is that a noun/pronoun modified by an active participle is the agent of the participle (e.g. “he is writing”), whereas a noun/pronoun modified by a passive participle undergoes or has undergone the action of the participle (e.g. “it is written”).

### 67.1 The Active Participle (اسمُ الفاعلِ)

**67.1.1** One of the main uses of the active participle is as an adjective modifying a noun or pronoun. Like all adjectives, it must show normal agreement with the modified word in case, number, gender and definiteness depending on whether it forms part of a noun-adjective phrase or functions as a predicate:

الطَّائِرَةُ الْجَزَائِرِيَّةُ الْقَادِمَةُ	the approaching Algerian airplane (JGh 32)
فَتَحْتُ النَّافِذَةَ الْمُطَلَّةَ عَلَى الْفِنَاءِ الْمُؤَدِّي إِلَى الْمَدْخَلِ	I opened the window looking out on the courtyard which led to the entrance (JGh 149)
الْأَمْطَارُ الْمَسَاقِطَةُ	the falling rain (JG 192)
كَلْبَةٌ نَائِمَةٌ	a sleeping dog (HM 52)
يَجْرُ بِعُنُقِ صَبِيٍّ بَاكِيًا	he is violently pulling a crying child (HR 9)
رَمَيْتَهَا بِنَظْرَةٍ عَابِرَةٍ	I gave them a fleeting glance (HR 23)
أَنَا بِنْتُ عَامِلَةٍ	I am a working girl (HR 24)
صُورَةٌ إِنْسَانٍ رَاضٍ	the image of a contented man (HR 73)
الْفَرِيقُ الرَّائِرُ	the visiting troop (JIJ 63)
يَبْحَثُ عَنْ شَيْءٍ ضَائِعٍ	he is searching for something lost (AM 137)
أَصْبَحْتُ مُوظَّفًا نَاجِحًا	I have become a successful official (IKh 112)
أَبِي مُخِيفٌ	My father is frightful (HM 36)
يَا هَامَلْتُ اللَّبْنَانِيَّ الْهَارِبُ مِنَ الْفِعْلِ إِلَى الشُّعْرِ	O Lebanese Hamlet, fleeing from the deed to poetry (GhS 14)
الْمَرْأَتَانِ اللَّبْنَانِيَّتَانِ الْغَاضِبَتَانِ	the two angry Lebanese women (GhS 37)
إِنَّهُمَا مُنْسَجِمَانِ الْآنَ	They are in harmony now (HM 52)

**67.1.2** When used as an adjective, the active participle generally takes either a masculine or feminine sound plural:

إِنَّهُمْ قَادِرُونَ عَلَى اخْتِرَاعِ أَلْفِ قَضِيَّةٍ they are able to concoct a thousand lawsuits (AM 131)

تَحَسَّرْتُ عَلَى زُمَلَائِي الْغَائِبِينَ	I was worried about my absent comrades (IH 77)
نَحْنُ آسِفُونَ	We are sorry (AM 9)
بَعْضُ الْأَعْضَاءِ الْعَامِلِينَ فِي اتِّحَادَاتِ الْكُتَّابِ الْعَرَبِيَّةِ	some of the members working in the Arab writers' unions (TW 51)
الْجَزَائِرِيُّونَ الْقَادِمُونَ مِنْ فَرَنْسَا	the Algerians coming from France (JGh 34)
رَكَضُوا نَحْوَهُ صَارِحِينَ، مُطَالِبِينَ بِالتَّصْوِيرِ	they rushed towards him shouting, demanding to be photographed (HR 80)
يَرَاهُنَّ جَالِسَاتٍ حَوْلَهُ	He sees them sitting around him (GhS 98)
كُلُّنَا جَاهِزُونَ	We are all ready (IKh 86)
رَسَمْتُ بِالْقَلَمِ الرَّصَاصِ صُورَةَ لِارْتِبَاعِ نِسَاءٍ مُتَدَاخِلَاتٍ	With a pencil I drew a picture of four intertwined women (JIJ 157)
الْبَائِعَاتُ الْمُتَحَجِّبَاتُ جَالِسَاتٌ بَيْنَ الدُّكَّانِ	the veiled saleswomen are sitting between the shops (HS 28)
تَأْتِي الْمُعْتَرِبَاتُ الثَّرِيَّاتُ حَامِلَاتٍ إِلَيَّ هُمُومَهُنَّ	The rich foreign women came carrying to me their cares (GhS 37)

**67.1.3** The active participle may be used with the function of an imperfect or perfect verb. It may thus have a present, future or past meaning. When used in this way, active participles always take a masculine or feminine sound plural.

a). The active participle typically has the meaning of the present tense:

أَنَا غَارِقٌ فِي التَّفْكِيرِ	I am immersed in thought (HM 9)
أَنَا مُؤَجَّلَةٌ زَوَاجِي حَتَّى أَنْتَخِرَجَ	I am postponing getting married until I graduate (HR 49)
مَاذَا نَحْنُ فَاعِلُونَ؟	what are we doing? (JGh 48)
نَحْنُ قَادِمُونَ إِلَى الْبِلَادِ السَّاحِرَةِ	We are approaching the enchanted land (IKh 42)
أَنَا ذَاهِبٌ إِلَى الدُّكَّانِ	I am going to the shop (HM 47)
أَنَا رَاجِعٌ الْآنَ إِلَى الْبَيْتِ	I am returning to the house now (HR 32)
أَتَعْرِفِينَ أَيْنَ أَنْتِ ذَاهِبَةٌ؟	Do you know where you are going? (JIJ 46)
يَتَكَلَّمُ بِطَلَاقَةٍ وَسُرْعَةٍ مَن يَعْرِفُ بِالضَّبْطِ إِلَى أَيْنَ هُوَ سَائِرٌ، وَمَا الَّذِي هُوَ فَاعِلٌ	he speaks with the fluency and speed of someone who knows where he is going and what he is doing (JIJ 211)

Active participles derived from stative verbs are best translated by the English simple present tense:

هُوَ وَحْدَهُ قَادِرٌ عَلَى طَرْدِ الشَّيْطَانِ مِنْكَ	he alone is able to exorcise the devil from you (HM 82)
أَنَا فَاهِمَةٌ	I understand (HS 68)

مَا أَنْتَ فَاهِمٌ You do not understand (IH 137)

أَنَا مُوَافِقٌ I agree (IKh 85)

أَنَا ضَائِعٌ I am lost (IKh 93)

أَنَا مُتَّفَائِلٌ I am optimistic (HR 74)

أَنَا جَائِعَةٌ I am hungry (HM 42)

أَنَا وَاثِقَةٌ أَنَّكَ سَتُحِبُّنِي I am sure that you will fall in love with me (HM 70)

**b).** According to context or when modified by an adverbial indicating a future time, active participles may have the meaning of the future:

مُؤَكَّدٌ أَنَّ اللَّهَ مُسْتَجِيبٌ لِدُعَائِهِ it is certain that God will answer his prayer (HR 15)

أَعَدَّتْهَا أُمِّي فِي النَّهَارِ لِعَمَّنَا آتِي فِي اللَّيْلِ my mother prepared it during the day for our uncle who was coming at night (GhS 44)

عَبُودَةٌ رَاجِعٌ بَعْدَ دَقِيقَةٍ Abuda will come back in a minute (HR 53)

أَمَّا نُورٌ فَهِيَ عَائِدَةٌ مَهْمَا سَافَرَتْ وَغَابَتْ As for Nur, she will return no matter how much she travels or is away (HS 42)

أَنَا مُسَافِرٌ I am going away (HS 104)

إِنِّي مُسَافِرٌ إِلَى قَطْرَ بَعْدَ أُسْبُوعٍ I am travelling to Qatar in a week (JGh 9)

إِنَّهُ قَادِمٌ إِلَى بَغْدَادَ قَرِيبًا he is going to Baghdad soon (JIJ 195)

كَانَ قَدْ حَجَرَ لَنَا عَرَبَةٌ فِي الْفِطَارِ الذَّاهِبِ بَعْدَ ظَهْرِ ذَلِكَ الْيَوْمِ he had booked a carriage for us on the train leaving in the afternoon of that day (JIJ 242)

بَدَأَ أَلَانَ شَبِيهَا بِعَصَامٍ، الْعَائِدِ فِي الْعَدِ he now seemed like Isam who was returning the next day (SI 124)

أَنَا خَارِجَةٌ إِنْ كُنْتُ أَنْتَ لَنْ تَخْرُجَ I will leave if you won't (HR 143)

**c).** According to context, active participles may have a past tense meaning:

الْمَرَاجِعُ الصَّادِرَةُ عَنْهَا نَادِرَةٌ جِدًّا the references which have been published about it are very rare (JGh 101)

ذَهَبْتُ إِلَيْهِ، وَمَعِيَ دَرْمُونْدُ سْتِيوارْتِ، الْقَادِمِ مِثْلِي حَدِيثًا I went to him and with me was Desmond Stewart who, like me, had recently arrived (JIJ 179)

اللَّيْلَةُ الْفَاتِيَّةُ last night (JIJ 209)

دَيْسَمْبَرُ الْمَاضِي last December (JGh 87)

أَنْتَ مُلَاحِظٌ حَتْمًا، أَنَا، مِنْ شُهُورٍ، لَا أَحْسُ بِعَبْدِ الصَّمَدِ You have surely noticed that for months I haven't been aware of Abd al-Samad (HR 63)

كُنْتُ لَا أَصَدِّقُ أَنَّي مُسَافِرٌ I did not believe that I was travelling (JGh 11)



لَمْ أَرْجِعْ . أَنَا ذَاهِبٌ إِلَى دُكَّانِي	I didn't go back. I was going to my shop (HM 75)
الْأَوْلَادُ نَائِمُونَ مُنْذُ سَاعَاتٍ	the children have been sleeping for hours (AM 36)
شَقِيقُهُ مُتَزَوِّجٌ مِنْ أُخْتِي الْكَبِيرَةِ مُنْذُ شَهْرٍ	His brother got married to my elder sister a few months ago (GhS 77)
صُودِرَتِ الصَّنَادِقُ الْآتِيَةُ مِنَ الْوِلَايَاتِ الْمُتَّحِدَةِ	the boxes which came from the USA were confiscated (HS 13)
صَدَّقْتُ أَنِّي حُبُّكَ الْكَبِيرُ رَغْمَ أَنِّي مُتَزَوِّجَةٌ	I believed that I was your great love even though I was married (GhS 95)
نَزَلْتُ عَائِدَةً مِنْ قِمَّةِ الْجَبَلِ الَّذِي أَنَا سَائِرٌ إِلَيْهِ	she descended, returning from the summit of the mountain to which I was going (JIJ 45)
أَنَا سَاحِرٌ حَقِيقِيٌّ آتٍ مِنَ غَابَاتِ السَّرِّ	I am a real magician who has come from the forests of secrets (GhS 32)
إِنْتَقَلَتِ الرَّايَةُ مِنْ بَعْدِهِ إِلَى الْمُدْرَسِ الْعَائِدِ مِنَ الْكُوَيْتِ	after him the flag passed to the teacher who had returned from Kuwait (SI 55)

**d).** Active participles have a past tense significance in circumstantial clauses when the verb in the main clause refers to the past:

رَأَيْتُ شَكْلِي وَأَنَا جَالِسَةٌ إِلَى جَانِبِهِمْ	I considered how I looked as I sat next to them (HR 13)
وَقَفْتُ أَمَامَهُ أَحَدُوقٌ فِيهِ وَهُوَ قَاعِدٌ	I stood in front of him, staring at him as he was sitting (IH 53-4)
وَأَنَا نَائِمَةٌ فِي الْفِرَاشِ سَمِعْتُ أُمِّي	While I was asleep in bed I heard my mother (HS 188)
قَالَ إِنَّ هَذِهِ الْخَوَاطِرَ جَاءَتْهُ وَهُوَ جَالِسٌ فَوْقَ صَخْرَتِهِ	He said that these ideas came to him as he was sitting on his rock (IH 31)
رَاحَ الطَّلَابُ وَالطَّلَاتُ يَمُرُّونَ بَيْنَنَا وَنَحْنُ وَاقِفَانِ	The male and female students began to pass between us as we stood (HR 31)
حَمَلَ عَصَاً مَا وَهُوَ دَاخِلٌ عَلَى الْإِلَهِ	he carried some kind of stick as he was entering unto the god (TW 56)

**e).** كَانَ + active participle gives the meaning of the past continuous:

كُنْتُ مَاشِيَةً فِي شَارِعِ الْأَنْدَلُسِ	I was walking on al-Andalus Street (HR 9)
كُنَّا جَالِسِينَ قُرْبَ مَكْتَبِهِ	We were sitting near his office (HR 11)
كَانُوا فِي الصُّورَةِ مُتَعَانِقِينَ	they were embracing each other in the photograph (GhS 21)
كَانَ وَاقِفًا أَمَامَهَا	He was standing in front of her (SI 65)
كَانَتْ زَوْجَتِي قَادِمَةً بِفُنْجَانِ الْقَهْوَةِ الصَّبَاحِيِّ	My wife was bringing the morning cup of coffee (IKh 111)

لَمْ نَكُنْ نَائِمِينَ We were not sleeping (AM 105)

كُنْتُ عَائِدًا مِنْ بَيْرُوتٍ I was returning from Beirut (JIJ 162)

كُنْتُ قَائِمَةً إِلَى الْمَطْبَخِ I was going to the kitchen (HR 57)

f). كَانَ + active participle derived from a stative verb gives the simple past:

كُنْتُ غَاضِبًا I was angry (AM 31)

كُنَّا مُتَأَكِّدِينَ مِنْ قُوَّةِ الْحُرِّيَّةِ We were convinced of the power of freedom (HR 38)

لَمْ أَكُنْ خَائِفًا I was not frightened (JIJ 11)

كُنْتُ مُوَافِقَةً، كُنْتُ رَاضِيَةً I was in agreement. I was content (AM 123)

كُنْتُ عَارِفَةً تَمَامًا لِمَاذَا أَبْكِي I knew full well why I was crying (HR 192)

لَمْ أَكُنْ مُصَدِّقًا I did not believe it (IKh 50)

**67.1.4** A noun + active participle phrase often has the same meaning as a noun modified by an adjectival relative clause containing the verb from which the participle is derived, where the subject of the verb is the same as the modified noun. Such constructions may therefore often be translated as relative clauses:

السَّيِّدَةُ الْوَاقِفَةُ فِي الطَّابُورِ The woman who is standing in the queue (GhS 28)

الْأَكْوَاخُ الْمُحِيطَةُ بِنَا the huts which surround us (IKh 71)

بَسَطَ الْمَشْرُوعَ الْجَدِيدَ الْقَادِمَ مِنْ أَلْمَانِيَا He spread out the new plan which had come from Germany (SI 62)

زَوْجَتُهُ مُمَثِّلَةٌ مَشْهُورَةٌ، حَاصِلَةٌ عَلَى لَقَبِ فَنَّانَةِ الشَّعْبِ his wife is a famous actress who has acquired the nickname "the people's artiste" (JGh 91)

وُضِعَ عَلَيَّ أَوَّلَ طَائِرَةٍ عَائِدَةٍ إِلَى الصَّحْرَاءِ he was put on the first airplane which was returning to the desert (HS 112)

أَرْكَبُ مِنْهَا الْبَاخِرَةَ الْمُنْبَجِرَةَ بِي إِلَى بَيْرُوتٍ from there I board the ship which will sail me to Beirut (JIJ 160)

هِيَ 'مَدْرَسَةُ الْحُكُومَةِ الثَّانَوِيَّةُ' الْقَائِمَةُ حَتَّى يَوْمِنَا هَذَا it is the "government secondary school" which exists to this day (IH 86)

**67.1.5** When used with the function of a verb, active participles may take a direct object like the transitive verbs from which they are derived:

a). The object may occur as a pronoun suffix:

جُثْمَانُ شَابٍ يَرْفَعُهُ إِخْوَتُهُ وَأَوْلَادُ عَمِّهِ عَلَى أَكْتَافِهِمْ the body of a young man which his brothers and cousins lifted onto their shoulders carrying it to its final resting place (IH 58)

حَامِلِيهِ إِلَى مَقَرِّهِ الْأَخِيرِ

لَمْ يَكُنْ لَهَا عَشَاقٌ وَأَنَا قَاتِلُهَا She did not have any lovers when I killed her (GhS 45)

تَحَرَّكَ سَاكِنُوهُ هُنَا وَهُنَاكَ Those who occupied it moved here and there (HR 28)

b). The direct object may be introduced by the preposition لِ :

الْإِنْسَانُ الْمُحِبُّ لِلْجَمَالِ The man who loves beauty (HR 61)

كَانَ قَاقِدًا لِأَوْرَاقِهِ he lost his papers (JGh 133)

إِنَّهُ دَارِسٌ لِلْأَدَبِ الْعَرَبِيِّ he is studying Arabic literature (JGh 170)

مُؤَكَّدٌ أَنَّ اللَّهَ مُسْتَجِيبٌ لِذَعَائِهِ it is certain that God will answer his prayer (HR 15)

أَوَّلُ مُشَاهِدِينَ "عَلَمَانِيَّينَ" لِهَذِهِ اللَّقِيطَةِ الْمُدْهِشَةِ the first "laymen" to see this amazing find (JIJ 68)

c). The object may occur in the accusative case:

إِنِّي بَعْدَ دَقِيقَتَيْنِ أَوْ ثَلَاثٍ دَاخِلٌ الْحَمَّامِ in two or three minutes I will go into the bathroom (HR 51)

شَيْءٌ مَا فِي الطَّائِرَةِ يَجْعَلُنِي أَشْعُرُ كَأَنِّي قَاصِدٌ something or other in the airplane makes me feel as if I am heading for a distant place (JGh 134)

فِي قَاعِ الْبُئْرِ تَبَيَّنَ فَاتِحٌ فَاهُ at the bottom of the well was a monster opening its mouth (IH 78)

سَوْفَ نَنْتَهِي كَمَخْلُوقَاتٍ فَاقِدَةٍ كُلِّ شَيْءٍ We will finish like creatures who have lost everything (AM 129)

مُنِيرَةٌ مُتَزَوِّجَةٌ تَاجِرًا Munira is marrying a merchant (HR 49)

d). Active participles must take an object in the accusative case when they are separated from it by another part of the sentence:

إِنِّي نَاقِلٌ إِلَيْكُمْ هَذِهِ الْحِكْمَةَ I am passing this wisdom on to you (IH 78)

e). When active participles are used as adverbial accusatives and are indefinite, they must take an object noun in the accusative case. This frequently occurs in circumstantial clauses:

أَتَوَارَى، هَهُنَا فِي الدُّكَّانِ، مُحَاوِلًا اسْتِعَادَةَ تَوَازُنِي I will hide here in the shop in an attempt to regain my equilibrium (HM 63)

رَأَيْتَنِي لِأَبْسَةِ ثِيَابِ الْعُرْسِ you saw me wearing a bridal gown (HR 74)

يَنْبُضُ ضِرْسُهُ بِالْأَلَمِ مُرْسِلًا سِهَامَهُ فِي الْإِتِّجَاهَاتِ كُلِّهَا His molar tooth throbs with pain, firing its darts in every direction (GhS 26)

عَادَ يَتَحَسَّسُ مَوْقِعَ قَدَمَيْهِ مُحَاوِلًا الْعُودَةَ He again felt the place where his feet were, trying to return (IH 48)

جَلَسْتُ تَعَبْتُ بِمَا حَوْلَهَا مُتَّجَاهِلَةً وَجُودَنَا She sat amusing herself with her surroundings, ignoring our presence (HS 24)

جَلَسَ هُوَ وَاضِعًا رَأْسَهُ بَيْنَ يَدَيْهِ He sat, putting his head in his hands (HS 73)

- ظَهَرَ فِي الْقِسْمِ أَوَّلَ مَرَّةٍ حَامِلًا مُسَجَّلَةً he appeared in the department for the first time, carrying a tape recorder (SI 20)
- اسْتَدَارَتْ فَوْقَ جَانِبِهَا، جَادِبَةً الْغِطَاءَ فَوْقَهَا she turned onto her side, pulling the cover over her (SI 92)
- فَضَيْتُ بَقِيَّةَ النَّهَارِ صَاعِدًا سَفْحَ الْجَبَلِ I spent the rest of the day climbing the foot of the mountain (JIJ 52)
- يَخْرُجُ سَيَادَتُهُ، تَارِكًا وَرَاءَهُ الرَّائِحَةَ الْكَرْبِيهَةَ لِلْسِّيغَارِ His Excellency goes out leaving behind him the offensive smell of cigars (TW 61)
- جِئْتُ لَابِسًا قَمِيصًا أَزْرَقَ I came wearing a blue shirt (JIJ 139)
- تَحَرَّكَ النَّاسُ مُغَادِرِينَ مَقَاعِدَهُمْ The people stirred, leaving their seats (JIJ 64)

f). When the active participle is an indefinite adverbial accusative and the object is a pronoun, the pronoun is attached to the particle **إِيَّا** :

- سَتَبْدَأُ بِالْإِيزَابِيثِ قَبْلَ أَنْ يَتَّصِلَ بِهَا أَدْوَارِدُ مُحَدَّرًا إِيَّاهَا We will begin with Elizabeth before Edward gets in touch with her to warn her (GhS 52)
- قَدْ أَقْنَعَ الْوَالِيَّ سَعِيدَ بَاشَا ... مُحَدِّثًا إِيَّاهُ عَنِ الرَّؤْيَا الَّتِي ظَهَرَ لَهُ فِيهَا قَوْسٌ قُرْحٌ عَظِيمٌ he convinced the governor Sa'id Pasha ... telling him about the vision in which a huge rainbow had appeared to him (JIJ 15)
- اسْتَدَارَ نَحْوَ أَحَدِ رِفَاقِهِ مُسْتَشِيرًا إِيَّاهُ He turned towards one of his companions asking him for advice (JIJ 18)
- يَتَّعِدُ عَنِّي وَاصِفًا إِيَّايَ بِالشَّيْطَانِ he moves away from me, calling me the Devil (HM 20)
- يُسْجِعُ نَفْسَهُ، مُذَكِّرًا إِيَّاهَا بِأَنَّهُ لَطَالَمَا أَرَادَ أَنْ يُسَافِرَ وَيَرَى الدُّنْيَا he gathers his courage, telling her that he has often wanted to travel and see the world (HS 159)
- انْطَلَقَ يَجْرِي غَيْرَ عَائِي بِصِيحَاتِهَا، مُجْبِرًا إِيَّاهَا عَلَى أَنْ تَحْبَّ حَلْفَهُ he set off running, paying no attention to her cries and obliging her to trot after him (SI 182)
- غَادَرَ الْمَنْزِلَ، تَارِكًا إِيَّاهَا he left the house, abandoning her (TW 286)

g). Prepositions associated with certain verbs may also be used with active participles derived from those verbs:

- كُنْتُ خَائِفًا مِنْهُمْ I was afraid of them (IKh 113)
- صَاحِبُنَا هَذَا مُتَزَوِّجٌ مِنْ إِيطَالِيَّةٍ this friend of ours is married to an Italian (JGh 60)
- إِنَّهُمْ قَادِرُونَ عَلَى كُلِّ شَيْءٍ They can do anything (AM 29)
- ظَلَّتْ مُتَمَسِّكَةً بِهَذِهِ الْمَتَادِيلِ الصَّغِيرَةِ she continued holding those small handkerchiefs (SI 25)
- لَسْتُ مُتَأَكِّدًا مِنْ أَنَّهُ رَجُلٌ I am not sure he is a man (IKh 86)
- يَبْدُو الرَّاكِبُ غَيْرَ رَاعِبٍ فِي الْإِنْصَابِ The passenger seems unwilling to listen (JGh 24)

فَتَحْتُ النَّافِذَةَ الْمُطَلَّةَ عَلَى الْفِنَاءِ الْمُوَدِّي إِلَى  
الْمَدْخَلِ I opened the window looking out on the courtyard which  
led to the entrance (JGh 149)

**67.1.6** Like other adjectives, many active participles are used as ordinary nouns and lose their verbal character. When referring to persons, the basic meaning is often “one who performs the action of the verb”:

إِسْتَيْقَظَ النَّائِمُ عَلَى الْكُتْبَةِ the sleeper on the sofa awoke (HS 137)

أَنْتَ قَائِلٌ You are a failure (HM 154)

مَنْ حَدَّثَكَ عَنْ هَذَا الظَّالِمِ؟ Who told you about this sinner? (HM 106)

كُنْتُ فِي نَظَرِهِمْ قَادِمًا حَدِيثًا In their eyes I was a newcomer (JGh 142)

خَالِقُ الْجَنَّةِ وَالنَّارِ the Creator of Heaven and Hell (TW 46)

**67.1.7** When an active participle is used as a noun it will only govern its object in the genitive case in an *idāfa* construction or as a pronoun suffix:

وَلَكِنْ هَا هِيَ تَتَعَامَلُ مَعَ طَالِبِ إِقَامَةٍ آخَرَ But here she is dealing with another applicant for  
residence (GhS 35)

يَبْقَى مُقْتَرِفُوهَا بِمَنْجَى مِنَ الْعِقَابِ their perpetrators remain safe from punishment (JIJ 17)

كَاتِبُ تِلْكَ السُّطُورِ the writer of those lines (JGh 179)

مُعَلِّمُ التَّارِيخِ the history teacher (AM 169)

هَكَذَا يَكُونُ مُعَيِّرُ الْعَصْرِ Such are those who alter [the course of] the age (JIJ 154)

عَارِفُ الْعُودِ the lute player (HM 5)

مُحَرَّرُو رَسَائِلِ الْقُرَّاءِ the editors of readers' letters (SI 89)

لَا يَبْدُو أَنَّ لَدَى غَابِرِي السَّبِيلِ أَيَّ تَفْسِيرٍ آخَرَ it does not seem that the passers-by have any other  
explanation (GhS 40)

هُوَ مُنْشِئُ الْمَدِينَةِ he is the founder of the city (JGh 104)

سَوْفَ أَشْتَغَلُ بِأَيْعِ كَعَكِكَ I will work as a cake seller (IKh 69)

تَقَدَّمْتُ مِنْ قَائِدِ الدَّبَابَةِ I approached the tank commander (IKh 73)

ذَكَرَهُ الْعَدِيدُ مِنْ مُؤَرِّخِي الْحُرُوبِ الصَّلِيبِيَّةِ many historians of the Crusades mentioned him (IH 57)

مُذِيعُ النَّشْرَةِ الْجَوِيَّةِ the weather forecaster (GhS 32)

حَامِلُ الرِّسَالَةِ سَيَعُودُ إِلَى هُنَا The bearer of the letter will return here (AM 136)

مُفَكِّرُو الْإِسْلَامِ Islamic intellectuals (JGh 118)

يَقِفُ فَجْأَةً عِنْدَ مَاسِيحِ الْأَحْذِيَّةِ عَلَى الرِّصِيفِ he suddenly stops at a shoeshine man on the pavement  
(HR 71)

مَاسِحُ الزُّجَاجِ	the window cleaner (GhS 177)
لَمْ يُبِحِ الْفُرْصَةَ لِنَفْسِهِ لِيَسْمَعَ صَوْتَ مُحَدِّثِهِ	He did not give himself the opportunity to listen to the voice of his interlocutor (TW 36)

**67.1.8** Active participles are used in the construction *مِنْ أَل... أَنْ/أَنَّ* ("one of the things which ... is that ...", "it is ... that..."). The predicate is a prepositional phrase consisting of *مِنْ* + a definite active participle, and the subject is a noun clause introduced with *أَنْ* or *أَنَّ*. The active participle is always masculine singular:

مِنْ الْمُسْتَحِيلِ أَنْ تَرَى نُورَ	it is impossible for her to see Nur (HS 61)
هَلْ مِنْ الْمُمْكِنِ أَنْ أَلْقَاهَا؟	Is it possible to meet her? (IH 40)
مِنْ الْوَاضِحِ أَنَّهُمْ يُلْقَوْنَ الْقَبْضَ عَلَيْنَا	It was obvious that they were arresting us (JIJ 18)
مِنْ الْمُرِيحِ أَنَّ أَحَدًا لَا يَسْتَطِيعُ قِرَاءَةَ أَفْكَارِي	It is reassuring that no one can read my thoughts (GhS 86)

## 67.2 The Passive Participle (اسْمُ الْمَفْعُولِ)

The passive participle is closely related to the passive voice of the verb, and has all the meanings associated with this. It modifies a noun which is the object of the verbal action expressed by the participle. Thus, the noun undergoes or has undergone the action of the verb.

**67.2.1** The main use of the passive participle is as an adjective modifying a noun or pronoun. Like all adjectives it must show normal agreement with the modified noun in number, gender, case and definiteness depending on whether it forms part of a noun-adjective phrase or functions as a predicate:

دَخَلَتِ السَّرِقَةُ الْمُنْتَظَمَةَ إِلَى الْمِنَاطِقَةِ	organised theft entered the region (IKh 15)
جَمِيعُ الْمَحَلَّاتِ مَعْلَقَةٌ أَوْ مَنَهْرَةٌ	All the shops are locked up or looted (IKh 39)
أَعْتَقِدُ أَنَّ الْمَسْأَلَةَ غَيْرَ مَذْرُوسَةٍ	I think that the problem has not been studied (IKh 88)
رَاحَ يَقْرَأُ مِنْ بَيَانٍ طَوِيلٍ مَكْتُوبٍ	he began to read from a long written statement (JGh 18)
أَنَا مَشْغُولٌ	I am busy (HM 10)
خَطِيبٌ مُبِيرَةٌ الْمَجْهُولُ	Munira's unknown fiancé (HR 48)
يَتَرَجَّعُ الْكَلْبُ مَذْعُورًا	the dog retreats terrified (GhS 29)
وَجَدْتُهَا مَخْنُوقَةً	I found her strangled (GhS 51)
إِدَّعَيْتُ أَنَّنا مَدْعُورَانِ	I pretended that we had been invited (GhS 63)
سَمَكٌ السَّلْمُونِ الْمُدَخَّنِ	smoked salmon (GhS 88)
هُوَ هَوَايَتِي الْمُحِبَّةُ	it is my favourite hobby (IH 27)
أَبْوَابُ الْمُسْتَقْبَلِ مَفْتُوحَةٌ	the doors of the future are open (SI 12)

لَمْ تَحْضُرْ فِي الْوَقْتِ الْمَقْرَّرِ	she did not come at the appointed time (JIJ 16)
هَذِهِ الدَّعْوَةُ لَمْ تَكُنْ مُتَوَقَّعَةً	this invitation was not expected (TW 43)
إِنَّ هُوَ إِلَّا وَاحِدٌ مِنْ شُعْبِ اللَّهِ الْمُخْتَارِ	he is nothing but one of God's chosen people (TW 76)
جَوَازُهُ مَسْحُوبٌ	his passport has been taken away (JGh 59)
إِنِّي مَحْكُومٌ إِحْدَى عَشْرَةَ سَنَةً قَضَيْتُ مِنْهَا خَمْسًا	I was sentenced to eleven years of which I have served five (AM 152)

**67.2.2** When modifying a plural noun referring to humans, passive participles take either the masculine or a feminine sound plural:

أَحَدُ الْمُسْتَشْرِقِينَ الْمَعْرُوفِينَ	one of the well known orientalist (JGh 47)
رَكِبُوا، مَحْشُورِينَ، بَاصًا يُعْلَهُمْ إِلَى فُنْدُقِ	Crammed together, they got onto a bus taking them to a hotel (IH 53)
نَحْنُ مَذْبُونُونَ بِعِشْرِينَ أَلْفًا	We owe twenty thousand (HR 163)
الْإِنْكِلِيزُ مَعْرُوفُونَ بِأَنَّهُمْ نَادِرًا مَا يَنْجَرِقُونَ مَعَ	The English are known for the fact that they rarely get carried away with literary disputes (JIJ 131)
الصَّرَاعَاتِ الْأَدَبِيَّةِ	

**67.2.3** As with active participles, a noun + passive participle phrase may be equivalent to an adjectival relative clause containing the passive verb from which the participle is derived. Such constructions may therefore be translated as relative clauses:

فِي قَلْبِ تِلْكَ الْغَايَةِ يَقَعُ الْفُنْدُقُ الْمَقْرَّرُ أَنْ نُقِيمَ فِيهِ	in the heart of that forest stands the hotel in which we were scheduled to stay (JGh 173)
أَمْسِكُ بِغِطَاءِ الرَّأْسِ الْمَصْنُوعِ مِنَ الْفُرِّ	I picked up the head cover which was made from fur (JGh 13)
هَذَا الْوَجْهُ الْمَشْوَى بِالْجُدْرِيِّ	this face which is disfigured with smallpox (HM 7)
شَقَّتْهَا الْمَسْكُونَةُ بِشَيْحٍ	her flat which is haunted by a ghost (GhS 61)

**67.2.4** Passive participles may be followed by a prepositional phrase introducing the agent of the action. This is generally not allowed with the passive voice of the verb:

النَّوَافِذُ عَالِيَةٌ وَمُحَاطَةٌ بِالْأَسْلَاحِ	The windows are high and surrounded by wire (IKh 88)
كَانَ مُقَوَّسًا بِالْحُزْنِ	He was bent over with grief (IKh 41)
هُوَ قَدْ بَاتَ مَأْلُوفًا وَمَعْرُوفًا لِكُلِّ وَاحِدٍ مِنْ أَفْرَادِ	He had become familiar and well known to every single individual within the family (HR 80)
الْعَائِلَةِ	
لَا تَجْرُؤُ عَلَى الْعُودَةِ إِلَى شَقَّتِهَا الْمَسْكُونَةِ بِشَيْحٍ	she does not dare to return to her flat which is haunted by a ghost (GhS 61)
بَقِيْتُ مَأْخُودًا بِصُورَتِهَا	I remained, fascinated by her image (JIJ 50)

- كُنْتُ أَذْكَرُ لَهُ مُعَلِّمًا كَانَ مَأْلُوفًا عَلَيْهِ I mentioned to him a teacher with whom he was familiar (IH 65)
- سَمِيحَةٌ نَفْسَهَا كَانَتْ مُلَطَّخَةً بِآثَارِ مِنْ نَوْعِ آخَرَ Samiha herself was stained with marks of another kind (SI 61)
- هُوَ بَعْدُ فِي مَطْلَعِ عِشْرِينَاتِهِ، مَدْفُوعًا بِمَوْهَبَةٍ مُدْهِشَةٍ he was still in his early twenties, driven by an amazing talent (JIJ 186)
- هَذَا الْوَجْهُ الْمُسَوَّى بِالْجُدْرِيِّ this face which is disfigured with smallpox (HM 7)

**67.2.5** The passive participle of verbs which take a prepositional phrase as object is used in so-called impersonal constructions. The impersonal passive participle is always masculine singular but has normal adjectival agreement in case and definiteness with the modified noun. The preposition has an attached pronoun suffix which refers to and agrees with the noun:

- طَبَقًا لِلْقَوَانِينِ الْمَعْمُولِ بِهَا in accordance with the laws in effect (JGh 123)
- مَدِينَةُ الْفَتِيَّةِ الْمَغْرَرِ بِهِمُ The city of deluded young men (JGh 151)
- بَعْضُ الشُّوَارِعِ غَيْرُ مَسْمُوحٍ بِمُرُورِ السَّيَّارَاتِ فِيهَا it was forbidden for cars to drive down some streets (JGh 155)
- الْمَسْرُوقَاتُ مُؤَمَّنٌ عَلَيْهَا؟ Are the stolen things insured? (JGh 174)
- عَزْمُهُ عَلَى أَنْصِرَافٍ غَيْرٍ مَرْغُوبٍ فِيهِ his determination to leave was not well received (HR 83)
- سَيَقَعُ عَلَى أَرْضِيَّةِ الْمَكْتَبِ، مُغْمَى عَلَيْهِ he will fall on the floor of the office unconscious (TW 54)
- كَانَتْ صِيغَةُ السُّؤَالِ مِثْلَ اللَّهْجَةِ الْمُلْتَمَى بِهَا، فِي غَايَةِ السُّخْرِيَّةِ The form of the question was like the tone of voice in which it was delivered: in utmost derision (TW 73)
- سَمِعْتُ عَنْهُ، وَلَمْ أَلْتَقِ بِهِ، مَغْضُوبٌ عَلَيْهِ أَيْضًا، مَنْهِيٌّ I had heard about him, but had not met him. He was also an object of anger, exiled (JGh 61)
- الْإِنْسَانُ مَحْكُومٌ عَلَيْهِ بِنَهَائِهِ Man is sentenced to his demise (AM 142)
- جَامِعَةٌ مُعْتَرَفٌ بِهَا فِي الْخَارِجِ a university recognised abroad (JIJ 193)
- أَشْعَلَ السَّيْجَارَةَ الْأَخِيرَةَ الْمَسْمُوحَ لَهُ بِهَا he lit the last cigarette permitted to him (SI 122-3)

**67.2.6** The passive participle is used in the same way as the active participle in the construction *مِنْ أَل ... أَنْ/أَنَّ* ("one of the things which ... is that", "it is ... that...") (see above 67.1.8):

- هَلْ مِنْ الْمَعْقُولِ فِي مَدِينَةِ تَارِيخِيَّةٍ كَسَمَرْقَنْدَ أَنْ تُعْرَفَ مُوسِيقَى الرُّوكِ فِي الْمُنْدُقِ؟ is it reasonable in an historic city like Samarkand for rock music to be played in the hotel? (JGh 17)
- مِنْ الْمَوْكَدِ أَنَّهُ تَجَاوَزَ السَّبْعِينَ He is certainly over seventy years old (JGh 66)
- كَانَ مِنَ الْمُفْتَرَضِ أَنْ يَأْتِيَ سِيرِجُ اللَّيْلَةِ Serge was supposed to come tonight (GhS 78)



كَانَ مِنَ الْمُتَوَقَّعِ أَنْ تَمُوتَ	it was expected that she was going to die (AM 121)
هِيَ نَفْسُهَا كَانَتْ مِنَ الْمَفْرُوضِ أَنْ تَكُونَ مِنْ بَيْنِهِمْ	she herself was supposed to be among them (SI 102)
مِنْ غَيْرِ الْمَعْقُولِ أَنْ تَكُونَ هَذِهِ هِيَ تَرَيْسِي	It is impossible that this is Tracy (GhS 91)
قَالَ إِنَّهُ مِنَ الْمُحْتَمَلِ سَفَرُهُمْ صَبَاحَ الْغَدِ	he said that they would probably leave the following morning (JGh 161)

**67.2.7** Like the imperfect passive verb, some passive participles derived from Form I verbs have a “potential meaning” which may often be translated by an adjective ending *-able* or *-ible*:

هَذَا غَيْرٌ مَعْقُولٌ	this is unreasonable (IKh 17)
تَمْتَمَّتْ بِبِعَارَاتٍ غَيْرٍ مَسْمُوعَةٍ	She mumbled some indiscernible words (IKh 24)
كُلُّ شَيْءٍ مُبَاحٌ	Everything is permissible (IKh 78)
أَعْتَرَفْتُ أَنِّي تَجَاوَزْتُ الْمَقْبُولَ	I admit that I have gone beyond the acceptable (GhS 94)
كَانَ الْبَيْتُ مَقْبُولًا	the house was acceptable (HS 9)
إِقْتَرَفْتُ الْمَحْظُورَ بِأَنْ كَتَبْتُ اسْمِي عَلَى خَشَبَةِ إِحْدَى النُّوَاذِ	I committed the forbidden by writing my name on one of the window frames (JIJ 31)
بَعْضُهَا مَا زَالَ مَقْرُوءًا	some of it was still legible (JIJ 203)

**67.2.8** Passive participles may take the same prepositions as do the verbs from which they are derived:

كُنَّا مُجْبَرِينَ عَلَى أُخْتِلَالِهَا	we were compelled to occupy it (IKh 42)
أَنَا وَحْدِي كُنْتُ مَحْرُومًا مِنْ كُلِّ هَذِهِ الْحَلَوِيَّاتِ	I alone was deprived of all these sweet things (HM 72)
أَنَا مُرْغَمَةٌ عَلَى الْمَوَاقِفِ	I am compelled to agree (AM 23)
أَنَا مَعْرُوفٌ عَنِ الْعَالَمِ هُنَا	I am cut off from the world here (JGh 163)
إِذَنْ أَنْتِ مَعْصُومَةٌ عَنِ الْخَطِيئَةِ	So you are immune from sinning (HM 81)
أَجْلَسُوهُ عَلَى الْبَسَاطِ الْمَخْصُصِ لِلرِّجَالِ	They sat him down on the carpet reserved for men (HR 83)

**67.2.9** Passive participles occur in adjectival *idāfas*, governing a following noun in the genitive case:

أَنْتِ الصَّمَاءُ الْمَقْطُوعَةُ الْأَذَانِ	you are the deaf woman with amputated ears (AM 140)
وَقَفَ فِي صَدْرِ الْعُرْفَةِ مَفْتُوحِ السَّاقَيْنِ	He stood at the front of the room with his legs astride (HR 64)
إِنِّي مَكْسُورُ الْقَلْبِ	I am broken hearted (GhS 43)
يَكُونُ . . . مَبْهُورَ النَّفْسِ	He will be ... out of breath (IH 30)

- جِئْتُ لَابِسًا قَمِيصًا أَزْرَقًا، قَصِيرَ الرُّدْنَيْنِ، وَمَفْتُوحَ  
الْعُنُقِ I came wearing a blue shirt with short sleeves and an open  
neck (JIJ 139)
- جَلَسَ بِجِوَارِي شَابٌ مَفْتُولُ الْعَضَلَاتِ a muscular young man sat next to me (JGh 54)
- نَظَّعَتْ نَحْوِي مَفْتُوحَةً الْفَمِ she looked towards me open mouthed (HR 52)

**67.2.10** As with other adjectives, passive participles are often used as nouns:

- لَنْ يَبْلُغَ مَرَادَهُ he will not get what he wants (HM 28)
- أَنْتَ تَعْرِفُ أَنَّ الْمَحْكُومِينَ بِالْإِعْدَامِ يَسْأَلُونَهُمْ إِنْ  
كَانَتْ لَدَيْهِمْ رَغَبَاتٌ You know that they ask those condemned to death  
whether they have any [last] wishes (AM 102)
- أُمِّي لَنْ تَعْرِفَ إِذَا حَصَلَ لِي أَوْ لِإِخْوَتِي أَيُّ مَكْرُوهٍ  
سَرَقُوا مَوْلُودَهَا my mother will not know whether any bad thing has  
happened to me or my brothers (HS 91)
- سَرَقُوا مَوْلُودَهَا they stole her child (TW 225)
- إِنَّهَا الصَّلَةُ مَعَ الْمَجْهُولِ It is the link with the unknown (GhS 64)
- هَذَا مَفْهُومٌ قَدِيمٌ This is an old concept (IKh 41)
- تَوَائِبُ الْمَدْفُونِينَ هُنَا the coffins of those buried here (JGh 113)
- قَدَّمَ لَهُ قَائِمَةَ الْمَأْكُولَاتِ he offered the menu to him (TW 172)

## 68 Uses of the Passive Voice (الْمَبْنِي الْمَجْهُولُ)

Unlike the active voice (الْمَعْلُومُ or الْمَبْنِي الْمَعْرُوفُ), in the passive voice the subject is acted upon by some agent. The subjects of active verbs perform the action (e.g. "The boy broke the window"; "Their mother washed the clothes"), whereas the subjects of passive verbs undergo the action (e.g. "The window was broken [by the boy]"; "The clothes were washed [by their mother]").

The passive voice is used when the agent of the action is unknown or not known for certain, when it is not wanted to mention the agent, or in order to emphasise the person or thing that undergoes the action rather than the one who performs it.

The passive occurs much less frequently in Arabic than in English. This is partly due to the general inability of Arabic to express the agent in passive constructions, and also the use of the verb تَمَّ ("to be achieved", "to take place") which can paraphrase the passive.

In Arabic, passive verbs show number and gender agreement with their subjects in the same way as active verbs.

### 68.1 The passive occurs in the perfect verb:

- هُمْ "الصَّعَالِيكُ" وَسُمِّيَ الْوَادِي بِأَسْمِهِمْ They are the "vagabonds", and the wadi was named after them (IH 25)
- قُدِّمَتْ لِي السِّجَائِرُ I was offered cigarettes (HR 67)
- أُصِيبَ ثَلَاثَةٌ رِفَاقِي three companions were wounded (IKh 36)
- قَالَ لِي إِنَّ ثَلَاثَةَ سَجَنَاءَ قُتِلُوا لِأَنَّهُمْ حَاوَلُوا الْفِرَارَ He told me that three prisoners had been killed because they had tried to escape (AM 51)
- ثُمَّ ذَهَبَ بِي سَعِيدٌ إِلَى شَاطِئِ الْبَحْرِ، حَيْثُ أُقِيمَتْ مَحَطَّاتٌ صَخْمَةٌ لِتَحْلِيَةِ الْمِيَاهِ وَلَا تَرَأَى تَقَامُ مَحَطَّاتٌ أُخْرَى Then Sa'id took me to the coast where large water purification plants had been built and where others were still being constructed (HS 15)
- كَانَ الْبَيْتُ مَقْبُولًا إِذَا مَا قُورِنَ بِالْبَيْتِ الْمَعْبُورَةِ the house was acceptable when compared to those covered in dust (HS 9)
- طُرِقَ الْبَابُ the door was knocked at (AM 133)
- تُوَفِّيَ وَالِدِي my father died (HR 7)
- يَقُولُونَ أُمَّ أَسْعَدَ جُنَّتْ They say that Umm Asad has gone mad (AM 51)

### 68.2 The passive occurs in the imperfect verb:

- إِبْنِي يُدْعَى شَاكِرٌ أَيْضًا My son is called Shakir too (GhS 155)
- لَمْ يَعُدْ يُهِمُّهُ أَيُّ شَيْءٍ يُقَالُ he no longer cares about anything that is said (AM 122)
- شَعَرْتُ أَنِّي أُوَلِّدُ مِنْ جَدِيدٍ I felt that I was being born anew (AM 98)

- الْفَضَايَا الَّتِي سَوْفَ تُنَاقَشُ the issues which will be discussed (JGh 148)
- ذَهَبَ نَحْوَ الدَّابَّةِ وَهُوَ يَجَارُ جَيْبِرَ وَحَشٍ يُذْبِحُ He went towards the donkey, braying like a wild beast being slaughtered (IH 69)
- يَكَادُ يَعْرِفُ كُلَّ مَنْ يَسْتَحِقُّ أَنْ يُعْرَفَ he knows almost everyone who is worth knowing (JIJ 63)
- لَا شَكَّ فِي أَنَّ كُلَّ حَضَارَةٍ فِي التَّارِيخِ شَهِدَتْ أَنْاسًا يُعْرَفُونَ بِالْمَسَائِينِ No doubt every civilization in history has witnessed people known as "walkers" (JIJ 73)
- الدُّورُ تَبَاعُ فِي بَعْضِهَا لِمُسْتَرِينَ جُدِيدٍ، ثُمَّ تُهَدَّمُ لِيُعَادَ بِنَاؤُهَا some of the houses are sold to new buyers, then they are demolished to be rebuilt (JIJ 88)
- الضَّحِيَّةُ لَا تُلَامُ عَلَى ذَهَابِهَا ضَحِيَّةً بَلْ يُلَامُ أَعْدَاؤُنَا The victim is not to be blamed for its passing as a victim, rather our enemies are to be blamed (IH 184)

**68.3** The subject of the passive verb need not be stated, but may be implicit in the inflection of the verb:

- كُلَّمَا حُوِّطِيَتْ تَحَوَّلَ وَرْدِي حَدْيَهَا إِلَى أَحْمَرٍ رَائِعٍ Whenever she was spoken, the pink of her cheeks turned to bright red (JIJ 171)
- قَدْ أُرْسِلْنَا مَعًا We were sent together (JIJ 197)
- هُوجِمْنَا We were attacked (JIJ 239)
- وُضِعَ عَلَى أَوَّلِ طَائِرَةٍ he was put on the first plane (HS 112)
- إِذَا لَمْ أَرَزْ قُمْتُ بِالزِّيَارَاتِ if I was not visited I went visiting (HS 105)
- لَا يَعْلَمُونَ أَيْنَ سَتَذْهَبُ، وَلَا كَيْفَ سَتَبَاعُ they don't know where they will go nor how they will be sold (IKh 15)

**68.4** The imperfect passive of the verb وَجَدَ ("to find") (يُوجَدُ ["it is found"]) is used with the meaning "to exist", "to be", the usual English translation being "there is/are". The subject of يُوجَدُ is typically an indefinite noun:

- لَا يُوجَدُ مَوْتُ إِلَّا دَاخِلَ الْحَرْبِ There is no death except during war (IKh 73)
- لَا تُوجَدُ أَمْلاكٌ خَاصَّةٌ فِي الثَّوْرَةِ There are no private possessions in a revolution (IKh 86)
- لَا يُوجَدُ مَكَانٌ يَتَسَعُّ لَنَا سِوَى هَذَا السِّجْنِ There is no place large enough for us except this prison (IKh 88)
- كُنْتُ عَطْشَانًا. قَالَتْ لَا يُوجَدُ مَاءٌ I was thirsty. She said there was no water (IKh 128)

**68.5** Arabic differs from English in that it cannot express the agent (الْمَاعِلُ) in a passive construction. Arabic cannot say, for example, "the window was broken by the boy". Such a sentence must be expressed in the active voice: "The boy broke the window".

**68.5.1** Occasionally, however, a passive construction contains what might be interpreted as

the agent, commonly introduced with **بِ** :

- سُعِدْنَا بِسُرْعَةِ بَعْدِهِ مِنْ أَرْوَعِ الْأَصْدِقَاءِ we were quickly pleased by the arrival of a number of our wonderful friends (JIJ 245)
- أُغْبِنَا بِالْفُنْدُقِ We liked the hotel (JIJ 235)
- فُوجِيَ الْأَثْنَانِ بِدُخُولِي The two of them were surprised by my entrance (HR 21)
- فِي الْمَسَاءِ الْتَالِيِ فُوجِئْتُ بِثَلَاثَةِ جَالِسِينَ فِي الصَّلَاةِ فِي On the following evening I was surprised by three people sitting in the living room (HR 56)
- لَقَدْ أُصِيبَ بِالشَّلْلِ He has been stricken with paralysis (AM 26)
- لَوْ قُطِعَتِ الطُّرُقُ بِالثَّلْجِ فَلَنْ يُمَكِّنَهُمُ السَّفَرُ If the roads are blocked with snow they won't be able to leave (JGh 161)
- سُغِلْتُ بِأَسْفَارٍ مُمْتِعَةٍ I was busy with pleasure trips (JIJ 7)

**68.5.2** **مِنْ قِبَلِ** (“on the part of”, “by”) may be used to introduce what appears to be the agent:

- هِيَ مَوْقِعٌ إِسْتِرَاطِيٌّ، كَمَا أَنَّهَا كَانَتْ تُسْتَعْمَلُ مِنْ قِبَلِ الْعَدُوِّ لِلرَّمَايَةِ عَلَيْنَا it is a strategic position, and was also used by the enemy to fire at us (IKh 42)
- أُتِّخِذْتُ فِيهَا، مِنْ قِبَلِ حَشْدٍ هَائِلٍ صَاحِبٍ مِنْ الْأَجَائِيزِ، غُضُّوا فِي لَجْنَةٍ I was elected as a member of a committee by a huge and clamorous gathering of refugees (JIJ 166)

**68.5.3** Phrases meaning “at the hands of”, while actually stating the instrument of the action, also manage to indicate the agent:

- مُعْظَمُ هَذِهِ الْمَخْطُوطَاتِ كُتِبَ بِأَيْدِي فَتَايِنَ مَهَرَةَ most of these manuscripts were written at the hands of skilled artisans (JGh 119)
- فِي يَوْمٍ وَاحِدٍ، أُمْتَحِنَتْ مَدَامُ سُهَيْرَ مَرَّتَيْنِ فِي عَقِيدَتَيْهَا، عَلَى يَدِ زَائِرَيْنِ مِنَ الْعِرَاقِ in one day Madam Suhayr had her faith tested twice at the hands of two visitors from Iraq (SI 167)

**68.6** The instrument with which the action of the verb is carried out may be stated, introduced by the preposition **بِ** (“by means of”, “by”, “with”):

- أَخَذْتُهَا وَأَحَطْتُ بِهَا عُنُقَ إِلْيَازَيْبِثَ كَمَا لَوْ خُفِّتُ بِهَا I took it and put it round Elizabeth's neck as if she had been strangled with it (GhS 56)
- ثُمَّ دَيْسَتْ بِالْأَقْدَامِ then they were trodden underfoot (AM 169)
- بَعْضُ الطَّيْنِ يُسْمَعُ بِالْعَيْنَيْنِ وَلَا بِالْأَذْنَيْنِ Part of the buzzing is heard with the eyes and not the ears (IH 22)
- ثُمَّ هَوَتْ كَمَا لَوْ أُصِيبَتْ بِطَلْقَةِ نَارِيَّةٍ Then she fell down as if struck by a bullet (GhS 12)

**68.7** Doubly transitive verbs which in the active voice take two objects in the accusative case

may also occur in the passive voice. Here, one object becomes the subject of the passive verb (in the nominative case or implicit in the verb) and the other remains in the accusative case:

- رَاتِبٌ يُعَدُّ جَيِّدًا a salary which is considered excellent (JIJ 111)  
 لِمَاذَا سُمِّيَ الْأَخُ أَخًا؟ Why is a brother called a brother? (HR 31)  
 عُيِّنَ قُتَيْبَةَ بْنِ مُسْلِمٍ وَالِيًا عَلَى خُرَاسَانَ Qutayba b. Muslim was appointed governor of Khurasan (JGh 104)  
 تُعْتَبَرُ الْبُرتَغَالُ بِلَدًا ذَا مَوْقِعٍ فَرِيدٍ Portugal is considered to be a country with a unique position (JGh 147)  
 أُعْطِينَا غُرَفًا we were given rooms (JIJ 55)

**68.8** The imperfect passive of a verb sometimes has a “potential meaning”, that is, it indicates something that can be done, that a given act is possible. Such passives are commonly used in the negative and occur at the end of the sentence:

- هَذِهِ أَشْيَاءٌ لَا تُعَلَّمُ، يَكْتَسِبُهَا الْفَتَى مِثْلَكَ بِنَفْسِهِ These are things that are unteachable; a young man like you discovers them for himself (HM 39)  
 هَذَا سُؤْالٌ لَا يُسْأَلُ، هَذَا سِرٌّ! This is a question which cannot be asked: it is a secret! (HM 55)  
 هَذِهِ الْعَيْشَةُ لَمْ تُعَدَّ تُطَاقُ This way of life is no longer bearable (HR 70)  
 وَسَطًا هَذَا الْبُرْدُ الَّذِي لَا يُطَاقُ in the midst of this unbearable cold (IKh 85)  
 أَخِيرًا اُكْتَشَفَ جِهَادَ الْكَثْرِ. سُمُوعٌ لَا تُحْصَى Finally, Jihad discovered the treasure: innumerable candles (IKh 48)  
 فَكَيْفَهُ جَدِيدَةٌ كَانَ يَظُنُّهَا الْإِنْسَانُ لَا يُؤْكَلُ a new fruit which people used to think was inedible (HS 53)  
 سَأَلْتُهُ مَا زِحًا عَنِ قِيَمَتِهَا، فَأَجَابَ: 'لَا تُصَمَّرُ بِمَبْلَغٍ' In fun, I asked him how much it was worth. “It is priceless” he replied (JIJ 68)  
 لِمَاذَا تَدَخَّرَجَتْ بِهِدِهِ السَّرْعَةُ الَّتِي لَا تُصَدَّقُ؟ Why did it roll along with that incredible speed? (GhS 39)  
 أَشْيَاءٌ عَدِيدَةٌ لَا تُرَى many invisible things (JGh 139)  
 ضَمَّنِي إِلَيْهِ بِأَمْتِنَانٍ وَسَعَادَةٍ لَا يُرْصَفَانِ he hugged me with indescribable gratitude and happiness (HR 140)  
 الْبَحْرُ لَيْسَ قَطْرَاتٍ تُعَدُّ، وَالصَّحْرَاءُ لَيْسَتْ حَبَّاتٍ رَمْلٍ تُحْصَى the sea is not composed of countable drops of water, and the desert is not composed of countable grains of sand (TW 134)

## 69 The Impersonal Passive

In Arabic, passive verbs may have a prepositional phrase as their subject. The use of the passive verb in such constructions is referred to as “impersonal” since the verb is always in the 3rd person masculine singular (“he”), regardless of the gender and number of the object of the preposition which is the logical subject. The grammatical subject is actually the whole prepositional phrase, which is considered to be masculine singular. For example:

لَمْ يُسْمَخْ لَهُنَّ بِالذُّخُولِ	They were not allowed to enter (AM 45)
كَانَ يُسْمَخُ لَهُمْ بِحَمَلٍ مَبْلُغٍ مُحَدَّدٍ مِنَ الْأَمْالِ	They were permitted to take a limited amount of money (IH 169)
ثُمَّ يَغْمَى عَلَيْهَا	then she faints (GhS 214)
سَيُغْمَى عَلَيْهَا بِالتَّأَكِيدِ لَوْ سَمِعَتْ جَوَارَهُمَا	She would certainly faint if she heard their conversation (GhS 11)
لَمَّا ذَاقَهَا أُغْمِيَ عَلَيْهِ مِنْ حَلَاوَةِ طَعْمِهَا	When he tasted it he fainted from the sweetness of its taste (HS 53)
وَأَنَا كَفِلَسْطِينِي قُذِفَ بِي الْآنَ مَرَّةً أُخْرَى إِلَى الْفَرَاغِ الْكَوْنِيِّ	and I, as a Palestinian, was now cast out once again into the cosmic void (JIJ 210)
مِثْلُ ذَبِيحَةٍ يُرْمَى بِهَا فِي الْغَابَاتِ	like a slaughtered animal tossed into the woods (GhS 39)
لَمْ تَمُضْ أَسَابِيعٌ إِلَّا وَرَجَّ بِهَمٍّ فِي السُّجُنِ	only a few weeks passed before they were thrown into prison (JGh 66)

**69.1** Verbs of motion (commonly *جاء* and *أتى* “to come”) are found in the impersonal passive followed by prepositional phrases introduced with *بِ* and express the causative meaning “to bring”:

جِيءَ لَهُ بِعَائِلَتِهِ لِتَسْكُنَ مَعَهُ	his family was brought to live with him (HS 72)
جِيءَ لِي بِمُقَابَلَةِ خَاتُونِ	I was given a meeting with Khatoun (HS 223)
يُؤْتَى بِجُثَّةٍ عَارِيَةٍ	a naked corpse is brought (IKh 153)
مَا الَّذِي أُتِيَ بِسَيَّارَةِ الشَّرْطَةِ؟	what has brought the police car? (TW 252)

**69.2** Elsewhere, the passive voice may also occasionally be used in what seems to be an impersonal manner. Here, however, the whole noun clause introduced with *أَنَّ* or *أَنَّ* is the masculine singular subject of the passive verb:

أُتِيَحَ لِي أَخِيرًا أَنْ أَرَى نِمْرُودَ	I was finally given the chance to see Nimrod (JLI 66)
الَّذِي لَا يُنَاحُ لَهُ فِي مَدَارِسِهِ أَنْ يَقْرَأَ الشُّعْرَ الْحَدِيثَ	The one who in his schools is not given the opportunity to read modern poetry (TW 9)
عَلَى عُلْبَتِهَا كُتِبَ أَنَّهَا تُضْفِي رَائِحَةً وَطَعْمًا شَهِيًّا	on its packet was written that it has an appetizing aroma and flavour (HS 13)

يُحَيِّلُ إِلَيْهِ أَنَّهُ شَاهِدَ هَذِهِ السَّبِيحَةِ it seems to him that he has seen this rosary (GhS 14)

لَا يُعَقِّلُ أَنْ يَكُونَ مُمَدَّدًا يَحْتَضِرُ It is inconceivable that he is stretched out dying (GhS 170)



## 70 The Verb تَمَّ

70.1 تَمَّ has the meaning “to be achieved”, “to take place”:

هَذَا تَمَّ إِثْرَ اتِّفَاقٍ تَمَّ بَيْنَ نَقِيبِ الصُّحُفِيِّينَ وَوَزِيرِ  
الِدَاخِلِيَّةِ this occurred immediately after an agreement which took  
place between the head of the journalists and the minister  
of the interior (JGh 84)

لَمْ تَتِمَّ عَمَلِيَّةُ التَّوْحِيدِ The process of unification was not achieved (TW 212)

اللقاءُ التَّالِيُ بَيْنَ الْأُسْرَتَيْنِ تَمَّ فِي شَقَّةِ الْمُهَنْدِسِينَ The next meeting between the two families took place in  
the engineers' flat (SI 235)

الْإِنْتِقَالُ تَمَّ بِسَيَّارَتِهِ الْخَاصَّةِ the journey took place in his private car (JGh 171)

70.2 تَمَّ sometimes occurs with a verbal noun as its subject and is used to paraphrase a passive construction. For example, the passive construction

فُحِصَ الْعَرْضُ the proposal was examined

may be expressed using تَمَّ + verbal noun as:

تَمَّ فَحِصَ الْعَرْضِ the proposal was examined (SI 213-4)

The verbal noun is usually defined (either by the definite article, by being the governing term in an idāfa construction or by a pronoun suffix):

تَمَّ اسْتِخْرَاجُ الشَّيْكِ the cheque was taken out (SI 214)

يَتَمَّ تَرْتِيبُ الْعُرْفِ مَرَّتَيْنِ يَوْمِيًّا the rooms are tidied twice a day (JGh 163)

قَالَ بِحُزْنٍ إِنَّهُ تَمَّتْ سَرِقَةُ أَرْبَعَةٍ وَعِشْرِينَ مَقْعَدًا He said with sadness that twenty-four chairs were stolen  
(JGh 173)

كَيْفَ تَمَّ الْعُثُورُ عَلَيْهَا بِهَذِهِ السَّرْعَةِ؟ how was it found so quickly? (JGh 194)

تَمَّ اسْتِخْرَاجُ ثَمَانِي وَأَرْبَعِينَ جَسْمًا forty-eight bodies were pulled out (JGh 43)

الْهَدَايَا الَّتِي تَمَّ شِرَاؤُهَا مِنَ السُّوقِ الْحُرَّةِ the gifts which were bought from the duty-free shop  
(JGh 44)

تَمَّ اخْتِيَارُهُمْ they were chosen (JIJ 55)

نَادِي الْمَنْصُورِ، الَّذِي تَمَّ افْتِتَاحُهُ فِي مَطْلَعِ  
الْحَمْسِيَّاتِ the Mansur club, which was opened at the beginning of  
the 50's (JIJ 78)

## 71 The Impersonal Subject

**71.1** Arabic has no equivalent of the English impersonal “it” used in statements referring to the weather and time etc., such as “it is getting dark”, “it is hot outside”, “it is Friday night”. In Arabic, such statements always have a personal subject, for example “the night”, “the sky”, “the hour”, “the day”:

كَانَتْ السَّاعَةُ تَقْتَرِبُ مِنَ الْوَاحِدَةِ ظَهْرًا	[The hour] It was approaching 1.00 p.m. (JGh 71)
السَّاعَةُ تَقْتَرِبُ مِنَ الثَّانِيَةِ	[The hour] It is almost two o'clock (HR 11)
السَّاعَةُ هِيَ الثَّامِنَةُ مَسَاءً	[The hour] It is eight o'clock in the evening (HS 45)
الْحَرُّ كَانَ شَدِيدًا	The heat was intense [= It was very hot] (HS 18)
كَانَتْ السَّمَاءُ تَبْرُقُ وَتَرْعُدُ	[The sky] It was thundering and lightning (HS 45)
كَانَتْ السَّمَاءُ تَمْطُرُ بِغَزَارَةٍ	[The sky] It was raining heavily (JGh 122)
كَانَ الْوَقْتُ لَيْلًا	[The time] It was night time (JGh 121)
كَانَ الْوَقْتُ غُرُوبًا	[The time] It was sunset (GhS 44)
الْيَوْمُ الْأَحَدُ	[The day] It is Sunday (JGh 25)
كَانَ الْيَوْمُ مَاطِرًا شَدِيدًا الْمَطَرُ	[The day] It was raining heavily (IH 204)

**71.2** In expressions such as *ثَلَجَتِ السَّمَاءُ* (“the sky snowed”) and *مَطَرَتِ السَّمَاءُ* (“the sky rained”), the noun *السَّمَاءُ* is occasionally not stated. Here, the expression becomes similar to an impersonal one:

كَانَتْ تَمْطُرُ	[The sky] It was raining (HS 45)
هِيَ تَمْطُرُ فِي الصَّيْفِ	[The sky] It rains in summer (IKh 102)
تَمْطُرُ	[The sky] It is raining (TW 127)

**71.3** This is also the case regarding time of day:

كَانَتْ الرَّابِعَةُ صَبَاحًا	[The hour] It was four in the morning (IKh 89)
إِنَّهَا الثَّانِيَةُ إِلَّا رُبْعًا	[The hour] It is a quarter to two (GhS 125)
إِنَّهَا الثَّاسِعَةُ	[The hour] It is nine o'clock (GhS 32)

## 72 The Indefinite Subject

An indefinite subject is one which refers to people in general without reference to any particular person or persons, as in “they say he’s gone mad”, “how do you get from Buxton to Manchester?” “one shouldn’t get upset about such things”.

**72.1** To express the indefinite subject, Arabic uses:

**a).** the 3rd person masculine singular (“he”) of the passive voice:

تَزَوَّجَتْ أُمِّي رِزْقَ اللَّهِ الْمَخْزُومِيِّ، الَّذِي قِيلَ إِنَّهُ  
كَانَ يَصْغُرُهَا بِسَنَوَاتٍ My mother married Rizq Allah al-Makhzumi whom  
people said was a few years younger than her (HM 5)

تَفَرَّقَ الْآخَرُونَ أَيَّدِي سَبَا، كَمَا يُقَالُ  
(HR 43) The others were scattered to the four winds, as they say

قِيلَ لَهُ إِنَّهَا كَانَتْ تُحِبُّهُ كَأَبْنِهَا GhS 21) He was told that she used to love him like a son

**b).** the 3rd person masculine plural of the active voice (“they”):

لِمَاذَا أَطْلَقُوا كَلِمَةَ كَازِينُو عَلَى هَذَا الْمَقْهَى؟ why did they give this café the name “casino”? (HM 109)

أَتَعْرِفُ لَوْ أَنَّ رَسَامًا عِنْدَنَا رَسَمَ هَذِهِ اللَّوْحَةَ لَضَرَبُوهُ  
بِالْحِجَارَةِ! Do you know that if one of our artists had painted this  
picture they would have stoned him! (AM 161)

فِي حَارَتِنَا، حَارَةِ الْمَعْمَلِ، يَقُولُونَ إِنَّ الْفَيْلسُوفَ  
مَجْنُونٌ In our quarter, the factory quarter, they say that the  
philosopher is a madman (HM 13)

أَمْجِدْ كُنْ شَجَاعًا لِكَيْ يُقِيمُوا لَكَ تِمْنَالًا فِي  
السَّاحَةِ الرَّئِيسِيَّةِ! Be brave Amjad, so that they erect a statue of you in the  
main square (AM 16)

أَنَا أَتَبَاهِي عَادَةً بِأَنْبِي عَقْلَانِي وَمَنْطِقِي  
وَ"كَارْتِيزِيَان" كَمَا يَقُولُونَ هُنَا فِي بَارِيسَ I generally pride myself on being rational, logical,  
“Cartesian” as they say here in Paris (GhS 10)

**c).** the 2nd person masculine singular of the active voice (“you”):

إِذَا سَأَلْتَهُمْ عَمَّا أَصَابَهُمْ "هُنَاكَ" تَلَفَّتُوا يَمَنَةً وَيَسْرَةً  
وَمَضَوْا فِي صَمْتِهِمْ. وَإِذَا أَلْقَيْتَ التَّنَجِيَّةَ عَلَيْهِمْ  
مَضَوْا فِي سَبِيلِهِمْ If you asked them what had befallen them “over there”  
they would glance to the right and left and leave in  
silence. And if you greeted them, they would continue on  
their way (IKh 32)

تَسْتَطِيعُ أَنْ تَشْتَرِيَ هَذِهِ الْأَعْدَةَ جَاهِزَةً فِي دُكَّانٍ لِيَبِعِ  
أَدْوَاتِ الصَّيْدِ You can buy this device ready-made in a shop for fishing  
equipment (IH 34-5)

كَيْفَ يُمَكِّنُكَ أَنْ تُعَيِّرَ أَوْ تُعَدِّلَ اتِّفَاقًا عَقَدْتَهُ مَعَ  
الْمَوْتَى؟ How can you change or renounce a pact you have made  
with the dead? (HR 17)

بَيْنَ تِمْنَالٍ مُقَدَّسٍ وَإِقُونَةٍ قَدِيمَةٍ تَقْرَأُ عِبَارَاتِ: اللَّهُ  
أَكْبَرُ Between a sacred statue and an ancient icon you could  
read the words “God is Great” (IKh 47)

في مناسبات كثيرة، كنت ترى حولك معظم مثقفي بغداد  
On occasions such as these, you would see most of the cultured people of Baghdad around you (JIJ 63)

d). occasionally the active participle in the singular or plural, definite or indefinite, of the verb used in the sentence:

لا يطرقها طارق آخر  
no one else will strike it (TW 84)

يُحَوِّقُ الْمُحَوِّقُونَ  
Those who say "there is no power and no strength save in God" say it (IH 187)

وتَقَوَّلَ الْمُتَقَوِّلُونَ عَلَيْهَا  
The rumour mongers spread rumours about her (IH 196)

72.2 The noun **الْمَرْءُ** ("the man") may be used with the meaning "one":

يَحَارُ الْمَرْءُ، فِيمَا إِذَا كَانَ هَؤُلَاءِ النَّاسُ يَتَصَرَّفُونَ بِالذِّكَاةِ أَمْ بِالغَرِيزَةِ  
One is confused over whether these people were acting according to intelligence or instinct (TW 43)

لا يَفْرُقُ الْمَرْءُ بَيْنَ وُجُوهِهِمْ وَشَخْصِيَّاتِهِمْ  
one could not tell their faces or personalities apart (JIJ 213)

هُنَاكَ أَشْيَاءٌ لَا يَعْتَرِفُ الْمَرْءُ بِهَا وَلَا حَتَّىٰ لِنَفْسِهِ  
there are things one will not admit to, not even to oneself (SI 120)

فَقَدْ كَانَتْ أَجْمَلَ مِنْ أَنْ يَقُولَ لَهَا الْمَرْءُ كَلِمَةً جَارِحَةً  
She was too beautiful for one to say a hurtful word to her (GhS 18)

لا يَسْتَطِيعُ الْمَرْءُ أَنْ يَحْمِلَ بِطَيْخَيْنِ فِي يَدٍ وَاحِدَةٍ  
One cannot hold two melons in one hand (IH 29)

72.3 **فُلَانٌ** ("so-and-so") (fem. **فُلَانَةٌ**) may be used as a substitute for an unspecified or unnamed person:

يَقُولُ: أَنَا فُلَانٌ أَبْنُ فُلَانٍ  
he says, "I am so-and-so the son of so-and-so" (IH 76)

مَا قِيمَةُ الْمَرْأَةِ إِذَا لَمْ تَكُنْ زَوْجَةَ فُلَانٍ أَوْ عَمَّةَ فُلَانٍ أَوْ أُمَّ فُلَانٍ؟  
What value does a woman have if she isn't the wife of such-and-such a man, the aunt of such-and-such a man or the mother of such-and-such a man? (GhS 14)

إِنَّهُ دَعَا مِسْتَرِ فُلَانٍ عَلَى الْغَدَاءِ  
He invited Mr. so-and-so to lunch (JGh 35)

كُنَّا فِي بَيْتِ خَمِيسٍ، مَعَ فُلَانٍ وَفُلَانَةٍ  
we were in Khamis' house with Mr. so-and-so and Mrs. so-and-so (JIJ 231)

72.3.1 The nisba adjective **فُلَانِيٌّ** ("such and such") is occasionally used when referring to inanimates:

إِذْ بِالتَّادِي يُنَادِي عَلَى اسْمِي أَنْ أَحْضُرَ إِلَى مَنَصَّةِ ذَاتِ الرَّقْمِ الْفُلَانِيِّ  
the announcer suddenly called my name to go to desk number such-and-such (IH 126)

فِي الْمَطْعَمِ الْفُلَانِيِّ  
in such-and-such a restaurant (JGh 35)

## 73 Uses of the Imperative (الْأَمْرُ)

**73.1** The imperative is used to give commands. The person addressed is in the 2nd person (“you”), singular, dual or plural, masculine or feminine:

أَعِيدُوا الْمَسَاجِينَ	Bring back the prisoners (JGh 68)
إخْفِضْ صَوْتَكَ قَلِيلًا	Lower your voice a little (GhS 53)
نَامِي عَلَى الْمَقْعَدِ	Sleep in the chair (GhS 62)
إِحْتَفِلًا بِعِيدِ مِيلَادِهِ	Celebrate his birthday (GhS 159)
إِذْهَبْ	Go! (HM 86)
إِفْعَلْ مَا تَشَاءُ	Do what you want (AM 125)
إِفْتَحِي الْبَابَ	Open the door (TW 56)
إِسْتَرِيحُوا الْآنَ وَكُونُوا حَذِيرِينَ	Relax now but be cautious (IKh 31)
انظُرَا	Look! (JIJ 67)
أَعْطُونِي يَوْمَيْنِ	Give me two days (HR 28)
إِمْسِ أَمَامِي	Go in front of me (IKh 69)
خُذُوا جَوَازَاتِكُمْ	take your passports (JIJ 20)
كُلْ مَعَنَا	eat with us (HM 94)

**73.2** Imperatives may take a pronominal object:

خُذْهُ الْآنَ	Take him now (AM 105)
دَعْنِي أَخْزِرُ	Let me guess (JIJ 46)
عَلِّمْنِي	teach me (HM 39)
خُذْنِي!	Take me! (IH 39)
سَمِّهِ مَا شِئْتَ	Call it what you like (HM 104)
إِثْلَعِي الدُّخَانَ . . . إِثْلَعِيهِ	Inhale the smoke. Inhale it (AM 40)

**73.3** The negative imperative (i.e. prohibition) is rendered with the negative particle **لَا** + jussive:

لَا تَضْرِبُوهُ	Don't hit him (IKh 93)
لَا تَأْتِي إِلَيَّ هُنَا مَرَّةً أُخْرَى	don't come here again (AM 26)
لَا تَسْأَلِي	don't ask (AM 63)
لَا تَضْحَكْ	Don't laugh (IKh 69)
لَا تَقْتُلُونِي	Don't kill me (IKh 93)

لَا تَنْظُرِ الْآنَ Don't look now (JIJ 34)

لَا تَتَحَرَّكِي Don't move (HR 64)

For negative commands using the energetic mood see 41.4.

**73.4** The particle لَ + jussive gives an indirect command equivalent to the English "let". The verb is often in the 3rd person:

لِيَتَكَلَّمْ فَقَطْ Just let him speak (HM 31)

لِتَذْهَبْ بَعْدَ ذَلِكَ، لَا أُرِيدُ أَنْ أَرَاهَا let her go after that, I don't want to see her (AM 32)

لِيَفْعَلْ مَا يَشَاءُ let him do what he wants (AM 65)

لِيَسْقُطِ الْأَدَبُ Down with literature! (IKh 36)

لِيَذْهَبُوا إِلَى الْجَحِيمِ Let them go to hell (TW 30)

لِيَأْتِنِي Let him come to me (JIJ 210)

لِيَتَزَوَّجْ، وَلَكِنْ لِيَبْقِ الْمَوَدَّةُ بَيْنَهَا وَبَيْنَ رَجَبٍ Let her get married, but let the love remain between her and Rajab (AM 112)

The 1st person may also be used in this way:

لَأَقْرَأَ الرُّسَالََةَ Let me read the letter (AM 133)

لَأَنْزِلَ Let me descend (IH 161)

لَأَنْطِقَ بِاسْمِهَا عَالِيًا وَلْتَضْحَكْ مِنِّي كُلُّ الدُّنْيَا أَوْ لِيَتَبَكَ عَلَيَّ حَالِي كُلُّ الدُّنْيَا Let me say her name out loud, and let the whole world laugh at me or let the whole world cry over my situation (IH 43)

لِنُظَلَّ صَدِيقَيْنِ let's remain friends (GhS 67)

لِنُصَلِّ let's pray (HM 56)

لِنُدْفِعِ الْأَجْرَةَ let's pay the fare (JGh 55)

لِنُضْعِدِ الْآنَ Let us climb up now (IKh 41)

لِنَفْرِضَنَّ أَنَّكَ حَلَّلْتَنِي Let's suppose that you have analysed me (HM 11)

a). لَ is often preceded by the conjunction فَ , in which case the vowel on لَ is omitted:

فَلَأَحَاوِلُ الْأَسْتِمْتَاعَ بِأَيَّامٍ بِلَا وَاجِبَاتٍ بَيْنِيْهِ Let me try to enjoy a few days without housework (GhS 139)

فَلَأَقْدِمُ let me precede (JGh 20)

فَلَأَتَمَسِّكَ حَتَّى أَصِلَ إِلَى بُولُونِيَا let me hang on until I reach Bologna (JGh 54)

فَلَأَعِشِ الْحَالَةَ Let me live for today (JGh 163)

فَلْيَسْمَعْ let him listen (JIJ 61)

فَلْيَعِشْ صَيَّتَهُ Let Sayta live (HS 130)

فَلْتَذْهَبْ إِلَى الْجَحِيمِ مُوسِمَى الْقُرُونِ الْبَائِدَةِ! To hell with the music of past centuries! (JIJ 134)

فَلْتَكُنِ اللَّيْلَةُ أَطْوَلَ اللَّيَالِي Let tonight be the longest of nights (TW 224)

أُرِيدُ ثَلَاثَ أُمْنِيَّاتٍ - "I want three wishes"

حَسَنًا. فَلْيَكُنْ - "Fine. So be it" (GhS 126)

لَهَبٌ. وَأَبْوَابُ الدُّكَّانِينَ تَتَحَطَّمُ. فَلْيَحْتَرِقْ كُلُّ شَيْءٍ Flames. The doors of the shops are breaking. Let everything burn (IKh 66)

**b).** The meaning "let us" is also achieved with the imperative of the verbs خَلَّى ("to leave alone", "to release") and وَدَعَ ("to let", "to leave") with the pronoun suffix of the 2nd person plural (نَا) :

خَلِّينَا نَفْكَرُ بِطَرِيقَةٍ let's think of a way (HS 47)

دَعْنَا نَخْرُجْ let's go out (HM 103)

دَعْنَا نَعَادِرُ هَذَا الْمَكَانَ let's leave this place (GhS 54)

**73.5** The imperfect indicative is sometimes used in the sense of a polite request:

لَا، بَلْ أَنْتِ تَخْتَارِينَ، وَأَنَا أَدْفَعُ No, rather you choose and I'll pay (JIJ 35)

**73.6** هَاتْ ("give!" "bring!") only exists as an imperative. It has forms for the various persons commonly addressed:

masc. sing. هَاتْ

fem. sing. هَاتِي

masc. pl. هَاتُوا

When the object of هَاتْ can be inflected, it is in the accusative case:

هَاتِ مَوَاعِظَكَ Give [me] your advice (HM 30)

هَاتِ يَدَكَ give [me] your hand (GhS 12)

هَاتِ الْقِطْطَ، هَاتِ الْكَلْبَ bring the cats. Bring the dog (AM 158)

هَاتِ الدُّوَلَارَاتِ hand over the dollars (TW 122)

هَاتِي كَأْسًا مِنَ الْمَاءِ Give [me] a cup of water (HM 79)

هَاتُوا الطَّبَقَ bring the tray (HM 85)

هَاتُوا لَنَا رِيَّتَا هَيُورِثُ Give us Rita Hayworth (JIJ 178)

هَاتْ may take a pronominal object:

هَاتُوهُ Hand it over (TW 111)

**73.7** تَعَالْ ("come!") is an imperative derived from Form VI of the verbal root علو and is used instead of the imperative of جَاءَ ("to come"). It may be conjugated for all persons of the verb,

those in common use being:

1st person masc. sing.	تَعَال
1st person fem. sing.	تَعَالِي
masc. and fem. dual	تَعَالَا
masc. pl.	تَعَالُوا

Examples in context:

تَعَالْ كَمَا أَنْتَ	Come as you are (IKh 70)
تَعَالْ يَا فَرْحُ	Come here Farah (HM 36)
تَعَالِي إِلَيَّ	Come to me (HM 87)
تَعَالِي يَا سَلْمَى	Come here Salma (HR 23)
تَعَالِي إِلَى بَيْتِي	Come to my house (HS 108)
تَعَالَا لِّلسَّهَرِ عِنْدَنَا	Come and spend the evening with us (GhS 63)
تَعَالُوا إِلَيَّ	Come to me (JIJ 49)



## 74 Nouns in Apposition

Apposition (التبديل) occurs when a noun/pronoun or noun phrase is identified or explained by a following noun/pronoun or noun phrase (the appositive). The preceding term and the appositive both refer to the same person or thing and have the same grammatical status in the sentence (subject, object etc.).

Apposition may be either non-restrictive or restrictive. Non-restrictive apposition occurs when the appositive simply provides additional information which is not essential for the general meaning of the sentence and may thus be considered as a parenthesis. For example, "My neighbour, Pete Harlow, called round", "We live in the capital, Damascus", David, a student, was on holiday at that time". Restrictive apposition occurs when the meaning of the first term is specified or identified by an appositive which is essential for an understanding of the sentence. For example, "I went to see my friend the musician", "He was imprisoned by the governor Khalid al-Qasri", "They always buy bread from Greggs the bakers".

Whether the apposition is intended to be non-restrictive or restrictive is, however, often a matter of interpretation.

### 74.1 The appositive may further clarify or identify a noun or noun phrase:

أَمِيرُ الشُّعْرَاءِ أَحْمَدُ شَوْقِي	the prince of the poets, Ahmad Shawqi (JIJ 237)
هَلِ التَّقَيْتِ صَدِيقَتِي لَمِيْعَةَ الْعَسْكَرِيِّ؟	Have you met my friend Lamiya al-Askari? (JIJ 107)
هَرَبْتُ مِنْ زَوْجِي الْأَوَّلِ إِبْرَاهِيمَ	I ran away from my first husband, Ibrahim (HS 205)
عَمِّي، زَوْجُ أُمِّي	My uncle, my mother's husband (HM 6)
خَرَجَ رَيْسُ الْمَلَائِكَةِ جِبْرَائِيلُ مِنَ الْبَابِ	The Archangel Gabriel went out of the door (HM 49)
لَا يَذْهَبُونَ إِلَى طَبِيبِ الْبَلَدِيَّةِ، الدُّكْتُورِ عَطَا اللهُ	they do not go to the community doctor, Dr. Ata Allah (HM 97)
أَغْنِي أَنَّ الْمَرْحُومَ وَالِدَكَ صَارَ تُرَابًا	I mean that the deceased, your father, has turned into dust (HM 161)
هَذِهِ خَالَتِي بَدْرِيَّةُ	This is my aunt Badriyya (GhS 21)
فِي وَسْطِ الْعَاصِمَةِ الْإِغْرِيْقِيَّةِ أَثِينَا	in the middle of the capital of Greece, Athens (IKh 171)
أَنَا وَحِيدٌ، بَيْنَ زُمَلَانِي الصَّيَّادِينَ	I am alone among my companions the fishermen (IH 27)
سَنَعُودُ إِلَى الْعَاصِمَةِ صَنْعَاءَ	we will return to the capital, Sana'a (JGh 71)
فَتَحَ أَخِي نَادِرُ الْبَابَ	My brother Nadir opened the door (HR 53)

### 74.2 Proper names may have an appositive which supplies information about them:

فِي سْتْرَاتْفُورْدِ أَوْنِ أْفُونِ، مَسْقَطِ رَأْسِ شَكْسْبِيرِ	in Stratford upon Avon, the birthplace of Shakespeare (JIJ 76)
أَحْمَدُ الْمِصْرِيُّ	Ahmad the Egyptian (IKh 171)

أَمَّا لَمِيْعَةٌ، حَابِلَةٌ الْمَاجِسْتِيْرِ مِنْ جَامِعَةِ وَسْكَانِيْنَ، فَسَيِّدَةٌ نَفْسِهَا	As for Lamiya, the holder of an MA from Wisconsin University, she is her own woman (JIJ 110)
تَذَكَّرْتُ زِيَارَتِي لِبَيْتِ دُسْتُوْيَفْسْكِ الرَّوَائِي الْعَظِيْمِ	I recalled my visit to the home of Dostoyevski, the great novelist (JGh 27)
سَالِي الْأَمِيْرِكِيَّةِ، ابْنَةُ صَدِيْقِ لِيُوَالِدِي	Sally the American, the daughter of a friend of my father's (HS 100)
عَمُّ صَادِقِ الْبَوَابِ	Uncle Sadiq the doorman (SI 52)
نَزَلْتُ مَدِيْنَةَ لِيْسْبُوْنَةَ عَاصِمَةَ الْبُرْتُغَالِ	I arrived at the city of Lisbon, the capital of Portugal (JGh 151)

**74.3** Apposition often occurs in phrases consisting of a title and a name:

الْمُسْتَر رُوْبِرْت هَامِلْتُون	Mr. Robert Hamilton (JIJ 59)
الْأَسْتَاذُ وَايْسْمَنْ	Professor Weissmann (JIJ 68)
الدُّكْتُورُ الْبِيْر نَضْرِي نَادِرٌ	Doctor Alber Nasri Nadir (JIJ 113)
أَبُونَا مَرْسِيْل	Father Marcel (IKh 43)

**74.4** A noun may follow another noun in apposition and modify it in the same way as an adjective:

مَدِيْنَتِي الْأُمُّ	my home town (GhS 180)
النَّفْسُ الْبِكْرُ	the virgin soul (IKh 89)
ظُهُورُ الْإِنْسَانِ النَّبِيِّ	the appearance of the man prophet (IKh 109)
الْإِلَٰهَةُ الْقَمَرُ	the moon god (IKh 110)
الْتَّمَنَّاؤُ الْعُقَابِ	the eagle statue (IKh 131)
هِيَ تَعْمَلُ خَادِمًا عِنْدَ إِنْسَانٍ نَعْلَبِ	she works as a servant for a werewolf (HM 170)
أَطَافِيْرُهُنَّ الْخَنَاجِرُ	their dagger nails (GhS 53)
يَحْدُثُ أَحْيَانًا أَنْ نُحِبَّ "الشَّخْصَ الْخَطَأَ"	It sometimes happens that we fall in love with the "wrong person" (GhS 106)
الْطِفْلُ الْمُعْجِزَةُ	the miracle child (SI 201)
مَا فَكَّرْنَا يَوْمًا الْجُلُوسَ فِي هَذَا الْمَقْهَى الشَّرْفَةِ	We never thought of sitting in this balcony cafe (HS 74)
الْجَمَلُ الْأُمُّ	the mother camel (HS 137)
الْمَرْأَةُ الْطِفْلَةُ	the woman child (AM 84)
الطَّائِرَةُ الْجَامِبُو	the Jumbo plane (JGh 43)

**74.5** The appositives may take a pronoun suffix which refers to the noun being modified:

التَّجَارِبُ الَّتِي أَمُرُّ بِهَا قَدِيمُهَا وَحَدِيثُهَا the experiences which I have, the old ones and the new ones (JIJ 76)

النُّظَامُ الْعَالَمِيُّ قَدِيمُهُ وَحَدِيثُهُ the world order, the old and the new (SI 333)

**74.5.1** The pronoun suffix referring to the noun modified by apposition may be attached to the preposition *مِنْ* :

الْكِتَابُ الْعَرَبِيُّ، الثَّرَائِيَةُ مِنْهَا وَالْعِرَاقِيَةُ الْحَدِيثَةُ the Arabic books, the cultural ones and the modern Iraqi ones (JIJ 56)

أَحِبَّتُكُمْ . . . الْأَخْيَاءَ مِنْهُمْ وَالْأَمْوَاتَ your loved ones ... the living and the dead (IH 99)

أَحْلَامُ النَّوْمِ وَأَحْلَامُ الْيَقَظَةِ بِكَافَةٍ أَنْوَاعِهَا الْجَفَافُ مِنْهَا وَالْمُبْتَلُ dreams in sleep and dreams while awake in all their varieties, the dry and the wet (SI 12)

الْقِيَمُ الَّتِي يُمَثِّلُهَا (الظَّاهِرُ مِنْهَا وَالْبَاطِنُ) the values it represents, the clear and the hidden (SI 287)

كُلُّ الْأَنْفِعَالَاتِ الْحَادَّةِ، الْمُمْرِحَةِ مِنْهَا وَالْمُحْزِنَةِ all the acute states of agitation, the joyful and the sad (AM 168)

**74.6** Some nouns are often found in an appositive function, taking a pronoun suffix which refers back to the modified noun. These include *كُلُّ* ("totality"), *أَجْمَعُ* and *جَمِيعُ* ("entirety"), *كِلَا* ("both"), *نَفْسُ* ("soul") and *مِثْلُ* ("like", "likeness"):

خَرَجَ الطُّلَابُ كُلُّهُمْ The students all left (HR 41)

زَوَّجَاتُ أَصْدِقَائِي كُلِّهِمْ all my friends' wives (JIJ 85)

تَقْفُلُ الْعُرْفَ جَمِيعَهَا she locks all the rooms (HS 241)

الْأَسْمَاءُ أَجْمَعُهَا all the names (TW 46)

لَا مَالٌ لَدَيْنَا كِلَيْنَا Neither of us has any money (JIJ 210)

هُوَ لَنَا كِلَيْنَا it belongs to both of us (HR 215)

هُوَ نَفْسُهُ قَالَ ذَلِكَ he himself said that (HM 15)

تَرَجَمْتَهَا عَنْ سَارْتِرِ نَفْسِهِ you translated it from Sartre himself (JIJ 132)

مَا أَنَا إِلَّا بَشَرٌ مِثْلَكُمْ I am nothing but a man like you (TW 56)

**74.7** A dual, plural or collective noun may be followed by a number of appositives which specify the elements which constitute the noun:

أَمَّا الْكِتَابَةُ فَمِنْ لَوْنَيْنِ أَيْضَ وَأَزْرَقَ as for the writing, it is in two colours: white and blue (JGh 112)

كُنْتُ أُصْغِي إِلَى إِذَاعَاتِ الْمَغْرِبِ الْعَرَبِيِّ كُلِّهَا، الطَّنْجَةِ، الرَّبَاطِ، مَرَاكَشَ I used to listen to all the radio stations of Morocco: Tangiers, Rabat and Marrakesh (JGh 146)

اسْتَقْبَلَنِي ثَلَاثَةُ أَطِبَّاءَ. أَمْرَأَةٌ وَرَجُلَانِ Three doctors met me, a woman and two men (AM 150)

- أَنْجَبَتْ لَهُ ثَلَاثَةَ أَوْلَادٍ، صَبِيَّيْنِ وَصَبِيَّةً شَقْرَاءَ She bore him three children: two boys and a blond girl (IKh 71)
- يُحَلِّلُ نَفُوسَنَا نَحْنُ الْخَمْسَةُ: أُمِّي، وَعَمِّي، وَفَرُوسِيَا، وَلَا وَنُدْيُوسَ، وَأَنَا he analyses our souls, we five – my mother, my uncle, Farusiya, Lawandiyus and I (HM 87)
- مَا دُمْتُ فَقَدْتُ كَافَّةَ أَسْلِحَتِي: النَّظْرَةَ الْغَاضِبَةَ، التَّحَدِّيَ، الصَّمْتَ، فَلَأَجْرُبُ سِلَاحَ الْكَلِمَةِ Since I have lost all my weapons – the look of anger, defiance and silence – I will try the weapon of the word (AM 146)
- عَرَفْتُ سِرَّ النِّسَاءِ هُنَا، الْكَبِيرَاتِ وَالصَّغِيرَاتِ، السَّوَدَاوَاتِ وَالْفَاتِحَاتِ اللَّوْنِ I learnt the secret of the women here – the old ones, the young ones, the black and the fair (HS 241)
- دَخَلَ وَفَدَّ مِنَ الْوِزَارَةِ، الْكَاتِبِ الْعَامِّ، مُدِيرِ الثَّقَافَةِ، كَاتِبَةِ الْوَزِيرِ الشَّخْصِيَّةِ A delegation from the ministry entered: the secretary general, the director of culture and the minister's personal secretary (TW 265)

## 74.8 Agreement of Nouns in Apposition

### 74.8.1 Nouns and their appositives generally agree in both case and definiteness:

- كَانَ لِي صَدِيقٌ فَتَانَ آخَرَ I had a friend, another artist (JIJ 189)
- بَعَثَ اللَّهُ رَسُولَهُ مُحَمَّدًا God sent His prophet Muhammad (IH 129)
- لَا أَشْكُ فِي أَنَّ سُقْرَاطَ، أَبَاهُمْ جَمِيعًا، كَانَ مِنْ أَعْظَمِ الْمَاشِيَيْنِ I do not doubt that Socrates, the father of them all, was one of the greatest walkers (JIJ 73)
- جَاءَتْ أُمُّ عَامِرٍ، وَالِدَةُ لَمِيْعَةَ Umm Amir, Lamiya's mother, arrived (JIJ 117)
- يَصُبُّ النَّهْرُ فِي الْمَجْهِيطِ الْأَعْظَمِ، بَحْرِ الظُّلْمَاتِ قَدِيمًا، الْأَطْلَنْطِيَّ الْآنَ the river flows into the great ocean, the Sea of Shadows in former times, the Atlantic now (JGh 137)
- تُحِبُّ رَجُلًا سَجِينًا she loves a man, a prisoner (AM 111)
- بَعْدَ أَسَابِعِ عِدَّةٍ after a few weeks (JIJ 250)

### 74.8.2 A plural noun/pronoun or a collective noun may be followed in apposition by a number of undefined nouns in the accusative case. These undefined nouns specify the constituents of the plural or collective:

- خَرَجْنَا كَالْجَرَادِ، صِغَارًا وَكِبَارًا we swarmed out, young and old, like locusts (HS 93)
- رُحْتُ أَتَعَرَّفُ عَلَى أَنْاسٍ كَثِيرِينَ، رِجَالًا وَنِسَاءً I began to get to know many people, men and women (JIJ 97)
- تَقِيمُ فِي الدَّوْرِ الرَّابِعِ الْمَخْصَصِ لَنَا عُمَّالًا وَعَامِلَاتٍ she lives on the fourth floor which is set aside for us, men and women workers (GhS 61)
- أَلُ الْعُمَرِيِّ بِأَفْرَادِهِمُ الرَّائِعِينَ جَمِيعًا رِجَالًا وَنِسَاءً the al-Amri family with all its wonderful individuals, men and women (JIJ 117)

## 75 The Comparative and the Superlative

To compare two things, people or actions English uses comparative words such as “bigger”, “wiser” etc., or comparative phrases such as “more interesting”, “less beautiful” (e.g. “this book is better than yours”, “they are more generous than us”). The superlative is used when comparing one member of a group with the whole group (e.g. “this book is the best [of all]”, “he is the richest [of the three men]”).

English has a separate form for the comparative and the superlative. Arabic, however, has only one form which is used for both, i.e. the elative (e.g. أَصْغَرُ [“smaller/smallest”]).

### 75.1 Formation of the Elative

The Arabic elative (إِسْمُ التَّفْضِيلِ) is an adjective that has both masculine and feminine singular forms along with their corresponding plurals. The masculine singular is by far the most commonly used.

The form of the masculine singular is the diptote أَفْعَلُ . It can be derived from all simple adjectives which have only three radicals, leaving out any long vowels. It cannot be formed from participles of the derived Forms of the verb II-X, from nisba adjectives or from adjectives which are already of the form أَفْعَلُ .

a). The elative is formed from adjectives with three strong radicals (i.e. consonants):

adjective		elative	
جَاهِلٌ	ignorant	أَجْهَلُ	more ignorant
سَهْلٌ	easy	أَسْهَلُ	easier
كَبِيرٌ	big	أَكْبَرُ	bigger
حَسَنٌ	good	أَحْسَنُ	better
كَرِيمٌ	generous	أَكْرَمُ	more generous

b). It is formed from adjectives containing a doubled radical:

adjective		elative	
شَدِيدٌ	strong	أَشَدُّ	stronger
صَحِيحٌ	correct	أَصْحَحُ	more correct
هَامٌ	important	أَهَمُّ	more important
قَلِيلٌ	few	أَقْلُ	fewer
جَدِيدٌ	new	أَجْدُّ	newer

c). The elative is formed from adjectives derived from verbs whose third radical is either و or

ي . The elative always ends with alif maqṣūra (يَ) :

adjective	elative
ذَكِيٌّ clever	أَذْكَى more clever
غَنِيٌّ rich	أَغْنَى richer
عَالٍ high	أَعْلَى higher
قَوِيٌّ strong	أَقْوَى stronger
قَسِيٌّ harsh	أَقْسَى harsher

d). It is formed from adjectives with initial radical و or ي :

adjective	elative
وَاسِعٌ wide, spacious	أَوْسَعٌ wider, more spacious
وَاضِحٌ clear	أَوْضَحٌ clearer
وَعِيرٌ rough, rugged	أَوْعَرٌ rougher, more rugged
وَفِيٌّ loyal; complete	أَوْفَى more loyal; more complete
يَسِيرٌ easy	أَيْسَرٌ easier

e). The elative is formed from adjectives with weak middle radical و or ي . When the adjective is derived from a verb with middle radical و , the elative will have و :

adjective	elative
رَائِعٌ wonderful	أَرْوَعٌ more wonderful
قَيِّمٌ straight; right	أَقْوَمٌ straighter; more correct
جَيِّدٌ good	أَجْوَدٌ better
هَيِّنٌ easy; insignificant	أَهْوَنٌ easier; more insignificant
طَوِيلٌ long; tall	أَطْوَلٌ longer; taller

When the adjective is derived from a verb with middle radical ي , the elative will have ي :

adjective	elative
ضَيِّقٌ narrow, tight	أَضْيَقٌ narrower, tighter
كَيِّسٌ clever, skillful	أَكْيَسٌ cleverer, more skillful
لَائِقٌ suitable	أَلْيَقٌ more suitable
مَائِلٌ inclined	أَمِيلٌ more inclined
زَائِدٌ excessive	أَزِيدٌ more excessive

f). A few elatives are derived from Form IV verbs:

verb	elative
أَجْدَى to be useful	أَجْدَى more useful
أَحْوَج to need	أَحْوَج in greater need
أَصَاب to be correct	أَصَوَّب more correct
أَفَاد to be useful	أَفِيد more useful
أَرَاخ to calm	أَرْوَح more calming

**75.1.1** The form of the masculine plural is the diptote *أَفَاعِلُ*. The masculine sound plural *أَفْعُلُونَ* also occurs. These are rarely used except in cases where the elative functions as an ordinary adjective (without a comparative meaning) or as a concrete noun.

**75.1.2** The form of the feminine singular is *فُعْلَى*. This is only used with a few words such as *كُبْرَى*, *صُغْرَى*, *عُظْمَى*, *وُسْطَى* and *عُلْيَا*. It is indeclinable and thus has no inflections for case.

**75.1.3** The form of the feminine plural is *فُعْلَيَاتُ*. This is very rarely used.

## 75.2 Expression of Comparison

**75.2.1** When making comparisons only the masculine singular elative is used. It is always undefined. It does show agreement in case with the noun it modifies, but as a diptote it has only two case declensions:

nom.	أَكْبَرُ
accus./gen.	أَكْبَرَ

**75.2.2** The comparative is typically followed by a prepositional phrase introduced by the preposition *مِنْ* ("than"):

كُنْتُ أَظُنُّ أَنَّ لِي أُمًّا أَقْوَى مِنَ الرِّجَالِ	I used to think I had a mother stronger than men (AM 64)
جَمِيعُ أَصْحَابِ الْبَنَائِيَاتِ أَيْخَلُّ مِنَ الْكِلَابِ	All property owners are more miserly than dogs (IKh 119)
شَيْءٌ أَحْسَنُ مِنْ لَا شَيْءٍ	Something is better than nothing (HM 164)
أَنَا أَشْعَدُّ مِنَ الدِّيكِ، وَأَقْوَى مِنَ الْقِطِّ، وَأَعْظَمُ مِنَ النَّمْلَةِ	I am happier than a cockerel, stronger than a cat and mightier than an ant (TW 35)
هُوَ أَقْوَى مِنَ الْعَقْلِ	it is stronger than rationality (HR 145)
أَنْتِ أَهَمُّ مِنَ الْإِمْبِرَاطُورَةِ	You are more important than the empress (HS 101)
الْعَوْدَةُ إِلَى هُنَاكَ أَفْضَلُ مِنْ دُكَّانِ التَّصْوِيرِ هَذَا	Returning there is preferable to this photography shop (HR 183)

a). The prepositional phrase introduced by **مِنْ** may be omitted if the meaning is clear from the context:

- كُلُّ شَيْءٍ سَيَعُودُ إِلَى مَا كَانَ عَلَيْهِ، وَرُبَّمَا أَسْوَأَ  
Everything will return to as it was, and perhaps worse  
[than it was] (AM 132)
- الَّذِينَ فِي دِمَشْقَ يَتَّهَمُونَنِي بِحُبِّ اللَّادِقِيَّةِ أَكْثَرَ،  
those in Damascus accuse me of liking al-Ladhiqiyya  
وَالَّذِينَ فِي اللَّادِقِيَّةِ يَتَّهَمُونَنِي بِحُبِّ دِمَشْقَ أَكْثَرَ  
more [than Damascus], and those in al-Ladhiqiyya accuse  
me of liking Damascus more [than al-Ladhiqiyya]  
(HS 79)
- هَذَا أَدْفَاءٌ أَذْفَأُ، الْإِمْتِلَاءُ أَزْفَرُ، الْطَّمَأِينَةُ أَوْكَدُ،  
Here it is warmer, food is more available, peace of mind  
الْإِنْسِيَابُ أَيْسَرُ  
is more assured and life flows more easily [than over  
there] (TW 127)
- هَذَا أَفْضَلُ  
this is better [than that] (HR 27)

Here, the relative often follows an indefinite noun:

- أَرَاهَا بِوُضُوحٍ أَقَلَّ  
I see her less clearly (GhS 205)
- أَنْتُمْ لَا تَعْرِفُونَ الْهَوْلَ الْكَامِنَ فِي أَنْ يَكُونَ لِبِنْتِ أَخٍ  
You do not know the hidden fear of a girl having an older  
أَكْبَرَ  
brother (HR 63)
- لَوْ نَتَحَدَّثُ الْآنَ مَعًا لَفَهِمْتَ مَا أُرِيدُ أَنْ أَقُولَهُ  
If we spoke to each other now, you would understand  
بِسُهُولَةٍ أَكْثَرَ  
what I want to say more easily (AM 134)
- يَشْرَحُهَا لَكَ بِشَكْلِ أَفْضَلِ  
He will explain them to you in a better way (HM 242)
- أَنْتَ أَذْرَى. وَلَكَ خِبْرَةٌ أَكْبَرُ  
You are more knowledgeable and have greater expe-  
rience (HM 167)
- فُوجِئْتُ بِهَا تَقُولُ إِنَّهُمَا طَيِّبًا لِهَذَا الْوَضْعِ يَدْفَعَانِ  
I was surprised when she said that because of this  
صَرَائِبَ أَقَلَّ  
situation they pay less tax (JGh 122)

**75.2.3** When following an indefinite noun, the relative may have the meaning of an ordinary adjective and lose its comparative meaning. It may agree in gender with the noun:

- فِي حَفْلَةٍ كُبْرَى أَفَامَتْهَا إِحْدَى الْكُلِّيَّاتِ  
In a large party thrown by one of the colleges (JIJ 119)
- أَتَصَوَّرُ السُّكُوتَ الْآنَ جَرِيمَةً كُبْرَى  
I think to remain silent now would be a great crime  
(AM 136)
- صُورَةٌ وَائِلٍ تَتَلَامَحُ فِي زَاوِيَةِ عُلْيَا  
Wa'il's image shimmers in a high corner (HR 34)

**75.2.4** The comparative is often followed by a noun in the adverbial accusative which specifies its meaning (i.e. the “accusative of specification”). This always occurs with verbal nouns and active and passive participles of the derived Forms of the verb (from which the relative cannot be formed), and adjectives of colour and physical deficiencies (which already have the form **أَفْعَلُ**). The relatives most often used here are those of general significance such



as أَكْثَرُ (“more”), أَقْلُ (“less”) and أَشَدُّ (“stronger”):

كَانَ وَجْهَهَا يَتَمَدَّدُ وَيُضْبِحُ أَكْثَرَ بَيَاضًا	Her face was lengthening and becoming whiter (IKh 157)
أَمَّا يَدُهُ فَقَدْ رَأَيْتَهَا أَشَدَّ بَيَاضًا	As for his hand, I thought it whiter (AM 14)
الْوَلَدُ الْخَامِسُ أَشَدُّ سَوَادًا مِنْ فَجْرِيَّةٍ وَمِنْ أَيِّ إِفْرِيْقِي آخَرَ	The fifth boy was blacker than Fajriyya and any other African (TW 225)
صَارَ الْمَوْتَى أَكْثَرَ عَدَدًا مِنَ الْأَحْيَاءِ	The dead became more numerous than the living (IKh 106)
وَلَكِنَّ الْإِسْتِعْمَالَ الشَّعْبِيَّ كَانَ أَشَدَّ التِّصَاقًا بِهِ مِنْ كُلِّ تَسْمِيَةٍ رَسْمِيَّةٍ	but popular usage has stuck more to it than any official name (JIJ 80)
رُبَّمَا يَتَوَجَّبُ عَلَيَّ أَنْ أَكُونَ أَكْثَرَ تَوَاضَعًا أَكْثَرَ اسْتِحَالَةً	Perhaps I should be more modest (TW 28) more impossible (HR 218)

**a).** The accusative of specification is sometimes used when a normal comparative is possible:

إِنِّي أَرَدْتُ، بِالْفِكْرَةِ، بِالْكَلِمَةِ، أَنْ أَجْعَلَ النَّاسَ أَكْثَرَ سَعَادَةً (أَسْعَدَ)	I wanted, with ideas and with words, to make the people happier (AM 152)
لَكِنَّ حِجَارَةَ الرَّمْلِ السَّمِيكَةَ أَكْثَرُ قُدْرَةً عَلَى إِعْطَاءِ الشُّعُورِ بِالْأَمَانِ (أَفْدَرُ)	but the thick sandstone was more able to provide a feeling of security (IKh 35)
القَاضِي كَانَ أَكْثَرَ ذَكَاءً مِنَ الَّذِينَ وَقَفُوهُ (أَذَكَّى)	The judge was more intelligent than those who stopped him (JIJ 126)
كَانَتْ أَكْثَرَ جَمَالًا (أَجْمَلُ)	She was more beautiful (HS 220)

**75.2.5** The second part of a comparison may be a noun clause introduced with أَنْ (+ subjunctive), often with the meaning “too (poor) to”, “too (big) to” etc.:

كَانَتْ شُهْرَتُهَا أَوْسَعَ مِنْ أَنْ تَجْعَلَهَا تَنَازُلًا عَنْ هَذَا الْإِسْمِ	Her reputation was too well-known to make her renounce this name (JIJ 65)
كُنْتُ أَصْغَرَ سِنًا مِنْ أَنْ أَفْهَمَ	I was too young to understand (GhS 100)
كَانَ ذَلِكَ لَا يُصَدِّقُ. أَجْمَلُ مِنْ أَنْ يَكُونَ حَقِيقَةً	That was unbelievable - too good to be true (GhS 184)
فَقَدْ كَانَتْ أَجْمَلُ مِنْ أَنْ يَقُولَ لَهَا الْمَرْءُ كَلِمَةً جَارِحَةً	She was too beautiful for anybody to say a hurtful word to her (GhS 18)
لَنْ يَسْتَطِيعُوا أَنْ يَفْعَلُوا أَكْثَرَ مِنْ أَنْ يَقْتُلُوكَ، هَذَا أَقْصَى مَا يَسْتَطِيعُونَ	They can do no more than kill you. That is the most they can do (AM 103)
أَمَّا الرَّجُلُ فَلَيْسَ مَطْلُوبًا مِنْهُ هُنَاكَ أَكْثَرَ مِنْ أَنْ يُوَلِّدَ رَجُلًا!	As for the man, no more is required of him over there than to sire a man! (GhS 118)

a). أَنْ + verb may be replaced with a verbal noun:

يَجِدُونَ أَنْفُسَهُمْ مَسَاءً أَكْثَرَ تَعَبًا مِنَ الْإِسْتِمْتَاعِ بِحَمَامٍ in the evenings they find themselves too tired to enjoy a bath (GhS 106)

سَأَكُونُ أَكْثَرَ خَجَلًا مِنْ قَوْلِ أَيِّ شَيْءٍ I will be too embarrassed to say anything (GhS 141)

**75.2.6** The second part of a comparison may be a pronominal relative sentence introduced with مَا (مَا + مِنْ forming the compound مِمَّا) :

كَتَبْتَ أَكْثَرَ مِمَّا قَدَرْتَ وَأَكْثَرَ مِمَّا يَنْبَغِي You have written more than you were able, and more than was necessary (AM 169)

تَحَمَّلْتُ مِنْ أَجْلِ ذَلِكَ أَكْثَرَ مِمَّا تَحْتَمِلُ امْرَأَةٌ فِي مِثْلِ سِنِّي Because of that, I bore more than a woman of my age has to bear (AM 52)

أَحِبُّكَ أَكْثَرَ، أَكْثَرَ مِمَّا يَجِبُ I love you more, more than I should (JJI 35)

عَالَمٌ جَائِعٌ يَسْتَهْلِكُ مِنَ الْأَسْلِحَةِ أَكْثَرَ مِمَّا يَسْتَهْلِكُ مِنَ الْبُرُوتِيَنَاتِ a hungry world consuming more weapons than proteins (TW 16)

تَقُولُ بِنَظَرِهَا أَكْثَرَ مِمَّا تَقُولُ بِلِسَانِهَا she says more with her glance than she does with her tongue (HM 52)

تَقُولُ نَاهِدٌ لِرِزْوَجِهَا بِصَوْتٍ بَدَأَ لِي مُتَمَاسِكًا أَكْثَرَ مِمَّا يَنْبَغِي Nahid spoke to her husband in a voice which to me appeared firmer than necessary (GhS 202)

مَاذَا تُرِيدُ أَنْ يُبَيِّرَ أَهْتِمَامِي يَا حَضْرَةَ الْمُسْتَشَارِ أَكْثَرَ مِمَّا أَنَا فِيهِ؟ What do you want to arouse my concern, Counselor, more than my situation? (TW 93)

دَوَّخْتَنِي يَا أَسْتَاذًا! دَوَّخْتَنِي أَكْثَرَ مِمَّا أَنَا دَائِحٌ Sir, you have made me dizzy! You have made me dizzier than I am already (HM 110)

**75.2.7** When the comparison is not between two different things, but rather when one thing is compared with itself in some way (e.g. "he is happier than he was"), the thing compared is generally mentioned again as the pronominal object of مِنْ :

كَانَتْ الْكَرْمَلُ . . . أَقْرَبَ إِلَى نُجُومِ السَّمَاءِ مِنْهَا إِلَى بُيُوتِ الْوَادِي Mount Carmel ... was nearer the stars in the sky than it was to the houses in the wadi (IH 103)

كَانَ أَقْرَبَ إِلَى الْخَادِمِ مِنْهُ إِلَى الزَّوْجِ He was more like a servant than a husband (HR 115)

أَمَّا اللَّيْلَةُ فَأَشْعُرُ أَنِّي أَكْثَرُ قُرْبًا إِلَى أَوْرَاقِ الْحَرِيفِ مِنِّي إِلَى الْأَنْصَابِ As for tonight, I feel that I am closer to the autumn leaves than I am to the monuments (GhS 86)

كَانَتْ الْجُلُوسَةُ أَكْثَرَ حَمِيمِيَّةً مِنْهَا حَدِيثًا The session was more about friendship than it was about talking (JGh 69)

**75.2.8** The comparative may function as a noun:

يَعْرِفُ أَكْثَرَ مِنَ الصَّالِحِ	He knows more than al-Salih (HM 22)
بَعْدَ أَقَلِّ مِنْ سَنَةٍ	after less than a year (JIJ 158)
كَانَ وَزْنِي أَثْقَلَ مِنَ الْمَعْتَادِ	I was heavier than usual (GhS 155)
بَيْنَ الْمَقْتُلَى وَالْمَجْرَحَى أَكْثَرُ مِنْ صَدِيقِي لِي	among the dead and wounded was more than one friend of mine (JIJ 202)
أَصِلُ فِي أَقَلِّ مِنْ عَشْرِ دَقَائِقَ	I arrive in less than ten minutes (JIJ 98)
مَرَّتْ سَاعَةٌ أَوْ أَكْثَرُ	An hour or more passed (JIJ 20)

**75.2.9** As a noun, the comparative (commonly أَكْثَرُ) often occurs in the adverbial accusative:

لَا أَسْتَطِيعُ الرَّكُضَ أَكْثَرَ	I cannot run anymore (IKh 60)
أَقْتَرِبُ أَكْثَرَ	I go closer (IKh 142)
لَا تَرْفَعِ صَوْتَكَ أَكْثَرَ	Don't raise your voice more (TW 105)
فَرَزْتُ أَنْ أَرْزِحَ أَكْثَرَ وَأَتَعَبَ أَقَلَّ	I decided to profit more and tire myself out less (GhS 28)
يَعْرِفُ أَحْسَنَ مِنِّي	he knows better than me (AM 153)
إِسْتَمَرَ أَكْثَرَ مِنْ قَرْنٍ	it lasted for more than one century (JGh 105-6)
لَنْ أَبْقَى أَكْثَرَ مِنْ شُهُورٍ	I won't stay longer than a few months (AM 145)
نَدِمْتُ أَكْثَرَ عَلَى الْكَلِمَاتِ الَّتِي قُلْتُهَا	I regretted more the words I said (AM 52)
ثُمَّ تَغَيَّرَ، تَغَيَّرَ أَكْثَرَ مِنْ مَرَّةٍ	Then he changed; he changed more than once (AM 21)

**75.2.10** The common phrase أَقْرَبُ إِلَى ("nearer to") has the meaning "more like", "almost like":

رَوَّاجِنَا لَمْ يَكُنْ بَعْدُ سِوَى رَغْبَةٍ مُبْهَمَةٍ عِنْدَنَا أَقْرَبَ إِلَى الْمُسْتَحِيلِ	Our marriage was still nothing but a vague desire of ours, almost impossible (JIJ 171)
شَاكِرٌ حَسَنٌ الَّذِي كَانَ "يُرْخِيفُ" رُسُومَهُ بِكِتَابَاتٍ طَرِيفَةٍ أَقْرَبَ إِلَى الشُّعْرِ	Shakir Hasan who used to decorate his drawings with strange notes, almost like poetry (JIJ 175)
لَكِنْ عِنْدَمَا قُلْتُ لِأُمِّي بِلَهْجَةٍ بَارِدَةٍ، أَقْرَبَ إِلَى التَّأْنِيبِ ...	But when I told my mother coldly, almost like a rebuke ... (AM 64)
يَجِبُ أَنْ يَعْرِفَ النَّاسُ هَادِي: وَجْهٌ أَقْرَبُ إِلَى وَجْهِهِ الْأَطْفَالِ	The people should know Hadi – a face more like that of a child (AM 143)

**75.2.11** The nouns خَيْرٌ ("good", "excellent") and, less common, شَرٌّ ("bad", "evil") may be

used with the meanings “better” and “worse” respectively:

- هُوَ خَيْرٌ مِنْ ... He is better than ...  
 هِيَ شَرٌّ مِنْ ... She is worse than ...  
 أُدْرِكْنَا إِزَاءَ ذَلِكَ اللَّطْفِ غَيْرِ الْمَتَوَقَّعِ أَنَّهُ خَيْرٌ لَنَا أَلَّا نُطَالِبَ بِأَيِّ تَفْسِيرٍ Faced with that unexpected kindness we realised that it was better for us not to request any explanation (JIJ 21)  
 كَانَ جَوَابُهُ فِي الْحَالِ "لَمِييَا، خَيْرٌ لَكَ لَوْ تَطْلُبِينَ الْقَمَرَ ... " His immediate answer was "Lamiya, it would be better for you to ask for the moon ..." (JIJ 210)  
 الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ Prayer is better than sleep (TW 230)  
 لَسْتُ خَيْرًا مِنْ أَمِيلِ زُوَلَا I am not better than Emile Zola (GhS 206)

**75.2.12** A comparative in the adverbial accusative may be repeated and connected with the conjunctions *وَ* or *فَ* to express continuing change (e.g. “he is getting taller and taller”, “the world is changing more and more quickly”). The prepositional phrase with *مِنْ* (“than”) is not used:

- كَانَتْ الْهَابِوِيَّةُ تَهْوِي أَعْمَقَ وَأَعْمَقَ The abyss got deeper and deeper (HR 207)  
 لَا يُهْمُنِي حَقًّا كَيْفَ يُسْمَوْنِي بِقَدْرِ مَا يُهْمُنِي أَنْ يَذْفَعُوا أَكْثَرَ وَأَكْثَرَ It doesn't really bother me what they call me as much as it bothers me that they pay more and more (GhS 27)  
 دَفَعْتُهَا بِيَدِي أَكْثَرَ تَحْتَ الْمَاءِ أَكْثَرَ وَأَكْثَرَ I pushed her with my hand further under the water, further and further (GhS 44)  
 شَعَرْتُ أَكْثَرَ وَأَكْثَرَ، كَمْ إِنَّ الزَّوْاجَ هُوَ كُلُّ الْحُرِّيَّةِ I felt more and more how much marriage meant total freedom (HS 105)  
 لِهَذَا تَغْلَغَلَتْ فِي رُوحِي أَكْثَرَ فَأَكْثَرَ For this reason it penetrated my soul more and more (HR 59)  
 مَا صَرْنِي أَنْ أَمْضِي فِي الطَّيْرِ أَنْ أَعْلَى فَأَعْلَى؟ What harm can it do me to continue flying higher and higher? (IH 161)  
 صَارَتْ أَكْثَرَ فَأَكْثَرَ أَسْتِحَالَةً they became more and more impossible (HR 218)  
 أَنْتَ تُدَوِّخُنِي أَكْثَرَ فَأَكْثَرَ You are making me more and more dizzy (HR 215)

### 75.3 Modifying Adverbials used with the Comparative

To modify a comparative, English uses such as “much”, “far”, “very much”, “a lot”, “rather”, “a little”, “a bit” (e.g. “he is much older than me”, “it is far more difficult than that”).

**75.3.1** In Arabic, to moderate the comparative *قَلِيلًا* or *بِقَلِيلٍ* are commonly used:

- هَلْ كَانَتْ تُدَخِّنُ كَثِيرًا لَمَّا كُنْتُ فِي السَّجْنِ؟ - “Did she smoke a lot while I was in prison?”  
 وَمِثْلَ قَبْلٍ، أَكْثَرَ قَلِيلًا - “Like before, a little more” (AM 41)

تَضَعُرُنِي بَسَنَةً أَوْ أَكْثَرَ بِقَلِيلٍ She was younger than me by a year or just over (JIJ 27)

لِشَهْرَيْنِ، أَوْ أَكْثَرَ بِقَلِيلٍ for two months or a little longer (JIJ 136)

### 75.3.2 To intensify the comparative **بِكَثِيرٍ** is commonly used:

صِحَّتِي لَيْسَتْ سَيِّئَةً، أَحْسَنُ مِنْ قَبْلُ بِكَثِيرٍ my health is not bad - much better than before (AM 134)

سَيَكُونُ بَيْنَنَا حُبٌّ أَنْتُمْ لَا تَعْرِفُونَهُ. أَفْضَلُ بِكَثِيرٍ مِنْ  
شُعُورِي بِالْمَرَارَةِ  
comprehend, much better than my feelings of bitterness  
(HR 155)

الْتَفْرِيرُ أَطْوَلُ مِنْ هَذَا بِكَثِيرٍ The report is much longer than that (TW 42)

## 75.4 The Superlative

**75.4.1** When the elative is definite it usually has the sense of the superlative (“the best”, “the richest”, “the longest”). It is most often masculine singular and is never followed by **مِنْ**.

**75.4.2** The elative may be rendered definite in meaning (as opposed to grammatically definite) by being the governing term in an *idāfa* construction followed by an indefinite noun in the genitive case. The noun is generally singular. The elative is here used as a noun and is always masculine singular:

أَفْسَى ضَرْبَةٍ تُوجَهُ الرَّجُلَ أَنْ يَرَى أُمَّهُ أَوْ أُخْتَهُ تَبْكِي  
أَمَامَهُ  
The severest blow a man can receive is to see his mother  
or sister weeping in front of him (AM 76)

أَنَا أَقْفُ عَلَى أَغْلَى قِمَّةٍ فِي أَغْلَى جَبَلٍ I am standing on the highest peak of the highest  
mountain (IKh 81)

إِلْتَفْتُ حَوْلِي بَاحْتَةَ عَنْ أَقْرَبِ كُرْسِيِّ لِأَتَهَالِكَ عَلَيْهِ  
collapse in (HR 149)

أَنَا أَطْوَلُ رَجُلٍ فِي الْعَالَمِ I am the tallest man in the world (IKh 82)

أَسْوَأُ شَيْءٍ the worst thing (AM 110)

**a).** The indefinite genitive noun is often followed by a further modification:

أَلَا أَنْ أَصْبَحْتُ مُتَأَكِّدَةً، أَنَّ أَسْوَأَ شَيْءٍ أَنْ تَسْأَلَ  
الْمَرْأَةَ امْرَأَةً مِثْلَهَا عَنِ الَّذِي تُحِبُّ  
I am sure now that the worst thing is for a woman to ask a  
woman like her who she loves (AM 110)

أَكْبَرُ مُوسِيقِي إِيطَالِي فِي ذَلِكَ الْعَهْدِ The greatest Italian musician of that era (JIJ 16)

أَفْضَلُ طَرِيقَةٍ لِلدَّفَاعِ عَنِ النَّفْسِ بِهَارٍ وَفَلْفَلٍ أَسْوَدٍ  
pepper (HS 8)

أَبْسَطُ شَيْءٍ أَنْ قَلْبِي انْتَفَخَ حَتَّى مَلَأَ فَرَاعَاتِ  
صَدْرِي كُلَّهَا  
The most insignificant thing was that my heart swelled  
until it filled all the spaces in my breast (HR 30)

أَعْلَى مِئْدَنَةٍ فِي آسِيَا الْوُسْطَى the highest minaret in central Asia (JGh 101)

**75.4.3** The genitive may be replaced with a pronominal relative clause introduced by the indefinite relative pronoun *مَا* :

هَذَا أَقْصَى مَا يَسْتَطِيعُ	That's the most he can do (AM 95)
يَلْبَسُ عَمِي أَفْضَلَ مَا عِنْدَهُ مِنْ ثِيَابٍ	My uncle wears the best clothes he has (HM 93)
حَدَثَ أَشْوَأَ مَا يُمَكِّنُ أَنْ يَحْدُثَ لِيَنْتِ فِي حَيَاتِهَا، تُوْفِي وَالْيَدِي	The worse thing happened that can happen to a girl in her life: my father died (HR 7)
رُبَّمَا عَزَمَ أَنْ يُنْهِيَ أَمَمًا مَا عِنْدَهُ قَبْلَ طُلُوعِ النَّهَارِ	Perhaps he resolved to finish the most important thing he had before daybreak (TW 272)

**75.4.4** The genitive in the *idāfa* may be a plural or collective noun defined by the definite article or by a pronoun suffix:

إِنَّ صَرَّصَارًا يَكْفِي لَأَنْ يَهْدِمَ أَكْبَرَ الْمَطَاعِمِ	One cockroach is enough to ruin the largest restaurant (AM 29)
أَلْبَسَرُ بِالنَّسَةِ لِهَوْلَاءِ الْأَبَالِسَةِ أَرْخَصُ الْأَشْيَاءِ	as far as these devils are concerned, men are the most worthless of things (AM 143)
أَشْعَدُ النَّاسِ مَنْ يَجِدُ لَهُ قَبْرًا فِي بَطْنِ الْحُوتِ	The happiest man is he who finds himself a tomb in the belly of a whale (AM 8)
إِنَّهُ يُفَكِّرُ فِي أَقْرَبِ الطَّرِيقِ كَيْ يُمَارِسَ مُتَطَلِّبَاتِ نَفْسِهِ	He thinks of the easiest way to obtain his own requirements (HS 43)
الْحِقْدُ هُوَ أَحْسَنُ الْمُعَلِّمِينَ	Hatred is the best of teachers (AM 159)
أَغْلَبُ الْمُوظَّفِينَ لَا يَزَالُونَ طُلَّابًا فِي الْجَامِعَةِ	Most of the employees are still students at university (IKh 109)
أَبْرَزُ الْكُتَّابِ	the most eminent writers (JGh 17)
إِنَّهُ يَكُونُ مِنْ أَدْكَى الْأَدْكِيَاءِ	he will be one of the very cleverest (TW 114)
أَعَزُّ صَدِيقَاتِهَا هُنَا	her best friend was Hana ... (SI 14)

**a).** The plural or collective noun may be defined by being the governing term in a definite *idāfa* construction:

أَعْقَلُ بَنَاتِ الْمَدِينَةِ	the most intelligent girls in town (HM 63)
جَامِعَةُ بُولُونِيَا أَقْدَمُ جَامِعَاتِ أَوْرُوبَا	the University of Bologna, the oldest university in Europe (JGh 55)

**75.4.5** The genitive may be a defined singular noun:

فِي هَذِهِ الدُّكَّانِ كُنْتُ أَقْضِي أَكْثَرَ وَقْتِي	I used to spend most of my time in that shop (HM 25)
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**75.4.6** The elative may be rendered definite by a pronoun suffix:

- تَمُدُّ يَدَيْهَا إِلَى أَقْصَاهُمَا She reaches her hands out as far as possible (IKh 61)
- كَانَ الْقَيْظُ عَلَى أَشَدِّهِ The summer was at it hottest (IH 198)
- كَانَتْ وَرُشَةُ بِنَاءِ الْكَنِيسَةِ الْجَدِيدَةِ، الْقَائِمَةُ حَتَّى  
يَوْمِنَا هَذَا، عَلَى أَشَدِّهَا The workshop to build the new church, which stands to  
this day, was at its busiest (IH 88)
- هَلْ فَتَحْتُ الْأَشْرِعَةَ إِلَى أَقْصَاهَا أَمَامَ الرِّيحِ؟ Had I opened the sails as far as they would go before the  
wind? (HR 38)
- عِشْتُ أَسْوَأَ الشِّتَاءَاتِ، بَعْدَ أَنْ عِشْتُ أَغْذَبَهَا I lived through the worst of winters, after having lived the  
most pleasant of them (HR 87)
- اخْتَارَ الطُّفْلُ أَغْلَاهَا، وَاشْتَرَتْ ذَاتَ أَرْخَصَهَا the boy chose the most expensive of them, and Dhat  
bought the cheapest (SI 179)

**75.4.7** When two superlative elatives refer to the same noun that noun is often governed by the first elative and replaced by the appropriate pronoun suffix on the second:

- النِّسَاءُ فِي أَغْلَبِ الْأَحْيَانِ يَسْأَلُنَنِي عَنِ أَدَقِّ الْأُمُورِ  
وَأَصْعَبِهَا Most of the time, the women ask me about the most  
delicate and difficult of matters (AM 53)
- هَلِ الطَّرِيقُ الَّتِي أَتَّبِعُهَا أَسهَلُ الطَّرِيقِ وَأَقْصَرُهَا؟ Is the road I am following the easiest and shortest?  
(AM 163)
- نَكُونُ قَدْ كَتَبْنَا قِصَّةَ أَطْوَلِ الحُرُوبِ وَأَجْمَلِهَا We will have written the story of the longest and most  
beautiful war (IKh 48)
- تَزَوَّجَ ابْنَةُ عَمَّتِي - أَجْمَلِ النِّسَاءِ الشَّفْرَاوَاتِ  
وَأَطْوَلِهِنَّ قَامَةً He married his cousin - the most beautiful and tallest of  
fair-complexioned women (IH 71)
- فِي أَحْسَنِ الْحَالَاتِ وَأَكْرَمِهَا in the best and most excellent circumstances (TW 38)

Alternatively, the governed noun may follow the second elative only:

- عَلَى بُعْدِ خَطَوَاتِ مِنْ أَكْبَرِ وَأَهَمِّ فُنْدُقَيْنِ عَرَفْتُهُمَا  
بَغْدَادَ فِي تِلْكَ الْأَوَانَةِ A few steps away from the biggest and most important of  
the two hotels which Baghdad knew at that time (JIJ 101)
- هِيَ أَدْكَى وَأَبْرَزُ الطَّلَالِيَاتِ فِي الصَّفِّ She is the most intelligent and outstanding student in the  
class (JIJ 109)
- كَانَ أَحَدَتْ وَأَكْبَرُ فُنْدُقِ فِي الْبَلَدَةِ it was the most modern and biggest hotel in town  
(JIJ 235)
- هَذِهِ السَّيِّدَةُ أَنْجَسُ وَأَوْسَخُ امْرَأَةٍ أَعْرِفُهَا this lady is the dirtiest and filthiest woman I know  
(HR 157)

**75.4.8** The superlative elative may be followed by an accusative of specification which

restricts its meaning:

- أَجْمَلُ النِّسَاءِ الشَّقَرَاوَاتِ وَأَطْوَلُهُنَّ قَامَةً the most beautiful and tallest of fair-complexioned women (IH 71)
- هُوَ أَكْثَرُ الْفِلَسْطِينِيِّينَ تَفَهُمًا لِضُرُورَةِ الْمَرَاكِجِ Of all the Palestinians, he is the one who best understands the necessity of the stages (TW 125)
- أَكْثَرُ الرِّجَالِ إِضْرَارًا عَلَى الشَّرَفِ ... هُمْ أَكْثَرُ النَّاسِ شَكًّا فِي سُلُوكِ الْمَرْأَةِ The men who insist the most on honour ... they are the people who suspect most a woman's behaviour (HR 205)
- أَشَدُّ الْحَالَاتِ سُوءًا كَانَتْ تِلْكَ الَّتِي تَجِيءُ مَعَ الْأَيَّامِ الْأَخِيرَةِ لِلدَّوْرَةِ the worst circumstances were those which came with the last days of menstruation (HR 218)
- كَانَتْ أَكْثَرَ الدَّرَجَاتِ ضِيقًا It was the narrowest step (AM 87)
- لَمْ أَكُنْ حَقًّا أَكْثَرَ الرِّجَالِ فُحُولَةً I was not really the most perfect of men (GhS 208)
- شَرَحَتْ مَطْلَبَهَا لِأَطْوَلِهِمْ قَامَةً she explained her request to the tallest of them (SI 240)

**75.4.9** When the superlative elative is governed by *مِنْ* the meaning is generally "one of" or "among":

- إِنَّهَا مِنْ أَقْدَمِ الْمُدُنِ فِي الْعَالَمِ It is one of the oldest cities in the world (TW 48)
- إِكْسْتَرُ مِنْ أَجْمَلِ الْمُدُنِ الْبَرِبَطَانِيَّةِ Exeter is one of the most beautiful cities in Britain (JIJ 25)
- حَالَمَا وَصَلْتُ بَيْرُوتَ اتَّصَلْتُ بِصَدِيقٍ مِنْ أَعَزِّ أَصْدِقَائِي أَيَّامِ الْقُدْسِ As soon as I arrived in Beirut I made contact with one of my best friends from the Jerusalem days (JIJ 146)
- عَدَا مِنْ أَشْهَرِ أَطِبَّاءِ الْعِرَاقِ he became one of the most famous doctors in Iraq (JIJ 169)
- قَرَأْتُ لَهُ "الشُّهَدَاءُ يَعُودُونَ هَذَا الْأُسْبُوعَ" وَ"الْأَلَّازُ" وَ"عُرْسُ بَعْلٍ"، مِنْ أَهَمِّ الرِّوَايَاتِ الْعَرَبِيَّةِ I read his "The Martyrs are Returning this Week", "al-Laz" and "Wedding of a Mule", which are among the most important Arabic novels (JGh 13)
- أَصْبَحَ مِنْ أَهَمِّ الْمُرْتَجِمِينَ مِنَ الْعَرَبِيَّةِ he became one of the most important translators of Arabic (JGh 47)
- تُحْتَبَرُ نَائِمِيَجِنُ مِنْ أَقْدَمِ الْمُدُنِ الْهَوْلَنْدِيَّةِ Nijmegen is one of the oldest cities in Holland (JGh 175)

**75.4.10** The elative is often used as an adjective modifying a definite noun in a noun-adjective phrase. The masculine singular form is generally used, but the elative may agree in the feminine and the plural if these forms exist. It always agrees in case with the modified noun. The elative typically has the meaning of the superlative:

- الشَّارِعُ الْأَهَمُّ فِي بَغْدَادَ the most important street in Baghdad (JIJ 56)



- هَمِّي الْأَكْبَرُ My greatest concern (JIJ 21)
- الْجُزْءُ الْأَكْبَرُ the greatest part (TW 28)
- ابْنُهَا الْأَصْغَرُ her youngest son (IH 124)
- الرَّجُلُ الْأَسْرَعُ the fastest man (IH 176)
- لَمْ يَنْسَ وَلِيُّ الْعَهْدِ الشَّيْءَ الْأَهَمَّ The heir to the throne did not forget the most important thing (SI 177)
- التَّعْبِيرُ الْأَلْطَفُ the nicest expression (TW 20)
- الْكَلِمَةُ الْأَقْرَبُ the closest word (TW 25)
- كَانَتْ الْأَمْدَةُ الْأَطْوَلُ شَهْرَيْنِ the longest time was two months (JGh 124)
- الْمَرْأَةُ الْأَرْوَعُ فِي حَيَاتِي the most wonderful woman in my life (JIJ 102)
- الْبَكَاءُ الْهَسْتِيرِيُّ الَّذِي أَصَابَ أَخَوَاتِي الْأَصْغَرَ the hysterical weeping which befell my youngest sisters (HR 27)
- ظَلَّتْ وَهَلَاتِ الصَّمْتِ هِيَ الْمَقَاطِعُ الْأَزْهَرُ the moments of silence remained the most radiant and clearest pieces in our rainbow (HR 42)
- وَالْأَنْصَعُ فِي قَوْسِ قُرْجَانَا
- جِيرَانُنَا الْأَقْرَبُ our closest neighbours (HR 114)
- فَصَايَا التَّارِيخِ الْكُبْرَى the largest issues of history (JIJ 17)
- هِيَ الْأَخْتُ الصَّغْرَى لِلْأَمِيرِ she is the prince's youngest sister (JIJ 80)
- كَانَتْ مَسَبَّةُ الدِّينِ بِمَنَابِتِهِ 'الْخِيَانَةُ الْعُظْمَى' جَزَاؤُهَا الْعُقُوبَةُ الْعُظْمَى to insult religion was tantamount to the "greatest treason" and its penalty was the greatest punishment (IKh 158)
- لَا تُهَدِّدُ الْحَيَاةَ، لَكِنَّ الْعِنَايَةَ الْفُضْوَى ضَرُورِيَّةٌ it isn't life threatening, but the utmost care is necessary (AM 9)
- هِيَ أُخْتُ الْكُبْرَى she is his eldest sister (JIJ 182)
- يَنْطَلِقُونَ بِالشَّرْعَةِ الْفُضْوَى they rush off with the utmost speed (TW 134)
- الْأَصْدِقَاءُ الْأَقْرَبِينَ the closest friends (JGh 35)
- هُمُ الْآنَ أَصْدِقَائِي الْأَقْرَبُونَ إِلَى نَفْسِي they are now my closest friends (JIJ 136)
- a).** Such elatives are often followed by an accusative of specification which restricts their meaning:
- كُنَّا جَالِسِينَ إِلَى الطَّاوِلَةِ، وَتِلْكَ هِيَ الْحَالَةُ الْأَكْثَرُ We were sitting at the table, and this is the situation which most calls for chatting and conversation (HR 49)
- أَسْتَدْعَاءَ لِلدَّرْدَشَةِ وَالْحَدِيدِ
- ذَهَبْتُ وَأَشْتَرَيْتُ بَعْضَةَ قُمَصَانِ نَوْمٍ، وَالرَّوَايَاتِ I went and bought a few nightgowns and some best sellers (HS 156)
- الْأَكْثَرُ مَبِيعًا

رُمَلَانِهِنَّ مِنَ الذُّكُورِ، الْأَفْقَرِ حَالًا	their most impoverished male colleagues (JIJ 112)
أَمَّا الْمُخَدَّرَاتُ الْأَشَدُّ فَتَكَا مِثْلُ الْهَيْرُوبِينَ	As for the most lethal drugs like heroine (JIJ 174)
تَمَنَيْتُ لَوْ كَالْعَادَةِ أَكُونُ الْأَكْثَرَ جَادِبِيَّةً	I wished that, as usual, I could be the most attractive (HS 116)
إِنِّي الْأَكْبَرُ سِنًا	my eldest son (GhS 135)
جَلَسْنَا فِي الطَّابِقِ الثَّانِي الْأَكْثَرَ عَزَلَةً	We sat on the second floor, the most secluded (GhS 183)

**75.4.11** The elative + definite article modifying a definite noun may partially or wholly lose its superlative meaning and have the meaning of an ordinary adjective. The elative will agree in the feminine or the plural if these forms exist:

حُبِّي لِللُّغَةِ هُوَ حُبٌّ طَاعٍ مُتَوَارَثٌ عَنِ أَجْدَادِنَا الْأَقْدَمِينَ	My love for the language is an overwhelming love inherited from our ancient ancestors (IH 109)
رَأَيْتُ حَمَاسَ الرِّجَالِ الْأَفَاضِلِ فِي الْإِقْبَالِ عَلَى الطَّعَامِ	I saw the enthusiasm of the learned men to start eating (JGh 20)
إِلَهَةُ أَجْدَادِهَا الْمِصْرِيِّينَ الْأَقْدَمِينَ	The gods of her forefathers the ancient Egyptians (IH 209)
الْإِسْكَندَرُ الْأَكْبَرُ	Alexander the Great (JGh 104)
جَامِعُ الرَّيْثُونَةِ الْأَعْظَمِ	the great Zaytuna mosque (TW 47)
شَفَتُهَا السُّفْلَى	her lower lip (JIJ 204)
الْمَثَلُ الْعُلْيَا	high ideals (GhS 19)
كُنْتُ أَخْتَلِي بِتَضَيِّي فِي الْقَاعَةِ الْكُبْرَى	I used to retire alone to the large hall (JIJ 190)
تَبَيَّنَ أَنَّهُ عَائِدٌ مِنْ دِرَاسَتِهِ الْعُلْيَا فِي إِنْكَلْتْرَا	it transpired that he was returning from his university studies in England (JIJ 161)
الْصُّدْفَةُ الْكُبْرَى الَّتِي تَلَقَّاهَا عَبْدُ الْمَجِيدِ	The great coincidence which Abd al-Majid encountered (SI 95)
لَا تُطْلِقُوا النَّارَ إِلَّا عِنْدَ الْحَاجَةِ الْمَقْضُورَى	Don't fire except when absolutely necessary (IKh 29)
تُشِيرُ إِلَى الْمَدْخَنَةِ، فِي الْغُرْفَةِ الْعُلْيَا الصَّغِيرَةِ	she points at the chimney in the small room at the top (AM 67)
تَرَكْتُ رَأْسِي يَرْتَاحُ عَلَى الدَّرَجَةِ الْعُلْيَا	I let my head relax on the top stair (AM 87)
بَعْضُ الضَّبَاطِ مِنْ ذَوِي الرُّتَبِ الْعُلْيَا	some high ranking officers (JIJ 213)
يَقُومُ بِالْأَعْمَالِ الْأَضْعَبِ فِي الْمَطْبَخِ	he does the hard work in the kitchen (HR 115)

This is often the case in certain set phrases. For example:

القُرُونُ الْوَسْطَى The Middle Ages      الدُّوَلُ الْكُبْرَى The Great Powers

أَلْعَرَبِيَّةُ الْفُضْحَى	Classical Arabic	بَرِيطَانِيَا الْعُظْمَى	Great Britain
أَسِيَا الصُّغْرَى	Asia Minor	مِصْرُ الْعُلْيَا	Upper Egypt
الطَّبَقَةُ الْوُسْطَى	the middle class	الشَّرْقُ الْأَقْصَى	The Far East
الشَّرْقُ الْأَوْسَطُ	The Middle East		

**75.4.12** Superlative elatives may occur in the masculine singular with the definite article and be used as nouns:

الْأَحْسَنُ أَنْ يَنْسَاهَا	It is best for him to forget her (AM 56)
الْأَفْضَلُ أَنْ تُعْطِيَ الْجَائِعَ رَغِيْفًا	It is best to give the hungry a loaf of bread (HM 30)
عَلَى الْأَرْجَحِ، سَرَاكُ	We will probably see you (JIJ 200)
لَسْتُ مُتَأَكِّدًا وَلَكِنْ هَذَا مَا أَتَصَوَّرُهُ، أَوْ بِالْأُخْرَى مَا أَطْمَحُ إِلَيْهِ	I'm not sure, but that's what I visualise, or more exactly, that's what I long for (AM 135)
هُوَ يُحَاوِلُ التَّدَكُّرَ، وَلَكِنَّهُ لَا يَتَذَكَّرُ أَوْ عَلَى الْأَقْلَى، لَمْ يَكُنْ يَتَحَدَّثُ عَنْ أَحْلَامِهِ	He tries to remember but doesn't remember, or at least did not speak of his dreams (AM 54)
وَجَدْتُ مِنَ الْأَفْضَلِ أَنْ تَتَحَوَّلَ إِلَى سَائِقٍ	You found it best to change into a driver (TW 108)
كَانَ الْمَفْرُوضُ أَنْ يَطْلُبَ سَعَادَةَ الْوَزِيرِ، أَوْ بِالْأَصْحَحِ كَاتِبَةَ الدِّيْوَانِ	He was supposed to ask for His Excellency the minister, or more correctly, the departmental secretary (TW 52)
يَذْهَبُونَ فِي الْأَعْظَمِ لِمُتَابَعَةِ دِرَاسَتِهِمْ الْعَالِيَةِ إِلَى بَيْرُوتَ	they generally go to Beirut to pursue their further studies (JIJ 12)
الْأَسْلَمُ أَنْ تَبْقَى الْمُعَادَلَةُ كَمَا هِيَ	The safest thing is for the balance to remain as it is (TW 15)

**75.4.13** Some elative masculine plurals have also either partially or wholly lost their superlative meaning and are used as nouns. For example:

الْأَكْثَرُونَ (pl. of أَكْثَرُ "more")	the majority, the most of them
الْأَقْلُونَ (pl. of أَقْلُ "less")	the minority
أَفْضَلُ (pl. of أَفْضَلُ "better")	learned, excellent men
أَقْرَبُ and أَقْرَبُونَ (pls. of أَقْرَبُ "nearer")	relatives, relations
أَكْبَرُ (pl. of أَكْبَرُ "greater")	leaders, those of senior rank
الْأَقْدَمُونَ (pl. of أَقْدَمُ "older")	the ancients
أَطْيَبُ (pl. of أَطْيَبُ "better")	pleasures; delicacies

**75.4.14** When خَيْرٌ ("good", "excellent") and less commonly شَرٌّ ("bad", "evil") govern either

a singular or a plural noun in an idāfa construction, they have the meaning of the superlative:

- ذَكَرَهُ بِالْحَدِيثِ الشَّرِيفِ: "خَيْرُ نِسَائِكُمْ مَنْ بَكَرَتْ بِأُنْتِي"  
He reminded him of the Prophet's tradition: "The best of your women are those whose first child is a daughter" (HR 152)
- خَيْرُ حَالَةٍ هِيَ عَدَمُ الْمِيلَادِ  
The best situation is not to give birth (HR 230)
- حَرَكْتُ رَأْسِي وَرَفَعْتُ حَاجِبِي بِهَيْئَةٍ مَنْ قَامَتْ بِوَاجِبِهَا خَيْرَ قِيَامٍ  
I moved my head and raised my eyebrows with the air of someone who had undertaken their duty in the best way (HR 58-9)
- الرِّوَاجُ خَيْرُ ضَمَانٍ لِمُسْتَقْبَلِي  
Marriage is the best security for my future (HR 88)
- خَيْرُ طَرِيقَةٍ لِمُوَاجَهَةِ ذَلِكَ الرَّغْبِ كَانَتْ فِي أَنْ أَنْجَاهَهُ  
The best way to counter that dismay was for me to ignore it (HR 206)
- خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ  
the best community created for the people (TW 207)
- حَبَسْتُ أَنْفَاسِي ... خَوْفًا مِنْ أَنْ يَتَّسِبُوا إِلَيَّ وَجُودِي فَيَطْرُدُونِي شَرَّ طَرْدَةٍ  
I held my breath ... afraid that they might become aware of my presence and throw me out (IH 144)
- شَرُّ اللَّقَاءَاتِ الدَّامِيَةِ  
the worst of bloody encounters (IH 170)

### 75.5 Agreement with the Superlative

Agreement with the superlative when governing a noun in an idāfa construction or with a pronoun suffix is with the genitive or pronoun suffix:

- أَقْلُ الْأَشْيَاءِ بَدَأَتْ تُبِيرُهُ وَتَدْفَعُهُ إِلَى الْغَضَبِ  
the smallest things began to upset him and make him angry (AM 108)
- وَاللَّهِ أَنَا أَيْضًا أَعُدُّ أُخْتِي أَرْوَاحَ فَتَاةٍ عَرَفْتُهَا فِي حَيَاتِي  
God, I also consider my sister to be the most beautiful girl I have known in my life (JIJ 218)
- أَفْسَى ضَرْبَةٍ تُوجَهُ الرَّجُلَ أَنْ يَرَى أُمَّهُ أَوْ أُخْتَهُ تَبْكِي أَمَامَهُ  
The severest blow a man can receive is to see his mother or sister weeping in front of him (AM 76)
- أَشَدُّ الْحَالَاتِ سُوءًا كَانَتْ تِلْكَ الَّتِي تَجِيءُ مَعَ الْأَيَّامِ الْأَخِيرَةِ لِلدَّوْرَةِ  
The worst situations were those which came with the last days of menstruation (HR 218)
- أَغْلَبُ الْمُوظَّفِينَ لَا يَزَالُونَ طُلَّابًا فِي الْجَامِعَةِ  
Most of the employees are still students at university (IKh 109)
- وَلَكِنْ أَكْثَرُهُمْ السُّجَنَاءُ السِّيَاسِيُّونَ  
but most of them are political prisoners (AM 136)

### 75.6 Other Methods of Expressing the Superlative

**75.6.1** To indicate that something is the best or most prominent, a singular noun may govern its plural in an idāfa construction. The plural is defined with either the definite article or with a

pronoun suffix:

أَنْتَ يَا مُعَلِّمِي، أَسْتَاذُ الْأَسَاتِيدِ	You my teacher are the best of teachers (HM 107)
اللَّهُ أَكْبَرُ يَا تَمْرَ التَّمُورِ!	God is great, O best of Tamrs (HS 228)
يَذْوِي قُطْبِ الْأَقْطَابِ	The greatest of leaders fades away (TW 214)
تَعْرِفُ مَاذَا قَالَ؟ بَاطِلَ الْأَبَاطِيلِ	do you know what he said? The most idle of talk (HM 156)
لَكِنَّ حَتَّى الْمَوْتِ الَّذِي هُوَ مَسْأَلَةُ الْمَسَائِلِ لَيْسَ مُشْكِلَةً	But even death, which is the greatest issue, is no problem (IKh 82)
يَضْرُخُ مِنْ عُمُقِ أَعْمَاقِهِ	he shouts from the deepest part of his soul (TW 272)
أَمَّا أَنَا فَأَجِدُنِي مُشْرِقًا عَلَى قُدْسِ أَقْدَاسِي	As for me, I find myself looking down on my holy of holies (IH 109)

**75.6.2** كَبِيرٌ (“big”) and صَغِيرٌ (“small”) and their plural forms may have a superlative meaning when referring to humans. They occur as governing term in a definite idāfa construction or with a pronoun suffix:

كِبَارُ الْعُلَمَاءِ فِي وَاشِنْطُنَ	The leading scholars in Washington (TW 155)
أَحَدُ كِبَارِ مُوظَّفِي وَكَالَةِ الْأُمَمِ الْمُتَّحِدَةِ لِغَوْثِ الْأَلَاغِيَّةِ	one of the most senior officials of the United Nations Relief and Works Agency (JIJ 163)
بَدَأَتْ رِحْلَةُ التَّفْحِيصِ عَلَى أَيْدِي كِبَارِ الْأَطِبَّاءِ	The tour of examination began at the hands of the senior doctors (SI 66)
ابْنُ كَبِيرِ الْعَفَّارِيَّةِ	the son of the arch demon (HM 113)
وَالِدِي، كَبِيرُ الْعَائِلَةِ	my father, the head of the family (IH 145)

## 76 Relative Clauses

### 76.1 Adjectival Relative Clauses (الضَّلَّةُ / الصَّفَةُ)

Adjectival relative clauses modify a noun/pronoun in the same way as adjectives do. They may serve to identify a noun or pronoun, that is, they are essential to an understanding of what is referred to (e.g. “Where is the man who lives next door?”), or they qualify the meaning of the noun/pronoun by adding new information which while being useful is not needed for identification (e.g. “My neighbour, who is a young man, is on holiday”).

In Arabic, an adjectival relative clause is typically a complete sentence in itself. In addition, it usually contains a reference to the noun/pronoun (the “antecedent” [الْفَاعِلُ]) which it modifies. This reference in the relative clause which refers back to the antecedent and agrees with it in number and gender takes the form of an independent personal pronoun or, more usually, a pronoun suffix and is called the referent or resumptive pronoun (الْمَعَايِدُ [الضَّمِيرُ] or الرَّاجِعُ [الضَّمِيرُ]).

There are two basic kinds of adjectival relative clause: those with a definite antecedent, and those with an indefinite antecedent.

#### 76.1.1 The Adjectival Relative Clause with Definite Antecedent (الضَّلَّةُ)

When the antecedent is grammatically definite it is connected to the relative clause using one of the relative pronouns (here used adjectivally).

The Relative Pronouns (الْأَسْمَاءُ الْمُؤَوَّلَةُ) :

	masc.	fem.
sing.	الَّذِي	الَّتِي
dual		
nom.	الَّذَانِ	الَّتَانِ
accus./gen.	الَّذَيْنِ	الَّتَيْنِ
plural	الَّذِينَ	الَّتِي or اللَّوَاتِي

The *أل* of the relative pronouns is derived from the definite article, the hamza therefore being hamzat al-waṣl.

a). The relative pronoun agrees with the antecedent in number and gender, following the same rules of agreement as adjectives. Thus, the plural is used only for persons:

- الْأُخْرَيَاتُ اللَّاتِي لَمْ يَسْتَجِبْ مِنْهُنَّ the others in whom he showed no interest (SI 24)
- الْمِصْرِيُّونَ هُمُ الْوَجِيدُونَ مِنَ الْعَرَبِ الَّذِينَ يَتَمَتَّعُونَ بِمَحَبَّةِ السُّعُودِيِّينَ The Egyptians are the only Arabs who enjoy the affection of the Saudis (SI 159)
- الْمُسْلِمِينَ الَّذِينَ بَقُوا أُزْغِمُوا عَلَى تَغْيِيرِ دِينِهِمْ The Muslims who remained were forced to change their religion (JGh 155)

مَنْ هُمْ الَّذِينَ يَسْتَحِقُّونَهَا؟ Who are those who deserve it? (HM 82)

**b).** When the antecedent is in the dual, the relative pronoun is always in the dual. Unlike the other relative pronouns, the dual also shows agreement in case:

أَفْتَحُ عَيْنَيَّ اللَّتَيْنِ زَالَتْ عَنْهُمَا الْعُشَاوَةُ I open my eyes from which the veil has been removed (HM 64)

أَنَا وَأُمِّي الْوَحِيدَانِ فِي هَذَا الْبَيْتِ اللَّذَانِ لَا يَفْهَمَانِ My mother and I are the only ones in this house who do not understand (HM 245)

هُوَ عَيْنَايَ اللَّتَانِ لَمْ يَتَحَوَّلَا عَنْهُ it was my eyes which did not leave him (HR 54)

كُنْتُ أَشْعُرُ بِالْحَوَارِ الْأَصَامِتِ بَيْنَ الْمَكَاتِينِ اللَّذَيْنِ I felt the silent dialogue between the two places whose Arab features time had not erased (JGh 139)

لَمْ يَمُحِ الزَّمَنُ مَلَامِحَهُمَا الْعَرَبِيَّةَ

**c).** The relative clause usually immediately follows the relative pronoun, but sometimes a parenthesis comes between them:

نَنْتَظِرُ اسْتِهْلَالَ الْقَمَرِ مِنْ خَلْفِ الْقِمَمِ الَّتِي مَهْمَا أَحْصَيْتِ، وَمِنْ أَيِّ مَوْقِعٍ كُنْتِ، تَجِدِينَ أَنَّ عَدَدَهَا سِتْعٌ We wait for the new moon to appear behind the peaks which, no matter how you count them and from whatever position you are in, you will find to number seven (TW 261)

فِي أَيْدِيهِنَّ أَكْيَاسُ الْأَكْلِ وَالْأَعْرَاضِ، وَالَّتِي إِذَا مَا أَحْنَتْ ظُهُورَهُنَّ مِنْ ثِقَلِهَا، جَعَلَتْهُنَّ يَمْلُنَّ عَلَى جَانِبٍ وَاحِدٍ in their hands are bags of food and odds and ends which, when they bend their backs under their weight, make them lean to one side (HS 154)

تُتَابِعُ أَنْبَاءَ الطُّفْلِ الْمُعْجِزَةِ الَّذِي، كَمَا أَعْلَنْتِ ذَاتَ فِي رَهْوٍ، يَقُولُ "أُورَانْج" وَ"أَبَل" فِي سَلَاسَةِ تَامَّةٍ she follows the news of the miracle child who, as Dhat calmly announced, says "orange" and "apple" with absolute fluency (SI 208)

بِرِسِي بِيَشِ شَلِي، الشَّاعِرُ الْإِنْكِلِيزِيُّ الَّذِي - وَهُوَ مُتَزَوِّجٌ بِمَارِي غُودْوِين - تَعَلَّقَ بِفَنَاءِ أَرِسْتَقْرَاطِيَّةٍ إِيطَالِيَّةٍ Percy Bishe Shelley, the English poet who, while married to Mary Goodwin, was devoted to a young aristocratic Italian woman (JIJ 109)

**d).** When the antecedent is modified by more than one relative clause, the relative pronoun does not have to be repeated before each clause. It precedes the first and each subsequent clause is introduced with *وَ* or *أَوْ* :

الدَّرْسُ الْجَدِيدُ الْمُفِيدُ الَّذِي تَعَلَّمْتَهُ وَلَنْ أَنْسَاهُ the new useful lesson which I have learnt and will not forget (HM 64)

هَذِهِ الَّتِي لَا عَافَاهَا اللَّهُ وَلَا شَفَاهَا that one whom God should not protect nor grant health to (HM 36)

لَيْسَ سَهْلًا أَنْ تَكُونَ شَخْصِيَّةً جَدِيدَةً مُعَاكِمَةً لِلشَّخْصِيَّةِ الَّتِي كُنْتَهَا وَعِشْتَهَا مَدَّةً It is not easy to be a new person completely different from the person you were and lived as for a while (HR 9)

الْيَوْمَاتُ الْأُخْرَى الَّتِي تَسْبِقُهَا أَوْ تَلْحَقُهَا the other days which precede or come after it (HR 43)

- الْمَوْفِعُ الَّذِي يَنْتَهِي إِلَيْهِ شَارِعُ الْجَبَلِ وَيَبْدَأُ فِيهِ  
الْكُرْمَلُ the place where Jabal Street ends and Mount Carmel  
begins (IH 103)
- شَاهَدَتِ الْحَقِيْبَةَ الصَّغِيْرَةَ الَّتِي تَحْفَظُ بِهَا دَائِمًا إِلَى  
جَانِبِ سَرِيْرِكَ وَفِيْهَا جَوَازُ سَفْرِكَ she saw the small suitcase which you always keep next to  
your bed and which contains your passport (GhS 48)
- The relative pronoun may, however, be repeated before each clause for emphasis:
- إِلَى الشَّيْطَانِ بِكُلِّ الْمَوَاعِظِ الَّتِي خَبَلْتَنِي، وَالَّتِي  
حَوَّلْتَنِي إِلَى مَعْتُوْرٍ to the Devil with all the advice which confused me and  
which changed me into an idiot (HM 58)
- كُنْتُ أَفَكِّرُ بِالْأَيَّامِ الَّتِي عَشْنَاهَا وَالَّتِي نَعِيشُهَا I used to think about the days that we had lived through  
and that we are still living through (AM 117)
- عُدْنَا إِلَى الْمَدِيْنَةِ الَّتِي مَرَرْنَا بِهَا أَمْسٍ، وَالَّتِي جِئْتُهَا  
الْعَامَ الْمَاضِيْ We returned to the city which we passed through  
yesterday and which I visited last year (JGh 175)
- الْأَمَاكِنُ الَّتِي صَوَّرَ فِيْهَا النَّاسَ، وَالَّتِي اخْتَلَفَ فِيْهَا  
مَعَ الزَّبَّانِيْنَ the places where he photographed the people and where  
he met with the customers (HR 159)

### 76.1.2 The Referent of a Definite Antecedent

The antecedent noun/pronoun is normally represented in the relative clause by a referent which agrees with it. This referent takes the form of a pronoun suffix or, less commonly, an independent personal pronoun.

a). The referent may be attached to a noun:

- السَّلْمُ الَّذِي كُدْسَتْ أَلْقَمَامُهُ فَوْقَ دَرَجَاتِهِ the stairs whose steps were piled with rubbish (SI 117)
- إِنِّي أُمْلُ دَوْرَ الْأُمِّ الَّتِي عَادَ حِصَانُ ابْنِهَا مِنْ سَاحَةِ  
الْقِتَالِ بِجُثَّتِيْ I am playing the role of the mother whose son's horse has  
returned from the battle field with his body (TW 269)
- الْبُيُوتُ الَّتِي جُدْرَانُهَا رُخَامِيَّةٌ the houses whose walls are of marble (HS 115)
- وَجَدْتَنِيْ أَسْأَلُ فَاطِمَةَ الَّتِي كَبُرَ بَطْنُهَا I found myself asking Fatima, whose belly had grown  
bigger (HS 172)

b). The referent may be the pronominal object of a preposition:

- كَانَتْ تَعْشَقُ الرَّجُلَ الَّذِي تَعْمَلُ سِكْرَتِيْرَةً لَهُ she was passionately in love with the man for whom she  
worked as a secretary (GhS 177)
- بَسَطَ يَدَهُ الْيُمْنَى الَّتِي فِيْهَا خَاتِمُ الزَّوْاجِ he opened his right hand in which the wedding ring was  
(HM 120)
- الْأَذُنُ هِيَ الْحَاسَةُ الْوَحِيْدَةُ الَّتِي لَهَا مَعْنَى Hearing is the only sense which has any significance  
(IKh 104)
- فَكَّرْتُ بِالْهَدِيَّةِ الَّتِي وَعَدْتَنِيْ بِهَا I thought of the gift he had promised me (HS 170)



c). The referent may be the pronominal object of a verb:

- هُوَ الْمَكَانُ الَّذِي اخْتَارَهُ وَفِيهِ  
It is the place which Wafiq chose (GhS 118)
- الْكَاتِبَاتُ الْمُمْتَحِرَاتُ اللَّوَاتِي يُلْقِبُهُنَّ زَوْجِي  
the emancipated female writers whom my husband used  
بِالْوَقَّاحَاتِ  
to call the shameless (GhS 139)
- سَأَتَزَوِّجُ مِنْ ابْنَةِ عَمِّي الَّتِي لَمْ أَرَهَا  
I will marry my cousin whom I have not seen (GhS 178)
- لَمْ نَعْرِفِ الْوَيْلَاتِ الَّتِي عَرَفْنَاهَا فِي الْحَرْبِ الْأُولَى  
We did not know the sorrows which we knew in the first  
war (IKh 18)
- سَتَمُوتُ قَبْلَ أَنْ تَسْمَعَ الْكَلِمَاتِ الَّتِي تَنْتَظِرُهَا  
you will die before you hear the words you are waiting for  
(AM 100)
- لَعَلَّ الْحَافِلَةَ الَّتِي اسْتَقْلَمَهَا تَعَطَّلَتْ  
Perhaps the bus he caught has broken down (TW 253)

d). When a doubly transitive verb already has a pronominal object, the referent as second object may occur on the particle *إِيَّا* :

- حَلَقْتُهُ بِمَا كَيْنَهِ الْحِلَاقَةَ الَّتِي أَهْدَانِي إِيَّاهَا  
I shaved him with the razor he had given me (HM 7)
- كَانَتْ فِي قَمِيصِ النَّوْمِ الَّذِي أَعَارَتْهَا إِيَّاهُ أُمِّي  
She was wearing the nightdress that my mother had lent  
her (HM 59)
- أَحْلُمُ بِقِصَصِ الْأَقْوَامِ الَّتِي أَخْبَرُونَا إِيَّاهَا فِي  
I dream of the stories of the dwarfs which they told us in  
الْمَدْرَسَةِ  
school (IKh 13)
- وَقَدْ أَضْحَى ذَلِكَ مُمَكِّنًا بِرَوَاتِبِ تِلْكَ الْأَشْهُرِ الَّتِي  
This became possible with the salary of those months  
كَانَتْ الْكَلِيَّةُ تُقَدِّمُنَا إِيَّاهَا  
which the college used to pay us (JIJ 143)

e). The referent may occur on the conjunctions *إِنَّ* or *أَنَّ* :

- يُرِيدُ أَنْ يَسْمُرَ رَائِحَةَ بَيْرُوتِ الَّتِي قَالُوا إِنَّهَا مَاتَتْ  
He wants to smell the scent of Beirut which they said has  
died (IKh 129)
- الْآثَارُ الَّتِي قَالُوا إِنَّهَا فِي أَجْسَادِ السُّجَنَاءِ  
the marks which they said were on the prisoners' bodies  
(AM 60)
- يُحَاوِلُ تَوْضِيحَ أَجْوِبَةٍ مُقْبِعَةٍ لِلْأَسْئَلَةِ كُلِّهَا الَّتِي  
he tries to prepare convincing answers to all the questions  
يَتَخَيَّلُ أَنَّهَا سَتُطْرَحُ عَلَيْهِ  
he thinks he will be asked (GhS 33)
- السَّمْسُ الَّتِي لَا بُدَّ أَنَّهَا حَارِقَةٌ فِي الْخَارِجِ  
the sun which must be burning outside (HS 184)
- أُمِّي، الَّتِي أَعْرِفُ أَنَّهَا تَجِدُنِي حَقًّا أَحْلَى الرِّجَالِ  
my mother, who I know thinks I am truly the most  
charming of men (GhS 76)

f). When the adjectival relative clause is a nominal sentence, the referent may occur as the subject in the form of an independent personal pronoun:

- لَكِنْ حَتَّى الْمَوْتِ الَّذِي هُوَ مَسْأَلَةٌ الْمَسَائِلِ لَيْسَ  
But even death, which is the greatest issue, is no problem  
مُسْكَكَةً  
(IKh 82)

- وَكَانَ الْأَحْمَقُ الَّذِي هُوَ أَنَا يُلَبِّي رَغَبَاتِهَا كُلَّهَا؟ and did the idiot who is me accede to all her desires?  
(GhS 206)
- إِنَّهُ بِمَنْزِلَةِ نُورِ الشَّمْسِ الَّذِي هُوَ دَائِمٌ الْفَيْضَانِ عَلَى  
الْعَالَمِ it is like the light of the sun which unceasingly floods the  
world (IH 71)
- الْبَوَائِبِ الَّذِينَ هُمْ عَادَةٌ مِنَ الشُّيُوخِ الْأُمِّيِّينَ the doormen who are usually illiterate old men (TW 239)

### 76.1.3 Omission of the Referent

a). When the referent is the subject of a verbal sentence it is implicit in the inflection of the verb and need not be repeated as a separate pronoun:

- بَدَأْتُ حَيَاتِي الْحَقِيقَةَ بِالْحَرْبِ الَّتِي أَطْلَقْتُ  
سَرَاحِي my real life began with the war that freed me (GhS 106)
- يُحِبُّنِي ذَلِكَ الشَّابُّ الَّذِي يَصْغُرُنِي بِعَقْدَيْنِ؟ Does he love me, that young man who is two decades  
younger than me? (GhS 177)
- يُحَدِّثُنِي طَوِيلًا عَنْ شَقِيْقِهِ الَّذِي كَانَ جُنْدِيًّا He speaks to me at length about his brother who was a  
soldier (IKh 18)
- طَرَقَ بَابَ جَارِهِ الَّذِي اسْتَجَابَ فِي الْحَالِ he knocked on the door of his neighbour who answered  
straight away (SI 91)
- كُنْتُ أَفَكِّرُ فِي مَجْدِهِ الَّذِي آخَتَمَى I used to think about his glory which has disappeared  
(JGh 110)
- هِيَ الْوَجِيْدَةُ الَّتِي كَانَتْ تَجَرَأُ وَتَدْخُلُ غُرْفَةَ أُمِّي she is the only one who used to summon up the courage  
and go into my mother's room (HS 88)

b). The referent is often omitted when it would be the subject of a nominal sentence:

- الْخُلَّةُ الَّتِي أَمَامَ بَيْتِنَا The palm in front of our house (IKh 10)
- سَمِعْتُ الرِّجَالَ الَّذِينَ حَوْلِي يَتَكَلَّمُونَ بِصَوْتِ  
مُنْخَفِضٍ I heard the men around me talking in low voices  
(AM 102)
- إِنْتَقَطْتُ جُزْدَانِي فَوَضَعْتُ فِيهِ أَشْيَاءِي الَّتِي عَلَى  
الطَّاوِلَةِ I picked up my bag and put in it my things which were on  
the table (HR 40)
- رَفَعْتُ عَيْنِي مِنَ الْكِتَابِ الَّذِي بَيْنَ يَدَيَّ I lifted my eyes from the book in my hands (JIJ 57)
- التَّعْلِيْمَاتُ الَّتِي لَدَيْنَا The information we have (TW 232)

c). The referent may occasionally be omitted when it would be the pronominal object of a verb. This is particularly common with verbs meaning "to like", "to love", "to want":

- عَلَاقَتِي بِالْمَرْأَةِ الَّتِي أُحِبُّ كَانَتْ، فِيمَا بَيَّنَّ، هِيَ  
الدَّفَاعِ الْأَسَاسِيَّ my relationship with the woman I love was, it transpired,  
the main impetus (JIJ 208)
- فَصَلَّ لَنَا الْمَعْلُومَاتُ الَّتِي نُرِيدُ he gave us the information we wanted (JIJ 242)

كَانَتْ إِحْدَى الْمُدُنِ الثَّلَاثِ أَوْ الْأَرْبَعِ الَّتِي أُعْشِقُ	it was one of the three or four cities which I adore (JIJ 232)
سَأَلْبَسُ الْمَلَابِسَ الَّتِي أُرِيدُ	I will wear the clothes I want (HR 10)
عُيُونُهُ تَعْنِي الْكَلِمَاتِ الَّتِي يَقُولُ	his eyes reflect the words he is saying (AM 38)
رِضًا الَّذِي أُحِبُّهُتُ وَكَرِهْتُ فِي آنِ	Rida whom I loved and hated at the same time (GhS 140)
هُوَ نَفْسُ الطِّفْلِ الَّذِي عَرَفْتُ	He is the same child I knew (AM 40)

## 76.2 The Adjectival Relative Clause with Indefinite Antecedent (الْصَّفَةُ)

The relative pronouns have the definite article and are therefore definite. Thus, they can only refer to a definite antecedent. If the antecedent is indefinite, no relative pronoun is used. An indefinite relative clause is still typically a complete sentence in itself, and there is still usually a referent referring back to the antecedent and agreeing with it.

a). The relative pronoun is omitted when the antecedent is grammatically indefinite:

عَمَلْتُ أَحْيَرًا عِنْدَ حَلْوَانِي أَوْصَاهُ عَمِّي بِي	I finally worked with a confectioner to whom my uncle had recommended me (HM 6)
سَأَلْتُ جَارًا لَنَا يَعْْمَلُ خَيْطًا	I asked a neighbour of ours who worked as a tailor (HM 17)
بِوَسْعِي أَنْ أَحْمِيكَ مِنْ عَالَمٍ كُلُّهُ عَدُوٌّ	I can protect you from a world which is all treachery (GhS 42)
أَهْدِيكَ أَمْنَيْنِ أَحَقُّهُمَا لَكَ	I am granting you two wishes which I will carry out for you (GhS 125)
قَرَأْتُ رِسَالَتَيْنِ أَوْ ثَلَاثًا كَتَبَهَا حِينَ كَانَ فِي السُّجْنِ	I read two or three letters which he wrote while he was in prison (AM 107)
قَرَأْتَ بِسُهُولَةٍ عُمُودًا مِنْ صَحِيفَةٍ كَانَتْ بَيْنَ يَدَيَّ	you easily read a column of a page which was in front of me (TW 189)
هُنَاكَ شَيْءٌ فِي الْأَخِ الْأَكْبَرِ يَجْعَلُ كُلَّ أُخْتٍ تَزْتَعِدُ مِنْهُ	There is something in an older brother which makes every sister tremble (HR 64)

b). It is omitted after a grammatically indefinite idāfa construction:

هَدَّدَ بِأَنْ يُطْلِقَ النَّارَ عَلَى أَيِّ وَاحِدٍ يَتَحَرَّكُ مِنْ مَكَانِهِ	he threatened to shoot anyone who moved from his place (AM 48)
مَا فَايِدُهُ أَيَّةَ كَلِمَةٍ أَقُولُهَا أَلَانَ؟	What use is any word which I say now? (AM 102)
أَرَادَ لَمَسَ كُلِّ شَيْءٍ يَرَاهُ فِي الْمَحَازِينِ	He wanted to touch everything he saw in the shops (HS 153)
فِي وَجْهِهِ نَظْرَةٌ أَعْتِرَازٍ لَا تَبْدُو فِي عُيُونِ شَقِيقَاتِي	On my face is a look of pride which does not appear in the eyes of my sisters (GhS 21)

قُتِلَتْ وَجِيذُنَا بِرِصَاصَةٍ أَيْبَهَاجٍ أَطْلَفَهَا أَحَدُهُمْ  
بِمُنَاسَبَةِ أَنْتِهَاءِ الْحَرْبِ Our only daughter was killed by a bullet of rejoicing  
(GhS 63) which one of them fired to celebrate the end of the war

رَفِيقَةً عَمَلٍ يَتَوَقَّأُ بِهَا a work colleague whom he trusts (HR 116)

**c).** The relative pronoun is omitted after an elative governing an indefinite noun in the genitive case. Although this will be translated into English as “the biggest ...”, “the best ...” etc., in Arabic, the antecedent noun is still grammatically indefinite:

أَكْبَرُ وَأَهَمُّ فُنُودَيْنِ عَرَفْتُهُمَا بِبَغْدَادَ the biggest and most important two hotels I knew in  
Baghdad (JIJ 101)

إِنَّهَا أَمْرَحُ فَتَاةٍ أَعْرِفُهَا she is the most cheerful young woman I know (JIJ 108)

مَا زِلْتُ أَدْكُرُ أَوَّلَ مَرَّةٍ سَافَرْتُ فِيهَا I still remember the first time I travelled (JGh 8)

تِلْكَ أَغْرَبُ غُرُفٍ لِلنُّومِ رَأَيْتُهَا those were the strangest bedrooms I had seen (JGh 177)

كَانَ أَكْبَرَ دُبُوسٍ رَأَيْتُهُ فِي حَيَاتِي it was the biggest pin I had seen in my life (AM 96)

هَذِهِ السَّيِّدَةُ أَنْجَسُ وَأَوْسَخُ أَمْرَأَةٍ أَعْرِفُهَا this lady is the most unclean and squalid woman I know  
(HR 157)

أَوَّلُ أَمْرَأَةٍ شَاهَدَهَا تُدَخِّنُ سِيَّجَارَةَ the first woman he saw smoking a cigarette (GhS 179)

**d).** The relative pronoun is omitted in temporal expressions with an indefinite noun of time (“day” etc.):

فِي يَوْمٍ مَضَى One day [in the past] (JIJ 89)

لَأَيَّامٍ عَدِيدَةٍ تَلَّتْ For many days following (HS 72)

مُنْذُ أَعْزَامٍ مَضَتْ a few years ago (HS 129)

شَاهَدْتُ صَدُوقَ بَعْدَ انْقِطَاعِ طَالَ I saw Saduq after a long separation (GhS 144)

**e).** The relative clause with indefinite antecedent may often be construed as a circumstantial clause, there frequently being little structural difference between them:

هَلِ الْأَمَاكِينُ الْأُخْرَى تَسْتَقْبِلُ لَاجِئِينَ يَتَحَنُّونَ عَنِ  
الْحُرِّيَّةِ؟ Will the other places receive refugees who are looking for  
freedom?

or

Will the other places receive refugees looking for  
freedom? (AM 127)

كُنْتُ مِثْلَ وَاحِدَةٍ تَنْتَظِرُ عِنْدَ مَوْقِفِ الْبَاصِ I was like someone who is waiting at a bus stop

or

I was like someone waiting at a bus stop (HR 43)

رَسَمْتُ شَابًا يَعْرِفُ عَلَى الْأَكُورْدِيُونِ I painted a young man who was playing an accordion

*or*

I painted a young man playing an accordion (JIJ 75)

تَحَدَّثَ عَنْ كَهْرَبَاءٍ، عَنْ أَنْوَارٍ تَلْمَعُ وَتَنْطَفَأُ فِي وَجْهِهِ  
He spoke about electricity, about lights which flashed on and off in his face

*or*

He spoke about electricity, about lights flashing on and off in his face (HS 172)

نَظَرَ إِلَيَّ نَظْرَةَ الْمُعَلِّمِ إِلَى تَلْمِيذٍ لَا يُرِيدُ أَنْ يَفْهَمَ  
He looked at me like a teacher looks at a pupil who doesn't want to understand

*or*

He looked at me like a teacher looks at a pupil not wanting to understand (HM 125)

### 76.2.1 The Referent of an Indefinite Antecedent

As with relative clauses with a definite antecedent, an indefinite antecedent noun is usually represented in the relative clause by a referent which is an independent personal pronoun or, more usually, a pronoun suffix.

a). The referent may be a pronoun suffix attached to a noun:

هَذَا مَثَلٌ لَا أَعْرِفُ مَعْنَاهُ  
That is a saying whose meaning I don't know (HM 19)

ثُمَّ مَدِينَةٌ أُخْرَى وَحَيَاةٌ أُخْرَى لَمْ أَعُدْ رَاغِبَةً فِي مُفَارَقَتَيْهِمَا  
there is another city and another life which I no longer want to leave (GhS 105)

فِي جُمْهُورِيَّةِ تُرْكْمَانِسْتَانَ رَأَيْتُ مِئْدَنَةً أُخْرَى  
in the Republic of Turkestan I saw another minaret that  
أَرْفَاعُهَا سَبْعَةٌ وَأَرْبَعِينَ مِثْرًا  
was forty-seven metres tall (JGh 100)

رُزْنَا عَرَفَةَ مُغْلَقَةً فَفَتَحَ لَنَا بَابَهَا الْخَشِيِّ الْبَدَائِي أَحَدُ حُرَّاسِ الْمَوْقِعِ  
We visited a locked room whose primitive wooden door was opened for us by one of the site custodians (JIJ 69)

قَصِيدَةٌ يَضْفُفُهَا مُكَوَّنٌ مِنْ كَلِمَةٍ وَاحِدَةٍ  
a poem half of which was composed of one word (HR 202)

اِكْتَشَفُوا كِتَابًا عَلَى غِلَافِهِ الْخَلْفِيُّ صُورَةُ عَبْدِ النَّاصِرِ  
They discovered a book on whose back cover was a photograph of Abdul Nasser (IKh 24)

b). The referent may be the pronominal object of a verb:

كَانَ أَوَّلَ شَيْءٍ فَعَلْتُهُ  
the first thing I did (IKh 100)

اِقْتَرَبَ مِنْهُ رَجُلٌ لَمْ يَرَهُ مِنْ قَبْلُ  
A man approached him whom he had not seen before (AM 118)

- كَانَ يَفِيضُ بِي الشُّعُورُ لِأَلْفَنَهَا دَرَسًا لَا تَنْسَاهُ I was filled with a desire to teach her a lesson she wouldn't forget (HS 85)
- أَهْوُ الصَّافِي أَمَ وَالِدَتُهَا أَمْ شَخْصٌ أَجْهَلُهُ؟ Is it al-Safi, or her mother, or a person I do not know? (GhS 73)
- كَانَ يُطِلُّ عَلَى بَاحَةِ دَاخِلِيَّةٍ لَا يَدْخُلُهَا السِّيَّارَاتُ It looked out on an inner courtyard which cars did not enter (HR 67)
- سَيَكُونُ بَيْنَنَا حُبٌّ أَنْتُمْ لَا تَعْرِفُونَهُ There will be a love between us which you do not know of (HR 155)
- c).** The referent may occur on the conjunctions *إِنَّ* or *أَنَّ* :
- سَأَلْتُ أُمَّي رَجَبَ عَن وَرَقَةٍ قُلْتُ لَهَا إِنَّهَا قَصِيدَةٌ My mother asked Rajab about a piece of paper which I had told her was a poem (AM 126)
- لِحَافٍ لَا بُدَّ أَنَّهُ كَانَ يُعْطَى مَنْ رَحَلُوا a blanket which no doubt used to cover those who had died (JGh 43)
- d).** The referent may be the pronominal object of a preposition:
- هَذِهِ أَوَّلُ مَرَّةٍ أَمْسِكُ فِيهَا دَبَابَةَ بِيَدِي this is the first time I touch a tank with my hand (IKh 74)
- مَشِينَا لِأَكْثَرِ مِنْ سَاعَتَيْنِ أُخْرَيْنِ وَصَلْتُ بَعْدَهُمَا مُنْهَكًا we walked for more than a further two hours after which I arrived exhausted (JIJ 77)
- هَذَا سُؤَالٌ لَا جَوَابَ لَهُ This is a question to which there is no answer (HM 260)
- لَمْ يَبْقَ لَدَيْنَا مَالٌ نَشْتَرِي بِهِ أَثَاثًا we no longer had any money with which to buy furniture (GhS 111)
- e).** When the relative clause is a nominal sentence, and the referent is the pronominal object of a preposition, the word order is often inverted (predicate + subject):
- جَلَسْنَا حَوْلَ مَائِدَةٍ صَغِيرَةٍ، عَلَيْهَا الْجُبْنَةُ وَالنَّبِيذُ We sat around a small table on which was the cheese and the wine (IKh 42)
- نَظَرَ إِلَيَّ نَظْرَةً خَاصَّةً، فِيهَا حَنَانٌ وَإِسْفَاقٌ He gave me a particular look in which was compassion and sympathy (HM 237)
- وَجَدْنَا قَارِبًا صَغِيرًا لَهُ شِرَاعٌ وَاحِدٌ We found a small boat with one sail (JIJ 15)
- عَادَ بَعْدَ لِحَظَاتٍ يَحْمِلُ طَبَقًا بِهِ كَمِيَّةٌ حَلْوَى He returned after a few moments carrying a plate of sweets (JGh 164)
- مَدَدْتُ يَدِي أَمْسِكُ بِخَاتِمٍ فِيهِ لَوْلُؤَةٌ I reached out my hand to take a ring in which was a pearl (HS 177)
- f).** When the relative clause is a nominal sentence, the referent may occur as the subject in the form of an independent personal pronoun:
- تَهْرُبُ إِلَى شَيْءٍ هُوَ لَكَ وَحْدَكَ You are running away to something that is yours alone (IKh 89)

- هَذَا يَلِيقُ بِشَارِعٍ جَمِيلٍ هُوَ مِنْ أَحْمَلِ شَوَارِعِ بَغْدَادَ this befits a beautiful street which is one of the most beautiful streets in Baghdad (JIJ 80)
- هَؤُلَاءِ الطَّلَابُ كَانُوا يَلْتَقُونَ فِي الْكُلِّيَّاتِ طَالِبَاتِ هُنَّ فِي الْأَغْلَبِ مِنْ طَبَقَةِ أُجْتِمَاعِيَّةٍ أُخْرَى These students used to meet each other in the colleges of the female students who were mostly from another social class (JIJ 111)

**g).** When a nominal sentence has a pronoun of the 1st or 2nd person as subject, the referent may agree with this rather than with the predicate which is the real antecedent:

أَنْتِ بِنْتُ مَا فِيكَ شَرَفٌ You are a girl without honour (HR 66)

### 76.2.2 Omission of the Referent

The referent in relative clauses with an indefinite antecedent is omitted less often than in relative clauses with a definite antecedent. It may, however, be omitted in the following cases:

**a).** When the referent is the subject of a verbal sentence it is implied in the inflection of the verb and need not be repeated as a separate pronoun:

- هَذِهِ أَشْيَاءٌ لَا تُعَلَّمُ These are things which are not learnt (HM 39)
- رُبَّمَا بَنَاهَا أَوَّلُ تَاجِرٍ حَرِيرٍ قَدِيمٍ مِنْ لِيُونِ Perhaps the first silk merchant who came from Lyons built it (IKh 47)
- كَانَ صَوْتُ نُوَاجِهِ يَرْتَفِعُ بِشَكْلِ يَحْطِمُ الْأَعْصَابَ The sound of his wailing grew so loud that it shattered one's nerves (HR 9)
- بُخَارَى مَدِينَةٌ تَنْزُّ بِالتَّارِيخِ Bukhara is a city which oozes history (JGh 99)
- اِكْتَشَفْتُ أَشْيَاءَ كَثِيرَةً تَجْمَعُنَا I discovered many things which brought us together (GhS 120)

**b).** The referent may occasionally be omitted when it would function as the object of a preposition with a temporal expression as antecedent:

هَذِهِ آخِرُ مَرَّةٍ أُذَكِّرُكَ بِهَذَا this is the last time I remind you of this (HM 260)

### 76.3 Pronominal Relative Clauses

The pronominal relative clause differs from the adjectival relative clause in that while the latter always has an antecedent noun/pronoun which it modifies like an adjective, the pronominal relative clause does not.

The relative pronouns may replace any noun (or any word or phrase functioning as a noun) within a sentence. They may not, however, replace the governing term in an *idāfa* construction, since *الَّذِي* etc. are usually followed directly by the relative clause.

The referent is still generally used or omitted as outlined above.

**76.3.1** In pronominal relative clauses, the relative pronouns usually have a definite meaning ("he/she who", "the one who/which", "those who/which" etc.):

الْمَدَنِيُّونَ هُمُ الَّذِينَ يُحَارِبُونَ The civilians are the ones who are fighting (IKh 40)

- أَنَا أَنْتَجِبُ بَحْنًا عَنِ الَّذِينَ أَحْبَبْتُهُمْ فِي الْمَاضِي I sob, searching for those whom I have loved in the past (GhS 178)
- الرُّؤْيَةُ تَرْتَبِطُ كَذَلِكَ بِحَجْمِ الَّذِي يَرَى seeing also depends on the size of the one who sees (IKh 12)
- الضَّجْرُ وَحَدَهُ هُوَ الَّذِي دَفَعَهَا لِتَغْيِيرِ الْحَدِيثِ It was only irritation which caused her to change the conversation (HR 61)
- فَجَاءَهُ انْفَتَحَ الْبَابُ وَخَرَجَ شُرْطِيٌّ غَيْرُ الَّذِي دَخَلَ Suddenly, the door opened and a policeman came out other than the one who went in (JIJ 20)
- التَّجْرِبَةُ هِيَ الَّتِي بَدَّلَتْني Experience is what has changed me (HM 188)
- إِنَّ هَذَيْنِ الْأُمْرَيْنِ هُمَا اللَّذَانِ يُحَيِّمَانِ حَوْلَ رَأْسِي مِثْلَ أَشْبَاحٍ These two matters are what hover around my head like spectres (AM 109)
- يُسْعِدُنِي أَنْ أذْكَرَ أَنَّ الَّذِي رَسَمَ أَوَّلَ تَخْطِيطِ كَانَ الْمُهَنْدِسَ قَحْطَانَ عَوْنِي It pleases me to say the one who drew up the initial plans was the architect Qahtan Awni (JIJ 79)
- كَانَ هَدَفُ أَهْلِي هُوَ تَرْوِيجِي لِإِعْطَاءِ الْفُرْصَةِ لِلْوَاثِي بَعْدِي My family's aim was to get me married so as to give a chance to those after me (HR 22)

### 76.3.2 The relative pronoun often occurs as the subject of the sentence:

- الَّذِي جَرَى جَرَى What has happened has happened (HM 80)
- الَّذِينَ فِي عُمْرِنَا يَلْعَبُونَ وَيَتَمَزَّحُونَ Those of our age play and joke (HM 66)
- الَّذِي أَتَى بِي كَانَ مُرَافِقَ وَالِدِي The one who brought me was my father's attendant (HS 113)

### 76.3.3 When the subject is a pronoun of the 1st or 2nd person ("I", "you", "we") the relative pronoun will agree with it. A following verb will often also agree with the subject rather than with the relative pronoun:

- أَنَا الَّذِي كُنْتُ أَظُنُّهُ عَاقِلًا I am the one who used to think he was intelligent (HM 20)
- أَنَا الَّذِي سَأُقْنِعُهَا I am the one who will persuade her (JIJ 221)
- أَنَا الَّتِي بَدَّلْتُ مِلَّتِي لِأَجْلِ الزَّوْاجِ مِنْكَ I am the one who changed my religion so as to marry you (GhS 92)
- أَنْتِ الَّتِي تُنْفِذِينَ you are the one who carries it out (HR 33)
- كُنْتُ أَحْسَبُ أَنَّكَ أَنْتَ الَّذِي تُحَدِّجُ فِي وَجْهِِي I thought you were the one who was staring at my face (IH 54)
- أَنْتُمْ الَّذِينَ سَتُخْسِرُونَ you are the ones who will lose (AM 15)
- أَنْتُمْ الَّذِينَ تَقْتُلُونَ You are the ones who are killing (AM 105)



نَحْنُ الَّذِينَ هَرَأْنَا الطَّرْفَاتِ بِأَحْدِيثِنَا we are the ones who wore out the roads with our shoes  
(JIJ 74)

a). A verb will occasionally agree with the relative pronoun:

هَلْ أَنْتَ الَّذِي قَامَ بِدَوْرِ هَامَلِتِ أَمْسٍ؟ Are you the one who played the part of Hamlet  
yesterday? (JIJ 34)

أَنَا الَّذِي يَخْرُجُ I am the one who will leave (HM 200)

لَسْتُ أَنَا الَّذِي لَا يَخَافُ I am not the one who isn't afraid (HM 194)

أَنَا الَّذِي أَنْتَحَرْتُ بِسَبَبِكَ I am the one who committed suicide because of you  
(GhS 98)

أَنَا الَّذِي تُنْفِقُ I am the one who spends (GhS 112)

#### 76.4 The Relative Pronouns مَنْ (“who”) and مَا (“what”)

As with الَّذِي etc., مَنْ and مَا are used in pronominal relative clauses to take the place of any noun (or any word or phrase functioning as a noun) within a sentence except the governing term in an idāfa construction. The relative clause usually contains a referent which may, however, occasionally be omitted.

76.4.1 مَنْ is used to refer to persons.

a). It usually has an indefinite meaning (“whoever”, “one who”, “everyone who”, “he who”), that is, referring to no one in particular:

لَمْ يَكُنْ هُنَاكَ مَنْ يَسْمَعُنَا there was no one there to hear us (HM 19)

أَنَا لَا أَبَالِي بِمَنْ يَرْضَى وَيَمَنْ يَزْعَلُ I don't bother about who is content and who is angry  
(HM 268)

مَنْ يَرَاكَ الْآنَ لَا يَعْرِفُكَ whoever saw you now would not recognise you (AM 34)

كَانَ يَدُورُ بِحَرَكَةِ أَقْرَبَ إِلَى مَنْ يُفْتَشُّ عَنْ شَيْءٍ ضَائِعٍ He was going round like someone searching for some-  
thing lost (AM 75)

مَنْ يَجِدُ نَفْسَهُ غَيْرَ قَادِرٍ فَلْيَقُلْ الْآنَ whoever thinks himself weak, let him speak up now  
(AM 88)

طَفْتُ كَمَنْ يَطُوفُ فِي مَكَانٍ مُقَدَّسٍ I walked about like someone in a holy place (JIJ 31)

لَا أَظُنُّ أَنَّ نَمَّةَ مَنْ يُجَارِي قُدْرَةَ الْمِيكَانِيكِيِّ I don't think there is anyone who can match the ability of  
الْمِضْرِيّ the Egyptian mechanic (JGh 176)

لَبِثَ سَاكِنًا كَمَنْ يُرِيدُ أَنْ يُغْفَلَ الْمَوْضُوعَ he remained silent like someone wanting to close the  
subject (HS 98)

b). مَنْ may also have a definite meaning (“the one/s who”, “those/these who”) and refer to a specific person or persons:

لَسْتُ أَنَا مَنْ يَفْعَلُ هَذَا I am not the one who does that (HM 194)

نَجَا مِنْهُمْ إِلَى سُورِيَا مَنْ كَانَ، سَاعَتَهَا، فِي حَقْلِهِ those of them who at that time were in their fields  
escaped to Syria (IH 25)

مِنْهُمْ مَنْ حَفَرَ نَقْعًا وَبَلَغَ إِلَى نَهَائِيهِ وَخَرَجَ إِلَى  
الْفَضَاءِ Among them were those who dug a tunnel, reached the  
end and emerged into the open air (IH 38)

يُنْقَلُ عَنِ الْأَزْهَرِيِّ قَوْلُهُ أَنَّ مَنْ بَنَاهَا شِمْرُ أَبُو كَرْبٍ  
it is related from al-Azhari that the one who built it was  
Shimr Abu Karb (JGh 104)

كُنْتُ أَوَّلَ مَنْ لَبِيَ النَّدَاءَ I was the first who answered the summons (TW 191)

أَنْتَ مَنْ يَذْهَبُ إِلَى جَهَنَّمَ You are the one going to hell (TW 159)

**c).** مَنْ may also have the meaning "someone (in particular)":

مَا كُنْتُ قَدْ فَكَّرْتُ فِي الطَّلَاقِ لَوْ لَمْ يُرْسِلْ سَامِرٌ مَنْ  
يُبَلِّغُنِي بِهِ I wouldn't have thought about divorce if Samir hadn't  
sent someone to inform me of it (HS 94)

فِيضَ لَهُمْ مَنْ أَخْرَجَهُمْ مِنْ هَذِهِ الزَّنَازِينِ Someone was sent to them who freed them from those  
prison cells (IH 93)

ثَمَّةٌ مَنْ حَمَلَ فَأَسَا وَهُوَ يَضْرِبُنِي بِهِ There was someone who held an axe and was hitting me  
with it (GhS 53)

ثَمَّةٌ مَنْ يَعْبَثُ بِأَشْيَائِي There is someone playing with my things (GhS 79)

أَطَّلَ عَلَيَّ مَنْ بَدَأَ لِي أَنَّهُ الْمُدِيرُ Someone who seemed to be the manager looked out at  
me (HR 92)

**d).** Since مَنْ is singular, verbs, nouns and pronouns agreeing with it may also be in the  
singular, even when it is clear that more than one person is being referred to. When singular,  
agreement is usually in the masculine:

هُنَاكَ مَنْ اسْتَشْهَدَ فِي الْحُرُوبِ، وَهُنَاكَ مَنْ  
تَحَطَّمَتْ حَيَاتُهُ الزَّوْجِيَّةُ There are those who have been martyred in wars, and  
those whose married lives have been destroyed (JIJ 87)

رُبَّمَا حَالَتِي هَذِهِ أَخَذَتْ تُضْجِرُ مَنْ يَزُورُنِي Perhaps this condition of mine has started to irritate  
those who visit me (HS 103)

لَا يَبْكُرُونَ مِثْلَ سَائِرِ مَنْ يَعْمَلُ they don't get up early like the rest of those who work  
(TW 213)

إِنَّهُ مُتَأَوِّضٌ، مُتَسَلِّطٌ مَعِي وَذَلِيلٌ مَعَ مَنْ لَا يُحِبُّهُ He is argumentative and imperious with me and  
submissive with those who don't like him (GhS 72)

Agreement is in the feminine when a female is specifically referred to:

حَرَّكْتُ رَأْسِي وَرَفَعْتُ حَاجِبِي بِهِيَّةٍ مَنْ قَامَتْ  
بِوَاجِبِهَا I moved my head and raised my eyebrows with the air of  
someone who had done her duty (HR 58)

الْتَفَتَتْ إِلَيَّ كَمَنْ تَذَكَّرَتْ حَقِيقَةَ مُرْجِعَةٍ She turned to me like someone who had remembered an  
unpleasant truth (HR 61)

- يُرِيدُ أَنْ يَتَمَتَّعَ بِمَنْ هِيَ أَصْغَرُ سِنًا he wants to enjoy someone younger (HS 114)  
 دَخَلْتُ الْبَيْتَ ... كَمَنْ مَسَّهَا الْجُنُونُ I entered the house ... like someone overcome with  
 madness (HS 89)
- لَيْسَ بَيْنَ صَدِيقَاتِي مَنْ جَرَّبَتْ رُكُوبَ "الْمِتْرُو" among my friends there is no one who has experienced  
 travelling on the Metro (GhS 110)
- لَعَلَّهَا الْحَرَكََةُ الْبَطِيئَةُ الْمَتَمَهِّلَةُ لِمَنْ كَانَتْ تَمْشِي perhaps it is the slow deliberate movement of someone  
 who walked as if she were jumping in the air (SI 118)  
 وَكَانَتْهَا تَقْفِرُ
- e).** Agreement with مَنْ is often with the logical idea. Thus it may be masculine plural:  
 كَأَنَّ مَنْ بَنَى بُيُوتَ وَادِي النَّسْنَسِ تَرَكُوا فُتُوحَاتِ as if those who built the houses of Wadi al-Nasnas had  
 left the openings for the windows low down (IH 90)  
 نَوَافِدَهَا مُنْخَفِضَةً
- نَكْتَشِفُ أَنَّ الصَّحْرَاءَ تَكْتَفِطُ بِمَنْ يَطْلُبُونَ التَّنَلِيَةَ We discover that the desert is full of those who are  
 looking for fun (HS 93)
- إِتَّصَلْتُ بِكُلِّ مَنْ أَعْرِفُهُمْ I contacted everybody I knew (HS 180)
- فَابْلُتُ فِي بَعْضِ الْبِلَادِ الْأَوْرُوبِيَّةِ مَنْ يَقُولُونَ in some European countries I met those who allege that  
 they have been subjected to political oppression  
 بِتَعَرُّضِهِمْ لِإِضْطِهَادٍ سِيَاسِيٍّ (JGh 186)
- يُعْطُونَ الْأَوَامِرَ لِمَنْ يَسْتَعْمِلُونَ they give orders to those who work (TW 213)
- خَاطَبْتُ مَنْ لَا أَعْرِفُهُمْ I talked to people I did not know (HR 213)
- f).** مَنْ + مِنْ forms the contraction مِمَّنْ :  
 رُحْتُ أَتَبَادَلُ الْحَدِيثَ مَعَ أَرْبَعَةٍ مِمَّنْ يَعْمَلُونَ فِي restaurant (JGh 164)  
 الْمَطْعَمِ
- كَانَ هُنَاكَ الْكَثِيرُونَ مِمَّنْ لَهُمُ الْمَكْنَةُ الْمَالِيَّةُ لِشِرَاءِ There were many of those who had the financial  
 resources to purchase large plots of land (JIJ 84)  
 قِطْعٍ كَبِيرَةٍ مِنَ الْأَرْضِ
- g).** مَنْ + عَنْ forms the contraction عَمَّنْ :  
 أَبْحَثُ دُونَ جَدْوَى عَمَّنْ يُمَكِّنُ أَنْ أَحِبَّ I search in vain for someone I can love (TW 237)
- h).** مَنْ فِيهِمْ occurs in the expression ("including [s.o.]"):  
 كَانُوا جَمِيعًا، بِمَنْ فِيهِمُ الْمِسْرَ مَلُوانَ، عَلَى وَشِكِ They were all, including Mrs. Mallowan, on the point of  
 leaving (JIJ 62)  
 السَّفْرِ
- يَعْمُرُ الذُّهُولُ الْجَمِيعَ بِمَنْ فِيهِمُ الْمُحَامِي everyone is filled with astonishment, including the lawyer  
 (GhS 214)
- أَوَلَيْسَ لِلسَّابِلَةِ وَالْمُسَاوَةِ، بِمَنْ فِيهِمْ طَلِبَةُ إِحْدَى Don't the passers-by and the pedestrians, including the  
 pupils of one of the large neighbouring schools, have the  
 right to a relaxing walk? (JIJ 89)  
 الْمَدَارِسِ الْكَبِيرَةِ الْمُجَاوِرَةِ، مِنْ حَقِّ فِي سَيْرِ  
 مُرِيحٍ؟

**76.4.2** The relative pronoun **مَا** is used to refer to non-humans.

**a).** It often has the indefinite meaning of the English “whatever”, “all that”:

لَا يَكُونُ أَلَسَّمَكُ وَكُلُّ مَا يَسْبِخُ فِي أَلْمَاءِ وَكُلُّ مَا  
يَدِبُ عَلَى أَلْأَرْضِ وَكُلُّ مَا يَطِيرُ فِي أَلْفَضَاءِ قَدْ خُلِقَ  
بَعْدُ

Fish and all that swims in the water, and all that crawls on  
the ground, and all that flies in the air, had not yet been  
created (IH 400)

أَفْعَلُوا مَا تَشَاؤُونَ Do what you want (IKh 49)

مَا يُصِيبُ أَلنَّاسَ يُصِيبُنَا what afflicts the people afflicts us (AM 118)

هَلْ وَجَدَ مَا يَأْكُلُهُ Has he found something to eat? (TW 199)

إَشْرَبْ مَا شِئْتَ Drink what you want (HM 117)

أَرْجُوهُ، دُونَ كَلَامٍ، أَنْ يَقُولَ مَا يُرِيدُ، وَحَتَّى الَّذِي  
لَا يُرِيدُ

I ask him, without speaking, to say what he wants or even  
what he doesn't want (HM 37)

كَبَحْتُ مَا أَشْتَطَعْتُ حَنَجْرِي I controlled my throat as much as I could (JIJ 166)

**b).** مَا may also have the definite meaning of the English “that which”:

أَتَقِيَّ كُلَّ مَا كَانَ فِي أَمْعَائِي I vomit up everything that was in my stomach (HM 74)

مَا عَنَيْتُهُ هُوَ أَنْ أَلْخَطَأَ يَقَعُ دَائِمًا What I meant was that mistakes always happen (HM 236)

هَذَا مَا كُنَّا نَسْمَعُهُ This is what we heard (AM 105)

هُوَ مَا كَانَتْ ذَاتُ تَفْعَلُ this is what Dhat used to do (SI 53)

دَفَعَتْ هِيَ تَمَنَ مَا أَكَلْتَهُ she paid for what she had eaten (GhS 52)

كُنْتُ أَخْتَارُ لَهُنَّ مَا يُنَاسِبُهُنَّ I used to choose for them what suited them (GhS 112)

جَرَعْتُ مَا فِي فِنْجَانِي I gulped down what was in my cup (HR 199)

مَا يَجْذِبُنِي إِلَيْهَا هُوَ نَفْسُهُ مَا يُخِيفُنِي مِنْهَا  
What attracts me to her is the same thing that frightens  
me away from her (GhS 12)

**c).** Verbs and pronouns agreeing with مَا are in the masculine singular:

مَا حَدَثَ هُوَ أَلْعَارُ What has happened is a disgraceful thing (HM 62)

لَدَيْهِ مَا لَيْسَ لَدَيَّ He has what I do not have (GhS 208)

تَحَوَّلَتِ أَلْكَنِيسَةُ إِلَى مَا يُشْبِهُ أَلْبَيْتِ أَلْمُهْجُورِ  
The church was transformed into what resembled an  
abandoned house (IKh 47)

هَذَا مَا كَانَ مُسْتَحِيلًا This is what was impossible (HR 10)

مَا يُؤْلِمُهُ أَنْ وَثَائِقَ مُهِمَّةٍ جِدًّا ضَاعَتْ مِنْ أَلْبَيْتِ  
what grieves him is that very important documents went  
missing from the house (JGh 66)

**d).** مَا is often governed by prepositions. The contractions **مِمَّا** (for **مِنْ مَا**) and **عَمَّا** (for **عَنْ مَا**)

occur:

- كُنْتُ خَائِفَةً، لَيْسَ مِمَّا مَضَى وَإِنَّمَا مِمَّا هُوَ آتٍ I was afraid, not of what had passed, but of what was coming (HR 29)
- يَبْدُو مِمَّا نَسْمَعُهُ هُنَا عَنْهُ كَبْطَلِ أَسْطُورِيّ he seems, from what we hear about him here, like a mythical hero (JGh 75)
- لَنْ أَقُولَ شَيْئًا عَمَّا جَرَى مَعِي I will not say anything about what happened with me (HM 19)
- لَمْ أَهْتَمَّ بِمَا قَالَ I didn't pay attention to what he said (HM 5)
- ذَكَرَنِي بِمَا كَانَ هُنَاكَ he reminded me of what was there (GhS 122)
- أَتَيْتُهَا بِمَا طَلَبَتْ I brought her what she asked for (HM 225)
- تَسْمِيَةُ الشَّارِعِ، فِيمَا أَرَى، مُؤَفَّقَةٌ جِدًّا The name of the street, as I see it, is very appropriate (JIJ 80)

e). مَا is occasionally followed by the demonstrative ذَا forming the compound مَاذَا :

- تَفَرَّسْتُ فِي حَرَكَةِ يَدِهَا، حَتَّى أَرَى مَاذَا تُخْبِيُّ I watched attentively the movement of her hand so as to see what she was concealing (HS 134)
- قَدْ بَدَأَ يَكْتَشِفُ مَاذَا بَعْدَ هَذَا الشَّارِعِ he had begun to discover what was beyond this street (HS 10)
- تُخْبِرُنِي مَاذَا تَرْتَدِي أَلَانَ وَمَاذَا تَفْعَلُ she tells me what she is wearing now and what she is doing (HS 62)
- تَرَى بِعَيْنَيْكَ مَاذَا حَصَلَ You can see with your own eyes what has happened (AM 112)

**76.4.3** Pronominal relative clauses with مَنْ and مَا are often used to indicate the indefinite nature of a subject (“somebody”, “some”, “certain ones”) or the indeterminate nature of the action of the verb. The verb used in the main clause is repeated in the pronominal relative clause:

- ذَهَبَ مَنْ ذَهَبَ وَبَقِيَ مَنْ بَقِيَ Some went and some stayed (TW 238)
- تَغْدِفُ الْأَمْوَاجُ طُوفَانًا فُجَائِيًّا يَغْرَقُ فِيهِ مَنْ يَغْرَقُ the waves cause a sudden flood in which some people drown (JIJ 87)
- مَوْعِدُ هَذَا الْمَسَاءِ كَانَ مُؤَامَرَةً دَبَّرَهَا مَنْ دَبَّرَهَا this evening's appointment was a plot devised by someone or other (TW 277)
- حَبَّ مَنْ حَبَّ وَكَرِهَ مَنْ كَرِهَ some loved and some hated (TW 283)
- رَأَى مَا رَأَى he saw what he saw (GhS 39)
- كَانَ مَا كَانَ فِي لُبْنَانَ he was what he was in Lebanon (GhS 63)
- قَالَ مَا قَالَ وَذَهَبَ He said what he said and left (HM 220)
- قِيلَ مَا قِيلَ what was said was said (IH 157)

صَارَ مَا صَارَ	what happened happened (TW 99)
يَفْعَلُ الْيَوْمَ مَا يَفْعَلُ	The day will do what it does (TW 114)
تَعْنِي مَا تَعْنِي	it means what it means (TW 166)

### 76.5 The مِنْ ... مَنْ and مَا Constructions

Since the relative pronouns مِنْ and مَا do not identify specifically who or what is being referred to, Arabic often gives them a more definite meaning by means of a prepositional phrase introduced with مِنْ. This prepositional phrase generally follows the relative clause. In English, such constructions can often be translated as adjectival relative clauses. For example, the sentence

لَمْ يُخْفِ مَا يَشْعُرُ بِهِ مِنْ حَسَدٍ he did not hide what he felt of envy (SI 168)

is more idiomatically expressed as “He did not hide the envy (that) he felt”.

#### 76.5.1 مَنْ ... مِنْ :

عَمِيدٌ مِنْ أَبْرَزِ مَنْ أَنْجَزَتْ فَلَسْطِينُ مِنْ مُفَكَّرِينَ	a dean who was one of the most prominent intellectuals that Palestine had produced (JIJ 12)
لَفَتَ نَظْرِي أَنَّ السَّيِّدَةَ مَالُوَانَ شَدِيدَةً الْيَقْظَةَ لِمَا حَوْلَهَا، وَلَمَنْ تَرَى مِنْ أَنْاسٍ	It struck me that Mrs. Mallowan was well aware of what surrounded her and of the people she saw (JIJ 63)
ثُمَّ تَعَرَّضَ مَنْ تَنَصَّرَ مِنْهُمْ ... إِلَى وَحْشِيَّةِ مَحَاكِمِ التَّقْيِيسِ	then those of them who became Christians were subjected to the brutality of the Inquisition courts (JGh 155)
يَقْتُلُ مَنْ حَوْلَهُ مِنَ السُّجَنَاءِ	he kills the prisoners around him (TW 263)
اهْتَدَيْتُ إِلَى قُبُورِ مَنْ مَاتَ مِنْ أَهْلِي	I came upon the tombs of those of my family who had died (IH 132)
مَنْ يَخْتَارُهُ مِنْ أَوْلَادِ أُخِيهِ	those of his brother's children whom he chooses (IH 151)

#### 76.5.2 مَا ... مِنْ :

مَا وَقَعَ لِي مِنْ حَوَادِثَ عَجِيبَةٍ وَمَا ظَهَرَ لِي مِنْ مَظَاهِرَ مُرِيْبَةٍ	the strange events that have occurred to me and the alarming sights that I have witnessed (IH 22)
مُعْظَمُ مَا تَحْتَوِيهِ سَمَرْقَنْدُ مِنْ بِنَايَاتٍ عَظْمَى	Most of the great buildings which Samarkand contains (JGh 109)
أَنْتُمَا عَلَى مَا أَنْتُمَا عَلَيْهِ مِنْ شِجَارٍ وَبُؤْسٍ	you are quarrelsome and miserable (GhS 162)
لَمْ تَعُدِ الْعَيْنُ تُمَيِّزُ سَطْحَ الْبَحْرِ عَمَّا فَوْقَهُ مِنْ هَوَاءٍ	the eye could no longer distinguish the surface of the sea from the sky above it (IH 30)
كَانُوا شَبَابًا بَاعُوا بِلَادَ تَمَنِ كُلَّ مَا هَيَّأَتْهُ لَهُمْ أَسْرُهُمْ مِنْ تَرْبِيَّاتِ الْمُسْتَقْبَلِ الْعَظِيمِ الْوَطِيدِ	They were young men who had squandered all the provisions for a great and stable future that their families had given them (HR 12)

عُدْتُ إِلَى مَا كُنْتُ فِيهِ مِنَ السَّيْرِ I resumed my journey (JIJ 51)

a). *مِنْ* sometimes governs a noun clause introduced with *أَنَّ* :

لَمْ أَهْتَمَّ بِمَا قَالَهُ الْجِيرَانُ، مِنْ أَنِّي فَرَحَ الْأَزْمَنْ I didn't care what the neighbours said: that I was Farah al-Arman (HM 6)

أَرْفُضُ مَا يَقُولُهُ الْأُسْتَاذُ صُبْحِي مِنْ أَنَّهُ رَجُلٌ مَمْسُوسٌ I reject what teacher Subhi says: that he is a deranged man (HM 20)

b). The prepositional phrase with *مِنْ* may precede the relative clause:

كَانَ بَيْنَ الْحَيْنِ وَالْحَيْنِ يُبْدِي لَهَا مِنَ الْوَدِّ وَالرَّقَّةِ مَا يُؤَثِّرُ فِي النَّفْسِ now and again he would show her such love and tenderness that one was touched (JGh 63)

تَحَمَّلْتُ مِنَ الضَّرْبِ وَالْإِهَانَاتِ مَا لَا يَحْتَمِلُهُ بَشَرٌ I bore beatings and humiliations which man cannot withstand (AM 31)

إِنَّا لَا نَمْلِكُ مِنَ الْمَالِ مَا يَكْفِي We do not have enough money (GhS 156)

كَانَ عَلَيَّ أَنْ أَجْمَعَ مِنَ اللَّيْرَاتِ مَا يَبْقَى لِاسْتِئْجَارِ غُرْفَةٍ I had to put together enough lira to rent a room (HM 140)

### 76.6 The Referent in Pronominal Relative Clauses

The pronominal relative clause with *الَّذِي* etc. or *مَنْ* and *مَا* normally contains a referent (a personal pronoun or pronoun suffix) which refers back to and agrees with the relative pronoun.

a). The referent may be attached to a noun:

مَنْ تَحَطَّمَتْ حَيَاتُهُ الزَّوْجِيَّةُ those whose married lives have been destroyed (JIJ 87)

هَلْ أَحْضَرُوا كُلَّ الَّذِينَ ذَكَرَ أَسْمَاءُهُمْ نُورِي؟ Have they brought all those whose names Nuri mentioned? (AM 103)

لَكِنِّي أَحْجَمْتُ عَنِ الْإِفْصَاحِ عَنِ بَقِيَّةِ مَا أَرَدْتُ قَوْلَهُ But I refrained from stating the rest of what I wanted to say (JIJ 47)

b). The referent may be the pronominal object of a preposition:

أَخَذَ يُخْفِي مَا يَحْضُلُ عَلَيْهِ he began to hide what he obtained (SI 68)

هَذَا هُوَ مَا تَمَّ التَّوَصُّلُ إِلَيْهِ this is what has been achieved (SI 90)

الزَّرْتَرَةُ هِيَ كُلُّ مَا تَقْدِرُ عَلَيْهِ All she can do is chatter (GhS 42)

هَذَا مَا أَنَا عَلَى يَقِينٍ مِنْهُ this is what I am sure of (HM 262)

هُوَ الَّذِي أَنْفَتَحَتْ لَهُ أَبْوَابُ السَّمَاءِ he is the one for whom the doors of heaven opened ((HR 153)

أَنَا الَّتِي قَضَيْتَ مَعَهَا وَقْتًا طَيِّبًا I am the one with whom you spent a pleasant time (GhS 99)

c). The referent may be the pronominal object of a verb:

- مُعْظَمُ الَّذِينَ تَرَىٰهُمْ حَوْلَكَ الْآنَ مِنَ الْأَمْوَاتِ most of those you see around you now are dead (GhS 157)
- هَذَا مَا تَصَوَّرْتُهُ فِي الْبِدَايَةِ This is what I imagined in the beginning (AM 89)
- كَرَّرَ مَا قُلْنَا لِلْخَفِيرِ He repeated what we had said to the watchman (JIJ 18)
- هَذَا مَا سَتَفْعَلُهُ This is what you will do (HM 195)
- أَخَذْتُ أَحْسَبُ مَا سَوْفَ أَكْسِبُهُ I began to calculate what I would earn (HS 132)
- الَّذِي سَمِعْتَهُ what you have heard (HM 200)
- إِتَّصَلْنَا بِمَنْ نَعْرِفُهُ we contacted someone we knew (JGh 30)
- الَّذِي تَقُولِيهِ فِعْلًا مُشْكِلًا What you say is indeed a problem (HR 76)

d). When a doubly transitive verb already has a pronominal object, the referent may occur as second object on the particle *إِيَّا* :

- كُنْتُ قَدْ وَضَعْتُ كُلَّ مَا أَعْطَانِي إِيَّاهُ مُعَاذَ فِي حَقِيْبَةِ يَدِي I had put all that Mu'adh had given me in my handbag (HS 177)
- لَيْسَ لَدَيَّْ مَا أَعْلَمُهَا إِيَّاهُ I have nothing to teach her (TW 256)
- هَلْ هَذَا مَا عَلَّمُوكَ إِيَّاهُ فِي الْمَدْرَسَةِ؟ Is this what they taught you in school? (HM 7)
- أَيْنَ مَا عَلَّمْتِكَ إِيَّاهُ؟ Where is what I taught you? (HM 155)

e). When the pronominal relative clause is a nominal sentence, the referent often occurs as the subject in the form of an independent personal pronoun:

- تَمَّ مَا هُوَ أَهَمُّ the more important thing was done (SI 11)
- كُلُّ مَا هُوَ حَوْلِي all that is around me (HS 93)
- بَدَأْتُ أَعْرِفُ بِأَنِّي لَنْ أَلْتَقِيَ مَنْ هُوَ مِثْلَكَ I started to realise that I would never meet someone like you (HS 94)
- أُمِّي كَوَكَبَ ظَنَّتْ أَنِّي أُرِيدُ مَنْ هُوَ أَكْثَرُ مَالًا My mother Kawkab thought that I wanted someone wealthier (HS 115)
- عَلَيْكَ وَعَلَى مَنْ هُمْ أَمْثَالُكَ أَنْ يَفْخَرُوا You and those like you should be proud (HM 14)
- نَكَاسَلْتُ عَنْ قِرَاءَةِ مَا هُوَ مَكْتُوبٌ I could not be bothered to read what was written (IH 135)

### 76.6.1 Omission of the Referent

a). When the referent is the subject of a verbal sentence it is implied in the inflection of the verb and need not be repeated as a separate pronoun:

- رَأَيْتُ الَّذِينَ جَرَّبُوا الْعَكْسَ I have seen those who have experienced the opposite (AM 91)



- هَذَا مَا حَدَّثَ مَعِيَ This is what happened with me (HM 186)
- كُنْتُ قَدْ هَيَّأْتُ نَفْسِي لَهَا طَوَالَ مَا يُقَارِبُ السَّنَةَ I had been preparing myself for it for almost a year (JIJ 11)
- هَذَا مَا سَيَتَّضِحُ بَعْدَ قَلِيلٍ this is what will become clear in a little while (JGh 33)
- لَيْسَ مَنْ دَخَلَ مَدْرَسَتَكَ سِوَايَ No one has entered your school but me (HM 73)
- b).** The referent is often omitted when it would be the pronominal object of a verb:
- تُصَدِّقُ مَا تَسْمَعُ you believe what you hear (HM 38)
- لَمْ أَكُنْ أَغْنِي بِالطَّنِيعِ مَا أَقُولُ Of course, I did not mean what I said (GhS 202)
- هَذَا أَفْضَى مَا يَسْتَطِيعُ This is the most he can do (AM 95)
- سَرَّهُ مَا رَأَى what he saw pleased him (SI 16)
- هَذَا مَا يُرِيدُونَ this is what they want (TW 215)
- اجْتَمَعَ أَمَامَهَا أَوْلَادُ الْحَارَةِ، مَنْ أَعْرِفُ وَمَنْ لَا أَعْرِفُ The children of the district gathered in front of it, those I knew and those I didn't (IH 90)
- لَا نَخْتَارُ مَنْ نُحِبُّ we do not choose those with whom we fall in love (GhS 77)
- الرِّجَالُ عَوَاشِقُ. وَلَا يُمَيِّزُونَ فِي مَنْ يَعَشُقُونَ Men are passionate, and they don't discriminate regarding whom they love (HR 146)
- أَسْوَأُ شَيْءٍ أَنْ تَسْأَلَ الْمَرْأَةَ امْرَأَةً مِثْلَهَا عَنِ الَّذِي تُحِبُّ the worst thing is for a woman to ask a woman like her about the one she loves (AM 110)
- c).** The referent may be omitted when it would be the subject of a nominal sentence:
- هَذَا كُلُّ مَا فِي الْأَمْرِ This is all there is to the affair (IKh 86)
- مَوْجِعُ الْقَلْعَةِ فَرِيدٌ، مُشْرِفٌ عَلَى مَا حَوْلَهُ The fortress stands alone, towering over what is around it (JGh 154)
- سَيَنْقَضِي الْيَوْمُ كَمَا انْقَضَى أَمْسٌ وَمَا قَبْلَهُ The day will come to an end as did yesterday and what preceded it (HM 263)
- يَلْتَفِتُ إِلَى مَا وَرَاءَهُ he turns to what is behind him (IH 45)

## 77 The ... ف ... أَمَا Construction

The particle أَمَا (“as for”, “as regards”) is a contraction of أُنَّ and the relative pronoun مَا . It typically introduces a noun/pronoun upon which attention is focussed. This is then followed by a statement, usually a complete sentence, supplying information about the noun/pronoun. The statement is introduced with the conjunction فَ .

The noun following أَمَا , when it can be inflected, is always in the nominative case.

This construction may be considered an instance of anacoluthon, where the normal grammatical order of words in a sentence is changed so as to give emphasis to a certain noun, that noun being introduced with أَمَا .

**77.1** The noun introduced with أَمَا is placed at the beginning of the sentence and the position it would normally occupy may be taken by an agreeing personal pronoun introduced with فَ :

أَمَا مُصْطَفَى نَبِيلٍ فَهُوَ مُجَسَّدٌ لِصِدَاقَةِ حَيَّةٍ دَامَتْ  
لِزَمَنِ طَوِيلٍ As for Mustafa Nabil, he is the embodiment of an active  
friendship that has lasted for a long time (JGh 36)

أَمَا صَاحِبُنَا فَهُوَ عَرَبِيٌّ our companion was an Arab (JGh 59)

أَمَا الْمَخْطُوطُ ... فَهُوَ لِكِتَابِ (جَامِعِ التَّارِيخِ) as for the manuscript ... it is of the book Jami' al-Tarikh  
(JGh 117)

أَمَا الْمَوْضُوعُ فَهُوَ حُقُوقُ الْإِنْسَانِ فِي الشَّرْقِ  
الْأَوْسَطِ as regards the subject, it was human rights in the Middle  
East (JGh 135)

أَمَا هِيلَنْدَرَى كِيلْبَانْتْرِيكُ فَهِيَ إِيرْلَنْدِيَّةٌ الْأَصْلِ Hilandra Kilpatrick is of Irish descent (JGh 179)

أَمَا نُورٌ فَهِيَ عَائِدَةٌ مَهْمَا سَافَرَتْ As for Nur, she will return no matter how much she  
travels (HS 42)

**a).** The pronoun introduced with فَ may be a demonstrative:

أَمَا مَا تَحَدَّثْنَا حَوْلَهُ ... فَهَذَا مَا أَكْتُمُهُ as for what we talked about ... this is something I will keep  
secret (JGh 69)

أَمَا كَيْفَ تَحَوَّلْتُ إِلَى رَاهِبٍ فَتِلْكَ قِصَّةٌ طَرِيفَةٌ As for how I turned into a monk, that is an odd story  
(IKh 42)

**77.1.1** The personal pronoun is usually omitted when it is clear what the sentence introduced with فَ refers to.

**a).** This occurs when the noun/pronoun introduced with أَمَا is the subject of a nominal sentence:

أَمَا صَوْتُ الْمَحْرَكِ فَغَيْرُ عَادِيٍّ The sound of the engine was unusual (JGh 82)

أَمَا الْجَرَارَاتُ الزَّرَاعِيَّةُ فَأَقْدَمُ as regards the tractors, they are older (JGh 176)

أَمَا آسِيَا الْوُسْطَى فَمِنْطَقَةٌ عَامِرَةٌ بِالتَّارِيخِ Central Asia is a region full of history (JGh 89)

- أَمَّا سَرَايَا، فَعَلَى الرَّغْمِ مِنْ مَرَابِلِ النَّسْيَانِ، فَمِنْ لَحْمٍ وَدَمٍ As for Saraya, despite the rubbish bins of oblivion, she is of flesh and blood (IH 84)
- أَمَّا الْكِتَابَةُ فَمِنْ لَوْنَيْنِ أَيْضُ وَأَزْرَقُ the writing is in two colours: white and blue (JGh 112)
- أَمَّا لَمِييَا، حَامِلَةُ الْمَاجِسْتِيرِ مِنْ جَامِعَةِ وَشْكَانْسِنَ، فَسَيِّدَةُ نَفْسِهَا University, she is her own woman (JIJ 110)
- أَمَّا النَّهَارُ فَلِلْأَوْلَادِ The daytime is for children (IKh 127)

**b).** It occurs when the noun/pronoun introduced with *أَمَّا* is the subject of a verbal sentence:

- أَمَّا أَنَا فَقَدْ جَمَدْتُ فِي مَكَانِي I froze to the spot (JIJ 50)
- أَمَّا أَنَا فَأَجِدُنِي مُشْرِقًا عَلَى قُدْسِ أَقْدَاسِي As for me, I find myself looking down on my holy of holies (IH 109)
- وَأَمَّا نَوْبَةُ الْعَاشِرَةِ لَيْلًا فَتَنْتَهِي فِي السَّادِسَةِ صَبَاحًا As for the shift at ten at night, it finished at six in the morning (IH 186)
- أَمَّا مَنْ يُحْسِنُ الْقِرَاءَةَ وَالْكِتَابَةَ مِنْهُمْ فَيُكَلَّفُ بِمَلَأِ الْأَسْتِمَارَاتِ لِلزُّوَارِ As for those of them who read and write well, they are charged with filling in forms for the visitors (TW 75)
- أَمَّا الرِّجَالُ فَلَا بُدَّ أَنْ يَهْتَمُّوا بِشُعُورِ الْمَرْأَةِ تُجَاهَهُمْ As for men, they must take notice of a woman's feeling for them (HR 124)
- أَمَّا أَنَا فَلَمْ أَلْبَسْ إِلَّا حِذَائِي الْعَادِيَّ As for me, I was wearing only my ordinary shoes (JIJ 77)
- أَمَّا السِّجْنُ نَفْسُهُ فَكَانَ مُخِيفًا as for the prison itself, it was dreadful (JGh 67)
- أَمَّا هُمْ فَكَانُوا عَالَمًا مُخْتَلِفًا مِنْ عَالَمِي They were a world different from mine (HR 13)

**77.2** When the noun introduced with *أَمَّا* is not the subject of a nominal or verbal sentence, its position in the sentence following *فَ* is taken by a pronoun suffix.

**a).** The noun may be one that would be the object of a verb in its normal position within the sentence:

- أَمَّا الْقِطَارُ فَقَدْ دَفَعْتُهُ طَبْعًا مِنْ جَيْبِي as for the train, I naturally paid for it out of my own pocket (JGh 56)
- أَمَّا يَدُهُ فَقَدْ رَأَيْتَهَا أَشَدَّ بَيَاضًا As for his hand, I thought it whiter (AM 14)
- أَمَّا مَا فِيهَا مِنْ كُتُبٍ ... فَلَمْ تَمَسَّهُ يَدُ As for the books it contained ... they were not touched (JIJ 14)
- أَمَّا مَدِينَتُهُ نَائِمِيَجِنَ نَفْسَهَا فَقَصَفَهَا الطَّيْرَانُ الْأَمْرِيكِيُّ as for the city of Nijmegen itself, it was bombed by the American airplanes (JGh 171)

**b).** The noun may be one that would be the object of a preposition:

- أَمَّا الْعَدَاءُ فَالْبَعْضُ يَشْعُرُ بَعْدَهُ بِالْحَاجَةِ إِلَى النَّوْمِ as for lunch, some people feel the need to sleep after it (JGh 43)

- أَمَّا سَيِّدَةُ الْبَحْرِاتِ ... فَلَمْ تَقَعْ عَيْنَايَ عَلَيْهَا As for the lady of the lakes ... I did not see her (JIJ 52)
- أَمَّا لَحْمُ الضَّانِ فَالْكِيلُو مِنْهُ بِأَرْبَعَةٍ وَعِشْرِينَ رِيَالًا As for mutton, a kilogramme of it costs twenty-four Riyal (JGh 74)
- أَمَّا نَحْنُ فِي الشَّرْقِ الْأَوْسَطِ فَلَدِينَا نَمَطُ حَيَاةٍ مُتَكَامِلٍ as far as we in the Middle East are concerned, we have a perfect way of life (JGh 177)
- أَمَّا بَاقِي الْأَشْيَاءِ فَلَا مَعْنَى لَهَا The remaining things have no meaning (IKh 104)
- أَمَّا الْأَنْوَاعُ الْأُخْرَى مِنَ الْحُرِّيَّةِ فَلَا قِيمَةَ لَهَا As far as the other kinds of freedom are concerned, they have no value (HR 94)
- أَمَّا أَنْتَ فَلَنْ يَقْتَرِبُوا مِنْكَ They will never approach you (AM 64)

c). The noun may be one that would be the genitive in an idāfa construction:

- ... أَمَّا الْيَهُودُ الْعَرَبُ ... فَالْحُكْمُ فِي حَقِّهِمْ ... As for the Jewish Arabs ... the judgement regarding them is ... (TW 76)
- أَمَّا الْمَسْتَوْلُ التَّنْفِيزِيُّ فَلَقَبُهُ الْوَالِي As for the executive official, his title was "the wali" (JGh 31)
- أَمَّا نَابِعَةُ الْإِسْلَامِ الْفَرَابِيُّ فَنَجِدُ مِنْ مَوْلَفَاتِهِ 'عُيُونُ الْمَسَائِلِ' As regards the genius of Islam, al-Farabi, among his writings we find Uyun al-Masa'il (JGh 118)

**77.3** *أَمَّا* may introduce other parts of a sentence apart from the subject:

**77.3.1** It often introduces an adverbial modification:

- أَمَّا اللَّيْلَةُ فَأَشْعُرُ أَنَّي أَكْثَرُ قُرْبًا إِلَى أَوْرَاقِ الْخَرِيفِ مِثِّي إِلَى الْأَنْصَابِ As for tonight, I feel that I am closer to the autumn leaves than I am to the monuments (GhS 86)
- أَمَّا فِي هَذِهِ الْأَيَّامِ السَّوْدَاءِ فَلَا كَهْرَبَاءَ As for in these black days, there is no electricity (IKh 102)
- أَمَّا هَذِهِ الْمَرَّةَ، فَكَانَ الْحُبُّ عَاصِفًا كَالرَّيْحِ As for this time, love was stormy like the wind (JIJ 27)
- ... أَمَّا فِي عَامِ أَلْفٍ وَتِسْعِمِائَةٍ وَتَمَانِيَةٍ وَأَرْبَعِينَ ... كَانُوا مُكْتَلَبِينَ بِالسَّلَاسِلِ In 1948 ... they were shackled with chains (JGh 67)
- أَمَّا الْآنَ، فَتَيَّرَوْتُ لَهَا رَائِحَةَ مُحَدَّدَةٍ Beirut has a definite smell now (IKh 76)
- أَمَّا هُنَا فَالْصَّدى لَهُ إِيقَاعٌ آخَرُ The echo has another rhythm here (IKh 47)
- أَمَّا فِي الْقِمَّةِ فَكُتْلَةٌ صُلْبَةٌ As for on top, there is a solid block (AM 7)
- أَمَّا هُنَاكَ فَإِنَّهُمْ لَمْ يَسْتَوْعِبُوا شَيْئًا They did not understand a thing over there (AM 162)
- أَمَّا مَعَ أُمِّي فَكَانَ الْأَمْرُ مُخْتَلِفًا The matter was different for my mother (AM 52)

**77.3.2** *أَمَّا* frequently introduces a subordinate clause, the main clause being introduced with ف:

أَمَّا وَقَدْ أَنهَارَ الْإِتِّحَادُ السُّوفِيَّيُّ ... فَإِنَّ وَاجِبًا  
مُهْمًا يَقَعُ عَلَى عَاتِقِ مَرَاكِرِ الْبَحْثِ

Now that the Soviet Union has collapsed ... an important task falls on the shoulders of the research centres (JGh 101)

أَمَّا وَقَدْ دَارَتْ الدَّائِرَةُ ... فَإِنَّا بِحَاجَةٍ إِلَى  
التَّوَاصُلِ الْقَوِيِّ مَعَ أَقْوَامِ هَذِهِ الْمِنطَقَةِ

Since the calamity has occurred ... we need a strong relationship with the peoples of this region (JGh 115)

a). This is especially common with subordinate clauses beginning with إِذَا ("when", "if"):

أَمَّا إِذَا بَدَأَ الْإِضْرَابُ عَنِ الطَّعَامِ، فَإِنَّهُ يَكُونُ عَلَيْنَا  
أَكْثَرَ قَسْوَةً بِمِثَالِ الْمَرَاتِ مِنَ الْحَرَسِ

When a hunger strike began he would be hundreds of times more severe with us than the guards (AM 20)

أَمَّا إِذَا كَانَتْ الْمُنَاسَبَةُ حَزِينَةً، مَاتَمَّ مَثَلًا، فَلَا بُدَّ  
أَنْ يَكُونَ الْعَدَدُ زَوْجِيًّا

When the occasion was sad, a funeral for example, the number would have to be in pairs (JGh 94)

أَمَّا إِذَا لَقِطَ أَيًّا مِنَّا ... فَيَهْرُهُ هَزَاتٍ رَقِيقَةً

When he found one of us, he would shake him gently (AM 17)

أَمَّا إِذَا أَمْتَدَّتْ يَدَهَا إِلَى وَجْهِهِ ... فَكُنْتُ أَنْزِلُ  
يَدَهَا بِعَصِيَّةٍ

When she reached her hand out to my face ... I would push it down nervously (AM 26)

أَمَّا إِذَا قَتَلُوا حَامِدَ فَسَوْفَ يَبْرُكُ أَرْبَعَةَ أَطْفَالٍ

If they kill Hamid, he will leave four children (AM 165)

أَمَّا إِذَا لَمْ تَعْتَرِفْ الْآنَ فَسَوْفَ أَجْعَلُكَ تَعْتَرِفُ مِثْلَ  
كَلْبٍ

But if you do not confess now, I will make you confess like a dog (AM 84)

b). The subordinate clause may be introduced with أَنْ :

أَمَّا أَنْ يَفْضَحَنِي أَضْطِرَابِي فَذَلِكَ هُوَ الْمَوْتُ

as for my confusion shaming me, that is death (HR 174)

أَمَّا أَنْ تَبْقَى صَامِتًا فَهَذَا لَنْ نَسْمَحَ بِهِ

as for you remaining silent, we will never allow this (AM 93)

أَمَّا أَنْ تَقْلَّ صَامِتًا مِثْلَ الْجُدْرَانِ، فَسَوْفَ تُعْرَقُ فِي  
الْبَوْلِ حَتَّى تَمُوتَ

As for remaining silent like a wall, you will drown to death in urine (AM 80)

77.4 The sentence following ف may be introduced with إِنَّ :

أَمَّا أَيَّامَ الرُّعْبِ فَإِنَّهُ يَسْتَعْمِلُهُ لِعَرَضٍ وَاحِدٍ

During the days of alarm he uses it for one purpose (AM 8)

أَمَّا الْمَرَضُ اللَّعِينُ فَإِنَّهُ لَا يَرْحَمُ

As for the accursed illness, it has no mercy (AM 25)

أَمَّا الْآخَرِينَ، فَإِنَّهُمْ ظَلُّوا

As for the others, they remained (AM 22)

أَمَّا 'الْبَحْثُ عَنْ وِلِيدِ مَسْعُودٍ' فَإِنَّ فِيهَا صَفْحَاتٍ  
كَامِلَةً مَا اتَّخَذْتُ مَضْمُونَهَا

As regards The Search for Mas'ud's Son, there are whole pages in it whose meaning I could not grasp (JIJ 87)

أَمَّا هَذَا الَّذِي يَجْرِي عَلَى الْأُصْفَى الْأُخْرَى لِلْبَحْرِ  
فَإِنَّهُ يُلْغِي جَانِبًا مِنْ إِنْسَانِيَّةِ الْإِنْسَانِ

That which takes place on the other shore of the sea does away with man's humanity (JGh 125)

أَمَّا الْجَرَايِدُ فَإِنَّهَا تَنْشُرُ كُلَّ شَيْءٍ As for the newspapers, they publish everything (AM 155)

**77.4.1** ف is often followed by فَعَد + a perfect verb:

أَمَّا هُوَ فَقَدْ دَخَلَ الْعُرْفَةَ As for him, he entered the room (AM 37)

أَمَّا قَبْلَ ذَلِكَ فَقَدْ ظَلَّتْ تُدَخِّنُ She continued to smoke before that (AM 42)

أَمَّا فِي الْأَيَّامِ الْمَاضِيَةِ فَقَدْ كَانَ غَاضِبًا As for in the past days, he was angry (AM 46)

أَمَّا الْجُزْءُ الْأَخِيرُ فَقَدْ بُنِيَ عَامَ ١٠٧٨ As far as the final part is concerned, it was built in 1078 (JGh 76)

أَمَّا الشِّتَاءُ فَقَدْ جَاءَ الْآنَ Winter has arrived now (AM 7)

أَمَّا الْآخِرُ فَقَدْ ظَلَّ مُسْتَنِدًا إِلَى الْجِدَارِ as for the other man, he remained leaning against the wall (AM 48)

**77.5** ف is very rarely omitted:

أَمَّا إِذَا اتَّجَهْتُ يَسَارًا لِأَبْلُغَ الْحَدِيقَةَ . . . أَنْطَلَقَتْ صَفَّارَاتُ الْإِنذَارِ As for when I headed to the left to reach the garden ... the warning sirens went off (JIJ 83)

أَمَّا مَلَائِكَتُكَ وَأَرْيَاحُكَ وَكُلُّ نَصْرُفَاتِكَ لَهَا مَعْنَى وَاحِدٌ As for your kindness, your pleasure and all your actions, they have one meaning (HR 65)

## 78 Interrogative Sentences

### 78.1 The Interrogatives (أَسْمُ الْأَسْتِفْهَامِ)

Interrogatives are words used at the beginning of a sentence or clause to indicate a question. Questions are of three basic kinds:

- 1). The statement as a whole may be questioned, that is, whether it is true or false ("yes/no" questions). These are introduced with the interrogative particles هَلْ or أ .
- 2). The subject or object of a sentence may be questioned. This is achieved with the interrogative pronouns مَنْ ("who?"), مَا ("what?") and كَمْ ("how much/many?").
- 3). An adverbial or attendant circumstance may be questioned. This is achieved with the interrogative adverbs مَتَى ("when?"), أَيْنَ ("where?") and كَيْفَ ("how?").

**78.1.1** أ is the simplest interrogative particle and is used for questions which may be answered yes or no. It always occurs at the beginning of a nominal or verbal sentence, prefixed to the following word:

- أَهذِهِ ابْنَتُهَا؟ Is this her daughter? (GhS 91)
- صَرَخْتُ - "أَهَذَا أَنَا؟" "Is this me?" I screamed (IH 146)
- أَهِيَ يَفَقَّةٌ بِالنَّفْسِ، وَحَسْبُ؟ Is it merely self-confidence? (HR 205)
- قُلْتُ: "أَتَخَافُ أَنْ تَنْظُرَ إِلَيَّ وَرَائِكَ فَتَنْقَلِبَ إِلَيَّ عَمُودٌ مِلْحٌ؟" "Are you afraid to look behind you and thus turn into a pillar of salt?" I asked (IH 66)
- أَأَكُونُ أَمْ لَا أَكُونُ، ذَلِكَ هُوَ السُّؤَالُ To be or not to be, that is the question (JIJ 31)
- أَيَكُونُ أَنْ هَذَا الْحِصَارَ نَشَأَ فِي مَكَانٍ آخَرَ؟ Could it be that this siege began in another place? (HR 19)
- أَرَأَيْتَ؟ Have you looked? (IKh 141)
- أَتَعْرِفِينَ أَيْنَ وَضَعْتُ الْأُورَاقَ كُلَّهَا؟ Do you know where I put all the papers? (AM 168)
- قَالَ هَامِلْتُونُ: "أَتَعْرِفُ مَآكْسَ مَالُوانَ؟" Hamilton asked, "Do you know Max Mallowan?" (JIJ 58)

**a).** أ may be followed by the conjunctions وَ , فَ (and ثُمَّ) . These do not, however, precede it:

- أَوَرَأَيْتُ صُورَهُ؟ And have I seen pictures of it? (JGh 66)
- أَوَلَيْسَ لِلسَّابِلَةِ وَالْمُسَافِرِ مِنَ حَقِّ فِي السَّيْرِ مُرِيحٌ عَلَى أَقْدَامِهِمْ؟ Is it not the right of the passers-by and the pedestrians to go happily on their way? (JIJ 89)
- أَفَلَا يُمَكِّنُنِي أَنْ أَبْتَلِعَ عُصَّةَ الْأَفْعُوانِ؟ can't I put up with the ordeal of the viper? (HR 212)

**b).** أ is used before لَيْسَ and the negative particles:

- ثُمَّ أَلَيْسَ كُلُّ هَذَا تَرْتَرَةً؟ Then, is this not all idle talk? (TW 136)
- أَلَنْ تَشْرَبَ؟ Won't you have a drink? (HM 104)

- أَلَيْسَ الْأَفْضَلُ أَنْ يَجْتَمِعَ حَوْلَهُ وَهُوَ حَيٌّ؟ Is it not best for them to gather around him while he is still alive? (IKh 105)
- تَهْوَسُ لِي: "أَلَنْ تُقَرَّرَ خِيَارَكَ؟" she whispers to me, "Will you never make your choice?" (JIJ 157)
- أَمَا زَالَ ضِرْسُكَ يُؤَلِّمُكَ يَا سُلَيْمَانَ؟ Does your molar tooth still hurt you Sulayman? (GhS 34)
- أَلَمْ تَرَ شَيْئًا خَاصًّا عَلَى هَامِشِ الطَّرِيقِ؟ Didn't you see something special on the side of the road? (TW 93)
- أَلَمْ تَسْمَعْ بِهَارُونَ الرَّشِيدِ أَيْضًا؟ haven't you heard of Harun al-Rashid either? (HM 108)
- أَلَا تَسْمَعُ الْأَصْوَاتَ؟ Don't you hear the voices? (IKh 120)
- أَلَا تُوَافِقُ؟ Don't you agree? (JIJ 141)

**78.1.2** هَلْ is also used for questions which may be answered yes or no, with both nominal and verbal sentences. هَلْ and أ are often used interchangeably:

هَلْ هَذَا كِتَابٌ؟ Is this a book?

أَهَذَا كِتَابٌ؟ Is this a book?

أ is, however, preferred before a negative, while هَلْ is generally preferred before words beginning with hamzat al-waṣl (e.g. the definite article):

هَلِ النَّاسُ كُلُّهُمْ عَلَى شَاكِلِي؟ Are all people like me? (HR 59)

هَلِ الْجَبَلُ يَنْحَدِرُ؟ Is the mountain falling down? (IKh 16)

هَلْ يُحِبُّنِي إِخْوَتِي؟ Do my brothers love me? (HR 37)

قُلْتُ: "هَلْ يَهْوَى الْعَرِيقُ صَيْدَ السَّمَكِ؟" "Does the drowned man like fishing?" I asked (IH 28)

هَلْ فِي الْإِمْكَانِ إِزْعَاجُهُ بِطَلَبِ الْمُقَابَلَةِ؟ Can he be troubled by asking for a meeting? (TW 53)

هَلْ كَانَ لَهُ وَجْهٌ؟ هَلْ كَانَتْ لَهُ عَيْنَانِ وَأَنْفٌ وَفَمٌ وَأُذُنَانِ وَبِالْتَّالِي هَلْ كَانَ لَهُ رَأْسٌ؟ Did he have a face? Did he have two eyes, a nose, a mouth and two ears? Did he therefore have a head? (TW 100)

هَلْ أَمُوتُ فِعْلًا؟ Am I really going to die? (AM 102)

**a).** Unlike هَلْ, أ, وَ, ف, and ثُمَّ. It does not, however, come before these:

هَلْ تَسْتَطِيعُ الْإِنْتِظَارَ؟ وَهَلْ أَسْتَطِيعُ الْإِنْتِظَارَ؟ Can you wait? And can I wait? (GhS 184)

وَهَلْ أَنْسَى ذَلِكَ التَّارِيخَ الَّذِي حَسَمَ لِي مَسَارَ حَيَاتِي؟ Can I forget that date which determined the course of my life? (JIJ 105)

لَقَدْ حَافِظْنَا عَلَى تَمَاسِكِ بَيْتِنَا فِي الْفَقْرِ، فَهَلْ سَيَفْرُقُنَا الْغِنَاءُ؟ We managed to keep our household together when we were poor, so will wealth tear us apart? (GhS 122)

فَهَلْ قُلْتَ ذَلِكَ لِأَحَدٍ؟ have you told that to anyone? (HM 33)



- فَهَلْ عَرَفَ أَنِّي أَخْطَأْتُ؟ did he know that I had made a mistake? (HM 31)  
 ثُمَّ هَلْ أَنَّ أَبَا الْعَلَاءِ الْمَعْرِيَّ وَبَشَّارًا ابْنَ بُرْدٍ ... وَطَهَ حُسَيْنٍ لَمْ يَعْرِفُوا؟ Did Abu al-Ala al-Ma'arri, Bashshar b. Burd ... and Taha Husayn not know? (TW 128)

**b).** هَلْ occurs in the negative compound مَلَّا (هَلْ + the negative particle لَا) with the meaning "why not?":

- فَهَلَّا رَافَقَاهُ إِلَى دَارِهِ لِلْعَشَاءِ؟ Why didn't they go with him to his house for dinner? (JIJ 122)

**c).** In spoken Arabic, a "yes/no" question is indicated merely by the tone of voice. Similarly, in written Arabic, particularly in dialogue, the appearance of a question mark is often sufficient to indicate a question:

- سَمِعْتَ بِسَلْفَادُورِ دَالِي؟ Have you heard of Salvador Dali? (HR 24)  
 أَنْتِ حَيَوَانٌ؟ Are you an animal? (HR 194)  
 فَهَمْتَ أَلَانَ؟ Do you understand now? (JIJ 150)  
 أَنْتِ تُفَكِّرُ؟ Do you think? (HM 23)  
 وَلِهَذَا أَنْتِ فِي حَرْبٍ مَعَهُ؟ And because of this you are at war with him? (HM 123)  
 صَدَّقْتَهَا؟ Did you believe her? (HM 159)  
 وَصَلَتْ الْحَالُ إِلَى هَذِهِ الدَّرَجَةِ؟ Has the situation reached such a point? (HM 200)

**78.1.3** كَمْ ("how much/many?") is an interrogative pronoun that is always used at the beginning of a sentence. The indefinite meaning of كَمْ is often made explicit by means of a following noun which is indefinite, singular, and in the accusative case (the "accusative of specification"):

- كَمْ سَمَكَةٍ عِنْدَكَ؟ How many fish do you have? (TW 121)  
 سَأَلْتُهَا يَوْمًا: "كَمْ رِوَايَةً كَتَبْتَ حَتَّى الْآنَ؟" One day I asked her, "How many novels have you written up to now?" (JIJ 70)  
 كَمْ يَوْمًا مَضَى عَلَيَّ هَاهُنَا؟ How many days have I been here? (TW 148)  
 كَمْ مَرَّةً يَجِبُ عَلَيَّ أَنْ أَقُولَ لَكَ: "نَحْنُ لَا نَلْعَبُ؟" How many times do I have to tell you we're not playing games? (HM 261)  
 كَمْ فِنْجَانًا مِنَ الْقَهْوَةِ شَرِبْتُ عَلَى هَذَا الْكِتَابِ؟ وَكَمْ غَلِيُونًا دَخَنْتُ، وَكَمْ أُسْطُوَانَةً وَشَرِيْطًا مِنَ الْمُوْسِيْقَى سَمِعْتُ؟ How many cups of coffee have I drunk while writing this book? How many pipes have I smoked? How many records and music tapes have I listened to? (JIJ 89)

The accusative of specification following كَمْ may be replaced by a prepositional phrase with مِنْ:

- وَنَحْنُ كَمْ مِنْ رِوَايَاتٍ سَيُكْتَبُ عَنَّا؟ And us, how many novels will be written about us? (IKh 36)

مُنْذُ كَمْ مِنَ الشُّهُورِ لَمْ يَبْدُلْ ثِيَابَهُ؟ How many months has it been since he changed his clothes? (HM 198)

كَمْ مَعَكَ مِنَ الْمَالِ؟ How much money do you have with you? (GhS 36)

كَمْ مِنْ حَادِثٍ مُرُورٍ، مُمِيتٍ، وَقَعَ هَا هُنَا؟ How many fatal traffic accidents have occurred here? (TW 84)

كَمْ مِنْ إِنْسَانٍ عَاشَ وَمَاتَ؟ How many men have lived and died? (IH 105)

a). كَمْ may function as the predicate of an inverted nominal sentence, followed by a noun (the subject) in the nominative case:

كَمْ سِعْرُ الْبَطِيخِ الْيَوْمَ؟ How much are melons today? (TW 133)

كَمْ الْحِسَابُ؟ How much is the bill? (GhS 119)

كَمْ السَّاعَةُ؟ What time is it? (HR 107)

كَمْ عُمُرُهُ؟ How old is he? (AM 28)

بِكَمْ التَّذْكِيرَةُ إِلَى بُولُونِيَا؟ How much is a ticket to Bologna? (JGh 54)

b). كَمْ may be followed by a verbal sentence:

كَمْ شَرِبْتَ حَتَّى سَكِرْتَ؟ How much did you drink so as to get drunk? (HM 105)

كَمْ كَانَ عَدَدُهُمْ؟ How many were they? (AM 91)

كَمْ بَقِيَ؟ How many remained? (JGh 36)

كَمْ تَكَرَّرَ ذَلِكَ عَبْرَ مَلَائِينَ السِّنِينَ؟ How often has this been repeated over millions of years? (JGh 162)

78.1.4 مَنْ ("who?") is an interrogative pronoun that asks a question about a person:

مَنْ يُصَدِّقُنِي عِنْدَمَا أُرْوِي عَمَّا رَأَيْتُ؟ Who will believe me when I tell what I have seen? (JIJ 51)

مَنْ أَنْتَ؟ Who are you? (IKh 93)

مَنْ مِنَ النِّسَاءِ تَسْتَطِيعُ أَنْ تَكُونَ صَخْرًا؟ Which woman can be a rock? (HR 193)

أَتَهْمُ مِنْ إِذْنُ؟ Who shall I accuse then? (HM 243)

مَنْ قَالَ لَكَ هَذَا؟ مَنْ حَدَّثَكَ عَنْ هَذَا الظَّالِمِ؟ Who told you this? Who spoke to you about this sinner? (HM 106)

مَنْ أَفْهَمَهُ؟ Who informed him? (TW 134)

مَنْ نَحْنُ؟ who are we? (AM 134)

a). مَنْ may be followed by a personal pronoun of the 3rd person which always agrees in gender with the following noun:

مَنْ هُوَ الْحَقِيرُ يَا فَرُوسِيَا؟ Who is the contemptible one Farusiya? (HM 199)

مَنْ هُوَ الشَّيْطَانُ وَمَنْ هُوَ الْمَلَكُ؟ who is the devil and who is the angel? (HM 20)

سَأَلَتْ: مَنْ هُمْ هَؤُلَاءِ الرَّجَالُ؟ "Who are these men?" she asked (HM 223)

مَنْ هُمْ الْمُخْبِرُونَ؟ Who are the detectives? (HM 166)

**b).** Questions with مَنْ are often expressed as pronominal relative sentences with الَّذِي ("[the one] who"):

مَنْ الَّذِي يَنْتَظِرُنِي؟ who is it that is waiting for me? (AM 25)

مَنْ الَّذِي يَقُومُ وَيَخْرُجُ فِي اللَّيْلِ؟ Who is it that gets up and goes out at night? (HM 137)

مَنْ الَّذِي لَعَبَ بِعَقْلِكَ؟ مَنْ الَّذِي أَضَلَّكَ؟ Who has been playing with your mind? Who has led you astray? (HM 143)

مَنْ الَّذِي قَرَضَ رَبَطَةَ عُنُقِي؟ Who is it that cut my tie? (GhS 132)

The demonstrative particle *ذَا* may occur between مَنْ and the relative pronoun:

مَنْ ذَا الَّذِي يَسْتَطِيعُ أَنْ يَعِيشَ مَعَ ابْنَتِكَ؟ who is that who is able to live with your daughter? (HS 70)

**c).** مَنْ may occur as the genitive in an *idāfa* construction:

رُوحٌ مَنِ هَذِهِ؟ Whose spirit is this? (HM 106)

شَيْخٌ مَنِ؟ Whose ghost? (GhS 76)

كَلِمَاتٌ مَنِ هَذِهِ الَّتِي قَرَأْتَهَا؟ Whose words are those I have read? (AM 136)

**d).** مَنْ may be governed by certain prepositions to form compounds:

(i) مِنْ (مِنْ + مَنْ): ("from whom?"):

عَرَفْتَهُ مِمَّنْ؟ Who did you learn it from? (HM 199)

(ii) لِمَنْ (لِ + مَنْ): ("whose?" "to whom?"):

لِمَنْ هَذَا الْوَجْهُ؟ Whose face is this? (AM 12)

لِمَنْ هَؤُلَاءِ الْعَمَالُ؟ Whose are these workers? (TW 108)

لِمَنْ كَتَبَ؟ To whom has he written? (AM 137)

لِمَنْ أَتْرُكُ تَرْبِيَةَ الْأَوْلَادِ؟ Who shall I leave the children's upbringing to? (HR 37)

(iii) عَمَّنْ (عَنْ + مَنْ): ("about whom?"):

عَمَّنْ تُرِيدُ أَنْ تَكْتُبَ الْآنَ؟ Who do you want to write about now? (AM 146)

**78.1.5** مَا ("what?") is an interrogative pronoun that asks a question about a thing:

مَا يُعَذِّبُكَ؟ What is torturing you? (AM 39)

مَا الْفَائِدَةُ؟ What's the use? (HR 186)

مَا تَظُنُّ أَنْتَ؟ What do you think? (HM 213)

مَا مُبَرَّرِي لِلرَّفْضِ؟ What is my excuse for refusing? (HR 176)

- مَا لَكَ؟ What's wrong with you? (HR 135)
- مَا رَأَيْكَ؟ What's your opinion? (TW 56)
- فَمَا تَفْسِيرُكَ لِهَذَا الْإِتِّفَاقِ الْعَجِيبِ؟ So what is your explanation of this strange agreement? (IH 128)
- مَا اسْمُهُ؟ What is his name? (AM 28)
- مَا الْعَمَلُ فِي رَأْيِكَ؟ What's to be done in your opinion? (TW 95)
- يَسْأَلُنِي وَفِيَّ: مَا هَذَا الْخَدَشُ فِي سَاقِكَ؟ Wafeeq asks me, "What is that scratch on your leg?" (GhS 131)

a). مَا may be used of a person when enquiring about status or nature:

- مَا زَيْئُوسَ سِوَى ذَلِكَ؟ وَمَا الْإِنْسَانُ إِذَا صَارَ بِإِمْكَانِهِ تَوْظِيفُ الْأَرْبَعَةِ عَشَرَ مِلْيَارَ خَلِيَّةٍ فِي مُخِّهِ؟ What is Zeus but this? And what would man be if he were able to employ the 14,000 billion cells in his brain? (TW 67)

b). As with مَنْ, مَا is often followed by a pronoun of the 3rd person. Here, however, the pronoun is always singular, masculine or feminine. It always agrees in gender with the following noun:

- مَا هُوَ الْفَرْقُ بَيْنَ الْحَرْبِ وَالْحَرْبِ الْأَهْلِيَّةِ؟ What is the difference between war and civil war? (IKh 33)

- مَا هُوَ هَذَا الْخَاصُّ، وَمَا هِيَ هَذِهِ الْخُصُوصِيَّةُ؟ What is this speciality? What is this characteristic? (TW 94)

- مَا هُوَ هَذَا السِّرُّ الشَّخْصِيُّ؟ What is this personal secret? (HM 91)

- مَا هِيَ الْقِصَّةُ الْحَقِيقِيَّةُ؟ What is the true story? (IKh 154)

- مَا هِيَ الْكَلِمَاتُ الْغَرِيبَةُ عَلَيْكَ مَثَلًا؟ What are the words you find strange for example? (HM 108)

- مَا هِيَ الْكَاتِدْرَائِيَّةُ؟ What is a cathedral? (IKh 42)

c). Also like مَنْ, questions with مَا are often expressed as pronominal relative sentences with الَّذِي ("[the thing] which/that"):

- مَا الَّذِي أَغْضَبَكَ أَنْتَ؟ What has made you angry? (TW 161)

- مَا الَّذِي تُرِيدُ بِالضَّبْطِ؟ What is it that you want exactly? (JIJ 194)

- مَا الَّذِي قُلْنَا، وَمَا الَّذِي أَبْقَيْنَاهُ لِلْقَوْلِ فِي أَيَّامِ قَادِمَةٍ؟ What have we said, and what have we left to say in the coming days? (JIJ 223)

- مَا الَّذِي سَيَبْقَى فِي الذَّاكِرَةِ؟ what will remain in the memory? (JGh 90)

- مَا الَّذِي يَحْدُثُ لِلْمَرَّةِ حِينَ يَحْتَضِرُ؟ What happens to someone when he dies? (GhS 87)

- مَا الَّذِي يَسْعُنَا غَيْرَ أَنْ نَضْحَكَ؟ What can we do but laugh? (HR 72)

d). The interrogative مَا may be governed by a preposition, thus forming a number of

compounds. It does not, however, form compounds with *بَعْدَ* or *أَمَامَ* or any other preposition ending with fatha. *مَا* is often shortened to *مَ* which is then joined onto the preposition. Other assimilations may also take place:

(i) *بِمَ* (*بِ* + *مَا*) (“with what?”):

*بِمَ يَحْكُمُ هَؤُلَاءِ النَّاسُ؟* According to what do these people make decisions?  
(TW 249)

(ii) *لِمَ* or *لِمَا* (*لِ* + *مَا*) (“why?”):

*لِمَ كُلُّ هَذَا التَّرَدُّدِ؟* Why all this hesitation? (TW 125)

*لِمَ الْخَوْفُ وَالتَّرَدُّدُ؟* Why the fear and hesitation? (TW 166)

*وَلِمَا لَا؟* And why not? (GhS 56)

*لِمَا فَعَلُوا بِهِ مَا فَعَلُوا؟* why did they do to him what they did? (TW 30)

(iii) *فِيمَ* or *فِيَمَا* (*فِي* + *مَا*) (“concerning what?”):

*مَنْ يَدْرِي؟ وَفِيمَ يَهُمُ ذَلِكَ؟* Who knows? And what does it concern? (TW 136)

*فِيمَ تُرِيدُ سَيَادَتَهُ؟* What do you want His Excellency for? (TW 163)

*فِيَمَا يَتَعَلَّقُ بِي؟* how does it concern me? (TW 53)

(iv) *مِمَّ* (or *مِمَّا*) (*مِنْ* + *مَا*) (“from what?”):

*تُحَذِّرُنِي؟ مِمَّ تُحَذِّرُنِي؟* You're warning me? What are you warning me against?  
(HM 269)

*مِمَّ مَاتَ إِذْنُ؟* What did he die of then? (JGh 24)

(v) *عَمَّا* (or *عَمَّ*) (*عَنْ* + *مَا*) (“about what?”):

*سَأَلْتُهُ عَمَّا جَرَى* I asked him about what had happened (HS 155)

*يَسْأَلُنِي عَمَّا أحتاج إِلَيْهِ؟* he asks me about what I need (JGh 166)

(vi) *إِلَآمَ* (*إِلَى* + *مَا*) (“to what?”):

*إِلَآمَ سَتَمُضِي الْحَيَاةُ بِهِمَا؟* to what will life lead them? (JGh 85)

(vii) *عَلَامَ* (*عَلَى* + *مَا*) (“concerning what?”):

*لَكِنَّكَ عَمَلْتِ وَنَجَحْتِ وَحَمَلْتِ فَعَلَامَ تَلُومِيَنِي؟* But you worked, were successful and got pregnant, so what are you blaming me for? (GhS 93)

*لَكِنْ مَنْ هَذِهِ الْقَادِمَةُ الْجَدِيدَةُ، وَعَلَامَ ثِيَابِ الْجَدَادِ؟* But who is this newcomer, and why the mourning dress?  
(GhS 98)

**78.1.6** *مَاذَا* (“what?”) is an interrogative pronoun which is a compound of the interrogative *مَا* + the demonstrative particle *ذَا* :

*ثُمَّ مَاذَا؟* Then what? (TW 139)

*مَاذَا أَنْتِ فَاعِلَةٌ؟* What are you doing? (HR 220)

ولَكِنْ مَادَا عَنِ الْعَقْلِ؟ But what about the mind? (HR 28)

مَادَا هَذَا؟ What is this? (IKh 71)

لَا بُدَّ مَادَا؟ What is necessary? (TW 22)

a). مَادَا may serve as the subject or object of a verb:

مَادَا حَدَثَ بَعْدَ ذَلِكَ؟ What happened after that? (HR 101)

لَوْ عَرَفَ النَّاسُ، سِرَّ كُلِّ زَوْجٍ وَسِرَّ كُلِّ زَوْجَةٍ،  
مَادَا تَمَّانَ يَخْدُتُ لِلْمُتَزَوِّجِينَ؟ If people knew the secret of every husband and the secret  
of every wife, what would happen to married people?  
(HM 91)

مَادَا فَعَلْتُ فِي الْيَوْمِ الثَّلَاثِ؟ What did I do on the third day? (HR 30)

مَادَا تَقُولُ؟ What do you say? (TW 156)

مَادَا كُنْتِ تَفْعَلِينَ قَبْلَ ثَلَاثِمِائَةِ عَامٍ فِي الْحَدَائِقِ  
الْقَدِيمَةِ؟ What were you doing three hundred years ago in the  
ancient gardens? (IKh 78)

مَادَا نَفْعَلُ؟ What shall we do? (IKh 38)

مَادَا يُرِيدُونَ؟ What do they want? (IKh 37)

b). Like مَا , although more common, مَادَا may be used of a person when enquiring about status or nature:

مَادَا تَشْتَعِلُ؟ What do you work as? (TW 230)

مَادَا أَنَا؟ What am I? (HR 197)

مَنْ تَكُونُ؟ مَادَا تَكُونُ؟ Who is she? What is she? (TW 175)

أَنْتِ؟ مَادَا أَنْتِ؟ You? What are you? (HM 124)

هَآنَذَا، زَوْجَةٌ وَأُمٌّ وَرَبَّةٌ بَيْتٍ. وَمَعَ ذَلِكَ: مَادَا أَنَا؟ Here I am: a wife, a mother and a housewife. But  
nevertheless, what am I? (HR 197)

78.1.7 مَادَا + لِ ("why?") is a compound of the preposition لِ : لِمَادَا

لِمَادَا لَا تَغْرَقُ السَّفِينَةُ فِي الْبَحْرِ؟ Why doesn't the boat sink in the sea? (IKh 49)

قُلْتُ لَهُ: فَلِمَادَا لَمْ تُلْقِ عَلَيَّ مَسَامِيعَ الطَّيْرِ خَطَابًا؟ "So why didn't you speak to the birds?" I asked him  
(IH 36)

لِمَادَا جِئْنَا إِلَى هُنَا إِذْنَ؟ Why did we come here then? (HM 110)

لِمَادَا تَضْحَكُ؟ Why are you laughing? (HR 208)

لِمَادَا تُشِعُّ عُيُونُهُمْ؟ why do their eyes shine? (AM 19)

لِمَادَا جَاءَ فِي هَذَا الْوَقْتِ بِالذَّاتِ، الرَّابِعَةِ وَالرَّابِعِ،  
لِمَادَا قَالَ إِنَّهُ يَتَوَقَّعُ أَنْ لَا يَجِدَنِي؟ Why did he come at this time in particular, a quarter past  
four, and why did he say that he expected not to find me?  
(TW 276)

لِمَاذَا لَا تَكُونُ هَذِهِ أَلْهَاءَهُ، هِيَ الرُّوحَ؟ Why isn't this halo the soul? (TW 32)

لِمَاذَا يَبْقَى فِي الْبَيْتِ؟ Why is he staying at home? (JGh 51)

**78.1.8** أَيُّ (masc.) and أَيَّةٌ (fem.) (“which?”, “what?”, “what kind of?”, “which of?”) are interrogative pronouns that typically occur as the governing term in an idāfa construction. They usually agree in gender with the following genitive. Both أَيُّ and أَيَّةٌ are declined for case.

**a).** The genitive is often singular and indefinite:

أَيَّةُ قَرْيَةٍ؟ أَيُّ بَحْرٍ؟ Which village? Which sea? (GhS 69)

أَيُّ دَوْرٍ بَقِيَ لَنَا نَحْنُ الشَّبَابُ؟ What role is left for we youth? (HR 36)

أَيَّةُ سَنَةٍ كَانَتْ؟ Which year was it? (JIJ 213)

فِي أَيِّ حَيَاةٍ، فِي أَيِّ زَمَنِ؟ In which life and in what age? (IH 51)

وَلَكِنْ أَيُّ غَرِيبٍ لَا يُرْحَبُ غَرِيبًا آخَرَ فِي أَرْضِ غَرِيبَةٍ كَتِلْكَ؟ But what kind of stranger would not greet another stranger in a strange land like that? (JIJ 45)

فِي أَيِّ مَكَانٍ سَأْمُضِي لَيْلَتِي غَدًا؟ In what place shall I spend the night tomorrow? (JGh 81)

وَأَيُّ غَرِيبٍ سَيَرِضِي بِالْإِقْتِرَابِ مِنْكَ؟ and what kind of bridegroom will want to approach you? (GhS 108)

أَيَّةُ رُوحٍ أَبَالِسَةٍ يُمَكِّنُ أَنْ تَعِيشَ فِي الْإِنْسَانِ؟ What devilish soul can live in a man? (AM 95)

**b).** The genitive may be plural and indefinite:

أَيُّ فَنَائِينَ؟ which artists? (JIJ 178)

أَيَّةُ أَحْلَامٍ سَأَرَى اللَّيْلَةَ؟ What dreams will I see tonight? (GhS 192)

وَرَاءَ أَيِّ سَبَاحٍ سَنَلْتَقِيهِمْ وَفِي أَيِّهِ أَمَاكِنَ مُقَدَّسَةٍ هَذِهِ الْمَرَّةَ؟ Behind which fence will we find them, and in which holy places this time? (IH 170)

أَيَّةُ أَفْكَارٍ يَجِبُ أَنْ تُكْتَبَ؟ أَيَّةُ كَلِمَاتٍ يُمَكِّنُ أَنْ تُنْقَذَ أَمْجَدٌ أَوْ إِبْرَاهِيمُ؟ which thoughts must be written down? Which words can save Amjad or Ibrahim? (AM 146)

أَيَّةُ رَغَبَاتٍ؟ أَيَّةُ أَوْامِرٍ؟ What wishes? What orders? (AM 102)

**c).** أَيُّ (“which of?”) may occasionally govern a noun which is plural and definite:

أَيُّ الْأَفْرَقَاءِ؟ which of the cliques? (GhS 96)

**d).** أَيُّ (“which of?”) may take a dual or plural pronoun suffix:

أَيُّهُمَا أَفْضَلُ؟ Which of the two is better? (HM 239)

أَيُّهُنَّ؟ which of them? (HS 215)

أَيُّهُمَا أَسْرَعُ، الْجِمَارُ الْمِصْرِيُّ أَمْ الْجِمَارُ الْإِسْبَانِيُّ؟ Which is faster, the Egyptian donkey or the Spanish donkey? (TW 266)

أَيُّهُمَا أَضْمَنُ لِأَمْنٍ هَذِهِ الدَّوْلَةَ؟ Which of them is a better guarantee for the security of this country? (IH 42)

أَيُّنَا الْوَزِيرُ أَمْ أَنَا، أَحَقُّ بِالْمَنْصِبِ؟ which of us, the minister or me, is more entitled to the post? (TW 144)

**e).** Although أَيُّ generally agrees in gender with the noun it governs, the masculine form is sometimes used with feminine words:

لَمْ أَفْهَمُ قَصْدَهُ، وَقُلْتُ: "أَيُّ جَرِيمَةٍ؟" I didn't understand what he meant, and asked, "Which crime?" (JIJ 63)

أَيُّ بِنْتٍ مِنْ بَنَاتِ الْكُومُونَةِ تَجْرؤُ عَلَى تَحْيِيلِهِ عَاشِقًا لَهَا؟ Which girl from the commune would dare to imagine him as her lover? (HR 38)

عَلَى أَيِّ طَاوِلَةٍ؟ at which table? (HM 109)

فَكَّرْتُ أَنْ أَسْأَلَهَا: "أَيُّ أُمُورٍ؟" I thought of asking her, "What affairs?" (HM 224)

**78.1.9** أَيْنَ ("where?") is an interrogative adverb which is used in both nominal and verbal sentences:

أَيْنَ مَلَابِسِي؟ where are my clothes? (HR 108)

أَيْنَ هُوَ؟ where is it? (HR 153)

أَيْنَ قَهْوَتِي؟ Where is my coffee? (AM 75)

أَيْنَ أَنْتَ يَا أَحْمَدُ الْمِصْرِيُّ؟ Where are you Ahmad al-Misri? (IH 172)

أَيْنَ تُحِبُّ الْجُلُوسَ؟ Where do you want to sit? (HM 109)

أَيْنَ كُنْتَ طَوَالَ هَذَا الْوَقْتِ؟ Where have you been all this time? (TW 280)

أَيْنَ ذَهَبُوا كُلُّهُمْ؟ where have they all gone? (HR 145)

سَأَلْتُهُ: "أَيْنَ الدَّارُ؟" "Where is the house?" I asked him (JIJ 58)

**a).** أَيْنَ occasionally takes the pronoun suffixes:

أَيْنَكَ أَلَانَ؟ Where are you now? (TW 156)

لَكِنْ أَيْنَهُمَا أَلَانَ؟ But where are they now? (TW 270)

أَيْنَكَ يَا عَلِيَّوَاتِ، تَأَخَّرْتِ كَثِيرًا (TW 156) Where have you been Aliwat? You are very late

**b).** مِنْ أَيْنَ is often governed by the prepositions إِلَى and مِنْ (إِلَى أَيْنَ ["to where?"] and مِنْ أَيْنَ ["from where?"]). Here, the interrogative أَيْنَ is considered to be part of a phrase and unlike their English counterparts the two elements cannot be separated. Arabic can only say "from where are you?" (not "where are you from?") or "to where are you going?" (not "where are you going to?"):

إِلَى أَيْنَ تُسَافِرُ؟ Where are you going to? (AM 83)



مِنْ أَيْنَ؟ إِلَى أَيْنَ؟	Where from? Where to? (JGh 15)
أَتَمَنَّى لَوْ نَسْتَطِيعُ أَنْ نَهْرُبَ مِنْ هَذَا الْبَلَدِ، وَلَكِنْ إِلَى أَيْنَ؟	I wish that we were able to escape from this country; but to where? (AM 127)
إِلَى أَيْنَ تُرِيدُ أَنْ تَصِلَ؟	Where do you want to get to? (HM 11)
مِنْ أَيْنَ أَتَيْتَ بِالْخُبْزِ؟	Where did you get the bread from? (IKh 72)
مِنْ أَيْنَ جِئْتَ بِهَذَا الْكَلَامِ؟	Where did you get these words from? (TW 99)
مِنْ أَيْنَ لَكَ هَذِهِ الدَّمَانَةُ؟	Where did you get this gentleness from? (HR 23)

**78.1.10** متى (“when?”) is an interrogative adverb that usually, though not invariably, precedes a verbal sentence:

أَضَافَ: “مَتَى سَتَتَزَوَّجَانِ؟”	“When will you two get married?” he added (JIJ 211)
مَتَى تَكْبُرُ؟ مَتَى تَفْهَمُ؟ مَتَى تَصِيرُ رَجُلًا؟	When will you grow up? When will you understand? When will you become a man? (HM 37)
مَتَى تُرِيدِينَ؟	When do you want? (HR 63)
مَتَى يَصْنَعُ الْفُقَرَاءُ حَرْبَهُمُ الْخَاصَّةَ؟	When will the poor make their own war? (IKh 94)
مَتَى إِذَنْ كُنْتُ أَكْتُبُ؟	So, when was I writing? (JIJ 184)
مَتَى سَتَزُورُنَا فِي نِمْرُودَ؟	When will you visit us in Nimrod? (JIJ 64)
مَتَى مَوْعِدُنَا؟	When is our appointment? (TW 122)

<b>a).</b> متى is sometimes governed by the preposition إِلَى [“until when?” “how long?”]:	
إِلَى مَتَى تَطْلُبُونَنِي ... أَلْتَمَهَلْ فِي إِجَارِ هَذِهِ الْخُرَافَةِ؟	How long will you keep asking me ... to take my time in finishing this fairy tale? (IH 118-9)
إِلَى مَتَى سَأَطَّلُ أَنْفَسِحُ فِي الرِّثَايَةِ وَالْبَلَاهَةِ وَالْعَطَالَةِ؟	For how long will I continue to fall apart in monotony, stupidity and idleness? (HR 197)
إِلَى مَتَى يَا رَجَبُ تَظَلُّ وَرَاءَ الْفُضْبَانِ؟	How long will you remain behind bars Rajab? (AM 30)
إِلَى مَتَى تُوهِمُ نَفْسَكَ؟	How long will you go on deluding yourself? (IH 180)

**b).** It may be preceded by مُنْذُ (“since”):

مُنْذُ مَتَى أَنَا بِحَاجَةٍ إِلَى مَوْعِدٍ مَعَ أُمِّكَ؟	Since when have I needed an appointment with your mother? (GhS 9)
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**78.1.11** كَيْفَ (“how?”) is an interrogative adverb that may precede both nominal and verbal sentences:

أَتَسْأَلُ كَيْفَ السَّفَرِ إِذَنْ؟	“Then how can one travel?” I ask (JGh 9)
كَيْفَ هُوَ زَوَاجُكُمْ؟	How is your marriage? (HR 145)

- كَيْفَ تَكُونُ حَالُهُ؟ How would his situation be? (HR 125)
- كَيْفَ كَانُوا يَعْبرُونَ الْحدُودَ؟ How were they crossing the borders? (JGh 60)
- كَيْفَ تَكُونُ الطَّرِيقُ إِلَى اكْتِسَابِ هَذِهِ التَّجَرِبَةِ وَتِلْكَ  
الْجِبْرِوتِ؟ How can one gain this experience and this knowledge?  
(JIJ 21)
- كَيْفَ تَمَكَّنُوا مِنْ جَمْعِ كُلِّ التَّفَاصِيلِ؟ How were they able to gather all the details? (TW 57)
- كَيْفَ أَمْضِي إِلَى الْمَطَارِ بِدُونِ الْوَرَقَةِ الْصَفْرَاءِ؟ How can I go to the airport without the yellow form?  
(JGh 8)
- قَالَ لِي - كَيْفَ التَّمَيَّنْتَ بِهِ؟ "How did you meet him?" he asked me (GhS 69)
- a). كَيْفَ may be followed by a prepositional phrase with بِ with the sense of "what about?":
- فَدُقِيلٌ: "يَسْتَطِيعُ الْمَرْءُ أَنْ يَحْمِلَ بِطَيْحَتَيْنِ فِي يَدٍ  
وَاحِدَةٍ". فَكَيْفَ بِهِهِ الْبَطِيخَةَ الثَّلَاثَةَ؟ It is said that a man can carry two melons in one hand, so  
what about the third melon? (IH 28)
- كَيْفَ بِي إِذَا أَسْتَرَادَنِي؟ فَكَيْفَ بِهِ إِذَا عَجَزْتُ؟ what shall I do if he demands more from me? And what  
will he do if I am unable to do it? (IH 102)
- فَكَيْفَ بِهِ لَوْ أَرْتَدَّتْهُ طِفْلَتُهُ؟ How would he be if his daughter put it on? (IH 205)
- كَيْفَ بِهِ وَقَدْ جَاءَ فِيمَا كَانَ بَيْنَنَا خَارِجًا مِنْ أُسْبُوعِ  
عَزَاءٍ؟ How did he feel, having arrived when our house was  
emerging from a week of mourning? (IH 89)

### 78.1.12 Further Remarks

a). Questions are often followed by a subordinate conditional clause introduced with any of the particles *لَوْ*, *إِذَا*, or *إِنْ*:

- مَاذَا أَسْتَطِيعُ إِذَا انْهَارَ جَسَدِي؟ What can I do if my body falls apart? (AM 22)
- كَيْفَ يَكُونُ حَالُهُمْ إِنْ أَوْعَلُوا فِي الصَّحْرَاءِ؟ How would they be if they went deep into the desert?  
(IH 50)
- كَيْفَ يَكُونُ حَالُنَا الْيَوْمَ لَوْ تَعَامَلْنَا مَعَهُمْ تَعَامُلِي مَعَ  
الْمُتَشَائِمِ؟ What would we be like today if we had dealt with them as  
I did with the pessimist? (IH 182)
- مَاذَا تَقُولِينَ لَوْ ذَهَبْتُ إِلَى الْحَاجِّ مُصْطَفَى الْعَزَّالِيِّ؟ What would you say if I went to al-Hajj Mustafa al-Ghazzali?  
(AM 48)

(i) The main, interrogative clause, may be omitted leaving only the interrogative particle:

- مَاذَا لَوْ أَسْتَدْعَوْنَا هُدَى؟ لَوْ سَأَلُوهُ؟ What if they summon Huda? What if they question him?  
(AM 119)
- مَاذَا لَوْ كَانَ يَكْذِبُ عَلَيْهَا؟ مَاذَا لَوْ كَانَ فِي السَّجْنِ  
شَخْصٌ آخَرُ يَنْقَسِ الْإِسْمِ؟ مَاذَا لَوْ أَخْطَأَ فِي  
السُّؤَالِ؟ What if he was lying to her? What if there was someone  
else in the prison with the same name? What if he had  
make a mistake when enquiring? (AM 50)

- مَاذَا لَوْ أَدْرَتَ ظَهْرَكَ إِلَى الشَّارِعِ؟ What if you turned your back to the street? (HM 222)  
 مَاذَا لَوْ سَمِعَنِي الْعَالَمُ كُلُّهُ؟ What if the whole world heard me? (AM 102)  
 مَا إِذَا كَانَ هُنَاكَ أَحَدٌ يَسْمَعُهُمْ، مَا إِذَا كَانُوا يَغْرِفُونَ لِأَحَدٍ، وَمَا إِذَا كَانَتِ الْبَيْتَةُ تَرْفُصُ لِأَحَدِهِمْ؟ What if there was someone listening to them? What if they were playing to someone? And what if the young girl was dancing for one of them? (TW 269)

(ii) The interrogative particle may be omitted:

- وَإِذَا اعْتَرَفَ هَذَا الْعَامِلُ الْآخَرَ؟ And if this other worker confesses? (HM 90)  
 تَسَأَلْتِ تَاجَ الْعُرُوسِ، وَإِذَا مَا حَمَلْتِ؟ Taj al-Arus asked, "And if I don't get pregnant?" (HS 242)  
 وَإِذَا جِئْتُ وَلَمْ تَنْتَهَ مِنْهَا؟ And if I come and you haven't finished with them? (AM 125)  
 وَلَكِنْ إِذَا كَانَ بَرِيئًا؟ But if he is innocent? (HM 197)

**b).** The emotive force of questions may be intensified by the adverbs حَقًّا ("truly", "really", "actually"), فِعْلًا ("really", "actually") and بِالضَّبْطِ ("exactly", "precisely"):

- هَلْ فَعَلْتَ ذَلِكَ حَقًّا؟ Did I really do that? (TW 28)  
 هَلْ تُؤْمِنِينَ حَقًّا بِوُجُودِ الْأَرْوَاحِ؟ Do you really believe in ghosts? (GhS 171)  
 هَلْ يَنَامُونَ فِعْلًا؟ Are they actually asleep? (AM 93)  
 هَلْ تَعْتَقِدُ فِعْلًا أَنَّهَا سَتَصِلُ عَلَى الطَّائِرَةِ الْمِصْرِيَّةِ؟ Do you really believe it will arrive on the Egyptian plane? (JGh 31)  
 مَاذَا تُرِيدُ بِالضَّبْطِ؟ What do you want exactly? (GhS 188)  
 أَيْنَ بِالضَّبْطِ؟ Where exactly? (JGh 189)

**78.2** The emphatic particles تَرَى and تُرَى sometimes occur in interrogative sentences to stress the element of doubt in the question. تَرَى is the 2nd person masculine singular imperfect of the verb رَأَى ("to see/think"), while تُرَى is the passive. They have, however, lost their verbal sense and function solely as interjections. They are used interchangeably, usually occurring at the beginning of the sentence:

- تَرَى أَيْنَ الصَّبِيِّ الْيَوْمَ؟ Where is the boy today? (GhS 192)  
 تَرَى هَلْ يَوْسَعِي أَنْ أَفْتِرَ مَعَهَا عَنِ الْجِسْرِ؟ Can I jump off the bridge with her? (GhS 23)  
 تَرَى هَلْ عَلَيَّ أَنْ أَنْصَحَهَا بِالذَّهَابِ إِلَى عِيَادَةِ طَبِيبِ نَفْسَانِي؟ Should I advise her to go to a psychologist's clinic? (GhS 79)  
 تَرَى هَلْ هِيَ مَلَابِسُهُنَّ؟ Is it their clothes? (HS 56)  
 تَرَى هَلْ كَانَتْ كَارِمِن تَعْرِفُ سِرَّ عِلَاقَتِي بِنَاهِدِ؟ Did Carmen know the secret of my relationship with Nahid? (GhS 212)  
 تَرَى، كَيْفَ وَرَدَ ذِكْرُهُ فِي مُحِيطَاتِي؟ How did a memory of him come to my mind? (IH 97)

- تُرَى مَا كَانَ حَدَثٌ؟ What has happened? (HR 71)  
 تُرَى مَنْ هُمْ؟ Who are they? (JGh 77)  
 تُرَى كَمْ يُكَلِّفُ أُسْبُوعُ إِقَامَةٍ؟ How much does a week's stay cost? (JGh 163)

**78.2.1** Unlike *تُرَى*, *تَرَى* is often preceded by the interjectional particle *يَا* and occurs anywhere within a sentence:

- أَيْنَ زَيْنَبُ الْيَوْمَ يَا تَرَى؟ Where is Zaynab today? (GhS 121)  
 وَلَكِنْ مَنْ يَا تَرَى تَجْرُؤُ عَلَى حُبِّ وَائِلٍ؟ But who dares fall in love with Wa'il? (HR 38)  
 كَمْ يَا تَرَى يَجِبُ أَنْ أَظَلَّ أَبْكِي؟ How long must I go on weeping? (HR 192)  
 مَنْ يَقْرَأُ لَهُ تِلْكَ الشَّرَاتِ يَا تَرَى؟ Who reads those leaflets to him? (HM 218)

**78.2.2** *تَرَى* may take the pronoun suffixes:

- أَتَرَاهُ عَرَفَ أَسْرَارِي؟ Did he know my secrets? (HR 6)  
 تَرَاهَا مَرِيضَةً Is she ill? (GhS 79)  
 أَتَرَاهُ فِعْلًا يُصَدِّقُ حِكَايَةَ الشَّرَفِ هَذِهِ؟ Does he really believe this business of honour? (HR 205)  
 تَرَاهَا تَخَافُ؟ Is she afraid? (HM 179)  
 تَرَاهُمْ عَذَّبُوهُ؟ Have they tortured him? (HM 218)  
 أَتَرَكَ مَا زِلْتَ تُطِنُّ فِي الْحَدِيثِ عَنِ الْمُجْتَمَعِ الْبَطْرِكِيِّ؟ Are you still going on and on about the patriarchal society? (HR 145)

### 78.3 Alternative Questions

These expect as an answer one or more alternatives mentioned in the question.

**78.3.1** The question is formed with one of the interrogative particles *أ* or *هَلْ*, while the disjunctive conjunction *أَمْ* ("or") introduces the alternatives:

- أَهُوَ الدَّمُ أَمْ الْحَلِيبُ، أَهُوَ الْحَقُّ أَمْ الْعِشْقُ؟ Is it blood or milk? Is it truth or passion? (TW 167)  
 أَأَكُونُ أَمْ لَا أَكُونُ، ذَلِكَ هُوَ السُّؤَالُ To be or not to be, that is the question (JIJ 31)  
 هَلْ هَذَا مَجْنُونٌ أَمْ فَيْلَسُوفٌ؟ Is this man insane or a philosopher? (HM 13)  
 هَلْ هَرَّبَ أَحَدُهُمُ الْوَيْسِكِي أَمْ أَفْلَامَ الْفِيْدِيُو الْخَلَاعِيَّةَ؟ Has one of them smuggled whisky or pornographic videos? (HS 13)

**78.3.2** *أَمْ* may introduce more than one alternative question:

- هَلْ يُنَكِّنُ أَعْتِبَارُهُ مَلِكًا أَمْ رَيْسًا أَمْ أَمِيرًا أَمْ زَعِيمًا؟ Can he be regarded as a king, a president, a prince or a leader? (TW 80)

تَرَى هَلْ هِيَ مَلَابِسُهُنَّ؟ أَمْ الْبَرَاقِعُ الَّتِي تَصِلُ حَدَّ الْأُنُوفِ؟ أَمْ شُعُورُهُنَّ الَّتِي تَبْلُغُ الْحُضُورَ؟	Is it their clothes, or the veils which reach the end of their noses, or their hair which affects those present? (HS 56)
هَلْ هُوَ يَرْحِيلُ أَمْ هُوَ عَجَلِيلُ أَمْ هُوَ إِسْرَائِيلُ؟	Is he Yarhabeel or Ajleel or Isra'il? (IH 125)
هَلْ أَنْتَ سَجِينٌ أَمْ مَغْلُوبٌ أَمْ جُنْدِيٌّ أَمْ عَضْوٌ بِالْمُنْتَظَمَةِ الْمَدِينِيَّةِ؟	Are you a prisoner or one defeated or a soldier or a member of the civil organization? (TW 230)

**78.3.3** The alternative may occasionally be introduced with *أَوْ* :

أَأَصْنَعُ الْقَهْوَةَ الْآنَ أَوْ بَعْدَ أَنْ تَحْلِقَ؟	Shall I make the coffee now or after you've shaved? (AM 68)
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#### 78.4 Indirect Questions

Indirect questions differ from direct questions in that they are not addressed to someone. Furthermore, the question is not an independent statement as in a direct question, but rather forms an inseparable part of the sentence.

In English, direct questions and indirect questions differ with regard to such as the arrangement of words and the tense of the verb. For example:

*Direct:* She asked, "Has the bus gone?"

*Indirect:* She asked whether/if the bus had gone

*Direct:* "When will the shop open?"

*Indirect:* I wondered when the shop would open

*Direct:* "Why is it happening?"

*Indirect:* She did not know why it was happening

Such differences do not exist in Arabic. Indirect questions are always expressed in the same form as direct questions indicated with an interrogative particle, pronoun or adverb. The only certain difference between them is that in direct questions the 2nd person of the verb is used ("you"):

أَلَا تَسْمَعُونَ؟ يَقُولُ سَالِمٌ	"Don't you hear it?" asks Salim (IKh 32)
سَأَلْتُهَا يَوْمًا: "كَمْ رِوَايَةً كَتَبْتَ حَتَّى الْآنِ؟"	One day I asked her, "How many novels have you written up to now?" (JIJ 70)
سَأَلْتَنِي فَرُوسِيَا وَنَحْنُ نَسِيرُ: "بِمَاذَا تَفَكَّرُ؟"	As we were going along, Farusiya asked me, "What are you thinking about?" (HM 201)

while in indirect questions the 3rd person of the verb is used ("he", "she", "they"):

سَأَلْتُهُ هَلْ يَشْرَبُ	I asked him whether he drank (TW 108)
سَأَلْتُهَا: هَلْ هِيَ سَعِيدَةٌ مَعَ زَوْجِهَا؟	I asked her whether she was happy with her husband (SI 36)

أَسْأَلُهَا مَاذَا تَشْرَبُ I ask her what she wanted to drink (JIJ 35)

When there is no verb in the 2nd person, the question may be interpreted as either direct or indirect. A question mark does not necessarily indicate a direct question, as it is often used after both indirect and direct questions. Thus the sentence

يَسْأَلُهَا هَلْ وَصَلَ بُبُوصُ؟ (GhS 164)

may be understood as

He asks her whether Bubus has arrived

or

“Has Bubus arrived?” he asks her

**78.4.1** As with direct questions, indirect questions may occur after the verb سَأَلَ (“to ask”):

- لَا يَسْأَلُنِي أَحَدٌ كَيْفَ حَدَثَ مَا حَدَثَ No one asks me how what happened happened (HR 128)
- كَانَتْ مُنَاسِبَةً لِأَنِّ اسْأَلَنْ نَفْسِي مَاذَا أَنَا حَقًّا It was time to ask myself what I really am (HR 5)
- مَا سَأَلْتُهَا أَيُّهُنَّ فَهَنَّاكَ قَرِيبَاتٍ كَثِيرَاتٍ I didn't ask her which of them [she meant] for there are many relatives over there (HS 215)
- سَأَلْتُهُ لِمَاذَا؟ I asked him why (HS 193)
- لَمْ أَسْأَلْهُ لِمَاذَا؟ I did not ask him why (JGh 47)
- تَسَاءَلْتُ وَقْتَهَا هَلْ هَذِهِ وَسَادَةٌ نُورٍ؟ Then I asked myself whether it was Nur's pillow (HS 50)
- تَسَاءَلْ لِمَاذَا تَعِيشُ إِلَى هَذِهِ الْأَيَّامِ السُّودَاءِ You ask yourself why you have lived up to these dark days (IKh 65)
- أَلَمْ تَسَاءَلْ لِمَاذَا أَصْطَفَيْتَنِي؟ Haven't you wondered why she chose you? (GhS 45)

a). The compound عَمَّا may introduce the question after سَأَلَ :

- سَأَلَنِي الدُّكْتُورُ إِبرَاهِيمُ عَمَّا يُكَدِّرُنِي Doctor Ibrahim asked me what was troubling me (JGh 193)
- يَسْأَلُنِي عَمَّا أَحْتَاجُ إِلَيْهِ؟ he asks me about what I need (JGh 166)
- سَأَلْتُهُ عَمَّا إِذَا كَانَ لَدَيْهِ رَقْمُ هَاتِفِ الشَّقِيقَةِ؟ I asked him whether he had his sister's telephone number (JGh 190)

**78.4.2** Indirect questions also frequently occur after verbs meaning “to know”, “to understand” and such like:

- لَا أُدْرِي أُمَّ مَنْ I don't know whose mother (HR 153)
- لَا أُدْرِي أَيَّةَ مَدِينٍ I don't know which cities (AM 138)
- لَا تَدْرِي كَمْ مِنَ الزَّمَانِ أَنْقَضَى she doesn't know how much time has passed (GhS 151)
- لَسْتُ أُدْرِي أَيْنَ تَكُونُ قَدْ ذَهَبَتْ I don't know where she will have gone (TW 273)

- لَسْتُ أَدْرِي كَيْفَ تَمَّ مَجْرَى الْحَدِيثِ بَعْدَ ذَلِكَ I don't know how the course of the conversation went after that (TW 277)
- تَعْرِفُ لِمَاذَا؟ Do you know why? (HM 28)
- لَا أَعْرِفُ أَيَّ شَهَادَةٍ يَحْمِلُ، وَلَا مِنْ أَيِّ مَدْرَسَةٍ تَخْرَجُ I don't know what certificate he has nor from which school he graduated (HM 73)
- لَوْ بِإِمْكَانِي فَقَطُّ أَنْ أَعْرِفَ مَتَى بَدَأَ هَذَا الْحِصَارُ If I was only able to know when this siege began (HR 5)
- حَضَرْتُ لَا أَعْرِفُ مِنْ أَيْنَ I don't know where it came from (HR 99)
- لَا أَعْرِفُ إِلَى مَتَى سَيَطُولُ غِيَابِي؟ I don't know how long I will be away (AM 127)
- لَا أَعْرِفُ كَيْفَ أَسْتَعِيزُ بِالْحُرِّيَّةِ I don't know how to take advantage of freedom (AM 134)
- لَمْ أَعْلَمْ يَوْمًا عَلِمَ الْيَقِينِ مَتَى كُنْتُ مَقْتُولًا وَمَتَى قَاتِلًا I never knew for certain when I was the killed and when I was the killer (GhS 86)
- أَتُرِكَ لِي فُرْصَةً لِأَنْ أَحْزِرَ مِنْ أَيِّ مَكَانٍ أَنْتَ؟ Give me a chance to guess which place you are from (AM 160)
- أَخْبِرْنِي كَيْفَ بَدَأَتِ الْحَرْبُ فِي لُبْنَانَ؟ Tell me how the war in Lebanon started (IKh 150)
- لَا أَدْكُرُ مَتَى أَفْهَمْتَنِي أُمُّ بَدِيعٍ أَنَّ عَصَا عَمِّي إِبْرَاهِيمَ مَسْدُورَةٌ I don't remember when Umm Badi told me that my uncle Ibrahim's stick was consecrated (IH 150)
- لَا أَدْكُرُ مَتَى كَانَ ذَلِكَ عَلَيَّ وَجْهَ الدَّقَّةِ! I do not remember when that was precisely (JGh 23)
- وَلَكِنِ الْآنَ أَفْهَمُ لِمَاذَا انْهَارَتِ الْكُومُونَةُ But I now understand why the commune fell apart (HR 225)

**78.4.3** When the pronouns مَنْ (“who?”), مَا (or مَاذَا) (“what?”) are used in indirect questions, they have a function which lies between their use as interrogative pronouns and indefinite relative pronouns. In pronominal relative sentences, however, they have no interrogative character, while in indirect questions they imply a request for information and occur after verbs meaning “to ask”, “to know” etc.:

- تَسْأَلُ مَنْ هُوَ الْحَقِيبُ؟ You ask who the contemptible one is? (HM 199)
- أَتَدْرِي مَعَ مَنْ تَتَحَدَّثُ؟ Do you know who you are talking to? (TW 239)
- سَأَلْتُهَا مِمَّا يَشْكُو الرَّجُلُ؟ I asked her what the man was complaining about (HS 22)
- لَمِيعَةُ لَا تَفْهَمُ مَا الَّذِي يَجْرِي I don't understand what is happening (JIJ 243)
- قُلْ لِي مَا فِي قَلْبِكَ Tell me what is in your heart (AM 39)
- لَمْ أَكُنْ أَعْرِفُ مَا يَتَّبِعُنِي أَنْ أَفْعَلَ I didn't know what I had to do (AM 37)
- هَلْ تَعْلَمُ مَا هِيَ الْكَاتِدْرَالِيَّةُ؟ Do you know what a cathedral is? (IKh 42)

لَا أَعْرِفُ مَا هُوَ	I don't know what it is (HR 203)
تَعْرِفُ مَا هِيَ الْخَطِيئَةُ الْقَاتِلَةُ؟	Do you know what a fatal mistake is? (HM 23)
لَمْ أُدْرِ مَاذَا أَفْعَلُ	I didn't know what to do (HR 31)
لَا أَعْرِفُ مَاذَا يُرِيدُونَ وَمَاذَا أَفْعَلُ؟	I don't know what they want and what I am to do (AM 117)
هَلْ تَعْلَمُ مَاذَا فَعَلُوا بِهَا؟	Do you know what they did with it? (IKh 158)
ذَهَبَتْ دُونَ أَنْ أَعْرِفَ مَاذَا جَرَى لِزَوْجِهَا	she left without me knowing what had happened to her husband (IKh 75)
لَا أَعْرِفُ مَاذَا جَرَى بِالضَّبْطِ	I don't know what happened exactly (IKh 107)
لَا أَعْلَمُ مَاذَا قَالَتْ زَوْجَتِي	I don't know what my wife said (IKh 117)

**78.4.4** Alternative constructions occur in indirect questions:

لَا يَدْرِي أَهْوَ مِنْهُوشُ الْكَلْبِدِ، أَمْ هُوَ مِنْهُوشُ الْمَخِّ	he doesn't know whether he has a ruptured liver or a ruptured brain (TW 31)
سَأَلْتَنِي عَنْ حَيَاتِي الْعَاطِفِيَّةِ وَهَلْ أَنَا مُتَزَوِّجٌ أَمْ لَا	she asked me about my emotional life and whether I was married or not (HR 51)
لَا أَدْرِي هَلْ اخْتَارَ الْمَحَطَّةَ التَّالِيَةَ الَّتِي يُقِيمُ فِيهَا بَعْضُ الْوَقْتِ أَمْ لَا	I don't know whether he had chosen the subsequent stopping place in which to stay for some of the time or not (JGh 187)

**78.4.5** The conditional particles *إِذَا* and *إِنْ* ("whether", "if") may be used to introduce an indirect question:

تَسَأَلْنِي بِسُخْرِيَّةٍ إِذَا كَانَتْ سَتُحَوِّلُهَا صَيْتَهُ إِلَى وَاحِدَةٍ مِنْهُنَّ	She asks me mockingly whether Sayta would change her into one of them (HS 24)
سَأَلْتُهَا إِذَا كَانَ عِنْدَهَا بَطِيخٌ أَوْ حُلُوٌّ	I asked her if she had any melons or sweets (HS 86)
لَا أَعْرِفُ إِنْ كُنْتُ قَادِرَةً	I don't know whether I was able (AM 112)
سَأَلَنِي أَبُو بَشِيرٍ إِنْ كُنْتُ نَدِمْتُ فِيمَا بَعْدُ عَلَى تِلْكَ الْمُسَاوَمَةِ	Abu Bashir asked me whether I subsequently regretted that haggling (HR 11)



## 79 The Negative Particles

The negative particles are لَنْ, لَمْ, مَا, لَمَّا and لَا. They are used to deny a whole sentence or any part of it, e.g. the subject, the predicate, the object, a circumstantial clause and so on.

**79.1** لَنْ precedes a verb in the subjunctive mood and is the usual way of denying the future (i.e. the negative of سَوْفَ or سَ + imperfect indicative). It may imply some emphasis (“not at all”, “never”):

لَنْ نَقْتُلَكَ	We will not kill you (IKh 46)
لَنْ يَلْحَظَ أَحَدٌ	No one will ever notice (GhS 57)
لَنْ تَسْمَعَ صَوْتِي بَعْدَ الْيَوْمِ	She will not hear my voice after today (GhS 202)
لَنْ أَشْكُتَ	I will not shut up (HM 80)
لَنْ تَجِدَهَا فِي الْقَامُوسِ	You won't find it in the dictionary (IH 107)
رَجَبٌ لَيْسَ أَوَّلَ رَجُلٍ يُسَجَّنُ، وَلَنْ يَكُونَ الْأَخِيرَ	Rajab isn't the first man to be imprisoned, and he won't be the last (AM 51)
لَنْ أَتَزَوَّجَ	I will never get married (HR 77)

**79.1.1** When لَنْ + subjunctive is subordinate to a perfect verb, it expresses a future time as viewed from the past (“would not”, “was not going to”):

قَدْ خَطَرَ لِي أَنَّهُ لَنْ يُرْهِقَنِي هُنَاكَ	It had occurred to me that he would not bother me there (HR 114)
ظَنَنْتُ أَنِّي لَنْ أَعِيشَ	I thought I would not live (AM 104)
كُنْتُ عَلِمْتُ، مُنْذُ الصَّغَرِ، بِأَنِّي لَنْ أَكُونَ أَكْثَرَ مِمَّا كُنْتُ	I had known since childhood that I would not be more than I was (IH 86)
شَيْءٌ مَا فِي أَمْتِنَاعِهِ عَنِ النَّظَرِ إِلَيَّ جَعَلَنِي مُتَأَكِّدَةً أَنَّهُ لَنْ يَسْتَأْنِفَ الْقِتَالَ	Something in his refusal to look at me made me certain that he was not going to resume the fight (HR 106-7)
كُنْتُ وَائِقًا مِنْ أَنَّ أَحَدًا لَنْ يَغْبِتَ بِمُحْتَوَيَاتِ كَهْذِهِ	I was certain that no one would mess about with contents like these (JIJ 14)
كُنْتُ أَعْرِفُ أَنَّنِي لَنْ أَجِدَ صَاحِبِي	I knew that I would not find my friend (JGh 46)
كَانَ يُلْمَحُ، دُونَ أَنْ يُفْصِحَ، إِلَى أَنَّهُ لَنْ يَكْشِفَ سِرَّهَا	He used to hint, without articulating it, that he would not disclose its secret (IH 151)

**79.2** لَمْ is the most common particle for expressing the negative of the perfect verb. It is followed by a verb in the jussive mood:

لَمْ يَتَحَدَّثْ مَعَ أَحَدٍ	he did not speak with anyone (JGh 24)
لَمْ أَبْتَسِمِ	I did not smile (HM 144)

لَمْ أَخْتَرَهُ حَقًّا	I did not really choose him (GhS 119)
هِيَ لَمْ تَشْتَغِلْ	She has not worked (HR 37)
لَمْ تُتَبَّحْ لَهَا حَتَّى فُرْصَةُ الْخُلْمِ	She wasn't even given the chance to dream (AM 140)
أَلَمْ تَلْحَظْ؟	Haven't you noticed? (SI 231)
لَمْ يَبْقَ سِوَى تَوْقِيعِ رَئِيسِ الْإِدَارَةِ	nothing remained but the signature of the head of the bureau (SI 128)
لَمْ أَقْرُرْ شَيْئًا	I have decided nothing (GhS 118)
لَمْ تَذْهَبْ إِلَى الْوِزَارَةِ	she did not go to the ministry (SI 245)
أَنَا لَمْ أَسْمَعْ بِالرَّادِيُو	I haven't heard of a radio (HM 109)

**79.3** مَا may be used to negate the perfect verb. This is not as common as لَمْ + jussive:

مَا كَانَ يَدْرُسُ	He didn't used to study (HS 207)
مَا فَهَمَّتِ الْعَجُوزُ	The old woman did not understand (HS 230)
مَا كَانُوا يَعُودُونَ	They would not return (IH 170)
مَا صَدَّقُوا	they did not believe it (IH 194)
مَا شَاهَدْتُ مَكَانًا بِرُوعَتِهَا	I have never seen a place as magnificent as this (JIJ 44)
مَا نَسِيتُ	I did not forget (JIJ 206)
مَا عَبَّتُ مَدْرَسَةً	I haven't crossed the threshold of a school (HM 16)
مَا اسْتَطَعْتُ	I could not (HS 6)

**a).** مَا is, however, often used to negate the perfect of the verbs كَادَ , زَالَ , لَبِثَ and كَادَ :

تَنَهَّدَتْ فِي أَرْتِيَاكِ مَا لَبِثَ أَنْ تَبَدَّدَ	she was sighing with a relief which soon disappeared (SI 183)
مَا لَبِثَ أَنْ رُضِخَ	it soon broke (TW 222)
مَا زَالَ حَيًّا	he is still alive (AM 116)
مَا عُدْتُ أُطِيفُهَا	I can no longer stand her (HR 195)
مَا عَادَتْ تُفَكِّرُ كَمَا فِي السَّابِقِ	She no longer thinks like before (HS 240)
مَا كِدْتُ أَبْدَأُ	I had hardly begun (AM 149)

**79.3.1** مَا + imperfect indicative may be used to negate the imperfect indicative. This is quite common with the verbs كَادَ and زَالَ :

مَا يُوجَدُ بَيْنَهُمْ جَمِيعًا تِلْكَ الْخُصُوصِيَّةُ	this characteristic is not found in any of them (JGh 101)
... مَا أَكَادُ أَخْرِجُكَ ...	No sooner do I bring you out ... (HM 164)
... مَا أَكَادُ أَقْرُرُ الذَّهَابَ ...	No sooner do I decide to go ... (GhS 204)

أُسْرَتُهُ مَا تَزَالُ تُقِيمُ فِي السَّمَالِ	his family still lives in the north (GhS 77)
الرَّجُلُ مَا يَزَالُ يُحَدِّقُ فِي وَجْهِ	The man is still staring at my face (GhS 82)
مَا يَزَالُ يُرِيدُكَ	He still wants you (HR 21)
مَا تَزَالُ هِيَ الْمَدْخَلُ الرَّئِيسِي	It is still the main entrance (JGh 73)

**79.3.2** مَا is used as a negative particle in nominal sentences. It usually precedes the part of the sentence that is to be denied:

مَا هِيَ أَعْجَبِيَّةٌ	She is not a foreigner (HS 28)
السَّيْرُ مَا هُوَ لِلْأَقْدَامِ فَقَطْ	travelling isn't only for the feet (HS 33)
الْمَوْضُوعُ مَا هُوَ الْمَالُ	the issue isn't the money (HS 90)
إِسْتِهْزَاؤُكَ مَا هُوَ بِالنَّاسِ فَقَطْ بَلْ بِالأَشْيَاءِ	your disdain isn't only towards people but also towards things (HS 102)
أَنَا مَا عِنْدِي دَوَافِعُ	I have no incentives (HR 224)
مَا أَنْتَ فَاهِمٌ	You do not understand (IH 137)
مَا لَكَ عَلاَقَةٌ	you have no relationship (HR 178)
مَا بَيْنَ يَدَيَّ أَيُّ دَلِيلٍ عَلَيْهِ	there is no proof of it in my hands (JIJ 51)
مَا فِي ذَلِكَ أَيُّ شَكٍّ	there is absolutely no doubt about it (TW 39)
مَا فِي ذَلِكَ رَيْبٌ	There is no doubt about it (TW 114)

a). The predicate of the nominal sentence may be introduced with the preposition بِ :

مَا هِيَ بِالْوَاحَاتِ	they are not oases (IH 51)
مَا هُمْ بِسَكَارَى	they are not drunk (JGh 125)

**79.3.3** The thing denied by مَا is often preceded by the preposition مِنْ as an emphatic form of negation (“not at all”, “whatsoever”, “absolutely none”):

مَا مِنْ وَاقِعٍ يَبْقَى عَلَى حَالِهِ	Absolutely nothing remains as it is (JIJ 46)
مَا مِنْ مَقْعِدٍ وَاحِدٍ شَاغِرٍ	there was not a single seat vacant (JGh 43)
مَا مِنْ أَحَدٍ يُرِيدُ أَنْ يُصْغِيَ إِلَيْهِ	absolutely no one wants to listen to him (JGh 24)
مَا مِنْ سَبَبٍ لِلْخِلَافِ بَيْنَنَا	there is no reason for the disagreement between us (IH 29)
أَمَا مِنْ بَدِيلٍ عَنِ هَذَا الْمَجْرَى؟	Is there no alternative to this course? (IH 178)

**79.3.4** مَا often occurs as the first part of an exceptive construction, the second part being introduced with إِلَّا :

مَا أَنْتَ خَارِجَةٌ إِلَّا مَعِي	You aren't going out except with me (HS 232)
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مَا مِنْ شَرٍّ إِلَّا وَيُكْشِفُ فِي "يَوْمِ الْحَشْرِ"	There is no evil but that it will be exposed on the Day of Resurrection (IH 124)
مَا كَانَ الْحَلُّ، إِلَّا فِي الْخُرُوجِ مِنَ الْبَيْتِ	There was no solution but to leave the house (HS 13)
مَا مِنْ دَخْلٍ لَهُ إِلَّا بَعْضَةُ دَنَانِيرٍ شَهْرِيًّا	he has no income but a few dinars per month (JIJ 124)
هَذَا الصَّوْتُ مَا هُوَ إِلَّا نُوَاْحَكَ	this sound is nothing but your wailing (JGh 33)
مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا	there is not a single animal on Earth but that God sustains it (HR 146)

The second part of the construction may be introduced by *سِوَى* or *غَيْرٍ* :

مَا رَأَيْتُ سِوَى الرَّمَالِ	I saw nothing but the sand (HS 236)
مَا مَعِيَ سِوَى الضَّبَابِ	I have nothing but the mist (IH 192)
مَا قَبَّلَ فَمَهَا غَيْرُ أُمِّهَا	No one but her mother had kissed her on the mouth (GhS 8)

**79.3.5** مَا occurs in the first part of a temporal construction with *حَتَّى* introducing the second part. The meaning is "not ... until ...", "as soon as", "hardly":

مَا مَرَّ شَهْرٌ وَاحِدٌ بَعْدَ زَوَاجِنَا حَتَّى بَدَأْتُ أَتَمَلَّمُ	Not one month passed after our marriage than I began to get restless (HS 98)
مَا مَرَّ شَهْرٌ حَتَّى نَحْوَلُ الْفَرْحِ إِلَى مَأْتَمٍ!	not one month passed than the joy turned into a funeral ceremony (AM 34)
مَا كَادَ يَسْأَلُهُ مَرَّةً ثَانِيَةً وَثَالِيَةً، حَتَّى انْتَفَضَ حَامِدٌ مِنْ الْعَصَبِ	no sooner had he asked him a second and a third time than Hamid shook with rage (AM 118)
مَا كِدْتُ أَنْطُقَهَا حَتَّى دَهَشْتُ لِكُرْكُرَةِ الْبَنَاتِ	I had hardly said it when I was taken aback by the girls' loud laughter (JIJ 174)

**79.3.6** مَا may precede the emphatic particle *إِنْ*, with the meaning "as soon as", "no sooner had ...". The second part of the sentence is often introduced with *حَتَّى* :

مَا إِنْ تَرَكْنَا الْمَطَارَ حَتَّى فَتَحْتُ عَيْنِي	No sooner had we left the airport than I opened my eyes (HS 14)
عَرَفْتُ مَا إِنْ سَمِعْتُ رَنَّةَ جُمْلَتِي أَنِّي أَخْطَأْتُ	As soon as I heard the sound of my sentence I realised I had made a mistake (HS 69)
كَانَ يَخْتَفِي هَذَا التَّوْتُرُ مَا إِنْ أَرْكَبُ السَّيَّارَةَ	This tension used to disappear as soon as I got in the car (HS 76)
مَا إِنْ صِرْتُ فِي جَوْفِ الْبِنَاءِ حَتَّى سَرَبَتْني الْكَلْبَةُ	No sooner had I gone inside the building than I was filled with gloom (HR 37)
فَقَدْ صِرْتُ أَقْوَمُ مَا إِنْ أَرَاهُ	I began to get up as soon as I saw him (HR 128)
مَا إِنْ نَزَلْتُ فِي فُنْدُقٍ صَغِيرٍ . . . حَتَّى أَرْدَحَمْتُ فِي ذَهْنِي أَخِيلَةَ وَمَسَاعِرُ وَذِكْرِيَّاتٍ	No sooner had I arrived in a small hotel ... than thoughts, feelings and memories filled my mind (JIJ 41-42)

**79.4** *لَمَّا* is immediately followed by a verb in the jussive mood, and commonly has the meaning “have/has not yet” or “had not yet”:

- الْمَنْزِلُ جَدِيدٌ، لَمَّا يُمْرُّ عَلَى بِنَائِهِ عَامٌ وَاحِدٌ The house was new; not one year had passed since it was built (JIJ 116)
- خَشِيتُ أَنْ تَعُودَ نَادِينَ إِلَى الْجِسْرِ وَأَنَا لَمَّا أَتَحَرَّرْتُ بَعْدُ I was afraid that Nadin would return to the bridge while I had not yet become free (GhS 13)
- تَقُولُ لِئَعِيمٍ إِنَّ بُبُوصَ لَمَّا يَحْضُرُ بَعْدُ she tells Na'im that Bubus has not yet arrived (GhS 164)
- لَكِنَّ الشَّرْحَ وَالْخِبْرَةَ لَمَّا يُحَقِّقًا نَتِيجَةً But the explanation and the experience had not yet achieved a result (HR 137)
- إِنْتَهَيْنَا وَلَمَّا نَبْدَأُ؟ We've finished but haven't yet begun? (HM 163)
- لَكِنَّ الْمُبَارَاةَ لَمْ تَنْتَهَ، أَوْ عَلَى رَأْيِ الْأُسْتَاذِ صُبْحِي لَمَّا " تَنْتَهَ But the contest hasn't finished, or in the view of teacher Subhi, "has not yet" finished (HM 187)

**79.4.1** In modern Arabic *لَمَّا* is usually replaced by *لَمْ* + jussive + the adverb *بَعْدُ* (“yet”, “still”, “only”):

- لَمْ تَكُنْ مَعْرُوفَةً بَعْدُ they were not yet well known (JIJ 144)
- لَمْ أَنْسَ بَعْدُ I had not yet forgotten (GhS 78)
- الْشَيْءُ الْأَمُّهُمُ الَّذِي لَمْ أَقُلْهُ بَعْدُ The important thing which I haven't mentioned yet (AM 150)
- كُنْتُ لَمْ أَنْمَ بَعْدُ I still hadn't slept (HM 59)
- لَمْ يَحِنْ أَوْ أُنْ ذَلِكَ بَعْدُ the time for that has not come yet (IH 110)
- أَنْتَ لَمْ تَرَ شَيْئًا بَعْدُ you haven't seen anything yet (JIJ 214)

**79.5** *لَا* is the most commonly used negative particle.

**79.5.1** It occurs independently as a negative answer to a question:

- "أَتَعْرِفُ مَآكْسَ مَاَلُوَانَ؟" "Do you know Max Mallowan?"
- قُلْتُ: "لَا" "No" I replied (JIJ 58)
- هَلْ شَاهَدْتِ وَجْهَهُ؟ - "Have you seen his face?"
- لَا - "No" (GhS 80)
- هَلْ يَعْضَلُ ذَلِكَ؟ بِالتَّأَكِيدِ لَا Is this reasonable? Of course not (GhS 131)
- هَلْ تُرِيدُ الْعَدَاءَ؟ لَا شُكْرًا "Do you want dinner?"
- "No thanks" (GhS 119)
- هَلْ تَعِيبَتْ؟ لَا "Are you tired?"
- "No" (GhS 215)

**79.5.2** It may confirm the negative of a following statement:

- لا، هذه المرة لم أر أنني هاربة No, this time I did not consider that I was running away (HR 210)
- لا. ليس صوت الريح. إنه صوتي No, it isn't the voice of the wind – it is my voice (GhS 208)
- لا، إنها لا تسقط No, she does not fall (IKh 99)

**79.5.3** كلاً (“not at all”, “certainly not”) is a more emphatic negative response or negative confirmation than لا :

- هل انتهت المحنة؟ كلاً Had the ordeal come to an end? Not at all (SI 129)
- تقدمت وأنا خائف. كلاً لم أكن خائفاً I approached frightened. No, I certainly wasn't frightened (IKh 142)
- لم يخطر لي أن أصحح فكرته ... كلاً It didn't occur to me to correct his idea ... Not at all (HR 77)
- لو تناولت عند الفجر شيئاً من الطعام، لما أفقت حتى اليوم التالي. ولكن كلاً ... if I ate some food at dawn, I would not wake up until the following day. But no ... (HR 109)
- لعله هذا القادم. كلاً Perhaps he is this newcomer. No (TW 48)
- كلاً. ينبغي أن لا يكون الخطاب طويلاً No. The speech must not be long (TW 48)

**79.5.4** لا is used in alternative questions with أم (“or”):

- هل تحب أن تعقب عليها أم لا؟ do you want to comment on them or not? (GhS 141)
- هل سآراه مرة أخرى أم لا؟ will I see it again or not? (JGh 28)
- رَكَعَ أم لا؟ did he bow down or not? (HM 215)

**79.5.5** لا + the preposition ب forms the compound بلا (“without”). بلا always negates an indefinite noun in the genitive case:

- لِيسْتُ فُسْتَانًا أبيضَ بلا أكمام I put on a sleeveless white dress (HR 165)
- اكتفيت بأحساء الشاي بلا سكر I contented myself with sipping tea without sugar (HS 188)
- كان يعمل بلا كلل He used to work tirelessly (JGh 28)
- تجربته ليلة أمس لم تكن بلا ثمن last night's experience wasn't without a price (HM 64)
- مدينة بلا ماء A city without water (IKh 126)

**79.5.6** لا is the most common negative particle used to negate a verb in the imperfect

indicative. It immediately precedes the verb:

لَا أَعْرِفُ عَنْهُ شَيْئًا	I know nothing about him (JIJ 108)
لَا أُرِيدُ وَصَايَةَ أَحَدٍ	I don't want anyone's advice (HM 143)
لَا يَهُمُّ	It doesn't matter (TW 17)
لَا يَمُوتُ كَثِيرٌ مِنَ النَّاسِ جُوعًا	Not many people die of hunger (HR 147)
لَا يَسْتَطِيعُونَ هَذَا الْأَمْرَ	they can't do this thing (IKh 77)
لَا يَعْرِفُهَا أَحَدٌ	no one knows it (JIJ 204)
لَا يَرَى سِوَى صَمْتِ الصَّخْرِ	He is only aware of the silence of the rocks (IH 45)
لَا يَحُولُ بَيْنَهُمَا سِوَى الْحَائِطِ	nothing separates them apart from the wall (SI 93)

a). In inverted verbal sentences (subject + verb), *لَا* will still precede the verb:

أَنْتَ لَا تَقْدِرُ	You cannot (HS 120)
بَدِيحٌ لَا يُجِيبُ	Badi doesn't answer (GhS 56)
الْأُمُّ لَا تُحْطِي	A mother does not make mistakes (AM 130)
حَامِدٌ لَا يَكْتُبُ	Hamid does not write (AM 131)

b). When the subject is specifically to be negated, *لَا* is placed before it:

لَا هِيَ نَسِيَتْ، وَلَا أَنَا نَسِيْتُ	She didn't forget, and I didn't forget (JIJ 143)
لَا هُمْ يَلْفُونَ إِلَيَّ بَالًا	they do not pay attention to me (IH 191)

**79.5.7** *لَا* is used to negate nominal sentences. It usually negates the whole sentence and thus precedes it:

لَا هُوَ خِيَارٌ	It isn't a cucumber (TW 112)
لَا هُوَ مِنْ حَيْفَا	He is not from Haifa (IH 99)
لَا هُوَ وَالِدِي وَلَا أَنَا ابْنُهُ	He is not my father and I am not his son (HM 133)
لَا هُوَ التَّطَاوُلُ	it is not insolence (TW 93)
لَا أَنْتُمْ دُكُورٌ	You are not men (TW 112)
لَا الْحَرْبُ مُتْعِبَةٌ	The war isn't tiresome (IH 81)

a). It may negate only the predicate:

أَنَا لَا عَاشِقٌ وَلَا لِصٌّ	I am neither a lover nor a thief (HM 137)
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**79.5.8** In curses, *لَا* + perfect has a present or future tense meaning:

لَا رَجِمَهُ اللَّهُ	may God not have mercy on him (HM 106)
لَا أَضْلَحَكَ اللَّهُ	May God not make you prosper (HM 153)

لَا غَافَاَهَا اللَّهُ وَلَا شَفَاَهَا May God not forgive her and not give her health  
(HM 36)

**79.5.9** لَا is used before a verb in the jussive or, rarely in modern Arabic, the energetic to give negative commands:

لَا تَذْهَبْ Don't go (GhS 125)

لَا تَتَأَخَّرِي Don't be late (GhS 136)

لَا تَقُلْ شَيْئًا عَنْ أَصْدِقَائِكَ Don't say anything about your friends (AM 144)

لَا يَطْلُبَنَّ مِنِّي قَارِئٌ مِنْ قُرَاءِ هَذِهِ السِّيَرَةِ ... أَنْ أَقْضِيَ أَيَّامِي الْبَاقِيَةَ فِي الْبَحْثِ عَنْهَا Don't let a reader of this history ask me ... to spend my remaining days searching for her (IH 96)

لَا نَلُومَنَّ لِينِينَ We must not blame Lenin (IH 180)

**79.5.10** لَا may express a negative contrast to a preceding affirmative sentence, nominal or verbal:

أَتَكَلَّمُ بِالْعَرَبِيِّ لَا بِالْهِنْدِيِّ I am speaking in Arabic, not in Hindi (HM 118)

الْأَلَمُ وَالْوَرَمُ فِي عَيْنِهِ لَا فِي فَخْذِهِ the pain and the swelling are in his eye not his thigh  
(HS 174)

كَانَ الْمَفْرُوضُ أَنْ يَسُوقَ ابْنِي لَا أَنَا my son was supposed to drive, not me (JGh 24)

إِنَّهُ أَبِي لَا عَمِّي he is my father not my uncle (HM 11)

أَنْتِ بِنْتُ أُمِّكَ لَا بِنْتُ أَبِيكَ You are the daughter of your mother not your father  
(HM 46)

رَاقَبْتُ نَظْرَاتِهِ لَا يَدَيْهِ I watched where he was looking, not his hands (HM 49)

أُحِبُّ الدَّرَبَ لَا الْوُضُوءَ I like the journey not the arrival (GhS 99)

إِنَّهُ الرِّصَاصَةُ لَا الْيَدُ الَّتِي تَضَعُ عَلَى الزَّنَادِ it is the bullet, not the hand that pulls the trigger  
(GhS 145)

اِكْتِسَافُ الْحَقِيقَةِ يَحْدُثُ فِي الْقِصَصِ وَالتِّلْفِزِيِّونَ لَا فِي الْحَيَاةِ The revealing of truth takes place in stories and on television, not in life (GhS 203)

تَصَوَّرَتْ مُذِيعًا لَا مُذِيعَةً she imagined a male broadcaster not a female one  
(SI 209)

تَبَغِي التَّوْتُوقَ مِنْ أَنَّنِي جَسَدٌ حَقِيقِيٌّ، لَا وَهْمٌ she wants to confirm that I am a real body and not an hallucination (JIJ 49)

أُرِيدُكَ أَنْ تَعْمَلَ كَحِصَانٍ إِنْكَلِيزِيٍّ بَلِيدٍ، لَا كَجَوَادٍ عَرَبِيٍّ نَارِيٍّ I want you to work like a stupid English horse, not like a fiery Arab charger (JIJ 239)

إِتْهَمُونِي بِأَنَّني فَعَلْتُ ذَلِكَ تَشَاوُفًا لَا حُبًّا بِهَا They accused me of doing that out of longing not love for her (GhS 89)



- أَتَذَكَّرُ مَدْنَ الْأَسَاطِيرِ وَاللَّامَعْقُولِ وَالطَّرَافَةِ لَا  
الْقِسْوَةَ وَخَذَهَا I remember the cities of fables, irrationality and strange-  
ness, not merely the austerity (GhS 119)
- كَانُوا أَصْدِقَاءَ لَا غُرَبَاءَ they were friends not strangers (HR 98)
- نُورٌ تُرِيدُ جَوَازَ سَفَرِهَا، لَا أَنْ تَبْحَثَ مَوْضُوعَ  
صَالِحٍ Nur wants her passport, not to discuss the subject of Salih  
(HS 42)

**79.5.11** لَا may express an apposition to a preceding negative statement:

- يَتَعَلَّمُ الْآنَ أَنْ لَا يَخَافَ مِنْ شَيْءٍ، لَا مِنَ التَّجْرِبَةِ  
وَلَا مِنَ الْخَطِيئَةِ he is now learning not to be afraid of anything, not of  
experience and not of sins (HM 188)
- لَنْ أَقُولَ لَكَ مَنْ هِيَ، لَا لَكَ وَلَا لِلشَّرْطَةِ I won't tell you who she is, not you nor the police  
(HM 193)
- لَمْ أَرْزُهَا لَا فِي عُمُرَانِهَا وَلَا دُمُرَانِهَا I have not visited [the village], not when it was thriving  
nor when it fell to ruin (IH 100)
- لَمْ يَعْذُ مَلْجَأٌ لَا لِلْبَغْلِ وَلَا لِلْخَضِرِ it is no longer a refuge, not for Baal nor for al-Khadar  
(IH 205)
- الَّذِي لَمْ يَتَغَيَّرَ لَوْنُهُ وَلَا طَعْمُهُ that which has not changed, not its colour nor its taste  
(TW 104)
- لَمْ يَقُلْ لِي أَحَدٌ ذَلِكَ لَا أَبِي وَلَا الشَّيْخُ No one told me that, not my father nor the shaykh  
(GhS 78)

**79.5.12** لَا may be preceded by the conjunction وَ to form the negative compound وَلَا (“and not”).

a). When two negative sentences are joined by وَ, the same negative particle may be used in both sentences:

- لَمْ أَهْرُبْ وَلَمْ أَخْتَبِئْ I have not run away and have not hidden myself  
(HM 193)
- لَكِنَّ طَلَالَ لَمْ يَمْرَضْ وَلَمْ يَخْرُجْ مِنَ الْمَعْرَكَةِ But Talal didn't fall ill and didn't leave the battle  
(IKh 51)
- لَمْ نَجْلِسْ وَلَمْ نَنَمْ we did not sit down and did not sleep (AM 105)
- لَنْ أَفْتَحَ بَيْتًا وَلَنْ أَتَزَوَّجَ I will not start a home and will not get married (AM 122)
- لَنْ أَتْرُكَ مَقْهَى، وَلَنْ أَتْرُكَ سَاحَةَ I will not omit a café or a public square (AM 155)
- هُوَ لَنْ يُعَلِّقَ الْجَرَسَ وَلَنْ يَتَبَدَّلَ شَيْءٌ he will not hang up the bell and nothing will change  
(GhS 145)
- لَنْ نَذُوبَ وَلَنْ يُرْعِبُونَا We will not disappear and they will not frighten us  
(TW 194)

لَمْ يَرَ شَيْئًا وَلَمْ يَسْمَعْ شَيْئًا he neither saw nor heard a thing (GhS 19)

It is common, however, for the second negative sentence to be introduced by the compound *وَلَا*, since the preceding negative particle already indicates the kind of negation intended:

لَمْ يَكُنْ مُسَيِّطِرًا عَلَى أَيِّ مُوَاجِهَاتٍ وَلَا يَتَوَقَّعُ دَعْمًا  
مِنْ أَيِّ وَحَدَاتٍ he wasn't in control of any positions and didn't expect support from any military units (SI 93)

أَنَا لَمْ أَسْمَعْ بِالرَّادِيُو وَلَا رَأَيْتُهُ I haven't heard of a radio nor have I seen one (HM 109)

لَمْ تَكُنْ أَوْزَاقًا خَطِيرَةً، وَلَا تَعْنِي أَحَدًا غَيْرَ رَجَبٍ They weren't important papers and didn't concern anyone but Rajab (AM 67)

فَلَسْطِينُ لَمْ تَكُنْ تَغِيبُ عَنِّ بِأَلْي لَحِظَةً وَاحِدَةً، وَلَا  
كَانَتْ تَغِيبُ عَنِّ بِأَلْي هُمُومٍ أُسْرِييَ Palestine was not absent from my mind for a moment, nor were the cares of my family (JIJ 31)

**b).** *وَلَا* resumes a negation already expressed by another negative particle when no new verb is mentioned. This is usually equivalent in meaning to "neither ... nor":

مَا عَادَتْ تَرَى الطَّرِيقَاتِ الَّتِي رَأَتْهَا فِي حُلْمِهَا وَلَا  
الْأَشْجَارَ وَلَا الْبُيُوتَ She no longer saw the roads she saw in her dream, nor the trees nor the houses (HS 249)

أَنَا لَمْ أَكْذِبْ عَلَى أُمِّكَ وَلَا عَلَيْنِكَ I did not lie either to your mother or to you (HM 184)

لَمْ أَعُدْ أَوْمِنُ بِالْمُعْجَزَاتِ وَلَا حِكَايَاتِ أَلْفِ لَيْلَةٍ  
وَلَيْلَةٍ I no longer believe in miracles or the stories of 1001 Nights (GhS 120)

لَمْ يُضَيِّعْ جَوَادُ، وَلَا بُلَنْدُ، وَقْتًا Neither Jawad nor Baland wasted any time (JIJ 177)

مَا كُنْتُ فِي الصَّخْرَاءِ تَمَامًا وَلَا فِي الْمَدِينَةِ I was neither totally in the desert nor in the city (HS 30)

الْفَتَاةُ الَّتِي لَمْ يَكُنِ الْجِنْسُ يَوْمًا كِتَابًا مَفْتُوحًا لَهَا  
وَلَا دَرْبًا مَطْرُوقًا the young woman for whom sex was never an open book nor a well-trodden path (HR 117)

لَمْ أَعُدْ مُدِيرَهُمْ، وَلَا مُخْرِجَهُمْ I am no longer their director nor their producer (TW 248)

لَمْ يَكُنْ عَنِيفًا وَلَا سَرِيعًا He was neither rough nor quick (HR 202)

لَمْ أَعُدْ أَرَى وَلَا أَلْمَسُ وَلَا أَشْمُ I could no longer see nor touch nor smell (HR 119)

مَلَاسِئُهَا مَا كَانَتْ مَلَاسِ سُلْطَانِيَّةٍ، وَلَا حَلَقُهَا  
الذَّهَبِيَّ Her clothes were not those of a sultanness, nor were her golden earrings (HS 249)

هُوَ لَيْسَ نَهَارًا وَلَا لَيْلًا It is neither day nor night (HR 233)

الْأَمْرُ لَيْسَ بَسِيطًا، وَلَا مَضْمُونًا the affair is neither simple nor guaranteed (JIJ 200)

لَيْسَ لَهُ رَقَبَةٌ، وَلَا رَأْسٌ، وَلَا أُذُنَانِ he has no neck or head or ears (TW 204-5)

هُوَ لَيْسَ زَوْجِي، وَلَا هُوَ أَبُو أَوْلَادِي He is neither my husband nor the father of my children (HR 217)

(i) *وَلَا* may have the same function after *دُونَ* and *غَيْرُ* which have the sense of a negation:

*عِصَابَاتٌ .. تَسْرِقُ دُونَ رَحْمَةٍ وَلَا شَهَامَةٍ وَلَا* gangs ... steal without mercy or decency or basic principles  
*أَعْيَابَاتٍ مَبْدِيَّةٍ* (IKh 15)

*يُعَنِّي عَلَى الْكَهْرِبَاءِ، دُونَ أُسْطُوَانَةٍ وَلَا بُوقٍ* It sings by electricity, without a record or a horn  
 (HM 109)

*مَشَاعِرُ غَيْرُ مُجْرَأَةٍ وَلَا مُوَزَّعَةٍ* feelings neither mixed nor confused (SI 345)

**c).** *وَلَا* occurs in double negation, where both the complete sentence and its parts are negated. The parts are negated by ... *وَلَا* ... *لَا* :

*لَمْ أَكُنْ لَا أَهْبِلَ وَلَا بِهِيمَةً* I was neither an imbecile nor an animal (HM 119)

*لَمْ تَكُنْ الْحُكُومَاتُ الْعَرَبِيَّةُ تَهْتَمُ لَا بِالشُّهَدَاءِ وَلَا* the Arab governments were not interested in the  
*بِالْأَحْيَاءِ* martyred or the living (IKh 74)

*لَمْ أَكُنْ أَرَى لَا الْحَضَارَةَ الْقَدِيمَةَ وَلَا الْحَضَارَةَ* I did not see the ancient civilization nor the modern  
*الْحَدِيثَةَ* (IKh 151)

*لَا يُشْبَهُ فِي الْحَقِيقَةِ لَا النَّوْمَ وَلَا الْيَقَظَةَ* in reality it resembles neither sleep nor wakefulness  
 (TW 49)

*لَمْ تَعُدْ تَتَحَفَّظُ لَا فِي لِبَاسِهَا وَلَا فِي تَبْرِجِهَا* she no longer cares about her clothes or making herself  
 up (TW 50)

*جَمِيعُهُمْ لَا يَسْتَحِقُّونَ لَا الشَّفَقَةَ وَلَا الرَّحْمَةَ* none of them deserve pity or compassion (TW 277)

**d).** After a negative, *وَلَا* may be repeated emphatically with the meaning “even”:

*لَمْ تَفْتَحْ قَلْبَهَا وَلَا لِوَاحِدَةٍ* she didn't open her heart to even one [of them] (HS 240)

*هُنَاكَ أَشْيَاءٌ لَا يَعْتَرِفُ الْمَرْءُ بِهَا وَلَا حَتَّى لِنَفْسِهِ* there are things which man will not admit, not even to  
 himself (SI 120)

*بَيْنَ جُدْرَانٍ غَيْرِ مَذْهُونَةٍ حَتَّى بِالزَّيْتِ، وَلَا شِبْرٌ* between walls not even painted with oil, not even a single  
*وَاحِدٌ* inch (SI 121)

### 79.6 The *لَا* of Absolute Negation (لَا لِنَفْيِ الْجِنْسِ) “the *لَا* that denies the species”

This is used to deny absolutely the existence of the noun it governs (“there is no ... [at all]”, “there is not a ...”, “none at all”). The negated noun immediately follows the negative particle, is indefinite and in the accusative case without nunation:

*لَا إِلَهَ إِلَّا اللَّهُ* There is no god but God (IKh 69)

*خَسَائِرُنَا لَا شَيْءَ* Our losses are none (IKh 31)

*لَمْ يَبْقَ لَدَيْهِ غَيْرُ أَرْبَعَةِ مَلَايِينِ فَرَنْكٍ لَا أَكْثَرَ* He had only four million francs left, no more (GhS 113)

*أَمَّا فِي هَذِهِ الْأَيَّامِ السُّودَاءِ فَلَا كَهْرِبَاءَ* As for in these black days, there is no electricity  
 (IKh 102)

لَهَا عَرْضُ شَارِعٍ لَا أَكْثَرَ	it was as wide as a street, no more (GhS 120)
لَا أَحَدَ مَعْصُومٍ	No one is infallible (HM 173)
لَا شَيْءٌ أخطرُ الآنَ	There is nothing more dangerous now (JGh 83)
لَا إِنْسَ وَلَا غَزَالَ	There was no man and no gazelle (IH 102)
إِنَّهُ يُرِيحُنِي أَشْبُوعًا كَامِلًا، وَأَخْيَانًا شَهْرًا كَامِلًا، فَلَا مُنْعَصَاتٍ وَلَا رَجْرَجَاتٍ	It lets me rest for a whole week, sometimes a whole month, and there is no trouble and no disturbance (HR 231)

**79.6.1** The noun in the accusative case negated by **لَا** is generally followed by a prepositional phrase (or occasionally an adverb) which modifies it:

لَا بُدَّ مِنَ الْجَدْرِ	One must be careful (JGh 55)
كَانَ لَا بُدَّ مِنْ عِقَابِكَ	You had to be punished (GhS 99)
لَا زَعَلَ وَلَا صَلَحَ بَيْنَنَا	There is neither anger nor peace between us (HM 68)
لَا مَفَرَّ مِنْ اتِّخَاذِ قَرَارٍ	There is no avoiding making a decision (GhS 118)
لَا ضَرُورَةَ لِلتَّفَاصِيلِ	There is no need for details (TW 72)
لَا مَنَاصَ مِنْ اتِّخَاذِ قَرَارٍ	There is no way out of making a decision (GhS 115)
لَا أَخْبَارَ حَتَّى الْآنَ	There is no news up till now (IKh 68)
لَا سَبِيلَ إِلَى إِنْهَاءِ حَيْرَتِي	there is no way to put an end to my confusion (HM 265)
لَا سَبِيلَ أَمَامَهُ سِوَى هَذَا السَّبِيلِ	there is no way before him but this way (IH 211)
أَنْتَ لَا مَنْظَرَ لَكَ وَأَنْتَ لَا ثُرُوءَ لَكَ	You don't have good looks and you don't have wealth (HR 68-9)
لَا وُجُودَ لِلْبُولِيسِ	The police had no presence (IKh 126)
لَا أَصْدِقَاءَ لَهُ هُنَا	He has no friends here (GhS 71)
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ	There is no power and no strength save in God (HM 78)
شَعَرْتُ أَنَّ الْمَالَ هُنَا لَا قِيمَةَ لَهُ	I felt that money here had no value (HS 136)
لَا شَهِيَّةَ لِي	I have no appetite (HM 95)
لَا حِيَادَ فِي الْحَرْبِ	There is no neutrality in war (HM 102)
لَا دَاجِي لِي لِذَلِكَ	There is no need for that (HS 121)
لَا جَدِيدَ تَحْتَ الشَّمْسِ	there is nothing new under the sun (TW 33)
لَا فَرْقَ بَيْنَ نَصْرَانِيٍّ وَمُسْلِمٍ	There is no difference between a Christian and a Muslim (IH 170)

**79.6.2** The preposition occasionally governs a noun clause introduced with **أَنَّ** :

كَانَ لَا بُدَّ مِنْ أَنْ أَظْهَرَ قُوَّتَهُ وَمُتَمَّاسِكَةً I had to appear strong and undaunted (HR 189)

أَعْلَمُ أَنْ لَا مَتَّاصَ مِنْ أَنْ أَعُودَ أَدْرَاجِي I know that I must retrace my steps (IH 38)

**79.6.3** The preposition is, however, usually omitted before noun clauses introduced with **أَنَّ** and **أَنَّ** :

لَا بُدَّ أَنْ نَعْقِدَ لَهُمْ جَلْسَةً We must convene a meeting for them (SI 341)

لَكِنَّ النِّظَامَ هَكَذَا وَلَا بُدَّ أَنْ يُتَّبَعَ but such are the rules and they must be obeyed (JGh 30)

لَا بُدَّ أَنْ يَكُونَ قَدْ قَالَ لَهُمْ شَيْئًا he must have told them something (AM 21)

لَا بُدَّ أَنْ أَعْرِفَهُ I must know it (HM 252)

لَا بُدَّ أَنَّ الْحَيَاةَ فِي مَمْلَكَةِ الْجَانِّ مُبَلَّةٌ لِلْعَايَةِ no doubt life in the kingdom of jinnis is extremely boring (SI 343)

لَا شَكَّ أَنْ بَسْمَةً سَاحِرَةً تَرْتَسِمُ اللَّحْظَةَ عَلَى شَفَتَيْ لَا شَكَّ أَنْ بَسْمَةً سَاحِرَةً تَرْتَسِمُ اللَّحْظَةَ عَلَى شَفَتَيْ (TW 34)

لَا شَكَّ أَنَّ الْكَثِيرَ مِنْكُمْ لَمْ يُطْفِئُوا تِلْفِيزِيُونَهُ No doubt many of you did not turn off their televisions (TW 47)

لَا شَكَّ أَبَدًا أَنَّ الْحُبَّ يُطَهِّرُ الْجَسَدَ There is absolutely no doubt that love purifies the body (HR 203)

لَا رَيْبَ أَنَّي طَوَالَ السَّنَةِ اللَّاحِقَةِ رُحْتُ أَتَمَتَّعُ No doubt throughout the following year I began to enjoy myself (JIJ 104)

لَمْ يَعْرِفْ إِلَّا أَنَّ تِلْكَ الْأَوْرَاقَ لَا بُدَّ أَنَّهَا تُهْمُنِي all that he knew was that these papers undoubtedly concerned me (JIJ 203)

**79.6.4** After **لَا بُدَّ** (“it is unavoidable” [“it is certain”]), **أَنَّ** and **أَنَّ** are often preceded by the conjunction **وَ** :

لَا بُدَّ وَأَنَّ يَكُونُ أَحْسَنَ مِنْ ذَلِكَ he is certainly better than the other one (AM 87)

لَا بُدَّ وَأَنَّ يَفْعَلُوا بِكَ شَيْئًا they will certainly do something with you (AM 103)

لَا بُدَّ وَأَنَّ يُرِيحَ طَاوِلَةَ الْفُورْمَايِكَا He had to remove the formica table (SI 97)

لَا بُدَّ وَأَنَّهَا سَتَكُونُ مَعْرَكَةً غَيْرَ عَادِيَةٍ It will certainly be an extraordinary battle (IKh 33)

لَا بُدَّ وَأَنَّ نَافِذَةَ الصَّالُونَ قَدْ انْفَتَحَتْ No doubt the sitting room window opened (IKh 120)

لَا بُدَّ وَأَنَّاتَا تَجَاوَزْنَا هَذَا الرَّقْمَ We have certainly exceeded that number (IKh 131)

**79.6.5** When the prepositional phrase which generally follows expressions such as **لَا بُدَّ (مِنْ)** and **لَا رَيْبَ (فِي)** is omitted, these expressions function as adverbials:

سَيَأْتِي لَا مَحَالَةَ He will certainly come (TW 253)

ثُمَّ فَكَّرْتُ أَنَّ مُعَاذَ لَا بُدَّ قَدْ ضَلَّ الطَّرِيقَ Then I thought that Mu'adh had certainly lost his way (HS 156)

أَدْرَكْتُ أَنَّنِي وَاقِعٌ، لَا مَحَالَهٗ، فِي وَرْطَةٍ I realized that I was inevitably falling into a difficult situation (IH 36)

سَتَكْتَمِلُ لَا مَحَالَهٗ it will undoubtedly be completed (TW 101)

لَا شَكَّ أُمِّي هِيَ نُقْطَةُ الْبِدَايَةِ My mother is undoubtedly the starting point (HR 16)

**a).** With this adverbial function, the expression is often introduced with the conjunction **وَ** (most commonly with **لَا شَكَّ** and **لَا رَيْبَ**):

الْأَمْرُ الَّذِي وَلَا رَيْبَ أَرْعَجَ زُمَلَاءَنَا الْآخَرِينَ something which undoubtedly bothered our other colleagues (JIJ 106)

تَعْرِفُهُ، وَلَا شَكَّ You certainly know him (JIJ 217)

قَدْ نَالَهَا وَلَا شَكَّ he has undoubtedly taken her (HM 59)

تَعْنِي وَلَا شَكَّ، أَلَلْوَنَ الْأَبْيَضَ it undoubtedly means the colour white (TW 219)

كَلَامُهَا الَّذِي كَانَ وَلَا شَكَّ مُشَوِّقًا her conversation which was without doubt stimulating (HS 214)

هِيَ وَلَا شَكَّ مُتْعَبَةٌ She is certainly tired (JIJ 49)

الْمَعْشُوقُ غَاضِبٌ وَلَا شَكَّ The lover is undoubtedly angry (TW 213)

وَلَا عَجَبَ No wonder (JIJ 123)

كَانَ هَذَا الْعُنْوَانُ الَّذِي أَطْلَقْتُهُ عَلَى الثَّلَاثِيَّةِ، وَلَا رَيْبَ، صَدَى غَيْرِ وَاعٍ مِنِّي لِتَجْرِبَتِي مَعَ لَمِييَا This title which I gave to the trilogy was undoubtedly an unconscious echo from my experience with Lamiya (JIJ 201)

**79.6.6** The negated noun in the accusative case may be the subject of a following verb. This is particularly common with **أَحَدٌ** ("one", "someone"):

لَا أَحَدٌ يَعْرِفُ No one knows (AM 8)

لَا أَحَدٌ يَرَى No one sees (IKh 67)

لَا أَحَدٌ هُنَا يَسْتَطِيعُ أَنْ يَنَامَ No one here is able to sleep (AM 157)

لَا شَيْءٌ بَعْدَ الْيَوْمِ يُمَكِّنُ أَنْ يُرَغِمَهُ عَلَى الْإِقَامَةِ فِي بَارِيسَ After today nothing can make him live in Paris (GhS 118)

**79.6.7** **لَا** + accusative noun often functions as a relative clause modifying an indefinite antecedent:

أَجِدُ نَفْسِي نَارِ لَا دَرَجًا لَوْلِيًّا لَا قَرَارَ لَهُ I find myself descending a bottomless spiral staircase (JIJ 119)

صُحُفٌ وَمَجَلَّاتٌ لَا حَصْرَ لَهَا countless newspapers and magazines (SI 26)

مَرَآبَا وَأَعْتِبَارَاتٍ لَا صِلَةَ لَهَا بِشَخْصِي	qualities and considerations which had nothing to do with me (GhS 145)
حَقَّقَ نَجَاحًا لَا بَأْسَ بِهِ فِي الْبِدَايَةِ	at first he achieved considerable success (SI 97)
سُكُوتٌ مُطْلَقٌ لَا حَدَّ لَهُ	a total and infinite silence (HR 118-9)
صَخْرٌ عَظِيمٌ لَا قِبَلَ لَهُ عَلَى اخْتِرَاقِهِ	a massive rock which he could not pass beyond (IH 38)
كَأَنَّهُ قَرَارٌ لَا مَعْنَى لَهُ	as if it were a meaningless decision (HS 72)
لُقَطَاءٌ أَوْ شِبْهُ لُقَطَاءٍ لَا جُدُورَ لَهُمْ وَلَا انْتِمَاءَ	foundlings or like foundlings who have no roots or connections (JGh 124)

**79.6.8** *لَا* + accusative noun may sometimes occur after the indefinite relative pronoun *مَا* :

الْأَجُورُ سَوْفَ تَتَضَاعَفُ، وَهُوَ مَا لَا قِبَلَ لَنَا بِهِ	The rents will double, and this is something over which we have no control (JIJ 219)
هِيَ تُعَمِّمُ وَتَمْتَدُّ إِلَى مَا لَا نِهَائِيَّةَ	it mumbles and is endlessly drawn out (JIJ 239)
الشَّارِعُ الضَّيِّقُ يَطُولُ إِلَى مَا لَا نِهَائِيَّةَ	The narrow street stretches on without end (IKh 34)

**79.6.9** The noun negated by *لَا* may occasionally be modified by an adjective that agrees with it in gender and is usually in the accusative case with nunation:

تَرَكْتُ الْمَدْرَسَةَ، لِأَنَّهُ لَا صَفَّ رَابِعًا فِيهَا	I left the school because there was no fourth form in it (HM 6)
لَا خِيَارَ لَهُ فِيمَا يَحْدُثُ لِأَنَّ لَا مَصْدَرَ ثَانِيًا لِلرُّزْقِ لَدَيْنَا	he has no choice in what happens because we have no other source of income (GhS 115)
لَا حُبَّ مُقَطَّرًا	there is no such thing as pure love (GhS 94)
لَا مُبَرَّرَ طَبِيبًا جَسَدِيًّا لَهَا	there is no medical, physiological reason for it (GhS 216)

## 80 The Adversative Particles لَكِنَّ and لَكِنَّ ("but")

لَكِنَّ and لَكِنَّ are used in adversative sentences. They are both synonymous in meaning but are employed in different ways.

a). لَكِنَّ always introduces a complete sentence, either a verbal sentence with inverted word order (subject + verb) or a nominal sentence. It cannot immediately precede a verb, and is therefore usually followed by a noun or a pronoun suffix. A following noun is in the accusative case.

b). لَكِنَّ does not have to introduce a complete sentence. It cannot have a pronoun suffix, but is usually immediately followed by a verb in the perfect or the imperfect indicative or any other word. A following noun is in the nominative case.

From the above, it will be understood that in unvowelled texts unless the particle is immediately followed by a noun clearly in the accusative case or a pronoun suffix (in which case it is لَكِنَّ) or by a verb or an incomplete sentence (in which case it is لَكِنَّ) there is no way of knowing with certainty which of the two particles is intended.

Both لَكِنَّ and لَكِنَّ are frequently introduced with the conjunction وَ .

### 80.1 لَكِنَّ

80.1.1 لَكِنَّ takes the 1st person singular and plural pronoun suffixes as follows:

لَكِنَّتِي or لَكِنَّي but I

لَكِنَّنَا or لَكِنَّكُمْ but we

80.1.2 لَكِنَّ may precede a noun in the accusative case which is the subject of a complete sentence:

وَلَكِنَّ أَحَدًا لَمْ يَذْكُرْنِي بِكَلِمَةٍ شُكْرٍ but no one talks of me with a word of gratitude (GhS 139)

لَمْ أَسْمَعْ صَوْتًا، لَكِنَّ شَيْئًا فِي دَاخِلِي قَالَ لِي إِنَّهُ لَمْ يَنَمْ I didn't hear a sound, but something inside me told me that he wasn't asleep (AM 47)

تَمَلَّصْتُ مِنْ يَدَيْهِ بِشَيْءٍ مِنَ الْحُسُونَةِ. لَكِنَّ عَيْنَيْهِ أَوْفَقَتَانِي أَشَدَّ مِنْ يَدَيْهِ I pulled away from his grip somewhat roughly, but his eyes held me in check more than his hands (HR 170)

يُحَاوِلُ سُلَيْمَانُ أَنْ يُحَدِّثَ الشَّرْطِيَّةَ الزَّنَجِيَّةَ وَيَصْرُخَ، لَكِنَّ يَدًا لَا مَرِيَّةَ تَسُدُّ فَمَهُ Sulayman tries to warn the black policewoman and to shout, but an unseen hand blocks his mouth (GhS 38)

لَكِنَّ الْقِتَالَ فِي الْمُدُنِ صَعْبٌ But fighting in the cities is difficult (IKh 78)

80.1.3 لَكِنَّ may have an attached pronoun suffix which is the subject of a complete sentence. The pronoun suffix usually refers to a preceding noun/pronoun:

كُنْتُ أَعْنِي مَا أَقُولُ لَكِنَّهُ لَمْ يُصَدِّقْنِي I meant what I said, but he did not believe me (GhS 67)



- لَا أَدْرِي مَنْ قَالَ هَذِهِ الْكَلِمَاتِ، لَكِنَّهَا مَكْتُوبَةٌ مِنْذُ  
وَقْتِ طَوِيلٍ فِي ذَاكِرَتِي I don't know who said these words, but they have been  
engraved in my memory for ages (AM 155)
- لَدَيْكَ قُوَّةٌ مَا لَكِنَّكَ لَا تُحْسِنُ اسْتِعْمَالَهَا You have a certain power but you don't know how to use  
it (GhS 34)
- نَعَمْ أَنَا لُبْنَانِيَّةٌ وَلَكِنِّي لَسْتُ نُسَخَةٌ عَنْ أُمِّي Yes, I am Lebanese, but I am not a copy of my mother  
(GhS 15)
- يَعْمَلُ خِيَّاطًا، لَكِنَّهُ لَا يُمَارِسُ مِهْنَتَهُ بَجَدِّ he works as a tailor, but he doesn't seriously apply himself  
to his trade (HM 17)
- الْيَوْمَ عَرَفْتُ خَطَرَ الْتَفَكُّيرِ، لَكِنِّي نَجَحْتُ فِي قَهْرِهِ Today, I learned the danger of thinking, but I managed to  
overcome it (HM 48)
- حَاوَلَ أَنْ يَبْقَى طَبِيعِيًّا فِي الْأَيَّامِ الْأُولَى، لَكِنِّي لَا حَظُّتُ أَنْ أَقَلَّ الْأَشْيَاءِ بَدَأَتْ تُبْغِضُهُ He tried to remain natural in the first days, but I noticed  
that the smallest thing began to irritate him (AM 108)
- مَضَى شِمْرٌ بِاتِّجَاهِ الصِّينِ، وَلَكِنَّهُ مَاتَ فِي مَضَى شِمْرٌ بِاتِّجَاهِ الصِّينِ، وَلَكِنَّهُ مَاتَ فِي  
الصَّحْرَاءِ عَطَشًا Shimr headed towards China, but he died of thirst in the  
desert (JGh 105)
- قَامَتِ الدَّوْلَةُ السَّامَانِيَّةُ وَلَكِنَّهَا لَمْ تَسْتَمِرَّ The Samanid empire arose but did not last (JGh 106)

**80.1.4** In a nominal sentence, a noun or adjective serving as predicate is in the nominative case:

- لَكِنَّ هَذَا الْمَوْقِعَ غَيْرٌ وَاقِعِيٌّ But this position is unrealistic (HR 11)
- لَكِنَّ الْحَيْطَةَ أَفْضَلُ But caution is best (GhS 204)
- لَكِنَّ كَارُولِينَ مَيِّتَةٌ But Caroline is dead (GhS 100)
- لَكِنَّ السَّيَّارَةَ أَجْمَلُ But the car is more attractive (IKh 113)

**80.1.5** *لَكِنَّ* does not always immediately precede the noun it governs (although a verb cannot come between the particle and its noun). This occurs when *لَكِنَّ* is followed by an inverted nominal sentence with an indefinite noun as subject and a predicate which is an adverb (such as *هُنَاكَ* "there is/are") or a prepositional phrase. Here, the predicate immediately follows *لَكِنَّ* and the subject in the accusative case follows the predicate:

- وَلَكِنَّ هُنَاكَ آيَةٌ أُخْرَى But there is another verse (JIJ 207)
- لَكِنَّ لَدَيَّ نُقْطَةٌ But I have a point (JIJ 159)
- لَكِنَّ ثَمَّةَ شُعُورًا بِالْحُزَنِ but there are feelings of sadness (JGh 61)
- لَكِنَّ لِلْأَضْلَعِ رَأْيَهُ الْخَاصَّ But the bald man has his own opinion (IKh 108)
- الْمَدِينَةُ نَظِيفَةٌ وَالشُّوَارِعُ فَسِيحَةٌ، وَلَكِنَّ هُنَاكَ شَيْئًا  
لَا يَبِينُ the city is clean and the streets are wide, but there is  
something indiscernible (JGh 39)

## 80.2 لَكِنْ

**80.2.1** In contrast to لَكِنَّ، the adversative particle لَكِنْ may immediately precede a verb. The verb may be in the perfect:

لَمْ أَكُنْ أَتَصَوَّرُ أَنِّي أَخْتَمِلُ كُلَّ مَا فَعَلُوهُ، لَكِنْ  
أَخْتَمَلْتُ I couldn't imagine that I could withstand all they did, but  
I withstood it (AM 145)

لَمْ أَكُنْ أَشْعُرُ بِالنَّدَمِ قَبْلَ أَنْ أَوْقَعَ، لَكِنْ أَرْتَجِفْتُ  
حِينَ سَمِعْتُ صَوْتَ الْقَلَمِ I didn't know what regret was before I signed, but I  
trembled when I heard the sound of the pen (AM 13)

كَانَتْ تَصْرُخُ فِي وُجُوهِهِمْ، لَكِنْ دَفَعُوهَا بِقُوَّةٍ  
وَدَخَلُوا she was screaming in their faces, but they violently pushed  
her aside and entered (AM 47)

لَكِنْ حَانَ وَقْتُ الْإِنْتِظَامِ but the time has come for putting things in order  
(TW 240)

وَلَكِنْ كَانَ لَا بُدَّ لِي، بَعْدَ مُرُورِ بَعْضِ سَنَوَاتٍ، مِنْ  
كِتَابَةِ "السُّيُوفِ وَالْعُقَّاءِ" But after a few years had passed I had to write "The  
Floods and the Griffon" (JIJ 201)

رُبَّمَا أَرْتَجِفْتُ رِجْلَهُ الْيُمْنَى قَلِيلًا. لَكِنْ لَيْسَ هَذَا  
مُهَمًّا Perhaps his right leg trembled a little, but this wasn't  
important (IKh 160)

**80.2.2** لَكِنْ may immediately precede a verb in the imperfect indicative:

مِنَ الصَّغَبِ تَحْدِيدُ الْيَوْمِ، وَلَكِنْ يُمَكِّنُ تَحْدِيدُ  
الزَّمَنِ إِجْمَالًا It is difficult to pinpoint the exact day, but it is possible to  
establish the general time (JGh 66)

إِذَا أُتِيحَ لِي أَنْ أَكْتُبَ، فَسَوْفَ أَفْعَلُ، وَلَكِنْ يَبْدُو  
أَنَّ الْوَقْتَ آلَانَ أَصْبَحَ مُتَأَخِّرًا If I was destined to write, I would do it, but it seems that it  
has become too late now (AM 166)

نَحْنُ لَا نَقْدِرُ أَنْ نُصَارِعَ. لَكِنْ نَقْدِرُ أَنْ نَحْفَظَ بِمَا  
لَدَيْنَا We cannot fight, but we can preserve what we have  
(HR 217)

أَنَا نَادِرًا مَا أَتَكَلَّمُ مَعَهُ. لَكِنْ أَتَصَوَّرُ أَنَّهُ يُحِبُّ  
الْمَطْبَخَ I rarely speak with him, but I think he likes the kitchen  
(HR 79)

لَكِنْ يَلُوحُ لِي الْآنَ أَنَّهُ لَا حَقَّ لَنَا حَتَّى فِي أَنْ نَأْمَلَ  
But it seems to me now that we don't even have the right  
to hope (AM 129)

أَعْرِفُ أَنَّ هَذِهِ الْأُمُورَ بِالنِّسْبَةِ لَكَ صَعْبَةٌ، وَلَكِنْ  
يَجِبُ أَنْ تُحَاوَلَ I know that these matters are difficult for you, but you  
must try (AM 154)

**80.2.3** لَكِنْ may immediately precede a verb negated by any of the negative particles:

وَلَكِنْ لَمْ يَتَبَدَّلِ الْكَثِيرُ But not much changed (GhS 115)

وَلَكِنْ لَا يَسُنُّ نَظْرَاتِهِ عَلَى لَحْمِهَا but he does not direct his glances to her body (HR 116)

لَكِنْ لَنْ أُعْطِيكَ مِنْهُ أَكْثَرَ مِنْ هَذِهِ الْحَبَّةِ But I won't give you any more of them than this tablet (AM 159)

لَكِنْ لَا يَعْرِفُ but he did not know (GhS 30)

فُلْنَا حِينَ تَخَرَّجْتَ مِنَ الْجَامِعَةِ سَعَادَتَنَا بَدَأَتْ، لَكِنْ مَا مَرَّ شَهْرٌ حَتَّى تَحْوَلَ الْفَرْحُ إِلَى مَأْتَمٍ! when you graduated from university we said that our happiness had begun, but not a month passed before our joy turned into a funeral ceremony (AM 34)

**80.2.4** لَكِنْ precedes the لَا of absolute negation:

لَكِنْ لَا عِلَاقَةَ بَيْنَ كُلِّ هَذَا وَالْحَرْبِ But there is no connection between all this and the war (IKh 140)

وَلَكِنْ لَا بُدَّ مِنَ الْقَوْلِ إِنَّ صِدَاقَةَ نَمَتْ فِيمَا بَعْدُ بَيْنِي وَبَيْنَ خَلْدُونَ But it must be said that a friendship subsequently grew between me and Khaldun (JIJ 178)

**80.2.5** لَكِنْ may immediately precede a noun in the nominative case:

الشُّبُهَةُ حَتَّى الْآنَ لَا تُهَدِّدُ الْحَيَاةَ، لَكِنْ الْعِنَايَةُ الْفُضْوَى ضَرُورِيَّةٌ The amount up to now isn't life threatening, but you must be extremely careful (AM 9)

كُنْتُ أَعْرِفُ أَنَّهَا تُحِبُّ وَالِدَهَا وَتُحْجَلُ بِهِ فِي آيٍ، وَلَكِنْ أَرْبَابُهَا بِهِ حَقِيقِي I knew that she loved her father and was ashamed of him at the same time, but her closeness to him was genuine (GhS 73)

زُنْدَاكِ مَلِيئَانِ، صَحِيحٌ، وَلَكِنْ عَنِيَانٍ وَمُذْهِشَانِ Your forearms are large, it's true, but gorgeous and wonderful (HR 210)

لَيْسَتْ الْمَادِيَّةُ فَقَطْ، وَلَكِنْ الْمَعْنَوِيَّةُ أَيْضًا not only the materialistic but also the spiritual (JGh 103)

**80.2.6** It may immediately precede a personal or demonstrative pronoun:

لَكِنْ أَنَا الَّذِي طَلَبْتُ مِنْهُ But I am the one who asked him (AM 27)

لَكِنْ أَنَا وَاثِقٌ But I am sure (TW 39)

لَسْتُ مُتَأَكِّدًا وَلَكِنْ هَذَا مَا أَتَصَوَّرُهُ I am not sure, but this is what I imagine (AM 135)

**80.2.7** As with لَكِنْ , لَكِنَّ may precede an inverted nominal sentence where the subject is an indefinite noun and the predicate is an adverb or a prepositional phrase. Here, the predicate immediately follows لَكِنَّ , and the subject, this time in the nominative case, follows the predicate:

أَرَادَ أَنْ يَقُولَ لَهَا إِنَّ الْمِقْوَدَ انْكَسَرَ وَلَكِنْ مِنَ الْمُمْكِنِ إِصْلَاحُهُ He wanted to tell her that the steering wheel was broken but could be repaired (IKh 129)

لَكِنْ هُنَاكَ شَيْءٌ وَاحِدٌ لَمْ يَتَغَيَّرْ وَلَمْ يَبْدَلْ But there is one thing which has not changed or altered (IKh 118)

وَلَكِنْ هُنَاكَ شَيْءٌ مُهِمٌّ، وَعَلَيْكَ أَنْ تُجِيبَنِي عَنْهُ But there is an important matter, and you must answer me concerning it (HM 216)

**80.2.8** لَكِنْ may immediately precede a noun clause introduced by أَنْ :

- لَكِنْ أَنْ تَقْرَأَ عَنِ الظَّاهِرَةِ شَيْءٍ، وَأَنْ تُوَجِّهَهَا عَلَى  
أَرْضِ الْحَقِيقَةِ أَمْرٌ آخَرُ to read about the phenomenon is one thing, but to face it  
in reality is another (JGh 122)
- لَكِنْ أَنْ يَقْرَأَ الْإِنْسَانُ لَيْسَ كَمَا أَنْ يَسْمَعَ وَيَرَى  
(JGh 129) but for someone to read is not like hearing and seeing

**80.2.9** لَكِنْ often immediately precedes an interrogative particle:

- لَكِنْ لِمَاذَا تَبْدُو الطَّائِرَةَ وَكَأَنَّهَا تَعْتَلُّ؟ But why does the plane seem as if there is something  
wrong with it? (JGh 82)
- لَمْ أَفَكِّرْ يَوْمًا بِأَمْرًا، وَلَكِنْ مَا الْخَطِيئَةُ حَتَّى لَوْ  
فَكَّرْتُ؟ Not once have I thought about women. But even if I did,  
what's the crime? (HM 21)
- لَكِنْ أَلَيْسَ مِنَ الْأَفْضَلِ أَنْ لَا نَمُوتَ؟ But isn't it better that we don't die? (IKh 147)
- وَلَكِنْ كَمِ السَّاعَةِ؟ But what time is it? (HR 107)
- وَلَكِنْ هَلْ مِنَ الْمُمْكِنِ أَنْ أَلْقَاهَا؟ But is it possible to meet her? (IH 40)
- وَلَكِنْ أَلَا تَتَغَيَّرُ تِلْكَ الْأَتَارُ؟ But don't those marks change? (AM 60)
- كَيْفَ عَرَفْتِ؟ "How did you know?"
- عَرَفْتُ! - "I knew!"
- وَلَكِنْ كَيْفَ؟ - "But how?" (AM 82)

**80.2.10** لَكِنْ often introduces part of a sentence (frequently a prepositional phrase functioning as an adverbial) which expresses a contrast to the preceding part:

- أَرْجُو أَنْ يَكُونَ مُنْشَرِحًا مُتَشَبِّهًا، لَكِنْ دُونَ مَعْرَكَةٍ  
(HM 118) I want him to be very happy, but without any arguments
- أَنْتِ نَكَّدْتَهَا. وَلَكِنْ دُونَ أَنْ تَقْصِدَ  
(HM 125) You have made things difficult for her, but without  
meaning to
- بَدَا لِي رَجُلًا مُحَنَّطًا مُنْذُ عُصُورٍ وَلَكِنْ بِعَيْنَيْنِ تَشِعَّانِ  
ضَوْءًا مُظْلِمًا (GhS 69) He seemed to me to be a man who had been mummified  
eons ago, but with eyes that radiated a dark light
- ضَحِكَ هَذِهِ الْمَرْءَ مِثْلَ طِفْلِ، لَكِنْ بِحُزْنٍ أَيْضًا  
(AM 39) This time he laughed like a child, but also with sadness
- أَنْتِ دَائِمًا تُحَاصِرِينِي وَلَكِنْ بِالْحُبِّ  
(HR 17) You always encircle me, but with love
- أَشَعَلَّتْ نُورٌ فِيَّ الْفُضُولَ مِنْ جَدِيدٍ وَلَكِنْ لِيَوْقَتِ  
قَصِيرٍ (HS 38) Nur incited my curiosity once again, but [only] for a short  
time
- لَا أَتَذَكَّرُ وَلَكِنْ لَا بَأْسَ  
(HR 170) I don't remember, but it doesn't matter

- وَلَمَّا بَلَغَتِ الْعَاشِرَةَ، أَخَذَتْ تُرَاقِيئِي فِي مَشَاوِيرِي  
عَصَرَ كُلِّ يَوْمٍ تَقْرِيئًا، وَلَكِنْ عَلَى دَرَاجِيئِهَا  
نَظَرُوا إِلَيَّ بِلاَ لَهْفَةٍ، وَلَكِنْ بِالْفَقْدِ  
إِجْلِسْ وَلَكِنْ دُونَ أَيِّ كَلِمَةٍ  
هُؤُلَاءِ الَّذِينَ يَتَرَاكُضُونَ سَوْفَ يَتَرَاكُضُونَ وَلَكِنْ  
بِدَوَافِعِ أُخْرَى  
عُدْتُ إِلَى شُغْلِ أَلْيَسِ كَالسَّابِقِ، وَلَكِنْ بِدَرَجَةٍ  
أَخْفَ وَأَقَلَّ أَنْهَمَاكَ  
لَيْسَ خَوْفًا مِنَ السَّجْنِ وَلَا مِنَ الْمُمْرِضَةِ وَلَكِنْ  
هَكَذَا  
بَدَأُوا بِالضَّرْبِ، بِالضَّرَاحِ، لَكِنْ لَا فَايِدَةَ  
رَأَيْتُهُ كَأَنَّ صَغِيرًا وَلَكِنْ مُحْمَلًا بِأَثْمَالِ هَائِلَةٍ  
إِنَّهَا تُشْبِهُ الْكَلْبَ لَكِنْ لَا ذَيْلَ لَهَا  
كَانَ حَادِثًا مُفْجِعًا، وَلَكِنْ غَرِيبًا أَيْضًا  
ذَهَلْتُ لَا لِأَنَّهَا تَزَوَّجَتْ فَهَذَا يَحْدُثُ كُلَّ يَوْمٍ،  
وَلَكِنْ لِأَنَّهَا تَتَكَلَّمُ الْعَرَبِيَّةَ
- When she was ten she started to accompany me on my walks almost every afternoon, but on her bicycle (JIJ 82-3)  
They looked at me without sorrow, but with affection (HR 52)  
Sit down, but without a single word (HM 159)  
those who run will run, but for other reasons (IKh 142)  
I resumed the housework as before, but less thoroughly and less wholeheartedly (HR 61)  
not out of fear of prison, nor of the nurse, but because that's the way it is (IKh 136)  
They started with beating, with shouting, but to no avail (AM 45)  
I saw him as a small creature but burdened with terrible loads (HR 137)  
it is similar to a dog but has no tail (IKh 129)  
It was a terrible accident, but also strange (HR 7)  
I wasn't surprised because she had got married, for this happens every day, but because she could speak Arabic (GhS 68)

**80.2.11** Related to the above is the use of لَكِنْ in the expression “not only ... but also ...”:

- هَذَا أَثْمَرُ مَا يُمَكِّنُ أَنْ نَخْرُجَ بِهِ لَيْسَ مِنَ التَّرْحَالِ  
فَحَسْبُ، وَلَكِنْ مِنَ الْحَيَاةِ أَيْضًا  
لَيْسَ فِي رُوجِهِ فَقَطْ، وَلَكِنْ فِي سَائِرِ التَّفَاصِيلِ  
لَيْسَتْ الْمَادِيَّةُ فَقَطْ، وَلَكِنْ الْمَعْنَوِيَّةُ أَيْضًا
- this is the most precious thing we can acquire, not only from travelling, but also from life (JGh 86)  
not only in its spirit, but also in the rest of the details (JGh 153)  
not only the materialistic but also the spiritual (JGh 103)

**80.2.12** لَكِنْ may introduce a new sentence which as a whole contrasts with a preceding statement:

- يَهْمِسُ بِصَوْتِ ضَعِيفٍ: تَرَيْسِي؟ وَلَكِنْ ذَلِكَ غَيْرُ  
مُمْكِنٍ  
تَنَفَّسْتُ، لَكِنْ وَجْهِي كَانَ يَتَقَلَّصُ
- He whispers with a weak voice, “Tracy?” But that is impossible (GhS 91)  
I took a breath, but my face was wincing (IKh 136)

- أَنَا فِعْلًا آسِفٌ لِذَلِكَ، وَلَكِنْ فِي الْحَرْبِ لَيْسَ بِوَسْعِ  
أَحَدٍ أَنْ يَضْمَنَ وُضُوعَ كُلِّ رِصَاصَةٍ إِلَى هَدَفِهَا  
لَقَدْ أَلْفَ مَلَاظِقَةَ النِّسَاءِ الْمَكْسُورَاتِ وَلَكِنْ لَا  
يَعْرِفُ كَيْفَ يَتَكَلَّمُ هَذَا الصَّنْفَ مِنْهُنَّ  
مُؤْسِفٌ أَنْ يَحْدُثَ ذَلِكَ لَكَ وَلَكِنْ فِي زَمَنِ الْحَرْبِ  
حِينَ نَعَادِرُ بُيُوتَنَا نَعَامِرُ أَيَّمَا ذَهَبْنَا  
فَرِحْنَا بِإِفْتِتَاحِ أَوَّلِ سِينَمَا فِي السُّيُوفِيِّ لَكِنْ  
الْمَفَاجِآتُ كَانَتْ تَتَنَظَّرُنَا  
أَمِيرُ الْفُصَيْلِ يَنْتَقِلُ مِنْ مَوْقِعٍ إِلَى آخَرَ فِي مُحَاوَلَةٍ  
لِلتَّنْصِيقِ لَكِنْ هَذَا لَيْسَ سَهْلًا  
I am truly sorry for that, but in war no one can guarantee  
that every bullet will reach its target (GhS 97)  
He was used to flattering broken women, but he didn't  
know how to speak to this kind (GhS 30)  
I am sorry this happened to you, but in times of war when  
we leave our homes we are taking a risk wherever we go  
(GhS 99)  
We rejoiced at the opening of the first cinema in al-  
Suyufi, but surprises were waiting for us (IKh 13)  
Amir al-Fusayl is moving from one position to another in  
an attempt to put things in order, but this isn't easy  
(IKh 38)

**80.2.13** لَكِنْ is used to introduce adverbials which precede the sentence:

- لَكِنْ فِي أَعْمَاقِي كُنْتُ أَوْشِكُ أَنْ أُدْرِكَ مَعْنَى  
الْخُلُودِ  
but inside me I almost grasped the meaning of eternity  
(JGh 28)  
لَكِنْ مِنْ طَرِيقَةِ السُّؤَالِ، مِنَ الْكَلِمَاتِ، عَرَفْتُ أَنِّي  
لَمْ أُحْطِئُ  
But from the way he asked questions, from his words, I  
knew that I was not mistaken (AM 82)  
لَكِنْ بَعْدَ أَنْ حَقَّقْتُ رَغْبَتِي، خَرَجْتُ مِنَ الْكُومُونَةِ  
But after getting what I wanted I left the commune  
(HR 19)

## 81 The Particle بَلْ

**81.1** بَلْ is used as an adversative particle with the meaning “[but] rather”. In this function it commonly introduces an affirmative contrast to a preceding negative statement:

جِئْتُ أَوْدُعُكَ لَيْسَ لِأَنَّكَ مُسَافِرٌ إِلَى نِيُورُوكَ بَلْ إِلَى مَكَانٍ آخَرَ I have come to say goodbye to you, not because you are going to New York, but rather to somewhere else (GhS 91)

لَيْسَ مِنْ هُنَاكَ، بَلْ مِنْ هُنَا not from there, but from here (TW 85)

لَا فِي الْعِرَاقِ وَحْدَهُ، بَلْ فِي الْوَطَنِ الْعَرَبِيِّ أَيْضًا not only in Iraq, but in the Arab world as well (JIJ 121)

لَمْ يَقُلِ الرَّجُلُ شَيْئًا، بَلْ ابْتَسَمَ The man did not say anything, but [just] smiled (JIJ 243)

نَظَرْتُ إِلَيْهَا بِأَنْدِهَاشٍ فَطَبِيعٍ، لَا لِأَنَّهَا سَتَزَوِّجُ بَلْ لِصَمْتِهَا عَنِ الْخَبَرِ I looked at her in absolute amazement, not because she was getting married but because she had kept the news quiet (HR 84)

أَنَا لَا أَتَكَلَّمُ فِي السِّيَاسَةِ، بَلْ أَتَكَلَّمُ عَنِ الثَّوْرَةِ I am not talking about politics but rather the revolution (IKh 144)

لَمْ يَكُنْ أَسْمُهَا مَارِيَةَ بَلْ مَرِيَمَ . وَلَمْ تَكُنْ قِبْطِيَّةً بَلْ مُسْلِمَةً her name wasn't Maria but Miriam; and she wasn't a Copt but rather a Muslim (IH 149)

لَكِنِّي لَمْ أَنْتَوِّ! لَا . . . بَلْ أَنْتَهَيْتُ But I wasn't finished! No, rather, I was finished (AM 21)

لَيْسَ بِسُرْعَةٍ بَلْ بِبُطْءٍ Not quickly but slowly (HR 167)

أَنَا لَمْ أَكُنْ يَوْمًا "مُفَكِّرَةً" بَلْ كُنْتُ شَاعِرَةً I was never an “intellectual” but rather a poet (GhS 136)

لَمْ يَظْهَرْ قَوْسُ الْقَرَحِ، بَلْ مِائَاتُ الْبَرَعَشِ the rainbow didn't appear, but rather hundreds of midges (HS 46)

**81.2** Less commonly, بَلْ introduces a negative contrast to a preceding affirmative statement:

نَسِيَ الْمَسْأَلَةَ كُلَّهَا . بَلْ إِنَّهُ تَذَكَّرَهَا مَرَّةً He forgot all about the affair, rather, he remembered it once (TW 91)

هَذَا قَدْ حَانَ الْمَوْعِدُ، بَلْ هَذَا قَدْ حَلَّ الْمَوْعِدُ the time is approaching, rather, the time has come (TW 120)

بَقِيَ عَالَمُهَا الرَّوَائِي عَالَمَ سَنَوَاتِ الْعِشْرِينَاتِ - بَلْ شَكْلًا مُعَيَّنًا مِنْهُ her literary world remained that of the 20's, or rather a particular perception of it (JIJ 65)

**81.3** It may introduce a negative contrast to an affirmative question:

تَقُولُ: هَلْ أَنَا غُولَةٌ؟ فَيَجِيبُ: بَلْ جِنِّيَّةٌ! She says, “Am I a ghoul?” He replies, “No, rather a jinni” (IH 110)

**81.4** بَلْ may acquire the meaning “moreover”, “indeed”, “even” when following an affirmative or a negative statement:

- مَلَأَتِ الْمَطْبَخَ وَالصَّالَةَ بَلَّ وَالطَّرْفَةَ الْمُؤَدِّيَةَ إِلَى  
عُرْفَةِ الثَّوْمِ they filled the kitchen and the living room, even the  
corridor leading to the bedroom (SI 67)
- إِنْفَجَرَ الشَّنْقِيطِي ضَاحِكًا، بَلَّ وَضَرَبَ فَخِذَيْهِ  
بِرَاحَتَيْهِ al-Shanqiti burst into laughter, indeed he slapped his legs  
with the palms of his hands (SI 86)
- نَدِمْتُ أَكْثَرَ عَلَى الْكَلِمَاتِ الَّتِي قُلْتُهَا، بَلَّ تَصَوَّرْتُ  
أَنَّ مَوْقِفِي سَاعَدَ عَلَى مَوْتِهَا I felt more regret about the words I said. Indeed, I  
thought that my stance had contributed to her death  
(AM 52)
- الرَّاحَةُ مُتْعِبَةٌ، بَلَّ مُسَمِّمَةٌ Rest is irksome, indeed poisonous (HR 45)
- هِيَ لَمْ تَعُدْ مُؤَهَّلَةً لِأَيِّ عَمَلٍ، بَلَّ وَأَوْشَكَتُ أَنْ  
تَنْسِيَ مَبَادِيءَ الْقِرَاءَةِ وَالْكِتَابَةِ She was no longer qualified for any work, indeed she had  
almost forgotten the rudiments of reading and writing  
(SI 18)

**81.5** With the same meaning, *بَلَّ* often precedes a noun clause introduced with *إِنَّ* :

- كَلِمَاتُهُ وَصَلَتْني بَارِدَةً. بَلَّ إِنَّهَا تَجَمَّدَتْ حَوْلِي  
His words reached me cold, indeed they froze around me  
(HR 98)
- كَانَ مَا يَصِلُنَا عَنْهَا شَجِيحًا جِدًّا، بَلَّ إِنَّ بَعْضَ أَبْنَاءِ  
الْإِتِّحَادِ السُّوفِيَّتِيِّ نَفْسِهِ يَجْهَلُونَهَا تَمَامًا What reached us about it was very little. Indeed, some  
people from the Soviet Union itself were completely  
ignorant of it (JGh 115)
- ثُمَّ اسْتَبَعَدْتُ الْفِكْرَةَ فَوْرًا بَلَّ إِنِّي انْحَقَنْتُ بِالرُّعْبِ  
مِنْهَا Then I immediately rejected the idea; indeed I was  
choked with fear of it (HR 133)
- لَمْ أَبَالِ. بَلَّ إِنِّي أَحْسَسْتُ بِإِنْتِعَاشٍ دَاجِلِيّ  
I didn't care, indeed I felt an inner invigoration (HR 132)
- لَا يَدْعُونَ أَبَدًا إِلَى إِضْرَابٍ، بَلَّ إِنَّ إِضْرَابَهُمْ يَتِمُّ  
بِمُضَاعَفَةِ الْإِنْتِاجِ They never call for a strike, indeed their strikes are  
carried out by increasing production (TW 229)
- يُقَدِّمُ أَفْضَلَ قَهْوَةِ تُرْكِيَّةٍ فِي الْمَدِينَةِ مِنْ بُنِّ بَرَاذِيلِي  
سُمِّيَ الْمَقْهَى بِهِ. بَلَّ إِنَّ عِنْدَهُ أَيْضًا مَنْ يُحَمِّصُ  
الْبُنَّ it serves the best Turkish coffee in the city, made from a  
Brazilian coffee after which the café was named. More-  
over, it also has someone who roasts the coffee (JIJ 100)
- نُورُ الصَّبَاحِ . . . يَمَلَأُ الدُّنْيَا، بَلَّ إِنَّ الْبَصَرَ لَيَسْتَبْهِرُ،  
عَلَى غَيْرِ الْعَادَةِ، بِالصَّخْرِ The light of morning ... fills the world; indeed the eye is  
dazzled, unusually, with the brightness (TW 213)

**81.6** *بَلَّ* has no governing function, thus any noun introduced by it will be in the case required by its function within the sentence:

- الْعَبَاءُ الَّذِي أَقْصِدُهُ لَيْسَ الذِّكَاءُ، بَلَّ الْبَلَاهَةُ  
The stupidity I mean isn't intelligence, but rather  
ignorance (HM 9)
- لَمْ يَكُنْ سُكُوتِي أَمْتِنَاعًا عَنِ الْحَدِيثِ، بَلَّ عَجْرًا  
my silence wasn't a refusal to speak, rather an inability  
(HR 88)
- الْمَوْضُوعُ مَا هُوَ أَلْمَالُ بَلَّ الْمَبْدَأُ  
the issue isn't the money but rather the principle (HS 90)



## 82 The Exceptive Particle **إِلَّا** (“only”, “but”, “except”, “unless”)

**إِلَّا** is the most important particle used to express exception (**الاستثناء**). It is a compound of the conditional conjunction **إِنْ** and the negative particle **لَا**. **إِلَّا** is usually preceded by a negation and typically introduces an inseparable part of a sentence.

**إِلَّا** has no governing function, thus any noun introduced by it will be in the case required by its function within the sentence.

**82.1** The noun following **إِلَّا** is in the nominative case:

**a).** when it is the predicate (or occasionally the subject) of a nominal sentence in the negative:

مَا أَنَا إِلَّا بَشَرٌ مِثْلُكُمْ	I am but a man like you (TW 56)
مَا عَلَيَّ إِلَّا مُرَاجَعَةُ شَرِكَةِ توماس كوك	I had to go back to Thomas Cook's (JIJ 219)
مَا أَنَا إِلَّا وَاحِدٌ مِنْهُمْ	I am but one of them (IH 14)
عُلبَةُ الْجِلْدِ مَا هِيَ إِلَّا الْغِطَاءُ	the jelly packet is nothing but the cover (HS 134)
هَذَا الصَّوْتُ مَا هُوَ إِلَّا نُوْحَاكَ	this sound is nothing but your wailing (JGh 33)

**b).** when **إِلَّا** introduces an exception to the general denial expressed by the **لَا** of absolute negation:

لَا مَنجَاةَ مِنْ هَذِهِ الْعَزْلَةِ الْكَوْثِبَةِ إِلَّا هَذِهِ الْمَوَاجَهَةُ	there is no refuge from this cosmic isolation but this confrontation (IH 92)
لَا إِلَهَ إِلَّا اللَّهُ	There is no god but God (IKh 69)
لَا حِيلَةَ لَهُ إِلَّا الْبَقَاءُ هُنَا	he has no way out but to remain here (HS 52)
هَذِهِ لَا مُؤَهَّلَ لَهَا، إِلَّا قَرَابَتُهَا لِلْمُدِيرِ الْعَامِّ	This woman has no qualifications except her relationship to the general manager (TW 281)

**c).** when the noun is the subject of a negative verbal sentence:

لَا يَتَّبِعُونِي إِلَيْهِ كَأَعْضَاءٍ إِلَّا الْإِنْكِلَبِيُّ	only the English belong to it as members (JIJ 138)
أَحَقًّا لَمْ يَتَّقَ لِي إِلَّا أُمُّ بَشِيرٍ؟	Is it true that I only have Umm Bashir? (HR 145)
لَمْ يَكُنْ هُنَاكَ إِلَّا الْأَثَاثُ الصَّرُورِيُّ	nothing was there but the essential furniture (HS 133)
لَيْسَ لَهُ بَعْدَهَا إِلَّا الْمَوْتُ	there is nothing for him after it but death (JIJ 154)
لَمْ تَصِلْ إِلَّا أَصْوَاتٌ تُشْبِهُ أَصْوَاتَ الرِّيحِ	nothing came but sounds like those of the wind (HR 98)
لَا تَسْمَعُهَا إِلَّا الْقُلُوبُ	only hearts hear it (TW 120)
لَمْ تَمْضِ إِلَّا دَقَائِقُ مَعْدُودَاتٍ	No more than a few minutes passed (JGh 194)
فَدَفْعَلُ شَيْئًا لَا يُمَكِّنُ أَنْ تَفْعَلَهُ إِلَّا الْمَرْأَةُ الَّتِي تُحِبُّ	she might do something that only a woman in love can do (AM 114)

أَنْوَاعٌ قَدْ لَا يَعْرِفُهَا إِلَّا الْإِنْكِيلِيُّ varieties which only the English might know (JIJ 223)  
 لَمْ يَعْرِفْ مِثْلَهَا فِي تِلْكَ الْأَيَّامِ إِلَّا نَفَرٌ قَلِيلٌ only a few people knew its like in those days (JIJ 114)

**82.1.1** The noun following **إِلَّا** is in the accusative case:

**a).** when it is the object of a negative verbal sentence:

لَمْ أَنْجِزْ إِلَّا رِوَايَتَيْنِ قَصِيرَتَيْنِ I produced only two short stories (JIJ 62)  
 لَا أَرَى مِنْهُمْ إِلَّا الْوُجُوهُ I see only their faces (JIJ 119)  
 لَا يَرْتَدِي إِلَّا مِعْطَفًا مَطْرِيًّا طَوِيلًا he wears only a long raincoat (JIJ 124)  
 لَمْ أَشَأْ إِلَّا أَخْتِرَامَ هَذِهِ الرَّغْبَةِ I only wanted this desire to be respected (AM 56)  
 لَمْ يَمْتَشِقْ طَوَالَ عُمُرِهِ إِلَّا قَلَمَهُ throughout his life he unsheathed nothing but his pen (JGh 21)  
 أُحَاوِلُ أَنْ أَقُولَ شَيْئًا فَلَا أَجِدُ إِلَّا الصَّمْتَ I try to say something but find only silence (GhS 188)  
 مَا اسْتَطَعْتُ إِلَّا الْتَهْوِضَ عِنْدَ الظُّهْرِ I was able to get up only at midday (HS 98)

The object may be a pronominal relative clause:

لَا يَطْلُبُ إِلَّا مَا يَكُونُ الْحُضُورُ عَلَيْهِ مُمَكِّنًا He only asks for what it is possible to receive (HR 40)

**b).** when it is an adverbial accusative:

لَمْ يَتَكَلَّمْ إِلَّا قَلِيلًا he spoke only a little (AM 45)  
 لَمْ أَرَهَا إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ I have seen her only once or twice (AM 56)  
 لَا يَتَخَيَّلُهُ إِلَّا رَاكِبًا he only imagined him riding (IH 81)  
 مَا وُلِدْنَا إِلَّا أَحْرَارًا We were only born free (IH 184)  
 لَا يَذْهَبُونَ إِلَّا إِلَى طَيْبِ الْبَلَدِيَّةِ، الدُّكْتُورِ عَطَا اللهُ، إِلَّا نَادِرًا they only rarely go to the district doctor, Dr Ata Allah (HM 97)  
 لَا تَرَاهَا إِلَّا ضَاحِكَةً وَلَا يَرَاهَا غَيْرُكَ إِلَّا عَابِسَةً You only see her laughing, while others only see her frowning (GhS 10)  
 بَيْتُ أُمِّ عُبُودَةَ لَنْ يَقْبَلَنِي أَبَدًا إِلَّا جُثَّةَ هَامِدَةَ Umm Abuda's house will never receive me except as a lifeless corpse (HR 114)  
 لَمْ أَرْكَبْ عَرَبَةً أَوْ سَيَّارَةً إِلَّا مَرَّاتٍ مَعْدُودَاتٍ I have ridden in a coach or a car only a few times (JIJ 73)  
 لَنْ تَعُودَ إِلَّا مَسَاءً she will not return until the evening (HM 178)

**c).** when it is the predicate after **لَيْسَ** :

إِنْتِعَاشِي بِهِ لَيْسَ إِلَّا تَجْرِبَةٌ أُخْرَى my being stimulated by it is nothing but another experience (JIJ 136)  
 هَلِ الشَّوْقُ لَيْسَ إِلَّا نَتِيجَةُ هَجْرِهِ؟ Is the desire nothing but a result of his departure? (HS 124)

- مَا بَيْنَنَا لَيْسَ إِلَّا صَدَاقَةٌ حَمِيمَةٌ what is between us is only a close relationship (JIJ 142)
- الْوَاشِي فِي رَأْيِهِ لَيْسَ إِلَّا مُجَرَّدَ طَامِعٍ فِي رِقَاسَةِ الْقِسْمِ the slanderer, in his opinion, is merely someone greedy for the headship of the department (SI 20)
- لَيْسَ حُضُورُهُ إِلَّا مَسِيرَةٌ مِنَ الذِّكْرِيَّاتِ his presence is nothing but a journey of recollections (JGh 66)

d). when it is the predicate after كَانَ :

- مَا كَانَ إِلَّا سَيَّارَةٌ it was only a car (HS 128)
- مَا كَانَتْ هَاتَانِ أَلْسِنَتَانِ إِلَّا أَلْبَدَايَةَ الرَّابِعَةِ these two years were nothing but the wonderful beginning (JIJ 253)

82.1.2 The noun following إِلَّا is in the genitive case only when governed by a preposition:

- لَا جِوَارَ بَيْنَنَا إِلَّا عَنِ الطَّعَامِ there is no conversation between us except about food (GhS 140)
- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ There is no power and strength save in God (HM 78)
- رَوْجَتُهُ لَا تَسْتَجِمُّ إِلَّا فِي الْأَعْيَادِ his wife takes a bath only during the festivals (SI 338)
- لَمْ يَسْتَطِعْ نَشْرَهَا إِلَّا فِي صَيْفِ عَامِ ١٩٥٢ he was able to publish them only in the summer of 1952 (JIJ 125)
- لَا يَمْتُونُ إِلَى الشَّرْقِ إِلَّا بِالْإِسْلَامِ they have no connection with the East apart from Islam (IH 56)
- الْغَزَالُ لَا يَشْرَبُ إِلَّا مِنَ الْعَيْنِ الصَّافِيَةِ the gazelle only drinks from the pure spring (IH 100)
- لَا يُمَكِّنُ مَعْرِفَةَ النَّائِمِ إِلَّا بِتَنَفُّسِهِ It is only possible to know when someone is asleep by his breathing (AM 17)
- لَمْ أَعُدْ إِلَى بَارِيسَ إِلَّا بَعْدَ ثَلَاثِينَ سَنَةً أُخْرَى I did not return to Paris except after a further thirty years (JIJ 160)
- مَا كَانَ يَكْبُرُنِي إِلَّا بِخَمْسِ عَشْرَةَ سَنَةً he was only fifteen years older than me (HS 207)

82.2 When following a negation, إِلَّا may immediately precede a noun clause introduced with أَنْ or اَنْ in place of a noun:

- مَا كَانَ لِي عِنْدِيذٍ إِلَّا أَنْ أَنْظَاهَرَ بِالضَّحِكِ At that time I had only to pretend to laugh (JIJ 133)
- مَا كَانَ مِنْهَا إِلَّا أَنْ زَادَتْ غُبُوسًا she did nothing but frown more (JIJ 108)
- لَمْ يَبْقَ لَنَا بَعْدَ يَوْمِنَا الْمَشْهُودِ إِلَّا أَنْ نَشُدَّ الرُّحَالَ لِلسَّفَرِ Nothing remained for us after our memorable day but to start the journey (JIJ 229)
- لَمْ أَسْتَطِعْ إِلَّا أَنْ أَسْأَلَهُ I could only ask him (HS 107)
- مَا أَسْتَطَعْتُ إِلَّا أَنْ أَفْتَحَ عَيْنِي All I could do was open my eyes (HS 122)

لَا يَسْعَىٰ إِلَّا أَنْ تَضُمَّتْ she can only remain silent (TW 113)

لَا فَرْقَ بَيْنَهُمَا إِلَّا أَنَّ الْأَوَّلَ طَوِيلٌ وَالْآخِرُ قَصِيرٌ There is no difference between them except that the first is long and the second is short (AM 18)

**82.3** *إِلَّا* may introduce a subordinate adverbial clause:

لَمْ نَجْرَأْ عَلَى الْإِقْتِرَابِ مِنْهَا إِلَّا بَعْدَ أَنْ عَادَ وَالِدُهَا We did not dare approach her until after her father had returned (IH 72)

مَا أَعَادَتِ السَّمَاعَةَ إِلَّا لَمَّا رَأَتْ دُمُوعِي She did not replace the receiver until she saw my tears (HS 89)

**82.3.1** The adverbial clause is often introduced with the conditional conjunction *إِذَا* ("if"):

أَعْتَقِدُ أَنَّ أَحَدًا لَا يَسْأَلُهَا إِلَّا إِذَا كَانَ يُرِيدُ أَنْ يُصَاهَرَ I think no one would ask [these things] unless he is looking to get married (AM 66)

هَذَا لَا يَتِمُّ إِلَّا إِذَا مَشِينَا عَلَى رِسْلِنَا this will not happen unless we walk leisurely (JIJ 84)

تَعْجِزُ عَنْ تَذْكَرِ بَضْعَةٍ أَشْطَرِ فِي جَرِيدَةِ الصَّبَاحِ إِلَّا إِذَا تَدَرَّبَتْ عَلَى حِفْظِهَا she is unable to remember a few lines from the morning newspaper unless she has practised remembering them (SI 100)

مَفْرُوضُ الْعَرَبِيِّ، إِذَا كَانَ عَرَبِيًّا حَقًّا . . . أَنْ يُفْهَمَ لُغَتَهُ، إِلَّا إِذَا كَانَ . . . بَهِيمَةً! an Arab, if he is really an Arab ... should understand his language, unless he is ... an animal! (HM 118-9)

**82.3.2** *إِلَّا* frequently introduces an adverbial circumstantial clause introduced with the conjunction *وَ*:

لَمْ أَنْتَبِهْ إِلَى غَلْطِي إِلَّا وَأَنَا أَسْقُطُ عَلَى الدَّرَجَاتِ الْحَجَرِيَّةِ I didn't notice my mistake except when I was falling on the stone steps (IH 48)

لَمْ تَمُضْ نَوَاقِصُ إِلَّا وَتَحَقَّقَ حَدْسِي Only a few seconds passed and my guess was confirmed (HR 101)

لَمْ يَبْقَ فِي دَاخِلِي شَيْءٌ إِلَّا وَأَنْفَلَتْ Nothing remained inside me but that it was released (HR 171)

لَمْ تَتْرُكْ مَرْكَزًا إِلَّا وَذَهَبْتَ إِلَيْهِ She went to every police station (AM 48)

لَا أذْكَرُهَا إِلَّا وَهِيَ أَرْمَلَةٌ مَاتَ عَنْهَا زَوْجُهَا I only remember her as a widow whose husband has died (IH 132)

مَا مِنْ عَرَبِيٍّ إِلَّا وَبَدَأَ حَيَاتَهُ شَاعِرًا There is no Arab who has not begun his life as a poet (GhS 216)

مَصِيرِي لَا عَلِمَ لِي بِهِ إِلَّا وَهُوَ يَنْهَضُ جُزْءًا فَجُزْءًا I have no knowledge of my fate except that it is emerging little by little (JIJ 198)

لَمْ أَحْسِ إِلَّا وَجِسْمِي يَتَقَلَّصُ I feel nothing but my body contracting (AM 102)

- كَانَتْ حَالَةٌ الْإِخْتِيَاقِ هَذِهِ لَا تَأْتِينِي فِي أَغْلَبِ  
الْأَحْيَانِ إِلَّا وَأَنَا قَاعِدٌ وَرَاءَ مَكْتَبِي This state of suffocation generally didn't come to me  
except when I was sitting behind my desk (IH 38)
- لَا أَعُودُ إِلَّا وَقَدْ عَادَ سَيْفُ الشَّمْسِ إِلَى غَمْدِهِ I do not return until the sword of the sun has returned to  
its scabbard (IH 159)

**82.4** The negative particle *إِنْ* is found in exceptive constructions with *إِلَّا*. It introduces a nominal sentence:

- هَذَا الْجُزْءُ الصَّغِيرُ مِنَ الْحَيِّ الَّذِي تَسْكُنُهُ، إِنْ هُوَ  
إِلَّا خَلِيَّةٌ وَاحِدَةٌ مِنْ مُجْتَمَعٍ this small part of the quarter which you inhabit is nothing  
but one cell of a society (JIJ 87)
- إِنْ هُوَ إِلَّا وَاحِدٌ مِنْ شَعْبِ اللَّهِ الْمُخْتَارِ He is but one of God's chosen people (TW 76)

**82.5** *إِلَّا* usually introduces an inseparable part of a sentence. It may, however, introduce a noun which is an exception to a noun of more general meaning in the previous negative sentence. The noun introduced by *إِلَّا* is in the same case as the noun in the negative sentence:

- مَا مِنْ دَخَلٍ لَهُ إِلَّا بِضْعَةٌ دَنَائِيرٍ شَهْرِيًّا he has no income but a few dinars per month (JIJ 124)
- مَا مِنْ أَحَدٍ بِدُونِ قِنَاعٍ إِلَّا الرَّجُلُ وَرَفِيقَتَيْهِ there is no one without a veil except the man and his two  
female companions (JIJ 158)
- تَعْرِفُ أَنَّكَ بِلَا أَصْدِقَاءَ إِلَّا التِّلْفِيزِيُونَ She knows that you have no friends apart from the  
television (GhS 48)

**82.6** *إِلَّا* typically occurs after a negation. It is, however, also used after words that have some sort of negative meaning:

- قَلَّمَا خَرَجْتُ فِي النَّهَارِ أَوْ فِي اللَّيْلِ مِنَ الْعُرْفَةِ إِلَّا  
لِلذَّهَابِ إِلَى الْمِرْحَاضِ I rarely left the room during the day or at night except to  
go to the toilet (HS 213)
- زَوْجَةُ أَخِي تَرْقُصُ رَقْصًا يَخْتَلِفُ إِلَّا بِتَلْوِيحِ الشَّعْرِ My brother's wife does a dance which is different only in  
the swinging of the hair (HS 223)
- كَانَتِ الْعُرْفَةُ شِبْهَ فَارِغَةٍ إِلَّا مِنَ الْأُسْرَةِ وَالْحَرَائِنِ The room was almost empty save for the family and the  
cupboards (HS 240)
- بَقِيَتْ فِي السَّرِيرِ، تَلَاخِظُ الْجُدْرَانَ الْعَارِيَةَ إِلَّا مِنْ  
مَرَاوِحِ السَّقْفِ She stayed in bed looking at the walls which were bare  
save for the fans on the ceiling (HS 240)
- قُلْتُ لَهَا، غَيْرَ مُتَقَصِّدٍ إِلَّا إِثَارَةَ الْحَدِيثِ ... I said to her, wanting nothing but to start a conversation  
... (JIJ 46)
- خَرَجْتُ مِنْ جَوَارِي الطَّوِيلِ مَعَهُ دُونَ أَنْ أُعْرِفَ إِلَّا  
الْقَلِيلَ I left my long conversation with him having learnt only a  
little (HM 246)
- أَبَتْ إِلَّا أَنْ تَسْهَرَ مَعَنَا She refused everything but to spend the evening with us  
(TW 265)

- خَلَا الْمَكَانُ، إِلَّا مِنَ الْمِيَاهِ الزُّرْقَاءِ The place was empty apart from the blue water (HS 35)
- مَعَ تَوَاضُعِ مَوَادِّ الْبِنَاءِ الْمُسْتَحْدَمَةِ إِلَّا أَنَّ الزُّخَارِفَ الْمُبْتَقِيَةَ حَتَّى الْآنَ تُوَكِّدُ الثَّرَاءَ الْفَنِّيَّ Despite the modest building materials used, the ornamentation which survives until today confirms the artistic wealth (JGh 98)
- مَعَ أَنِّي ذَهَبْتُ إِلَى الْمَدْرَسَةِ، إِلَّا أَنِّي مَا اسْتَطَعْتُ الْمَدَاوِمَةَ although I did go to school, I was not able to continue (HS 90)
- مَعَ أَنِّي أَسْمَعُ صَوْتَ مُعَاذٍ . . . إِلَّا أَنِّي أَقْتَرِبُ مِنَ الْبَابِ لِلتَّأَكُّدِ Although I hear Mu'adh's voice ... I go up to the door to make sure (HS 119)
- 82.7** رَغِمَ إِلَّا أَنْ is particularly common after رَغِمَ , رَغِمَ etc. ("despite", "in spite of", "although"):  
 رَغِمَ إِعْجَابِهِ بِالْمَدِينَةِ إِلَّا أَنَّهُ خَرَبَهَا despite his admiration for the city, he nevertheless laid it to waste (JGh 110)
- رَغِمَ مِنْ فَخَامَتِهِ إِلَّا أَنَّهُ يَخْلُو مِنْ دَوْرَةِ مِيَاهٍ despite its splendour it nevertheless lacked a toilet (JGh 142)
- رَغِمَ أَنَّ الرَّجُلَ مَا زَالَ فِي الرِّدْهَةِ، إِلَّا أَنِّي شَعَرْتُ كَأَنَّهُ كَبَلَ يَدَيَّ Although the man was still in the sitting room, I felt as though he had shackled my hands (HS 112)
- رَغِمَ أَنَّنَا جَلَسْنَا جَنْبًا إِلَى جَنْبٍ، إِلَّا أَنَّنَا لَمْ نَقْتَرِبْ مِنْ بَعْضِنَا Although we sat side by side, we didn't get close to each other (HS 152)
- رَغِمَ أَنِّي أَضْبَحْتُ أَشَدَّ دِقَّةً فِي طَلْبَاتِي، إِلَّا أَنَّ بَعْضَ الصَّنَائِقِ لَا تَرَالُ تُحْرِقُ Although I became more precise in my requests, nonetheless some of the boxes were still burnt (HS 13)
- رَغِمَ أَنِّي سَيِّدَةٌ نَفْسِي . . . إِلَّا أَنِّي مَا زِلْتُ أَطْلُبُ أَنْ يُؤَدَّنَ لِي بِالسَّفَرِ Although I am my own woman ... I still have to ask for permission to travel (HS 92)
- عَلَى الرَّغْمِ مِنْ أَنَّنِي صَارَخْتُ بِرَأْيِي إِلَّا أَنَّهُ بَيْنَ الْحَيْنِ وَالْحَيْنِ يَرْتَفِعُ صَوْتُهُ Although I had clearly stated my opinion to him, now and again his voice rose (JGh 123)
- عَلَى الرَّغْمِ مِنْ أَنَّ ذَلِكَ الْأِنْجِسَارَ لَيْسَ مَحْسُوسًا بَعْدُ إِلَّا أَنَّهُ بَدَأَ although that decline was not yet noticeable, it had nonetheless begun (JGh 181)

**82.8** إِلَّا is also used after interrogatives, and rhetorical questions implying an answer in the negative:

- هَلْ كَانَتْ الدَّجَاجَةُ، الَّتِي تَضَعُ بِيُوضًا مِنْ ذَهَبٍ، إِلَّا مِنْ نَسْجِ خَيَالٍ مُجَنِّحٍ؟ Was the hen that laid golden eggs anything but a product of a flight of fancy? (IH 131)
- هَلْ كَانَ لِي . . . إِلَّا أَنْ أَقِفَ . . . ? Did I have any choice ... but to stop ... ? (JIJ 45)
- أَلَا تَقَعُ الْأَشْيَاءُ لَنَا إِلَّا عَلَى أَحَدِ هَذَيْنِ التَّوَجُّهَيْنِ؟ Don't things happen to us except in one of these two ways? (GhS 197)

هَلِ الشَّوْقُ لَيْسَ إِلَّا تَبِيجَةً هَجْرَهُ؟ Is the desire nothing but a result of his departure?  
(HS 124)

**82.9** إِلَّا occurs after affirmative sentences and introduces an adverbial modification which, when a noun, is in the accusative case. إِلَّا has the meaning “except”:

وَجَدْتُ الرَّمْلَ قَدْ غَطَّاهَا إِلَّا شِبْرًا أَوْ شِبْرَيْنِ I found that the sand had covered it save for an inch or two (IH 80)

كُلُّ شَيْءٍ يُمَكِّنُ أَنْ تَحْتَمِلَهُ الْمَرْأَةُ إِلَّا الْإِغْتِدَاءَ عَلَيْنِهَا A woman can withstand everything except for an attack on her (HR 27)

كُلُّ شَيْءٍ بِي تَصَلَّبَ كَالْأَسْمَنْتِ، إِلَّا أَعْصَابِي Everything within me hardened like cement, except for my nerves (HR 156-7)

سَادَ الصَّمْتُ، إِلَّا صَوْتُ نَاجِ الْعُرُوسِ Silence prevailed, except for Taj al-Arus's voice (HS 233)

أَنَا صَاحٍ تَمَامًا، إِلَّا مِنْ بَقَايَا طَرْمَحَةٍ فِي الرَّأْسِ I am completely recovered, except for the remains of a dizziness in the head (HM 107)

كُلُّ وَاحِدٍ حَوْلِي يَعْرِفُ مَا يُرِيدُ، وَيَسْعَى لِتَحْقِيقِ مَا يُرِيدُهُ، إِلَّا أَنَا Everyone around me knows what he wants, and can get what he wants, apart from me (HM 204)

الدُّنْيَا ظَلَامٌ إِلَّا مِنْ شَمْعَةٍ everything was dark save for [the light of] a candle (GhS 160)

كُلُّ أَمْرَأَةٍ فِي هَذِهِ الْبِلَادِ مُسْتَلَبَةٌ، إِلَّا أَنْتِ Every woman in this town is dispossessed, apart from you (HR 224)

**82.10** إِلَّا may precede a noun clause introduced by أَنَّ which is not an inseparable part of a sentence. The preceding sentence is typically affirmative. Here, إِلَّا has an adversative meaning (“but”):

كَانَ هَذَا قَمِينًا بِتَشْجِيعِهِ . . . إِلَّا أَنَّ مَا حَدَثَ كَانَ الْعَكْسَ This was sufficient to encourage him ... whereas what happened was the opposite (SI 215-6)

اِفْتَرَحَ صُنْعَ اللَّهِ إِبْرَاهِيمَ أَنْ نُعَدَّ لَهُ جَبِيْرَةً حَتَّى يُشْفَى وَيَعُوْدَ قَادِرًا عَلَى الطَّيْرَانِ، إِلَّا أَنِّي لَمْ أَرَهُ خِلَالَ الْأَيَّامِ التَّالِيَةِ Sun' Allah Ibrahim suggested that we make a splint for it until it recovered and was able to fly again, but I didn't see it over the next few days (JGh 33)

قَفَزْتُ نَحْوَ قَدَمَيَّ فَاغْرَزَ فَاةَ الْمُسْتَنْ، إِلَّا أَنَّ غُلُوَّ الصَّخْرَةِ عَنِ الْمَاءِ أَنْقَذَنِي it sprang towards my feet opening its mouth full of teeth. But the height of the rock above the water saved me (IH 33)

جَادَلْتُ الْمُؤَوِّظَ، إِلَّا أَنَّ غُرَفَ الرَّابِعِ كَانَتْ كُلُّهَا مَشْغُوْلَةً I argued with the employee, but the rooms on the fourth floor were all occupied (JGh 39)

هَبَّ جَمِيعُ الرُّكَّابِ مُتَّجِهِينَ إِلَى الْأَبْوَابِ فِي حَرَكَةٍ مُوَحَّدَةٍ، تِلْقَائِيَّةٍ، إِلَّا أَنِّي لَرَمْتُ مَكَانِي all the passengers rushed to the doors in one spontaneous movement, but I stayed in my place (JGh 83)

- أَرَدْتُ تَغْيِيرَ مَجْرَى الْحَدِيثِ وَالنُّزُولَ بِهِ إِلَى مُسْتَوَى  
الْوَاقِعِ الْعَادِيِّ ... إِلَّا أَنَّهَا بَقِيَتْ فِي نَشْوَرِهَا I wanted to change the course of the conversation and to  
put it on a more mundane level ... but she remained in her  
delirium (JIJ 48)
- أَنَا شَدِيدُ الْحَرَجِ لِمَا سَيَفْرَأُ مِنْ بَوَاحٍ وَعِتَابٍ  
وَمُشَاكَسَةٍ، إِلَّا أَنَّهُ أَعَادَ الْأُورَاقَ إِلَى أَغْلِفَتِهَا  
وَأَغْلَقَ حَقِيَّتِي I was most anxious about the disclosures, criticism and  
disputes that he would read about, but he put the papers  
back in their folders and closed my suitcase (JIJ 162)
- مِثْلَمَا فَهَمْتُ حَالَةَ بَيْتِنَا فَهَمَهَا وَائِلٌ. إِلَّا أَنَّهُ لَمْ يَكُنْ  
حَزِينًا مِثْلِي As I understood the situation in our house so did Wa'il,  
but he wasn't sad like me (HR 36)
- تَحَسَّنَتْ صِحَّتُهَا وَجَرَتْ وَلَعَبَتْ، إِلَّا أَنَّ أَبَاهَا  
لَا حَظَّ أَنْفَاحًا طَفِيفًا فِي جِسْمِهَا her health improved and she ran and played. Her father,  
however, noticed a small swelling on her body (SI 279)
- هَذَا اللَّعْطُ وَالضُّوْضَاءُ سَمِعْتُهُمَا مِنْ قَبْلُ مِائَاتِ  
الْمَرَّاتِ. إِلَّا أَنِّي أَنْتَبَهْتُ لَهُمَا لِأَوَّلِ مَرَّةٍ فِي تِلْكَ  
الْوَأْنِي I had heard this noise and clamour a hundred times  
before, but in those seconds I noticed it for the first time  
(HR 158)
- كَانَتْ النَّتِيجَةُ أَنْصِرَافَ الْحَاضِرِينَ وَاحِدًا إِثْرَ  
الْآخِرِ، إِلَّا أَنَّهُ فِي الْحَقِيقَةِ صَمَدٌ حَتَّى الْتَهَائِيَةِ The result was the departure of those present one after  
the other, but in the event he held out to the end  
(JGh 19)

**82.10.1** The preceding sentence may occasionally be negative:

- لَمْ يَكُنْ طَوِيلًا، إِلَّا أَنِّي أَحْسَسْتُهُ طَوِيلًا جِدًّا it wasn't long, although I felt it to be very long (HM 132)



## 83 The Noun غَيْرٌ (“difference”)

**83.1** غَيْرٌ frequently occurs as governing term in an idāfa construction, followed by a definite or indefinite noun in the genitive case. With this usage it has the sense of “opposite to”, “other than”, “differing from” what is referred to by the noun:

- أُمِّي غَيْرٌ تُرْتَاوَةٌ My mother is not a chatterbox (HM 33)
- أَنَا فِي غَيْرِ الرِّبِيِّ الَّذِي يَجِبُ أَنْ أَكُونَ فِيهِ I was wearing clothes other than those I should have been in (JIJ 139)
- كُنْتُ فِي غَيْرِ هَذَا الْمَكَانِ I was in another place (TW 106)
- كُلُّ شَيْءٍ تَغَيَّرَ، الشُّوَارِعُ غَيْرُ الشُّوَارِعِ، الْبُيُوتُ غَيْرُ الْبُيُوتِ Everything has changed; the streets are not the [same] streets, the houses are not the [same] houses (AM 34)
- إِنَّهَا أَلَانَ غَيْرُ الْحَدِيقَةِ الَّتِي تَعْرِفُهَا It is now not the garden that you knew (AM 34)
- عَرَفْتُ بِزَوَاجِ أَبِيهَا مِنْ أُخْرَى غَيْرِ أُمِّهَا she learnt of her father’s wedding from someone other than her mother (HS 215)
- لَكِنْ لِمَاذَا بَعَثَهَا هَذَا الْمَرَّةَ عَنْ غَيْرِ طَرِيقِ الْبَرِيدِ؟ But why did he send it this time other than by post? (AM 133)

**83.2** When غَيْرٌ + genitive noun occurs in apposition to another noun it may give the meaning “non-”:

جَمِيعُ الْيَهُودِ غَيْرِ الْعَرَبِ all the non-Arab Jews (TW 75)

**83.3** The genitive may be a pronominal relative clause:

- أُعْجِبْتُ بِتَخْطِيطِهِ الْحَدِيثِ غَيْرِ مَا أَعْتَادَهُ الْبَغْدَادِيُّونَ I was delighted by its modern design, different from what the Baghdadis were used to (JIJ 116)
- تَكُونُ حَالُهُ، إِذَا لَمْ يَتَكَلَّمْ، عَلَى غَيْرِ مَا يُرَامُ his situation, if he doesn’t speak, will be unsatisfactory (HM 31)
- عَلَى غَيْرِ مَا تَوَقَّعْتَ تَمَكَّنْتَ مِنْ عَمَلِ مُحَضَّرِ التَّصْحِيحِ contrary to what she expected, she was able to work as a proof reader (SI 241)
- أَصْبَحْتُ غَيْرَ الَّتِي كَانَتْ مِنْ قَبْلُ She became other than she was before (AM 114)

**83.4** With the same meanings, غَيْرٌ occurs with a pronoun suffix which often refers back to a preceding noun:

- لَمْ تَذْهَبِ إِلَى الْوِزَارَةِ أَوْ غَيْرِهَا she did not go to the ministry or anywhere else (SI 245)
- تَوَاعَدْتُ مَعَهَا عَلَى الْإِلْقَاءِ فِي الْهَيْلْتُونِ أَيْنَ غَيْرُهُ؟ she made an appointment to meet her in the Hilton - where else? (SI 286)
- لَمْ يَحْضُرْ شَرَاهِيلُ أَوْ غَيْرُهُ Neither Sharahil nor anyone else came (SI 343)

سَأَرْسُمُ لَكَ لَوَاحِتَ غَيْرِهَا	I will paint other canvases for you (JIJ 142)
أَوْ لَوْ أَنَّ لِي أُخْتًا غَيْرَهَا!	Oh, if only I had a sister other than her! (AM 30)
شَارَكْتُ فِي مَعَارِكٍ كَثِيرَةٍ غَيْرِهَا	I took part in many other battles (IKh 43)
لَنْ أَتَزَوَّجَ غَيْرِكَ	I will never marry other than you (HR 77)
هَلْ سَمِعْتُهُمَا أَحَدٌ غَيْرَكَ تَسْأَلَانِ عَنِّي؟	Has anyone other than you heard them asking about me? (IH 200)
أَنْتَ لَا تُفَكِّرُ بِمَالِ غَيْرِكَ	you don't think about anyone else's wealth (HM 24)

**83.5** غير + pronoun suffix referring to a preceding noun or nouns may have a meaning equivalent to "etcetera", "and so on":

قَصْرُ النَّيْلِ وَالزَّيْتُونِ وَالْعَبَّاسِيَّةُ وَمِنَ الْإِسْكَانْدَرِيَّةِ وَغَيْرِهَا	Qasr al-Nil, al-Zaytun, al-Abbasiyya and from Alexandria and so on (SI 122)
مَحْمُودُ تَيْمُورٍ، وَنَجِيبُ مَحْفُوظٍ، وَيُوسُفُ الشَّارُونِيِّ، وَغَيْرُهُمْ	Mahmoud Taymur, Naguib Mahfouz, Yusuf al-Sharuni and so on (JIJ 129)
"جَرِيْمَةٌ فِي قَطَارِ الشَّرْقِ السَّرِيعِ" (١٩٣٤)، وَ"مَوْتٌ عَلَى النَّيْلِ"، وَغَيْرُهُمَا	Murder on the Orient Express (1934), Death on the Nile and so on (JIJ 65)
إِبْنُ سِينَا، الْعَطَّارُ، جَامِي، وَغَيْرُهُمْ	Ibn Sina, al-Attar, Jami etc. (JGh 116)

**83.6** غير + pronoun suffix is often followed by a prepositional phrase composed of مِنْ + a definite plural noun which specifies what is referred to:

مَانَسُ فَرِيْشٍ، أَوْ نُورْمَانِ مَيْلِرٍ، أَوْ دُورِيْشْمَاتٍ، وَغَيْرُهُمْ مِنْ أَكْبَرِ كُتَّابِ الْعَالَمِ	Max Frisch or Norman Mailer or Dürrenmatt and the other greatest writers of the world (JGh 16)
الرَّازِي، وَالتِّرْمِيْذِي، وَغَيْرُهُمْ مِنْ عُلَمَاءِ الطَّبِّ وَالْفِقْهِ	al-Razi, al-Tirmidhi and other scholars of medicine and jurisprudence (JGh 113)
جَاكُ بِيْرِكٍ وَغَيْرُهُ مِنْ أَعْلَامِ الْفِكْرِ	Jacques Berque and other outstanding intellectuals (TW 41)
يَسْتَعْمِلُهَا غَيْرُهُمْ مِنَ الصَّعَالِيكِ	other vagabonds use it (IH 41)
كَانَتْ مِثْلَ غَيْرِهَا مِنْ نِسَاءِ الْحَارَةِ	she was like other women of the quarter (HM 40)
مِثْلَ غَيْرِنَا مِنَ الرِّجَالِ	like other men (HM 186)
وَغَيْرِهَا مِنَ السَّوَائِلِ	and other liquids (SI 330)
هِيَ كَغَيْرِهَا مِنَ الْبَنَاتِ	she is like other girls (HS 94)
سَمَرْقَنْدُ وَغَيْرُهَا مِنَ الْمُدُنِ	Samarkand and other cities (JGh 114)

**83.7** غير + noun/pronoun may be understood with the exceptive meaning "besides",

“except”, “but”, often translated as “only”. It is usually preceded by a negative:

لَا تَعْنِي أَحَدًا غَيْرَ رَجَبٍ	they concern no one but Rajab (AM 67)
لَمْ يَبْقَ لِي غَيْرُ الْقَهْقَهَةِ	nothing remained for me except to laugh loudly (HR 60)
لَمْ يَكُنْ قَدْ مَضَى غَيْرُ نِصْفِ سَاعَةٍ	Only half an hour had passed (HR 134)
لَمْ يَكُنْ لِي غَيْرُ جِلْدٍ وَاحِدٍ	I had only one skin (HR 218)
لَيْسَ بَيْنِي وَبَيْنَ الْمَوْتِ غَيْرُ شَعْرَةٍ	there is only a hair between me and death (HR 228)
مَا قَبَّلَ فَمَهَا غَيْرُ أُمِّهَا	No one but her mother had kissed her on the mouth (GhS 8)
لَا عَمَلَ لَكَ غَيْرَ التَّجَسُّسِ عَلَيَّ	you have nothing to do but spy on me (GhS 93)
هُوَ لَمْ يَفْعَلْ خِلَالَهَا شَيْئًا غَيْرَ الْإِنْتِظَارِ	He did nothing during this time but wait (GhS 128)
لَمْ تَجِدْ أُمِّي غَيْرَ تِلْكَ الْقِصَّةِ	my mother only found this story (AM 33)
لَنْ يَمْلَأَ بَصْرَهُ أَحَدٌ غَيْرِي	he will have eyes for no one but me (TW 127)
لَمْ يَكُنْ فِي الْفَاعَةِ غَيْرُنَا	There was no one in the hall but us (JIJ 228)
لَا يَطْمَعُ فِيكَ أَحَدٌ غَيْرُهُ	no one else wants you apart from him (HR 65)

**83.8** With the same exceptive meaning, *غَيْرُ* occurs in the adverbial accusative before a noun clause introduced with *أَنَّ* or *أَنْ* :

صَحِحُكُنَا كِلْتَانَا . مَا الَّذِي يَسْعُنَا غَيْرَ أَنْ نَضْحَكَ؟	We both laughed. What can we do but laugh? (HR 72)
لَا أَصَدِّقُ أَنَّ يَدًا مِثْلَ هَذِهِ أُعِدَّتْ لِشَيْءٍ غَيْرِ أَنْ تَضْرِبَ	I cannot believe that a hand like that is prepared for anything but hitting (AM 97)
هَلْ أَسْتَطِيعُ غَيْرَ أَنْ أَبْكِي؟	Can I do anything except cry? (HR 171)
لَمْ أَقْرُرْ شَيْئًا غَيْرَ أَنِّي مُتْعَبٌ	I have decided nothing except that I am tired (GhS 118)

**83.9** *غَيْرُ* also occurs with an adversative function, introducing a sentence that is in contrast to a previous one. The meaning is “except that ...”, “but”, “however”, “yet”, “though”:

تَصَوَّرْتُ الْقَنَابِلَ وَهِيَ تَنْهَمُرُ كَالْمَطَرِ الْمَاحِقِ عَلَى الْمُدُنِ الْإِنْكِلِيزِيَّةِ وَالْأُورُوبِيَّةِ . . . غَيْرَ أَنِّي لَمْ أَكُنْ خَائِفًا	I imagined the bombs as they fell like rain of destruction on the cities of England and Europe ... but I was not afraid (JIJ 11)
هُوَ مُهَنْدِسٌ مِيكَانِيكِيٌّ دَرَسَ فِي الْخَارِجِ ، غَيْرَ أَنَّ هَوَاهُ الْمَوْسِيقِيَّةَ طَعَتْ عَلَى مِهْنَتِهِ	he was a mechanical engineer who had studied abroad, but his hobby of music took precedence over his profession (JIJ 189)
كَانَتِ الشَّقَقُ إِجْمَالًا صَغِيرَةً ، وَبِدُونِ مَطَابِخٍ . غَيْرَ أَنَّ شَقَقَتَنَا تَتَأَلَّفُ مِنْ عُرْفَةٍ كَبِيرَةٍ وَاحِدَةٍ ، مَعَ حَمَّامٍ ، وَمَطْبَخٍ صَغِيرٍ	the flats were on the whole small and without kitchens. Our flat, however, comprised one large room, with a bathroom and a small kitchen (JIJ 244)

- كَانَتْ الْأُمْسِيَّةُ حَارَّةً، غَيْرَ أَنَّ الْحَدِيقَةَ بَارِدَةٌ  
 كُنَّا نَعْرِفُ أَنَّ هَزِيمَتَنَا حَتْمِيَّةٌ. غَيْرَ أَنَّنَا بَقِينَا لِنُحَارِبَ  
 إِنْ دَفَعْتُ إِلَى عُبُودَةَ وَعَانَتْهُ ... غَيْرَ أَنِّي لَمْ أُطِيلِ  
 الْإِعْتَاقَ  
 لَمْ يَتَكَلَّمْ. غَيْرَ أَنَّ وَجْهَهُ أَفَلَتْ إِحْسَاسًا بِالْخَطَرِ  
 طَبَعًا، أَنَا لَمْ أَنْسَ أَنَّهُ زَوْجِي. غَيْرَ أَنَّ ذَلِكَ أَلْتَذَكَّرُ  
 لَمْ يَتَّصِفْ بِصِفَاتِ التَّذَكُّرِ الْعَادِيَّةِ  
 كَانَ صُدَاعِي يَسْتَمِرُّ يَوْمَيْنِ عَلَى الْأَقَلِّ. وَأَخْيَانًا  
 يَسْتَمِرُّ أَكْثَرَ. غَيْرَ أَنَّ يَوْمَيْنِ كَانَا فِي الْعَادَةِ كَافِيَيْنِ  
 لِأَعُودَ إِلَى حَالَتِي السَّوِيَّةِ  
 لَيْسَ عَبْدُ الصَّمَدِ بَخِيلًا تَمَامًا. غَيْرَ أَنَّ أَرْجِيئَتَهُ  
 لَيْسَتْ نَتِيجَةَ كَرَمِهِ أَيْضًا
- The evening was hot but the garden was cool (JIJ 139)  
 we knew that our defeat was inevitable, but we stayed to  
 fight (IKh 139)  
 I rushed up to Abuda and hugged him ... but I did not hug  
 him for long (HR 32)  
 He didn't speak, but his face expressed a sense of danger  
 (HR 76)  
 Of course I didn't forget that he was my husband,  
 although that memory was not marked by the usual  
 qualities of memory (HR 142)  
 My headache used to last for at least two days, and  
 sometimes longer, although two days were usually enough  
 for me to return to my proper state (HR 145)  
 Abd al-Samad wasn't a complete miser, although his  
 open-handedness wasn't a result of his generosity either  
 (HR 146)

**83.10** *غَيْرَ* may govern an indefinite adjective in the genitive case and function as a predicate. The adjective agrees with the subject in gender and number. The meaning is “un-”, “non-” or “not”:

- هَذَا غَيْرُ مَعْقُولٍ this is unreasonable (IKh 17)  
 لَكِنَّ عَزِيزَ غَيْرُ مُوَافِقٍ but Aziz did not agree (SI 119)  
 أَحَقِيقِي أَنَا أَمْ غَيْرُ حَقِيقِي؟ Am I real or unreal? (JIJ 142)  
 قَالُوا لَهَا إِنَّهُ غَيْرُ مُوْجُودٍ they told her that he wasn't there (HR 139)  
 هَذَا غَيْرُ مُمَكِّنٍ This is impossible (HR 207)  
 يَبْدُو الرَّاكِبُ غَيْرَ رَاغِبٍ فِي الْإِنْصَاتِ The passenger seems unwilling to listen (JGh 24)  
 يَبْدُو لَهُ الزُّبَارَةُ غَيْرَ حَقِيقِيَّةِ The visit seems unreal to him (GhS 19)  
 هُوَ أَمْرٌ أَرْجُوكَ أَنْ لَا تُصَدِّقَهُ لِأَنَّهُ غَيْرُ مَنطِقِيّ It is a matter which I ask you not to believe because it is illogical (GhS 182)  
 شَعَرْتُ بِشَيْءٍ مِنَ الْإِرْتِيَاحِ لِأَنَّهُ غَيْرُ مُسَلِّحٍ I felt somewhat relieved because he was unarmed (GhS 200)  
 أَنَا غَيْرُ مُحْتَاجٍ إِلَيْكَ I don't need you (HM 151)  
 يُصْبِحُ مُتَعَصِّبًا وَغَيْرَ مُسْتَعِدٍّ لِلْحَوَارِ He becomes fanatical and not prepared to talk (IKh 43)  
 أَنْتِ غَيْرُ جَادَّةٍ You aren't serious (HR 60)

- مِيَاهُ الصَّنَائِبِ فِي إِيطَالِيَا دَاخِلَ الْبُيُوتِ غَيْرُ صَالِحَةٍ لِلشُّرْبِ tap water in the houses in Italy is not fit for drinking (JGh 57)
- أَجِدُ نَفْسِي غَيْرَ خَائِفَةٍ I find myself unafraid (HS 227)

**83.11** غَيْرُ + adjective may form a noun-adjective phrase with a preceding noun. غَيْرُ agrees with the noun only in case, while the adjective is always genitive and agrees with the noun in gender, number and definiteness.

a). The modified noun may be indefinite, the adjective therefore remaining indefinite:

- هَلْ كُنْتُ ضَحِيَّةَ هَلُوسَةٍ غَيْرِ مُتَوَقَّعَةٍ؟ Was I the victim of an unexpected hallucination? (JIJ 51)
- عَلَى مَسَافَةٍ غَيْرِ قَصِيرَةٍ at a not short distance (JIJ 74)
- شَيْءٌ غَيْرٌ قَلِيلٍ no small amount (JIJ 127)
- رُسُومٌ أَبْدَائِيَّةٌ. فِيهَا مَوْهَبَةٌ غَيْرُ مَصْقُولَةٍ They are unsophisticated drawings. They show an unpolished talent (HR 23)
- عَرَفْتُ أَنَّ فِي أَيْتِسَامَتِهِ خَبْرًا غَيْرَ عَادِيٍّ I knew that his smile meant unusual news (HR 153)
- بِطَرِيقَةٍ مُبَاشِرَةٍ أَوْ غَيْرِ مُبَاشِرَةٍ directly or indirectly (HS 51)
- إِنَّهَا لَمَفَاجَأَةٌ غَيْرُ سَعِيدَةٍ It is an unhappy surprise (GhS 214)
- هَذِهِ مُبَالَعَةٌ غَيْرُ مَعْقُولَةٍ This is an unreasonable exaggeration (TW 166)
- ثِقَةٌ غَيْرُ كَامِلَةٍ Incomplete trust (HM 192)
- لِسَبَبٍ غَيْرِ مَعْلُومٍ for an unknown reason (IH 40)
- هَمَمَهُمْ بِكَلَامٍ غَيْرِ مَفْهُومٍ He muttered some indiscernible words (IH 73)
- أَطْفَالٌ بِرُؤُوسٍ حَلِيقَةٍ وَرُؤُوسٍ غَيْرِ حَلِيقَةٍ Children with shaved heads and unshaved heads (IKh 37)
- فِي صُفُوفٍ غَيْرِ مُنْتَظِمَةٍ in untidy ranks (SI 127)

b). The modified noun may be definite, the adjective therefore taking the definite article:

- أَطَافِرُهُ غَيْرِ النَّظِيفَةِ his dirty fingernails (IKh 109)
- وَاجِبَاتُهَا غَيْرِ الْوَاضِحَةِ her uncertain duties (SI 98)
- عَلَى الْجُدْرَانِ الْخَشَبِيَّةِ وَغَيْرِ الْخَشَبِيَّةِ on the wooden and non-wooden walls (SI 210)
- تَنَاوَلَا الشُّكُولَاتَةَ السُّوَيْسِرِيَّةَ غَيْرَ الْمَلْوَنَةِ they took the uncoloured Swiss chocolate (SI 235)
- كَانُوا ... يُجِيزُونَ لِلنَّصَارَى "غَيْرِ السِّيَاسِيِّينَ" ... السَّفَرَ They used to ... permit the "non-political" Christians ... to travel (IH 168)
- وَالشَّيْءُ غَيْرُ الْمَعْقُولِ؟ And the unreasonable thing? (AM 51)
- أَنْتَ طَيِّبٌ ... طَيِّبٌ إِلَى حَدِّ الْبَسَاطَةِ غَيْرِ اللَّافِقَةِ You are good natured ... good natured to the point of inappropriate naivety (HM 216)

التكليف غير المباشر	the indirect costs (TW 73)
في الليالي غير الممطرة	on non-moonlit nights (IH 26)
الكتابة غير الواضحة	the unclear writing (HS 107)
شفاه الرقيقتان غير الجذابتين	his thin and unattractive lips (HS 107)

**83.12** غير is sometimes governed by the preposition مِنْ with the meaning “without”:

عادت ذات من زفتي من غير حمص أو حصير	Dhat returned from Zifti without chick-peas or a mat (SI 164)
امتنع عن شربه لأنه كان من غير ليمون	he refused to drink it because it was without lemon (SI 176)
غادرت الشقة من غير كلمة	she left the flat without a word (SI 332)
لا أجرؤ على حضورها من غير أمي ووالدي	I don't dare attend them without my mother and father (HS 92)
انصرفوا من غير فائدة	they departed without gaining anything (JGh 152)

**83.12.1** With the same meaning, مِنْ غير may precede a noun clause introduced with أَنْ :

حاولت رؤية أمي لمدة أشهر من غير أن تنجح	For months she tried to see my mother without succeeding (HS 90)
استلقينا من غير أن نأكل شيئاً، من غير أن نتبادل كلمة واحدة	We lay down without eating anything, without exchanging a single word (HM 203)

**83.13** غير may be governed by the preposition بِ with the meaning “without”:

أرجوكم! بغير صياح	Please! Without shouting (HM 101)
إلى النار الحمراء، إلى النار بغير توقف	to red Hell; to Hell without stopping (HM 121)
لا راحة للبدن بغير النوم	There is no rest for the body without sleep (HM 158)
بدأوا يتناوبون بغير انتظام	they began to take turns randomly (IKh 15)

**83.14** غير occurs in the accusative case when introducing an adverbial modification:

أثقلب في الليل غير قادرة على النوم	I toss and turn at night unable to sleep (HS 53)
هزرت رأسي غير مصدقة	I shook my head in disbelief (HS 121)
أومأت برأسي غير مبالي	I nodded my head inattentively (JGh 159)
هز برأسيه غير مصدق	He shook his head in disbelief (GhS 156)
كنت سأقف ثابتاً، غير مستظير، غير متردد	I was going to stand firm, without anticipation and without wavering (JGh 10)

**83.15** لا غير occurs independently without a following genitive in the expressions لا غير and, less

commonly, لَيْسَ غَيْرٌ, with the meaning “and not otherwise”, “nothing more” etc.:

هَذَا كُلُّهُ لَهُ مَعْنَى وَاحِدٌ. مَعْنَى وَاحِدٌ لَا غَيْرٌ All this has one meaning, just one meaning (HR 65)

أَصْدِقَاءُ فَقَطْ لَا غَيْرٌ Just friends, nothing more (HR 190)

أَسْتَعْمِلُهَا عَلَى سَبِيلِ الْمَجَازِ لَا غَيْرٌ I use it as a metaphor, nothing more (TW 26)

أَعِيشُ لَا غَيْرٌ I am alive, nothing more (TW 28)

سَيَقُولُونَ إِنَّهُ تَمَثِيلٌ لَا غَيْرٌ They will say it is nothing but acting (TW 99)

كَانُوا يَعُودُونَ سَالِمِينَ لَا غَيْرٌ They always used to return unhurt (IH 26)

وَاحِدَةٌ لَا غَيْرٌ no more than one (HM 165)

قَضِيَّةٌ وَقْتُ لَيْسَ غَيْرٌ it is a question of time, nothing more (TW 33)

## 84 The Noun سَوَى ("sameness", "equality")

**84.1** سَوَى occurs as governing term in an idāfa construction, followed by a definite or indefinite noun in the genitive case. It is usually preceded by a negative and has the exceptive meaning "[nothing] except", "but", often translated as "only". The noun governed by سَوَى constitutes the exception:

- لَا أَسْمَعُ سِوَى صَوْتِ أَمْوَاجِهِ I hear nothing but the sound of its waves (IKh 50)
- لَا يَحُولُ بَيْنَهُمَا سِوَى الْحَائِطِ nothing separates them except the wall (SI 93)
- لَمْ تَرَ فِي حَيَاتِهَا مِنْ الْمُدُنِ الْمِصْرِيَّةِ سِوَى الْقَاهِرَةِ وَالْإِسْكَنْدَرِيَّةِ in her life she had seen no Egyptian cities apart from Cairo and Alexandria (SI 161)
- لَا يَزِنُ سِوَى عِدَّةِ غَرَامَاتٍ it weighed only a few grammes (TW 23)
- كَلِمَةٌ "لِقَاءٌ" ... لَيْسَتْ سِوَى كَلِمَةٍ the word "meeting" ... is only a word (TW 132)
- أَنَا لَمْ أَسْمَعْ سِوَى قِرَاءَةِ الْقُرْآنِ I heard only the reciting of the Qur'an (TW 158)
- لَمْ أَجِدْ ... وَسِيلَةً لِلتَّرْوِيحِ عَنْ أَعْصَابِي ... سِوَى هَوَايَةِ صَيْدِ السَّمَكِ I found ... no way to calm my nerves ... apart from the hobby of fishing (IH 27)
- لَمْ نَسْمَعْ مِنْهَا سِوَى صَرْخَةِ "مَامَا" We heard nothing from her except the cry "mama" (IH 72)
- يَا لِلْكَمَالِ الْعَظِيمِ لِلْحَيَاةِ الَّتِي لَا يَنْقُصُهَا شَيْءٌ سِوَى الْأَوْلَادِ What great perfection of life which lacks nothing but children (HR 150)
- مَا رَأَيْتُ سِوَى الرَّمَالِ I saw nothing but the sand (HS 236)
- لَمْ تَكُنْ تَفْعَلُ شَيْئًا سِوَى التَّدخينِ وَالْبُكَاءِ she did nothing but smoke and weep (AM 40)
- لَمْ تَكُنْ هَذِهِ سِوَى الْبِدَايَةِ This was only the beginning (SI 347)

**84.2** With the same function, سَوَى may take the pronoun suffixes:

- لَمْ يَبْقَ مِنَ الْقَائِمَةِ سِوَايَ no one was left off the list but me (JGh 159)
- لَا يَعْرِفُ بِوُجُودِهِ سِوَايَ no one but me knows of its existence (HS 85)
- لَا يَعْلَمُ سِوَايَ بِهَذِهِ التَّوْقِيفَةِ No one but me knows of this document (TW 87)
- أُعْلِنُ أَنَّ لَا وَجُودَ، لَهُ أَهْمِيَّةٌ، سِوَاكَ I declare that there is nothing important apart from you (TW 85)
- لَا أَحَدَ سِوَاهُ وَسِوَاكَ يَمْتَلِكُ الْحُجَّةَ no one but you and him have the evidence (TW 194)
- لَا يَعْرِفُهَا أَحَدٌ سِوَانَا no one apart from us knows it (JIJ 204)
- لَنْ يَكُونَ أَحَدٌ سِوَانَا there will be no one but us (HM 104)



**84.3** سَوَى may precede a noun clause introduced with أَنْ or أُنَّ :

- لَمْ نَطْلُبْ مِنْهُمْ جِزَاءَ أَوْ شُكُورًا سَوَى أَنْ يَعْتَبِرُونَا  
مِنْ أَكْلِي اللَّحْمِ الْمَسْوِيِّ we did not ask them for a reward or thanks except that they acknowledge us to be among those who eat grilled meat (IH 41)
- لَمْ يَبْقَ أَمَامِي سَوَى أَنْ أُبْلَغَ مَوْقِعَ الْأَغْشَابِ nothing remains before me but to reach the place where the pastures are (IH 48)
- رَبِّمَا لَا نَفْعَلُ سَوَى أَنْ تَتَلَامَسَ بِالْأَيْدِي Perhaps we will do nothing but touch hands (HM 138)
- مَا أَكْتَشَفْتُ شَيْئًا، سَوَى أَنَّهُ لَمْ يَعْذُ مَهْتَمًا بِي I discovered nothing except that he was no longer interested in me (HS 149)
- رَأَيْتُ لِيذَّةَ لَوْنِهَا لَا أَسْمَ لَهُ، رِصَاصِي؟ رَمَادِي؟  
... أَيُّ شَيْءٍ سَوَى أَنَّهُ جَمِيلٌ I saw a mane of hair of indescribable colour. Dull grey? Ash grey? Anything - but it was beautiful (HR 51)
- تَعَامَلْتُ مَعَهُ كَشَخْصٍ لَا عِلَاقَةَ لِي بِهِ، سَوَى أَنِّي مُضْطَرَّةٌ ... إِلَى تَنَاوُلِ الطَّعَامِ مَعَهُ وَالْجُلُوسِ وَالنُّؤْمِ I dealt with him like someone I had no relationship with, except that I was obliged ... to eat, sit and sleep with him (HR 142)

**84.4** سَوَى is used in questions (often rhetorical):

- أَمَا مِنْ بَدِيلٍ عَنِ هَذَا السَّجْنِ سَوَى الْمَوْتِ؟ Is there no alternative to this prison apart from death? (IH 92)
- هَلْ بَقِيَ عَلَى هَذَا الْكَوْكَبِ سَوَى الذَّنَابِ وَالضُّبَاعِ؟ does anything remain on this planet apart from wolves and hyenas? (IH 210)
- مَا الزَّمَانُ سَوَى الْمَسَافَةِ بَيْنَ نُقْطَةٍ وَنُقْطَةٍ؟ what is time apart from the distance between one point and another? (TW 211)
- أَمَا الرَّجُلُ، وَمَنْ يَكُونُ سَوَى سَتِيفِ دُنْكَلي As for the man, who was he but Steve Dunkley (JIJ 38)

**84.5** سَوَى occurs in affirmative sentences, often with the sense of "other than":

- كَانَ الْكَرْمَلُ، بَعْدُ، غَابَةً بِكَرًا سَوَى مَنَارِيهِ Mount Carmel was still a virgin forest except for its lighthouse (IH 103)
- خُيِّلَ إِلَيْهِ أَنَّهُ يَرَى ابْنَةَ فِرْعَوْنَ تَرُدُّ الطِّفْلَ إِلَى أَيْدِي كُلِّ الْأُمَّهَاتِ سَوَى أُمِّهِ He thought that he saw the Pharaoh's daughter putting the child back into all the mothers' hands apart from his mother (IH 207)
- الْكُلُّ فِي قَبْلُولِهِ سِوَانَا Everyone was having a siesta but us (JIJ 228)
- قَدْ يَكُونُ سِوَايَ أَحَقُّ مُصِيبَتُهُ كَمَا أُخْفِيهَا أَنَا There may be someone other than me who has hidden his misfortune as I hide mine (IH 48)
- هُوَ يُعْطِيهَا بِذَوْرِهِ لِسِوَاهُ he in turn gives them to others (HM 89)
- أَخْفَوَهَا فِي أَمَاكِنَ تَحْتَ الرَّمَالِ عَلَّمُوهَا بِعَلَامَاتٍ لَا يَعْرِفُهَا سِوَاهُمْ they hid it in places under the sand that they marked with signs no one but they knew (IH 50)

وَعَيْتُ آلَانِي قَبْلَ سِوَايِ I saw the future before anyone else (GhS 97)  
 كُنْتُ جَالِسًا عَلَى صَخْرَتِي الْمُخْتَارَةِ . . . أَبْعَدُ مِنْ I was sitting on my chosen rock ... further than any other  
 سِوَاهَا عَنْ شَاطِئِ الزَّبِيبِ وَأَشَدُّ عُلوًا مِنْ سِوَاهَا مِنْ from the shores of al-Zeeb and higher than any other  
 صُخُورِ الشَّاطِئِ rock on the shore (IH 27)

**84.6** سِوَى may have a meaning equivalent to “etcetera”, “and so on”. It takes a pronoun suffix referring back to a preceding noun or nouns:

شِعْرٌ وَجَوَارٌ وَمَوَاقِفٌ وَالْكَاتِبُ وَالطَّلِيعَةُ وَسِوَاهَا poetry, debate, points of view, the writer, the avant-garde  
 and so on (GhS 135)  
 فِي حُضُورِ كَاشِفِ الْبُخْتِ الْقَادِرِ حَقًّا عَلَى قِرَاءَةِ In the presence of the fortune teller who really can read  
 الْأَفْكَارِ وَسِوَاهَا thoughts and so on (GhS 29)

**84.7** سِوَى + pronoun suffix is occasionally followed by a prepositional phrase composed of مِنْ + a definite plural noun which specifies what is referred to:

إِخْتَارُوا شَاطِئَ مَمْلَكَتِهِ مَكَانًا أَعْتَزَّلُوا فِيهِ عَنْ سِوَاهُمْ مِنَ الصَّيَّادِينَ They chose the shore of his kingdom as the place in which  
 to keep away from the other fishermen (IH 26)  
 مَعَ سِوَايِ مِنَ الْبَنَاتِ كُنْتُ أَضْحَكُ وَأَتَسَلَّى وَأَتَعَامَزُ with other girls I used to laugh, have fun and wink at the  
 عَلَى الشَّبَابِ young men (HS 49)  
 صَخْرَتِي الْمُخْتَارَةُ . . . أَشَدُّ عُلوًا مِنْ سِوَاهَا مِنْ my chosen rock ... is higher than any other rock on the  
 صُخُورِ الشَّاطِئِ shore (IH 27)

## 85 The Noun عَدَمٌ (“non-existence”)

**85.1** عَدَمٌ is used specifically to negate verbal nouns. It occurs as governing term in an idāfa construction, followed by a verbal noun in the genitive case. The meaning is “lack of”, “not”, “non-” etc.:

- لَكِنْ لَا بُدَّ مِنْ عَدَمِ الرُّجُوعِ إِلَى الْمَخْبَأِ      But we must not return to the shelter (TW 253)
- كَانَ قَدْ نَجَحَ لِنُورِهِ فِي عَدَمِ التَّقَدُّمِ لِامْتِحَانِ      he had just succeeded in not presenting himself for examination (SI 17)
- تَأَمَّلَهُمَا بِدِقَّةٍ لِيَتَأَكَّدَ مِنْ عَدَمِ تَلَوِيهِمَا      he examined them closely to make sure they weren't soiled (SI 247)
- هَذِهِ تَعْنِي عَدَمَ اسْتِغْرَابٍ      this means not being surprised (TW 14)
- جَعَلْتُ أَحْسَنَ بِرَاحَةٍ عَمِيقَةٍ لِعَدَمِ رُؤْيِي سَيِّدَةَ      I began to feel a profound relief at not seeing the lady of  
الْبَحِيرَاتِ فِي أَنْتِظَارِي      the lakes waiting for me (JIJ 51)
- لَا يُدَاوِمُ فِي مَدْرَسَةٍ أَوْ وَظِيفَةٍ لِعَدَمِ اكْتِرَائِهِ بِأَيَّةِ      he does not persevere in school or a job because he is  
مَدْرَسَةٍ أَوْ كَلِّيَّةٍ      uninterested in any school or college (JIJ 122)
- كُنَّا فِي الْمَقْفَى نَتَحَدَّثُ عَنْ عَدَمِ حُبِّنَا لِلذَّهَبِ      we were in the cafe talking about our lack of love for gold  
(JIJ 222)
- طَلَبْتُ إِلَيْهِمْ عَدَمَ إِشْعَالِ النَّارِ      I told them not to light a fire (IKh 33)
- نَصَحَهُ بِعَدَمِ الزَّوْاجِ مِنِّي      he advised him not to marry me (IKh 101)
- يَخْرِصُونَ عَلَيَّ عَدَمِ إِثَارَةِ الْمَشَاكِلِ      they try not to cause any trouble (JGh 147)
- تَتَّظَاهَرُ بِعَدَمِ الْفَهْمِ      she pretends not to understand (GhS 73)
- كُنْتُ قَدْ قَرَّرْتُ عَدَمَ إِسْأَالِ عُمَرَ      I had decided not to send Umar (HS 66)
- أُظْهِرُ عَدَمَ الْإِهْتِمَامِ بِوُجُودِهِ      I show a lack of interest in his presence (HS 104)

**85.2** The verbal noun may be replaced by a pronoun suffix which refers to it:

- كَأَنَّ وُجُودِي أَوْ عَدَمَهُ سَيَّانٍ لَدَيْهِ      as if my existence or non-existence were the same thing to  
him (HM 94)

## 86 Conditional Sentences

A conditional sentence (جُمْلَةٌ شَرْطِيَّةٌ) is typically composed of two clauses: a subordinate clause which contains the condition (الشَّرْطُ), and a main clause which contains the expected consequence of the condition if fulfilled (جَوَابُ الشَّرْطِ). For example, the sentence “If I were you, I wouldn’t do that” is composed of the subordinate conditional clause “if I were you” and the main consequent or result clause “I wouldn’t do that”.

The conditional particles in Arabic are *إِنْ*, *إِذَا* and *لَوْ*. The verb following the particle is typically in the perfect (or *لَمْ* + jussive) regardless of whether a past, present or future time is intended. The verb in the main clause is in the perfect, *لَمْ* + jussive or some other form. The actual temporal meaning of the verbs may correspond to a number of English tenses depending on context and the meaning of the condition.

### 86.1 *إِنْ* (“if”; “whether”)

*إِنْ* is not as common as *إِذَا* and *لَوْ*. It often introduces a hypothetical condition (“if this is the case ... then”) which may or may not occur. *إِنْ* is generally followed by a verbal sentence with normal word order (verb + subject), thus immediately preceding the verb. The verb is typically in the perfect or *لَمْ* + jussive. The imperfect indicative is often used in the main clause (very occasionally the jussive is found).

**86.1.1** The subordinate clause introduced with *إِنْ* may either precede or follow the main clause:

عَبْدُ الصَّمَدِ سَيَعْرِفُهُ. *إِنْ لَمْ يَعْرِفْهُ عَاجِلًا*، سَيَعْرِفُهُ  
 آجِلًا. *إِنْ لَمْ يَعْرِفْهُ وَهُوَ ابْنُ شَهْرٍ*، سَيَعْرِفُهُ وَهُوَ  
 ابْنُ سِنِينَ

Abd al-Samad will know him. If he doesn't know him sooner, he will know him later. If he doesn't know him when he is a few months old, he will know him when he is a few years old (HR 220)

*إِنْ لَمْ يَأْتِ نِمْتُ مُبَكَّرًا* if he did not come I would go to sleep early (IKh 155)

سَأَتَأَكَّدُ فِي التَّسْمَعِ التَّالِيِ اللَّيْلَةَ، *إِنْ ظَلَلْتُ وَاعِيًا*  
 I will be sure to eavesdrop again this evening, if I remain conscious (TW 32)

*إِنْ لَمْ يَكُنْ فِي بَيْتِي يَكُنْ عِنْدَ ضَابِطِ الْبَحْرِيَّةِ* If he isn't at home, he will be with the naval officer (TW 236)

**86.1.2** *إِنْ* occasionally introduces a verbal sentence with inverted word order (subject + verb), thus being followed directly by a noun or, more commonly, a pronoun:

سَأَكُونُ فِي عَيْنِي عَنِ خَرِيْطَةِ اللَّيْنِطَقَةِ *إِنْ أَنَا أَرَدْتُ  
 الذَّهَابَ إِلَى وَندِرْميرِ أَوْ هوكِشيدِ أَوْ أمْبلسايدِ*  
 I would not need a map of the area if I wanted to go to Windermere, Hawkeshead or Ambleside (JIJ 41)

لَنْ أُنْكِرَ ذَلِكَ *إِنْ أَنْتِ سَأَلْتَنِي عَنْهَا مَرَّةً أُخْرَى* I won't deny that if you ask me about her again (JIJ 206)

*إِنْ أَنَا كَتَبْتُ لَهُ، أَتَعْتَقِدِينَ أَنَّهُ سَيَهْتَمُ بِالْإِجَابَةِ؟*  
 If I wrote to him, do you think he would bother to answer? (JIJ 194)

هَلْ خَشِيتَ إِنْ أَنَا تَرَدَّدْتُ فِي الْكَلَامِ أَنْ يُحَدِّدَ هُوَ  
مَوْعِدًا وَيَكُونُ الْمَوْعِدُ بَعْدَ أُسْبُوعٍ؟  
Are you afraid that if I am hesitant in what I say he will  
make an appointment, and this will be in a week's time?  
(HR 191)

طَمَأَنُونِي بِأَنَّ الْبَعْتَةَ مَا زَالَتْ قَائِمَةً إِنْ أَنَا كُنْتُ  
مُسْتَعِدًّا لِلسَّفَرِ  
they reassured me that the student exchange was still on if  
I was ready to travel (JIJ 11)

**86.1.3** The verbs in conditional sentences have no particular temporal significance, the actual tense being determined by context. Thus, conditional sentences with *إِنْ* may be understood either as referring to the past, the present or the future:

إِنْ قَالُوا فِينِيقِيِّينَ، تَذَكَّرَ أَجْدَادَهُ، وَإِنْ قَالُوا رُومَانِيِّينَ  
أَوْ فَاَنْدَالِيِّينَ، أَوْ عَرَبًا، قَالَ أَنَا مِنْهُمْ  
If they mentioned Phoenicians, he thought of his  
forefathers, and if they mentioned Romans, Vandals or  
Arabs, he said that he was one of them (TW 66)

إِنْ شِئْتَ أَنْ تَجِدَهَا وَجَدْتَهَا  
If you want to find her, you will find her (IKh 201)

هَا هِيَ بَطْنُهُ تَخْرُجُ قَلِيلًا، إِنْ وَاصَلَ الْجُلُوسَ عَلَى  
هَذَا الْمَقْعَدِ كَثِيرًا، بَرَزَتْ أَكْثَرَ  
There is his stomach sticking out a little, and if he  
continues to sit for long on that chair it will become even  
more pronounced (TW 55)

لَا تَأْخُذُ حَيْرًا كَثِيرًا فِي قِرَابِهَا الْجِلْدِيَّةِ، أَوْ إِنْ  
شِئْتَ فِي جَيْبِ الْمِعْطَفِ  
it doesn't take up a lot of space in its leather case or, if  
you want, in a coat pocket (JIJ 42)

**86.1.4** *إِنْ* may be preceded by the emphatic particle *لَ*, forming the contraction *لَئِنْ* ("if"; "whereas", "while"), often preceded by the conjunction *وَ*. The subordinate clause introduced by *لَئِنْ* is frequently not a precondition for the fulfilment of the main clause. The subordinate clause precedes the main clause:

وَلَئِنْ كَانَ يُقَالُ إِنَّ الطَّرِيقَاتِ الَّتِي مَشِينَاهَا،  
وَمَلَأْنَاهَا أَحَادِيثَ مِنْ كُلِّ نَوْعٍ، هَرَأَتْ أَخَذِينَنَا  
دُونَ رَحْمَةٍ، فَقَدْ كُنَّا نَقُولُ إِنَّا نَحْنُ الَّذِينَ هَرَأْنَا  
الطَّرِيقَاتِ بِأَخَذِينَنَا  
If it was said that the roads we walked along and which we  
filled with all kinds of conversation had remorselessly  
worn our shoes out, we would reply that we are the ones  
who wore out the roads with our shoes (JIJ 74)

وَلَئِنْ يَجِيءُ اللَّيْلُ فِي بَغْدَادَ قَبْلَ أَنْ يَتَّصِفَ  
بِالنَّسَمَاتِ الصَّخْرَاوِيَّةِ الْبَارِدَةِ، فَإِنَّ رُطُوبَةَ الْبَحْرِ  
الْحَارَّةَ لَا تَرَاوِجُ فِي بَيْرُوتَ حَتَّى مَعَ تَقَدُّمِ اللَّيْلِ  
while in Baghdad the night brings cold desert breezes  
before it is half way through, in Beirut the hot humidity  
from the sea does not diminish until nightfall (JIJ 233)

وَلَئِنْ تُظَلِّلُ أَشْجَارُ النَّخِيلِ قِسْمًا مِنْ أَمْتِدَادِهِ  
الْجَنُوبِيِّ، فَإِنَّ مُعْظَمَ رَصِيفِيهِ مُظَلَّلٌ بِأَشْجَارِ  
الْيُوكَاالْبُتُوسِ  
whereas palm trees shaded a section of its southern  
stretch, most of its pavements are shaded by eucalyptus  
trees (JIJ 81)

وَلَئِنْ انْقَطَعَتْ بَيْنَ حِينٍ وَآخَرَ عَنِ الْكِتَابَةِ لِإِلْدَاعَةٍ،  
فَإِنَّ عِلَاقَتَنَا الشَّخْصِيَّةَ لَمْ تَنْقَطِعْ قَطُّ  
If I occasionally stopped writing for broadcasting, our  
personal relationship never came to an end (JIJ 179)

وَلَيْنَ كُنَّ جَمِيعُهُنَّ يَتَمَنِينَ هَذَا، تَمَنَّتُهُ نَاجُ الْعَرُوسِ  
لِنَفْسِهَا

If all of them were hoping for that, Taj al-Arus hoped for it for herself (HS 242)

وَلَيْنَ عَرَفَتْ بَغْدَادُ، فِي تِلْكَ الْآوَانَةِ، نَابِعَةً فِي  
الْعُلُومِ . . . فَقَدْ كَانَ بِلَا رَيْبٍ هَذَا الْفَتَى

If at that time Baghdad knew a genius in sciences ... it was undoubtedly that young man (JIJ 198)

**86.1.5** إِنَّ may be immediately followed by the negative particle لَا , forming the compound إِنْ لَا ("if not", "otherwise"). The main clause is often a negative sentence and precedes the subordinate clause, usually a question, introduced with إِنْ لَا . The two clauses are joined with the conjunction وَ :

لَمْ يَتَغَيَّرْ رَجَبٌ وَحَدَه. تَغَيَّرْنَا كُلُّنَا، وَإِلَّا كَيْفَ أَفْسَرُ  
هَذَا الْوَلَعِ؟

Rajab isn't the only one who has changed - we've all changed; if not, how can I explain this passion? (AM 72)

أَرَاخِي طَبَعًا أَنْ مَشِينَا لَمْ تَكُنْ بَطِئَةً، وَإِلَّا لَبَدُونَا  
مَا لَمْ نَكُنْهُ: عَاشِقَيْنِ

Of course, I was happy that we didn't walk slowly; otherwise we would have appeared other than what we were - as lovers (HR 41)

لَا بُدَّ أَنَّهُ أَخَذَ مَالًا مِنْ أَحْمَدَ، وَإِلَّا لِمَاذَا تَرَكَنِي فِي  
الَلَّيْلَةِ الْأُولَى وَحِيدَةً مَعَ بَقِيَّةِ الرِّجَالِ؟

No doubt he has taken money from Ahmad; otherwise why would he leave me alone on the first night with the rest of the men? (HS 148)

كَانُوا يَعْرِفُونَ. وَإِلَّا كَيْفَ تَرَكُونِي ثَلَاثَ سِنِينَ دُونَ  
أَنْ يَقُولُوا كَلِمَةً وَاحِدَةً؟

They knew; if not, how have they left me for three years without saying a single word? (AM 142)

لَا بُدَّ أَنْ أَفْكَارًا خَطِرَةً مَرَّتْ فِي رَأْسِهِ تِلْكَ  
الْلَحْظَةَ، وَإِلَّا لِمَاذَا سَأَلَ بِهَذِهِ الطَّرِيقَةِ؟

No doubt dangerous thoughts crossed his mind at that moment; otherwise why did he ask in such a way? (AM 18)

هَذِهِ حَطَوَاتُ رَجُلٍ ثَقِيلٍ، هَذِهِ لِرَجُلٍ نَحِيفٍ، هَذِهِ  
لِشُرْطِيٍّ، وَإِلَّا لِمَاذَا تَبَدُّو ثَقِيلَةً بَلِيدَةً هَكَذَا؟

Those are the footsteps of a heavy man, those of a thin man, and those of a policeman; if not, why do they seem so heavy and stupid? (AM 88)

لَرُبَّمَا وَجَدَ عَمَلًا آخَرَ، وَإِلَّا خَسِرْنَا تَأْشِيرَةَ بَقَائِنَا  
إِلَى الْأَبَدِ

Perhaps he has found other work; otherwise we have lost our residence permit for good (HS 181)

بُرُومُوثِيُوسَ. هَذَا الْإِنْسَانُ الْإِلَهَ، أَوْ هَذَا الْإِلَهَ  
الْإِنْسَانَ، لَا شَكَّ أَنَّهُ بِدَوْرِهِ كَانَ عَاشِقًا، وَإِلَّا لِمَا  
فَعَلُوا بِهِ مَا فَعَلُوا؟

Prometheus, that god-man or that man-god, no doubt he in turn was a lover; otherwise why did they do to him what they did? (TW 30)

لَا شَكَّ أَنَّكَ تَسْمَعِينَ كَثِيرًا، وَإِلَّا مِنْ أَيْنَ يَأْتِيكَ  
الشُّعْرُ

You undoubtedly listen a lot; if not, where did you get the poetry from? (TW 121)

طَبَعًا لَمْ أَنْظُرْ إِلَيْهِ، وَإِلَّا لَانْكَشَفَ دُهُولِي

Of course I didn't look at him. If I had, my astonishment would have been apparent (HR 191)

a). **وَالْإِلَّا** is also used after imperatives:

- لَا تَذْكُرْهَا لِأَحَدٍ، وَإِلَّا رَاحَ عَمَّكَ، زَوْجُ أُمَّكَ، فِي دَاهِيَةٍ Don't mention it to anyone, otherwise your uncle, your mother's husband, will meet with disaster (HM 34)
- تَفَضَّلُوا كُلُّكُمْ بِالْخُرُوجِ، وَإِلَّا تَرَكْتُ الدُّكَّانَ وَسِجَّتْ فِي شَوَارِعِ الْمَدِينَةِ All of you, please leave; otherwise I'll leave the shop and wander about the city streets (HM 152)
- أَخْرُجْ! أَخْرُجْ! وَإِلَّا رَمَيْتُكَ فِي الشَّارِعِ، مِثْلَ تَنَكَّةِ الرُّبَايَلَةِ! Get out! Get out! If not, I'll throw you in the street like a bin of rubbish! (HM 259)
- إِلْحَقْهَا وَإِلَّا ضَاعَتْ Catch her up, otherwise she is lost (HM 155)

**86.1.6** One of the most common uses of **إِنْ** in modern Arabic is to introduce an indirect question ("whether", "if"):

- لِمَاذَا سَأَلْتَنِي إِنْ كُنْتُ هَامَلْتِ؟ Why did you ask me if I was Hamlet? (JIJ 35)
- سَأَلْتَهَا إِنْ كَانَتْ مَا تَزَالُ تُرِيدُ أَنْ تَتَزَوَّجَنِي I asked her if she still wanted to marry me (JIJ 209)
- تَسْأَلُنِي فِي الثَّلَاثَةِ وَالْثَلَاثِ فَجَرًّا إِنْ كُنْتُ أَوْمِنُ بِالْأَشْبَاحِ أَمْ لَا At twenty past three in the morning she asks me whether I believe in ghosts or not (GhS 60)
- لَا أَعْرِفُ إِنْ كُنْتُ قَادِرَةً عَلَى الْوَفَاءِ I don't know if I am able to fulfill it (AM 112)
- سَأَرَى فِي الصَّيْفِ الْقَادِمِ إِنْ كُنْتُ حَافِظَتِ عَلَى هَذَا الْمُسْتَوَى Next summer I will see whether you have maintained this standard (JIJ 159)
- لَسْتُ أَدْكُرُ إِنْ كُنْتُ أَعْطَيْتُهَا الْقَصِيدَةَ I could not remember whether I had given her the poem (JIJ 104)
- لَا نَعْلَمُ إِنْ كَانَتْ سَتَعُودُ يَوْمًا We do not know whether they would one day return (JIJ 147)
- لَا أَعْرِفُ إِنْ كُنْتُ سَأَرْسِلُهَا أَمْ لَا I don't know whether I was going to send them or not (AM 138)

**86.2** **إِذَا** ("if"; "when"; "whether")

**إِذَا** is typically followed by a verbal sentence with normal word order (verb + subject). The verb is generally in the perfect or **لَمْ** + jussive.

**86.2.1** In modern Arabic, **إِذَا** is often more or less synonymous with **إِنْ** :

- سَتَضَعُ وَرْدَةً عَلَى قَبْرِي إِذَا مِتُّ she will put a rose on my grave if I die (GhS 86)
- إِنْ مِتُّ لَنْ أَتْرُكَ وَلَدًا وَرَائِي يَبْكِي، أَمَّا إِذَا قَتَلُوا حَامِدَ فَسَوْفَ يَتْرُكُ أَرْبَعَةَ أَطْفَالٍ If I die I will not leave a child behind me crying. But if they kill Hamid, he will leave four children (AM 165)
- إِذَا قُلْنَا "حَاءَ" قَالُوا "حَاءَ" وَإِنْ قُلْنَا "خَاءَ" قَالُوا "خَاءَ" If we said "ha" they would say "kha", and if we said "kha" they would say "ha" (IH 29)

**86.2.2** The condition expressed by إِذَا is generally one which is likely or expected, the only doubt being the time of the event:

- فَهِيَ إِذَا لَمْ تَكُنْ مُسَافِرَةً أَوْ فِي زِيَارَةِ لَصَدِيقَاتِهَا  
تَكُونُ نَائِمَةً أَوْ تَتَحَدَّثُ عَلَى التَّلْفُونِ  
If she isn't travelling or visiting her friends she is asleep or speaking on the telephone (HS 88)
- أَنْتَ تَعْرِفُ أَنَّ الْإِنْسَانَ إِذَا تَكَلَّمَ يَزِنُاحُ  
بَدَأَتْ بِذَلِكَ بَيْنَنَا صَدَاقَةٌ حَمِيمَةٌ تَكَادُ تَجْمَعُنَا كُلَّ مَسَاءٍ، إِذَا لَمْ أَكُنْ مُرْتَبِطًا بِمَوْعِدٍ  
You know that if people speak they find rest (AM 39)  
With that, a close friendship began between us which brought us together almost every evening if I wasn't committed to an appointment (JIJ 123)
- الْحَدِيثُ عَنِ الْمَوْسِيقَى الْغَرْبِيَّةِ بِطَبِيعَةِ الْحَالِ  
أَسْهَلُ، وَأَدْقُ، إِذَا كَانَ بِالْإِنْكِلِيزِيَّةِ  
Talking about western music is naturally easier and more precise if it is done in English (JIJ 192)
- مِنْ أَيْنَ جَاءَتْ نِي تِلْكَ الْقُوَّةُ؟ أَنَا الَّتِي أَخَافُ مِنْ  
كُنْتُوتِ صَغِيرٍ إِذَا نَفَرَ بِوَجْهِهِ  
Where did I get all this strength from? I who would be afraid of a small chick if it ran in front of me? (HR 106)
- إِذَا ثَابَرْتُ عَلَى دَقِّ مِسْمَارٍ فِي جِدَارٍ أَصَمٍّ، فَإِنَّمَا أَنْ  
يَنْفَلِقَ الْجِدَارُ وَإِنَّمَا يَنْحِنِي الْمِسْمَارُ  
If I persevered in knocking a nail into a solid wall, the wall would either crack or the nail would bend (HR 128)
- الْمَرْأَةُ تَفَكَّرُ بِالْأَشْيَاءِ الْحَزِينَةِ. إِذَا لَمْ تَجِدْ مَا يَكْفِيهَا  
مِنَ الْحُزْنِ، بَحَثَتْ عَنْهُ عِنْدَ الْآخَرِينَ!  
A woman thinks about sad things. If she doesn't find enough sadness to satisfy her, she searches for it in others! (AM 107)
- إِذَا سَأَلْتُهُمْ عَمَّا أَصَابَهُمْ "هُنَاكَ" تَلَفَّتُوا يَمَنَةً وَيَسْرَةً  
وَمَضَوْا فِي صَمْتِهِمْ. وَإِذَا أَلْقَيْتُ اللَّحِيَّةَ عَلَيْهِمْ مَضَوْا  
فِي سَبِيلِهِمْ  
If I asked them what had befallen them "over there" they would look to right and left and go on their way in silence. And if I greeted them they would just keep walking (IKh 32)
- إِذَا مَشَيْتَ تَمَشِي خَلْفَكَ عَلَى بُعْدِ خَطْوَةٍ وَرَاءَكَ لَا  
تَزِيدُ وَلَا تَنْقُصُ  
When you walk, she walks one step behind you; no more, no less (GhS 13)

**86.2.3** The condition expressed by إِذَا may be such that there is no doubt of its occurrence. Here, إِذَا may be translated as "when":

- إِذَا أَشْرَقَتِ الشَّمْسُ يُلَامِسُ ضَوْءُهَا مَقْبَرَةَ حَبِيبَتِهِ،  
وَإِذَا غَرَبَتْ تَلَامِسُ الْأَشِعَّةُ قَبْرَهُ هُوَ  
when the sun rises its light touches the tomb of his lover, and when it sets its rays touch his own tomb (JGh 91)
- فَإِذَا جَنَّ اللَّيْلُ آوَى إِلَى سَرِيرِهِ  
When the night fell he retired to his bed (IH 83)
- كَانَتْ الطُّيُورُ تُغْرُدُ إِذَا دَخَلْنَا  
The birds used to twitter when we entered (AM 97)
- وَلَكِنْ كَانَ عَلَى سَرَايَا أَنْ تَأْوِي إِلَى مَبِيئَتِهَا إِذَا أَوَى  
الشَّمْسُ إِلَى بَيْتِهَا  
But Saraya had to retire to her shelter for the night when the sun retired to its house (IH 112)
- فَإِذَا جَاءَ اللَّيْلُ آوَتْهَا دَاخِلَ الْكَهْفِ حَتَّى لَا يَأْكُلَهَا  
الذَّبُّ  
when night came she put them in the cave so that the wolf would not eat them (IH 195)



- فَإِذَا فَرَغْتُ مِنْ حِكَايَتِي بَدَأَ فِي حِكَايَتِهِ  
قَالَ إِنِّي الْخُورُ اللَّوَاتِي يَعِدُ اللَّهُ الْمُؤْمِنِينَ بِهِمْ إِذَا  
دَخَلُوا الْجَنَّةَ  
وَإِذَا آوُوا إِلَى فِرَاشِهِمْ نَامُوا "نَوْمَ الْحَرَائِينَ"  
When I had finished my story he started his (IH 56)  
He said that I was the houris whom God promises the  
believers when they enter Paradise (HS 138)  
When they retired to their beds they slept the "sleep of  
ploughmen" (IH 84)
- a).** With this function, إِذَا is often preceded by the preposition حَتَّى ("until"). حَتَّى إِذَا may have the meaning "until when", "until" or "when":
- جَعَلْنَا نَقْرُؤَهَا وَاحِدًا بَعْدَ آخَرَ. حَتَّى إِذَا أَنْهَيْنَا أَدَارَ  
وَجَلَسَ وَرَاءَ الطَّاوَلَةِ مِنْ جَدِيدٍ  
كَانَتْ تَنْتَظِرُ دُونَ تَعَبٍ، حَتَّى إِذَا سَمَحُوا لَهَا  
بِالدُّخُولِ  
إِقْتَرَبْتُ مِنْهَا، أَحْضَشْتُهَا حَتَّى إِذَا رَأَتْ دُمُوعِي،  
انْحَرَطَتْ فِي بُكَاءٍ  
رَأَيْتُهُ يَسْحَبُ سِجَارَةً جَدِيدَةً وَيُسْعِلُهَا مِنَ السِّجَارَةِ  
الَّتِي فِي يَدِهِ، حَتَّى إِذَا أَنْتَهَى، أَطْفَأَ الْأُولَى  
ظَلَّتْ هُنَاكَ سَاعَاتٍ طَوِيلَةً، حَتَّى إِذَا رَأَتْ ذَلِكَ  
الشَّرْطِيَّ الَّذِي يُشْبِهُ عَمِّي مَحْمُودَ، هَجَمَتْ عَلَيْهِ  
مَشَيْتُ عَلَى أَطْرَافِ أَصَابِعِي، حَتَّى إِذَا اقْتَرَبْتُ مِنْ  
بَابِ عُرْفَةِ رَجَبٍ، أَنْصَتُ  
تَقَدَّمْتُ عَلَى أَطْرَافِ أَصَابِعِي لِكَيْ لَا يَرَانِي، حَتَّى  
إِذَا أَضْبَحْتُ قَرِيْبَةً جِدًّا، رَأَيْتُهُ يَضَعُ مَجْمُوعَةً مِنْ  
الْأُورَاقِ  
لَمْ تُرِدْ عَلَيَّ بِكَلِمَةٍ وَاحِدَةٍ، حَتَّى إِذَا هَدَأَتْ نَامَتْ  
دُونَ أَنْ تُبَدِّلَ مَلَابِسَهَا!  
بَعْدَ أَنْ تَزَوَّجْتُ لَمْ أُخْلِفْ مَوَاعِيدَ زِيَارَتِي لِلْوَالِدَيْنِ  
وَلِأَشِقَائِي، حَتَّى إِذَا رَحَلَ الْوَالِدَانِ الْكَرِيمَانِ  
سَعَيْتُ إِلَى ذِكْرِهِمَا دَائِمًا  
He made us read it one after the other. When we had  
finished he turned and sat behind the table once again  
(AM 15)  
she used to wait tirelessly until they allowed her to enter  
(AM 31)  
I went up to her and hugged her. Then when she saw my  
tears, she started to sob (AM 37)  
I saw him take out a new cigarette and light it from the  
cigarette in his hand. Then when he had finished he put  
out the first one (AM 38)  
she stayed there many hours, until when she saw that  
policeman who resembles my uncle Mahmoud, she  
rushed up to him (AM 49)  
I walked on tiptoe until I got close to the door of Rajab's  
room and listened (AM 54)  
I approached on tiptoe so he wouldn't see me. When I  
was very close I saw him putting down a sheaf of papers  
(AM 67)  
she didn't give me one word in reply. Then when she  
calmed down she slept without changing her clothes  
(AM 66)  
after I got married I did not fail to keep my visiting times  
to my parents and brothers, and when my honourable  
parents passed away I strived always to keep them in my  
mind (JGh 125)

#### 86.2.4 إِذَا is also used in hypothetical conditions:

- إِذَا كَانَ الْحُبُّ أَحْيَانًا مِنْ أَوَّلِ نَظْرَةٍ، فَبَعْضُ  
الصَّدَاقَاتِ كَالْحُبِّ، يَتَبَيَّنُ عِنْدَ أَوَّلِ نَظْرَةٍ  
If love is sometimes at first sight, then some friendships  
are like love: they come into being at first sight (JIJ 233)

بَقِينَا نُوْمُلُ أَنْتَا إِذَا تَزَوَّجْنَا، وَدَهَبْنَا مَعَا إِلَى الْخَارِجِ  
لِلدَّرَاسَةِ لِسَنَةٍ أَوْ سَتَيْنِ، سَنَعُودُ إِلَى بَغْدَادَ مِنْ  
جَدِيدٍ

We continued to hope that if we got married and went  
abroad together for a year or two to study, we would  
return to Baghdad again (JIJ 195)

إِذَا تَأَخَّرْتُمْ خَسِرْتُمْ الرَّجُلَ

If you delay, you will lose the man (AM 53)

أَنَا إِذَا لَمْ أَتَزَوَّجْكَ لَنْ أَتَزَوَّجَ غَيْرِكَ فِي حَيَاتِي كُلِّهَا

If I don't marry you, I will never marry anyone else as  
long as I live (HR 77)

إِذَا فَكَّرَ كُلُّ الْإِنْسَانِ مِثْلَكَ لَمَا جِئْتَ أَنْتَ

if everyone thought like you, you wouldn't have come  
(JGh 124)

إِذَا أَنْجَبَتْ صَبِيًّا تَدَلَّعَتْ

If she gives birth to a boy she will be pampered (HS 93)

إِذَا كَانَ صَحِيحًا أَنِّي حَامِلٌ فَهَذَا يَعْنِي أَنِّي

If it is true that I am pregnant, then this means that I am  
tied to Abd al-Samad forever (HR 149)

أَزَبَطْتُ بِعَبْدِ الصَّمَدِ إِلَى الْأَبَدِ

إِذَا جَاءَتْنَا ذُرِّيَّةٌ فَكَيْفَ سَتَسْبِغُ الطَّعَامَ وَالْعِلْمَ

If we had children, how would they get their fill of food,  
knowledge and freedom? (HR 149-50)

وَالْحُرِّيَّةَ؟

تَذْهَبُ لِتَحْطُبَ لَكَ الْعُرُوسَ الثَّانِيَةَ بِنَفْسِهَا إِذَا لَمْ

She will herself go and ask for the hand of a second bride  
for you if she doesn't bear children (GhS 8)

تُنْجِبَ أَطْفَالًا

إِذَا رَأَوْكَ تَدُورُ حَوْلَ الرَّادِيُو صَحِجُوا عَلَيْكَ

If they saw you circling round the radio, they would laugh  
at you (HM 110)

أَقُولُ لَهَا لَهَا إِنِّي إِذَا لَمْ أَتَزَوَّجْ بِصَالِحٍ، لَنْ أَتَزَوَّجَ أَبَدًا

I tell her that if I don't marry Salih I will never get  
married (HS 95)

**86.2.5** إذا is sometimes followed by the indefinite relative pronoun ما + a perfect verb:

سَتَكُونُ مَسْرُورَةً وَشَاكِرَةً إِذَا مَا كُنْتُ كَيْسًا وَرَافَقْتُهَا

she will be happy and grateful if I am clever and go with  
her (HM 179)

تَتَوَيَّ مُوَاصَلَةَ الدَّرَاسَةِ لِتَعْمَلَ بَعْدَ التَّخَرُّجِ، فِي

she wants to continue studying so as to work after  
graduation, in one of the newspapers, or if she has good  
fortune, in television (SI 17).

إِحْدَى الصُّحُفِ، أَوْ إِذَا مَا أَسْعَدَهَا الْحَظُّ، فِي

التَّلِيْفِزْيُونِ

لَنْ تَطِيرَ إِذَا مَا أَبْتَعَدْتَ عَنِّي

It will not fly if you leave me (IH 131)

ثَمَرَتُهُ كَبِيرَةٌ وَجَمِيلَةٌ، وَإِذَا مَا نَضَجَتْ كَانَ لَهَا

Its fruit is large and handsome, and when it ripens it has  
the sweetness and taste of toffee (JIJ 86)

حَلَاوَةٌ وَمَذَاقٌ "التُّرُوفِي"

**a).** إذا ما may give the indefinite meaning "whenever":

إِذَا مَا تَوَفَّرَتِ الْفُرْصَةُ لِإِفْرَاقِ مَا فِي الْقَلْبِ، فَلْيُفْرِغْ

Whenever there arises an opportunity to pour out what is  
in the heart, man does so to the last drop (TW 144)

الْمَرْءُ قَلْبُهُ حَتَّى الْأَخِيرِ

إِذَا مَا كَانَ عَلَيْنَا أَنْ نَدْفَعَ أُجْرَةَ الطَّيِّبِ، مَدَّ يَدَهُ إِلَى جَيْبِ ثَوْبِهِ أَعْطَى رِينْغُو كُلَّ مَا مَعَهُ مِنْ مَالِ  
Whenever we had to pay the doctor's fee, he would put his hand in his coat pocket and give Ringo all the money he had (HS 157)

**86.2.6** إِذَا may occasionally be followed by a verbal sentence with inverted word order (subject + verb):

كَفَرَأَشِيَّةٌ تَعْلَمُ أَنَّهَا سَوْفَ تَحْتَرِقُ إِذَا هِيَ لَمَسَتْ سُخُونَةَ الْمِضْبَاحِ  
Like a moth that knows that if it touches a hot lamp it will burn (HS 68)

إِنَّا نُمْكِنُ أَنْ نَنْتَهِيَ مِنْ هَذَا الشُّذُوزِ فِي مَوَاقِفِنَا إِذَا هُوَ اعْتَرَفَ بِالْوَاقِعِ الْبَسِيطِ  
We can do away with this irregularity in our situation if he admits to the simple fact (HR 57)

كَانَتْ تُقْسِمُ أَنَّهَا سَتُعِزُّ الْإِبْرَةَ فِي اللَّحْمِ وَلَنْ تُخْرِجَهَا إِذَا هِيَ سَمِعَتْ صَرْخَةً  
She used to swear that she would stick the needle in her flesh and would not take it out when she heard a scream (HS 219)

**86.2.7** The main clause may be an imperative:

لَا تَقُلْ لَهَا شَيْئًا، إِذَا كُنْتَ لَا تُرِيدُ أَنْ تَنْقُلَ لَهُ شَيْئًا  
Don't tell her anything if you don't want her to pass anything on to him (HM 241)

إِذَا كُنْتَ تُحِبُّهَا، وَأَسْتَوْتَقْتُ مِنْ نَفْسِكَ أَنَّكَ تُحِبُّهَا، وَإِذَا كَانَتْ تُحِبُّكَ، وَأَسْتَوْتَقْتُ مِنْ هَذَا الْحُبِّ، تَزَوِّجْهَا  
If you love her and are certain in yourself that you love her, and if she loves you and is certain of this love, then marry her (HM 177)

**86.2.8** إِذَا may introduce polite expressions:

دَعْنَا نَخْرُجُ، إِذَا سَمَحْتَ  
please let's go out (HM 103)

إِذَا شِئْتَ يَخْرُجُ اللَّيْلَةَ  
If you want, he will leave tonight (HM 199)

كَانَ يُحِبُّ الْعَالَمَ الصَّامِتَ، إِذَا صَحَّ لِي أَنْ أَسْتَعْمِلَ مِثْلَ هَذَا التَّعْبِيرِ  
He used to love the world of silence, if I may use such an expression (AM 112)

**86.2.9** إِذَا is used to introduce an indirect question, with the meaning "whether", "if":

سَأَلْتُهَا إِذَا كَانَ عِنْدَهَا بَطِيخٌ أَوْ حَلْوٌ  
I asked her if she had melons or sweets (HS 86)

لَا أَدْرِي إِذَا كَانَ مُمَكِنًا أَنْ أُسَمِّيَ ذَلِكَ الزَّمَانَ حُبًّا  
I don't know whether it was possible for me to call that time one of love (HR 32)

يَحَارُّ الْمَرْءُ، فِيمَا إِذَا كَانَ هَؤُلَاءِ النَّاسُ يَتَصَرَّفُونَ بِالذِّكَاةِ أَمْ بِالْعَرَبِزَةِ أَمْ بِالتَّدْرِيبِ مِثْلَ الْفَرَانِ فِي الْأَقْفَاصِ  
One is confused over whether these people were acting according to intelligence or instinct or training, like rats in cages (TW 43)

### 86.3 لَوْ ("if", "whether")

لَوْ is typically used for conditions that are contrary to fact, improbable or hypothetical. It usually introduces a verbal sentence with normal word order (verb + subject). The verb following لَوْ is usually in the perfect or لَمْ + jussive. The temporal meaning of the verb will depend on the meaning of the condition:

- لَوْ كَانَ فِي الْعَالَمِ الْعَرَبِيِّ فِكْرٌ وَفَلَسَفَةٌ لَلْقَبِ بِعَمِيدِ  
الْفَلَّاسِفَةِ أَوْ الْمُفَكِّرِينَ الْعَرَبِ
- If in the Arab world there was thinking and philosophy he would be called the chief of the Arab philosophers or thinkers (TW 47)
- لَوْ لَمْ أَجِدْكُمْ هُنَا لَاتَّصَلْتُ بِكُمْ هَاتِفِيًّا
- If I don't find you here, I'll contact you by telephone (TW 235)
- لَوْ أَوْغَلْتُ فِي بَطُونِ مَوْلَفَاتِهِ تَنْقِيًّا وَتَقْلِيًّا لَوَجَدْتُهُ  
سَمَاهُمْ "صَعَالِيكَ"
- If you delve deeply into his writings, examining and scrutinizing them, you will find that he called them "vagabonds" (IH 23)
- لَوْ يَخِيرُ الْإِنْسَانُ بَيْنَ الْمَوْتِ جُوعًا وَالْمَوْتِ  
بِرِصَاصَةٍ، لاختَارَ الْجُوعَ
- If a man chooses between death by starvation and death by shooting, he would choose starvation (TW 258)
- لَوْ كَانَ لَنَا بَيْتٌ قَرِيبٌ لَأَحْضَرْنَا لَكُمْ طَبَقًا مِنْ  
الزَّبِيبِ
- If we had a house nearby, we would bring you a bowl of raisins (IKh 194)
- لَوْ كُنْتُ مَكَانَكَ لَخِفْتُ مِنْهُ خَفًّا
- If I were in your position, I would be truly frightened of him (GhS 37)
- لَوْ كَانَ رَجَبٌ حَيًّا لَكَتَبَ لَكُمْ رِوَايَةً أَوْ شَيْئًا آخَرَ
- If Rajab were alive, he would write for you a novel or something else (AM 171)
- لَوْ كَانَ هَذَا الْبَلَدُ جُمْهُورِيَّةً، لَكُنْتُ أَوَّلَ مَنْ  
يُرَشِّحُكَ لِرِئَاسَتِهَا
- If this country were a republic, I would be the first to nominate you as its president (JIJ 141)
- لَوْ تَكَلَّمْتُ بِنَاكَ السَّاعَةَ لَقُلْتُ كُلَّ شَيْءٍ
- If I had spoken at that time I would have told everything (AM 149)
- لَوْ فَكَّرَتْ زَوْجَتِي بِالطَّلَاقِ لِأَصْبَحْتُ مُطَلَّقًا مُنْذُ  
ثَلَاثِ سِنِينَ
- if my wife had thought about divorce, I would have been divorced three years ago (AM 25)
- لَوْ كَانَ جَمَلًا لَقَتَلُوهُ
- If he had been a camel they would have killed him (AM 49)
- حَتَّى لَوْ لَمْ يَكُنْ مَيِّتًا، فَأَنَا أَعْرِفُ كَيْفَ أَتَصَرَّفُ
- Even if he wasn't dead, I know how to behave (AM 65)
- لَوْ كُنْتُ صَغِيرًا، لَكُنْتُ خِفْتُ عَلَيْهَا مِنْهُ
- If I were young, I would be frightened of him for her (HM 62)
- لَوْ كُنْتُ فِي الْحُكْمِ لَنَصَبْتُ مِقْصَلَةً فِي سَاحَةِ  
الشُّهَدَاءِ
- If I were in power, I would erect a guillotine in the Square of Martyrs (TW 99)

هَلْ كَانَتْ عُيُونُ اللَّيْلِ، لَوْ كَانَ لِلَّيْلِ عُيُونٌ، تَرَى  
أَشِعَّةَ الصُّبْحِ؟ Do the eyes of night, if the night has eyes, see the rays of  
morning? (IKh 192)

**86.3.1** When the main clause follows the subordinate cause with *لَوْ*, it is often introduced with the emphatic particle *لَ* (see also examples above). The main purpose of *لَ* is to indicate that the main clause is beginning, although it may occasionally be seen as emphasising the statement expressed in the main clause:

لَوْ قَالَ لِي: هَيَّا مَعِيَ إِلَى الْبَيْتِ، لَمْ شَيْتُ بِجَوَارِهِ  
كَالْتَعْجَةِ If he said to me, "Come home with me", I would walk by  
his side like a sheep (HR 31)

لَوْ عَرَفْتُ لَفَتَلْتُهُ! If I had known, I would have killed him! (AM 20)

لَوْ كَانَ سَلِيمًا لَفَتَلْتُهُمْ كُلَّهُمْ  
(AM 33) If he had been unhurt, he would have killed all of them  
(AM 33)

لَوْ أَرَدْتُ أَنَا، لَوْ كُنْتُ شَرِيرًا، لَفَضَحْتُكَ مِنَ اللَّيْلَةِ  
الْأُولَى If I had wanted, if I had been evil, I would have violated  
you on the first night (HM 228)

لَوْ أَعْرِفُ لَمْ شَيْتُ If I had known I would have walked (JGh 55)

**86.3.2** When a negative verb is required in the main clause, this is often rendered with the negative particle *مَا* + perfect. *مَا* is always preceded by the emphatic *لَ* :

لَوْ بَنَاهُ لَمَا قُلْتُ كَلِمَةً وَاحِدَةً If he built it I wouldn't say a word (AM 58)

لَوْ كُنْتُ حُرًّا لَمَا أَنْتَظَرْتُ كُلَّ هَذِهِ السِّنِينَ  
(AM 23) If you had been free, she wouldn't have waited all these  
years (AM 23)

لَا شَكَّ أَنِّي، لَوْ تَنَاوَلْتُ عِنْدَ الْفَجْرِ شَيْئًا مِنْ  
الطَّعَامِ، لَمَا أَقَفْتُ حَتَّى الْيَوْمِ التَّالِي If there's no doubt that if in the morning I ate some food, I  
wouldn't wake up until the next day (HR 109)

لَوْ أَرَدْتُ أَنْ أَكْتُبَ عَنِ السَّنَوَاتِ الْأَرْبَعِ الْأَخِيرَةِ مِنْ  
عُمْرِي مَعَ عَبْدِ الصَّمَدِ بُوفَرِينَ، لَمَا أَمَكَّنْتَنِي جَمْعُ  
عِشْرِينَ جُمْلَةً If I wanted to write about the last four years of my life  
with Abd al-Samad Bufreen I could not put twenty  
sentences together (HR 170)

لَوْ تَكَلَّمَ لَمَا جَاءَ الْآنَ، لَمَا صَدَرَ عَلَيْهِ حُكْمُ  
الْإِعْدَامِ If he had spoken he wouldn't have come now, and he  
wouldn't have been condemned to death (AM 103)

لَوْ كَانَ بُوْسُعِي شِرَاءَ هَذَا الْمِعْطَفِ بِمِقْبَعِيهِ الْمُبْطَنَةِ  
بِالْفِرَاءِ وَالذَّفءِ لَمَا تَعَدَّدْتُ فِي لَيَالِي النَّوَجِ If I could buy that coat with its warm fur-lined hood, I  
would not suffer on icy nights (GhS 161)

**86.3.3** *لَوْ* does not normally directly precede a noun or pronoun, thus a following nominal or inverted verbal sentence (subject + verb) is introduced with *أَنَّ* :

لَوْ أَنَّكَ فِي بِلَادِنَا لَكُنْتَ فِي حَرِيمِ وَزِيرِ الْخَارِجِيَّةِ  
أَوْ وَزِيرِ الشُّؤُونِ الدِّيْنِيَّةِ If you were in our country, you would be in the harem of  
the Foreign Minister or the Minister for Religious Affairs  
(TW 121)

- لَوْ أَنَّ ذَلِكَ حَصَلَ لَمَا سَقَطْتُ if this had happened I wouldn't have fallen (AM 30)
- لَوْ أَنَّ الرِّسَالَةَ انْتَهَتْ عِنْدَ هَذَا أَلْحَدَ لَقُلْتُ لِدُمُوعِي  
أَنْ تَكْفَتْ If the letter had stopped at that point, I would have told  
my tears to stop (AM 120)
- لَوْ أَنَّنِي قَرَأْتُ مِثْلَ هَذَا فِي صَفْحَةِ الْقُلُوبِ  
وَالْمَشَاكِلِ فِي الْمَجَلَّاتِ النِّسَائِيَّةِ، لَمَا صَدَّقْتُ If I had read this on the love problems page in women's  
magazines, I would not have believed it (HS 149)
- لَوْ أَنَّ كُلَّ الَّذِينَ بَلَغُوا سِنَّ الزَّوْجِ ظَلُّوا خَائِفِينَ أَنْ  
تُخُونَهُمْ زَوْجَانَهُمْ، لَمَا تَزَوَّجَ أَحَدٌ مِنْهُمْ If all those who have reached marriageable age continued  
to be frightened that their wives would cheat on them,  
none of them would get married (HM 174)
- مَا كُنْتُ لِأَذْكُرُ هَذِهِ الْمَشْكِلَةَ لَوْ أَنَّهَا لَمْ تَضْغَطْ عَلَيَّ  
رُوحِي I wouldn't have mentioned this problem if it had not  
oppressed my soul (HR 147)
- لَوْ أَنَّ النِّقَابَةَ تُمَثِّلُنَا فِعْلًا لَمَا عَجَزْتُ عَنْ فَرْضِ نِظَامِ  
الْوَتِيرَةِ الْوَّاحِدَةِ فِي الْعَمَلِ If the union really represents us, it would not have been  
unable to impose the single method of working (TW 112)
- لَوْ أَنَّ هَذَا الْحِوَارَ دَارَ فِي السَّنَةِ الْأُولَى، لَكُنْتُ  
أَجِبْتُهُ بِأَنَّ السَّيْرَ مَا هُوَ لِلْأَقْدَامِ فَقَطِ الْعَيْنُ بِحَاجَةٍ  
أَنْ تَتَقَبَّلَ مِنْ مَنْظَرٍ إِلَى آخَرَ If this conversation had taken place in the first year, I  
would have answered him that movement isn't only for  
the feet. The eye also needs to move from one view to  
another (HS 33)
- لَوْ أَنَّهُ تَكَلَّمَ لَمَا سَأَفُوهُ إِلَى هُنَا  
(AM 103)

**86.3.4** لَوْ occurs after كَمَا to introduce a comparison with some hypothetical situation (“as if”, “as though”):

- تَصَرَّفْتُ كَمَا لَوْ أَنِّي مُتَزَوِّجَةٌ وَسَيِّدَةٌ نَفْسِي لِمُدَّةٍ  
I acted as if I was married and my own boss for a while  
(HS 94)
- كُنَّا نَتَحَدَّثُ عَنْ رَجَبٍ، كَمَا لَوْ أَنَّهُ سَيَأْتِي بَعْدَ سَاعَةٍ  
We used to talk about Rajab as though he would be  
arriving in an hour (AM 109)
- فَجَاءَ أَنْتَضَبَ الْأُسْتَاذُ صُبْحِي وَاقِفًا، كَمَا لَوْ كَانَ  
مَضْغُوطًا عَلَى كُرْسِيِّهِ، وَرُفِعَتْ عَنْهُ الضَّغْطَةُ فَجَاءَ  
Teacher Subhi suddenly jumped to his feet, as if he had  
been pressed down in his chair and the pressure was  
suddenly released (HM 120)

**86.3.5** لَوْ may function somewhat like an exclamatory particle and occur after verbs meaning “to want”, “to hope”, “to wish” for something which is desired but unattainable. It is followed by a verb in the perfect or imperfect indicative:

- أَتَمَنَّى لَوْ تَأْتِينِي هَذِهِ اللَّحْظَةُ I wish that moment would come to me (HS 85)
- تَمَنَيْتُ لَوْ أَعْدُو إِلَى عُرْفَتِي دُونَ رُؤْيَتِهِمَا  
(HS 48) I wished that I could run to my room without seeing them
- أَتَمَنَّى لَوْ أَقْضِي هُنَا فِتْرَةً طَوِيلَةً I wish I could spend a long time here (AM 107)

- وَدِدْتُ لَحِظْتَهَا لَوْ بَكَيْتُ لِكَيْ تَضْبَطُ نَفْسِي At that moment I wish I had cried, but I restrained myself (HR 28)
- أَتَمَّنِي لَوْ نَسْتَطِيعُ أَنْ نَهْرُبَ مِنْ هَذَا الْبَلَدِ، وَلَكِنْ إِلَى أَيْنَ؟ I wish that we were able to escape from this country; but to where? (AM 127)
- وَدِدْتُ لَوْ أَسَأَلُهُ أَنْ يَتَزَوَّجَ بِي I wished that I had asked him to marry me (HS 93)
- a). With this function, *لَوْ* may precede a noun clause introduced with *أَنَّ* :
- تَمَنَيْتُ لَوْ أَنَّنِي جَالِسَةٌ بَيْنَهُمَا I wished that I were sat between them (HS 48)
- تَمَنَيْتُ لَوْ أَنِّي لَمْ أَمْتَلِ لِكَلِمَاتِهِ وَبَقَيْتُ مَعَهُ I wished I hadn't done as he said and had remained with him (AM 43)
- قَالَ إِنَّهُ يُفْضِلُ لَوْ أَنَّنِي أُعَيِّرُ رَأْيِي وَأَذْهَبُ إِلَى مَدِينَةِ كَمْبَرْدِجِ He said that he would prefer it if I changed my mind and went to Cambridge (JIJ 199)
- تَمَنَيْتُ لَوْ أَنِّي تَعَوَّدْتُ التَّدْخِينَ، وَلَوْ أَنَّ بِيَدِي سِجَارَةً I wished that I had got used to smoking and that I had a cigarette in my hand (HR 67)

**86.3.6** *لَوْ* is used after an interjection or exclamation to introduce what is desired. This is particularly frequent after the interjection *أَوْ* :

- أَوْ لَوْ عَرَفْتُ فِي الْوَقْتِ الْمُنَاسِبِ، لَوْ عَرَفْتُ لَقَتَلْتُهُ Ah, if I had known at the right time, if I had known I would have killed him (AM 20)
- أَوْ لَوْ بِإِمْكَانِي فَقَطُّ أَنْ أَعْرِفَ مَتَى بَدَأَ هَذَا الْحِصَارُ! Oh, if I could only find out when this siege began (HR 5)
- أَوْ لَوْ لَمْ تَكُونِي أُخْتِي Ah, if only you weren't my sister (AM 30)
- أَوْ لَوْ أَنَّ لِي أُخْتًا غَيْرَهَا Oh if only I had sister other than her (AM 30)
- أَوْ لَوْ تَرَكَتَنِي رَجَبٌ أَتَطَّلَعُ إِلَى جَسَدِهِ Oh, if only Rajab would let me look at his body (AM 59)

**86.3.7** *لَوْ* also functions as an independent exclamatory particle:

- لَوْ كَانَ لِي ابْنٌ . . . فَقَطُّ لَوْ كَانَ لِي ابْنٌ If I had a son; if only I had a son! (GhS 85)
- لَوْ كُنْتُ أَمْرَأَةً أُخْرَى If only I was another woman! (AM 30)
- لَوْ أَرَى جَسَدَهُ لِأَتَأَكَّدَ مِنَ الْجُرُوحِ فِي السَّاقَيْنِ If only I could see his body to be certain of the wounds on his thighs (AM 60)

**86.3.8** *لَوْلَا* ("if not", "if it were not for", "had it not been for") precedes a single noun/pronoun or phrase and hypothetically denies its existence.

a). The word following *لَوْلَا* may be a noun in the nominative case. The main clause usually follows the hypothetical/subordinate clause and is often introduced by the emphatic particle *لَنْ*:

- لَوْلَا الرُّوماتِيْزُمُ فِي أَصَابِعِي لَسَاعَدْتُكَ If not for the rheumatism in my fingers, I would have helped you (GhS 165)

لَوْلَا بَيْرُوتُ، حَتَّى فِي السَّنَوَاتِ الْعَلَايَةِ الْأَلَاجِفَةِ،  
لَكَانَتْ حَيَاتُنَا أَفْقَرًا

Had it not been for Beirut, even during the later violent years, our lives would have been poorer (JIJ 236)

لَوْلَا يَقِينُ الْمَوْتِ لَعِشْنَا حَيَاتَنَا مِنْ تَأْجِيلٍ إِلَى تَأْجِيلٍ

Were it not for the certainty of death, we would live our lives with delay after delay (IKh 117)

لَوْلَا أَلَا لِمُ الْحَادِّ الَّذِي بَدَأَ يَمْرِقُ صَدْرِي لَقَفَرْتُ مِنْ فِرَاشِي

If not for the sharp pain which began to tear into my chest, I would have jumped out of bed (GhS 95)

لَوْلَا الظُّرُوفُ الْحَالِيَّةُ لَعَيَّنْتُهُ وَزَيْرًا

Had it not been for the present circumstances, I would have appointed him as minister (TW 275)

لَوْلَا خَشْيَتِي مِنْ أَنَّهَا قَدْ نُسِيَتْ فَهَمِي، لَقُلْتُ لَهَا:  
طَبَعًا كَانَتْ مَعِي طِيْلَةً عَصْرٍ هَذَا الْيَوْمِ

Were it not for my fear that she might misunderstand me, I would have said, "OK, she was with me all afternoon on that day" (JIJ 206)

**b).** The main clause may precede the subordinate clause introduced by *لَوْلَا* :

السَّيَّارَةُ الْمَكْشُوفَةُ لَا تَقِينَا لِدَعِ الشَّمْسِ، لَوْلَا  
النَّبِيْسِ الَّذِي يَهْبُ مِنْ جَرَاءِ حَرَكَتِهَا

The open car wouldn't have protected us from the burning sun if not for the breeze caused by its movement (JIJ 225)

لَمْ أَكُنْ مُضْطَرَّةً لِهَذَا الزَّوْاجِ لَوْلَا رَغْبَةُ الْوَالِدِ

I wouldn't have been forced into this marriage were it not for my father's wish (GhS 71)

**c).** The word following *لَوْلَا* may be a pronoun suffix:

لَوْلَاكَ

If it had not been for you (HS 28)

لَوْلَاهَا لَمَا كُنْتُ أَفْضَلَ حَالًا مِنْ جُنَّةٍ هَامِدَةٍ

Were it not for them, I would have been no better off than a stiff corpse (HR 109)

لَوْلَاهُ لَمَا اسْتَطَعْتُ التَّمَاثُكَ طَوَالَ الْعَامَيْنِ  
الْمَاضِيَيْنِ

Were it not for him, I wouldn't have been able to keep myself together over these past two years (GhS 166)

لَوْلَاهُمْ لَمَا كَانَ هُنَاكَ كُلُّ هَذَا النَّشَاطِ

If not for them, there wouldn't have been all this activity (TW 49)

لَوْلَاهُ لَكَانَتْ أَكْمَلَتْ تَعْلِيمَهَا وَصَارَتْ أَلَا نَ صُحُفِيَّةً  
أَوْ مُذَبِّعَةً

if it wasn't for him she would have completed her education and have now become a journalist or a broadcaster (SI 100)

لَوْلَاهُمْ لَكَانَتْ حَيَّةً إِلَى الْآنَ

If it hadn't been for them, she would still be alive (AM 45)

**d).** *لَوْلَا* may also precede a noun clause introduced with *أَنَّ* . The subordinate clause may precede the main clause:

لَوْلَا أَنِّي أَعْرِفُكَ وَأَعْرِفُ أَنَّكَ لَا تُحْسِنُ سِوَى  
الْكِتَابَةِ لَمَا خَلَّيْتُكَ تَطًّا أَرْضَ حَدِيقَتِي الْخَاصَّةِ

If I did not know you and know that you do nothing well but write, I would not have left you to walk on the ground of my private garden (IKh 79)



لَوْلَا أَنَّهَا أُمِّي لَضَحِكْتُ سُخْرِيَّةً مِنْ انْقِلَابِ سَحْتَيْهَا  
بِهَذَا الشُّكْلِ if it wasn't for the fact that she was my mother I would  
have laughed scornfully at the way her expression was  
transformed (HR 49)

The subordinate clause with *لَوْلَا* may follow the main clause:

كَأَدَّ يَتَطَوَّرُ الْأَمْرُ، لَوْلَا أَنَّ حَامِدًا قَدَّمَ لِمُدِيرِ  
الْمَدْرَسَةِ تَعَهُدًا بِأَنْ لَا يَتَكَرَّرَ الْأَمْرُ The affair nearly developed further, had Hamid not  
promised the headmaster that it would not happen again  
(AM 108)

مِنْ أَيْنَ لِفَرُوسِيَا أَنْ تَعْرِفَ لَا وَنِدْيُوسَ لَوْلَا أَنَّ أُمِّي  
أَخَذَتْهَا إِلَيْهِ؟ How could Farusiya have known Lawandiyus if my  
mother had not taken her to him? (HM 232)

إِنْتَهَى لِقَاؤُنَا عَلَى أَفْضَلِ مَا يَكُونُ، لَوْلَا أَنَّ مَارْشَل  
قَالَ فِي آخِرِ لَحْظَةٍ ... Our meeting would have ended on the best possible  
terms, had Marshal not said at the last moment ...  
(JIJ 200)

#### 86.4 The Imperative as Subordinate Conditional Clause

The subordinate conditional clause in conditional sentences may be an imperative. No conditional particle is used and the verb in the result clause is usually in the jussive:

إِقْلِبِ الْحَجَرَ تَرَى مَا تَحْتَهُ مِنْ دُودٍ If you turn over the stone, you will see the worms under it  
(HM 191)

إِعْرِفْ شَبْحَكَ تَعْرِفْ نَفْسَكَ Know your ghost, know yourself (GhS 68)

فُصِّ الرُّؤْسَ تَنْشَبِ الْعُرُوقُ If you cut off the head, the roots will dry out (TW 15)

#### 86.5 Indefinite Conditional Sentences

In addition to *إِنْ*, *إِذَا* and *لَوْ*, there are other words that can introduce a conditional clause. These are the indefinite pronouns *مَنْ* and *مَا* (in the compound *مَهْمَا*) and a number of adverbs (mostly interrogative) which correspond to the English “whoever”, “whatever”, “wherever”, “however” etc. and which introduce indefinite conditional clauses.

The difference between the conditional sentence with *إِنْ*, *إِذَا* and *لَوْ* and the indefinite conditional sentence is that while the result clause in the former is valid with the fulfilment of a limited number of conditions (usually one), the result clause in an indefinite conditional sentence is valid with the fulfilment of any number of possible conditions. Thus, in the indefinite conditional sentence “whatever you do you will be my friend”, the result clause “you will be my friend” is valid “whatever you do” – which implies the possible conditions “if you lie to me”, “if you emigrate”, “if you commit a crime” and so on.

While the jussive mood of the verb is only infrequently found in conditional constructions using *إِنْ*, *إِذَا* or *لَوْ*, it is quite common in indefinite conditional sentences. The perfect (or *لَمْ* + jussive) is also used, often with a present tense meaning.

**86.5.1 مَنْ** (“whoever”). The main differences between the use of *مَنْ* in pronominal relative clauses and its use in indefinite conditional clauses is that in the latter the perfect verb may

have a present or future meaning, the jussive is used in the main and/or subordinate clause, **فَ** occasionally introduces the main clause and the same aspect or mood of the verb occurs in both clauses. Nevertheless, indefinite conditional sentences with **مَنْ** may sometimes be read as relative sentences depending on one's interpretation (i.e. when the perfect verb is used in both main and subordinate clauses with a past tense meaning).

The conditional clause introduced by **مَنْ** generally precedes the main clause:

إِنَّ مَنْ يُرَاقِبْ تَنَوُّعَاتِنَا الطَّبَخِيَّةَ يَكْشِفُ أَنَّهَا أَغْزَرُ  
بِأَلْفِ مَرَّةٍ مِنَ التَّنَوُّعَاتِ الْمَوْسِيقِيَّةِ  
Whoever witnesses our variety in cooking would discover  
that it is one thousand times larger than the variety in  
music (HR 47)

إِنَّ مَنْ يَنْظُرُ إِلَى الْوَرَاءِ يَتَحَجَّرُ كَزَوْجِي وَمَنْ لَا  
يَفْعَلُ يَتَحَجَّرُ بِمِثْلِي  
Whoever looks behind turns to stone like my husband,  
and whoever does not do this turns to stone like me  
(GhS 129)

مَنْ يَقُولُ أَشْيَاءَ سَخِيفَةً يَكُنْ حِمَارًا فِعْلًا  
Whoever says foolish things is truly an ass (HM 38)

مَنْ يَغِيبُ عَنِ الْأَنْظَارِ يَنْسَهُ النَّاسُ  
Whoever is out of sight is forgotten by people (TW 75)

مَنْ تَعَثَّرَ مِنَّا بَطْطَانًا حَتَّى يَقُومَ مِنْ عَنَارِهِ. وَمَنْ تَرَدَّدَ  
مِنَّا أَخَذْنَا بِيَدِهِ حَتَّى يَكْفَ عَنْ تَرُدُّدِهِ  
Whoever among us stumbles, we will slow down until he  
rises; and whoever among us hesitates, we will take him  
by the hand until he ceases to hesitate (IKh 184)

مَنْ يَرِ عَثَلِيَّتٍ مِنْ بَعِيدٍ يَرِ قَلْعَتِي  
Whoever sees Atleet from afar sees my citadel (IH 160)

مَنْ دَخَلَ الْكُعْبَةَ فَهُوَ آمِنٌ  
Whoever enters the Ka'ba is safe (TW 235)

**86.5.2** The indefinite pronoun **مَا** only occurs in indefinite conditional sentences as part of the compound **مَهْمَا** ("whatever", "no matter [what/how]"). It introduces a conditional clause that may either precede or follow the main clause:

مَهْمَا يَكُنْ فَأَنَا سَلْمَى  
Whatever the case, I am Salma (HR 166)

مَهْمَا حَاوَلْتُ شِرَاءَ كُلِّ مَا أَحْتَاجُهُ، إِلَّا أَنِّي كُنْتُ  
أَنْسَى الْكَثِيرَ  
No matter how I tried to buy everything I needed, I forgot  
a lot (HS 9)

مَهْمَا حَاوَلْتُ لَا أَشْتَطِيعُ  
No matter how I try, I can't (AM 42)

سَأَطَّلُ بِهَذَا الشَّكْلِ مَهْمَا قَالَ النَّاسُ  
I will remain like this whatever the people say (AM 51)

أُرِيدُ التَّعْبِيرَ عَنْهَا فِيمَا أَكْتُبُ، مَهْمَا تَكُنِ اللَّغَةُ الَّتِي  
أَكْتُبُ بِهَا  
I want to express it in what I write, whatever language I  
write in (JIJ 32)

الْأُمُّ هِيَ الْأُمُّ، مَهْمَا كَانَ وَضْعُهَا  
A mother is a mother, whatever her situation (HM 241)

**a).** **مَهْمَا** is occasionally followed by a prepositional phrase with **مِنْ** which specifies what the indefinite pronoun refers to:

صَمَّمُوا عَلَى مُتَابَعَةِ تَعْلِيمِهِمْ مَهْمَا وَجَدُوا فِي ذَلِكَ  
مِنْ مَشَقَّةٍ  
They were determined to continue their education no  
matter what difficulty they encountered in this (JIJ 111)

- مَهْمَا يَكُنْ مِنْ أَمْرٍ فَإِنَّ هَؤُلَاءِ السَّجَنَاءَ سَيَعْتَقِدُونَ مَا  
مِنْ حَقِيقَةٍ مَوْجُودَةٍ سِوَى خَيَالَاتٍ  
مَهْمَا يَكُنْ مِنَ الْأَمْرِ
- Whatever the case, these prisoners will believe that there is no existing reality apart from fantasies (IH 174)
- Whatever the case (TW 100)
- 86.5.3** أَيُّ (“which?”) occurs as the indefinite pronoun أَيًّا (“no matter”, “whatever”, “whoever”). It is always in the accusative case as the predicate of كَانَ in the perfect. كَانَ always follows the pronoun:
- كَمْ صِرْتُ أَخَافُ رِجَالَ السَّرَطَةِ وَكُلَّ مَنْ يَرْتَدِي زِيًّا  
رَسْمِيًّا أَيًّا كَانَ
- How much I began to fear policemen and everyone who wore a uniform of whatever kind (GhS 33)
- إِنَّهَا لَيْسَتْ حَقًّا أَمِنَةً أَيَّنَّمَا ذَهَبَتْ وَأَيًّا كَانَ مَنْ  
تَحْتَمِي بِهِ
- they are not really safe no matter where they go and whoever it is they seek protection from (GhS 62)
- أَخَذْتُ أَصَادِقُ أَيًّا كَانَتْ لِغَتْلِ الْوَقْتِ
- I began to befriend whoever she may be to kill the time (HS 9)
- الرَّجُلُ الْغَرِيبُ، أَيًّا كَانَ، زَوْجًا أَوْ صَدِيقًا ...
- The stranger, whoever he is, a husband or a friend ... (AM 74)
- الْإِنْسَانُ إِنْسَانٌ وَالْمِهْنَةُ مُتَشَابِهَةٌ أَيًّا كَانَتْ  
مِنْ أَجْلِ إِحْرَازِ انْتِصَارٍ مَا أَيًّا كَانَ حَجْمُهُ
- Man is man, and work is similar whatever it is (GhS 111)
- in order to pinpoint some victory, whatever its size (SI 208)
- أَيًّا كَانَ الدَّوْرُ الَّذِي لَعِبَهُ الطَّبِيبُ
- whatever role the doctor played (SI 201)
- أَيًّا كَانَ مَا تَقُولُهُ تُجِيبُ: أَمْرُكَ يَا سَيِّدِي
- Whatever you say, she answers, “As you wish, my lord” (GhS 10)
- 86.5.4** Adverbs (mostly interrogative) are occasionally found in indefinite conditional sentences:
- هَلْ بُوَسْعِنَا أَنْ نَلْتَقِيَ؟ بِالتَّكْيِيدِ، أَيَّنَّمَا شِئْتَ وَمَتَى  
شِئْتَ
- “Can we meet?”  
“Certainly, wherever and whenever you want” (GhS 176)
- النَّاسُ فِي بَيْرُوتَ لَا تَنْسَى، بَلْ تَسْتَعْمِلُ الذَّاكِرَةَ  
أَدَاةَ أَدَى حِينَ يَكُونُ الْأَمْرُ مُنَاسِبًا
- The people in Beirut do not forget. Indeed they use memory as a weapon whenever the situation is appropriate (GhS 47)
- الْإِنْسَانُ فِي الْعَالَمِ الْخَارِجِيِّ يَسْتَطِيعُ أَنْ يَذْهَبَ إِلَى  
الْمِرْحَاضِ مَتَى يَشَاءُ
- A man in the outside world can go to the toilet whenever he wants (AM 29)
- فِي بَيْتِ نُورَ كُنْتُ أَجْلِسُ أَحَارًا أَيْنَ أَنْظُرُ
- In Nur’s house I used to sit and be confused wherever I looked (HS 38)
- تَزُورُهُ مَتَى يَشَاءُ، وَيَزُورُهَا مَتَى يَشَاءُ
- she visits him whenever she wants, and he visits her whenever he wants (TW 224)
- أَضْبَحْتُ أَذْهَبُ مَتَى أَشَاءُ
- I have started to go whenever I want (IKh 113)

**a).** More usually, however, adverbs in this function are followed by the indefinite particle *مَا*, e.g. *مَا مَتَى* (“whenever”), *أَيْنَمَا* (“wherever”), *حَيْثَمَا* (“wherever”, “whenever”), *جَيْنَمَا* (“whenever”), *أَيُّمَا* (“whichever”) and *كَيْفَمَا* (“however”). They introduce a verbal sentence with a verb typically in the perfect with usually a present or future meaning.

(i) The conditional/subordinate clause may precede the main clause:

- مَتَى مَا أَرَدْتِ، تَعَالَيْ. كُلُّنَا بِأَنْتِظَارِكِ* Come whenever you want; we will all be waiting for you (HR 32)
- أَيْنَمَا أَرَدْتُ الْفِرَارَ، رَأَيْتُهُ يَنْهَمِرُ حَوْلِي، وَيَسُدُّ الْمَنَافِذَ عَلَيَّ* Wherever I wanted to flee, I saw it pouring down around me and blocking my exits (HR 202)
- أَيْنَمَا وُلِّيتُ وَجْهِي فِي سَمَرْقَنْدَ، كُنْتُ أَرَى الْمَوْجُودَاتِ إِذَا مُقْتَرِبَةً بِالشَّجَارِ أَوْ الْمِيَاهِ* Wherever I turned my face in Samarkand I would see the things there next to either trees or water (JGh 109)
- اللَّهُ لَا يَرْمِيكَ بِذُلِّ الْفَقْرِ، وَكَيْفَمَا وَقَعْتَ فَلْتَهْبِطِي عَلَى قَدَمَيْكَ* God will not cast you into the humiliation of poverty, and however you fall you will land on your feet (GhS 121)
- كَيْفَمَا أَمْسَكْنَا بِالْعَصَا فَسَوْفَ نَمُوتُ* However we hold the stick, we will die (IKh 103)
- جَيْنَمَا أَنْصِتُ إِلَى شُوبَانَ مَثَلًا أَعْرِفُ أَنَّ شَيْخَهُ حَاضِرٌ* Whenever I listen to Chopin, for example, I know that his ghost is present (GhS 73)

(ii) The main clause may precede the subordinate clause. The conditional particle is followed by a verb usually in the perfect the temporal meaning of which is that of the verb in the main clause:

- رَأَيْتَنِي فِي عَيْنَيْهِ - كَيْفَمَا كَانَ الْوَضْعُ بَيْنَنَا* I saw myself through his eyes – however the situation was between us (HR 184)
- كَقَمِيصٍ عَلَى حَبْلِ غَسِيلٍ، يَتَوَرُّ وَيَهْدَأُ كَيْفَمَا هَبَّ الْهَوَاءُ* like a shirt on a washing line, billowing or still however the wind blows (HS 117)
- كَانَتِ الْمَوْسَسَاتُ الْعِرَاقِيَّةُ مِيَالَةً دَوْمًا لِاسْتِخْدَامِ مُتَقَفِينَ عَرَبٍ مِنْ دُوِي الْخَبْرَةِ وَالْكَفَاءَةِ حَيْثَمَا وَجَدْتَهُمْ* The Iraqi institutions were always inclined to employ educated Arabs with experience and ability wherever they found them (JIJ 169)
- سَأَبْقَى مَعَكَ أَيُّمَا ذَهَبْتَ* I will stay with you wherever you go (JIJ 210)
- الْأَوْلَادُ هُمْ أَوْلَادِي، أَيُّمَا كُنْتُ وَأَيْنَمَا كَانُوا* The children are my children, wherever I am and wherever they are (HS 146)
- إِنَّكُمْ أَحْرَارٌ لَا فِي تَوْجِيهِ هَذَا اللَّذَاءِ إِلَيْنَا، فَفَطَّ، بَلْ فِي أَنْ تَذْهَبُوا أَنْتُمْ أَنْفُسَكُمْ حَيْثَمَا شِئْتُمْ* You are free, not only to make this appeal to us, but for you yourselves to go wherever you want (IH 181)
- b).** *أَيُّمَا* (“whichever”) may be followed by a noun in the same case:
- فِينَا شَهِيَّةٌ هَائِلَةٌ لِلطَّعَامِ . . . وَالْمَزِيدِ مِنَ السَّيْرِ فِي أَيُّمَا اتَّجَاوُ* We had a tremendous appetite for food ... and for a lot of walking in whichever direction (JIJ 74)

**86.6 The Particle ف in Conditional Sentences**

ف is often, though not invariably, used to introduce the main clause of a conditional sentence when that clause is anything other than a positive verbal sentence with normal word order (verb + subject) (i.e. not a negative with لَمْ , لَنْ , مَا or لَا , or an inverted verbal sentence, or a sentence introduced with a particle such as قَدْ , سَوْفَ , سَ or لِ). ف is not employed when the main clause precedes the subordinate clause. Thus, it may introduce the main clause in the following common cases:

**a).** When the main clause is introduced with a negative (e.g. لَا or لَنْ) :

- مَهْمَا تَكُنِ الْحَقِيقَةُ، فَلَا يَبْدِيلُ مِنْ أَنْ يُحِبَّ  
الْجَزَائِرِيَّ الْجَزَائِرَ      Whatever the truth is, there is no alternative to the  
Algerian loving Algeria (TW 61)
- إِذْ فَجَاءَ أُمْسَيْتُ لَا أَفْهَمُ شَيْئًا وَإِذَا فَهَيْتُ فَبَلَا  
مَقْدِرَةَ عَلَى فِعْلِ شَيْءٍ      I suddenly began to understand nothing, and if I did then  
it was without being able to do anything (HR 98)
- إِذَا سَمِعْتُ كَلِمَةً وَاحِدَةً عَنْ رَجَبٍ فَلَنْ تَرَانِي  
عَيْنِكَ، سَأَرْحَلُ      If I hear one word about Rajab, you won't see me; I'll  
leave (AM 52)
- إِذَا تَزَوَّجْتُ فَلَنْ أَتَزَوَّجَكَ      If I get married, I won't marry you (IKh 67)
- حَتَّى وَلَوْ سَجَّلْتُ كُلَّ مَا أُرْغَبُ فِيهِ فِي وَرَقَةٍ فَلَنْ  
يَبَالِي بِهَا أَحَدٌ هُنَاكَ      Even if I record everything I desire on a piece of paper,  
no one over there will ever pay attention to it (GhS 81)
- لَوْ قُطِعَتِ الطُّرُقُ بِالسَّلْجِ فَلَنْ يُمَكِّنَهُمُ السَّفَرُ      If the roads are blocked with snow, they won't be able to  
leave (JGh 161)

**b).** When the main clause begins with قَدْ :

- تَصَوَّرْتُ أَنِّي إِذَا تَرَكْتُ لِنَفْسِي الْحُرِّيَّةَ فِي الْبُكَاءِ فَقَدْ  
أُنْقِذُ رَجَبَ أَيْضًا      I thought that if I allowed myself freedom to weep it  
would also save Rajab (AM 34)
- إِذَا كَانَتْ الشَّيْخُوخَةُ هِيَ أَضْمِحْلَالُ الْقُوَّةِ، فَقَدْ  
بَلَغْتُ عُمَرَ الشَّيْخُوخَةِ فِي ذَلِكَ الْأُسْبُوعِ الثَّانِي      If old age is when strength weakens, I reached old age in  
that second week (HR 127)
- إِذَا كَانَ وَاجِبًا فَقَدْ صَارَ      If it is a duty, then it has taken place (HM 232)

**c).** When the main clause begins with سَ or سَوْفَ + imperfect indicative:

- إِذَا كَانَ ذَلِكَ الشَّيْءُ حَرَامًا قَبْلَ الزَّوْاجِ، فَسَأَفْعَلُهُ  
بَعْدَ الزَّوْاجِ      If this thing is unlawful before marriage, then I will do it  
after marriage (HM 139)
- لَوْ قُدِّرَ لَكَ أَنْ تَنْجَحَ فِي الْبُقَاءِ عَلَى طَرِيقِكَ السَّوِيِّ  
دُونَ أَنْ تَنْحَرِفَ هُنَا أَوْ هُنَاكَ، فَسَوْفَ يَكُونُ عَلَيْكَ  
أَنْ تَتَجَنَّبَ قَرْنِي بُرْجِ "الْفُورِ" الْخَطِيرِ      If it is ordained that you should successfully continue on  
your straight way, without deviating here or there, then  
you will have to avoid the horns of the dangerous tower of  
the "bull" (TW 147)
- تَصَوَّرْتُ أَنِّي لَوْ نِمْتُ لَحُظَّةً وَاحِدَةً، فَسَوْفَ يُطْفِقُونَ  
عَلَيَّ وَيَقْتُلُونَنِي      I imagined that if I slept for one moment they would  
surround me and kill me (AM 18)

حَتَّى إِذَا وَقَفَ فَسَيَسْقُطُ غَدًا Even if it stands up it will fall down tomorrow (IKh 33)

d). When the main clause is introduced with the particle **لِ** + jussive:

إِذَا مَا تَوَفَّرَتِ الْفُرْصَةُ لِإِفْرَاحِ مَا فِي الْقَلْبِ، فَلْيُفْرِغِ الْمَرْءُ قَلْبَهُ حَتَّى الْأَخِيرِ Whenever there arises an opportunity to pour out what is in the heart, man does so to the last drop (TW 144)

e). When the main clause begins with an imperative:

إِذَا طَرَقْنَا بَابَ بَيْتِكُمْ، فَكُونِي مُسْتَعِدَّةً If we knock on the door of your house, be ready (HR 34)  
 إِنْ كَانَ صَاحِبُكَ مَجْنُونًا فَكُنْ أَنْتَ عَاقِلًا If your friend is a madman, en you be rational (TW 221)  
 إِذَا أَرَدْتَ رَأْيِي الشَّخْصِيَّ، فَيَقِنْ أَنَّ الْعَمَلِيَّةَ خَاطِئَةٌ مِنْ الْأَسَاسِ If you want my personal opinion, then be sure that the action is fundamentally wrong (TW 217)  
 إِذَا كُنْتَ تُحِبِّبْنِي فَلَا تَسْأَلِي If you love me, don't ask (AM 63)

f). When the main clause is a nominal sentence:

إِذَا تَعَهَّدَ أَنْ يُقَدِّمَ بَرَاءَةً، فَهُوَ أَخِي If he promises to plead innocent, then he is my brother (AM 30)  
 إِذَا أَرَدْتَ الطَّلَاقَ، فَأَنَا مُسْتَعِدَّةٌ If you want a divorce, then I'm ready (HR 120)  
 إِذَا كَانَ لَا بُدَّ مِنْ نَزْعِ الشُّرْطَةِ بِسَبَبِ الْحَرِّ، فَالْوَاجِبُ ارْتِدَاءُ قَمِيصٍ أبيضٍ طَوِيلِ الرُّدْنَيْنِ If it was necessary to remove one's jacket because of the heat, then one had to wear a white shirt with long sleeves (JIJ 139)  
 مَنْ دَخَلَ الْكَعْبَةَ فَهُوَ آمِنٌ Whoever enters the Ka'ba is safe (TW 235)  
 إِذَا كَانَ الزَّوْاجُ يَسْتُرِينِي، فَأَنَا، مِنْذُ الْغَدِ، مُسْتَعِدَّةٌ أَنْ أَتَزَوَّجَهَا If marriage would protect me, then as of tomorrow I am ready to marry her (HM 135)  
 إِذَا كُنْتُ قَدْ وَصَفْتُهُ بِالذِّبِكِ فَهَذَا لِلْجِرَاحِ If I have described him as a cockerel, then this is for joking (HM 272)

Here, **فَ** is sometimes followed by **إِنَّ** which stresses the validity of the main clause:

إِذَا لَمْ أَكُنْ مُخْطِئَةً فَإِنَّ اسْمَهُ رَاجِي If I'm not mistaken, his name is Raji (AM 28)  
 مَهْمَا يَكُنِ الْأَمْرُ فَإِنَّ الْحُلْمَ كَامِلٌ بِكُلِّ تَفَاصِيلِهِ No matter what the situation is, the dream was complete in all its details (TW 73)

g). When the main clause is an inverted verbal sentence (subject + verb). Here, **فَ** is often followed by **إِنَّ** :

أَمَّا إِذَا بَدَأَ الْإِضْرَابَ عَنِ الطَّعَامِ، فَإِنَّهُ يَكُونُ عَلَيْنَا أَكْثَرَ قَسْوَةً بِمِثَالِ الْمَرَاتِ مِنَ الْحَرَسِ As for when we went on hunger strike, he would be hundreds of times more severe with us than the guards (AM 20)  
 وَلَكِنْ إِذَا رَأَى صَرَصَارًا فَإِنَّ الْمَطْعَمَ سَوْفَ يُغْلَقُ فِي الْيَوْمِ التَّالِيِ But if he sees a cockroach, the restaurant will be closed on the following day (AM 29)

- إِذَا كَانَ عَلَيَّ أَنْ أَمْلَأَ الْقَدَحَ فَأَنَا أَمْلَأُهُ If I had to fill the glass, I would fill it (HM 117)
- حَتَّى لَوْ حَاوَلْتُ أَنْ أُعِيدَ مِثْلَ هَذِهِ الْأُمُورِ إِلَى  
أَحْتِمَالَاتِ رِيَاضِيَّةٍ بَحْتَةٍ فَإِنِّي لَنْ أَصِلَ Even if I tried to reduce such matters to pure  
(AM 169)  
mathematical probabilities, I would not be able to
- مَهْمَا كَانَتْ عَيْنَايَ مُعْمَصَّتَيْنِ فَإِنَّا نَرَى وَنُبْصِرُ  
الطَّرِيقَ No matter how closed my eyes are, we look and see the  
(TW 85)  
road

**h).** When the main clause is an interrogative (but not before the interrogative أ) :

- إِذَا كُنْتَ تَسْتَمِعُ إِلَى الرَّادِيُو فَلِمَاذَا الصُّحُفُ؟ If you listen to the radio, then why the newspapers?  
(IKh 104)
- إِذَا كُنْتَ عَاقِلًا فَعَنْ أَيِّ مَعْرَكَةٍ تَتَحَدَّثُ؟ If you are rational, then which struggle are you talking  
(HM 118)  
about?
- إِذَا لَمْ أَحْتَرِمُهُمْ هُمْ فَهَلْ فَدَدْتُ كُلَّ أَحْتِرَامِ لِأَبِي  
أَيْضًا؟ If I don't respect them, then have I lost all respect for my  
(HR 16)  
father as well?
- إِذَا جَاءَتْنَا ذُرِّيَّةٌ فَكَيْفَ سَتَسْبِعُ الطَّعَامَ وَالْعِلْمَ  
وَالْحُرِّيَّةَ؟ If we had children, then how would they get their fill of  
(HR 149-50)  
food, knowledge and freedom?
- إِذَا كَانَ الْأُسْتَاذُ صُبْحِي عَلَى عِلَاقَةِ بِحَرَكَةِ الْعُمَّالِ  
فِي الْمِينَاءِ، فَكَيْفَ تَغْلَبَتْ شَهْوَتُهُ عَلَى قَضِيَّتِهِ؟ If teacher Subhi is connected with the workers' movement  
(HM 245)  
in the docks, then how has his carnal appetite overcome  
his cause?

## 87 Concessive Sentences

A concessive sentence is a form of conditional sentence. It differs, however, in that in a conditional sentence the action of the main clause only takes place if the condition is fulfilled (“I will go [only] if she lets me”, “I will buy it [only] if it is not expensive”), whereas in a concessive sentence the action of the main clause takes place whether or not the condition is fulfilled (“I will go even if she doesn’t let me”, “I will buy it even though it is expensive”). The concessive clause expresses a hypothetical situation that may or may not occur. It may even be contrary to fact, as a means of emphasizing the validity of the main clause:

النِّسَاءُ يَعْرِفْنَ دَائِمًا مَا يَقُولُ الرِّجَالُ، حَتَّى وَإِنْ  
كَانُوا فِي الْقُطْبِ الْمَتَجَمِّدِ they are at the frozen Pole (TW 246)

The conditional particles **إِنْ** and **لَوْ** (“even though”, “even if”) are used to introduce the concessive clause. They are often preceded by the conjunction **وَ** which in turn is often preceded by **حَتَّى** (**حَتَّى وَإِنْ** ؛ **حَتَّى وَلَوْ**) .

When **إِنْ** and **لَوْ** are followed by a verb this is usually in the perfect. The actual temporal meaning of the perfect verb is, however, determined by the tense of the verb in the main clause.

**87.1** The subordinate clause containing the concession usually follows the main clause:

لَيْسَ مِنْ إِنْسَانٍ يَعْرِفُ كُلَّ شَيْءٍ حَتَّى لَوْ كَانَ  
الْأُسْتَاذَ صُبْحِي نَفْسَهُ No man knows everything, even if he is teacher Subhi himself (HM 19)

أَرْقَامُ الْأَطِبَّاءِ فِي فَرَنْسَا لَا تَتَغَيَّرُ حَتَّى وَإِنْ بَدَّلَتْ  
مَحَالَّ إِقَامَتِهِمْ the telephone numbers of doctors do not change in France, even if their places of residence do (JGh 47)

قَرَّرْتُ دُخُولَ الرَّهَانِ مَعَ نُورِي حَتَّى نِهَائِيهِ، وَلَوْ  
دَفَعْتُ حَيَاتِي ثَمَنًا لِهَذَا الرَّهَانِ I determined to enter the competition against Nuri until the end, even if I paid the price of my life for it (AM 95)

لَا لَنْ أَتْرَخِرَ عَنْ هَذَا الْمَكَانِ، حَتَّى وَإِنْ مَرَّقُونِي  
to pieces (TW 106)

مَا أَصْعَبَ مَعْرِفَةَ إِنْسَانٍ حَتَّى وَلَوْ عِشْنَا مَعَهُ سِنَوَاتٍ  
طَوِيلَةً how difficult it is to get to know a man, even if we have lived with him for many years (GhS 122)

لَا يُمَكِّنُ أَنْ أَنَامَ فِي السَّجْنِ حَتَّى وَلَوْ كَانَ السَّجْنُ  
فَارِعًا I couldn’t sleep in the prison, even if it was empty (IKh 88)

هُمْ لَنْ يَفْهَمُوهُ، وَإِنْ كَانَ جَلِيًّا وَاضِحًا  
obvious (TW 69)

لَمْ أَسْتَطِعْ أَنْ أَتَحَرَّكَ، وَحَتَّى لَوْ أَرَدْتُ  
I couldn’t have moved even had I wanted (AM 102)

سَأُصَدِّقُ، وَإِنْ كَانَتْ أَصْغَاتِ أَحْلَامٍ  
I will believe it, even though it is confused dreams (TW 71)



تَكَلَّمْ بِالْفَرَنْسِيَّةِ كُلَّمَا أَرَدْتَ، وَلَوْ أَنَّكَ سَتَجِدُ ذَلِكَ  
صَعْبًا فِي الْأَسَابِعِ الْأُولَى

Speak in French whenever you like, even though you will find this difficult in the first few weeks (JIJ 150)

**87.1.1** The concessive clause may occasionally precede the main clause which is often introduced with **فَ** :

حَتَّى لَوْ تَأَخَّرُوا قَلِيلًا فَإِنَّهُمْ سَيَصِلُونَ فِي الْوَقْتِ  
الْمُنَاسِبِ

Even if they are a little delayed, they will arrive at the appropriate time (AM 21)

أَنَا لَيْسَ فِي رَأْسِي مَوَاوِيلُ، وَحَتَّى لَوْ كَانَتْ، فَإِنَّكَ  
لَنْ تَفْهَمَهَا

There are no poems in my head, and even if there were, you would never understand them (HM 35)

**87.1.2** The concessive clause may occur as a parenthesis within the main clause:

اِكْتَشَفَتْ تَاجُ الْعُرُوسِ أَنَّهَا حَتَّى لَوْ حَمَلَتْ وَجَاءَتْ  
بِالصَّبِيِّ أَوْ الْبِنْتِ، سَيَطْلُقُهَا السُّلْطَانُ

Taj al-Arus discovered that even if she became pregnant and gave birth to a boy or girl, the sultan would still divorce her (HS 242)

الذَّجَاجَةُ، حَتَّى وَلَوْ كَانَتْ تَضَعُ بَيْضًا مِنَ الذَّهَبِ،  
لَا حَظُّ قَدْرًا بِمَا لَا يَحْتَمِلُ الْمُقَارَنَةُ مِنْ كَبْشٍ مِنْ  
كُوشِ الْجَنَّةِ

the hen, even if it laid golden eggs, is incomparably less valuable than a ram of Paradise (IH 140)

**87.2** When the main clause precedes the subordinate clause, **وَلَوْ** often introduces an adverbial modification rather than a complete sentence:

كُونِي جَادَّةً، وَلَوْ لَحْظَةً وَاحِدَةً

Be serious, if only for a moment (JIJ 204)

تَسْأَلُنِي نُورٌ إِذَا كُنْتُ سَاعُودٌ مَعَهَا إِلَى الْبَيْتِ وَلَوْ  
لِسَاعَةٍ وَاحِدَةٍ

Nur asked me if I would go back with her to the house, even for one hour (HS 61)

لِمَاذَا لَا أَرَاهُ فِي الْحُلْمِ وَلَوْ لِمَرَّةٍ وَاحِدَةٍ؟

Why don't I see him in the dream, even once? (GhS 188)

لَا بُدَّ مِنْ تَرْكِهِ جَانِبًا، وَلَوْ إِلَى حِينٍ

I must put it to one side if only for the time being (JIJ 148)

وَاضِحٌ جِدًّا أَنَّهَا سَتُصْبِحُ فِي يَوْمٍ قَرِيبٍ كَاتِبَةً - وَلَوْ  
بِالْإِنْكِلِيزِيَّةِ

It is very obvious that she will soon become a writer, if only in English (JIJ 165)

أُرِيدُ الزَّوْاجَ بِهِ، وَلَوْ زَوْجَةً ثَانِيَةً

I want to marry him, even as a second wife (HS 122)

لَا يُحْرِكُ جَنَاحَيْهِ وَلَوْ تَحْرِيكًا بَطِيئًا

it does not move its wings, not even slowly (IH 161)

**87.2.1** The adverbial may occur as a parenthesis within the main clause, immediately following the part of the sentence it modifies:

كَتَبْتُ إِلَيْهَا مُطَوَّلًا، وَذَكَرْتُ - وَلَوْ بِإِيجَازٍ وَحَدَرٍ -  
لِقَائِي بِجِينِ هَارِيسُونِ

I wrote to her at length and mentioned, although briefly and cautiously, my meeting with Jean Harrison (JIJ 36)

- تُسَاعِدُهَا عَلَى زِيَارَةِ وَلَوْ قَصِيرَةً إِلَى جَزِيرَةِ النَّسِيَانِ  
وَالسَّكِينَةِ It helps her to visit, although briefly, the island of  
forgetfulness and tranquillity (GhS 68)
- مُسَاهَمَتِي فِيهَا غَدَتْ جُزْءًا، وَلَوْ صَغِيرًا، مِنْ  
طَاقَتِهَا الْمُسْتَقْبَلِيَّةِ الْهَائِلَةِ my participation in it has become a part, albeit small, of  
its enormous potential in the future (JIJ 194)
- حَاوَلْتُ أَنْ أَعْفُوَ وَلَوْ قَلِيلًا فِي كُرْسِيِّ الْمُرِيحِ I tried to take a nap, if only for a little while, in my  
comfortable chair (JIJ 204)

**87.3** Concessive clauses frequently acquire an adversative meaning. That is, while in concessive sentences the subordinate clause expresses a hypothetical condition which may or may not be fulfilled, in adversative sentences the subordinate clause expresses a circumstance or event which is actually fulfilled and despite which the event of the main clause takes place:

- أَكَانَ هُنَاكَ أَمَلٌ يَأْتِي سَأْخُلُصُ مِنْ عَبْدِ الصَّمَدِ ذَاتَ  
يَوْمٍ؟ نَعَمْ، وَإِنْ كُنْتُ لَا أَعْرِفُ كَيْفَ Was there hope that one day I would rid myself of Abd al-  
Samad? Yes, even though I didn't know how (HR 149)
- بُيُوتٌ مِنْ حَجَرٍ وَاسِعَةٍ، لَهَا حَدَائِقُ صَغِيرَةٌ، وَإِنْ  
كَانَتْ مِنْ حَصَى وَرَمَلٍ houses made of large stones and with small gardens, even  
though these are of pebbles and sand (HS 10)
- كَانَ هَاشِمٌ الْمُرْشَحُ الْمُرَجَّحُ لِخِطْبَةِ مُنِيرَةَ، وَلَوْ أَنَّ  
التَّفْضِيلَ اتَّجَهَ إِلَى وَائِلٍ Hashim was the likely candidate to get engaged to  
Munira, even though the preference was for Wa'il  
(HR 28)
- حِصَارٌ مُسْتَمِرٌّ وَإِنْ يَكُنْ مَطَاطِيئًا a never ending siege, albeit somewhat flexible (HR 147)
- كَانَتْ أَلْرُجُودِيَّةُ قَدْ ائْتَسَحَتْ عَالَمَ الْمُتَقَفِّينَ بِنَارِهَا  
السَّحْرِيَّةِ، وَإِنْ فَهَمَهَا الْكَثِيرُونَ فَهَمَا خَاطِبًا existentialism had spread over the world of the educated  
with its enchanting fire, even though many people  
misunderstood it (JIJ 114)
- نِمْتُ جَيِّدًا وَلَوْ بِشَكْلٍ مَا I slept well, albeit in some way or another (HM 212)
- قَالَتْ أُمِّي هَذِهِ الْكَلِمَاتُ عَشْرَاتُ الْمَرَّاتِ، كَانَتْ  
تُرَدِّدُهَا لِنَفْسِهَا، حَتَّى لَوْ لَمْ يَسْأَلْهَا أَحَدٌ My mother said these words dozens of times. She used to  
repeat them to herself even though no one had asked her  
(AM 53)
- كَانَتْ كَلِمَاتُهُ وَاضِحَةً، وَإِنْ بَدَأَ فِيهَا شَيْءٌ غَرِيبٌ His words were clear, even though there was something  
strange in them (AM 36)
- سَمَحَ لَهُمَا بِالذُّخُولِ وَإِنْ رَفَضَ الْإِجَابَةَ عَلَى  
أَسْئَلَتَيْهِمَا He allowed them to enter, although he refused to answer  
their questions (SI 283)

## 88 Adverbs (الظرف)

Adverbs are used to add to the meaning of the action of a verb, other words within a sentence (e.g. nouns, adjectives and other adverbs) or the sentence as a whole. They supply information regarding “where”, “when”, “why” or “how”.

There is no special form for the adverb in Arabic. The majority of simple adverbs are formed from the indefinite accusative singular of adjectives and nouns.

### 88.1 Adverbs formed from Adjectives

Adjectives may be in the accusative case and function as adverbs. Sometimes these may be seen as modifications of an absolute object which is implied but not expressed. For example, the adverb in

تَنَهَّدُ عَمِيقًا She sighs deeply (GhS 152)

may be conceived as an adjectival modification of an omitted verbal noun:

تَنَهَّدُ تَنَهَّدًا عَمِيقًا

Usually, however, they function independently as adverbs. Since these words are no longer employed as adjectives, they show no agreement in gender or in number, but are always in the accusative masculine singular. They are normally placed after the part of the sentence they modify:

- كَتَبْتُ كَثِيرًا، وَرَسَمْتُ كَثِيرًا، وَقَرَأْتُ كَثِيرًا I wrote a lot, painted a lot and read a lot (JIJ 184)
- لَمْ يَسْتَمِرَّ هَذَا الْحَوَارُ طَوِيلًا this conversation did not continue for long (SI 124)
- شَاهَدْتُ الْحَقِيْبَةَ الصَّغِيْرَةَ الَّتِي تَحْتَفِظُ بِهَا دَائِمًا إِلَى جَانِبِ سَرِيْرِكَ ... لِلْهَرَبِ سَرِيْعًا إِذَا دَاهَمَكَ الْأَعْدَاءُ I have seen the small suitcase which you always keep next to your bed ... to escape quickly if your enemies attack you (GhS 48)
- الْأَوْلَادُ يُكَيِّفُونَ سَرِيْعًا مَعَ الْإِفْلَاسِ Children quickly adjust to having no money (GhS 115)
- فَتَحْتُ الْبَابَ قَلِيْلًا I opened the door a little (HR 108)
- هَكَذَا أَسْمُهَا الْعَرَبِيُّ قَدِيْمًا such is its Arab name of old (JGh 151)
- سَأَكْتُبُ قَرِيْبًا I will write soon (AM 107)

#### 88.1.1 Nisba adjectives also occur in the adverbial accusative:

- كُنَّا نَتَابِعُ يَوْمِيًّا مَا يَجْرِي بِالتَّفْصِيْلِ Every day we used to follow the news in detail (JGh 48)
- كُنَّا نَصْعَدُ الْجَبَلَ الْوَعْرَ تَدْرِيْجِيًّا we were gradually climbing the rocky mountain (JGh 74)
- وَجَدْتُ نَفْسِي أَفْكُرُ جَدِيًّا بَوْضِعِ نُورِ I found myself thinking seriously about Nur's situation (HS 41)
- هَذَا الصَّبِيُّ شُفِيَ جَسَدِيًّا This child has been cured physically (GhS 159)

لِمَاذَا لَا أَطْلُبُ لَهُ الْمَطْبَخَ مِنْ أَمِيرِكَا، وَأَسْتَعِيدُ مَا دِيَارًا؟	why don't I order a kitchen from America for him and benefit materially? (HS 132)
بَلَدٌ يُعَانِي أَفْصَادِيًّا	a country suffering economically (JGh 147)
طَمَأْنَنُوهُ إِلَى أَنَّ زَوْجِي كَانَ إِنْسَانًا رَائِعًا يُمَارِسُ فَنَاعَايِهِ عَمَلِيًّا	I reassured him that my husband was a wonderful man who put his convictions into practice (GhS 67)
كَامِيرَا صَغِيرَةٌ، تُسَهِّلُ الْفِقَاطَ الصُّورِ، تَضْبُطُ الضَّوْءَ وَالْمَسَافَةَ تَلْقَائِيًّا	it is a small camera, which makes it easy to take photos, adjusting light and distance automatically (JGh 193)
تَسْمَعُهَا أُمُّكَ، وَتَنْقُلُهَا حَرْفِيًّا إِلَيْكَ	Your mother hears them and passes them on to you word for word (HM 38)

## 88.2 Adverbs formed from Nouns

Most nouns used as adverbs are in the accusative case. They show great flexibility regarding their position within a sentence:

لِي مَطْلَبٌ بَسِيطٌ جَدًّا	I have a very simple request (TW 131)
كَانَتِ الْمَوْسَسَاتُ الْعِرَاقِيَّةُ مَيَّالَةً دَوْمًا لِاسْتِخْدَامِ مُنْتَفِعِينَ عَرَبٍ	The Iraqi institutions were always inclined to employ educated Arabs (JIJ 169)
مَا كُنْتُ فِي الصَّحْرَاءِ تَمَامًا وَلَا فِي الْمَدِينَةِ	I wasn't completely in the desert or in the city (HS 30)
ثَمَّةَ مَا لَا يُمَكِّنُ الْأَسْتِغْنَاءَ عَنْهُ كَالشَّعْرِ مَثَلًا	There are things which one cannot do without, like poetry for instance (GhS 140)
تَبْتَسِمُ رِيمٌ سِرًّا	Rim smiles secretly (GhS 152)
كَانَتِ الرَّابِعَةَ صَبَاحًا	It was four o'clock in the morning (IKh 35)
عَدَا أَعْرَضُ عَلَيْهَا الزَّوْاجَ	Tomorrow, I will ask her to marry me (HM 139)
كَانَتْ تِلْكَ رِحْلَتِي الْخَامِسَةَ بَحْرًا	This was my fifth journey by sea (JIJ 238)

Further examples:

a). أَيضًا ("also", "too", "in addition", "likewise"):

تَحَدَّثَ أَيضًا عَنِ الْأَغْلَالِ وَالْعَذَابِ	He also spoke about chains and torture (TW 58)
وَهُنَا أَيضًا رَيْسُ شَرِكَةِ الْبَيْسِي كُولَا	The president of Pepsi Cola is here too (JGh 16)
الْمَسْجِدُ فِي الْيَمَنِ دَارُ عِلْمٍ أَيضًا	the mosque in Yemen is also a place of learning (JGh 76)
هَذَا الْبَيْتُ الْبَارِيسِيُّ أَيضًا هَدِيَّةٌ مِنِّي إِلَيْكَ	This house in Paris is likewise a present from me to you (GhS 116)

b). بَحْتَةً ("merely", "solely", "nothing but", "exclusively", "purely"):

لَا شَكَّ أَنَّ الصَّرْخَةَ كَانَتْ وَلَا تَرَالُ قَضِيَّةً ذَاتِيَّةً بَحْتَةً	No doubt the scream was and still remains a purely spontaneous affair (TW 136)
--	--

إِنْهَمَكْتُ، لَيْسَ فِي أَعْمَالِ السُّكْرَتَارِيَا وَإِنَّمَا فِي أَشْغَالِ هَنْدَسِيَّةِ بَحْتَهُ I was engrossed, not in the work of the secretariat, but rather solely in architecture (HR 39)

c). **الْبَيَّةُ** (“definitely not”, “absolutely not”) is used in negative statements:

الْأَمْرُ لَا يَتَعَلَّقُ بِمُظَاهَرَةِ سِيَاسِيَّةِ الْبَيَّةِ The affair has absolutely nothing to do with a political rally (TW 154)

أَحْسَسْتُ أَنِّي يَجِبُ أَلَّا أَتَحْرَكَ الْبَيَّةِ I felt that I must make absolutely no move (HR 201)

d). **فِعْلًا** (“really”, “indeed”, “actually”):

هُوَ كَذَلِكَ فِعْلًا it is really like that (HM 116)

كُنْتُ فِعْلًا أَدْمَنْتُ عَلَى خِيفَةِ دَمِي I had indeed become addicted to his charm (HS 110)

قُلْتُ إِنِّي فِعْلًا نَدِمْتُ I said that I had indeed regretted it (HR 11)

صَحِجْتُ فِعْلًا فِي تِلْكَ السَّاعَةِ I really laughed then (IH 54)

e). **حَتْمًا** (“definitely”, “inevitably”, “certainly”):

تَقْوُدُ حَتْمًا إِلَى عِبَادَةِ الْإِنْسَانِ لِلْمَادَّةِ It inevitably leads to man worshipping material things (IKh 43)

لَا بُدَّ أَنَّهُ نَسِيَ اسْمِي، وَحَتْمًا بَعْدَ سَاعَةٍ سَيَنْسِي شَكْلِي He has undoubtedly forgotten my name, and after an hour he will certainly forget what I look like (HS 108)

هَذِهِ الْبِنْتُ مَجْنُونَةٌ حَتْمًا This girl is certainly mad (HR 59)

f). **قَطْعًا** (“definitely”, “certainly”):

كَانَ يَجِبُ قَطْعًا أَنْ نَظَلَ صَدِيقَيْنِ We certainly had to remain friends (HR 191)

g). **طَبْعًا** (“naturally”, “of course”):

أَمَّا الْقِطَارُ فَقَدْ دَفَعْتُهُ طَبْعًا مِنْ جَيْبِي as for the train, I naturally paid for it out of my own pocket (JGh 56)

طَبْعًا لَمْ يَخْطُرْ لِأَحَدٍ Of course it did not occur to anyone (HR 22)

طَبْعًا أَنَا مُعْتَادَةٌ عَلَى نَظَرَاتِ الْغُرَبَاءِ Of course, I am accustomed to the stares of strangers (HR 116)

h). **أَصْلًا** (“originally”, “basically”; “actually”, “really”):

أَكَادُ لَا أَصَدِّقُ أَنَّ ذَلِكَ كُلَّهُ حَدَثَ أَصْلًا I can hardly believe that all this really happened (GhS 130)

**أَصْلًا** is more commonly found in negative statements, with the meaning “not at all”, “not in the least”, “by no means”:

لَمْ أَكُنْ أَصْلًا أَكْتَرْتُ لِشَيْءٍ I didn't pay any attention at all to anything (HR 139)

لَا أَعْرِفُهَا أَصْلًا I don't know it at all (TW 138)

لَمْ تَسْمَعْ قَبْلَ الْيَوْمِ أَصْلًا she hasn't smelled it at all before today (TW 265)

نَحْنُ أَصْلًا لَمْ نَبَالِ بِشَيْءٍ مِنْ ذَلِكَ النَّوْعِ We paid absolutely no attention to anything of that kind (HR 42)

i). حَقًّا (“truly”, “really”, “actually”, “indeed”):

وَكَانَ حَقًّا أَجْمَلَ الْفُضُولِ It was truly the most beautiful season (HR 33)

لَا أَعْرِفُ حَقًّا إِذَا كَانَتْ لَهَا هَذِهِ الْأَهْمِيَّةُ الْعَظِيمَةُ I don't really know if she had this great importance (HR 16)

لَقَدْ أَرَدْتُ حَقًّا أَنْ أَسَاعِدَ عَبْدَ الصَّمَدِ I really wanted to help Abd al-Samad (HR 137)

لَا يُهْمُنِي حَقًّا كَيْفَ يُسْمُونِي I really don't care what they call me (GhS 27)

إِذَا كُنْتُ تُعَزِّبُنِي حَقًّا، تَعَالَ مَعِي If you really hold me in esteem then come with me (HM 247)

j). حَاصَةً (“especially”, “particularly”):

أَكْرَهُ الْحُرُوبَ وَحَاصَةً الْحُرُوبَ الْعَادِلَةَ I hate wars, especially just ones (IKh 64)

مَنْ قَالَ إِنَّ عَيْنِي الْقَطِطِ، حَاصَةً السُّودَاءِ، لَيْسَتْ سِوَى مُكْتَفَاتٍ لِلْأَرْوَاحِ؟ Who said that the eyes of cats, particularly black cats, are nothing but concentrations of souls? (TW 33)

نَالَ الْجَهَّازُ إِعْجَابَ عَبْدِ الْمَجِيدِ وَحَاصَةً عِنْدَمَا وَضَعَ فِيهِ ابْنُ الْعَمَّةِ شَرِيطًا أَمْرِيكِيًّا The gadget earned the admiration of Abd al-Majid, especially when his cousin put an American tape in it (SI 159)

هَذِهِ اللَّفْظَةُ، هُنَا، لَا تَجُوزُ، حَاصَةً بِوُجُودِ فَتَاةٍ that word is not permissible here, particularly in the presence of a young woman (HM 149)

حَاصَةً may be followed by a noun clause introduced by the conjunction أَنَّ with the meaning “especially since”:

هَذِهِ نُقْطَةٌ مُهِمَّةٌ جِدًّا تَبْعَتْ عَلَى التَّفَاوُلِ وَحَاصَةً أَنَّ مُعْظَمَ الدَّارِسِينَ يَتَمَوَّنُونَ إِلَى جِيلٍ جَدِيدٍ مِنَ الْمُسْتَعْرَبِينَ this is a very important point which induces optimism, especially since most scholars belong to a new generation of Arabists (JGh 181)

كُنْتُ أَسْرًا لِقِصَصِ أُمِّي، حَاصَةً أَنَّ شِعْرِي الْآنَ يَصِلُ إِلَى ظَهْرِي I used to delight in my mother's tales, especially since my own hair now reached my back (HS 200)

k). حُصُوصًا and حِصْبًا (“especially”, “specifically”, “particularly”):

إِنَّكَ لَا تَأْكُلُ الْمُعَلَّبَاتِ خَوْفًا مِنْ تَسْمِيمِهَا حِصْبًا You don't eat canned food for fear that it has been poisoned specifically to kill you (GhS 47)

كَانَ بَعْضُهُ كَلَامًا كَتَبْتُهُ أَنَا حِصْبًا لَهُ some of it was a speech I had written especially for him (JIJ 116)

كَانَتْ وَحْدَةُ الْكَرْمَلِ تُقْبِضُ أَنْفَاسَنَا، نَحْنُ الْأَوْلَادُ، حُصُوصًا فِي طَرِيقِ الْعُودَةِ The desolation of Mount Carmel used to constrict our breathing, we children, particularly on the return journey (IH 103)

أَسْرَّ عَمِّي فِي أُذُنِي أَلَّا أَتَرَدَّدَ خُصُوصًا فِي أَجْتِيَازِ  
الشُّبْرِ الْأَخِيرِ My uncle whispered in my ear that I should not hesitate,  
especially in crossing the last inch (IH 151)

**l).** عُمُومًا (“in general”, “generally”):

لَوَّتْ شَفَتَهَا فِي أَشْمِزَازٍ مِنْ هَذَا السُّلُوكِ وَمِنْ  
جِنْسِ الرِّجَالِ عُمُومًا she curled her lip with disgust at this behaviour and at the  
species of men in general (SI 180)#

عُمُومًا الْحُضُورُ الْعَرَبِيُّ هُنَا ضَعِيفٌ  
In general, the Arab presence here is negligible  
(JGh 146)

الْحَيَاةُ، عُمُومًا، فِي الْمِنْطَقَةِ، عَادَتْ إِلَى حَالِهَا  
الطَّبِيعَةِ In general, life in the region returned to its normal state  
(TW 157)

**m).** مُبَاشَرَةً (“immediately”, “directly”):

فَكَّرْتُ أَنَّهُ رُبَّمَا يَتَوَجَّبُ عَلَيَّ أَلَّا أَتَطْرُقَ إِلَى  
الْمَوْضُوعِ مُبَاشَرَةً I thought that perhaps I ought not to touch on the subject  
directly (HS 23)

مَرَّ مُبَاشَرَةً إِلَى قَاعَةِ الْأَكْلِ he went straight to the dining room (TW 169)

تَحْتَ رَأْسِ الْكَرْمَلِ مُبَاشَرَةً directly beneath the summit of Mount Carmel (IH 91)

**88.2.1** Some nouns in the adverbial accusative may have an exclamatory function.

**a).** They may modify a following statement:

فِعْلًا كَانَتْ بَسِيطَةً It was indeed simple (IKh 114)

يَقِينًا فُلْتُهَا فِي سِرِّي Certainly, I said it to myself (IH 96)

فَطَعًا سَتَجِيءُ She will definitely come (JGh 190)

طَبَعًا صَدَّقْتُهَا، لِمَاذَا لَا أَصَدِّقُهَا؟ Of course I believed her. Why shouldn't I? (HM 159)

حَقًّا، كَانَ مِنَ الصَّعْبِ مُفَارَقَةُ الْمَكَانِ It was indeed difficult to leave the place (JGh 76)

حَقًّا فَقَدْ أَنْتَهَى الْأَمْرَ بِخَمْسِ وَثَلَاثِينَ دَقِيقَةً In fact, it was all over in thirty-five minutes (HR 212)

**b).** The following statement may be introduced with **إِنَّ** or **أَنَّ** :

يَقِينًا أَنَّهُ دَرَسَ الْخِطَّةَ Certainly, he has studied the plan (TW 37)

حَقًّا إِنَّ هَذَا الصَّبَاحَ شَهِدَ تَحَسُّنًا مَلْحُوظًا فِي  
الْمَوْقِفِ Indeed, that morning witnessed a noticeable improve-  
ment in the situation (SI 218)

حَقًّا إِنَّ الْأَمَاكِنَ وَالْمُدُنَ السَّاحِلِيَّةَ تَتَشَابَهُ  
Indeed, the coastal places and cities are much alike  
(JGh 155)

**c).** They may occasionally modify a preceding statement:

لَقَدْ تَرَكْتُ الْعَرَائِسَ لِغَيْرِهَا، حَقًّا In truth, I left “the brides” and turned to something else  
(JIJ 118)

كَتَبْتُ لَهُ التَّعْلِيقَ - بِالْإِنْكِلِيزِيَّةِ طَبَعًا I wrote the commentary for it - in English of course  
(JIJ 217)

**88.2.2** Many adverbial expressions consist of a verbal noun in the indefinite accusative + a preposition. Common examples include the following:

**a).** عَنْ ("aside from ...", "not to mention ...", "to say nothing of ..."):

الكثير من زوّادِهِ، فَضْلاً عَنْ زَائِرِي الْبَلَدِ الْعَبِيدِينَ، هُمْ مِنَ الْمُمَثِّلِينَ many of its visitors, not to mention the many visitors to the town, are actors (JIJ 33)

لِكُنْهَا فِي حَالَةٍ مُمْتَازَةٍ، فَضْلاً عَنْ دِقَّةٍ وَجَمَالِ نَحْتِهَا but it was in excellent condition, not to mention the precision and beauty of its engraving (JIJ 68)

كِلَانَا فِي حَدِيثٍ مُسْتَمِرٍّ عَنْ كُلِّ مَا فِي الْأَرْضِ وَفِي السَّمَاءِ، فَضْلاً عَنْ فِلَسْطِينَ وَالْقُدْسِ the two of us talked continuously about everything on earth and in the sky, not to mention Palestine and Jerusalem (JIJ 146)

لَمْ يَسْتَوْعِبْ عَبْدُ الْمَجِيدِ (فَضْلاً عَنْ ذَاتِ) الْعَمَلِيَّةِ الرِّيَاضِيَّةِ الْمُعَقَّدَةَ Abd al-Majid (to say nothing of Dhat) could not understand the complicated mathematical process (SI 62)

كَانَ مُكَدَّسًا بِمُخَلَّفَاتِ الْإِفْطَارِ فَضْلاً عَنْ عَشَاءِ الْأَمْسِ It was piled up with leftovers from breakfast, not to mention yesterday's dinner (SI 351)

**b).** إِلَى ("in addition to", "as well as"):

عَلِمْتُ أَنَّي أَحَاضِرُ أَيْضًا فِي دَارِ الْمُعَلِّمِينَ الْعَالِيَةِ (إِضَافَةً إِلَى عَمَلِي فِي كِلْتَا آدَابِ وَالْعُلُومِ) she learnt that I was also giving lectures in the High College of Teachers in addition to my work in the College of Arts and Sciences (JIJ 107)

يَكْتُبُ الْقِصَصَ إِضَافَةً إِلَى الرَّسْمِ he writes stories as well as doing drawings (JIJ 175)

جَفَّتْ مِثْلَ جِلْدِ غَنَمَةٍ فِي شَمْسِ الصَّيْفِ، إِضَافَةً إِلَى أَنَّهَا أَنْتَهَتْ كَأَمْرَأَةٍ addition to finishing as a woman (HM 132)

الْعَرَبَاتُ الْمُجَهَّزَةُ إِضَافَةً إِلَى حُطُوطِ الطَّيْرَانِ fully-equipped cars as well as airlines (JGh 178)

**c).** عَنْ ("instead of", "as a substitute for", "in exchange for"):

سَتَدْخُلُ عَوْضًا عَنْهُ You will go in instead of him (AM 127)

إِخْتِيَارُنَا طَرِيقَ الْكِفَاحِ عَوْضًا عَنْ طَرِيقِ التَّرَاضِي our choice of the road to battle rather than the road of conciliation (IH 181)

قَدَّمَ فِرْدِي عَوْضًا عَنْهَا أوبرا "ريغوليتو" instead of it Verdi presented the opera Rigoletto (JIJ 16)

**d).** عَنْ ("equivalent to", "tantamount to", "consisting of"):

صَرِيحُ إِسْمَاعِيلَ السَّامَانِيِّ عِبَارَةٌ عَنْ بِنَايَةٍ صَغِيرَةٍ ذَاتِ قُبَّةٍ the tomb of Isma'il the Samanid consists of a small building with a dome (JGh 98)

سَفَرُنَا عِبَارَةٌ عَنِ الْمَطَاعِمِ وَالْمَلَابِسِ وَالْفَهَقَاتِ our trip amounted to restaurants, clothes and laughter (HS 92)



- دَقُّ الرَّأْسِ بِالْجُدْرَانِ عِبَارَةٌ عَنِ بَدَايَةِ سِمْفُونِيَّةِ الْعَذَابِ beating someone's head on the walls was tantamount to the beginning of the "symphony of torture" (AM 152)
- ذَهَبَتْ هِيَ وَسَمِيحَةُ إِلَى مَبْنَى حَدِيثِ بِالْقَرْبِ مِنَ نَادِي الشَّمْسِ، وَهِيَ عِبَارَةٌ عَنِ فَيْلَا مِنْ طَابِقِينَ She and Samiha went to a new building near the "Shams" club which consisted of a two-story villa (SI 203)
- e).** نَظَرًا لِ ("in view of", "with respect to", "on the basis of", "due to"):  
 تَبْدُو وَكَأَنَّهَا مَجْدُولَةٌ بِالطُّوبِ، نَظَرًا لِلْأَسْلُوبِ الَّذِي أَتْبَعَهُ الْمِعْمَارِيُّ it seems as if it is plaited with bricks due to the style followed by the builder (JGh 99)  
 أَدَّى ذَلِكَ إِلَى بَعْضِ الْأَنْهِيَارَاتِ فِي الْمَسْجِدِ خِلَالَ السَّنَوَاتِ الْأُولَى، نَظَرًا لِضَخَامَةِ الْقُبَابِ وَالْأَفْوَاسِ this led to some collapses in the mosque during the first few years due to the weight of the domes and the arches (JGh 112)  
 يَخْتَلِفُ فِيهَا الطَّقْسُ مِنْ شَارِعٍ إِلَى آخَرَ، نَظَرًا لِتَعَدُّدِ الْمُسْتَوَيَاتِ بِهَا the weather there varies from one street to the next due to the different levels they are on (JGh 166)  
 نَظَرًا لِطَبِيبِكَ وَلِكَرَمِكَ لَمْ أَبْخُلْ عَنْكَ in view of your good nature and kindness I was not niggardly with you (TW 218)
- f).** طِبْقًا لِ ("according to", "in accordance with", "in conformity with"):  
 فُوجِئْتُ بِهَا تَقُولُ إِنَّهُمَا طِبْقًا لِهَذَا الْوَضْعِ يَذْفَعَانِ ضَرَائِبَ أَقَلِّ I was surprised when she said that because of this situation they pay less tax (JGh 122)  
 طِبْقًا لِلْبُرْتَامِجِ، سَأَمْضِي خَمْسَةَ أَيَّامٍ هُنَا بِمُفْرَدِي تَمَامًا according to the schedule, I am to spend five days here completely alone (JGh 160)  
 طِبْقًا لِنِظَامِ الْفَنَادِقِ ذَاتِ النُّجُومِ الْخَمْسَةِ يَتِمُّ تَرْتِيبُ الْغُرَفِ مَرَّتَيْنِ يَوْمِيًا according to the regime within five star hotels, rooms are tidied twice daily (JGh 163)  
 جَلَسُوا طِبْقًا لِمَوَاقِعِهِمِ الْإِيدِيُولُوجِيَّةِ they took their seats according to their ideological positions (SI 288)  
 الشَّرِكَاةُ الَّتِي تَأَسَّسَتْ طِبْقًا لِقَانُونِ الْأِسْتِثْمَارِ الْجَدِيدِ the companies that were established in accordance with the new law of investment (SI 22)
- g).** وَفَقًا لِ ("according to", "in accordance with"; "on the basis of"):  
 طَبْعًا لِإِنْجَابِ يَتِيمٍ وَفَقًا لِلْوَضْعِ السَّائِدِ Of course, childbirth takes place according to the prevailing circumstances (JGh 124)  
 وَفَقًا لِجَدْوَلِ زَمَنِي تَمَكَّنَتِ الْقَطَطُ خِلَالَهُ مِنَ التَّدْرِبِ عَلَى الْقَفْزِ إِلَى دَاخِلِ الْجَرَادِلِ according to a timetable during which the cats were able to train themselves to jump inside the rubbish bins (SI 53)  
 ١٢ جُنَيْهَا ثُمَّ ١٦ جُنَيْهَا ثُمَّ ٢٠ وَفَقًا لِلرِّفَاعِ الْمُتَلَاحِقِ فِي أَسْعَارِ الْأُمَّهَاتِ twelve pounds, then sixteen, then twenty, on the basis of the successive increases in the price of mothers (SI 328)

تُهَدَمُ لِيَعَادَ بِنَاؤُهَا وَفَقًا لِأَذْوَاقِ الْأَثْرِيَاءِ they are demolished to be rebuilt according to the tastes of the wealthy (JIJ 88)

h). بِنَاءٌ عَلَى ("on the basis of", "according to", "by virtue of"):

بِنَاءٌ عَلَى طَلْبِي أَرْسَلَنِي وَالِدِي لِلدُّخُولِ فِي كَلْبَةِ خَاصَّةِ لِبَنَاتِ فِي الْقَاهِرَةِ On the basis of my request, my father sent me to enter a girls' college in Cairo (HS 91)

وَجَدْتَنِي بِنَاءً عَلَى نَصِيحَةِ رِينْغُو اتَّصَلْتُ بِالرَّجُلِ فِي الْيَوْمِ التَّالِيِ on Ringo's advice, I found myself contacting the man on the following day (HS 170)

إِشْتَرَيْتُ الْوِزَارَةَ مِنْهُ، بِنَاءً عَلَى دِرَاسَةِ مَرْغُومَةٍ It bought the ministry from him, on the basis of an alleged study (TW 220)

أُسْتَبْعِدَ الدَّجَاجُ مِنَ قَائِمَةِ الطَّعَامِ، وَتَبِعَهُ اللَّحْمُ الْحَمْرَاءُ بِنَاءً عَلَى طَلْبِ عَبْدِ الْمَجِيدِ The chicken was removed from the menu, followed by the red meat, at the request of Abd al-Majid (SI 232)

أَرْجُو أَنْ تَسْمَحُوا لِي بِالْمُؤَافَقَةِ عَلَى السَّفَرِ لِلْعِلَاجِ فِي الْخَارِجِ بِنَاءً عَلَى تَوْصِيَةِ الطَّيِّبِ Please grant me approval to travel abroad for treatment, on the basis of the doctor's recommendation (AM 141)

i). إِلَى / لِ ("based on", "on the strength of"):

لَوْ تَمَّ هَذَا أَكُونُ قَدْ أَدَيْتُ جُزْءًا مِنْ وَاجِبِي، وَأَسْتَبَادًا لِهَذَا أُفَكِّرُ أَنْ أَسَافِرَ إِلَى جَنيفَ If this is done, I will have performed part of my duty and on this basis will consider travelling to Geneva (AM 148)

**88.2.3** Some nouns used as adverbs occur in the nominative case without nunation. These are indeclinable and always end with a *ḍamma*. Unlike prepositions, they may never take an object (i.e. a pronoun suffix or a following noun in the genitive).

a). فَوْقُ ("above", "on top"):

أَسْمَعُ وَقَعَ أَقْدَامِ فَوْقُ I hear footsteps above (IKh 33)

أَحَدُهُمَا فَوْقُ وَتَانِيهِمَا فِي الْأَسْفَلِ one of them is above and the second is below (TW 161)

تَعَالَى نَطْلَعُ فَوْقُ come on, let's go up (HS 124)

الْمَلَاكُ فَوْقُ The angel is above (HM 54)

فَوْقُ is often preceded by the preposition مِنْ or إِلَى :

سَأَلَنِي وَعَيْنَاهُ تَنْصُبَانِ عَلَيَّ مِنْ فَوْقُ ... he asked me, his eyes directed at me from above ... (AM 159)

هِيَ تَرُنُّو إِلَيَّ مِنْ فَوْقُ she was looking at me from above (JIJ 120)

رَأَيْتَنِي لِأَوَّلِ مَرَّةٍ فِي أَيِّ لَيْلٍ مِنَ اللَّيَالِي الْمَاضِيَةِ أُطَّلُ عَلَيْهِ مِنْ فَوْقُ I found myself for the first time in any previous night looking at him from above (HR 135)

نَزَلُوا جَمِيعَهُمْ مِنْ فَوْقُ They all came down from above (TW 240)

رَفَعَ بَصَرَهُ إِلَى فَوْقُ He looked up (TW 286)

أَصْعَدُ إِلَى فَوْقُ I am climbing up (HM 141)

يُشِيرُ إِلَى فَوْقُ he points upwards (IKh 33)

b). تَحْتُ (“below”, “underneath”) may be preceded by مِنْ :

تِلْكَ الْعَمَلِيَّةُ الَّتِي تَكُونُ فِيهَا هِيَ مِنْ تَحْتُ، وَعَمِّي  
مِنْ فَوْقُ that procedure in which she is underneath and my uncle is  
on top (HM 134)

صَعِدَتْ مِنْ تَحْتُ they came up from below (TW 161)

c). بَعْدُ (“yet”, “still”, “only”) is used in both affirmative and negative statements:

فِي كُلِّيَّةِ الْأَدَابِ وَالْعُلُومِ، وَهِيَ بَعْدُ فِي عَامِهَا  
الْثَّانِي in the College of Arts and Sciences which was still in its  
second year (JIJ 113)

يَذْكُرُ أَنَّهَا مَاتَتْ بِالسَّرَطَانِ وَهُوَ بَعْدُ فِي الثَّامِيَةِ مِنْ  
عُمُرِهِ He remembers that she died of cancer while he was only  
eight years old (GhS 21)

وَأَنْتِ، هَلْ تَصْنَعُ الْحَلْوَيَاتِ وَتَبِيعُهَا بَعْدُ؟  
(HM 98)

أَنْتِ هُنَا بَعْدُ؟ Are you still here? (HM 158)

مَاذَا تُرِيدِينَ بَعْدُ؟ What more do you want? (HM 65)

أَنْتِ لَمْ تَرَ شَيْئًا بَعْدُ! You haven't seen anything yet! (JIJ 214)

أَلَمْ تَشْبِعْ بَعْدُ؟ Aren't you full yet? (TW 112)

كُنْتُ لَمْ أَنْمِ بَعْدُ I still had not slept (HM 59)

إِنَّهَا لَا تَعْرِفُ بَعْدُ She doesn't know yet (GhS 62)

لَمْ أَنْسَ بَعْدُ I still haven't forgotten (GhS 78)

(i) بَعْدُ also occurs in the phrase فِيمَا بَعْدُ (“after”, “in the future”, “later”, “subsequently”):

سَأَحَدِّثُكَ عَنْهُ فِيمَا بَعْدُ I will tell you about it later (JIJ 128)

أَخْبَرَنِي إِسْمَاعِيلُ فِيمَا بَعْدُ أَنَّهُ ذَهَلُ Isma'il subsequently informed me that he had been  
astonished (JGh 51)

صَادَقَتْ غُلُورِيَا فِيمَا بَعْدُ أَنَّاتِ بَيْتِي  
(GhS 62)

عَلِمْتُ، فِيمَا بَعْدُ، أَنَّ "الْبَابُورُ" مِنْ "الْبَابُورُ"  
وَهِيَ كَلِمَةٌ تُرْكِيَّةٌ تَعْنِي "الْقَافِلَةَ" I later found out that “al-babbawar” was from “al-  
bambur” which is a Turkish word meaning “caravan”  
(IH 132)

(ii) It occurs in the phrase مِنْ بَعْدُ (“after”, “later”, “subsequently”):

فِي شَجَاعَةٍ نَادِرَةٍ لَمْ تَبْدُرْ مِنْهَا مِنْ قَبْلُ أَوْ مِنْ بَعْدُ  
يَجِبُ أَنْ يَفْعَلُوا ذَلِكَ مِنْ بَعْدُ in a rare act of bravery which she never showed before or  
subsequently (SI 23)

يَجِبُ أَنْ يَفْعَلُوا ذَلِكَ مِنْ بَعْدُ they should do that later (AM 79)

d). قَبْلُ ("earlier", "before", "previously", "formerly"):

الْخَوْفُ قَبْلُ أَوْ بَعْدُ. قَبْلُ أَوْ بَعْدُ دَائِمًا نَخَافُ Fear, either before or after. Before or after, we are always afraid (IKh 91)

مِثْلَ قَبْلُ أَوْ أَكْثَرَ؟ Like before or more? (AM 19)

رَحَلَتْ أُمِّي وَتَرَكْتُ الدُّنْيَا تَعُورٌ وَتُجْرُ أَكْثَرَ مِنْ قَبْلُ My mother departed and left the world to sink and lose its sanity even more than before (AM 127)

صِحَّتِي لَيْسَتْ سَيِّئَةً، أَحْسَنُ مِنْ قَبْلُ بِكَثِيرٍ my health is not bad; much better than before (AM 134)

سَيَضْرِبُونَنِي أَكْثَرَ مِنْ قَبْلُ they will beat me more than before (AM 166)

(i) قَبْلُ is mostly used in the phrase مِنْ قَبْلُ with the same meanings:

لَمْ يَحْدُثْ لِي شَيْءٌ كَهَذَا مِنْ قَبْلُ nothing like this has ever happened to me before (GhS 69)

كَانَتْ تَلْبَسُ "كُوشْتِيوم" أبيضَ لَمْ أَرُهْ عَلَيْهَا مِنْ قَبْلُ She was wearing a white costume which I hadn't seen her in before (JIJ 232)

أَنَا لَمْ أَسْمَعْ بِهَذِهِ الْكَلِمَةِ مِنْ قَبْلُ I haven't heard of that word before (HM 19)

ذَكَرْتُ نَفْسِي أَنَّ أَشْيَاءَ أَفْطَعُ مِنْ هَذِهِ اللَّيْلَةِ بِكَثِيرٍ قَدْ حَدَثَتْ مِنْ قَبْلُ I reminded myself that things much more horrible than that night had happened before (HR 212)

كَانَتْ تُضِيءُ مِثْلَ وَهَجٍ لَمْ نَعْرِفْهُ مِنْ قَبْلُ They were shining like a flame that we had not seen before (IKh 49)

(ii) The adverbial expression قَبْلُ ذِي may occur after relatives:

كَانَ أَكْثَرَ شَجَاعَةً وَأَقْوَى مِنْ ذِي قَبْلُ he was braver and stronger than before (AM 53)

e). فَ حَسْبُ ("only", "no more", "and that's all") is commonly preceded by the conjunction فَ :

كَانَ يُصِرُّ عَلَى أَنَّهَا "مَسْتُورَةٌ" فَحَسْبُ He used to insist that it was only "chaste" (IH 151)

(i) فَحَسْبُ is often used in the phrase "not only ... but also" with the second element introduced by the particle إِنَّمَا or occasionally بَلْ :

لَمْ تَكُنْ زَوْجَتُهُ فَرَنْسِيَّةً، فَحَسْبُ، وَإِنَّمَا كَانَتْ بَارِيسِيَّةً his wife wasn't only French, but also a Parisian (TW 46)

لَيْسَ فِي كُلِّ لَيْلَةٍ فَحَسْبُ، وَإِنَّمَا فِي كُلِّ لَحْظَةٍ مِنْ لَحْظَاتِ اللَّيْلِ (TW 69)

لَا لِأَنَّهَا مِنْ أَجْمَلِ بَقَاعِ إِنْكَلْتَرَا فَحَسْبُ بَلْ لِأَنَّهَا أَلَمَكَانَ الَّذِي تَشَأَتْ فِيهِ بِدَايَاتُ الْحَرَكَةِ الرَّوْمَانِيَّةِ not only because it is one of the most beautiful places in England, but because it is the place where the Romantic movement first appeared (JIJ 41)

(ii) A less common alternative to فَحَسْبُ is وَحَسْبُ with the same meaning:

السَّبَبُ هُوَ الْخَوْفُ وَحَسْبُ The reason is just fear (HR 9)

- أَثْبِتُ هُوَ بَيْتٌ وَحَسْبُ The house is a house and nothing more (HR 56)  
 الْمُهْمُ أَنْ يَأْتِيَ وَحَسْبُ the important thing is that he just comes (JGh 124)  
 لَمْ يَطْلُبْ عَبْدُ الصَّمَدِ الْجِنْسَ. جَلَسَ وَحَسْبُ Abd al-Samad didn't ask for sex; he just sat down (HR 117)

### 88.3 Adverbials of Reason, Time, Place and Measure

In the following, some of the more common Arabic adverbial accusatives are illustrated. They are divided into adverbials of reason, time, place and measure.

#### 88.4 Adverbials of Reason (الْمَفْعُولُ لَهُ)

Adverbial accusatives of reason are formed from verbal nouns. They indicate “why” the action of a verb is performed, or the purpose or cause of the action. The meaning is “in order to”, “because of”, “from”, “out of”.

##### 88.4.1 Adverbial accusatives of reason are usually indefinite:

- يَبْكِي فَرَحًا he cries for joy (GhS 89)  
 نَفَخَ سَعِيدٌ صَدْرَهُ اغْتِزَازًا وَرَهْوًا Said puffed out his chest with pride and self esteem (HS 14)  
 أَعَادَ إِلَيَّ قِرْشِي، رَحْمَةً بِي He gave me my piaster back out of pity for me (IH 168)  
 كَانَتْ تَلْهَتْ سَعَادَةً She was out of breath with happiness (GhS 70)  
 يَسْقُطُ مُعْظَمُهُمْ عَلَى الْأَرْضِ دُغْرًا وَالْمَا مِنَ النَّحْلِ Most of them fall to the ground in panic and pain from the bees (GhS 150)  
 حَاوَلَتْ أَنْ تَتْرَاجَعَ أَحْتِرَامًا لِذِكْرِ رَجَبٍ، أَوْ شَفَقَةً عَلَى عَجْرِهِ She tried to make amends out of respect for Rajab's memory or out of pity for his helplessness (AM 113)  
 خَانِمٌ: لَقَبٌ تُرْكِيٌّ يُطْلَقُ فِي دِمَشْقَ عَلَى النِّسَاءِ أَحْتِرَامًا Khanim: A Turkish title given to women in Damascus out of respect (GhS 174)  
 نَضَعُ الْمَلَابِسَ الْمُنْسَخَةَ فِي الْمِيَاهِ اسْتِعْدَادًا لِتَشْغِيلِ الْغَسَّالَةِ we put the dirty clothes in the water in preparation for turning on the washing machine (SI 26)  
 اِنْضَمَّتْ ذَاتُ الْيَهْنِ بِالطَّبْعِ، رَغْبَةً فِي كَسْبِ رِضَائِهِنَّ، وَأَتْعَاطًا بِتَجْرِبَتِهَا الْمُرَّةِ، وَذَرَاءَ لِإِثْمَاتِهَا وَالشُّبُهَاتِ Dhat naturally joined them, wanting to gain their approval, learning a lesson from her bitter experience and averting any suspicions or doubts (SI 238)  
 غَادَرْنَا الْعُرْفَةَ بَحْثًا عَنِ وِرْقَةٍ وَتَمْعَةٍ They left the room to look for a form and a stamp (SI 242)

a). They may, however, occasionally be defined by being the governing term in a definite idāfa construction:

- نُضْطَرُّ لِأَنْ نَحْرِقَ رَسَائِلَنَا وَأَوْرَاقَنَا، بَيْنَ فِتْرَةٍ وَأُخْرَى، خَوْفَ الْهَجَمَاتِ الْمَفَاجِئَةِ وَالْتَفْتِيشِ we were forced to burn our letters and papers from time to time for fear of sudden raids and searches (AM 23)

**88.4.2** When the accusative verbal noun has an object, that object must usually be introduced with a preposition. If the object of the verb from which the verbal noun is derived is introduced with a specific preposition then that preposition is used:

إِنْتَفَضَ قَلْبِي خَوْفًا عَلَى الْبَتَيْنِ مِنَ الْأَذَى my heart shuddered for fear that the two girls would be harmed (HR 192)

قُلْتُ لَهَا بِعَجَلَةٍ خَوْفًا مِنْ أَنْ يَنْتَبِهَ بِاسِمٌ: "بُكْرَه" "Tomorrow" I told her quickly, for fear that Basim might be paying attention (HS 68)

إِبْتَسَمْتُ إِعْجَابًا بِفَطْنِهِ I smiled in admiration of his astuteness (IH 36)

أَنَا مَتٌ مُتَجِرَةٌ حُزْنًا عَلَيْهِ I killed myself out of grief for him (GhS 100)

سَيُضْطَرُّ زَوْجِي لِتَطْلِيْقِي حِفَاطًا عَلَى كِرَامَتِهِ my husband will be forced to divorce me to preserve his honour (GhS 121)

يُحَلِّقُ فَوْقَ الْبَحْرِ بَحْثًا عَنِ الْأَسْمَاكِ It hovers over the sea to search for fish (IKh 51)

**a).** When there is no preposition associated with the object of the verb, then the preposition **لِ** is generally used:

لَقَدْ حَطَّمْتُ أثاثَ بَيْتِي عِقَابًا لِي He destroyed the furniture in my home to punish me (GhS 76)

مُعْظَمُهَا الْيَوْمَ مُقْفَلٌ رُبَّمَا خَوْفًا مِنَ الْمَطْرِ أَوْ أُخْتِرَ أَمَّا لِشَهْرِ الْإِجَازَاتِ أَبَ Most of them today are locked, perhaps out of fear of the rain or out of respect for the holiday month, August (GhS 113)

يُطْلِقُونَ فِي الْجَوِّ الْعَابَا نَارِيَّةً تَحِيَّةً لِأَخْتِصَارِهَا they shoot fireworks in the sky greeting her death (GhS 149)

تُفَهِّقُهُ بِصَوْتٍ عَالٍ دَفْعًا لِهَذَا الْخَاطِرِ الْأَمْعُورِ She laughs out loud to dispel this irrational idea (GhS 142)

**b).** The object may occasionally be introduced with **بِ** :

إِنَّهْمُونِي بِأَنِّي فَعَلْتُ ذَلِكَ تَشَوُّقًا لَا حُبًّا بِهَا they accused me of doing it out of craving and not out of love for her (GhS 89)

**88.4.3** The difference between the adverbial accusative of reason and the circumstantial accusative (الْحَالُ) is that the accusative of reason may not be modified by an adjective whereas the circumstantial accusative may. Elsewhere, the difference is sometimes one of interpretation. Thus, the sentence

لَا يَمُوتُ كَثِيرٌ مِنَ النَّاسِ جُوعًا (HR 147)

may be understood as an adverbial of reason meaning "Not many people die of hunger", or as a circumstantial accusative meaning "Not many people die hungry".

### 88.5 Adverbials of Time (ظَرْفُ زَمَانٍ)

These answer the question "when?", specifying the time in which an event or circumstance takes or took place.

The adverbial accusative of time is typically formed from nouns with a temporal meaning, such as *يَوْمٌ* (“day”), *صَبَاحٌ* (“morning”), *وَقْتُ* (“time”) and *سَنَةٌ* (“year”).

**88.5.1** The noun in the adverbial accusative is often indefinite:

أَجِدُ السَّاعَةَ تُشِيرُ إِلَى الثَّلَاثَةِ وَالثَّلَاثِ فَجَرًا	I find the clock pointing to twenty past three in the morning (GhS 60)
سَأَسْأَلُهُ غَدًا عَنْ عُمُرِ زَوْجَتِهِ	Tomorrow, I will ask him how old his wife is (TW 98)
تَتَعَفَى يَوْمًا وَتُنْكَسُ يَوْمًا آخَرَ	one day she recovers and the next she suffers a relapse (TW 169)
دَخَلَ حَوَالِي الْوَاجِدَةِ ظَهْرًا	He came in about one o'clock in the afternoon (HR 39)
الْأَحَدُ عَصْرًا	Sunday afternoon (JGh 21)
أَنَا أَصْنَعُ الْحَلَوَاتِ فِي اللَّيْلِ، وَأُخْبِزُهَا بَاكِرًا، فِي الْفُرْنِ الْقَرِيبِ، وَأَضَعُهَا نَهَارًا فِي صُنْدُوقِ رُجَاجِي	I make the confectionary at night, bake it early in the morning in the nearby oven, and during the day put it in a glass case (HM 25)
كَبُرْتُ سِنَوَاتٍ	I have aged years (HM 130)

**88.5.2** The accusative noun may be defined by the definite article:

جَاءَنِي الْعَصْرُ مُحَمَّدٌ	Muhammad came to see me this afternoon (JGh 33)
رُبَّمَا سَمِعْتَ بِالْمُحَاكَمَةِ الَّتِي جَرَتْ الْأُسْبُوعَ الْمَاضِي	perhaps you have heard about the trial that took place last week (AM 26)
لَنْ أَعْرِضَ عَلَيْهَا الزَّوْجَ اللَّيْلَةَ	Tonight, I will not ask her to marry me (GhS 23)
الْيَوْمَ عَرَفْتُ خَطَرَ التَّفْكِيرِ	Today I have learnt the danger of thinking (HM 48)
أَفَكَّرُ أَنْ أَنْهَضَ وَأَذْهَبَ إِلَى الْبَيْتِ اللَّحْظَةَ	I think about going to the house right now (HS 62)
إِشْتَرَيْتُهَا الْعَامَ الْمَاضِي	I bought it last year (JGh 193)
سَأَعُودُ الْأَرْبَعَاءَ الْقَادِمَ	I will return next Wednesday (AM 167)
إِسْتَمَرَّتِ الْمُظَاهَرَةُ حَتَّى مَيْدَانِ الْإِسْمَاعِيلِيَّةِ، التَّخْرِيرِ الْوَقْتُ	The demonstration continued to Isma'iliyya Square, now Tahrir Square (SI 121)

Hence the two common adverbials:

**a).** *الآن* (“now”):

لَا أَفَكِّرُ الْآنَ بِأَيِّ شَيْءٍ	I don't think of anything now (AM 82)
يُقِيمُ مَعِيَ الْآنَ فِي شَقَّتِي	he is staying with me now in my flat (GhS 69)
نَحْنُ الْآنَ لَسْنَا فِي الْمَدْرَسَةِ	We are not at school now (HM 8)
أَعْلَمُ الْآنَ أَنَّهُ "مِفْتَاحُ الْحَيَاةِ"	I know now that it is the “key of life” (IH 154)

b). الْبَارِحَةَ ("yesterday"):

- رَاحَ الْبَارِحَةَ he left yesterday (TW 236)  
 كَأَنَّ الرِّصَاصَ الَّذِي أَذْبَتَهُ الْبَارِحَةَ تَجَمَّعَ وَتَشَكَّلَ  
 مِنْ حَدِيدٍ as though the lead I had melted yesterday had fused  
 together and reshaped itself anew (HR 57)  
 لَمْ تُصَفِّقُوا الْبَارِحَةَ You did not applaud yesterday (TW 203)

**88.5.3** The noun in the adverbial accusative may be defined by being the governing term in a definite idāfa construction:

- وَلَقَدْ ذَكَرْتُ شَارِعَ الْأَمِيرَاتِ بِاعْتِزَالِ كَبِيرِ أَيَّامِ  
 زِيَارَتِي لِلْهِندِ I remembered Princesses Street with great pride during  
 my visit to India (JIJ 81)  
 كَانَتْ تَنْتَظِرُ عَوْدَتِي إِلَى الدَّارِ مِنَ الْكَلْبَةِ صَبَاحَ كُلِّ  
 يَوْمِ جُمُعَةٍ She used to wait for me to come home from the college  
 every Friday morning (JIJ 190)  
 أَقْلَعْتُ مِنَ الْقَاهِرَةِ صَبَاحَ السَّبْتِ I left Cairo on Saturday morning (JGh 89)  
 شَيْءٌ مَا فِي الْإِجْرَاءَاتِ ذَكَرَنِي بِمَطَارِ مُوسْكُو زَمَنَ  
 الْإِجْرَاءَاتِ الصَّارِمَةِ something or other in the procedures reminded me of  
 Moscow airport at the time of the strict controls  
 (JGh 138)  
 حَتَّى أَرْتَابِكِي لَحْظَةً دُخُولِي بَيْتَهَا أَخْتَفَى even my embarrassment the moment I entered her house  
 disappeared (HS 67)  
 قَرَّرَ لَيْلَةَ الْبَارِحَةِ أَنْ يَطْلُبَ مُقَابَلَتَهُ الْيَوْمَ Yesterday evening he decided to request a meeting with  
 him for today (TW 54)  
 ١٩٤٤ عَامَ we established it in 1944 (JIJ 215)

**88.5.4** Adverbials of time may function as the governing term in an idāfa construction with a clause as the genitive. The noun is considered to be definite:

- نَشَأَتِي الْمَسَائِيَّةُ هَذِهِ أَسْعَفَتْنِي كَثِيرًا يَوْمَ دَخَلْتُ  
 الْكَلْبَةَ الْعَرَبِيَّةَ This background of mine to go walking helped me greatly  
 the day I entered the Arab College (JIJ 74)  
 أَيَّامَ كُنْتُ أَسْتَحْوِذُ عَلَى كُلِّ مَا يَوْسَعِي أُمَّتِلَاكُهُ مِنْ  
 الرُّجَاجَاتِ the days when I used to get all the bottles I could lay my  
 hands on (GhS 90)  
 لَحْظَةً وَصَلْنَا إِلَى الْبَابِ صَارَ خَوْفِي وَأَنْقَبَاضِي  
 وَخَشَنَةً وَتَوَثُّرًا The moment we arrived at the door my fear and anxiety  
 turned into gloom and tension (HR 161)

**88.5.5** The adverbial accusative may occur in a demonstrative phrase:

- أَسْتَرِيحُ هَذَا الْمَسَاءَ فِي الْمَنْزِلِ I will relax at home tonight (TW 115)  
 كَيْفَ تَجِدُ لُغَتِي الْإِنْكِلِيزِيَّةَ هَذِهِ الْأَيَّامَ؟ How do you find my English these days? (JIJ 159)



لَمْ تَكُنِ اللَّوْحَةُ الرَّخَامِيَّةُ الَّتِي اُكْتُشِفَتْ ذَلِكَ  
الصَّبَاحَ كَبِيرَةً

The marble tablet which was discovered that morning was not large (JIJ 68)

لَمْ يَجْرِ أَيُّ شَيْءٍ بَيْنَنَا هَذَا الصَّبَاحَ

Nothing happened between us this morning (HM 66)

**88.5.6** Active and passive participles derived from verbs with a temporal meaning may be used as adverbial accusatives of time. They are usually indefinite:

رَنَّ جَرَسُ الْبَابِ مُجَدَّدًا

the door bell rang again (GhS 95)

هَلْ حُكِمَ عَلَيْنَا هَذَا الْخَبْسِ الْإِنْفِرَادِيِّ مُؤَبَّدًا؟

Have we been sentenced to this solitary confinement for life? (IH 93)

كَانَ أَبِي الْفَقِيرُ قَدْ مَاتَ مُبَكَّرًا

My poor father died prematurely (GhS 84)

أُرِيدُ أَنْ أُسْتَرِيحَ مُوقَّتًا

I want to take it easy for a while (AM 22)

فُوجِئْتُ، رَغَمَ مَعْرِفَتِي مُسَبِّقًا أَنِّي حَائِرَةٌ بِمَوْضُوعِ  
الزَّوْاجِ

I was taken aback, even though I knew in advance that I was uncertain about the subject of getting married (HS 74)

الْعَيْشُ مُوقَّتًا مَعَ أُمِّي؟

To live temporally with my mother? (HS 76)

أَوَيْتُ إِلَى الْفِرَاشِ مُتَأَخِّرًا كَالْعَادَةِ

I went to bed late as usual (JGh 41)

**88.5.7** A number of adjectives are commonly used in the indefinite accusative as adverbials of time:

**a).** أَحِيرًا (“finally”, “at last”, “eventually”; “recently”, “lately”):

تَذَكَّرْتُ أَنِّي سَمَحْتُ لَهُ أَحِيرًا بِالذَّهَابِ إِلَى الْجَامِعِ  
لِأَدَاءِ صَلَاةِ الْعَصْرِ

I remembered that I had finally allowed him to go to the mosque to perform the afternoon prayer (HS 66)

أَحِيرًا اُكْتُشِفَ جِهَادُ الْكُفْرِ

Jihad eventually found the treasure (IKh 48)

هَا قَدْ وَصَلْنَا أَحِيرًا

We had arrived at last (GhS 163)

أَحِيرًا فَتَحَ مَلْفًا كَانَ أَمَامَهُ

He finally opened a file which was in front of him (JIJ 207)

**b).** حَدِيثًا (“recently”, “lately”):

حَمَلَتْ جُدْرَانُهَا الْمُهَوَّنَةُ حَدِيثًا أَخْضَرَ قَاتِمًا

their much abused walls were recently burdened with a blackish green (SI 23)

غَدًا آتِيكَ بِوَاحِدَةٍ رَسَمْتُهَا حَدِيثًا

tomorrow, I will bring you one that I've just painted (JIJ 142)

أُوزْبِكِسْتَانُ إِحْدَى أَهَمِّ الْجُمْهُورِيَّاتِ الْإِسْلَامِيَّةِ  
الْمُسْتَقَلَّةِ حَدِيثًا

Uzbekistan is one of the most important recently independent Islamic republics (JGh 107)

جَاءَ إِلَى بُرْتُغَالٍ حَدِيثًا

he had recently come to Portugal (JGh 141)

**c).** قَدِيمًا (“a long time ago”, “in olden days”, “in ancient times”):

الصَّيْنِيُّونَ قَالُوا قَدِيمًا، مَنْ يَغِيبُ عَنِ الْأَنْظَارِ يَنْسُهُ  
النَّاسُ in ancient times, the Chinese used to say “out of sight out  
of mind” (TW 75)

هُنَا يَصُبُّ النَّهْرُ فِي الْمُحِيطِ الْأَعْظَمِ، بَحْرِ  
الظُّلُمَاتِ قَدِيمًا، الْأَطْلَنْطِيَّ الْآنَ here the river pours into the great ocean, the Sea of  
Darkness of old, the Atlantic today (JGh 137)

يُقَالُ إِنَّ اسْتِحْمامَ الْمَلِكِ قَدِيمًا كَانَ مُنَاسِبَةً جَلِيلَةً  
it is said that the king’s taking a bath was a momentous  
occasion in days of old (JGh 142)

هَكَذَا اسْمُهَا الْعَرَبِيُّ قَدِيمًا such is its Arab name of old (JGh 151)

**d).** قَرِيبًا (“soon”, “in the near future”; “recently”, “lately”, “not long ago”):

يُؤَكِّدُ لِعُمَرَ أَنَّهُ سَيَرَاهُ قَرِيبًا he assures Umar that he will see him soon (HS 81)

سَأَكْتُبُ قَرِيبًا I will write soon (AM 107)

سَيَعُودُ قَرِيبًا he will soon return (JIJ 122)

قَرِيبًا سَوْفَ أَتْرُكُ التَّدخينَ I will stop smoking soon (AM 40)

**e).** قَلِيلًا (“a [little] while”):

كَانَ مِنْ عَادَةِ أَبِي أَنْ يَضْمِتَ قَلِيلًا قَبْلَ أَنْ يَتَكَلَّمَ  
It was my father’s custom to be quiet for a while before  
speaking (HM 36)

فَكَّرَ قَلِيلًا He thought for a while (HM 240)

لَأَتَوَقَّفَ قَلِيلًا فِي أُوزْبِكِسْتَانَ Let me stop for a little while in Uzbekistan (JGh 116)

غَابَ عَنَّا قَلِيلًا، ثُمَّ رَجَعَ وَحِيدًا he left us for a while, then returned alone (JGh 190)

**f).** طَوِيلًا (“a long time”, “quite a while”):

غَابَ طَوِيلًا He was gone for quite a while (SI 247)

لَكِنَّهَا لَمْ تُنصِتْ طَوِيلًا But she did not listen for long (SI 331)

وَقَفَ طَوِيلًا أَمَامَ الْكَلْبِ he stood for a long time in front of the dog (HS 153)

سَتَتَحَدَّثُ طَوِيلًا بَعْدَ ذَلِكَ we will speak at length after that (GhS 42)

### 88.6 Some Common Adverbials of Time

**a).** أَمْسٍ (“yesterday”) always ends with a kasra:

هَلْ أَنْتَ الَّذِي قَامَ بِدَوْرِ هَامَلِتِ أَمْسٍ؟ Are you the one who played the part of Hamlet  
yesterday? (JIJ 34)

أَنَا لَمْ أَنْمَ لَيْلَةَ أَمْسٍ I didn’t sleep last night (HM 127)

مَنْ الَّذِي سَكِرَ ظَهَرَ أَمْسٍ؟ Who was it that got drunk yesterday lunchtime?  
(HM 163)

لَيْلَةَ أَمْسٍ yesterday evening (HS 121)

(i) The prepositional phrases بِالْأَمْسِ (“yesterday”; “not long ago”) and بِالْأَمْسِ الْقَرِيبِ (“not long ago”, “recently”) are also found:

- بِالْأَمْسِ ... كَانَ فِي الصَّفِّ الْأَمَامِيِّ Yesterday ... he was in the front row (JGh 66)  
 كُنَّا بِالْأَمْسِ قَدْ طَبَخْنَا مَحْبِيَّيَ الْبَادِنَجَانِ yesterday, we cooked stuffed aubergine (HR 48)  
 بِالْأَمْسِ ظَنَنْتُكَ مُوَافِقَةً عَلَيَّ كَلَامِي Yesterday, I thought you agreed to what I said (HR 223)  
 لَمْ نَبْدَأِ الْحِوَارَ إِنَّمَا أَسْتَأْنَفْنَا، فَكَأَنَّنا افْتَرَقْنَا بِالْأَمْسِ الْقَرِيبِ we did not begin the conversation, but rather resumed it as if we had only recently parted (JGh 61)  
 كَانَتْ بِالْأَمْسِ الْقَرِيبِ، تَتَطَلَّبُ مَزِيدًا مِنَ التَّصَلُّبِ وَالْتَشَدُّدِ not long ago, it required extreme severity and harshness (TW 97)  
 الْجَزَائِرِيُّونَ كَانُوا جَزَائِرِيِّينَ قَبْلَ أَنْ يَأْتِيَ إِلَيْهِمُ الْفَرَنْسِيُّونَ بِالْأَمْسِ الْقَرِيبِ the Algerians were Algerians before the French came to them not long ago (TW 193)

(ii) أَوَّلَ أَمْسٍ (“the day before yesterday”; “two days ago”):

- أَوَّلَ أَمْسٍ the day before yesterday (AM 62)  
 أَوَّلَ أَمْسٍ ذَهَبْنَا إِلَى مَدِينَةِ "حُجَّةَ" The day before yesterday we went to the city of Hujjah (JGh 66)  
 هَذَا مَا قَالُوهُ أَوَّلَ أَمْسٍ This is what they said two days ago (AM 129)

b). تَوًّا (“at once”, “immediately”, “directly” etc.):

- يَنْبَعُ مِنَ الْجَبَلِ وَيَصُبُّ فِي الْبَحْرِ تَوًّا it rises in the mountain and flows directly into the sea (IH 44)  
 رُوزْمَرِي بُوخْسِر ... الْفَادِمَةُ تَوًّا مِنْ أَكْسْفُورْدِ Rosemary Boxer ... arriving directly from Oxford (JIJ 180)

c). رَأْسًا (“immediately”, “straightaway”, “directly”):

- سَيَذْهَبُ إِلَى الْجَحِيمِ رَأْسًا He will go straight to hell (HM 255)  
 الَّذِي يُوقِعُ يَخْرُجُ مِنْ مَكْتَبِي رَأْسًا إِلَى الشَّارِعِ the one who signs can leave my office directly for the street (AM 15)  
 جَاءَ إِلَيَّ رَأْسًا he came directly to me (HM 220)  
 جِئِنِ تَحَاوَلُ الْكِذْبَ تَتَفْضِحُ رَأْسًا when you try to lie, you are immediately exposed (HM 224)

d). أَوَّلَ الْأَمْرِ (“at first”, “in the beginning”):

- كَانَتْ رَائِحَةُ الْفِرَاشِ لَدِيدَةً أَوَّلَ الْأَمْرِ The smell of the bed was delicious at first (AM 13)  
 ظَنَنْتُ أَوَّلَ الْأَمْرِ أَنَّهُ يُدَاعِبُهَا At first she thought that he was toying with her (AM 37)  
 لَمْ أَتَأَكَّدْ أَوَّلَ الْأَمْرِ I wasn't sure at first (JIJ 217)

e). **إِبْتِدَاءٌ مِنْ** (“beginning from”, “from”, “as of [+ date]”):

- كُنْتُ قَدْ أُبْلِغْتُ أَحْيَرًا بِقُبُولِي فِي جَامِعَةِ كَمْبَرِجِ  
 إِبْتِدَاءً مِنَ الْأُسْبُوعِ الْأَوَّلِ مِنْ تَشْرِينِ الْأَوَّلِ I was finally informed of my acceptance in Cambridge  
 University as of the first week of October (JIJ 30)
- إِبْتِدَاءً مِنَ أَوَاسِطِ الْعَامِ الْتَالِيِ beginning from the middle of the following year (JIJ 168)
- إِبْتِدَاءً مِنَ الْعَدِ Beginning from tomorrow (TW 72)

f). **بَادِي الْأَمْرِ** (“at first”, “in the beginning”):

- فَكَّرْتُ بَادِي الْأَمْرِ أَنَّ أَهْلَ الْحَضَرِ غَرِيبُ الْأَطْوَارِ at first I thought that city folk were eccentric (HS 231)

g). **بَدَأَ بِ** and **بَدَأَ مِنْ** (“beginning from/with”):

- الْحَمِيعُ فَارَقُوا أَسْرَهُمْ، فِي أَعْمَارٍ مُتَقَارِبَةٍ، بَدَأَ  
 مِنَ السَّادِسَةِ عَشْرَةَ وَإِلَى التَّاسِعَةِ عَشْرَةَ All of them had left their families at approximately the  
 same age, from sixteen up to nineteen (JGh 123)
- بَدَأَ مِنْ خَرِيفِ تِلْكَ السَّنَةِ beginning from the autumn of that year (JIJ 170)
- رَكَزَ فِيهِ عَلَى رِوَايَةِ زَيْنَبُ لِمُحَمَّدِ حُسَيْنِ هَيْكَلِ،  
 وَالْحَرَكَةِ الشُّعْرِيَّةِ الْحَدِيثَةِ بَدَأَ مِنْ مَدْرَسَةِ الدِّيْوَانِ in it he concentrated on the novel Zaynab by Muhammad  
 Husayn Haykal, and the modern poetry movement  
 beginning with the Diwan School up to the Apollo  
 Society (JGh 179)
- بَدَأَ بِالْحَضَارَاتِ الْأُولَى حَتَّى آخِرِ حَرَكَةٍ فِي الرَّسْمِ  
 وَالنَّحْبِ beginning with the first civilizations up to the latest  
 movement of painting and sculpture (JIJ 153)
- بَدَأَ بِالْعَمِيدِ وَالْأَسَاتِذَةِ، وَأَمْتِدَادًا بِالطُّلَّابِ beginning with the principal and the lecturers and  
 extending to the students (JIJ 192)

h). **حَالًا** (“at once”, “immediately”, “without delay”; “now”, “at present”):

- صُعِفْنَا بِبَرَقَةِ مِنْ وَالِدَةِ لَمِيْعَةَ نَعْلِمْنَا بِضُرُورَةِ الْعَوْدَةِ  
 حَالًا we were stunned by a telegram from Lamiya’s mother  
 informing us that we must return at once (JIJ 248)
- أَخْرُجْ! أَخْرُجْ حَالًا Get out! Get out at once (HM 200)
- أَنَا مُسْتَعِدٌّ لِأَنْ أَتَزَوَّجَهَا، الْآنَ، حَالًا I am prepared to marry her, now, at once (TW 238)
- سَيَعُودُ حَالًا he will return immediately (SI 248)

i). **حَالِيًا** (“at present”, “now”):

- شَيْخُ إِبْرَاهِيمَ وَالْمَدْفُونُ حَالِيًا خَارِجَ بَابِ النَّصْرِ Shaykh Ibrahim, who is now buried outside the Victory  
 Gate (JGh 161)
- مَا أَشَدَّ شُجُوعَ الْفَارِقِ بَيْنَ الْأَسْمِ وَالْمُسَمَّى حَالِيًا how enormous is the difference between the [original]  
 name and what it is called at present (JGh 172)
- دَخَلْتُكَ مِنَ التَّدْرِيسِ أَكْبَرَ مِمَّا نُعْطِي حَالِيًا مِنْ  
 رَوَاتِبَ Your income from teaching is more than the salaries we  
 are currently paying (JIJ 211)

كُنْتُ جَالِسًا فِي "طَانْطَن فِيل"، مَقَهَى الْجَزَائِرِ  
حَالِيًا I was sitting in "Tantan Ville", now the Jaza'ir Cafe  
(TW 186)

قَاعَةُ الْمَلِكِ فَيْضَلِ الثَّانِي (قَاعَةُ الشُّعْبِ حَالِيًا)  
the King Faysal II Hall (now the Hall of the People)  
(JIJ 63)

**j).** The expression دُفْعَةً وَاحِدَةً ("all at once", "in one stroke", "in one fell swoop"):

أَيَقُنْتُ أَنَّ فُرْصَتِي لِلسَّفَرِ إِلَى إِنْكِلْتَرَا فِي بَعْتِهِ دِرَاسِيَّةٍ  
قَدْ ضَاعَتْ دُفْعَةً وَاحِدَةً I was convinced that my opportunity to travel to England  
as part of a student exchange had vanished in one fell  
swoop (JIJ 11)

سَيِّمُ ذَلِكَ دُفْعَةً وَاحِدَةً This will be done in a stroke (TW 120)

يَتَكَلَّمُ عِشْرِينَ مَوْضُوعًا دُفْعَةً وَاحِدَةً he talks about twenty subjects simultaneously (IKh 137)

**k).** فَجَاءَ ("suddenly", "unexpectedly"):

فَجَاءَ أَنْفَتَحَ الْبَابَ The door suddenly opened (JIJ 20)

فَجَاءَ جَذْبَتْهُ قُوَّةٌ خَارِقَةٌ He was suddenly pulled by an extraordinary force  
(TW 90)

لَا أَعْرِفُ لِمَاذَا فَكَّرْتُ فَجَاءَ بِفَاطِمَةَ I don't know why I suddenly thought of Fatima (HS 81)

مَاتَ كَاهِنُ الْحَيِّ فَجَاءَ The district priest died suddenly (IKh 23)

**l).** بَعْتَهُ ("suddenly", "unexpectedly", "surprisingly"):

سَأَلَنِي بَعْتَهُ He suddenly asked me (HM 217)

خَلَعَ بَعْتَهُ سُرْتَانَهُ he suddenly took his jacket off (JIJ 146)

إِسْتَدَارَ بَعْتَهُ إِلَى الْبَابِ، وَخَرَجَ He suddenly turned to the door and went out (HR 70)

بَعْتَهُ سَأَلَنِي he suddenly asked me (HM 237)

**m).** فَوْرًا ("at once", "immediately", "on the spot", "without delay"):

هَذِهِ الْحَرْبُ لَا تَحْتَمِلُ أُسْرَى. الْأَسِيرُ يُقْتَلُ فَوْرًا This war does not take prisoners: the prisoner is killed on  
the spot (IKh 46)

فَوْرًا تُنْفِذُ مَا يَخْطِرُ عَلَيَّ بِأَلْفِهَا She would immediately carry out what came into her  
mind (HR 60)

سَأَشْرَحُهُ لَكَ فَوْرًا I will explain it to you immediately (HM 115)

عَلَيَّ أَنْ أَعُودَ فَوْرًا إِلَى الْبَيْتِ I must return home at once (HM 272)

**n).** The noun مُدَّةٌ ("duration", "interval", "period [of time]") may be used in the adverbial accusative governing a following noun with a temporal meaning in an idāfa construction. It is often best left untranslated:

كُنْتُ جَادَّةً مُدَّةَ يَوْمَيْنِ I was serious for two days (HR 60)

إِنِّي أَرَدْتُ مِنْهُمَا الْبَقَاءَ قُرْبَ الْبَيْتِ مُدَّةَ نِصْفِ سَاعَةٍ I wanted them to stay near the house for half an hour  
(HR 34)

(i) مُدَّة is more often governed by the preposition لِ (“for”):

- جَلَالَ يَنَازِرَ سَدَّتِ الثَّلُوجُ الطَّرْفَاتِ وَأَنْعَزَلَ سُبَاخُ  
إِيطَالِيُونَ وَفَرَنْسِيُونَ لِمُدَّةِ أَرْبَعَةِ أَيَّامٍ during January snow blocked the roads and some Italian  
and French tourists were cut off for four days (JGh 161)
- يَتَطَّلَعُ إِلَيْهِ لِمُدَّةِ ثَانِيَةٍ فَقَطْ he examines it for only a second (JGh 196)
- دَفَعْنَا كُلُّنَا ثَمَنَ الضَّرْبَةِ حَسْبًا أَنْفِرَادِيًّا لِمُدَّةِ وَاحِدٍ  
وَعِشْرِينَ يَوْمًا we all paid the price of the strike with twenty-one days’  
solitary confinement (AM 20)
- أَنَا مَحْكُومٌ وَرَاءَ جُدْرَانِ السِّجْنِ لِمُدَّةِ إِحْدَى عَشْرَةَ  
سَنَةٍ I was sentenced to remain behind the prison walls for  
eleven years (AM 23)

o). سَابِقًا (“former[ly]”, “previous[ly]”; “before”):

- مَطَارَاتُ الدُّوَلِ الْأَشْتِرَاكِيَّةِ سَابِقًا the airports of the former socialist states (JGh 138)
- فِي بُوْتْسْدَامِ بِالْمَايَا الشَّرْقِيَّةِ (سَابِقًا) in Potsdam in former East Germany (JGh 142)
- كَانَ عَلَيَّ أَنْ لَا أَقُولَهُ سَابِقًا I shouldn’t have said it before (HM 240)
- يَجِبُ أَنْ يَعُودَ مُعَادًا لِزِيَارَتِنَا كَسَابِقًا Mu’adh must return and visit us like before (HS 168)

p). قَبْلًا (“earlier”, “before”, “previously”, “formerly”):

- هَلْ دَخَلْتُ هَذِهِ الْبُيُوتَ قَبْلًا؟ Have I entered these houses before? (HS 76)
- كَانَ قَبْلًا يُرِيدُ أَنْ يَعْرِفَ إِلَى أَيِّ سَيُودِي تَوَعُّلُهُ  
earlier, he wanted to know where his preoccupation  
would lead (HS 139)
- كُنْتُ أَفَكِّرُ قَبْلًا أَنَّ هَدَايَاهُ لِعَائِلَتِي كَانَتْ مِنْ أَجْلِي  
I previously thought that his gifts to my family were  
because of me (HS 157)

q). لَاحِقًا (“subsequently”, “later on”):

- مُحَمَّدُ بَرْقِي الْعَسْكَرِيُّ، أَمْرُ اللَّوَاءِ سَابِقًا، وَالنَّائِبُ  
فِي مَجْلِسِ الْأُمَّةِ لَاحِقًا Muhammad Barqi al-Askari, previously major general,  
later delegate to the People’s Council (JIJ 110)
- الْمَرْأَةُ الْأَرْوَعُ الَّتِي سَتَرَأْفُقْنِي لَاحِقًا فِي كُلِّ خَطْوَةٍ  
the marvelous woman who would subsequently accom-  
pany me at every step (JIJ 168)

r). سَلْفًا (“before”, “beforehand”, “in advance”):

- كُنْتُ قَدْ قَبِلْتُ سَلْفًا I had already accepted (HR 40)
- الْمُخَطَّطَاتُ الْمَضْبُوطَةُ سَلْفًا the plans determined beforehand (TW 219)
- تَخْتَرُقُ سِيَاخَ حَدِيقَةِ عَبَّاسٍ مِنْ فُتْحَةٍ أَعَدَّهَا الرَّجَالُ  
سَلْفًا she goes through an opening in the fence around Abbas’  
garden which the men had prepared in advance (IH 202)
- وَأَنْتِ أَلَمْ يَخْطُرْ لَكَ أَنَّ بُوْسُعِكَ الرِّوَاغِ مِنْ صِلَاحِ  
الَّذِينَ عَلَى أَنْ تَطْلُبِي أَنْ تَكُونِ (الْبَعْضَةُ) بِيَدِكَ  
سَلْفًا? And you, has it not occurred to you that you can marry  
Salah al-Din provided that you ask for the “marriage  
bond” to be in your hand in advance? (GhS 78)

88.6.1 Nouns with a temporal meaning (commonly يَوْمٌ , سَاعَةٌ , فَوْزٌ) may take a pronoun

suffix referring to the subject of the sentence and give the meaning “immediately”, “at once” etc.:

قَامَ مِنْ فَوْرِهِ وَتَوَضَّأَ وَصَلَّى	he immediately got up, did his ablutions and prayed (SI 279)
انْطَلَقَ الشَّقِيطِي مِنْ فَوْرِهِ إِلَى قِسْمِ الشَّرْطَةِ	al-Shanqiti immediately hurried off to the police station (SI 291)
دَخَلَتْ مِنْ سَاعَتِهَا قَائِمَةَ الطَّالِبَاتِ الْمُؤَجَّلَةِ	she immediately entered the list of students who were late (SI 289)
تَبَدَّأَ بِهِ يَوْمَهَا	she begins it immediately (SI 67)

**88.6.2** The adverbial accusative of time may also indicate the period of time over which an event or circumstance takes place. This can be of definite duration or indefinite duration. The noun in the accusative is almost invariably indefinite:

تَوَقَّفَ مَلِيًّا	he stopped for quite a while (TW 45)
غَابَ بَيْنَ الْأَدْعَالِ أُسْبُوعًا كَامِلًا	he disappeared within the jungle for a whole week (IH 69)
لَدَيَّْ إِيْمَانٌ بَاطِنِيٌّ، أَخْفَيْتُهُ عَنِ النَّاسِ أَرْبَعِينَ عَامًا	I have an inner faith which I hid from the people for forty years (IH 127)
نَمْ سَاعَةً، سَاعَتَيْنِ	Sleep for an hour or two (AM 38)
أَصِيبْتُ بِذَلِكَ الْبَلَاءِ الَّذِي عَرَفْتَهُ زَمَنًا وَأَنَا طَالِبٌ فِي إِنْجِلْتْرَا	I was stricken with that affliction which I had known for some time while a student in England (JIJ 118)
شُغْلُ الْبَيْتِ لَا يَتْرُكُنِي أَرْتَاحَ دَقِيقَةٍ	the housework does not allow me to relax for a second (HS 8)
بَقِيَتْ جَالِسَةً هُنَيْهَةً	She remained sitting for a while (HS 238)
سُجِنْتُ خَمْسَ سِنِينَ	I was imprisoned for five years (AM 150)
قَدْ دَفَعَهُ حُبُّ لِي إِلَى التَّسَاهُلِ عَامَيْنِ كَامِلَيْنِ فِي تَحْجِيبِي	His love for me caused him to be tolerant for two whole years regarding my adopting the veil (HR 5)

**a).** The most common method of forming adverbials of definite frequency is an idāfa construction with *كُلُّ* (“every”) governing a noun with a temporal meaning:

وَعُرْفَتِكَ، كُلُّ أُسْبُوعٍ أَنْظِفُهَا بِالصَّابُونِ	And your room - every week I clean it with soap (AM 34)
إِلَى أَنْ يَأْتِيَ يَجِبُ أَنْ تَذْهَبَ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ لِتَتَوَقَّعَ بِالْحُضُورِ فِي مَرْكَزِ الشَّرْطَةِ	Until he comes, you must go to the police station three times a day and sign your attendance (AM 127)
كُنْتُ كُلَّ لَيْلَةٍ أَحْضُرُ مِنْ بَيْتِ أُمِّي الْمُطَلَّعَةِ إِلَى مَقَرِّ الْمَجَلَّةِ	Every night I used to come from my divorced mother's house to the magazine's main office (GhS 96)

تَحْلُمُ كُلَّ لَيْلَةٍ بِعِرْفَانَ وَبِدِمَشْقَ every night she dreams of Irfan and Damascus (GhS 179)

b). The adverbial expression لَيْلَ نَهَارٍ (“day and night”) is in the accusative case without nunation:

فَكَّرْتُ لَوْ أَبْقَى فِي هَذَا الْبَيْتِ لَيْلَ نَهَارٍ I wondered [what would happen] if I stayed in this house day and night (HS 5)

كَانُوا لَا يَكْفُونَ عَنْ حَارَتِنَا لَيْلَ نَهَارٍ They didn't leave our quarter day and night (IH 202)

يَشْرَبُ الْبَيْدَ لَيْلَ نَهَارٍ he drinks wine day and night (GhS 122)

أَنَا أَلَا حَقُّ فَرُوسِيَا لَيْلَ نَهَارٍ I follow Farusiya day and night (HM 211)

(i) This can also be expressed as لَيْلًا وَنَهَارًا :

يَعْمَلُ صَدِيقُنَا لَيْلًا وَنَهَارًا our friend works day and night (JGh 182)

اسْتَفْسَرَتْهَا سُهَى عَنْ سَبَبِ نُعَاءِ الْمَاعِزِ لَيْلًا وَنَهَارًا Suha asked her why the goat was bleating day and night (HS 142)

لَا تَزَالُ نَهَارًا وَلَيْلًا قَائِلَةً ... day and night she still says ... (IH 128)

(ii) There is also the similar expression صَيْفَ شِتَاءٍ (“winter and summer”):

الْمَشِيبُ الْمُقِيمُ فَوْقَ قِمَمِهَا صَيْفَ شِتَاءٍ the whiteness remaining on their summits winter and summer (IH 53)

c). The repetition of a noun in the adverbial accusative of time may render the expression “night after night”, “day after day” etc.:

دَاوَمْتُ عَلَى هَذَا الْخَيَالِ صَبَاحًا صَبَاحًا I persisted with this fantasy morning after morning (IH 52)

هِيَ تَوَاطَبُ عَلَى كَنَسِهَا يَوْمًا يَوْمًا she sweeps them regularly day after day (IH 133)

وَظَلَّ هَذَا الْحُلْمُ يَأْتِينِي، فِيمَا بَعْدُ، لَيْلَةً لَيْلَةً Subsequently, this dream kept coming to me night after night (IH 160)

d). غَالِبًا (“mostly”, “generally”, “largely”; “most likely”):

أَلْبَسْتُ، غَالِبًا، تَطَّلِعَ لِأُمِّهَا A girl generally takes after her mother (HM 147)

سَيَدْفَعُ ثَمَنَ هَذَا غَالِبًا he would most likely pay the price for this (AM 127)

مُكْتَبِيًّا غَالِبًا يَلْقَبُ الْحَاجَّ الَّذِي يَسْبِقُ اسْمَهُ generally content with the title “al-Hajj” which precedes his name (SI 211)

أَرْفُضُ غَالِبًا اتِّخَاذَ الْقَرَارَاتِ الْخَاسِمَةِ I usually refuse to make final decisions (GhS 12)

e). أَغْلَبَ الْأَحْيَانَ and أَغْلَبَ الْوَقْتِ (“mostly”, “generally”, “most of the time”):

كَانَا يَجْلِسَانِ، أَغْلَبَ الْوَقْتِ، فِي الصَّلَاةِ most of the time they were sitting in the hall (AM 47)

رَجَبٌ صَامِتٌ أَغْلَبَ الْوَقْتِ Rajab is silent most of the time (AM 55)

هَذَا مَا كُنْتُ أَصِلُ إِلَيْهِ أَغْلَبَ الْأَحْيَانَ This is what I used to arrive at most of the time (AM 112)



كَانَ يُحَاوِلُ أَنْ يَتَذَكَّرَ، وَأَغْلَبَ الْأَحْيَانِ لَا يَسْتَطِيعُ he used to try to remember but most of the time wasn't able to (AM 54)

(i) The elative أَغْلَبَ also occurs in the common adverbial الظَّنُّ أَغْلَبَ (“most likely”, “most probably”, “in all probability”):

وَأَغْلَبَ الظَّنُّ أَنَّهَا ... كَتَبَتْ فِي تِلْكَ العَرَفَةِ الطَّيْنِيَّةِ الصَّغِيرَةِ، مَسْرُوحِيَّتَهَا الَّتِي سَمَّيْتُهَا "المُضَيِّدَةُ" Most probably ... in that small room made out of mud she had written her play which she had called “The Mouse-trap” (JIJ 70)

لَوْ لَمْ يَتَدَخَّلُوا ... لَكُنْتُ أَغْلَبَ الظَّنُّ قَدْ تَرَدَّدْتُ أَوْ جَبَنْتُ فِي التَّنْفِيذِ If they hadn't interfered ... I would most probably have hesitated or been too cowardly to carry it out (HR 9)

لِذَلِكَ، أَغْلَبَ الظَّنُّ، تَجَاهَلَ مَوْضُوعَهَا Most likely for this reason he pretended to know nothing about her (HM 129)

فَرُوسِيَا، أَغْلَبَ الظَّنُّ، لَمْ تُصَدِّقْهَا Farusiya most probably didn't believe it (HM 264)

f). دَائِمًا (“always”):

كُنْتُ أَنَا دَائِمًا مَنْ يُحْضِرُ القَهْوَةَ I was always the one who made the coffee (JIJ 251)

كَانَتْ هَذِهِ الصُّورَةُ هُنَا دَائِمًا وَلَمْ أَرَهَا This photograph has always been here and I haven't noticed it (GhS 21)

كُنَّا دَائِمًا، نَحْنُ لَا عَدُوَّنَا، ضَحِيَّةَ العُنْفِ It was us, not our enemies, who were always the victims of violence (IH 184)

لَكِنَّ الخُرُوجَ مِنَ الحَمَامِ لَيْسَ دَائِمًا فِي نَفْسِ سُهُولَةِ الدُّخُولِ إِلَيْهِ But getting out of the bath isn't always as easy as getting into it (SI 180)

g). دَوْمًا (“always”, “constantly”):

دَوْمًا كَانَ عَلَيَّ أَنْ أُحَاوِلَ إِتْقَادَ نَفْسِي مِنَ اللُّوَاطِي أَحْبَبْتُهُنَّ I constantly had to rescue myself from those whom I have loved (GhS 89)

أَحْسُ حُضُورَهَا مَعِي دَوْمًا I feel her presence with me always (JIJ 156)

كَانَ شَعْرُهَا الْأَضْفَرُ المُسْتَرَسِلُ يَتَطَايَرُ حَوْلَ وَجْهِهَا، المُورِدُ دَوْمًا بِأَجِيجِ مَشَاعِرِهَا Her long and flowing blond hair used to fly around her face, always conveying the fire of her emotions (JIJ 27)

يَكِيدُ الْأَعْدَاءُ لِبدِي وَلكِنَّهُ دَوْمًا يَكِيدُ لَهُمْ أَيْضًا The enemies set traps for Badi, but he likewise always sets traps for them (GhS 57)

كَانَتْ المُؤَسَّسَاتُ العِرَاقِيَّةُ مِيَالَةً دَوْمًا لِاسْتِخْدَامِ مُتَقَفِّينَ عَرَبٍ The Iraqi institutions were always inclined to employ educated Arabs (JIJ 169)

h). أَبَدًا (“always”, “forever”):

ظَنْنَا أَنَّهَا سَتَدُومُ أَبَدًا we thought they would last forever (JGh 35)

سَأَبْقَى أَبَدًا مَعَهُ I will always stay with him (GhS 195)

كُنَّا مُتَرَاوِفَتَيْنِ أَبَدًا We were constant travelling companions (JIJ 108)

بَقِيَ كَدَّابِهِ أَبَدًا it always remained as his habit (JIJ 350)

(i) أَبَدًا is more often found in negative statements with the meaning “never”, “not at all”:

أَنَا لَنْ أُحِبَّكَ، لَنْ أُحِبَّكَ أَبَدًا I will not love you, I will never love (HM 70)

الذَّرَاتُ الصَّغِيرَةُ الَّتِي تَسْرِي فِي الدَّمِ لَا يُمَكِّنُ أَنْ تُعَادِرَنِي أَبَدًا the small particles which flow in my blood can never leave me (AM 8)

لَا نَتَخَلَّصُ مِنْهَا أَبَدًا we will never be rid of it (GhS 63)

(ii) With the meaning “never”, “not at all”, أَبَدًا is used independently as a negative answer to a question:

"الآنسة لميعة كانت هنا اليوم في غيابي؟" "قلت:" "Was Miss Lamiya here today while I was away?"

"لا، أبداً" "No. Not at all" I replied (JIJ 205)

هل تيأس؟ أبداً Does she despair? Not at all (SI 203)

هل هذا هو كل شيء؟ أبداً Is this everything? Never (SI 214)

i). The indefinite adverbial accusative of يَوْمٌ (“day”) may have the meaning “a day”, “one day”:

وبعد أن تستريح يوماً أو يومين تبدأ معاملة السفر and after relaxing for a day or two you can begin the business of travelling (AM 10)

يَتَنظَرُونَنِي يَوْمًا They will wait for me for one day (AM 145)

تتعافى يوماً وتتكس يوماً آخر one day she recovers and the next she suffers a relapse (TW 169)

(i) يَوْمًا may also have the indefinite meaning “at one time”, “once”:

كانت تلك الممدن عريية يوماً Those cities were once Arab (JGh 135)

دعاني يوماً إلى مسكنيه he once invited me to his home (JIJ 187)

سيدة الدار أزملة درست يوماً قبل الحرب شيئاً من الأدب الإنكليزي The woman of the house is a widow who at one time before the war had studied some English literature (JIJ 149)

(ii) After a negative, يَوْمًا means “never”:

شعرت أن خوفه يقربنا بعضاً كما لم يفعل يوماً ماله I felt that his fear was bringing us together like his money never had (GhS 114)

ألم تفكر يوماً بامرأة؟ Have you never thought about women? (HM 21)

لا يمكن يوماً أن أحبه I can never love him (HR 57)

ما فكرنا يوماً الجلوس في هذا المقهى الشرفه إلا ذلك النهار We never thought of sitting in this terrace cafe until that day (HS 74)

- j).** تَارَةً ... تَارَةً ("sometimes ... and sometimes", "at times ... and at other times"):
- كُنْتَ تَعْرِفُ دَائِمًا أَنَّي قَادِرَةٌ عَلَى الْإِنْجَابِ لَا عَاقِرٌ كَمَا أَوْهَمْتَنِي، مُدْعِيًا تَارَةً أَنَّكَ تَمَسُّكَ بِي رَغَمَ عَجْزِي عَنِ الْإِنْجَابِ لِأَنَّكَ تُحِبُّنِي، وَمُهَدِّدًا تَارَةً أُخْرَى بِالزَّوْاجِ مِنْ أَمْرَأَةٍ ثَانِيَةٍ  
you always knew that I was able to bear children and wasn't barren like you made me believe, sometimes claiming that you were sticking with me despite my sterility because you love me, and at other times threatening to take another wife (GhS 9)
- تَارَةً يَرْتَدِي بِذَلَّةٍ رَفِصٍ ... وَتَارَةً يَرْتَدِي فُسْتَانًا  
at times he would wear a dancing suit, and at other times a gown (HS 110)
- كُنْتُ أَتَحَجَّجُ بِمَوَاعِيدِ الدُّكْتُورِ تَارَةً، وَبِالسُّوْبُعِ تَارَةً أُخْرَى  
I sometimes used to make excuses of appointments with the doctor, and sometimes of shopping (HS 111)
- تَعَلَّمْتُ مِنْهُ أَشْيَاءَ كَثِيرَةً، مِنْ خِلَالِ كُلِّ مَا جَرَى، بِالْكَلَامِ تَارَةً، وَبِالصَّمْتِ تَارَةً أُخْرَى  
I have learned a lot from him in the course of all that has happened; at times through words and at other times through silence (HM 276)
- تَارَةً ... أُخْرَى also occurs:
- الصَّوْتُ صَوْتُهَا وَتُنَادِينِي كَمَا كَانَتْ تُنَادِينِي تَحَبُّبًا تَارَةً وَعِنَابًا أُخْرَى  
The voice is her voice and she is calling to me, sometimes with affection and sometimes in rebuke (IH 43)
- k).** أَحْيَانًا ("sometimes", "occasionally", "from time to time"):
- أَحْيَانًا يَبْدُو مِنَ الصَّعْبِ التَّمْيِيزُ بَيْنَ الْبِنَاءِ الْقَدِيمِ وَالْحَدِيثِ  
it sometimes seems difficult to distinguish an old building from a new one (JGh 82)
- أَنَا أَحْيَانًا أَذْهَبُ إِلَى الْبَحْرِ  
From time to time I go to the sea (HM 88)
- كُنْتُ أَضْحَكُ مِنْ نَفْسِي أَحْيَانًا  
I sometimes used to laugh at myself (HR 88)
- يَحْدُثُ أَحْيَانًا أَنْ نُحِبَّ "السَّخَّصَ الْخَطَأَ"  
It occasionally happens that we fall in love with the wrong person (GhS 106)
- l).** عَادَةً ("usually", "ordinarily", "generally"):
- هَكَذَا يَتَكَلَّمُ الشُّيُوعِيُّونَ عَادَةً  
This is how the communists usually speak (IKh 43)
- لَا أَحَدٌ يَزُورُنِي عَادَةً فِي هَذَا الْوَقْتِ الْمَتَأَخِّرِ مِنَ اللَّيْلِ  
Ordinarily, no one visits me at this late hour of the night (GhS 60)
- أَنَا لَا أَصَلِّي عَادَةً  
I don't usually pray (HM 56)
- الْبَنَاتُ الْمُدَلَّلَاتُ مِثْلُكَ يَكْتَفِينَ عَادَةً بِدِرَاسَةِ التَّدْبِيرِ الْمَتْرَلِيِّ  
Spoilt girls like you generally content themselves with learning about home management (GhS 185)
- m).** The noun مَرَّةً ("time") in the singular accusative can have the definite meaning of a single action ("once"):
- إِتِّفَاقُهُمْ عَلَى إِفَامَةِ مَعْرِضٍ مَعًا مَرَّةً كُلَّ سَنَةٍ أَوْ سَتَيْنِ  
their agreement to hold an exhibition together once every one or two years (JIJ 176)

- يُزُونِي مَرَّةً فِي الْأُسْبُوعِ he visits me once a week (TW 61)  
 تَعَلَّمْتُ أَنَّ مُوَاجَهَتَهُ مَرَّةً تُشَجِّعُ عَلَيَّ مُوَاجَهَتِهِ مَرَّةً  
 أُخْرَى I learnt that facing up to it once gives one the courage to  
 face it again (JGh 39)  
 هُوَ الْوَلَدُ الَّذِي لَمْ يَضْحَكْ مَرَّةً مُنْذُ خَمْسَةِ أَعْوَامٍ he is the child who has not laughed once in five years  
 (GhS 155)  
 أَعَادَتْ ذَاتَ الْحِكَايَةِ مَرَّةً وَأَثْنَيْنِ Dhat repeated the story once, then twice (SI 165)

(i) It may have the vague meaning "at some time":

- أَحْبَبْتُ مَرَّةً عَصْفُورًا I once loved a sparrow (GhS 126)  
 يُرْضِيكَ أَنْ أَخَافَ وَأَخَافَ وَأَخَافَ: مَرَّةً مِنْ  
 التَّجْرِبَةِ، مَرَّةً مِنَ الْخَطِيئَةِ، وَمَرَّةً مِنَ الشَّيْطَانِ It pleases you that I am afraid, afraid, afraid; sometimes  
 of experience, sometimes of sin and sometimes of the  
 devil (HM 143)  
 رَافَقْتُ سُهَى مَرَّةً، فِي زِيَارَةِ جَارَتِهَا الْبَدْوِيَّةِ I once went with Suha to visit her bedouin neighbour  
 (HS 142)  
 سَأَلْتُهَا مَرَّةً عَنِ صُورِ السَّمَكِ فِي الْكُتُبِ I once asked her about the pictures of fish in books  
 (HS 214)

(ii) *مَرَّةً* in the accusative dual (*مَرَّتَيْنِ*) expresses the definite "twice":

- زُرْتُ آسِيَا الْوُسْطَى مَرَّتَيْنِ I visited Central Asia twice (JGh 115)  
 لَا يَجُوزُ أَنْ تَتَبَهَّدَ مَرَّتَيْنِ فِي يَوْمٍ وَاحِدٍ You must not be made a laughingstock twice in one day  
 (HM 114)  
 قَرَأْتُهَا مَرَّتَيْنِ I read it twice (AM 162)  
 أَمْتَحِنَتْ مَدَامَ سُهَيْرَ مَرَّتَيْنِ فِي عَقِيدَتِهَا Madame Suhayr was tested twice in her faith (SI 167)

(iii) *مَرَّةً* in the accusative plural (*مَرَاتٍ* or *مَرَارًا*) expresses the indefinite "repeatedly", "more than once", "quite often", "several times":

- حَذَرْتُكَ مِنْهُ مَرَارًا I have warned you against him many times (HM 84)  
 رَدَّدْتُ كَلِمَةَ "أَتَتَحَرَّتْ" بِالْعَرَبِيَّةِ مَرَارًا قَبْلَ أَنْ  
 يَتَعَلَّمَهَا I repeated the phrase "she has committed suicide" in  
 Arabic several times before he learnt it (HS 122)  
 سَمِعْنَا قُدَّاسَهُ الْجَنَائِزِيَّ Requiem مَرَاتٍ وَمَرَاتٍ،  
 وَحَلَلْنَاهُ مَرَاتٍ وَمَرَاتٍ we listened to his Requiem Mass many many times and  
 analyzed it many many times (JIJ 189-90)  
 تَشْتَرِي خُضْرَتَكَ بِنَفْسِكَ وَتَعَقِّمُهَا مَرَاتٍ ثُمَّ تَغْسِلُهَا  
 جَيِّدًا You buy your vegetables by yourself, disinfect them a  
 number of times, then wash them well (GhS 47)  
 مَرَّةً، مَرَّتَيْنِ، مَرَاتٍ، مَلَائِينَ الْمَرَاتِ Once, twice, many times, thousands of times (TW 101)

(iv) "Three times", "four times" etc. are expressed by a cardinal number in the adverbial accusative of time governing the noun *مَرَّةً* in an *idāfa* construction:

- كَانَ يَضَعُ عَلَيَّ أَنْ أَكُلَ ثَلَاثَ مَرَاتٍ فِي الْيَوْمِ It was difficult for me to eat three times per day (HS 231)

فِي بَعْضِ الْأَيَّامِ يَقَطَعُ الطَّرِيقَ إِلَى الْمَطَارِ ثَلَاثَ أَوْ  
أَرْبَعَ مَرَّاتٍ some days he makes his way to the airport three or four  
times (JGh 138)

تَغْسِلُ يَدَيْكَ عَشْرَاتِ الْمَرَّاتِ فِي الْيَوْمِ You wash your hands dozens of times a day (GhS 48)

قُلْتُ لَكُمْ أَلْفَ مَرَّةٍ إِنَّهُ خَائِنٌ I've told you a thousand times that he is a traitor (AM 19)

كُنْتُ أَقْوَى مِنْهُمْ مِائَاتِ الْمَرَّاتِ I was a hundred times stronger than them (AM 104)

(v) *مَرَّةً* may be modified by the ordinal numbers:

يَسْأَلُهُ مَرَّةً ثَانِيَةً وَثَالِثَةً he asks him a second and a third time (AM 118)

سَأَبْدَأُ أَقْرَأَهَا مَرَّةً ثَانِيَةً I will begin to read it again (AM 124)

*مَرَّةً* may be omitted, leaving only an ordinal number in the feminine in agreement with it:

صَمَّتْ ثَالِثَةً He fell silent for a third time (HR 70)

طَلَبَ مِنْهُ ثَانِيَةً He asked him a second time (AM 20)

يَجِبُ أَنْ أَفَكَّرَ فِي الْأَمْرِ ثَانِيَةً I must think about it again (GhS 23)

لَمْ نَبْحَثِ الْأَمْرَ ثَانِيَةً we did not discuss the matter again (GhS 157)

مَرَّتَيْنِ وَفِي الثَّالِثَةِ هَرَبَ عَبْدُ الْمَجِيدِ إِلَى الشَّارِعِ Two times, and on the third Abd al-Majid fled into the  
street (SI 204)

(vi) *مَرَّةً وَاحِدَةً* may have the meaning "all at once", "at one stroke", "once and for all":

فَقَدْ تَلَاشَتْ الْمُقَاتَعَةُ مَرَّةً وَاحِدَةً The boycott disappeared at a stroke (SI 160)

الْمَصَائِبُ إِذَا جَاءَتْ تَجِيءُ مَرَّةً وَاحِدَةً Troubles, when they come, come all at once (AM 108)

أَبْتَلِعُ الْجِلِينْفِيدِشَ مَرَّةً وَاحِدَةً I swallow the Glenfiddich in one go (GhS 184)

يَجِبُ أَنْ تَصْعَدَ إِلَيْهَا يَا بَدِيْعُ وَتُسْكِنَهَا تَمَامًا لِمَرَّةٍ  
وَاحِدَةً You must go up to her, Badi, and silence her completely  
once and for all (GhS 54)

(vii) The prepositional phrase *بِالْمَرَّةِ* typically occurs in negative statements and has the meaning "never", "not at all", "by no means":

لَمْ يَأْتِ دِكْرُ سَرَايَا عَلَى لِسَانِهِ أَمَامَنَا بِالْمَرَّةِ He never mentioned Saraya in front of us (IH 151)

كَلَامُكَ، يَا أَسْتَاذَ، غَيْرُ مَفْهُومٍ، غَيْرُ مَفْهُومٍ بِالْمَرَّةِ What you are saying, teacher, is not clear, not at all clear  
(HM 118)

كَانُوا شَبَابًا لَمْ يَكُنْ لَدَى أُسْرِهِمْ مُسْتَقْبَلٌ تُقَدِّمُهُ لَهُمْ  
بِالْمَرَّةِ They were young men whose families had absolutely no  
future to offer them (HR 12)

فَقَدْ كَانَ مَوْهُوبًا، وَلَكِنْ لَمْ يَكُنْ بِالْمَرَّةِ فَنَانًا he was indeed talented, but he was by no means an artist  
(TW 193)

*بِالْمَرَّةِ* may also be used in positive statements with the meaning "at one go", "all at once":

نَطْلُبُ ثَالِثَةً أَيْضًا، وَبِالْمَرَّةِ؟ We are ordering a third one as well, at the same time?  
(HM 117)

(viii) **الْمَرَّةُ تَلَوُ الْمَرَّةُ** (“time after time”):

هَلْ يَكْفُونَ عَنْ هَذِهِ الْمَحَاوَلَةِ الْمَرَّةُ تَلَوُ الْمَرَّةُ؟ do they give up this attempt time after time? (IH 38)

أَكْسَلُ عَنْ هَذَا الْجَهْدِ الْمُضْنِيِّ وَالْمُكْرَّرِ الْمَرَّةُ تَلَوُ الْمَرَّةُ I tire of this exhausting and repetitive exertion time after time (IH 38)

كَانَ يَفْلِتُ عَنْ طَوَاقِ الدُّوَلَابِ الْمَرَّةُ تَلَوُ الْمَرَّةُ فَأَرَدُهُ Time after time it would slip off the rim of the tyre and time after time I would put it back again (IH 168)

أَسْرَحُ بِهَا، الْمَرَّةُ تَلَوُ الْمَرَّةُ حَتَّى أَرْضِي I take it, time after time, to my land (IH 92)

**88.6.3** The suffix **ئِيذ**, the genitive of the obsolete noun **إِذ** (“time”), is added to certain nouns with a temporal meaning in the adverbial accusative. These nouns include **حِينٌ** (“time”), **يَوْمٌ** (“day”) and its plural **أَيَّامٌ**, **سَاعَةٌ** (“hour”), **وَقْتُ** (“time”) and **آنٌ** (“time”) and give the following compounds:

**a).** **حِينَئِذٍ** (“at that time”, “then”):

حِينَئِذٍ أَمْتَدَّتْ ذِرَاعَانِ لِرَجُلٍ لَا أَعْرِفُهُ تَحْمِلَانِي عَلَيَّ Then the arms of a man I did not know reached out and lifted him from me (GhS 155)

وَهَا هُوَ آلَانَ يَرَأْسُ الْمَوْسَسَةِ الَّتِي أَعْتَبَرْتُهَا حِينَئِذٍ and now here he is, in charge of the institution which I considered at that time to be one of the most important in Iraq (JIJ 210)

**b).** **يَوْمَئِذٍ** (“at that time”, “[on] that day”, “then”):

لَمْ تَسِرْ يَوْمَئِذٍ فِي الطَّرِيقَاتِ مَرْكَبَةً أَوْ عَرَبَةً أَوْ عَجَلَةً at that time no carriage, car or bicycle of any kind travelled on the roads (JIJ 75)

لَيْسَ فِينَا مَنْ يُفَكِّرُ يَوْمَئِذٍ بِشَيْءٍ مِنْ هَذَا الْأَمْرِ at that time there was no one among us who gave any thought to this affair (JIJ 118)

**c).** **أَيَّامَئِذٍ** (“at that time”, “[in] those days”):

وَقَدْ قَرَأْتُ لَهَا أَيَّامَئِذٍ رِوَايَتَيْنِ In those days I had read two novels of hers (JIJ 66)

**d).** **سَاعَتَئِذٍ** (“at that time”, “in that hour”, “then”):

وَجَدْتُنِي سَاعَتَئِذٍ وَخِدي I found myself alone at that time (JIJ 44)

**e).** **وَقْتِئِذٍ** (“at that time”, “then”):

كَانَ ضَابِطُ الرِّادِيوِ الْإِسْلَامِيِّ وَقْتِئِذٍ، هُوَ حَسَنُ الْعَمْرِيِّ at that time the radio controller was Hasan al-Amri (JGh 68)

سُكَّانُ الْمِنْطَقَةِ وَقْتِئِذٍ the inhabitants of the region at that time (JGh 104)

**f).** **آنِئِذٍ** (“at that time”, “that day”, “then”):

كَانَ إِسْمَاعِيلُ آنِئِذٍ فِي عُنُقُوَانِ رُجُولَتِهِ At that time Isma'il was in the prime of his manhood (JIJ 14)

تَحْسِينُ قَدْرِي رَيْسُ التَّشْرِيفَاتِ فِي الْبَلَاطِ الْمَلَكِيّ Tahsin Qadari, the master of ceremonies in the Iraqi  
الْعِرَاقِي آنِيذُ royal court at that time (JIJ 169)

**g).** The suffix **يذ** also occurs on the prepositions **عِنْدَ** and **بَعْدَ** :

(i) **عِنْدِيذِ** (“at that time”, “then”; “thereupon”, “with that”):

وَمَا كَانَ عَلَيَّ عِنْدِيذِ إِلَّا أَنْ أَتَّظَاهَرَ بِالضَّحِكِ All I had to do then was to pretend to laugh (JIJ 133)

عِنْدِيذِ بَدَلًا مِنَ الْإِفْرَاجِ قَدْ يُصْدِرُ أَمْرًا بِالْقَتْلِ at that, instead of setting him free he might issue an order  
to have him killed (JGh 68)

(ii) **بَعْدِيذِ** (“then”, “after that”, “afterwards”, “thereupon”):

لَمْ يَحْدُثْ شَيْءٌ مُهِمٌّ بَعْدِيذِ Nothing important happened after that (HR 55)

بَعْدِيذِ جَلَسْتُ عَلَى السَّرِيرِ After that, I sat on the bed (HR 127)

**88.6.4** The demonstrative **ذَاكَ** (“that”) may occur as a suffix on nouns with a temporal meaning in the adverbial accusative and form compounds such as **يَوْمَذَاكَ**, **آنَذَاكَ** and **حِينَذَاكَ** all with the meaning “at that time”, “that day”, “then”:

لَكِنَّ الْفَرْقَ بَيْنَ الْآنِ، وَجَلَسْتِي فِي تَكْسَاسٍ هُوَ but the difference between now and my stay in Texas is  
الشُّعُورُ الَّذِي اسْتَحْوَذَنِي آنَذَاكَ the feeling which overcame me at that time (HS 144)

أَدَهَشَ الْعَالَمَ بِمَا أَكْتَشَفَ يَوْمَذَاكَ مِنْ رَوَائِعِ النَّحْتِ On that day he astounded the world with the master-  
pieces of sculpture he had discovered (JIJ 62)

مَا يَحْتَاجُونَ الْعَرَبَ يَوْمَذَاكَ ... هُوَ الْإِصْغَاءُ الْجَيِّدُ وَلَيْسَ الْخُطْبَ الرِّثَاءَةَ What the Arabs need at that time ... is to listen well and  
not to make resounding speeches (TW 81)

كُنْتُ فِي الْوَاقِعِ قَدْ أَنْجَزْتُ مُعْظَمَهَا آنَذَاكَ In fact, I had completed most of it at that time (JIJ 173)

قَدْ يَجُوزُ أَنْ يَكُونَ بِالْكَلامِ، وَيَقْطَعِ النَّظْرَ عَمَّا it may be in words, regardless of what it should be called  
يَجِبُ أَنْ يُسَمَّى بِوَحَيْنَذَاكَ at that time (TW 29)

**a).** **ذَاكَ** may be preceded by the particle **إِذْ** giving the meaning “at that time”, “then”:

لَمْ أَرَ إِذْ ذَاكَ إِنْسَانًا غَيْرَهَا At that time I saw no one but her (JIJ 232)

وَإِذْ ذَاكَ يَفْعَلُ بِخَصْمِهِ مَا يَشَاءُ Then he does with his opponent as he wishes (TW 100)

**88.6.5** The demonstrative **هَذَا** (as used in **هَذِهِ**, **هَذَا** [“this”] etc.) occurs as a suffix on certain nouns with a temporal meaning and in the accusative case to give the following compounds:

**a).** **يَوْمَهَا** (“on this/that day”, “then”):

لَمْ أَكُنْ مَعَكُمْ يَوْمَهَا I was not with you then (TW 56)

يَوْمَهَا رَأَيْتُ الْعُرْفَةَ الصَّغِيرَةَ On that day, I saw the small room (JIJ 69)

كُنْتُ يَوْمَهَا أَرْضِعُ صَغِيرِي On that day I was breast feeding my youngest child  
(GhS 135)

**b).** أَيَّامَهَا (“at this/that time”):

كُنْتُ أَيَّامَهَا أَسْتَعِدُّ لِامْتِحَانِ الْبَاكَالُورِيَا At that time I was getting ready for my Bachelor degree exam (TW 61)

**c).** لَيْلَتَهَا (“on this/that night”):

لَمْ يَكُونُوا كُلُّهُمْ، لَيْلَتَهَا، هُنَا They were not all here that night (TW 233)

لَمْ تَقُلْ شَيْئًا لَيْلَتَهَا That night she said nothing (GhS 206)

أَعْتَرَفْتُ أَنَّي كُنْتُ حَائِرًا لَيْلَتَهَا I admit that I was confused that night (GhS 48)

**d).** لَحْظَتَهَا (“at this/that moment”):

عَرَفْتُ لَحْظَتَهَا أَنَّ أَوْلَعًا تُحِبُّنِي At that moment, I knew that Olga was in love with me (TW 195)

خُيِّلَ إِلَيَّ لَحْظَتَهَا، أَنَّهُ عَارٍ It occurred to me at that moment that he was naked (TW 241)

**e).** وَقْتَهَا (“at this/that time”, “then”):

فَتَحْتُ وَقْتَهَا الْبَابَ Then I opened the door (HS 9)

وَقْتَهَا فَقَطُّ، كُنْتُ أَنْسَى أَنِّي مُتَزَوِّجَةٌ Only at that time did I forget that I was married (HS 219)

**f).** سَاعَتَهَا (“at this/that time”):

دَمَرُوا الرُّيْبَ عَلَى أَهْلِهَا وَنَجَا مِنْهُمْ إِلَى سُورِيَا مَنْ كَانَ، سَاعَتَهَا، فِي حَقْلِهِ they destroyed [the village of] al-Zeeb around its inhabitants, and those who at that time were in their fields escaped to Syria (IH 25)

**g).** هَا is also suffixed onto the prepositions عِنْدَ and بَعْدَ :

**(i)** عِنْدَهَا (“at this/that”):

تَذَكَّرْتُ عِنْدَهَا يَوْمَ قَرَأْتُ لِي ذَلِكَ الْفُنْجَانَ At this, I remembered the day she read that tea cup for me (JIJ 231)

ثُمَّ غَسَلْتُ شَعْرِي وَجَلَسْتُ أُحَفِّفُهُ بِالسُّشُورِ، عِنْدَهَا قَالَ إِنَّهُ سَيَقْصُّ شَعْرَهُ فِي الْفُنْدُقِ Then I washed my hair and sat drying it with the hair dryer. At this, he said that he would have his hair cut in the hotel (HS 156)

عِنْدَهَا سَأُرْمِي بِنَفْسِي نِهَائِيًا دَاخِلَ هَذَا الْعَالَمِ الْجَدِيدِ At this, I will finally throw myself into that new world (HR 34)

**(ii)** بَعْدَهَا (“after that”, “afterwards”):

لَا أَدْرِي مَاذَا قَالَتْ أُمُّ عَبُودَةَ بَعْدَهَا I don't know what Umm Abuda said after that (HR 66)

الْيَوْمَ الْأَوَّلُ أَنَّهُكْنِي وَأَسْتَرْفِنِي أُسْبُوعًا. وَبَعْدَهَا صَارَ كَابُوسًا مُرْعِبًا The first day wore me out and exhausted me for a week, and afterwards it became a frightful nightmare (HR 123)

**88.6.6** The accusative of the noun ذَاتُ (“essence”, “substance”) may govern an indefinite



noun of time in the genitive case. It has the meaning “one day/time” etc.:

- طَرَقَ رَجُلٌ طَوِيلٌ بَابَ بَيْتِي ذَاتَ صَبَاحٍ a tall man knocked on the door of my house one morning (HS 166)
- سَافَرَ مَعَ زُمَلَائِهِ ذَاتَ الصَّيْفِ إِلَى جَبَلِ تَتْرَا that one summer he had travelled to the Tatra mountains with his colleagues (IH 53)
- إِنْتَفَقْنَا أُجَيْرًا، أَنَا وَجَوَادٌ وَبُلَنْدٌ، ذَاتَ مَسَاءٍ عَلَى زِيَارَةِ خَلْدُونَ One evening, Jawad, Buland and I finally agreed to go and visit Khaldun (JIJ 177)
- سَأَلْتُهُ مَا الَّذِي يَجْعَلُهُ مُؤْمِنًا إِلَى هَذِهِ الدَّرَجَةِ أَنْتَنِي I asked him what made him so confident that I would one day accept him (HR 58)
- سَأَقْبَلُهُ ذَاتَ يَوْمٍ
- قَضَيْتُ مَعَهَا وَقْتًا طَيِّبًا ذَاتَ أُمْسِيَّةٍ حَرْبٍ I spent a pleasant time with her one evening during the war (GhS 99)
- أَتَذَكَّرُ أَنَّهُ خَبَأَ حِذَاءَ هُدَى ذَاتَ مَرَّةٍ I remember that he once hid Huda's shoes (AM 113)

### 88.7 Adverbials of Place (ظَرْفُ مَكَانٍ)

The adverbial accusative of nouns referring to place is used to indicate a). the point at which the action of the verb is aimed, and b). the general place in which something is or an action is performed. Such adverbial accusatives answer the questions “where?” “where to?” and “where from?”.

In this category may be included those words which are classed as prepositions but which are originally nouns in the adverbial accusative of place. These always end in fatha and include, for example, نَحْوَ (“toward”), خَلْفَ (“behind”), وَسَطَ (“among”, “in the middle”), تَحْتَ (“under”), فَوْقَ (“above”, “over”), حَوْلَ (“about”, “around”), بَعْدَ (“after”) and so on.

**88.7.1** To indicate the direction of the action, the noun in the adverbial accusative is usually undefined:

- لَمْ يَلْتَفِتْ يَمِينًا أَوْ شِمَالًا he did not turn to the right or the left (TW 168)
- تَلَفَّتُوا يَمَنَةً وَيَسْرَةً وَمَضَوْا فِي صَمْتِهِمْ they turned right and left and went on their way in silence (IH 32)
- الْأَيَّامُ الْحَزِينَةُ الَّتِي تَبَيَّنَ فِيهَا أَنَّ الْجَيْشَ الْمِصْرِيَّ لَا يَتَقَدَّمُ فِي سِينَاءَ شَرْقًا وَشِمَالًا، وَإِنَّمَا جَنُوبًا وَغَرْبًا the sad days during which it became clear that the Egyptian army in Sinai was not advancing northeast but rather southwest (SI 16)
- أَسْقَطَنِي أَرْضًا he threw me to the ground (HM 75)
- أَفْتَحُ مَجَلَّةً، أَتْرُكُهَا جَانِبًا I open a magazine, then put it aside (HS 31)
- سَفَرِي إِلَيْهَا شِمَالًا، أَوْ سَفَرُهَا إِلَيَّ جَنُوبًا كَانَ أَمْرًا مُكَلَّفًا my travelling to her in the north, or her travelling to me in the south, was a costly affair (JIJ 30)

قَبْلَ أَنْ نَنْطَلِقَ غَرْبًا فِي الْمَجِيطِ الْأَطْلَسِيِّ	before we proceed west on the Atlantic ocean (JIJ 240)
دَخَلُوا الْبَحْرَ فِي زَمَنِ هُبُوبِ الرِّيحِ الشَّرْقِيَّةِ الَّتِي تُسَاعِدُهُمْ عَلَى الْإِتِّجَاءِ غَرْبًا	they took to the sea when the easterly wind was blowing which helped them to head west (JGh 152)
إِتَّجَهُوا جَنُوبًا	they made for the south (JGh 152)
وَضَعَ الْجَمِيعَ خَارِجًا، وَوَضَعَ أَبِي دَاخِلًا	he put them all outside and put my father inside (HM 262)

**88.7.2** A noun in the adverbial accusative is also used to indicate generally and indefinitely the place in which something is or the action is performed:

مِنْ كِرْكُوكَ غَرْبًا إِلَى مِينَاءِ بَانِيَّاسَ فِي سُورِيَا	from Kirkuk in the west to the port of Banyas in Syria (JIJ 216)
هَذَا الْبَحْرُ الْمُمْتَدُّ مِنَ السَّاحِلِ الْعَرَبِيِّ الْكَنْعَانِيِّ شَرْقًا إِلَى السَّاحِلِ الْعَرَبِيِّ الْأَنْدَلُسِيِّ غَرْبًا	that sea stretching from the Arab shores of Canaan in the east to the Arab shores of Andalus in the west (JIJ 28)
لَمْ يَكْتَرِثْ بِأَنْ نَمْشِيَ شَارِعًا بِأَكْمَلِهِ وَنَحْنُ صَامِتَيْنِ	He did not care if we walked along a whole street with both of us in silence (HR 41)
تَقَعُ عَلَى السَّاحِلِ مَا بَيْنَ عَكَّا وَرَأْسِ النَّاقُورَةِ شَمَالًا	it lies on the coast between Acre and Ra's Naqura to the north (IH 22-3)
يَلَالُ بَيْتِ لَحْمٍ وَهِيَ تَتَنَائَى شَمَالًا بِاتِّجَاءِ بَيْتِ الْمَقْدِسِ	the hills of Bethlehem which are far away in the north in the direction of Jerusalem (JIJ 165)

**88.7.3** The accusative noun may be defined as the governing term in a definite idāfa construction:

فَقَدْ حَلَّ الْحَنَانُ فِي قَلْبِي نَحْوَ حُزْنِهِ مَحَلَّ الشَّهْوَةِ الْجَسَدِيَّةِ	Sympathy in my heart for his grief took the place of physical desire (GhS 117)
جَلَسَ لَاوْنَدِيْبُوسُ عَلَى السَّحَارَةِ، مَكَانَ الْأُسْتَاذِ	Lawandiyus sat on the crate in the teacher's place (HM 153)
وَصَلْتُ إِلَى وَادِي مُوسَى جَنُوبَ الْأُرْدُنِّ	I arrived in Wadi Musa in the south of Jordan (JGh 160)
الْهَاتِفُ يَتَقَوْمُ يَوْمِيًّا مَكَانَ الْإِقْتَاءِ	every day the telephone takes the place of meetings (JGh 35)

**88.7.4** The accusative noun may occasionally be defined by a pronoun suffix. The most common examples are with nouns meaning "place":

حَلَّتْ مَحَلَّهَا	it took their place (SI 67)
حَلَّتْ مَحَلَّهَا الْخُيُوطُ الْقُطْنِيَّةُ	the cotton threads had taken its place (SI 332)
جَلَسْتُ مَكَانَهَا	I sat in her place (HM 237)

تَرَكْتُهَا مَكَانَهَا I left her where she was (GhS 55)

### 88.8 Some Common Adverbials of Place

#### 88.8.1 هُنَا (“here”, “over here”, “in this place”):

- نَحْنُ لَسْنَا وَحْدَنَا هُنَا We are not alone here (IKh 42)
- هُنَا سَتَقَعُ هُنَا سَتَقَعُ أَيضًا جَلْسَاتُ الْمَائِدَةِ  
الْمُسْتَدِيرَةِ Here is where we will stay, and here is where the round  
table meetings will take place (JGh 15)
- الْأُمُورُ هُنَا مُخْتَلِفَةٌ things are different here (GhS 108)
- لَسْتُ هُنَا I am not here (TW 274)
- هُمُ هُنَا they are here (TW 15)

(i) هُنَا may be used as an indicator of time with the meaning ‘at this point’, ‘at this’:

- هُنَا اقْتَرَحْتُ أَنْ نَسْتَقِيلَ عَرَبَةَ أُجْرَةَ At this point, I suggested that we take a taxi (JGh 191)
- هُنَا بَدَأَ الدُّكْتُورُ إِبْرَاهِيمُ يَشْرَحُ لَنَا At this, Dr. Ibrahim began to explain to us (JGh 194)
- فَأَنْتَبِهْ، هُنَا، إِلَى الْفَرْقِ so take notice, here, of the difference (HM 116)
- هُنَا لَمْ تَجِدْ ذَاتَ بُدَا مِنْ الْأَسْتِيقَاطِ at this, Dhat had no choice but to wake up (SI 92)

#### 88.8.2 هُنَاكَ (“there”, “over there”, “in that place”):

- سَتَجِدُ هُنَاكَ الْكَثِيرَ مِنْ أَصْدِقَائِكَ You will find many of your friends there (JIJ 108)
- إِذَا وَجَدْتُ هُنَاكَ عَمَلًا مُنَاسِبًا بَقِيْتُ If I find suitable work over there I will stay (AM 36)
- بَعْدَ سَاعَةٍ يَرْحَلُ، وَهُنَاكَ، مَنْ سَيُعِدُّ لَهُ طَعَامَهُ؟ He is leaving in an hour and, over there, who will prepare his food for him? (AM 62)
- تَعَالَ نَجْلِسُ هُنَاكَ، عَلَى هَذِهِ الطَّاوِلَةِ Come, let's sit there, at this table (HM 111)

a). A less common alternative to هُنَاكَ is هُنَالِكَ, with the same meaning:

- تَبَلُّ هُنَالِكَ it will remain there (TW 149)
- السِّرُّ هُنَالِكَ The secret is over there (TW 156)
- هُنَالِكَ فِي الْقُطْبَيْنِ، لَيْلٌ لَا حَصْرَ لَهُ Over there on the two Poles is infinite night (TW 210)

b). هُنَاكَ may also have the meanings “there is” and “there are”. With this usage it indicates not the pointing to something (as in “the man is over there”), but rather the general existence of a thing. هُنَاكَ functions as the predicate of a nominal sentence.

(i) It occurs at the beginning of the sentence, the following noun, the subject, being indefinite and in the nominative case:

- هُنَاكَ مَلَائِينَ مِنَ الْبَنَاتِ مِثْلِي There are millions of girls like me (HR 138)
- هُنَاكَ أَسْئَلَةٌ كَثِيرَةٌ There are many questions (HR 5)

هُنَاكَ فَجْوَةٌ فِي الذَّاكِرَةِ	There is a gap in the memory (HR 101)
هُنَاكَ أَعْيَابَاتٌ عِلْمِيَّةٌ كَثِيرَةٌ	there are many scientific considerations (SI 287)
هُنَاكَ تَقَدُّمٌ مَا	There is some progress or other (TW 110)
هُنَاكَ عِدَّةٌ مَبَانٍ مِنَ الْعَصْرِ السَّالِئِي	there are a number of buildings from the Stalin era (JGh 15)

(ii) The negative is expressed with the verb **لَيْسَ** which is always in the 3rd person masculine singular:

لَيْسَ هُنَاكَ دَاعٍ لِلِانْتِحَارِ	There is no need for suicide (HR 235)
لَيْسَ هُنَاكَ غَيْرُ سَلْمَى وَاحِدَةٍ فِي دَاخِلِي	There is nothing but one Salma inside me (HR 166)
لَيْسَ هُنَاكَ بَدِيلٌ آخَرُ	There is no other alternative (SI 158)
لَيْسَ هُنَاكَ تَسْمِيَةٌ أُخْرَى	there is no other name (TW 57)
لَيْسَ هُنَاكَ طَرِيقَةٌ أُخْرَى	there is no other way (TW 95)
لَيْسَ هُنَاكَ أَيُّهُ صِلَةٌ	there isn't any connection (TW 145)

(iii) The future is expressed with the imperfect indicative of **كَانَ** with or without **سَوْفَ** or **سَ** :

سَتَكُونُ هُنَاكَ مَلَائِينُ اللَّحْظَاتِ	There will be millions of moments (HR 226)
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(iv) The negative of the future is expressed with **لَنْ** + the subjunctive of **كَانَ** :

لَنْ يَكُونَ هُنَاكَ مَرَّةً أُخْرَى	There will not be another time (HS 155)
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(v) The past is expressed with the perfect of **كَانَ** which often agrees in gender with the subject of the sentence:

كَانَ هُنَاكَ شَيْءٌ فِي خُرُوجِهِ هَكَذَا	There was something about his going out in that way (HR 73)
كَانَ هُنَاكَ عَمُودٌ مِنَ الدُّخَانِ	there was a pillar of smoke (JIJ 42)
كَانَ هُنَاكَ شَعْرٌ مَرْبُوطٌ مِنْ خَلْفِ	There was hair tied at the back (HR 51)
كَانَتْ هُنَاكَ فَجْوَةٌ فِي كُلِّ هَذِهِ الصُّوَرِ	There was a gap in all these photographs (HR 89)
كَانَتْ هُنَاكَ ثِقَةٌ بِالْإِنْسَانِ	There was trust in people (HR 180)
كَانَتْ هُنَاكَ، بِالطَّبَعِ، حَالَاتٌ اسْتِثْنَائِيَّةٌ مَحْدُودَةٌ	There were, of course, certain extenuating circumstances (SI 56)
لَمْ تَكُنْ هُنَاكَ مُقَدِّمَاتٌ	There were no preambles (HR 170)
لَمْ تَكُنْ هُنَاكَ أَيُّهُ فُرْصَةٌ	there wasn't any opportunity (TW 54)
لَمْ يَكُنْ هُنَاكَ وَقْتُ	there was no time (IKh 156)
لَمْ يَكُنْ هُنَاكَ سَبَبٌ	There was no reason (JIJ 41)
مَا كَانَ هُنَاكَ فِيدِيُو	There was no video (HS 87)

**88.8.3** The adverb *ثُمَّ* (“there is/are”) is a less common alternative to *هُنَاكَ*. It is used in the same way:

ثُمَّ سُوءٌ تَفَاهُـمٍ مُرَمِّـنٍ بَيْنِي وَبَيْنَهُنَّ	there is an old misunderstanding between me and them (GhS 89)
ثُمَّ زَوْرُقٌ خَالٍ	there is an empty boat (JIJ 173)
لَيْسَ ثُمَّ خَطَأٌ	There is no mistake (GhS 116)
لَيْسَ ثُمَّ ضَرُورَةٌ لِتُخْقِيرِهِ بِهَذَا الشَّكْلِ	There is no need to humiliate him in this way (HR 56)
كَانَ ثُمَّ آخَرُونَ	There were others (JIJ 84)
لَمْ تَكُنْ ثُمَّ عِلَاقَةٌ بَيْنَ الْأَمْرَيْنِ	There was no connection between the two things (SI 59)
لَمْ تَكُنْ ثُمَّ حَاجَةٌ لِذَلِكَ	there was no need for that (SI 235)

**88.8.4** *ذَاتَ الْيَسَارِ* (“to [at, on] the left”) and *ذَاتَ الْيَمِينِ* (“to [at, on] the right”):

هَزَّ رَأْسَهُ ذَاتَ الْيَمِينِ وَذَاتَ الْيَسَارِ	He shook his head to right and left (HR 36)
مِلْتُ ذَاتَ الْيَمِينِ . . . مِلْتُ ذَاتَ الْيَسَارِ	I leant to the right ... I leant to the left (HR 230)

### 88.9 Adverbials of Measure

Arab grammarians do not identify adverbs of measure as a special category.

The adverbial accusative of measure indicates “how much”, “how many” and “how far” regarding an action:

ذَهَبُوا بَعِيدًا	they went far away (AM 8)
الْجَارَةُ تَفْتَحُ الْبَابَ نِصْفَ فَتْحَةٍ	the neighbour opens the door half way (HS 10)
سِرْنَا خَطَوَتَيْنِ	We took two steps (HS 22)
رَفَعْتُ الْخَيْطَ قَامَةً أَوْ قَامَتَيْنِ	I pulled the line up a fathom or two (IH 35)
تَمْفِزِينَ عَالِيًا فِي السَّمَاءِ وَتُلُوجِينَ لِي بِيَدَيْكَ عَالِيًا فِي السَّمَاءِ	You were leaping high in the sky and waving to me with your hands high in the sky (IH 116)
هَلْ جَاءَتْ آلَافَ الْكِيلُومِثْرَاتِ لِتَقُولَ لِي ذَلِكَ؟	Has she come thousands of kilometres to tell me that? (GhS 188)
لَمْ أَرْكُضْ كِيلُومِثْرًا وَاحِدًا مُنْذُ عَشْرِ سَنَوَاتٍ	I had not run one single kilometre for ten years (HR 106)
هَبَطْنَا ثَلَاثَ دَرَجَاتٍ	We climbed three steps (HR 161)
صَحَّكْتُ مَلءَ قَبِي	I laughed heartily (JIJ 205)
أَتَنَفَّسُ مَلءَ صَدْرِي	I breathe deeply (GhS 110)

### 88.10 Some Common Adverbials of Measure

a). بَعْضَ الشَّيْءِ ("somewhat"):

حَسَبْتُ أَنَّهَا قَدْ تَكُونُ مُتَدَبِّئَةً بَعْضَ الشَّيْءِ I thought that she might be somewhat religious (JIJ 47)

بِصَوْتٍ خَافِتٍ بَعْضَ الشَّيْءِ in a somewhat inaudible voice (SI 25)

أَغْضَبْتُ بَعْضَ الشَّيْءِ I become somewhat angry (GhS 202)

أَدْرَكْتُ بَعْضَ الشَّيْءِ حُطُورَةَ حَالِهِ I realized somewhat the seriousness of his position (TW 54)

لَقَدْ كُنْتُ مَجْنُونًا بَعْضَ الشَّيْءِ I was somewhat crazy (GhS 214)

b). تَقْرِيْبًا ("approximately", "roughly", "about"):

بَعْدَ عَوْدَتِي إِلَى الْبَيْتِ بِعَشْرَةِ أَيَّامٍ تَقْرِيْبًا approximately ten days after I returned home (HR 39)

فِي الْيَوْمِ الثَّلَاثِ تَقْرِيْبًا، قَابَلْتُ الدُّكْتُورَ صَبْرِي حَافِظَ On about the third day, I met Dr. Sabri Hafiz (JGh 57)

فِي ظُرُوفٍ كَهَذِهِ تَقْرِيْبًا عُدْتُ مِنَ الْمَدْرَسَةِ الدَّاخِلِيَّةِ فِي الْقَاهِرَةِ It was in circumstances somewhat like these that I returned from the boarding school in Cairo (HS 113)

كَانَتْ الرَّسُومَاتُ مُتَقَنَّةً تَقْرِيْبًا The drawings were more or less precise (HR 23)

c). اِبْتِلَاقًا is typically used in negative statements with the meaning "absolutely", "without exception", "under any circumstances", "at all":

لَمْ يُوجَدُوا فِي الْمَدِينَةِ اِبْتِلَاقًا They were not found in the city at all (TW 207)

أَنَا لَا أَبْذُلُ جَهْدًا بَدْنِيًّا، أَيَّ جَهْدٍ بَدْنِيٍّ اِبْتِلَاقًا I expend no physical effort, no physical effort at all (TW 28)

هَكَذَا قُدِّرَ لِي أَنْ أَقْضِيَ لَيْلَةً فِي مَكَانٍ لَمْ يَكُنْ فِي مَخْطَاطِي اِبْتِلَاقًا It was thus my lot to spend a night in a place that was not part of my plan at all (JGh 84)

فِي قَنَاعَتِي أَنَّ التَّفَكِيرَ لَا يَكُونُ بِالصَّوْتِ اِبْتِلَاقًا it is my conviction that under no circumstances can thought take place through talking (TW 29)

لَا يُمَكِّنُ اِبْتِلَاقًا تَوْظِيفَ كَاتِبَةٍ جَدِيدَةٍ Under no circumstances can he appoint a new clerk (TW 281)

d). جَدًّا ("very", "much") immediately follows an adjective which it modifies:

أَحْسَسْتُ أَنَّهَا فَتَاةٌ طَيِّبَةٌ جَدًّا، خَامٌ جَدًّا I felt that she was a very pleasant girl, and very inexperienced (JIJ 152)

هَذَا جَائِزٌ جَدًّا This is very likely (TW 13)

كَانَتْ حِكَايَتُهَا بَسِيطَةً جَدًّا Her story was very simple (HR 94-5)

فِي لِقَائِنَا الْأَوَّلِ ذَلِكَ كَانَ مُعْجَبًا جَدًّا بِقَصَائِدِي (GhS 137)

e). The adverbial accusative of the adjective جَزِيلٌ (“much”, “ample”) is used with شُكْرًا (“thank you”):

شُكْرًا جَزِيلًا Thank you very much (HM 115)

f). تَمَامًا (“completely”, “entirely”; “precisely”, “exactly”):

مَا كُنْتُ فِي الصَّحْرَاءِ تَمَامًا وَلَا فِي الْمَدِينَةِ I was not entirely in the desert, nor in the city (HS 30)

لَمْ تُصَدِّقْ إِيَّايَ تَمَامًا Elizabeth did not entirely believe you (GhS 50)

أَنَا أَرْفُضُ طَلَبَكَ تَمَامًا، وَسَأَسْكُتُ تَمَامًا، وَلَسْتُ بِحَاجَةٍ إِلَى رَأْيِكَ تَمَامًا I utterly reject your request. I will be completely silent, and do not need your opinion at all (HM 163)

فِي السَّاعَةِ السَّابِعَةِ تَمَامًا At precisely seven o'clock (SI 125)

الآنَ السَّاعَةُ الثَّمَانِيَةُ تَمَامًا It is now eight o'clock precisely (JGh 189)

(i) تَمَامًا often precedes the preposition كَ (“as”, “like”) and the compound كَمَا (“as”, “like”):

تَهْتُّ أَرَى نَفْسِي أَيْضًا تَمَامًا كَالنِّسَاءِ I wandered around seeing myself also exactly like the women (HS 130)

قَالَ إِنَّهُ يَوَدُّ أَخَذَ رَأْيِي لِاسْتِحْضَارِ مَطْبَخِ امْرَأَتِي، تَمَامًا كَمَطْبَخِي he said that he wanted to take my opinion on whether to order an American kitchen exactly like mine (HS 132)

كَانُوا يَنْبَطِحُونَ فِي بَطْءٍ شَدِيدٍ، تَمَامًا كَالْحَمَامِصِيِّ كَانُوا يَنْبَطِحُونَ فِي بَطْءٍ شَدِيدٍ، تَمَامًا كَالْحَمَامِصِيِّ they were lying down very slowly, exactly like Mr. al-Hamamasi (JGh 40)

تَمَامًا كَمَا يَقُولُ الرُّومَنِيَّةُونَ Exactly as the romantics say (HR 170)

الْأَغَانِي وَالْكَلِمَاتُ تَسْبُحُ فِي الْهَوَاءِ، تَمَامًا كَمَا تَسْبُحُ الْأَسْمَاكُ فِي الْبَحْرِ The songs and the words swim in the air, exactly like fish swim in the sea (HM 114)

أَحْبَبْتُ شَخْصَهُ الْهَادِيَّ تَمَامًا كَمَا أَحْبَبْتُ شِعْرَهُ I loved his tranquil character just as I loved his poetry (JGh 186)

أَجْلِسُ تَمَامًا كَمَا جَلَسْتُ فِي التَّكْسَاسِ I sit exactly as I used to sit in Texas (HS 143)

(ii) It often precedes the preposition مِثْلَ (“similar to”, “like”):

تَمَامًا مِثْلَ شُرَفَاتِ مَسْجِدِ الْحَاكِمِ بِأَمْرِ اللَّهِ فِي الْقَاهِرَةِ exactly like the balconies of the mosque of al-Hakim bi Amr Allah in Cairo (JGh 143)

تَمَامًا مِثْلَ الْأَخْذِيَّةِ، وَسَائِرِ الْمَصْنُوعَاتِ exactly like shoes and other manufactured goods (JGh 174)

g). نَهَائِيًا (“finally”; “absolutely”, “completely”):

لَا شَيْءَ نَهَائِيًا فِي حَيَاتِهِ مِثْلِي there is absolutely nothing in his life like me (GhS 129)

تَرَكَ السِّيَاسَةَ نَهَائِيًا he has completely renounced politics (AM 26)

يُرِيدُ التَّأَكِيدَ نَهَائِيًا أَنَّي لَسْتُ هُنَا he wants to be absolutely certain that I am not here (TW 274)

أَرَدْتُ أَنْ أُطْرِدَ ذَلِكَ الْخَاطِرَ مِنْ ذَهْنِ أَبِي بَشِيرٍ  
زَهَائِنًا I wanted to banish that idea from Abu Bashir's mind once  
and for all (HR 6)

h). رُوَيْدًا رُوَيْدًا ("gradually", "slowly"):

يَرْتَفِعُ رُوَيْدًا رُوَيْدًا فِي الْفِضَاءِ it slowly rises into the sky (GhS 166)

بَدَأَتْ تَظْهَرُ عَلَى الْخَشَبَةِ رُوَيْدًا رُوَيْدًا You began gradually to appear on the stage (TW 190)

i). Two nouns may be repeated in the adverbial accusative to render expressions equivalent to the English "little by little", "piece by piece", "one by one" etc. The two accusatives are not joined by the conjunction وَ :

عَرَفْتَنَا عَلَيْهَا وَاحِدًا وَاحِدًا she introduced us to her one by one (JIJ 118)

يَرْسُمُنَا بِالْقَلَمِ وَاحِدًا وَاحِدًا he draws us with a pen one by one (JIJ 130)

عَرَفْتُهُنَّ وَاحِدَةً وَاحِدَةً I got to know them one by one (HS 247)

تَبَسُّمُ الْأَلِهَةِ عَلَى حُطُوطِ الْعَشَّاقِ أَثْنَيْنِ أَثْنَيْنِ the gods smile on the fortunes of lovers, couple by couple  
(JIJ 245)

تَنْطَلِقُ أَفْكَارُهُمْ وَهُمْ يَسِيرُونَ الْمَسَافَاتِ أَثْنَيْنِ أَثْنَيْنِ their thoughts wander as they walk the distances in pairs  
(JIJ 73)

أَضَعُدُ ذِرَاعًا ذِرَاعًا I climb up little by little (IH 77)

الْبَيْتُ الَّذِي تَبْنِيهِ طُوبَةً طُوبَةً the house she is building brick by brick (SI 328)

بُوسِعِهِ أَنْ يُؤْتَرَ عَلَى حَيَاتِنَا فَرْدًا فَرْدًا it can affect our lives, individual by individual (HR 20)

أَعْرِفُهَا شَجْرَةً شَجْرَةً سَجْرَةً سَجْرَةً عَضْفُورًا عَضْفُورًا غَيْمَةً غَيْمَةً I know it tree by tree, sparrow by sparrow, cloud by cloud,  
tramp by tramp (GhS 122)

ضَعْلُوكَا ضَعْلُوكَا

أَسْمَاءُ الرَّائِحِينَ وَالرَّاحِلِينَ أَسْمًا أَسْمًا the names of those who have left and those who are  
deceased name by name (IH 135)

يَتَعَوَّدُ الْوَلِيدُ عَلَى الْحَبْوِ شِبْرًا شِبْرًا ثُمَّ يَتَعَلَّمُ الْمَسْيَئِ  
عَلَى قَدَمَيْهِ خَطْوَةً خَطْوَةً The baby gets used to crawling inch by inch, then learns to  
walk on his feet step by step (IH 105)

شَرَحْتُ لَهُ الْعَذَابَ وَالْقَرْفَ وَالرُّعْبَ الَّتِي تَأْتِينِي  
سُيُولًا سُيُولًا فِي ذَلِكَ الْفِرَاشِ I described to him the torture, the loathing and the fear  
which comes to me wave after wave on that bed (HR 208)

سَأَلْتُ السَّائِقَ سَعِيدًا أَنْ يُلَفَّ بِي الْبَلَدَةَ، شَارِعًا  
شَارِعًا I asked the driver Sa'id to take me round the town street  
by street (HS 14)

رَاحَتْ تَبِيعُهَا قِطْعَةً قِطْعَةً she began to sell them piece by piece (JIJ 221)

تَعَرَّفْنَا عَلَى الْكَنِيسَةِ حَجْرًا حَجْرًا وَزَاوِيَةً زَاوِيَةً We got to know the church stone by stone and chapel by  
chapel (IKh 31)

(i) The conjunction فَ sometimes introduces the second accusative:



أَخَذَتْ شَهَقَاتِهَا تَخِفُّ شَيْئًا فَشَيْئًا	little by little her sobs began to abate (HS 209)
تَقَدَّمْتُ شِبْرًا فَشِبْرًا	I advanced inch by inch (HR 19)
يَنْهَضُ جُزْءًا فَجُزْءًا	it ascends little by little (JIJ 198)
شَيْئًا فَشَيْئًا بَدَأَتْ عَزِيمَتُهَا تَفْتُرُ	Little by little her resolve began to weaken (SI 237)
نَظَرَ إِلَى الْجِدَارِ، إِلَى السَّقْفِ، إِلَى أَثَابِ الْغُرْفَةِ قِطْعَةً فَقِطْعَةً	He looked at the wall, at the ceiling, at the furniture in the room piece by piece (TW 248)
هَلْ نَحْنُ فِي رَذَاهَةِ مَسْرَحٍ كَبِيرٍ، أَمْ أَتْنَا نَنْزِلُ شَيْئًا فَشَيْئًا دَرَجَاتِ الْحَجِيمِ؟	Are we in the hall of a large theatre, or are we little by little descending the steps of Hell? (JIJ 119)
تَابَعَ حَرَكَةَ يَدِهِ أَثْنَاءَ أَمْتِدَادِهَا بِالْمِفْتَاحِ إِلَى الْبَابِ الْحَشَبِيِّ، ثُمَّ إِلَى أَرْزَارِ النُّورِ أَوَّلًا فَأَوَّلًا	He watched the movement of his hand as it reached out with the key to the wooden door, then to the light switches one by one (TW 169)

(see also continuing change with comparatives 75.2.12)

### 88.11 Adverbial Particles

Arabic possesses a number of particles which function as adverbials. These include the following:

#### 88.11.1 أيّ ("namely", "that is [to say]"):

لَعَلَّهَا تَأْخُذُهَا لِرَجَبٍ، رَغَمَ أَنَّ كُنَّا فِي يَوْمِ الْأَرْبَعَاءِ، أَي قَبْلَ الزِّيَارَةِ بِيَوْمَيْنِ	perhaps she would take them to Rajab, even though it was a Wednesday, that is, two days before visiting time (AM 51)
لَا يَطْلُبُ الْحُوذِيَّ مِنِّي أَكْثَرَ مِنْ خَمْسِينَ فَلَسْنَا أَي دِرْهَمًا وَاحِدًا	The driver did not ask me for more than fifty fols, that is, one dirhem (JIJ 98)
نَزَلْتُ إِلَى "الْبِيرِيوشكا" أَي السُّوقِ الْحُرَّةِ	I went down to the "Beriozka", that is, the free market (JGh 21)
كَانَ مِنَ الْوَاضِحِ أَنَّهَا سَيِّدَةُ الْمَنْزِلِ، أَي زَوْجَتُهُ	it was clear that she was the lady of the house, that is, his wife (JGh 121)

88.11.2 قَطُّ ("ever"; "never") generally occurs with the meaning "never" in negative sentences with a perfect verb or لَمْ + jussive:

أَنَا لَمْ أُؤْمِنُ، قَطُّ، بِوُجُودِ بَرُومِثْيُوسَ	I have never believed in the existence of Prometheus (TW 30)
لَمْ أَفَكِّرْ بِالْأَمْرِ قَطُّ	I never thought about the matter (JIJ 159)
لَمْ أَعْرِفْ قَطُّ حَتَّى ذَلِكَ الْيَوْمِ، زَوَاجًا كَزَوَاجِنَا	Until that day, I had never known a marriage like our marriage (JIJ 226)
وَإِنِّي لَمْ يَلْمُسْنِي قَطُّ	Wa'il never touched me (HR 42)

قَطُّ may have the meaning "only" in both positive and negative statements:

تَجْرِبَتِي الصَّحْرَاوِيَّةُ يَجِبُ أَنْ تَعْتَمِدَ عَلَى الْمَكَانِ  
أَيْضًا، لَا عَلَى الْبَشَرِ فَقَطُ my experience of the desert must be based on the place as  
well, not only the people (HS 14)  
أَنْتَ قَطُّ صَغِيرٌ You are only young (HM 129)

**88.11.3** فَقَطُ (“only”, “no more”, “just”) often occurs before the part of the sentence on which its meaning is focused:

رَجَيْتُهُ أَنْ يُسَاعِدَنِي فَقَطُ فِي مَعْرِفَةِ مَا إِذَا كَانَ رَجَبٌ  
دَاخِلَ السَّجْنِ I asked him to help me only to learn whether Rajab was in  
the prison (AM 50)  
جِئْتُ فَقَطُ لَأَرَاكَ I have come just to see you (GhS 189)  
نَهَضْتُ إِلَى الْبَلْكَونَةِ، فَقَطُ لِأَكُونَ وَحْدِي I went to the balcony just to be alone (HR 165)  
الْمُهْمُ أَنْ يَأْكُلَ أَيَّ شَيْءٍ، فَقَطُ لِكَيْ لَا يَجُوعَ the important thing is for him to eat anything, just so he  
doesn't get hungry (AM 62)

It may come after the part of the sentence it modifies:

أَنَا أَسْأَلُكَ فَقَطُ I am only asking you (HM 22)  
قَالَ إِنَّهُ الْآنَ، وَالْآنَ فَقَطُ He said that it is now, just now (IH 109)  
سَأَعِيدُ رَسْمَهَا، لَكَ فَقَطُ! I will paint her again, just for you! (JIJ 142)  
الطَّرِيقُ شَقٌّ مُنْذُ عَامَيْنِ فَقَطُ the road was opened only two years ago (JGh 67)  
الآنَ فَقَطُ أَفْهَمُ لِمَاذَا يَتَّسِعُ جِسْمُ أُمِّ بَشِيرٍ Only now do I understand why Umm Bashir's body is  
getting bigger (HR 45)

**a).** فَقَطُ is used in the phrase “not only ... but also”, the second element being introduced by the particle بَلْ (or لَكِنْ or إِنَّمَا) :

لَيْسَتْ فَقَطُ صَدِيقَةً لَمِييَا، بَلْ زَوْجَةً أَخِي she was not only Lamiya's friend, but also my brother's  
wife (JIJ 141)  
وَلَكِنْ بَيْرُوتَ فِي الصَّيْفِ . . . لَمْ تَكُنْ حَارَّةً فَقَطُ،  
بَلْ شَدِيدَةً الرُّطُوبَةَ أَيْضًا But Beirut in the summer ... is not only hot, but also very  
humid (JIJ 232-3)  
إِنَّكُمْ أَحْرَارٌ لَا فِي تَوْجِيهِ هَذَا الْبَدَاءِ إِلَيْنَا، فَقَطُ، بَلْ  
فِي أَنْ تَذْهَبُوا أَنْتُمْ أَنْفُسُكُمْ حَيْثُمَا شِئْتُمْ you are free not only to give us this summons, but also to  
go wherever it is that you want (IH 181)  
كَانَتْ مُؤَهَّلَةً لِذَلِكَ النَّشَاطِ لَيْسَ فَقَطُ لِقُوَّةِ  
شَخْصِيَّتِهَا وَجَادِبِيَّتِهَا وَتَرَانِيَّتِهَا، بَلْ أَيْضًا لِكُونِهَا  
أَرْمَلَةَ الْمُفَكِّرِ الْمَشْهُورِ She was qualified for that activity not only because of the  
strength of her personality, her charm and her wealth, but  
also because she was the widow of the famous intellectual  
(JIJ 164)  
نَلْتَقِي لَيْسَ مَعَ بُلَنْدَ وَنِزَارَ فَقَطُ بَلْ مَعَ جَمَاعَتِنَا  
الْخَاصَّةِ we would meet not only with Buland and Nizar but also  
with our private group (JIJ 196)

لَا تَتَذَكَّرُ فَقَطْ عَدَدَ الْأَكْوَابِ الرَّجَاجِيَّةِ الَّتِي تَسَبَّبَ فِي تَحْطِيمِهَا، وَإِنَّمَا تَفَاصِيلَ الْمُنَاسَبَاتِ الَّتِي تَمَّ فِيهَا ذَلِكَ she not only remembers the number of glasses that he was responsible for breaking, but also the details of the occasions when this took place (SI 100)

**88.11.4** إِذَنْ (“therefore”, “then”, “in that case”, “consequently”, “hence”, “so”):

أَنَا لَا أُحِبُّ الْجِبَالَ “I don’t like the mountains”

لِمَآذَا أَتَيْتَ إِذَنْ؟ “Why did you come then?” (IKh 79)

هِيَ تُرِيدُنِي، إِذَنْ هِيَ تُحِبُّنِي، وَأَنَا أُرِيدُهَا، إِذَنْ أَنَا أُحِبُّهَا She wants me, therefore she loves me; and I want her, therefore I love her (HM 139)

أَنْتَ تَتَوَقَّعُ مِنِّي بِإِذْنِ بِي إِذَنْ أَنْتَ مُسْتَعِدٌّ لِتُنْفِذَ مَا أَسْأَلُكَ مِنْكَ You trust me, so you are prepared to carry out what I ask you to do (HM 167-8)

بِشَكْلِ عَامٍ إِيطَالِيَا الْأَسْعَارُ فِيهَا أَعْلَى مِنْ فَرَنْسَا، وَإِنِجَلْتَرَا، إِذَنْ لَا بُدَّ مِنَ الْحَدَرِ In general, prices are higher in Italy than in France and England, therefore one must be careful (JGh 55)

**88.11.5** إِذَا (“therefore”, “then”, “in that case”, “consequently”, “so”, “hence”):

إِذَا مَا هُوَ الْفَرْقُ؟ so what is the difference? (IKh 41)

أَيْنَ وَكَيْفَ نَقْضِي اللَّيْلَ إِذَا؟ Where and how will we spend the night then? (HS 98)

إِذَا هُوَ أَسْوَةٌ بِالْجَمِيعِ So he is just like everyone else (HS 100)

يَسْتَطِيعُ أَنْ يُوصِلَنِي إِذَا هُوَ He can take me then (HS 187)

## 88.12 Uses of the Adverbial Accusative

**88.12.1** Adverbial accusatives often modify the verb:

لَا تَتَخَلَّصُ مِنْهَا أَبَدًا we will never be rid of it (GhS 63)

وَقَفْتُ طَوِيلًا I stood for a long time (JGh 115)

اِكْتَشَفْتُ فِي ذَاتِي فَجَاءَةَ الْقُدْرَةَ عَلَى الطَّيْرَانِ I suddenly discovered within myself the ability to fly (IH 160)

لَمْ أَكُنْ أَعْرِفُهُ شَخْصِيًّا I did not know him personally (JIJ 127)

لَقَدْ قَدَّمْتُ الثَّمَنَ الَّذِي طَلَبُوهُ كَامِلًا I paid the price they asked for in full (AM 9)

سَأَكْتُبُ قَرِيبًا I will write soon (AM 107)

بَعَثَنِي سَأَلَنِي he suddenly asked me (HM 237)

**88.12.2** They may, however, modify other words including nouns, verbal nouns, adjectives, active and passive participles, prepositional phrases, other adverbials and even the whole

sentence:

a). nouns:

الْإِثْنَيْنِ صَبَاحًا	Tuesday morning (JGh 19)
الْأَحَدِ عَصْرًا	Sunday afternoon (JGh 21)
حَوْلِي السَّادِسَةِ، رُبَّمَا أَكْثَرَ قَلِيلًا	around six o'clock; perhaps a little later (AM 63)

b). verbal nouns:

ثُمَّ أَذِنْتُ لِي الطَّرُوفُ بِالْوُقُوفِ عِنْدَ مَثْوَاهُ، وَالْجُلُوسِ قَلِيلًا تَحْتَ شَجَرَةٍ عَتِيقَةٍ	then circumstances permitted me to stop at his place of rest and to sit for a while under an ancient tree (JGh 91)
أَضْطَرَرْتُ إِلَى إِتْقَافِ سَيَّارَتِي بَعِيدًا عَنِ الْمَنْزِلِ	I was forced to park my car a long way from the house (IKh 119)
لَا بُدَّ لِي مِنَ التَّفْكِيرِ طَوِيلًا	I must think deeply (GhS 23)
لَا تَفْسِيرَ نِهَائِيًا لَدَيَّ لِأَيِّ شَيْءٍ	I have no definitive explanation for anything (GhS 80)
رُبَّمَا كَانَ عَلَيَّ تَأْجِيلُ ذَلِكَ قَلِيلًا	Perhaps I should have postponed that a little (GhS 82)
ثُمَّ تَضَخَّمْتَ لِنَفْسِكَ أَخْطَائِي لِتَبْرِيرِ هَمَجْرِكَ لِي فِكْرِيًا	then you exaggerate to yourself my faults so as to justify intellectually your avoiding me (GhS 97)

c). adjectives:

غُرْفَةُ النَّوْمِ فِي كُلِّ بَيْتِ الْعَالَمِ دَائِمًا خَاصَّةٌ	In every house in the world, the bedroom is always private (HS 54)
سَيِّدَةٌ يُونَانِيَّةٌ تُدْعَى أَثِينَا، دَمِيئَةٌ جِدًّا وَمُحَافِظَةٌ جِدًّا	a Greek lady called Athena, very mild-tempered and very conservative (JIJ 101)
هُوَ غَرِيبُ الطَّبَاعِ قَلِيلًا	His character is somewhat strange (JIJ 159)

d). active and passive participles:

وَصَلْنَا إِلَى الْفُنْدُقِ، قَرِيبٌ مِنَ الْمَطَارِ، مُطَّلٌّ مُبَاشَرَةً عَلَى بَحْرِ مَرْمَرَةَ	We arrived at the hotel near the airport, looking directly over the sea of Marmara (JGh 84)
يَخْرُجُ الصَّيَّادُونَ بِالْقَوَارِبِ إِلَى غُرْضِ الْبَحْرِ الْأَسْوَدِ مُبْتَعِدِينَ عَنِ الشَّاطِئِ كِيلُومِتْرًا	The fishermen go out in boats to the middle of the Black Sea, kilometres away from the shore (IH 34)
مَفْهُومٌ تَمَامًا	Completely understood (HM 154)
فَأَنْتِ عَيْرٌ مُوجُودٍ رَسْمِيًّا؟	So you don't officially exist? (JGh 133)
أَنْتِ مِثْلَهَا، مَجْدُوبٌ قَلِيلًا	you are like her: a little mad (HM 98)
إِنِّي أَعْتَبِرُ نَفْسِي مَسْئُولَةً عَنِ الْعَالَمِ أَخْلَاقِيًا	I consider myself morally responsible for the world (HR 13)

**e).** prepositional phrases:

بَاعَنَا جِينَ كُنَّا صِغَارًا، وَيَعَدُّ وَفَاةَ أَبِي مُبَاشَرَةً	he sold us out when we were young, and immediately after my father's death (AM 31)
فِي بَدَايَةِ هَذَا الْقُرُونِ تَقْرِيْبًا	about the beginning of this century (IH 91)
تَحْتَ رَأْسِ الْكَرْمَلِ مُبَاشَرَةً	directly beneath the summit of Mount Carmel (IH 91)
هُوَ قُبَالَتِي تَمَامًا	he is directly in front of me (HM 256)
فَوْقَ الْأَرْضِ تَقْرِيْبًا	just above the ground (SI 87)
يَسْكُنُ مَعَهَا فَوْقَ شَقَّةِ ذَاتِ مُبَاشَرَةً	he lives with her directly above Dhat's flat (SI 55)

**f).** other adverbials:

يَتَمَلَّكُنِي هَذَا الْإِيْمَانُ الْبَاطِنِي خُصُوصًا الْآنَ	This inner faith possesses me, especially now (IH 127)
أَنَا ابْنُ أُمْرَأَةٍ فَقَطْ، فَقَطْ تَمَامًا	I am the son of only a woman, nothing more (HM 133)
بَعِيدًا جَدًّا	very far (AM 107)
تَمَامًا الْآنَ	precisely now (AM 171)
"غَدًا" قَالَتْ لَمِييَا. "غَدًا مَسَاءً نَأْتِي إِلَيْكُمْ مَعًا	"Tomorrow" said Lamiya, "Tomorrow evening we will both come to you" (JIJ 181)

**g).** the whole sentence:

هَذِهِ الْبِنْتُ مَجْنُونَةٌ حَتْمًا	This girl is definitely insane (HR 59)
إِنَّهُ يُرِيْحُنِي أَسْبُوعًا كَامِلًا، وَأَحْيَانًا شَهْرًا كَامِلًا	It calms me for a whole week, sometimes for a whole month (HR 231)
لَكِنَّهُ لَطِيْفٌ وَدَمِيْتُ عَادَةً	But he is usually kind and gentle (GhS 76)
طَبَعًا لَمْ يَخْطُرْ لِأَحَدٍ	Of course it did not occur to anyone (HR 22)
غَدًا أَعْرِضُ عَلَيْهَا الزَّوْجَ	Tomorrow, I will ask her to marry me (HM 139)
هُوَ كَذَلِكَ فِعْلًا	it is really like that (HM 116)

**88.12.3** Arabic adverbial accusatives are therefore used in nominal sentences:

هُنَاكَ قَصِيْدَةٌ عَرَبِيَّةٌ جَدًّا	there was a very strange poem (JIJ 136)
هَآ أَنَا الْآنَ فِي رِحْلَتِي الْخَامِسَةِ بَحْرًا وَأَمْرَأَتِي	Here I am now on my fifth journey by sea and my woman is finally with me (JIJ 240)
أَخِيْرًا مَعِي	
لَهَا رَائِحَةُ الْمَرَاْحِيْضِ دَائِمًا	it always had the smell of toilets (AM 8)
إِنِّي مِثْلُكَ تَمَامًا	I am exactly like you (GhS 18)
هَلْ أَنْتَ صَاحٍ تَمَامًا؟	Are you completely awake? (HM 107)
إِنَّ مُوَاطَبَتَهُ عَلَيَّ زِيَارَتِنَا حَدَثٌ خَارِقٌ فِعْلًا	His persistence in visiting us was indeed an unprecedented affair (HR 62)

### 88.13 Prepositional Phrases used as Adverbials

88.13.1 As in English, prepositional phrases in Arabic often function as adverbials. For example:

أَعْرِفُ أَنَّهُ الرَّجُلَانِ فِي آنٍ	I know that he is the two men at the same time (GhS 122)
صَحَّ الْجَمِيعُ بِالضَّحِكِ مِنْ جَدِيدٍ	Everyone roared with laughter again (HR 12)
يَجِبُ أَنْ نُنْتَهِيَ مِنَ الْمَسْأَلَةِ إِلَى الْأَبَدِ	We must finish with the affair for good (IKh 85)
إِنَّهَا هِيَ بِالتَّأَكِيدِ	It is definitely her (GhS 21)
نَهَضَ يَرْتَدِي مَلَابِسَهُ عَلَى عَجَلٍ	He quickly put his clothes on (HS 108)
لَمْ أَرَهُ لِلْأَسَفِ	unfortunately I didn't see it (JGh 26)
فَكَّرْتُ بِدَيْفِيدٍ عَنْ قَضْدٍ	I deliberately thought about David (HS 156)

88.13.2 A noun in the adverbial accusative can often be alternatively expressed by a prepositional phrase. For example:

هَلْ هَذَا الْعَالَمُ مَوْجُودٌ فِعْلًا؟	Does this world really exist? (AM 29)
هَلْ مَا زَالَ الْعَالَمُ الْخَارِجِي مَوْجُودًا بِالفِعْلِ؟	Does the world outside really exist? (AM 29)
مَا فِي ذَلِكَ رَبِّبٌ إِطْلَاقًا	There is no doubt about that at all (TW 114)
وَدُونَ أَنْ يَبْدُو عَلَيْهِ أَنَّهُ رَأَى عَلَيَّ عَلَى الْإِطْلَاقِ، تَابِعَ حَدِيثًا سَابِقًا	and without appearing to see me at all, he went on with what he was saying (HR 17)
يَجِبُ الْهَرَبُ فَوْرًا	I must escape at once (HS 69)
أُصِيبَ فِي رَأْسِهِ فَمَاتَ عَلَى الْقَوْرِ	He was hit in the head and died instantly (TW 163)
بَدَأَ صَالِحٌ يَنْهَضُ فِي السَّاعَةِ التَّاسِعَةِ صَبَاحًا	Salih began to get up at nine in the morning (HS 98)
عَادَ يُلِحُّ بِأَنَّ نُهَضِي فِي الصَّبَاحِ ضُرُورِي	He once again insisted that I must get up in the morning (HS 98)
لَمْ يَتْرُكْنَا حَتَّى رَأَى الْفِطَارَ يَتَحَرَّكُ بِنَا شَمَالًا	He did not leave us until he saw the train taking us away to the north (JIJ 242)
يَتَحَوَّلُونَ بِأَنْظَارِهِمْ إِلَى الشَّمَالِ	They turn their eyes to the north (IH 83)

## 89 The Verb عَسَى (“to be possible”)

عَسَى was originally a verb meaning “to be possible”. It is now used only in the perfect of the 3rd person masculine singular with a present or future significance. It has the meaning “maybe”, “possibly”, “perhaps”.

**89.1** عَسَى is typically followed by a noun clause introduced with أَنْ :

كُنْتُ أُصْغِي إِلَى مَا فَتَى، عَسَى أَنْ تَكُونَ ثَمَّةَ أَصْدَاءِ  
خَفِيَّةٍ يُمَكِّنُ لِي الْتِقَاطَهَا I was listening to what had died away; perhaps there  
would be hidden echoes which I could pick up (JGh 27)

لِيَذْهَبَ إِلَى بَيْتِهِ، إِلَى مَدْرَسَتِهِ، إِلَى عِزْرَائِيلَ،  
فَبَاضِ الْأَرْوَاحِ، عَسَى أَنْ يَفِضَ رُوحَهُ وَيُخَلِّصَنِي  
مِنْهُ Let him go home, to his school, to Izra'il, the seizer of  
souls; perhaps he will take his soul and rid me of him  
(HM 144)

عَسَى أَنْ يَحْمِلَهُ إِلَيْهَا الْغَيْبُ perhaps the supernatural will carry him to her (IH 98)

**89.2** It may occasionally immediately precede the subject of a sentence which is in the accusative case:

عَسَى اللَّهُ أَنْ يَجْعَلَهَا كُومِيْدِيَّةً Perhaps God will turn it into a comedy (JIJ 38)  
عَسَى اللَّهُ أَنْ يَفْتَحَهَا أَمَامِي عَنْ طَرِيقِ زُنْدِي بَعْدَ أَنْ  
أَنْسَدْتُ عَنْ طَرِيقِ شَهَادَتِي Perhaps God will facilitate it for me because of my  
forearms after it was blocked because of my degree  
(HR 93)

**89.3** عَسَى may take a pronoun suffix:

عَسَاكِ تَعَبَانَةٌ Perhaps you are tired? (HS 222)

عَسَاهُمْ زَمَانًا مَاتُوا Perhaps they died a long time ago (HS 249)

The pronoun suffix of the 1st person singular is نِي :

تَفَرَّسْتُ فِي وُجُوهِ النَّازِلِينَ وَالطَّالِعِينَ عَسَانِي الْتَقِي  
وَاحِدًا مِنْهُمْ أَسْأَلُهُ عَنْ جَدِّهِ I scrutinized the faces of those getting off and on; maybe I  
would come across one of them to ask about his  
grandfather (IH 126)

## 90 The Particle عَلَّ (“perhaps”, “maybe”)

عَلَّ was originally a verb but is now used only as a particle. It is typically introduced by the emphatic particle لَ . عَلَّ is usually immediately followed by a pronoun suffix or a noun in the accusative case. When it introduces a verbal sentence it cannot immediately precede the verb, but must take a pronoun suffix which agrees with that verb:

أَلْغَرِيبُ أَنَّ أَلْتَحَلَ لَمْ يَلْسَعَكَ . لَعَلَّهُ عِطْرُكَ الَّذِي حَمَاكَ مِنْهُ  
The strange thing is that the bees did not sting you. Maybe it was your perfume which protected you from them. (GhS 151)

لَعَلَّهُ كَانَ ضَابِطًا  
Maybe he was an officer (JIJ 20)

لَعَلَّهَا كَانَتْ قَدْ نَزَلَتْ عَائِدَةً مِنْ قِمَّةِ الْجَبَلِ الَّذِي أَنَا سَائِرٌ إِلَيْهِ  
Perhaps she had come down from the top of the mountain where I was going (JIJ 45)

لَعَلَّ أَلْحَطَّ أَلْفَاصِلَ بَيْنَ أَلْمَوْتَى وَأَلْأَحْيَاءِ فِي قُلُوبِنَا لَيْسَ نِهَائِيًّا إِلَى أَلْمَدَى الَّذِي يُحِبُّ أَلْبَعْضُ أَنْ يَتَوَهَّمَهُ  
Perhaps the dividing line in our minds between the dead and the living is not as definite as some people like to imagine (GhS 74)

لَعَلَّ أَلْسَاعَةَ أَلسُوفِيَّاتِيَّةَ، فِي أَلجِدَارِ، طَنَّتْ طَثْنَيْنِ أَوْ ثَلَاثًا  
Maybe the Soviet clock on the wall struck two or three times (TW 182)

لَعَلَّ رَشَاشًا أَوْتُومَاتِيكِيًّا فِي جِرَابِهِ  
Perhaps there is an automatic machine gun in his bag (TW 253)

لَعَلَّ شَيْئًا بَعْدَ ذَلِكَ يَفْعُ  
Perhaps something will happen after that (AM 176)

**90.1** The noun in the accusative case may occasionally not directly follow عَلَّ :

لَعَلَّ فِي هَذِهِ أَلشُّطَانَ أَسْمَاكَ أُخْرَى  
Perhaps on these shores there are other fish (IH 171)

**90.2** The pronoun suffix of the 1st person singular on عَلَّ is نِي or ي = :

لَعَلَّنِي كُنْتُ مَحْظُوظًا  
Maybe I was lucky (JIJ 27)

لَعَلَّنِي وَجَدْتُهُ طَوِيلًا  
perhaps I found it long (JIJ 200)

لَعَلَّنِي أَكْتَشِفُ مَجَاهِلَ ذَاتِي  
perhaps I would discover the unknown things within me (JIJ 238)

لَعَلِّي شَاهَدْتُهَا فِي بَيْرُوتَ  
perhaps I saw her in Beirut (GhS 9)

لَعَلِّي بِأَلْفِعْلِ هَامَلْتِ أَللُّبْنَانِيَّ  
Perhaps I really am the Lebanese Hamlet (GhS 16)

لَعَلِّي لَمْ أَلْقَ سِوَى طَيْفِهِ  
Perhaps I encountered nothing but his ghost (IH 190)

**90.3** عَلَّ may indicate hopeful expectation, the desire that a certain event will occur:

كُنْتُ أَغْفِرُ وَجْهِي بِأَلتُّرَابِ وَأَصْرُخُ، لَعَلَّهَا تَسْمَعُنِي وَتَغْفِرُ لِي  
I smeared my face with dust and screamed in the hope that she would hear and forgive me (AM 121)



إِذَا كَانَتْ فِي الْبَيْتِ تَشُقُّ الْبَابَ وَتَتَطَلَّعُ إِلَى الشَّارِعِ، لَعَلَّ أَحَدًا يَأْتِي وَيَقُولُ لَهَا كَلِمَةً

When she was in the house she used to open the door and look into the street hoping that someone would come and tell her something (AM 49)

أَلَا تَقُولِينَ لَهُ شَيْئًا يَا أَنيسَةَ لَعَلَّهُ يَتَوَقَّفُ؟

Why don't you say something to him Anisa and perhaps he will stop? (AM 137)

لَقَدْ كَانَ هَمُّ الْخُذْيُورِيِّ إِسْمَائِيلَ أَنْ يُبَيِّرَ إِعْجَابَ الدُّوَلِ الْأُورُوبِيَّةِ بِمَا حَقَّقَ، وَبِخَاصَّةِ إِعْجَابِ فَرَنْسَا، لَعَلَّهَا تَكُونُ سَنَدًا لَهُ

Khedive Ismail's intention was to gain the admiration of the European countries, and especially France, for what he had achieved hoping that they would support him (JIJ 15)

صَحِجْتُ، فَعَلَا، فِي هَذِهِ السَّاعَةِ لَعَلَّ الضَّحِكَ يَحْمِلُنِي عَلَى جَنَاحِيهِ إِلَى "وَادِي الْعُشَّاقِ"

I really laughed then, hoping that laughter would carry me on its wings to the "valley of lovers" (IH 54)

#### 90.4 Very occasionally, the emphatic particle *لَ* is omitted:

عَلَّه فِي حَاجَةٍ أَكِيدَةٍ إِلَيَّ

Perhaps he is in urgent need of me (TW 210)

رُحْتُ أَصْرُخُ مُنَادِيًا عَلَّ أَصْحَابِي يَسْمَعُونِي

I began to call out, hoping that my friends would hear me (IKh 48)

## 91 Adverbial Constructions with the Relative Pronoun مَا

The indefinite relative pronoun مَا is frequently used to introduce a number of adverbial clauses that modify the main clause.

**91.1** رَيْثَمَا (“until”, “while”) is a compound of the verbal noun رَيْثُ (“delay”) in the adverbial accusative + مَا .

**91.1.1** رَيْثَمَا + perfect refers to an event or circumstance in the past:

إِخْتَفَطْتُ بِي زَوْجَةً رَيْثَمَا رَبَّيْتُ أُمُورَكَ الْمَالِيَّةَ ثُمَّ طَلَّقْتَنِي You held on to me as a wife until you had organized your financial affairs and then you divorced me (GhS 93)

تَحَاوَرْنَا بِفَرَنْسِيَّةٍ نِصْفِ رَكِيكَةٍ رَيْثَمَا اكْتَشَفَ كُلُّ مِنَّا أَنَّ الْآخَرَ لُبنَانِيّ We talked in half-broken French until we each discovered that the other was Lebanese (GhS 155)

**91.1.2** رَيْثَمَا + imperfect indicative expresses an event or circumstance that will occur in the future vis-à-vis that of the main clause:

سَأَجْلِسُ فِي صَالُونِ الشَّايِ هَذَا رَيْثَمَا يَجِينُ مَوْعِدُ لِقَائِنَا I will sit in this tea house until it is time for us to meet (GhS 118)

دَعْتَهُ إِلَى الْجُلُوسِ بِجَانِبِي رَيْثَمَا تَصْنَعُ الْقَهْوَةَ She invited him to sit next to me while she made the coffee (HR 54)

أَحَاوِلُ أَنْ أَعْرُقَ فِي النَّوْمِ مِثْلَهَا رَيْثَمَا يَأْتِي الصَّبَاحُ I try to sink into sleep like her until the morning comes (GhS 73)

لَمْ أَتْرُكْ عَمَرَ رَيْثَمَا يُكْمِلُ مُشَاهَدَةَ التِّلْفِزِيِّونَ I did not leave Umar until he had finished watching television (HS 71)

كَانَتْ مُرْتَبِطَةً بِالْإِنْتِظَارِ الطَّوِيلِ دُونَ قُتُورِ أَوْ يَأْسٍ، رَيْثَمَا تَزُورُ عَمَّتِي مِنْطَقَتَنَا She was committed to a long wait without flagging or despair until my aunt visited our area (HS 186)

**91.2** وَفْتَمَا (“when”, “while”):

يَقْطَعُ الشَّارِعَ وَفْتَمَا يُرِيدُ he crosses the street when he wishes (HR 71)

**91.3** لَا سِيَّمَا (“especially”, “in particular”, “mainly”) is a compound of the لَا of absolute negation, the noun سِيَّيْ (“[a]like”, “similar”, “equal”) in the adverbial accusative case + مَا . It is commonly preceded by the conjunction وَ .

**91.3.1** لَا سِيَّمَا often precedes a prepositional phrase:

لَا حَظُّتُ أَنَّ أَرْوَاجًا مِنَ الرِّجَالِ وَالنِّسَاءِ يَخْتَلِفُونَ إِلَى شَارِعِنَا، وَلَا سِيَّمَا فِي الْعَصَارِي الطَّوِيلَةِ I noticed that couples of men and women often came to our street, particularly in the long afternoons (JIJ 84)

هِيَ مُتَعَلِّقَةٌ بِهَا عَلَى نَحْوِ لَا تَسْتَطِيعُ مَعَهَا أَنْ  
تَتَصَوَّرَهَا تَسْتَقِيلُ عَنْهَا، لَا سِيَّمَا بِالزَّوْجِ

she was so attached to her that you could not imagine her  
managing without her, especially as a result of marriage  
(JIJ 118)

لَا يُدَاوِمُ فِي مَدْرَسَةٍ أَوْ وَظِيفَةٍ، لِعَدَمِ أَكْثَرَاتِهِ بِأَيَّةِ  
مَدْرَسَةٍ أَوْ كُتَيْبَةٍ، وَلَا سِيَّمَا بَعْدَ أَنْ نَشَرَ دِيْوَانَهُ الْأَوَّلَ

he did not persevere in school or in work because he did  
not care about any school or college, especially after he  
published his first collection of poems (JIJ 124)

لِسَبَبٍ مَا لَا أَكْتُبُهَا، وَلَا سِيَّمَا بَعْدَ أَنْ شَغَلْتَنِي  
بِبَعْدَادٍ قِصَّةً طَوِيلَةً

for one reason or another I did not write it, especially  
after I became preoccupied with a long novel while in  
Baghdad (JIJ 173)

### 91.3.2 It may also precede a noun in the nominative case:

الْفُصُورُ الْأَثْنَانِ وَالْأَرْبَعُونَ الَّتِي بَنَاهَا الْخُدَيْوِيُّ  
لِضَيْوْفِهِ الْأَمِيعِينَ، وَلَا سِيَّمَا الْقَصْرُ الْكَبِيرُ

the forty-two palaces, especially the large palace, built by  
the Khedive for his illustrious guests (JIJ 16)

الْعَرَبُ الْأَفْحَاخُ يَرْفُضُونَ الْفَنَّ، وَلَا سِيَّمَا النَّحْتِ  
الْكَثِيرُ مِنَ الشُّعْرِ الْإِنْكِلِيزِيِّ ... وَلَا سِيَّمَا قَصِيدَةُ  
كُولَرِذِجِ

Pure Arabs will have nothing to do with art, especially  
sculpture (JIJ 188)

much of English poetry ... especially Coleridge's poem  
(JIJ 240)

**91.4** طَالَمَا (“often”, “frequently”) is a compound of the verb طَالَ (“to be/become long”) in the 3rd person masculine singular of the perfect verb + مَا . It immediately precedes a verb in the perfect with a past tense meaning:

نَحْنُ الَّذِينَ طَالَمَا تَزَلَّجْنَا مَعًا فِي الْإِجَارَاتِ الشَّتَائِيَّةِ

we who have often skated together in the winter holidays  
(GhS 110)

هِيَ الَّتِي طَالَمَا طَارَدْتَنِي عَشْرَاتِ الْمَرَّاتِ فِي الْيَوْمِ  
هَذَا نَفِيًّا

she is the one who has often assaulted me over the  
telephone dozens of times in a day (GhS 202)

طَالَمَا حَدَثَ ذَلِكَ

This has frequently happened (TW 253)

لَا تَقُولِي الْكَلِمَاتِ الَّتِي طَالَمَا رَدَّدْتَهَا مِنْ قَبْلُ

don't say the words you have often repeated before  
(AM 134)

### 91.4.1 طَالَمَا is often preceded by the emphatic particle لَ :

لَطَالَمَا تَأَمَّلْتُهَا

I have frequently thought about them (JGh 144)

لَطَالَمَا تَمَنَيْتُهُ أَنْ يَغِيبَ

I have often wished that he would disappear (HR 186)

وَلَطَالَمَا أَشْرْنَا إِلَى نَبْتَةِ الْحُبِّ هَذِهِ

we frequently alluded to this first growth of love (JIJ 145)

**91.4.2** طَالَمَا may be followed by a noun clause introduced with أَنَّ . The meaning is “as”, “since”, “the more so as”:

وَطَلْتُ نَفْسِي أَنْ أَتَحَمَّلَ تِلْكَ السَّاعَةَ مِنْ كُلِّ لَيْلٍ،  
طَالَمَا أَنَّهَا الضَّرِيْبَةُ الْوَحِيدَةُ الَّتِي أَدْفَعُهَا

I prepared myself to endure that hour every night as it  
was often the only dues that I paid (HR 134)

- قَوَّرَ أَنْ يُصِيفَ طَلَبًا آخَرَ طَالَمَا أَنَّ اللَّهَ، الْعَفُورَ  
الرَّحِيمَ، هُوَ أَيْضًا الَّذِي يَرْزُقُ كُلَّ دَابَّةٍ he decided to add another request, since God, the  
Forgiving the Merciful, is also the One who provides  
every animal with sustenance (SI 217)
- تَحَارُّ فِي مَعْرِفَةِ الْعَرَضِ مِنْهَا طَالَمَا أَنَّ عَبْدَ الْمَجِيدِ  
يَمْلِكُ سَاتِرًا she is at a loss to understand the purpose of it, since Abd  
al-Majid possesses a screen (SI 11)

**91.5** قَلَّمَا (“rarely”, “seldom”) is a compound of the verb قَلَّ (“to be/become rare, scarce”) always in the 3rd person masculine singular of the perfect verb + مَا. It immediately precedes a verb in the perfect or the imperfect indicative:

- قَلَّمَا يَهْبُطُ حَرٌّ كَهَذَا عَلَى بَارِيسَ وَصَوَاحِبِهَا Heat like this seldom descends on Paris and its suburbs  
(GhS 134)
- مَهْمَا يُحِبِّينَ الطَّبِيعَةَ، قَلَّمَا تُفَكِّرُ الْوَاحِدَةُ مِنْهُنَّ  
بِالْمَشْيِ عَلَى طَرِيقَةِ الْمَشَّائِينَ no matter how much they love nature, rarely does one of  
them think of walking in the way that hikers do (JIJ 85)
- قَلَّمَا مَضَى يَوْمٌ وَمَا سَمِعْتُ وَشَوَّشَاتٍ A day rarely passed without me hearing whispers (HS 87)
- قَلَّمَا خَرَجَتْ فِي النَّهَارِ أَوْ فِي اللَّيْلِ مِنَ الْغُرْفَةِ إِلَّا  
لِلذَّهَابِ إِلَى الْمِرْحَاضِ She seldom left the room during the day or night except  
to go to the toilet (HS 213)
- قَلَّمَا سِرْنَ they rarely walked (HS 58)

**91.6** نَادِرًا (“rarely”, “seldom”):

- أَنَا نَادِرًا مَا أَتَكَلَّمُ مَعَهُ I seldom talk with him (HR 79)
- نَادِرًا مَا عَرَفَ التَّارِيخُ مِثْلَهَا history has seldom known its like (JIJ 14)
- نَادِرًا مَا يَشْعُرُ الْمَرْءُ بِالسَّعَادَةِ Man rarely feels happy (TW 83)
- نَادِرًا مَا أَشْرَبُ الْقَهْوَةَ مَرَّتَيْنِ بَعْدَ الْغَدَاءِ I rarely drink coffee twice after lunch (HM 47)
- الْإِنْكِلِيزُ مَعْرُوفُونَ بِأَنَّهُمْ نَادِرًا مَا يَنْجَرِفُونَ مَعَ  
الصَّرَاعَاتِ الْأَدَبِيَّةِ The English are known for the fact that they rarely get  
carried away with literary disputes (JIJ 131)

**91.7** كَثِيرًا (“frequently”, “often”) + imperfect indicative gives a present tense meaning:

- كَثِيرًا مَا أَتَسَاءَلُ فِي أَيِّ أَرْضٍ سَتَكُونُ الرَّقْدَةُ الَّتِي  
لَا قِيَامَ بَعْدَهَا I frequently ask myself in which place will be the sleep  
after which there is no awakening (JGh 40)
- كَثِيرًا مَا أَعْجِزُ عَنِ النَّوْمِ I am often unable to sleep (JIJ 30)
- كَثِيرًا مَا يَفُوتُنِي الْبَاصُ I often miss the bus (JIJ 74)
- وَلَكِنَّهُمْ كَثِيرًا مَا يَخْطِئُونَ but they frequently make mistakes (AM 170)

**91.7.1** كَثِيرًا + perfect gives a past tense meaning:

- كَثِيرًا مَا خَرَجْتُ بَعْدَ الثَّلَاثَةِ عَشْرًا لِلتَّمَشِّيِ I often went out after 3 p.m. to take a walk (JIJ 83)

كثِيرًا مَا جُمِعَتْ مَجَالِسُنَا فِي مَنْزِلِ حُسَيْنٍ وَرُؤُوسِهِ Our gatherings were frequently held in the house of Husayn and his wife (JIJ 171)

وَكَثِيرًا مَا سَمِعْنَا هَذِهِ الْعِبَارَةَ "أَنْزِلُوهُ مِنَ الطَّائِرَةِ" we often heard this phrase "bring him down from the plane" (JGh 8)

**91.8** قَلِيلًا مَا ("rarely", "seldom"):

قَلِيلًا مَا جَرُوتِ الصَّيِّهَةِ الثُّورِيَّةِ ... عَلَى اللَّحَاقِ The radiant young girl seldom dared ... to follow me into Alber's room (IH 84)  
بِي إِلَى عُرْفَةِ الْبَيْرِ

**91.9** أَوَّلَ مَا ("as soon as", "the moment when"):

أَوَّلَ مَا تَعَلَّمَتِ الْعَرَبِيَّةَ قَالَتْ لَهَا إِنَّهَا كَانَتْ زَوْجَةَ As soon as she learnt Arabic she told them that she was the Sultan's wife (HS 244)  
السُّلْطَانِ

**91.10** غَالِيًا مَا ("generally", "mostly", "largely"):

غَالِيًا مَا كُنْتُ أَتْرُكُ وَالِدِي يَتَكَلَّمُ حِكَايَتَهُ I generally left my father telling his story (IKh 12)  
غَالِيًا مَا كَانَ الضُّوءُ السَّاطِعُ يَوْمِضُ وَيَنْطَفِئُ the bright light would mostly flash on and off (HR 12)

**91.11** رُبَّمَا ("maybe", "possibly", "perhaps") is a compound of رُبَّ ("many a ...") + مَا . It is occasionally introduced by the emphatic particle لَ .

**91.11.1** رُبَّمَا may immediately precede a verb in the perfect, sometimes with a present or future meaning:

أَنَا سَأَسْمَعُ هَذِهِ الْقِصَّةَ وَأَحْكُمُ، وَرُبَّمَا غَيَّرْتُ رَأْيِي I will listen to this story and judge, and perhaps I will change my opinion (HM 160)

لَرُبَّمَا كَانَ الْمُفْتَشُّ مُرَوِّدًا بِحَاسَةِ شَمِّ فَطِيعَةٍ perhaps the inspector is endowed with an acute sense of smell (HS 6)

مَا فَهَمْتُ . رُبَّمَا مَا فَهَمْتُ الْإِنْكِلِيزِيَّةَ؟ I didn't understand. Perhaps I didn't understand the English (HS 161)

وَرُبَّمَا كَانَ فَقْرِي هُوَ الَّذِي دَفَعَنِي إِلَى تَلْبِيَةِ دَعْوَتِهِ Perhaps it was my poverty which urged me to accept his invitation (IKh 137)

لَرُبَّمَا وَجَدَ عَمَلًا آخَرَ Perhaps he has found other work (HS 181)

**91.11.2** It may precede a verb in the imperfect indicative:

رُبَّمَا يَعْرِفُ أَحْسَنَ مِنِّي perhaps he knows better than me (AM 153)

كُنْتُ أَرْكُضُ مُسْرِعًا. فَرُبَّمَا لَا تَرَأَى تَنْتَظِرُنِي I was running quickly, for perhaps she was still waiting for me (IKh 161)

كَانَ نَاطِرٌ مِنِّي مِنْ عُمُرِي، أَوْ رُبَّمَا يَكْبُرُنِي بِسَنَةٍ أَوْ سَتَيْنِ Nathir was my age, or perhaps a year or two older than me (JIJ 234)

رُبَّمَا يَتَوَجَّبُ عَلَيَّ أَنْ أَكُونَ أَكْثَرَ تَوَاضَعًا Perhaps I should be more humble (TW 28)

**91.11.3** رُبَّمَا may precede a single word or part of a sentence:

- لرُبَّمَا طَئْتَانِ، لرُبَّمَا ثَلَاثَ، لرُبَّمَا أَكْثَرَ maybe two strikes, maybe three, maybe more (TW 201)
- هُوَ آخِرُ مَنْ كُنْتُ أَظُنُّ أَنَّهُ يَذْهَبُ مَعَهَا إِلَى السُّوقِ، وَفِي طَرِيقِ وَاحِدٍ، وَرُبَّمَا إِلَى مَكَانٍ وَاحِدٍ He is the last person I thought would go with her to the market, on the same road and perhaps to the same place (HM 158)
- كُنْتُ أَعْرِفُ مَاذَا سَيَحْدُثُ لِسُو أَلْن فِي مُسَلْسَلِ دَالَّاسِ، رُبَّمَا قَبْلَ شَرِكَاتِ التَّلِفِيزِيُونِ I used to know what would happen to Sue Ellen in the series Dallas, perhaps before the television companies (HS 180)
- سَتَكْتَمِلُ لَا مَحَالَةَ، رُبَّمَا غَدًا، رُبَّمَا بَعْدَ غَدٍ، رُبَّمَا فِي الْمُسْتَقْبَلِ الْبَعِيدِ It will certainly be completed; perhaps tomorrow, perhaps after tomorrow, perhaps in the distant future (TW 101)
- لرُبَّمَا لِهَذَا السَّبَبِ perhaps for this reason (TW 8)

**91.12** أَيَّمَا (“what”, “which”) is a compound of أَيٌّ in the accusative case + مَا . It has an exclamatory effect. The following noun (typically functioning as an absolute object) is governed by أَيٌّ in an idāfa construction and is thus in the genitive case:

- وَقَدِ اسْتَفَادَتِ الْمُدِيرِيَّةُ أَيَّمَا اسْتِفَادَةٍ مِنْ هَذِهِ السِّيَّارَاتِ The province benefitted greatly from these cars (TW 51)
- رَافَتْهُمْ الْفِكْرَةُ جِدًّا. أَبْتَهَجُوا لَهَا أَيَّمَا ابْتِهَاجٍ The idea pleased them very much. They were greatly delighted with it (TW 153)
- فَرِحَ بِذَلِكَ أَيَّمَا فَرَحٍ حَتَّى لَأَنَّهُ قَبَّلَ يَدَهُ He was so greatly delighted with this that he kissed his hand (TW 107)
- سَتَفْرَحُ فَجْرِيَّةً، عِنْدَمَا تَعْلَمُ بِذَلِكَ أَيَّمَا فَرَحٍ Fajriyya will be overjoyed when she learns of this (TW 54)
- يَجِدُ غَيْطَةً، وَأَيَّمَا غَيْطَةٍ he finds bliss, and what bliss! (TW 131)

**91.13** حَالَمًا (“as soon as”) may be followed by a verb in the perfect:

- لِمَاذَا لَمْ أَخْرُجْ كَامِيرَتِي حَالَمًا أَلْتَقْتَنِي؟ Why didn't I take out my camera as soon as she met me? (JIJ 51)
- حَالَمًا وَصَلْتُ بَيْرُوتَ اتَّصَلْتُ بِصَدِيقٍ مِنْ أَعَزِّ أَصْدِقَائِي أَيَّامَ الْقُدْسِ As soon as I arrived in Beirut I got in touch with one of my dearest friends from the Jerusalem days (JIJ 146)
- كَانَ بِاسْتِطَاعَتِهَا الْمَجِيءُ مَعِي، حَالَمًا طَلَبْتُ مِنْهَا سَعِيدَ وَالسِّيَّارَةَ she could come with me as soon as she asked her for Sa'id and the car (HS 193)

**91.13.1** It may be followed by the imperfect indicative:

- فَكَرْتُ أَنِّي سَأُخْبِرُهُمَا حَالَمَا أَرَاهُمَا I thought I would tell them as soon as I saw them (HS 220)
- سَيَجِيءُ حَالَمَا يَرَى الْمَسْرَحَ مُغْلَقًا he will come as soon as he sees that the theatre is closed (TW 234)
- حَالَمَا تَعُودُ تَسْتَأْنِفُ الْمَوْضُوعَ as soon as she returns she will take the subject up again (TW 267)
- قَالَ إِنَّهُ سَيَبْدَأُ الْكِتَابَةَ حَالَمَا يَتَّهِمِي مِنْ قِرَاءَةِ الرِّوَايَةِ he said that he would start writing as soon as he finishes reading the novel (AM 171)

**91.14** مَا بِقَدْرِ مَا (“to the same extent as”, “as much as”, “as large as”, “in the same measure as”) often expresses equal comparisons:

- أَنْتِ حُرَّةٌ دَاخِلَ زَوْاجِنَا بِقَدْرِ مَا أَنَا حُرٌّ you are as free within our marriage as I am (GhS 184)
- لَا يَهْمُنِي حَقًّا كَيْفَ يُسْمَوْنِي بِقَدْرِ مَا يَهْمُنِي أَنْ يَدْفَعُوا أَكْثَرَ وَأَكْثَرَ it doesn't really interest me what they call me as much as it interests me that they pay more and more (GhS 27)
- أَخَذْنَا نَسْتَعْرِضُ تَارِيخَ الْمَدِينَةِ بِقَدْرِ مَا تُسْعِفُنَا الذَّاكِرَةُ we began to recall the history of the city as much as memory would permit us (JIJ 14)
- هَآ هِيَ الْمَدِينَةُ الَّتِي تُعْطِيكَ وَتُعْطِيكَ بِقَدْرِ مَا يَوْسِعُكَ أَنْ تَأْخُذَ Here is the city which gives and gives as much as you are able to receive (JIJ 153)
- أَنَا أَفْتَحُهَا بِقَدْرِ مَا أَسْتَطِيعُ I open them as much as I can (HM 123)
- لَا يَهْمُنِي الْأَكْلُ بِقَدْرِ مَا تَهْمُنِي قَهْوَةُ الصَّبَاحِ وَالْمَسَاءِ food doesn't interest me as much as the morning and evening cup of coffee (HM 179)
- لَمْ يَكُنِ الطَّرْدُ مُوجِعًا بِقَدْرِ مَا كَانَ سَبَبُهُ مُوجِعًا The eviction wasn't as painful as was the reason for it (HR 44)
- أَخَذْتُ تَتَعَمَّدُ الْإِطَالَةَ بِقَدْرِ مَا تَسْتَطِيعُ She began to try to delay as much as she could (SI 97)

**91.15** كَلَّمَا (“whenever”):

- لَكِنَّ نَمَّةً شُعُورًا بِالْحُزْنِ كَلَّمَا نَظَرْتُ إِلَى الْوَاقِفِينَ But there was a feeling of sadness whenever I looked at those standing, displaying their canvases (JGh 61)
- كُنْتُ أَتَنَاوَلُ مُعْظَمَ رَجَبَاتِ الْغَدَاءِ وَالْعِشَاءِ I used to eat most of the courses of lunch and the evening meal and seek invitations from my friends whenever necessary (JIJ 101)
- كَلَّمَا دَكَّرْتَنِي بِهَا كَلَامُ إِخَالِي ... انْتَبَهْتُ مِنْ دَاكِرَتِي تَمَامًا وَأَنَا أَدْخُلُ غُرْفَتِي Whenever I was reminded of it by what my uncle said ... it totally disappeared from my memory as I went into my room (HR 89)

- كُلَّمَا ظَنَنْتُ أَنَّ عَبْدَ الصَّمَدِ تَرَكَ أُغْيَةَ الْحِجَابِ  
هَذِهِ، رَأَيْتُهُ يَسْتَحْضِرُهَا  
Whenever I thought that Abd al-Samad had stopped that  
harping on about the veil, I found him bringing it up again  
(HR 6-7)
- كَانَ كُلَّمَا خَرَجَ مِنَ الْبَيْتِ ... وَدَعَتْهُ هِيَ حَتَّى  
الْبَابِ  
Whenever he left the house ... she saw him to the door  
(HR 20)
- كُنْتُ كُلَّمَا جَاءَ وَاحِدٌ مِنْ أَصْدِقَائِنَا لِيُخْبِرَنِي أَنَّهُ لَمْ  
يَعْمُرْ لِي عَلَى عُرْفَةِ مُسْتَقَلَّةٍ ... أَحْسَنُ بِفَرَحٍ  
Whenever one of our friends came to tell me that he had  
not found a separate flat for me ... I used to feel joy  
(HR 29)
- صِرْتُ كُلَّمَا تَذَكَّرْتُهَا ... أَتَمَنَّى أَنْ تَمُوتَ  
I got to the point where whenever I thought of her ... I  
wished she would die (GhS 45)

**91.15.1** كُلَّمَا may be followed by a perfect verb with a present tense significance:

- كُلَّمَا تَلَكَّأْتُ فِي الْجَوَابِ وَالْحَدِيثِ، بَادَرْتُ هِيَ  
لِلتَّوُّ بِالْإِعْتِدَارِ لِلجَّارَاتِ، عَنْ حَجَلِي  
Whenever I hesitate in answering or talking she  
immediately starts to apologise to the neighbours for  
my shyness (HR 36)
- صَمَمْتُ كَثِيرًا كُلَّمَا حَاوَلَتْ أَسْتِدْرَاجِي لِلْحَدِيثِ عَنْ  
نَفْسِي  
I often keep quiet whenever she tries to draw me into  
talking about myself (GhS 62)
- رَائِحَةُ الْعُطْرِ خَفِيفَةٌ، تَسَلَّلَ إِلَيَّ كُلَّمَا دَخَلْتُ  
The smell of the perfume is faint; it reaches me whenever  
I go in (HS 38)

**91.15.2** كُلَّمَا may render the equivalent of the English expression “the more ... the more” (e.g. “the more he travels, the more his wife complains”). It may be followed by a perfect verb with a present tense significance. كُلَّمَا may be repeated before each clause:

- كُلَّمَا سِرْنَا بَيْنَ الزُّهُورِ كُلَّمَا أَزْدَادَتِ الرَّايحَةُ  
The more we walked among the flowers the more the  
scent increased (HS 52)
- كُلَّمَا طَلَبْتُ مِنْهُ جَوَازَ سَفَرِي، تَتَّصَلُ وَقَالَ إِنِّي مَا  
زِلْتُ زَوْجَتَهُ وَلَا يَسْمَحُ لِي بِالسَّفَرِ  
The more I asked him for my passport the more he went  
on and said that I was still his wife and he would not allow  
me to travel (HS 114)
- كُلَّمَا بَكَيْتُ، كُلَّمَا أَلْصَقْتُ صَدْرِي بِهِ  
The more I cried, the more my bosom pressed against  
him (HS 123)
- كُلَّمَا أَسْتَرَجَعْتُهُ، كُلَّمَا تَذَكَّرْتُ عُرْسِي  
The more I remembered it, the more I recalled my  
marriage (HS 216)
- كُلَّمَا نَمَتَّتِ الْبَيْتُ عَنِ الزَّوْجِ كُلَّمَا أَخْلَصْتُ  
لِزَوَاجِهَا  
The more the girl refuses to get married the more I want  
to marry her (HR 21)

كُلَّمَا may, however, occur only before the first clause:

- كُلَّمَا أَعْطَيْتُكَ طَلَبْتَ الْمَزِيدَ  
The more I give you the more you ask for (HM 181)



- كُلَّمَا أَزْدَادَ هُوَ فَرَحًا وَأَنْشَغَالًا أَزْدَدْتُ كَأَنَّهُ  
وَأَنْصِرَافًا The more happy and busy he became the more depressed  
and withdrawn I became (HR 151)
- كُلَّمَا عَايَنْتُ حُزْنَ طَرْتُ إِلَيْهِ (HR 171) The more I saw his sadness, the more I flew to him
- كُلَّمَا بَعْدَتْ الْمَسَافَةُ تَصَغُرُ الْأَشْيَاءُ (IKh 12) The further the distance the smaller things appear
- كُلَّمَا نَجَحْتُ فِي عَمَلِي كَانَ دَيْكُهُ الْأَدَاخِلِيِّ يَتَأَزَّمُ  
وَيَتَقَرَّمُ The more I succeeded in my work the more the cockerel  
within him reached a crisis and shrank (GhS 115)
- كُلَّمَا أَزْدَادَ يَأْسًا، أَزْدَادَ تَشَبُّبًا بِالْقَلْبِ the more hopeless it becomes, the more it touches one's  
heart (JIJ 174)
- كُلَّمَا ضَاقَ أَفْقُ الرَّجُلِ وَعَقْلُهُ الْفَرْدِيُّ، تَصَحَّحَتْ  
بِقَمَّةِ بِنَفْسِهِ The more limited a man's understanding and mentality,  
the greater is his self confidence (HR 75)

**91.15.3** كُلُّ مَا ("all of which/what") is different in meaning to the compound كُلَّمَا :

- كَانُوا شَبَابًا بَاعُوا كُلَّ مَا هَيَّأَتْ لَهُمْ أَسْرُهُمْ They were young people who had sold all that that their  
families had prepared for them (HR 12)
- كُلُّ مَا فِي بَيْتِي يُرِيحُ النَّظَرَ Everything in my house is easy on the eye (HS 5)
- كُلُّ مَا جَرَى لِي All that happened to me (HM 87)
- كُلُّ مَا فِي الْأَمْرِ أَنَّ الْكِذْبَ يَتَطَلَّبُ مِنِّي قُوَّةَ لَا  
أَمْلِكُهَا All this means is that the lie demands from me a strength  
that I do not possess (HR 226)

**91.16** بَيْنَمَا ("when", "while", "whilst") joins two statements expressing actions or situations that occur simultaneously. It is followed by either a nominal sentence or a verbal sentence with the verb in the perfect or the imperfect. The overall tense is determined by that of the main clause.

**91.16.1** The clause introduced by بَيْنَمَا may follow the main clause:

- كُنْتُ أَقْطَعُ الْبَنْدُورَةَ، بَيْنَمَا هِيَ تَقْشِرُ الثُّومَ I was cutting the tomatoes whilst she was peeling the  
garlic (HR 48)
- أَسْرَعْتُ لِإِعْدَادِ الْقَهْوَةِ، بَيْنَمَا أَنْصَرَفَ هُوَ إِلَى لَفِّ  
سِيكَارَةٍ I quickly prepared the coffee whilst he proceeded to roll a  
cigarette (HM 213)
- ثُمَّ عُدْتُ إِلَى السَّرِيرِ كَكُلِّ لَيْلَةٍ، بَيْنَمَا كَانَ بَاسِمٌ  
يُشَاهِدُ فِيلْمًا Then I went back to bed like every night, while Basim  
watched a film (HS 49)
- كُنْتُ يَوْمَها أَرْضِعُ صَغِيرِي بَيْنَمَا ابْنِي الْأَكْبَرُ سِنًا مِنْهُ  
يَتَسَلَّى بِتَخْرِيْبِ مَخْطُوطِ أَحَدِ الْكُتُبِ On that day I was breast feeding my youngest child while  
my eldest son was amusing himself with defacing the  
writing in one of the books (GhS 135)

مَشَيْتُ إِلَى جِوَارِهِ بَيْنَمَا صَحْبِي الثَّلَاثَةُ عَلَى بُعْدِ عِدَّةٍ  
خَطَوَاتٍ إِلَى الْوَرَاءِ I walked by his side while my three companions were a  
few steps behind (JGh 183)

The clause introduced by *بَيْنَمَا* may precede the main clause:

بَيْنَمَا كَانَ يَسْتَنْظِرُ فَصَاحَتْهُ عَلَيَّ، كُنْتُ مُنْهَمِكًا فِي  
التَّفْكِيرِ While he was demonstrating his eloquence to me, I was  
lost in thought (TW 276)

بَيْنَمَا كُنْتَ تُعِيدُنِي إِلَى بَيْتِي رَنْ جَرَسُ الْهَاتِفِ فِي  
سَيَّارَتِكَ While you were taking me home the telephone in your car  
rang (GhS 99)

فَبَيْنَمَا هُوَ فِي النَّظَرِ لِأَمْرِهِ وَالْإِهْتِمَامِ لِنَفْسِهِ إِذْ أَبْصَرَ  
قَرِيبًا مِنْهُ كُوَارَةً فِيهَا عَسَلٍ نَحْلٍ while he was reflecting on his situation and concerned  
with himself, he caught sight of a beehive near him in  
which was honey (IH 78)

فَبَيْنَمَا كَانَ عَبْدُ الْمَجِيدِ يَتَدَخَّرُجُ . . . كَانَتْ ذَاتُ  
تَعْمَلُ فِي صَمْتٍ While Abd al-Majid was bustling to and fro ... Dhat was  
silently getting on with her work (SI 208)

**91.16.2** *بَيْنَمَا* may express a contrast between two statements, with the meaning “whereas”:

لَمْ يَبْقَ عَلَيْهِ سِوَى خُبُوطٍ مِنَ اللَّحْمِ. بَيْنَمَا رَبَلْتُ أَنَا  
وَأَمْتَلَأْتُ Nothing remained on him but strips of flesh, whereas I  
grew fat and filled out (HR 139)

كَانَ عَلَيْهَا أَنْ تُسْرِعَ كَالْبَاقِيَاتِ، إِلَى الْوُضُوءِ  
وَالصَّلَاةِ مَعَ الْأَخْرِيَّاتِ فِي قَاعَةٍ كَبِيرَةٍ. بَيْنَمَا كَانَ  
لِلرِّجَالِ جَامِعٌ خَاصٌّ She had to rush like the others to perform the ablutions  
and the prayer with them in a large hall, whereas the men  
had a private mosque (HS 239)

هِيَ لَمْ تَقُولِ إِنَّهُ رَكَعَ. بَيْنَمَا قَالَتْ، نَحْنُ الثَّلَاثَةُ،  
رَكَعْنَا She didn't say that he had fallen to his knees, whereas she  
did say that we three had (HM 187)

رُؤُوسُهَا يُطَالِبُهَا بِالْبَقَاءِ فِي الْبَيْتِ، بَيْنَمَا هِيَ تُرِيدُ  
مُوَاصَلَةَ الْعَمَلِ her husband asks her to stay at home, whereas she wants  
to continue working (SI 188)

**91.16.3** *بَيْنَمَا* sometimes indicates the truth of two statements at the same time:

دَاخِلَهَا خُطُوطٌ تُقَسِّمُ كُلَّ مِنْهَا إِلَى أَرْبَعَةِ أَقْسَامٍ،  
بَيْنَمَا يَتَكَوَّنُ الْإِطَارُ مِنْ وَحْدَاتٍ هَنْدَسِيَّةٍ أَيْضًا On the inside of it were lines, each two divided into four  
sections, whilst the frame was also made up of geometric  
units (JGh 99)

يُرْتَكِزُ السَّقْفُ الْمَقْبُبُ عَلَى أَرْبَعِمِائَةِ عَمُودٍ  
رُخَامِيٍّ، بَيْنَمَا أَرْتَفَعَتِ الْمَادُونُ فِي أَرْكَانِ الْأَسْوَارِ the domed ceiling is supported by four hundred marble  
pillars, while the minarets have risen up at the corners of  
the walls (JGh 112)

لَا أَدْرِي لِمَ وَقَفْتُ هَذِهِ الْوَقْفَةَ الْمُعَيَّنَةَ أَنْتَصْتُ لَهُنَّ،  
بَيْنَمَا أَنَا عَارِفَةٌ تَمَامًا بِكُلِّ آرَائِهِنَّ I don't know why I stopped in this particular way  
eavesdropping on them, while I am well aware of all  
their opinions (HR 158)

- كَانَ أَبِي وَأُمِّي يَنَامَانِ عَلَى تَحْتِ مِنَ الْحَسْبِ،  
بَيْنَمَا أَنَامُ أَنَا عَلَى فِرَاشٍ فَوْقَ حَصِيرَةٍ فِي الرَّاوِيَةِ  
تَأْخُذُنِي تَمْرٌ إِلَى بَيْتِ وَالِدِي لِتُرِينِي الرُّسُومَ  
الْمَنْقُوشَةَ عَلَى الْجُدْرَانِ وَعَلَى السَّقْفِ، بَيْنَمَا  
السَّطْحُ مَا زَالَ مِنْ سَعَفِ النَّخْلِ
- my mother and father used to sleep on a wooden bed,  
while I slept on a blanket on a mat in the corner (HM 7)
- She takes me by her father's house to show me the  
pictures painted on the walls and the ceiling, while the  
roof is still made of palm leaves (HS 28)

**91.17** *فِيمَا* ("while", "as") is followed either by a nominal sentence or a verbal sentence with either normal or inverted word order (subject + verb).

**91.17.1** The clause introduced by *فِيمَا* typically precedes the main clause:

- وَفِيمَا أَنَا أَشْرَبُهُ تَنْضَمُّ إِلَيَّ أُمِّي  
وَفِيمَا رَأْسِي يَهْوِي عَلَى كَتْفِهِ بِقُوَّةٍ شَدِيدَةٍ لِي، رَأَيْتُ  
عَيْنَيْهِ تَغْمُضَانِ
- While I was drinking it, my mother joined me (HR 47)
- As my head was dropping to his shoulder with the force of  
his embrace, I saw his eyes closing (HR 101)
- وَفِيمَا كَانَ سَالِمٌ خَارِجًا مِنْ بَابِ الكَلْبِيَةِ فِي طَرِيقِهِ  
إِلَى بَيْتِهِ، أَكْتَشَفَ سَيَّارَةً كَانَتْ تَنْتَظِرُهُ
- As Salim was going out of the door of the college on his  
way home, he discovered a car which was waiting for him  
(IKh 147)
- وَفِيمَا هُوَ عَلَى هَذِهِ الْحَالِ سَمِعَ نَعِيْقَ غُرْبَانٍ صَادِرًا  
مِنْ فَوْقِهِ
- while he was in this situation he heard the cawing of  
ravens coming from above him (IH 37)

The clause introduced by *فِيمَا* may follow the main clause:

- أَخْرَجَهُ عَمِّي إِبرَاهِيمُ مِنْ جَرَابِهِ وَدَسَّهُ فِي يَدَيَّ فِيمَا  
كَانَتْ أُمُّ بَدِيْعٍ مَشْغُولَةٌ بِإِعْدَادِ زَوَادَاتِ أَوْلَادِهَا
- My uncle Ibrahim took it from his bag and put it in my  
hands, while Umm Badi was busy getting her children's  
provisions ready (IH 182)
- فَقَدَدْتَ سَيْطَرَتَكَ عَلَى الْمِقْوَدِ، ثُمَّ سَقَطَ وَجْهَكَ عَلَيْهِ  
فِيمَا كَانَتْ السَّيَّارَةُ تَدْوُرُ
- You lost control of the steering wheel, then your face fell  
onto it as the car was spinning round (IKh 114)
- كُنْتُ أَتَجَوَّلُ مَعَهُ مُتَوَكِّئًا عَلَى ذَاكِرِيهِ فِيمَا كَانَ يَتَوَكَّأُ  
هُوَ عَلَى عَصَا
- I used to move around with him, leaning on his memory,  
while he himself lent on a stick (IH 65)

**91.17.2** *فِيمَا* is used in the adverbial phrases *فِيمَا بَعْدُ* and *فِيمَا مَضَى* :

**a).** *فِيمَا بَعْدُ* ("after", "in the future", "later", "subsequently"):

- عَرَفْنَا فِيمَا بَعْدُ أَنَّهُ الْأَسْتَاذُ مُحَمَّدُ الصَّوَّافُ  
تَذَكَّرْتُ ذَلِكَ فِيمَا بَعْدُ
- we subsequently found out that he was the teacher  
Muhammad al-Sawwaf (JIJ 114)
- I remembered this later (AM 32)
- سَأَلَنِي أَبُو بَشِيرٍ إِنْ كُنْتُ نَدِمْتُ فِيمَا بَعْدُ عَلَى تِلْكَ  
الْمُسَاوَمَةِ
- Abu Bashir asked me whether I had subsequently  
regretted that bargaining (HR 11)

b). *فِيْمَا مَضَى* (“before”, “in the past”, “earlier”, “formerly”):

*لَعَلَّنِي مَعَ الزَّمَنِ قَدْ عَدَوْتُ أَبْطَأَ فِي السَّيْرِ مِمَّا كُنْتُ فِيْمَا مَضَى* Perhaps with time I had become slower at walking than I had been in the past (JIJ 88)

*إِشْتَهَرَ أَهْلُ هَذِهِ النَّوَاجِي، فِيْمَا مَضَى، بِغَرْسِ الزَّرِّيْتُونَ وَالْبُرْتُقَالِ* In the past, the people of these regions were well known for growing olives and oranges (IH 24)

*يُخَاطِبُ جُنْحَمَةَ يُوْرِيك، مُهْرَجِ الْمَلِكِ فِيْمَا مَضَى* he talks to the skull of Yorick, formerly the king's jester (JIJ 32)

*فِيْمَا مَضَى، كَانَتْ إِشَارَةُ الْإِسْتِفْهَامِ تَتَعَقَّبُهُ كُلَّمَا ذَكَرْتَهُ* Later, the question mark used to come after [his name] whenever she thought of him (HR 173)

**91.18** *عِنْدَمَا* (“when”, “as”) is used to indicate the time in which the action or circumstance expressed in the main clause takes place. The clause introduced by *عِنْدَمَا* may either precede or follow the main clause.

**91.18.1** *عِنْدَمَا* may immediately precede a verb in the perfect:

*عِنْدَمَا فَرَعْتُ مِنَ الْقِرَاءَةِ كَانَ هُنَاكَ صَمْتُ لِبَضْعِ ثَوَانٍ* When I finished reading, there was silence for a few seconds (JIJ 132)

*مَا الَّذِي أَرْعَجَ إِلَٰهَ عِنْدَمَا عَرَفَ الْبَشَرُ سِرَّ النَّارِ؟* What was it that alarmed the god when man learnt the secret of fire? (TW 176)

*رُحْتُ أَسْتَعِيدُ الْمَشْهَدَ الَّذِي رَأَيْتُهُ عِنْدَمَا حَلَقَتِ الطَّائِرَةُ فَوْقَ مُوسْكُو* I began to recall the view I had seen as the plane flew over Moscow (JGh 13)

*عِنْدَمَا تَحَرَّكَ الْفِطَارُ كَانَ الْمَمَرُّ الْخَارِجِيُّ يَعْصُرُ بِالْوَاقِفِينَ* When the train started moving, the outside corridor was packed with people standing (JGh 54)

*كَانَتْ الرَّابِعَةُ صَبَاحًا عِنْدَمَا بَدَأْنَا* It was four o'clock in the morning when we began (IKh 35)

*عِنْدَمَا* + perfect may have the meaning “whenever”:

*عِنْدَمَا تَعَانَقْنَا كَانَتْ الْحَالَةُ طَبِيعِيَّةً وَعَادِيَّةً. وَعِنْدَمَا لَمْ تَتَعَانَقْ كَانَتْ أَيْضًا طَبِيعِيَّةً وَعَادِيَّةً* Whenever we embraced it was natural and normal; and whenever we didn't embrace it was also natural and normal (HR 187)

**91.18.2** *عِنْدَمَا* may also immediately precede a verb in the imperfect indicative, occasionally with the meaning “whenever”, “as soon as”:

*قَسُّ الْحَصِيرَةِ يُخْشِشُ تَحْتَ الْفِرَاشِ عِنْدَمَا يَتَحَرَّكُ النَّائِمُ عَلَيْهَا* The straw of the mat rustles under the blanket when someone asleep on it moves (HM 206)

*تَحَرَّكَتْ سَاقُهُ فَاهْتَزَّتْ كَيْفَاهُ، كَعَادَتِهِ عِنْدَمَا يَبْدَأُ الْمَسِيَّ* His leg moved and his shoulders shook as always happened whenever he began to walk (HR 53)

عَلَى الْمَرْءِ أَنْ يُحَافِظَ عَلَى حَيَاتِهِ، خَاصَّةً عِنْدَمَا  
يَكُونُ لِهَذِهِ الْحَيَاةِ مَعْنَى a man must preserve his life, particularly when that life  
has meaning (TW 84)

عَدَا عِنْدَمَا أَذْهَبُ إِلَى عَمَّانَ سَوْفَ تَتَعَرَّفُ إِلَيَّ  
Tomorrow, when I go to Amman, you will get to know me  
(IKh 70)

**91.19** بَعْدَمَا (“after”):

قُلْنَا كُلَّ مَا يُمَكِّنُ أَنْ يُقَالَ فِي الشَّهْرَيْنِ الْأَخِيرَيْنِ  
بَعْدَمَا تَزَوَّجَتْ أَبْنَتُنَا مِنْ زَمِيلِهَا الْجَامِعِيِّ  
we said all that it was possible to say in the last two  
months after our daughter married her friend from  
university (GhS 105)

خَرَجَ ثُمَّ أَطْبَقَ بَابَهُ خَلْفَهُ، وَبَعْدَمَا أَطْبَقَهُ كَسَرَ  
رُجَاجَهُ مِنَ الْخَارِجِ  
he went out, then closed its door behind him. After he  
had closed it, he broke the glass from outside (GhS 203)

إِسْتِنَادَهَا كُلَّ لَيْلَةٍ عِنْدَ الْبَابِ الْمُقْفَلِ بَعْدَمَا تَدُورُ  
مُوزَةَ تُقْفَلُ الْغُرَفَ جَمِيعَهَا ...  
her leaning against the locked door every night after  
Muza goes round locking all the rooms ... (HS 241)

يَنْفُخُ شَاكِرٌ الشُّمُوعَ بَعْدَمَا أَشْعَلَتْهَا لَيْلَى  
Shakir blows out the candles after Layla has lit them  
(GhS 168)

بَقِيتُ أَفْعَلُ ذَلِكَ حَتَّى بَعْدَمَا كَبُرْتُ I continued to do that even after I grew up (GhS 109)

See also إِذَا مَا (53.1.2f; 86.2.5), أَمَّا (77), أَيْنَمَا (86.5.4a), أَيَّمَا (86.5.4a-b), حَيْثُمَا (86.5.4a; 96.13.7),  
كَيْمَا (86.5.4a), كَيْفَمَا (86.5.4a), كَمَا (36.15.6), عَمَّا (36.1.4), دُونَمَا (36.1.4, 36.22.2), حِينَمَا (86.5.4a; 96.12.3),  
(96.10.4), مَتَى مَا (86.5.4a), مِثْلَمَا (24.5), مَهْمَا (86.5.2)

## 92 The Indefinite Particle مَا

The pronoun مَا is frequently used as a particle of emphatic indetermination with the meaning "some (or other)", "a certain". It always follows an indefinite noun with which it stands in apposition:

أَلَمْ يُوسُوسْ لَكَ اللَّعِينُ بِشَيْءٍ مَا؟ hasn't the Accursed One whispered something or other to you? (HM 24)

شَيْءٌ مَا أَلْتَمَعَ فِي عَيْنَيْهَا Something or other sparkled in her eyes (HM 47)

فِي وَقْتٍ مَا دَخَلَ أَبُوهَا At a certain time her father came in (HR 28)

ثُمَّ بِالتَّأَكُّدِ حَطَأٌ مَا There is certainly some mistake (GhS 116)

تَقْتَرِسُ نَفْسَهَا بِشَكْلِ مَا she preys on herself in some way (AM 99)

هَا هِيَ وَاقِفَةٌ فِي صَالَةٍ أَنْتَظِرُ مَا Here she is standing in some waiting room or other (SI 124)

لِسَبَبٍ مَا رُحْتُ أَتَأَمَّلُهَا for some reason, I began to look at her (TW 241)

فَدَّ كَانَتْ لِمُدَّةٍ مَا فِي الْعِشْرِينَاتِ مَسْكَنًا يَلْمَلِكُ it had for a certain time during the 20's been a residence for the king (JIJ 58)

## 93 The Accusative of Specification (التَّمْيِيزُ)

The accusative of specification is a noun in the adverbial accusative used to specify or restrict the meaning of verbs and to a lesser extent nouns and adjectives. The sense is “with respect to”, “with regard to”, “in terms of”, “as concerns”. It is always a grammatically indefinite noun.

### 93.1 It is commonly used to restrict the meaning of verbs:

- الْمَدِينَةُ لَمْ تَكُنْ بَعْدُ قَدِ اتَّسَعَتْ كَثِيرًا عُمْرَانًا وَسُكَّانًا the city had not yet expanded much in terms of buildings and inhabitants (JIJ 63)
- لَمْ يَعْرِفْ طُلَّابُهَا أَسَاتِذًا يُصَاهِبُهُ ذَكَاءٌ وَمَعْرِفَةٌ وَسُرْعَةٌ بِدَيْهَةٍ وَقُدْرَةٌ its students had not known a teacher to compare with him in intelligence, knowledge, quick-wittedness and ability (JIJ 198)
- النَّهَارُ يَشْتَدُّ حَرًّا the day was becoming hotter (JIJ 225)
- جَعَلَهُ يَزْدَادُ تَعَثْرًا وَتَلَكُّوًا، وَيَزْدَادُ نُوحَا he made him stumble, dawdle and wail more (HR 9)
- كَانَتْ صِحَّتُهَا تَزْدَادُ سُوءًا her health was worsening (AM 45)
- كَانَ انْتِقَادُهُ الدَّائِمُ لِي حَتَّى فِي الْأَشْيَاءِ السَّخِيفَةِ تَزِيدُنِي اسْتِعْرَابًا his perpetual criticism of me, even concerning trivial things, made me more astonished (HS 99-100)
- يَتَفَجَّرُ بَيَاضُ بَشَرَتِهَا جَمَالًا وَحَيَوِيَّةً the whiteness of her complexion effuses beauty and vitality (GhS 62)
- كَفَاكَ جِدَادًا وَحُزْنَا عَلَى ابْنَتِكَ That's enough mourning and grief over your daughter (GhS 66)
- كَفَاكُمْ تَسَلُّطًا عَلَيَّ! That's enough of controlling me (HR 224)
- حَاوَلْتُ... أَنْ أُبْرِهِنَ لِأَبِي أَنِّي كَبُرْتُ، عَقْلًا وَجِسْمًا I tried ... to prove to my father that I had matured, in mind and in body (HM 227)
- الْأَمْرُ الَّذِي أَتَّاحَ لِصَدَاقَتِنَا أَنْ تَنْضَجَ وَتَعْتَبِي فِكْرًا وَيُقَاسَا وَكِتَابَةً something which allowed our friendship to mature and become enriched – intellectually and as regards discussion and writing (JIJ 168)

### 93.2 The accusative of specification is occasionally used further to specify nouns:

- مَبْلَغُ سَبْعَةِ آلَافِ دِينَارٍ نَقْدًا a sum of 7000 dinars in cash (TW 221)
- رُبَّمَا تَبْلُغُ مِثْرًا وَتَمَائِينَ سِتِّيِمِثْرًا طَوْلًا She is perhaps one metre eighty centimetres in height (TW 281)
- طَلَبْتُ مِنْهُ خَمْسَةَ عَشَرَ مِليُونًا فَرَنْكٍ ثَمَنًا لِلْفِيَلَا She asked him for 15 million francs for the villa (GhS 113)
- وَلَوْ دَفَعْتُ حَيَاتِي ثَمَنًا even if I pay my life as a price (AM 95)

**93.3** It is occasionally used to restrict the meaning of adjectives:

- كَانَ فِي بَيْرُوتَ نَاقِدٌ كَبِيرٌ، سِنًا وَأَهَمِّيَّةً In Beirut there was a critic, great in years and importance (JIJ 127)
- ظُرُوفُ الْحَرْبِ الْمُتَصَاعِدَةِ شِدَّةً وَصَرَائِفًا the increasingly violent and savage circumstances of the war (JIJ 29)

**93.4** The accusative of specification is used for nouns with the comparative and superlative (see 75.2.4, 75.4.8):

- إِبْنِي الْأَكْثَرُ سِنًا my eldest son (GhS 135)
- صَارَ الْمَوْتَى أَكْثَرَ عَدَدًا مِنَ الْأَحْيَاءِ The dead became more numerous than the living (IKh 106)
- كَأَنَّهُمْ مِنْ جِنْسٍ بَشَرِيٍّ أَرْقَى نَوْعًا as if they are a human species of a higher form (GhS 109)
- فَإِذَا بِهِ مِنْ أَحْفَافِ النَّاسِ ظِلًّا، وَأَكْثَرِهِمْ سُخْرِيَّةً and he was one of the most likeable people and one of most scornful (JGh 82)
- إِنَّهُ أَقَلُّ زِحَامًا مِنَ الْمَأْلُوفِ It is less crowded than usual (GhS 110)
- صَارَ أَوْلَادِي أَكْثَرَ أَحْتِرَامًا لِي My children became more respectful of me (GhS 112)
- أَمَا يَدُهُ فَقَدْ رَأَيْتَهَا أَشَدَّ بَيَاضًا As for his hand, I thought it whiter (AM 14)
- رُبَّمَا يَتَوَجَّبُ عَلَيَّ أَنْ أَكُونَ أَكْثَرَ تَوَاضَعًا Perhaps I should be more modest (TW 28)
- بَلْكَ هِيَ الْحَالَةُ الْأَكْثَرُ اسْتِدْعَاءً لِلدَّرْدَشَةِ وَالْحَدِيثِ this is the situation which most calls for chatting and conversation (HR 49)
- أَجْمَلُ النِّسَاءِ الشَّقْرَاوَاتِ وَأَطْوَلُهُنَّ قَامَةً the most beautiful and tallest of fair-complexioned women (IH 71)

**93.5** The accusative of specification is used for the numbered noun with the numbers 11 to 99:

- أَرْبَعَةَ عَشَرَ رِجَالًا fourteen men (AM 99)
- أَحَدَ عَشَرَ عَامًا eleven years (JGh 110)
- سِتَّةً وَأَرْبَعِينَ مِثْرًا forty-six metres (JGh 100)
- خَمْسَةَ وَثَلَاثِينَ دَقِيقَةً thirty-five minutes (HR 212)
- سِتَّةً وَسَبْعُونَ مِثْرًا seventy-six metres (JGh 11)
- ثَمَانِينَ عَامًا eighty years (IKh 39)

**93.6** It is used with nouns following كَمْ ("how much/many?") (see 78.1.3):

- كَمْ يَوْمًا? How many days? (TW 148)
- كَمْ مَرَّةً? How many times? (HM 261)



## 94 The Absolute Object (الْمَفْعُولُ الْمَطْلُوقُ)

All verbs (whether active or passive, transitive or intransitive) may take their verbal nouns, nouns of single occurrence (اسْمُ الْمَرَّةِ) and nouns of a kind (اسْمُ التَّنَوُّعِ) as objects in the accusative case. Such an object is called an absolute object or a cognate accusative and serves as an adverbial modification typically describing how the action of the verb is performed.

**94.1** The absolute object may be indefinite and stand alone. This may add little or no extra meaning except to emphasize the action of the verb:

- بَدَأَ يُقْفِزُ الدَّرَجَاتِ قَفْرًا He started to bound up the steps (IKh 117)
- كَانَتْ سَمَكِي فِي الْمَاءِ تَحْتَ قَدَمِي مُبَاشِرَةً حِينَ  
أَحْسَسْتُ بِحَيَوَانٍ قَضَمَهَا قَضْمًا My fish was in the water directly below my feet, when I  
became aware of an animal gnawing at it (IH 33)
- نَجِدُهُ قَدْ خَلَعَ الْبَابَ خَلْعًا We find that he has completely removed the door  
(IH 158)
- حَشَرَتْ حَشْرًا بَيْنَ الْمَائِدَةِ وَبَابِ الشَّفَقَةِ they were packed together between the table and the  
door to the flat (SI 119)
- إِنْسَلَلْتُ أَنْسِلَالًا I quietly sneaked in (HM 130)
- يَذْفَعُنَا دَفْعًا إِلَى الْإِنْصِرَافِ he urges us to leave (JIJ 20)

**94.2** It often has an adjective which modifies it. The absolute object is usually indefinite:

- يُقَفِّسُونَهَا تَقْفِيسًا بَاطِنِيًّا دَقِيقًا They give her a rigorous internal search (IH 138)
- رَأَيْتُهُ يَخِيطُ بَابَ عُرْفَتِي خَبْطًا قَوِيًّا I saw him banging loudly on the door to my room  
(HS 206)
- إِنَّهُ يَنَامُ الْآنَ نَوْمًا غَمِيمًا، هَنِيئًا He is sleeping deeply and peacefully now (HM 263)
- أَحَبَّنِي أَبِي حُبًّا كَبِيرًا My father loved me very much (HR 5)
- نَجَحَتْ نَجَاحًا عَجِيبًا she was remarkably successful (JIJ 70)
- حَتَّى الْآنَ لَمْ تُدْرَسِ الْأَثَارُ الْعَرَبِيَّةُ دِرَاسَةً شَامِلَةً فِي  
بُرْتُغَالٍ Up until now, the Arab antiquities in Portugal have not  
been thoroughly studied (JGh 145)
- سَتَمَنِي سَتِيمَةً دِينِيَّةً مُرْعِبَةً He reviled me with a dreadful religious curse (HR 126)

**94.3** The absolute object may, however, occasionally be defined with the definite article:

- لَقَدْ اسْتَعَدَّ أَحَدُهُمُ الْإِسْتِعْدَادَ الْكَامِلَ One of them was completely prepared (TW 209)

**94.4** The absolute object may be a noun of single occurrence (اسْمُ الْمَرَّةِ). This expresses the number of times an act is performed, the noun in the singular indicating a single act:

- طَرَفْتُهُ طَرْفَةً خَفِيفَةً I gave it a gentle knock (AM 11)

- صَحِكَتْ ضِحْكَةً مَاكِرَةً حُلْوَةً She let out a sly and charming laugh (JIJ 35)  
 نَظَرَ إِلَيَّ نَظْرَةً ضَجْرَةً He gave me a sullen look (HM 172)  
 عَادَ صَالِحٌ إِلَى السَّيَّارَةِ وَهُوَ يَزْفِرُ زَفْرَةً طَوِيلَةً Salih returned to the car while letting out a long sigh (HS 101)  
 أَحْرَكْتُ يَدِي حَرَكَةً صَغِيرَةً I move my hand slightly (GhS 204)

**94.4.1** The noun of single occurrence may be in the dual:

- أَقْفِرُ فِي الْهَوَاءِ قَفْرَتَيْنِ I jump twice in the air (IH 160)  
 رَشَفَ رَشْفَتَيْنِ مِنْ فُجْجَانِهِ He took two sips from his cup (HR 177)  
 لَعَلَّ السَّاعَةَ السُّوفِيَّاتِيَّةَ فِي الْجِدَارِ طَنَّتْ طَنْتَيْنِ Perhaps the Soviet clock on the wall struck twice (TW 182)

**94.4.2** It may be in the plural:

- هُوَ يَخْطُو خَطَوَاتٍ وَاسِعَةً he takes long strides (AM 133)  
 يَهْزُهُ هَزَاتٍ رَقِيقَةً حَتَّى يُوقِظَهُ he would shake him gently to wake him up (AM 17)  
 أَنْفُخُ مِنْ رُوحِي نَفْحَاتٍ ثَلَاثًا فِي الدَّوَائِرِ الثَّلَاثِ From my soul I blow three times in the three circles (IH 70)  
 دَارَتْ بَائِعَةُ الزُّعْرُورِ عَلَى نَفْسِهَا عِدَّةَ دَوْرَاتٍ The seller of medlar fruit turned around a number of times (IH 72)  
 تَنْظُرُ إِلَى أَبِي نَظْرَاتٍ تَوَدُّدٍ وَنَظْرَاتٍ حِقْدٍ she was looking at my father with affection then hatred (HM 244)

**94.5** The absolute object may be a noun of a kind (اسْمُ النَّوْعِ), describing the manner in which the action is performed:

- جَلَسْنَا عَلَى صُخُورِهَا الْعُذْرَاءِ جِلْسَةً نَوَاطِيرٍ مِضْرٍ We sat on its virgin rocks like the guards of Egypt (IH 29)

**94.6** The absolute object may occur in a demonstrative phrase (i.e. in apposition to a demonstrative pronoun):

- يَضْحَكُ تِلْكَ الضَّحِكَةَ الطَّرِيفَةَ الَّتِي تَرِنُ وَسَطَ الْجُدْرَانِ he gives that soft laugh which echoes among the walls (IKh 31)  
 رَأَيْتُ أَكْثَرَ مِنْ مَرَّةٍ أَبْكِي ذَلِكَ الْبُكَاءَ الصَّاخِبَ الْمَجْنُونِ More than once he saw me crying in that loud and frenzied way (AM 43)  
 إِنَّهُ يُؤْمِي إِلَيَّ تِلْكَ الْإِيْمَاءَةَ الرَّبَّانِيَّةَ He gives me that divine nod (TW 85)  
 مَا فَهَمْتُ لِمَاذَا ضَحِكَتْ سُهَى هَذَا الضَّحِكِ I didn't understand why Suha laughed like that (HS 179)  
 ابْتَسَمَ ابْتِسَامَتَهُ تِلْكَ He smiled that smile of his (HR 77)

- هَذَا مَا جَعَلَ الْأَمْنَ الْفَرَنْسِيَّ يَهْتَمُّ بِالْمَوْضُوعِ هَذَا  
الْإِهْتِمَامَ this is what made the French security forces so interested  
in the affair (HM 264)
- لَوْ لَمْ يَتَدَخَّلُوا هَذَا التَّدْخُلَ الْجَسَدِيَّ ... If they hadn't physically intervened ... (HR 9)
- مَا الَّذِي جَعَلَنِي أَشَوَّهُ نَفْسِي كُلَّ هَذَا التَّشْوِيهِ؟ What is it that made me pervert myself so much?  
(HR 149)
- لَا أَدْرِي لِمَ وَقَفْتُ هَذِهِ الْوَقْفَةَ الْمُعَيَّنَةَ I don't know why I stopped in this particular way  
(HR 158)

**94.7** The absolute object may be the governing term in an idāfa construction:

- لَمْ أَعْلَمْ عِلْمَ الْيَقِينِ I didn't know for certain (GhS 86)
- مَرَّ بِنَا أَوْ لَا مُرُورَ الْكِرَامِ It passed us by at first as if nothing was amiss (JIJ 17)
- يُنْظُرُ إِلَى الْكَاهِنِ بِعَيْنَيْهِ الْوَاسِعَتَيْنِ نَظْرَةً شَكًّا with his wide eyes he gives the priest a doubtful look  
(IKh 43)

**94.7.1** This very often expresses a comparison:

- تَنْقَضُ عَلَيْهِ أَنْقِضَاضَ الصَّاعِقَةِ they swoop down upon it like a bolt of lightning (IH 35)
- تَدْخُلُ مِنْ بَابِ الدُّيُوبَانِ دُخُولَ الْعَاصِفَةِ She enters through the door of the bureau like a gust of  
wind (IH 144)
- عَلَيَّ أَنْ أَتَصَرَّفَ تَصَرُّفَ الرَّجَالِ، تَصَرُّفَ عَمِّي I must act like a man, at least like my uncle does  
(HM 130)
- أَرَادَ لِي أَنْ أَرَى الشَّمَالَ بِرُفْقَتِي، فَهُوَ يَعْرِفُ كُلَّ رَاوِيَةٍ فِيهِ، وَكُلَّ بَلَدَةٍ وَقَرْيَةٍ، مَعْرِفَةَ الْمَوَاطِنِ الْحَبِيرِ وَالْعَاشِقِ لِيُوطِنِهِ he wanted me to see the north in his company, since he  
knew every corner there and every town and village, like a knowledgeable citizen and a lover of his country (JIJ 67)
- هَبَطْتُ هَبْطَةَ طَائِرٍ أَصَابَتْ رِصَاصَهُ صَيَّادٍ مَقْتَلُهُ I dropped like a bird mortally wounded by a hunter's  
bullet (IH 161)
- لَا تَظْهَرُ لِي عَيْنَا سَرَايَا إِلَّا صَافِيَتَيْنِ صَفَاءَ عَيْنِ الْمَاءِ Saraya's eyes appear to me as clear as a spring of water  
(IH 101)

**94.8** The absolute object may function as the genitive in an idāfa construction. The governing term is a noun (often كُلٌّ) or an adjective in the adverbial accusative:

- يُقَدِّمُ لِي تَخْطِيطًا آخَرَ مِنْ تَصْمِيمِهِ يَخْتَلِفُ كُلُّ الإِخْتِلَافِ عَنِ تَخْطِيطِ قَحْطَانَ عَزْبِي he gives me another outline of his plan which was  
completely different from the outline given by Qahtan Awni (JIJ 79)
- يَحْرِصُ كُلَّ الْحَرْصِ He is absolutely intent (TW 43)
- بَعِيدًا عَمَّا يُحِيطُ بِهَا كُلُّ الْبُعْدِ absolutely removed from all that surrounds her (JIJ 65)

هَذَا أَمْرٌ أَعْرِفُهُ حَيْدَ الْمَعْرِفَةِ	this is something I know very well (TW 33)
يَعْرِفُ ذَلِكَ تَمَامَ الْمَعْرِفَةِ	he is fully aware of that (TW 59)
فَهِمْتُ رِسَالَتَهَا تَمَامَ الْفَهْمِ	I understood her letter completely (TW 246)
رَأَيْتُ أَنَّهُمْ هَزَمُونِي نِصْفَ هَزِيمَةٍ	I saw that they had gained a half-victory over me (HR 11)
كَانَ الْيَوْمَ مَاطِرًا شَدِيدَ الْمَطَرِ	It was a very rainy day (IH 204)

**94.9** The absolute object may be governed by an relative in the adverbial accusative. The relative is usually one of general meaning:

نَسْتَقْبِلُنِي أَحْسَنَ اسْتِقْبَالٍ	she gives me the warmest of greetings (HS 136)
مَثَلَتْ نَجَاهُ ... أَحْسَنَ تَمَثِيلٍ	Najat ... gave the finest performance (TW 50)
حَبَسْتُ أَنْفَاسِي ... خَوْفًا مِنْ أَنْ يَتَّبِعُونِي إِلَى وُجُودِي فَيَطْرُدُونِي شَرَّ طَرْدَةٍ	I held my breath ... afraid that they might become aware of my presence and throw me out (IH 144)
حَرَّكْتُ رَأْسِي وَرَفَعْتُ حَاجِبِي بِهَيْئَةٍ مِنْ قَامَتْ بِوَاجِئِهَا خَيْرَ قِيَامٍ	I moved my head and raised my eyebrows with the air of someone who had undertaken his duty in the best possible way (HR 58-9)

**94.10** The exclamatory أَيَّ ("what a ...!") is occasionally used in the adverbial accusative governing an absolute object in the genitive case:

أَعْجَبَنِي، أَيَّ إِعْجَابٍ	It delighted me greatly (IH 145)
سُرَّتْ بِهَذَا اللَّقْبِ أَيَّ سُرُورٍ	She was very happy with this title (IH 187)

**94.11** The absolute object may have a pronoun suffix:

وَقَبْلَ أَنْ أَشْهَقَ شَهْقِي الثَّانِيَةَ ...	and before I had gasped for a second time ... (AM 97)
إِنْتَسَمَ أَبْسَامَتَهُ الْعَرِيقَةَ، وَأَرْتَبَكَ أَرْبَابَكَ الْعَرِيقِ	He smiled his old smile and showed his old confusion (HR 141)
كَانَتْ ... تَحْرِصُ عَلَيَّ سَلَامَةً هَذِهِ الْمِرْآةِ ... حِرْصَهَا عَلَيْنَا	She was ... as concerned for the safety of that mirror ... as she was for us (IH 93)
كَانَ يَغِيبُ غِيَابَاتِهِ	He used to take himself away (IH 139)
هَذَانِ مَا أَحْرِصُ عَلَيْهِمَا عِنْدَ سَفَرِي حِرْصِي عَلَى جِلْدِي	These two things are what I look after when I am travelling just as I look after myself (JGh 53)

**94.12** The absolute object may be modified by an adjectival relative clause:

أَسْرَحُ شَعْرِي تَشْرِيحَةً تَلِيقُ بِإِتْقَالِي إِلَى مَدْرَسَةٍ جَدِيدَةٍ	I comb my hair in a way which befits my move to a new school (IH 92)
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- إِنْتَقَمَ أَنتِقَامًا أَبَدِيًّا مِنْهُمْ، أَنتِقَامًا يَنْتَقِلُ مِنْ جِيلٍ إِلَى جِيلٍ  
 he exacted an everlasting revenge on them, a revenge which would pass from generation to generation (IH 139)
- وَقَعْنَا عَلَى الْأَرْضِ وَقَعَةً شَدِيدَةً كَسَرَتْ الْمِقْبَضَ  
 We fell to the ground with a tremendous crash which broke the handlebars (IH 168)
- ثُمَّ صَفَعَنِي، بِكُلِّ قُوَّتِهِ، صَفْعَةً طَارَ لَهَا صَوَابِي  
 then he slapped me with all his might, a slap which knocked me out (HM 75)
- فَرَزْتُ أَنْ أَضْرِفَ النَّظَرَ عَنْ قِصَّتِي، وَأَنْ أَكِيدَ لِلْأُسْتَاذِ كَيْدًا لَا يَنْسَاهُ  
 I decided to put aside my story and to play a trick on the teacher which he would not forget (HM 120)
- كُنَّا قَدْ تَعَرَّفْنَا . . . وَأَنَا أَتَهَيَّأُ لِلسَّفَرِ لِلدِّرَاسَةِ فِي  
 We got to know each other ... while I was preparing myself to go and study in England, a preparation which, as luck would have it, the fates decided would continue for a further year (JIJ 168)

**94.13** The absolute object need not be derived from the same verb Form as the verb which it modifies. Another Form of the same root can be used:

- إِنْتَفَتَ إِلَيَّ بِرَأْسِهِ لَفْتَةً مُبَاغِتَةً  
 he suddenly turned his head to me (HM 99)
- يَكَادُونَ يَحْتَطِفُونَ النَّازِلِينَ مِنَ الْقِطَارِ حَظْفًا  
 They almost forcibly kidnap those getting off the train (JIJ 13)
- الْأَمْرُ الَّذِي رَفَعَ طَاقَةَ الْإِنْتِاجِ أَرْتِفَاعًا كَبِيرًا  
 something which greatly increased production capacity (JIJ 216)
- أَبْلَعُ رِيْقِي، كَأَنَّ فِي حَنَجْرَتِي حَجْرًا كَبِيرًا، يُؤْلِمْنِي  
 I swallow my saliva as if there is a large stone in my throat which causes me great pain every time I breathe (HS 48)
- أَلَمَّا شَدِيدًا كُلَّمَا تَنَسَّسْتُ  
 Like us, they had become completely intermingled and mixed (IH 88)
- أَرْتَعِشُ رِعْشَةَ الْحَيَاةِ هَذِهِ أَلْمَرَّةَ  
 This time I tremble with the tremor of life (AM 101)
- ثُمَّ تَزَوَّجْنَا أَنَا وَلَمِيْعَةُ زَوَاجًا أَشْبَهَ بِالْحِكَايَاتِ  
 Then Lamiya and I got married with a wedding like those in stories (JIJ 246)

**94.13.1** A verbal noun derived from another verb with a similar meaning may be used:

جَرَيْتُ بِاتِّجَاهِ السَّيَّارَةِ عَدْوًا  
 I ran towards the car (JGh 14)

**94.14** The absolute object is used to modify other words apart from verbs:

**94.14.1** It may modify active participles:

- إِنِّي نَاقِلٌ إِلَيْكُمْ هَذِهِ الْحِكْمَةَ نَقْلًا مُبَاشِرًا  
 I am passing this wisdom directly on to you (IH 78)
- يَضَعُ يَدَهُ فِي يَدِي مُصَافِحًا مُصَافِحَةَ الْوَدَاعِ  
 He puts his hand in mine in a farewell handshake (IH 210)

- يَخْرُجُ مُقْتَنِعًا أَشَدَّ الْأَفْتِنَاعِ he leaves totally convinced (TW 97)  
 يَقُولُ الدُّكْتُورُ صَدُوقٌ لِضَيْفِهِ شِبْهَ مُعْتَذِرٍ، مُلْتَفِتًا Semi-apologetically and half turning to the right towards  
 صَوْبَهُ إِلَى الْيَمِينِ يَصْفُ الْبَغَاةَ ... him, Doctor Saduq said to his guest ... (GhS 134)  
 لَوْ لَمْ أَكُنْ مُوقِنَةً كُلَّ الْيَقِينِ If I hadn't been completely certain (HR 181)  
 كَانَ الْيَوْمَ مَاطِرًا شَدِيدَ الْمَطْرِ It was raining heavily (IH 204)

**94.14.2** It may modify passive participles:

- سَرَايَا مَوْجُودَةٌ وَجُودَ الْكُرْمَلِ Saraya exists like Mount Carmel exists (IH 54)  
 مُعَقَّدَةٌ تَمَامَ التَّعْقِيدِ extremely complicated (TW 280)  
 لَذَا تَبْدُو كِبَايَاتِ الْحَجَرِ، مُمَوَّهَةٌ تَمَوَّهَاتِهَا طَبِيعِيًا thus, they seem like the other stones, naturally camou-  
 flagged (JGh 71)  
 مَوْهَبَتُهُ مُقَدَّرَةٌ تَقْدِيرًا عَالِيًا his talent is highly valued (JGh 91)

**94.14.3** It may modify adjectives:

- هَذَا الْوَجْهَ الْمُبْتَسِمُ - لَيْسَ جَمِيلًا جَمَالًا خَاصًّا That smiling face - not with a special beauty (HR 15)  
 كَانَ حَزِينًا حُزْنًا مُؤَثِّرًا He was affectingly sad (HR 152)  
 كَانَ الشَّيْخُ وَاقِفًا وَرَاءَ الْمِنْصَةِ الرَّجَاجِيَّةِ، طَوِيلًا The spectre was standing behind the glass counter,  
 طَوِيلًا غَيْرَ عَادِيٍّ unusually tall (HR 161)  
 هُوَ صَبُورٌ صَبْرَ الْعَرَبِ He has the patience of the Arabs (IH 52)  
 رِسَالَةٌ جَادَّةٌ، قَصِيرَةٌ، وَوَاضِحَةٌ أَشَدَّ الْوَضُوحِ a serious letter, short, and absolutely clear (AM 164)  
 قَدِيمَةٌ قَدَمُ التَّارِيخِ as old as time (JIJ 187)  
 أَوْ الذُّكْرِيَّاتِ الْجَمِيلَةِ جَمَالًا Oh, the beautiful memories (GhS 162)  
 صَمْتُ عَمِيقٌ عَمَقَ مِيَاءِ دِجْلَةَ الْجَارِيَةِ a silence as profound as the flowing waters of the Tigris  
 (JIJ 104)  
 كَانَتْ الْكِتَابَةُ، مَعَ الرَّسْمِ أَحْيَانًا، ضَرُورِيَّةً ضَرُورَةً writing, along with painting sometimes, was as necessary  
 الْحُبِّ، ضَرُورَةً الصَّدَاقَاتِ، ضَرُورَةً الْمَاءِ وَالْخُبْرِ as love, as necessary as friendship, as necessary as bread  
 and water (JIJ 252)  
 لِحَقَّتْهَا إِلَى مَعَارَةٍ مُنْخَفِضَةِ السَّقْفِ أَنْخَفَاضًا شَدِيدًا I followed it to a cave with a very low roof (IH 113)

**94.14.4** It may modify verbal nouns:

- قَدْ أَبْلَغُوا أَهْلَهَا أَنَّ غُولًا يُقِيمُ فِي أَعَالِي الْجَبَلِ قَدْ they had informed her family that a ghoulish living on the  
 وَقَعَ فِي حُبِّهَا، حُبًّا أَبَوِيًّا peaks of the mountain had fallen in love with her, a  
 paternal love (IH 188)  
 عَلَى الرَّغْمِ مِنْ أَنْتِشَارِهَا أَنْتِشَارَ أَشِعَّةِ الصُّبْحِ despite its spreading like the rays of the morning (IH 192)

- رَغَمَ فَقْرٍ حُسَيْنٍ مُرَادِ الْمُدْفِعِ فِي تِلْكَ الْأَيَّامِ،  
وَعَيْشِهِ عَيْشَةَ الصَّعْلَكَةِ وَالْإِفْلَاسِ . . .  
أَخُونَا الْبَكْرُ يُلْقِي الْقَبْضَ عَلَى الْمُدْنِبِ قَبْضَ  
الْفُجَاءَةِ  
تَغْيِيرُ هَنَاءَ لِفَرْشِ شَقَّتِهَا تَغْيِيرًا شَامِلًا
- Despite Husayn Murad's abject poverty in those days, and his life of destitution and bankruptcy ... (JIJ 126)
- Our brother al-Bakr seizes the criminal unawares (IH 158)
- Hana's completely changing the furniture in her flat (SI 51)

## 95 Circumstantial Clauses

The circumstantial clause (جُمْلَةٌ حَالِيَّةٌ) is a subordinate adverbial clause that typically describes the circumstances or state (حَالٌ) of the subject or object of an action in the main clause. For example, the sentence

جَلَسَ عَبْدُ الْمَجِيدِ أَمَامَ التِّلْفِيزِيُونِ يُتَابِعُ مَبَارَاةَ كُرَّةِ جَدِيدٍ Abd al-Majid sat in front of the television watching a football match (SI 96)

contains the circumstantial clause يُتَابِعُ مَبَارَاةَ كُرَّةِ جَدِيدٍ (“he is watching a football match”) which describes the circumstances of Abd al-Majid at the time of the event of the main clause, that is, his sitting in front of the television. The circumstance expressed by the circumstantial clause is generally considered as occurring at the same time as the action or situation expressed by the main clause.

This basic nature of the circumstantial clause is, however, subject to certain variations dealt with below.

Circumstantial clauses are either linked to the main clause by the conjunction (وَ) (وَإِذَا الْحَالِ) (“while”, “as”) or they are not. At times the inclusion of وَ is obligatory, while at other times its inclusion or omission is due to stylistic considerations. It may be said that the omission of وَ generally indicates a closer connection between the action or situation of the main clause and that of the circumstantial clause. This distinction is occasionally somewhat subtle. Compare the two English sentences:

- a). I went into the room while/and I was crying
- b). I went into the room crying

Sentence a). merely expresses two actions which occur simultaneously, whereas sentence b). implies a closer relationship between the action of “going into the room” and the “crying”.

This may also be illustrated by the following two Arabic sentences, where a). makes use of وَ while b). does not:

a).

كُنْتُ وَاقِفَةً وَوَجْهِي لِلنَّافِذَةِ I was standing and my face was towards the window  
(HS 154)

b).

كُنْتُ عَارِيًا تَمَامًا، وَوَجْهِي بِاتِّجَاهِ الْأَرْضِ I was completely naked, my face towards the ground  
(AM 90)

Circumstantial clauses may be nominal sentences or verbal sentences.

### 95.1 The Nominal Sentence as Circumstantial Clause

**95.1.1** A nominal sentence as a circumstantial clause is always connected to the main clause by وَ when its subject is a personal pronoun. The word order in the circumstantial clause is



normal (subject + predicate):

لَطَّالَمَا رَأَيْتَنِي عِنْدَ النَّهْرِ وَأَنَا صَغِيرَةٌ	He often saw me by the river when I was young (HR 15)
لِمَاذَا لَمْ تَقُولِي لِي هَذَا وَأَنَا فِي السَّجْنِ؟	why didn't you tell me this while I was in prison? (AM 46)
بِذِّهَا كَانَتْ مَمْدُودَةً وَهِيَ نَائِمَةٌ	her hand was stretched out as she slept (HM 140)
رَحَلَتْ أُمِّي وَهُوَ فِي السَّفَرِ	my mother passed away while he was travelling (JGh 49)
صَحِكَتْ وَهِيَ فِي سَبِيلِهَا لِإِعْدَادِ الشَّايِ	She laughed as she was on her way to make the tea (SI 62)
عَادَ إِلَيَّ حُلْمٌ كُنْتُ قَدْ حَلَمْتُهُ مِرَارًا فِي أَوَاسِطِ الْأَرْبَعِينَاتِ وَأَنَا فِي الْقُدْسِ	A dream returned to me which I had often dreamt in the mid 40's when I was in Jerusalem (JIJ 119)
أُمِّي كَوَكَبٌ تَزَوَّجَتْ وَهِيَ فِي الثَّلَاثِيَةِ عَشْرَةَ	My mother Kawkab got married when she was twelve (HS 92)
زَوِّجِيهِ يَا عَمَّتِي وَهُوَ صَغِيرٌ	Marry him off, aunt, while he is young (HM 209)
مَاتَتْ سَعَادُ الثَّلَاثِيَةِ وَهِيَ طِفْلَةٌ	The second Su'ad died when she was a child (IH 70)

**95.1.2** Elsewhere, the use of *وَ* is more or less optional, although preferences in usage can be seen:

**a).** The subject of the nominal circumstantial clause may contain a pronoun suffix which refers back to a word in the main clause which the circumstantial clause modifies. In this case, the circumstantial clause is often introduced by *وَ* :

مِنْ غَيْرِ الْمَقْبُولِ أَنْ تَعِيشَ امْرَأَةٌ فِي بَارِيسَ وَحِيدَةً وَرَزَوُجَهَا فِي بَيْرُوتَ	It is unacceptable for a woman to live alone in Paris while her husband is in Beirut (GhS 105)
هَرَبْتُ مَرَّةً أُخْرَى مِنْ بَيْتِ رِيحَانَ، وَأَبْنِي مُحَمَّدٌ بَيْنَ ذِرَاعِيَّ	Once again, I ran away from Rihan's house, my son Muhammad in my arms (HS 224)
لَا حَظُّتُ كَيْفَ يَخْرُجُ وَكَامِيرَاتُهُ مُعَلَّقَةٌ بِكَتِفَيْهِ	I noticed how he used to go out with his cameras slung over his shoulders (HR 73)
وَقَفَّ بِدَوْرِهِ طَوِيلًا وَوَجْهُهُ إِلَى الْحَائِطِ	he in turn stood for a long time, his face towards the wall (HS 217)
كَانَ وَاقِفًا أَمَامَهَا وَرَأْسُهَا فِي مُسْتَوَى بَطْنِهِ	He was standing in front of her with her head at the level of his stomach (SI 65)

*وَ* need not, however, be used:

جَلَسْتُ، ظَهْرِي إِلَى الشَّارِعِ	I sat with my back to the street (HM 221)
أَسِيرٌ بِهَدْوٍ، نَظْرِي عَلَى الصَّنِيَّةِ	I walk calmly, my eyes on the tray (HS 65)
كُنْتُ أَمْتَدُّ عَلَى ظَهْرِي، وَجْهِي بِأَنْجَاهِ الشَّرْفَةِ	I was stretched out on my back, my face towards the balcony (JGh 41)

أَتَذَكَّرُ أَيْضًا أَنَّهُ كَانَ جَالِسًا عَلَى السَّرِيرِ، قَدَمَاهُ عَلَى الْأَرْضِ I also remember that he was sitting on the bed with his feet on the floor (HR 127)

فَتَحْتُ الْخِزَانَةَ ظَهْرِي دَائِمًا نَحْوَ عَبْدِ الصَّمَدِ I opened the cupboard, my back always to Abd al-Samad (HR 173)

أَمْشِي إِلَى جَانِبِهَا، رَأْسِي إِلَى الْأَرْضِ I walk by her side, my head to the ground (IKh 60)

**b).** The predicate of the nominal circumstantial clause may be a prepositional phrase containing a pronoun suffix which refers to a word in the main clause. Here, *وَ* is generally used, and the word order is often inverted (predicate + subject):

أَغْمَضْتُ عَيْنِي وَعِنْدِي قَلْبٌ وَسُغْلٌ I closed my eyes, anxious and preoccupied (JGh 32)

رَجَعَ عَبْدُودٌ وَمَعَهُ أُمُّهُ Abuda returned with his mother (HR 64)

تَرَكَتْهَا الْمَرْأَةُ لِحَظَاتٍ، لِتَعُودَ وَبِيَدِهَا قَبِيئَةٌ تَنْشُرُ مِنْهَا الْعِطْرُ The woman left her for a few moments to return carrying a glass bottle from which she sprinkled perfume (HS 238)

يَصْعَدُ السَّلَالِمَ وَخَلْفَهُ ثَلَاثَةٌ رِفَاقٍ He climbs the stairs followed by three comrades (IKh 33)

صَمْتُ، وَفِي قَلْبِي ذَلِكَ الرَّيْنُ I fell silent with that ringing in my heart (AM 111)

وَجَدْتُ أُخْتِي تَنْشُرُ فِرَاشًا مَبْلُولًا، وَإِلَى جَانِبِهَا أَمْرَأَةٌ عَجُوزٌ I found my sister hanging out a wet blanket, while next to her was an old woman (AM 11)

Occasionally, *وَ* is not used:

وَقَفَ الْكَاهِنُ، بِيَدِهِ الْمَبْحَرَةُ The priest stood with the censer in his hand (IKh 52)

تَقِفُ أَمْرَأَةٌ بِيَدِهَا طَعَامٌ A woman stands with food in her hand (IKh 80)

كُنْتُ مَلِكًا، عَلَى رَأْسِي تَاجٌ I was a king, a crown on my head (TW 158)

Sometimes the word order is not inverted:

كُنْتُ أَقْفَ وَرَاءَ السَّارِيَةِ، وَرَغْبَةُ الْغِنَاءِ فِي حَلْقِي I was standing behind the mast, the desire to sing in my throat (AM 80)

لَمْ أَرْفَعْ يَدَيَّ عَنْ قَلْبِي إِلَّا حِينَ عَادَ وَالْمَالُ مَعَهُ فِي كَيْسِ الْوَرَقِ I didn't take my hands from my heart until he returned with the money in a paper bag (HS 205)

**c).** The nominal circumstantial clause may contain the *لَا* of absolute negation. It is generally not connected to the main clause with *وَ*. Word order is normal:

أَمْكُتُ أَنَا لَا سُغْلَ لِي وَلَا حَرَكَةَ I remain without work and without moving (HR 130)

السِّيَّارَاتُ الْمَعْدِينَةُ الَّتِي تَمْشِي لَا صَوْتٌ لَهَا The metal cars which move without a sound (IKh 12)

إِنِّي مَكْسُورٌ الْقَلْبِ وَالرُّوحِ لَا مَلَادَ لِي I am broken in heart and spirit with no place to turn (GhS 43)

نَامَ لَا حَرَكَةَ فِيهِ He slept without moving (IH 11)

*وَ* may, however, be used:

- تَتَكَلَّمِينَ بِبِدَاءَةٍ وَلَا عَمَلٍ لَكَ غَيْرَ التَّجَسُّسِ عَلَيَّ You speak contemptuously with nothing to do but spy on me (GhS 93)
- يَجْلِسُ تَحْتَ الْقُبَّةِ الرَّجَائِيَّةِ مُتَنْظِرًا وَلَا سُئُلَ لَهُ  
سِوَى التَّسْأُولِ He sits under the glass dome waiting, with nothing to do but ask questions (IH 209)

### 95.1.3 The main clause may be an exclamation:

- مَا أَلَدَّ أَنْ يَمُوتَ الْإِنْسَانُ وَهُوَ قَوِيٌّ How wonderful for a man to die while he is strong (AM 81)

## 95.2 The Verbal Sentence as Circumstantial Clause

When verbal sentences are used in the circumstantial clause, the verb in the main clause is most often in the perfect, while the verb in the circumstantial clause is commonly in the imperfect.

**95.2.1** When the main clause and the verbal circumstantial clause share the same subject, this subject or a pronoun referring to it need not be repeated in the circumstantial clause. This generally implies a close relationship between the two actions or events. In this case, *وَ* is usually not used:

- كَانَتْ خَرِيجَةً جَامِعِيَّةً تَتَدَرَّبُ فِي وَاحِدَةٍ مِنْ صُحُفِ  
وَالِدِهَا she was a university graduate training in one of her father's newspapers (GhS 92)
- دَخَلْتُ إِلَى الْغُرْفَةِ أَبْكِي I went into the room crying (HS 187)
- أُمِّي كَانَتْ هُنَاكَ، تَرْتَجِفُ بِالْحُزْنِ وَالْحَقْدِ My mother was there, trembling with grief and hatred (IKh 11)
- جَلَسْتُ عَلَى الشَّرْفَةِ أُرَاقِبُهَا I sat on the balcony watching it (HR 221)
- رَكَضْتُ فِي الشَّارِعِ أُسَابِقُ الرِّيحَ I ran in the street racing the wind (IH 191)
- جَلَسْنَا نَسْتَعِيدُ تِلْكَ الْأَحْدَاثَ we sat recalling those events (JIJ 241)
- أُمِّي تَقِفُ فِي وَجْهِ الْبَابِ تَمْنَعُهُمْ مِنَ الدُّخُولِ my mother is standing in front of the door preventing them from entering (AM 47)
- لَمْ يَكُنْ هُنَاكَ أَحَدٌ فِي مَطَارِ الْجَزَائِرِ يَنْتَظِرُنَا there was no one in Algiers airport waiting for us (JGh 30)

**a).** The subject may, however, be repeated in the circumstantial clause in the form of a personal pronoun. The conjunction *وَ* is used:

- مَشَيْتُ وَأَنَا أَرْتَجِفُ مِنْ غَضَبٍ وَحَقْدٍ I walked off trembling with anger and hatred (HM 187)
- كَسَرُوا سَرِيرِي وَهُمْ يُفْتَشُونَهُ They broke my bed as they were searching it (IKh 11)
- جَاءَنِي ذَلِكَ الْمَسَاءَ وَهُوَ يَبْسِمُ أُبَيْسَامَتَهُ الْعَرِيفَةَ He came to me that evening smiling his old smile (HR 153)

كَانَ يُعَنِّي وَهُوَ يَهْبُطُ سَلَمَ الْبَاحِرَةِ he was singing as he descended the ship's gangway (AM 140)

نَظَرْتُ إِلَيْهِ وَأَنَا أَكْتُمُ دَهْشَتِي I looked at him while hiding my astonishment (HR 97)

كَانَ يَبْتَسِمُ وَهُوَ يَفْعَلُ ذَلِكَ he was smiling as he did that (TW 89)

**95.2.2** When وَ is used to join the circumstantial clause to the main clause, the subject of the circumstantial clause is usually stated and precedes the verb, the word order thus being inverted (subject + verb):

سَأَبْقَى ثَابِتًا، فَأَخْرُجُ مِنَ الْمِينَاءِ وَأَدُقُّ أَلْبَابَ وَالضَّحِكَةَ تَمَلُّاً وَجْهِي I will remain firm, I will leave the port and knock on the door laughing all over my face (AM 167)

تَدْخُلُ سَيِّدَةً جَمِيلَةً بِثِيَابِ الْحَدَادِ السُّودِ وَشَعْرُهَا الطَّوِيلِ يُغْطِي كَتْفَيْهَا A beautiful lady comes in wearing the black clothes of mourning, her long hair covering her shoulders (GhS 94)

هَزَّ رَأْسَهُ بِيْطْءٍ، وَعَيْنَاهُ تَزْدَادَانِ تَفْحَصًا لِي He slowly shook his head, his eyes opening wide examining me (HS 223)

نَظَرْتُ إِلَيْهِ وَأَبْسَامَةٌ تَعْبُ تَطُوفُ فِي رَأْسِي I looked at him as a smile of tiredness moved around in my mind (AM 9)

يُحَاوِلُ يُحَدِّقُ فِيهَا وَرُعْبٌ كَبِيرٌ يَكَادُ يَعْمرُهُ He tries to look at her, almost overcome with great fear (GhS 101)

كُنَّا جَالِسِينَ فِي مَكْتَبِهِ، وَالسَّاعَةُ تَقْتَرِبُ مِنَ الثَّانِيَةِ We were sitting in his office as two o'clock approached (HR 11)

لَاوْنِدِيُوسُ مَرَّ مِنْ قَدَامِ بَيْتِي وَأَنْتَ تَفْتَشُ الدُّكَّانَ Lawandiyus passed in front of my house while you were searching the shop (HM 193)

**95.2.3** وَ need not be used when the subject of the circumstantial clause is the same as a word (commonly, the object), other than the subject, in the main clause which the circumstantial clause modifies. The subject is not explicitly stated in the circumstantial clause:

سَرَقُوا مَالَهُ وَتَرَكَوهُ يَصْرُخُ فِي الطَّرِيقِ they stole his money and left him shouting in the road (IKh 15)

صَادَفْتُ عَدَدًا مِنَ النَّاسِ يَتَكَلَّمُونَ اللُّغَةَ الْعَرَبِيَّةَ I came across several people speaking Arabic (AM 107)

مَضَيْتُ إِلَى عَقِيدِ شُرْطَةِ يَفْقُ فِي صَالَةِ الْمَطَارِ I went up to a police colonel standing in the airport lounge (JGh 44)

أَجْلِسُ عَلَى حَافَةِ هَضْبَةٍ تُنْطَلُ عَلَى خَطِّ الْقِطَارِ I sit on the edge of a hill overlooking the railway line (IKh 14)

رَفَرَفَتْ مِثْلَ طَائِرٍ كَبِيرٍ، تَضْطَكُ أَجْنِحَتُهُ فِي الْهَوَاءِ It was flapping like a huge bird whose wings were beating together in the air (AM 41)

كَانَ يُحَادِثُ شَابَّيْنِ يُرِيدَانِ شِرَاءَ الْبُومَيْنِ He was speaking to two young men wanting to buy two photograph albums (HR 226)

a). The subject of the circumstantial clause may, however, be stated in the form of a personal pronoun. The conjunction *وَ* is used and the word order is inverted (subject + verb):

- هَلْ شَاهَدُوكَ وَأَنْتِ تَدْخُلِينَ عَلَيْنَا؟ Did they see you as you were coming in to us? (IH 200)
- يَسْتَسْلِمُ سُلَيْمَانَ لِلصَّوْتِ وَهُوَ يُخَاطِبُهُ Sulayman surrenders himself to the voice as it speaks to him (GhS 31)
- لَكِنَّهَا تَجَسَّسَتْ عَلَى أَشْيَائِكَ فِي الْبَيْتِ وَأَنْتِ تُعِدُّ لَهَا الْقَهْوَةَ but she spied on your things in the house while you were making the coffee for her (GhS 48)
- نَظَرَ إِلَيْنَا وَاحِدًا وَاحِدًا وَنَحْنُ نُرَاقِبُ وَنَتَرَقَّبُ He looked at us one by one as we watched and waited (HR 28)
- تَصَوَّرْتُ الْقَنَابِلَ وَهِيَ تَنْهَمِرُ كَالْمَطَرِ I pictured the bombs as they poured down like rain (JIJ 11)
- تَعْرِفُ الْمَرْأَةُ مَا يُفَكِّرُ بِهِ وَهِيَ يَتَسَمُّ a woman knows what he is thinking about as he smiles (HS 50)

**95.2.4** *وَ* is normally used when the verbal circumstantial clause is a negative statement consisting of *لَا* (or *مَا*) + imperfect indicative. The subject may be supplied and the word order inverted:

- مَشَيْتُ إِلَى الْكُومُونَةِ وَأَنَا بِسَاطِئَةٍ لَا أَرَى أَحَدًا وَلَا أَحَدٌ يَرَانِي I walked to the commune simply not seeing anyone nor anyone seeing me (HR 19)
- رَمَقْتُهُ وَأَنَا مَا أَزَالُ أَبْكِي still crying, I looked at it (HR 172)
- تَزَوَّجْتُ وَأَنْجَبْتُ صَبِيًّا وَبِثْنَيْنِ وَأَنَا لَا أَعْرِفُ هَلْ أُحِبُّ زَوْجِي أَمْ لَا I got married and gave birth to a boy and two girls not knowing whether I loved my husband or not (GhS 109)
- رَسَمْتُ أَحْيِرًا فِي لَوْحَةٍ كَبِيرَةٍ هَذَا الْمَشْهَدُ الْمُمْتَكِرُ، وَأَنَا لَا أَعْلَمُ مَا الَّذِي يَعْنِيهِ I finally painted on a large canvas that recurring scene, not knowing what it signified (JIJ 119)
- لَقَدْ أَعْطَانِي وَعْدًا، وَهُوَ لَا يَدْرِي He had given me a promise without knowing it (JIJ 199)
- تَرَكَتْ جِسْمَهَا يَتَمَدَّدُ فِي الْمَاءِ، وَهِيَ لَا تَزَالُ مُمْسِكَةً بِالذَّرَجِ she let her body stretch out in the water while still holding on to the steps (HS 35)

On the other hand, the subject is sometimes not stated in the circumstantial clause:

- كَانَ يَسْمَعُ وَلَا يُجِيبُ He would listen without replying (AM 55)
- كَانَ يَبْتَغِي، وَلَا يُرِيدُ مَعُونَةَ مِنْ أَيِّ نَوْعٍ he would search wanting no help of any kind (AM 75)
- يُدْهَلِنِي أَنَّهَا تُحَدِّقُ فِيهِ وَلَا تَرَاهُ! It amazes me that she is staring at him without seeing him! (GhS 82)
- وَجَدْنَا الدَّبَابَةَ مُتَوَقِّفَةً وَسَطَ شَارِعٍ ضَيِّقٍ وَلَا تَسْتَطِيعُ الْحَرَكَاتِ we found the tank standing in the middle of a narrow street unable to move (IKh 75)

وَ may be omitted:

- جَلَسْتُ فِي الرُّكْنِ صَامِتَةً، لَا تُكَلِّمُ أَحَدًا she sat in the corner, silent, speaking to no one (AM 49)
- أَعْتَرِفُ أَنَّي كُنْتُ حَايِرًا لَيْلَتَهَا لَا أَدْرِي مَا سَأَفْعَلُهُ I admit that I was confused that night, not knowing what to do (GhS 48)
- كَانَ هُوَ مُسْتَمِرًّا فِي طَرِيقِهِ لَا يَلْوِي عَلَى شَيْءٍ he continued on his way, paying attention to nothing (SI 187)
- مَشَيْتُ فِي دَرْبِ الْأَلَامِ وَحِيدًا لَا يَضْحَبُنِي إِنْسٌ وَلَا جِنٌّ I walked along the path of pains alone, accompanied by neither human nor jinn (IH 81)
- وَجَدْتُنِي سَاعَتَيْدٍ وَحْدِي لَا أَرَى أَحَدًا I found myself alone at that time, seeing no one (JIJ 44)
- أَنَا أَقِفُ لَا أَسْتَطِيعُ أَنْ أَفْعَلَ شَيْئًا I stand, unable to do anything (IKh 141)

**95.2.5** When the verbal circumstantial clause is a negative statement with *لَمْ* + jussive, *وَ* is normally used. The word order is normal (verb + subject):

- هَزَّ عَادِلٌ رَأْسَهُ دَلَالَةَ الْمُوَافَقَةِ وَلَمْ يَتَكَلَّمْ Adil nodded his head in agreement without speaking (AM 75)
- وَقَعْتُ فِي غَرَامِهِمْ مَرَّةً وَاحِدَةً وَلَمْ يَحْدُثْ لِي شَيْءٌ كَهَذَا مِنْ قَبْلُ I fell in love with them one time, nothing like that having happened to me before (GhS 69)
- فِي الْمَرَاتِ التَّلَائِيَةِ صَارَ يُطْعِمُهُمَا بِنَفْسِهِ وَلَمْ يَنْسَ التَّوَارِسَ عَلَى صَفْحَةِ النَّهْرِ On the following occasions he began to feed them himself, not forgetting the seagulls on the river (GhS 123)
- رَوْحُ أُمِّي الْأَوَّلِ، الَّذِي مَاتَ وَلَمْ أَرَهُ my mother's first husband who died without me seeing him (HM 133)
- تَكَلَّمْنَا وَلَمْ نَتَكَلَّمْ تَمَامًا كَمَا يَقُولُ الرُّومَنِيَّيُونَ we spoke without speaking, exactly as the romantics say (HR 170)

وَ may be omitted:

- نَفْرَحُ حِينَ نَجِدُ مَقْعَدَنَا فَارِعًا لَمْ يَحْتَلَّهُ أَحَدٌ We are happy when we find our seat free, not occupied by anyone (GhS 124)

**95.2.6** The verb in the circumstantial clause is sometimes found in the perfect, usually preceded by the particle *قَدْ*. It indicates an action or event which started in the past but which continues to have results contemporaneous with the action expressed by the main clause. The circumstantial clause has normal word order (verb + subject) and is joined to the main clause by *وَ*:

- دَخَلَ رَشِيدٌ وَقَدْ أَمْسَكَ وَرَقَةَ الرُّخْصَةِ لِفَتْحِ الْمَسْغَلِ Rashid came in having obtained the license to open the workshop (HS 210)
- بَصَقَ فِي وَجْهِهِ وَقَدْ تَغَيَّرَتْ هَيْئَتُهُ كُلُّهَا He spat in my face, his whole demeanour having changed (AM 102)

- نَظَرْتُ إِلَيْهَا وَقَدْ أَعْمَانِي الْغَضَبُ I looked at her, blinded with rage (HM 183)  
 اِلْتَفَتَتْ أُمِّي إِلَى عَبُودَةَ وَقَدْ طَارَ أَمَلٌ مُجَنَّحٌ مِنْ عَيْنَيْهَا My mother turned to Abuda, winged hope having taken flight from her eyes (HR 56)  
 يُرْسِلُونَ خُيُوطَهُمْ وَقَدْ رَبَطُوا عَشْرَ صِنَارَاتٍ فِي الْخَيْطِ الْوَاحِدِ They cast their lines having tied ten hooks on each one (IH 34)

رَأَيْتُهُ يَنْزِلُ مِنْ عُرْفَتِهِ وَقَدْ لَبَسَ مِعْطَفًا ثَخِينًا I saw him coming down from his room having put on a thick overcoat (JIJ 77)

- a). The perfect of كَانَ (or لَمْ + jussive) followed by قَدْ + another perfect verb may be used:  
 دَفَعَتْ بِي عَمَّتِي إِلَى الرِّقْصِ الْعَرَبِيِّ مَعَ الْبَنَاتِ، وَلَمْ أَكُنْ قَدْ شَاهَدْتُهُ مِنْ قَبْلُ my aunt pushed me into the Arab dance with the girls, me not having seen it before (GhS 70)  
 حَرَّكَ رَأْسَهُ وَكَانَ قَدْ جَلَسَ فِي فِرَاشِهِ he moved his head, having sat down on his bed (HS 172)  
 كُنْتُ أَحَارِلُ إِقْنَاعَهُ بِالْمَجِيءِ إِلَى الْعِرَاقِ مَعَ عَائِلَتِي، وَكَانَ قَدْ تَزَوَّجَ فِي لُنْدُنْ I tried to persuade him to come to Iraq with his family, him having got married in London (JIJ 169)

b). The perfect of كَانَ is often seen in the circumstantial clause. It is not preceded by قَدْ :

- تَزَوَّجْتُ مِنْهَا وَكُنْتُ صَغِيرًا I married her when I was young (GhS 94)  
 وَفِي يَوْمٍ مِنَ الْأَيَّامِ، وَكُنْتُ فِي مَطَارٍ أَنْتَظِرُ دَوْرِي، إِذْ بِالْمُنَادِي يُنَادِي أَسْمِي One day, while I was in an airport waiting for my turn, the announcer suddenly called my name (IH 126)  
 ثُمَّ عَادَتْ مَعِيَ بَعْدَ الظُّهْرِ مِنَ الْمَكْتَبِ إِلَى بَيْتِهَا وَكَانَ وِرَاءَنَا بَشَّارٌ وَهَاشِمٌ Then in the afternoon she returned with me from the office to her house, behind us being Bashshar and Hashim (HR 30)

**95.2.7** The main clause may be a nominal sentence. وَ is generally not used to join this to the following verbal circumstantial clause:

- أَبِي فِي الْبَيْتِ، يَنَامُ My father is at home sleeping (HM 256)  
 أَمِيرُ الْفَصِيلِ فِي الْمَقْدَمَةِ يَقُودُنَا إِلَى الشَّرْقِ Amir al-Fasil is in the front leading us to the east (IKh 30)  
 هُنَاكَ أَصْدِقَاءٌ فِي مَطَارِ الدَّوْحَةِ يَنْتَظِرُونَنِي there are friends in Doha airport waiting for me (JGh 9)  
 هِيَ مُمَدَّدَةٌ عَلَى الْأَسْفَلِ تَحْتَضِرُ she is stretched out on the asphalt dying (GhS 19)  
 لَعَلِّي نَائِمٌ أَرَى كَابُوسًا perhaps I am asleep having a nightmare (GhS 95)  
 ثَمَّةَ زَوْرَقٍ خَالٍ يَنْتَظِرُ عَلَيَّ سَاجِلٍ مَهْجُورٍ There is an empty boat waiting on a deserted shore (JIJ 173)

**95.2.8** The verb in the main clause may be in the imperfect with a present tense meaning:

- لَا أَسْتَطِيعُ أَنْ أَقُولَ كَلِمَةً وَلَا أَنْدُمَ عَلَيْهَا I can't utter a word without regretting it (AM 69)

- يَسْأَلُ الْجَارَةَ عَنِ الطَّقْسِ وَهِيَ تُخْرِجُ مَفَاتِيحَهَا He asks the neighbour about the weather as she gets her keys out (GhS 19)
- أَرْجُوكَ وَأَنَا أَرْكُعُ I ask you on bended knee (HM 114)
- نَجْلِسُ عَلَى حَافَةِ الثَّلَّةِ نَتَأَمَّلُهَا We sit on the edge of the hill watching them (IKh 13)
- يَتَبَسَّمُ طَلَالٌ وَهُوَ يُخْبِرُنِي عَنْ قِصَّةِ مُونْتِي كَرِيستُو Talal smiles as he tells me about the story of Monte Cristo (IKh 35)
- فَجَاءَهُ يَجِيءُ عَسْكَرِيٌّ يَطْلُبُ مِنْهُ أَنْ يَذْهَبَ بِهِ suddenly, a soldier arrives asking him to go with him (JGh 23)
- يَقْفُونَ أَمَامَ الْحَقَائِقَاتِ يُمَحْصُونَ الْهَوِيَّاتِ They stand in front of the taps scrutinizing the identity cards (IH 87)
- تُطَلِّقُ زَمَامِيرَهَا وَهِيَ تَسِيرُ They put its sirens on as they travel along (IKh 20)
- نَجْلِسُ جَانِبًا وَنَحْنُ نَلْهَثُ We sit to one side, panting (IKh 65)
- يُنصِتُ إِلَيْهَا وَهُوَ يَتَسَتَّرُ عَلَى شُعُورِهِ بِشُرُورٍ He listens to her while concealing his feeling of happiness (GhS 13)

**95.2.9** The main clause may be an exclamation:

- كَمْ سَيَكُونُ تَعِيسًا، وَهُوَ يُحْصِي مَا تَبَقِيَ لَهُ how miserable he would be as he calculates how long remains to him (JGh 40)
- كَمْ كَانَ مَنْظَرُهَا قَبْلَ حُضُورِهِمْ مُسَلِّيًا وَهِيَ تَضَعُ مَا كُنَّ تَلْبَسُ "الْأَرْمَلَةَ" How amusing she looked before they arrived, putting on "widow's" make-up (GhS 212)

**95.2.10** The circumstantial clause may indicate the purpose of the action expressed by the main clause. *وَ* is never used:

- مَشَيْتُ فِي ذَلِكَ الْيَوْمِ أَبْحَثُ عَنْ مُنِيرَةَ That day I went to look for Munira (HR 59)
- نَزَلْتُ مَعَ صُنْعِ اللَّهِ نَسْتَكْشِفُ الْمَدِينَةَ I went out with Sun' Allah to explore the city (JGh 30)
- جَلَسْنَا نَأْكُلُ we sat down to eat (IKh 36)
- جِئْتُ أَوْدَعُكَ I have come to bid you farewell (GhS 91)
- يَخْرُجُ الْجِيرَانُ مِنْ مَنَازِلِهِمْ يَتَفَرَّجُونَ The neighbours come out of their houses to look (IKh 10)
- قُلْتُ أَطْمَئِنُّ بِأَنَّ الطَّيِّبَ لَا بُدَّ أَنْ يَأْتِي To reassure him, I told him that the doctor would definitely come (HS 173)
- عُدْتُ إِلَى الْبَيْتِ أَخْبِرُ أُمِّي I returned home to inform my mother (HS 191)

**95.2.11** The word in the main clause which is modified by the verbal circumstantial clause often occurs in the circumstantial clause as the pronominal object of a verb or a preposition. *وَ*



is not used, and the circumstantial clause has normal word order:

- يَسْتَيْقِظُ بَدِيْعٌ فِي سَرِيْرِهِ، فِي بَيْتِهِ، تَعْمُرُهُ السَّعَادَةُ  
Badi wakes up on his bed, at home, filled with happiness  
(GhS 55)
- كَانَتْ مَعزُولَةً دَاخِلَ الْاِتِّحَادِ السُّوْفِيْتِيّ، لَا نَعْلِمُ  
عَنْهَا اِلَّا الْقَلِيْلَ  
it was isolated within the Soviet Union, we only knowing a  
little about it (JGh 115)
- يُجِئِلُ عَيْنِيْهِ فِي كُتُبٍ تُحِيْطُ بِهٖ عَلٰى الرُّفُوْفِ  
He lets his eyes wander over books surrounding him on  
the shelves (GhS 89)
- فَقَدْ بَدَتْ كَالْحِرَقِ الْبَالِيَةِ تَهْرُهَا رِيْحٌ  
وَقَفَّ يُحِيْطُهُ جُنُوْدُهُ  
She seemed like tattered rags shaken by a wind (AM 7)
- يَعْلُوْهَا رَاسٌ صَّخْمٌ تُغْلِقُهُ سَخْنَةُ دَكْنَاءِ  
on top of it was a large head shrouded in a gloomy  
expression (IH 156)
- رَأَيْتُ بِنْتًا تَتَّبَعُهَا اَمْرَاَةٌ حَمِيْلَةٌ  
I saw a girl followed by a beautiful woman (HS 35)

**95.2.12** Verbs of the senses such as رَأَى (“to see”), وَجَدَ (“to find”) and سَمِعَ (“to hear”) may be followed by a direct object which is the subject of a verb in the imperfect indicative and which functions as a circumstantial clause. وَ is not used:

- مِنْ نَافِذَةِ الطَّائِرَةِ رَأَيْتُ التَّلُوْجَ الْبِيْضَاءَ تُغْطِي  
الْمُرْتَفَعَاتِ الصَّخْرِيَّةَ  
From the aeroplane window I saw the white snow  
covering the rocky heights (JGh 159)
- رَأَيْتُ اَمْرَاَةً مِنْ حَارَتِنَا تَمْشِي وَرَاءَ فَرُوسِيَا  
I saw a woman from our quarter walking behind Farusiya  
(HM 233)
- لَمَّا عُدْنَا اِلَى الْبَيْتِ وَجَدْنَا الْوَالِدَةَ قَاعِدَةً تَنْتَظِرُنَا  
اَنَا لَمْ اَسْمَعُ صُنْدُوْقًا يُعْنِي  
I haven't heard a box singing (HM 109)
- سَمِعْتُ مَرَّةً وَقَعَ اَقْدَامٌ تَقْتَرِبُ مِنْهُ  
كَانَ يَصْرُخُ بِجُنُوْنٍ اِذَا سَمِعَ اَحَدًا يَتَحَدَّثُ عَنْ عَالَمِ  
الْمَرْأَةِ  
I once heard the fall of feet approaching it (HS 7)
- اِحْسُ بِحُضُوْرٍ غَامِضٍ يَجْتَذِبُنِي اِلَى الدَّاخِلِ  
he would scream insanely if he heard anyone talking  
about the world of women (AM 24)
- I am aware of a mysterious presence pulling me inside  
(GhS 81)

**95.2.13** وَ does not introduce a verbal circumstantial clause modifying a single noun or noun phrase:

- خَمْسَةٌ رِجَالٍ يَقْفِزُوْنَ مِنْ سَيَّارَةٍ  
Five men leaping from a car (IKh 19)
- ثَلَاثُ نِسَاءٍ يَرْكُضْنَ فِي الْمَاءِ  
Three women running in the water (IKh 71)
- اِمْرَاَةٌ لَا تَشْعُرُ بِالذَّنْبِ  
a woman aware of no sin (GhS 18)

- إِنْسَانٌ يَحْتَاجُ إِلَى مَنْ يُمَسِّكُ بِيَدِهِ لِيُسَاعِدَهُ a man needing someone to hold his hand to help him (HR 137)
- إِمْرَأَةٌ طَوِيلَةٌ فِي جُوبٍ وَبَلُورَةٌ سَوْدَاوَيْنِ تَحْمِلُ مِلْفًا فِي يَدِهَا a tall woman in a black skirt and blouse carrying a file in her hand (SI 248)
- مَاءٌ يَزْشَحُ مِنْ تَحْتِ الصَّخْرَةِ Water trickling from under the rock (IH 101)
- سَيَّارَةٌ تَتَوَقَّفُ A car stopping (TW 143)

**a).** Similarly, وَ is omitted after the demonstrative adverbs إِذَا and إِذَا بٍ (“and then”, “and suddenly”); “and all of a sudden there was ...”):

- جِئْتُ إِلَى الدُّكَّانِ لِأَسْتَرِيحَ. لَأَخْذُ غَفْوَةً، فَإِذَا اَلْعَفَّارِيْتُ اَلثَّلَاثَةُ يَحْطُونَ عَلَيَّ I came to the shop to relax, to take a nap; and look, the three demöns are descending on me (HM 153)
- نَظَرْنَا إِلَى اَلْبَابِ فَإِذَا لَاوْنُدِيُوسُ اَلْمَمْسُوسُ يَقِفُ عَلَى عَتَبَتَيْهِ We looked at the door, and there was deranged Lawandiyus standing on the threshold! (HM 149)
- وَإِذَا بِيَدٍ تَأْخُذُ بِيَدِي وَتَسْحَبُنِي And suddenly there was a hand taking my hand and pulling me (IH 49)
- وَإِذَا بِاَلجِيرَانِ يَنْقَلِعُونَ اَلْأَسْمَنْتَ and then the neighbours are digging up the concrete (JIJ 78)
- وَإِذَا بِهَا تَتَّصِلُ بِي هَاتِفِيًّا فِي اَلْفُنْدُقِ and there she was contacting me by telephone in the hotel (JIJ 204)

**95.2.14** When a verbal circumstantial clause is not joined to the main clause with وَ, any further circumstantial clauses modifying the same main clause will generally be introduced with وَ :

- جَلَسْنَا نَشْرَبُ اَلْقَهْوَةَ وَنُدَخِّنُ We sat drinking coffee and smoking (HM 225)
- عَاشَ حَيَاتَهُ يَنْسَلُبُ وَيَنْهَبُ he lived his life plundering and looting (JGh 109)
- حَوْلِي سَوَاحٌ يَضْحَكُونَ وَيَتَرْتَبُونَ Around me are tourists laughing and chatting (GhS 110)
- جَاءَ ابْنِي عُمَرُ مِنَ اَلْمَدْرَسَةِ يَضْرُخُ وَيَصِيحُ my son Umar came home from the school crying and wailing (HS 32)
- كُنْتُ جَالِسًا وَرَاءَ مَكْتَبِي فِي اَلجَرِيدَةِ أُدَخِّنُ وَأَخْتَسِي اَلْقَهْوَةَ وَأَنْصَبُ عَرَقًا وَأَكْتُبُ مَقَالًا I was sitting behind my desk at the newspaper smoking, sipping coffee, bathed in sweat and writing an article (IH 198)

**95.2.15** وَ is often used after an adverbial accusative. The subject is stated and the word order inverted:

- إِنْطَلَقْتُ هَارِبًا وَأَنَا أَبْكِي I dashed away crying (GhS 45)
- يَكَادُ يَنْفَجِرُ ضَاحِكًا وَهُوَ يَتَخَيَّلُ وَجَهَ تِلْكَ اَلسَّيِّدَةِ اَلْغَامِضَةِ He almost explodes with laughter as he imagines the face of that mysterious lady (GhS 11)

وَ and the subject may, however, be omitted:

- دَخَلَتْ مُبَلَّلَةً تَرْتَجِفُ she came in wet and shivering (AM 53)  
 ظَلَّ صَامِتًا يَسِيرُ He remained silent as he moved along (AM 56)  
 أَظَلُّ صَامِتًا لَا أَجْرُؤُ عَلَى الْبُوحِ بِالْحَقِيقَةِ I remain silent, not daring to reveal the truth (GhS 108)

**95.2.16** وَ is usually omitted after an active or passive participle or an adjective in the accusative case after كَانَ . Word order is normal (verb + subject):

- كَانَتْ عَيْنَا الصَّفْرِ حَذِرَتَيْنِ مُخِيفَتَيْنِ تَتَحَرَّكَانِ كُلَّمَا تَحَرَّكْتُ The eyes of the falcon were watchful, frightening, moving whenever I moved (HS 130)  
 كُنْتُ وَحِيدًا لَمْ يَكُنْ مَعِيَ سِلَاحٌ I was alone and unarmed (AM 61)  
 كَانَ مُضْطَرِبًا، يَذْهَبُ وَيَجِيءُ فِي الْغُرْفَةِ he was agitated, pacing up and down in the room (HM 252)  
 كَانَ صَوْتِي قَوِيًّا يَرِنُ فِي الْمِيدَانِ My voice was loud, ringing out in the square (SI 121)  
 إِيمَانُهَا كَانَ رَاسِخًا لَا تُرْعِزُهُ الْأَحْدَاثُ her faith was firm, not shaken by events (SI 332)  
 كَانَ الْأَبُ مَرْسِيلٌ مَسْدُوهُمَا، يَرْتَجِفُ بِالْحُزَنِ وَالْأَسْفِ Father Marcel was confused, trembling with grief and sorrow (IKh 40)

### 95.3 Further Remarks

The following deals with aspects common to both nominal and verbal circumstantial clauses.

**95.3.1** Circumstantial clauses often follow adverbial temporal clauses. The conjunction وَ is used. The circumstantial clause may be a nominal sentence:

- كَانَ قَدْ مَضَى قُرَابَهُ عَامَيْنِ عَلَى وَإِلٍ وَهُوَ غَائِبٌ عَنَّا Almost two years had passed with Wa'il absent from us (HR 85)  
 سَيَأْتِي يَوْمٌ تَقِفِينَ فِي مِينَاءَ مَهْجُورٍ مِثْلَ سَجِينٍ A day will come when you are standing in a forsaken port like a prisoner (AM 81)  
 مَضَى الصَّيْفُ وَجَاءَ الْخَرِيفُ وَنَحْنُ مَعًا The summer passed and autumn arrived and we were together (HR 217)

It may be a verbal sentence with inverted word order:

- أَمْضِي دَقِيقَتَيْنِ أَوْ ثَلَاثًا وَهُوَ يَبْتُ نَظْرَتَهُ عَلَيَّ I pass two or three minutes as he fixes his eyes on me (HR 69)  
 مَضَتْ ثَلَاثَةُ أَيَّامٍ وَهُمْ لَا يَزَالُونَ Three days went by and they did not withdraw (IKh 74)  
 مَضَى ذَلِكَ الصَّيْفُ وَأَنَا لَا أَعْرِفُ مَاذَا أَفْعَلُ بِنَفْسِي That summer passed with me not knowing what to do with myself (HR 78)

**95.3.2** Circumstantial clauses often follow temporal expressions. The conjunction وَ is used.

The circumstantial clause may be a nominal sentence:

- خَمْسَ عَشْرَةَ سَنَةً وَأَنَا مَعَهُ Fifteen years I have been with him (HS 149)
- مَسَاءَ بَعْدَ مَسَاءٍ، وَأَنَا مُنْهَمَكَةٌ كَمَا هُوَ مُفْتَرَضٌ فِي شُغْلِ الْخَرَائِطِ وَالْمَذَكَّرَاتِ Night after night, with me engrossed, as I was supposed to be, in the business of maps and notes (HR 89)
- ثَلَاثَ سَنَوَاتٍ، وَأَنَا مَحْضُورَةٌ وَمَعْصُورَةٌ دَاخِلَ أَحْشَابِ حَيَاتِي الْيَوْمِيَّةِ Three years I have been confined and squeezed within the timbers of my daily life (HR 156)
- سَنَوَاتٍ وَأَنَا فِي الْبَلَدِ الصَّحْرَاوِيِّ I have been in the desert country for years (HS 34)

It may be a verbal sentence, usually with inverted word order:

- ثَوَانٍ وَإِذَا بِكُلِّ اسْتِعْدَادٍ لَدَيْهِ لِلْكَلامِ يَتَلَاشَى وَيَتَدَبَّرُ seconds, and all his preparedness to speak vanishes and is gone (HR 54)
- مُنْذُ ثَلَاثِينَ سَنَةً وَأَنَا أَبْحَثُ I have been searching for thirty years (TW 237)
- شَهْرٌ بِكَامِلِهِ مُنْذُ عَوْدَتِنَا مِنَ السَّفَرِ مَعًا، وَأَنَا لَا أَرَى مُعَاذَ طُولِ الْأُسْبُوعِ وَأَنَا أُغْلِي الْقَهْوَةَ هُنَا One whole month since we returned from our trip together and I haven't see Mu'adh (HS 120)
- كُلَّ هَذِهِ السَّنَوَاتِ وَلَمْ تَطْهَرْ فَرُوسِيَا All these years and Farusiya has not shown up (HM 220)

**95.3.3** Circumstantial clauses often occur as a parenthesis within the main clause. They come immediately after the part of the main clause they modify and are always introduced with *وَ*. The circumstantial clause may be a nominal sentence:

- تَوَقَّعْنَا وَنَحْنُ فِي الْكُومُونَةِ شَيْئًا مِثْلَ هَذَا When we were in the commune we expected something like this (HR 85)
- كُنَّا، وَنَحْنُ صِغَارًا، نَذْهَبُ إِلَى الْوَادِي When we were young we used to go to the wadi (IKh 47)
- يُخَيَّلُ إِلَيْهِ وَالنُّورُ قَادِمٌ مِنْ خَلْفِهَا أَنَّ ثَوْبَهَا الْأَسْوَدَ لَا يَعْكِسُ أَيَّ أَرْتِسَامٍ لِيَجْسِدِهَا He imagines, with the light coming from behind her, that her black dress does not reveal any impression of her body (GhS 91)
- فِي تِلْكَ اللَّحْظَةِ، وَنَحْنُ فِي عَمْرَةَ الْمُوسِيقَى، كَانَ نَمَّةٌ قَرَعَتْ عَلَى الْبَابِ At that moment, as we were in the flood of the music, there was a knock at the door (JIJ 163)
- إِرْدَدْنَا اسْتِثْنَاءًا بِالنَّطِيعَةِ مِنْ حَوْلِنَا حَتَّى أَصْبَحْنَا، وَالنَّطِيعَةُ مِنْ حَوْلِنَا، حُلْمًا لَطِيفًا We became more familiar with nature around us, until, with nature around us, we became a lovely dream (IH 160)
- فِي النَّهَارِ، وَهِيَ سَاطِعَةٌ، تُزْهِرُ الدُّنْيَا In the daytime, when it is bright, the world shines (TW 26)

It may be a verbal sentence with inverted word order:

- كَانَتْ الطَّلْقَةُ وَهِيَ تَدْخُلُ بَيْتَ النَّارِ، لَهَا صَدَى the bullet had a mocking echo as it went into the chamber (AM 102)
- سَاخِرٌ

- ظَنَنْتُهَا وَهِيَ تَتَحَدَّثُ عَنِ الْعَالَمِ الْخَارِجِيِّ، تَتَحَدَّثُ  
عَنِ الْجَنَّةِ As she talked about the world outside I thought she was  
speaking about heaven (AM 33)
- هَذِهِ الْأَفْكَارُ، الَّتِي دَارَتْ فِي رَأْسِي، وَأَنَا أَمْشِي  
عَائِدًا إِلَى الدُّكَّانِ، كَانَتْ جَدِيدَةً عَلَيَّ These thoughts which revolved in my head as I was  
returning to the shop were new to me (HM 188)
- بَدَتْ لِي وَهِيَ تَطِيرُ فِي الْحَوِّ فَصِلَةٌ جَدِيدَةٌ مِنَ  
الْتَّوَارِسِ As it flew into the air it seemed to me to be a new species  
of seagull (GhS 12)
- أَرَدْتُ وَأَنَا أُغْلِقُ الْبَابَ فِي وَجْهِهِ أَنْ أَصْرُخَ بِهِ As I closed the door in his face I wanted to scream at him  
(HS 44)

**95.3.4** The circumstantial clause may indicate the reason for the action of the main clause, which often takes the form of a question. The conjunction *وَ* is used, acquiring the sense of “since”, “because”. The circumstantial clause may be a nominal sentence:

- كَيْفَ نَسْتَطِيعُ الْأَسْتِمْرَارَ بِعِلَاقَتِنَا وَهِيَ وَأَنَا عَلَى  
ذَلِكَ الْبُعْدِ الْجُغْرَافِيِّ؟ how can we continue our relationship while she and I are  
at that geographical distance? (JIJ 30)
- مَا حَاجَتِي إِلَى الْعَصَا ذَاتِ الْأَطْوَاقِ وَمَعِيَ بَرِّي  
وَبَحْرِي وَسَمَائِي؟ What need do I have of the ringed cane, when I have my  
land, my sea and my sky? (IH 76)
- لِمَاذَا تَدَخَّرَجَتْ بِهَذِهِ السَّرْعَةِ الَّتِي لَا تُصَدِّقُ  
وَالْأَرْضُ هُنَا شِبْهُ مُسْتَوِيَةٍ؟ Why did it roll along with such unbelievable speed while  
the ground here is almost level? (GhS 39)
- لِمَاذَا تَوَقَّفَتْ وَالشَّارِعُ خَاوٍ مِنَ الْمَارَّةِ وَالْإِشَارَةُ  
الضُّوئِيَّةُ خَضْرَاءُ؟ Why did she stop when the street was empty of  
pedestrians and the traffic lights were at green? (GhS 24)
- لِمَاذَا نَذْهَبُ بَعِيدًا وَلَدَيْنَا مَدْخَلٌ طَبِيعِي؟ Why go so far when we have a natural way in? (SI 10)

It may be a verbal sentence, usually with inverted word order:

- كَيْفَ أَقْبَلُهُ وَأَنَا أُحِبُّ غَيْرَهُ؟ how can I accept him since I love someone else? (HR 57)
- تَوَجَّعَ زَوْجِي بِصُمْتٍ وَهُوَ يَرَانِي "رَجُلَ الْبَيْتِ"  
كَيْفَ يُمَكِّنُ الْإِنْسَانُ أَنْ يَنَامَ وَأَصْوَاتُ الضَّحَايَا لَا  
تَكْفُ لَحْظَةً وَاحِدَةً عَنِ التَّوْحِاحِ وَالْأَيْنِ؟ My husband suffered in silence seeing me as "the man of  
the house" (GhS 112)
- لَا يَتْرُبُهَا سَمَّاكَ جَادٌ يَعْلَمُ بِأَنَّ الْبَحْرَ مِنْ تَحْتِهَا لَا  
يَجُودُ بِالسَّمَكِ How can anyone sleep with the voices of the victims not  
for a moment ceasing wailing and moaning? (AM 157)
- كُنْتُ مَشْغُولَةً أَقْرَأُ الْمَكْتُوبَ عَلَى الْقَنَائِي I was busy reading what was written on the bottles  
(HS 24)

**95.3.5** "especially since" (خاصةً وأن) may introduce verbal circumstantial clauses of reason:

لَقَدْ كَانَ يُوَسِّعُ الْمُدِيرُ الْعَامُّ أَنْ يُشْغَلَنِي خِلَالَهُمَا،  
 خَاصَّةً وَأَنَّ الْمَوْسَسَةَ كَانَتْ فِي الْحَقِيقَةِ تَشْكُو كَثْرَةَ  
 الْأَعْمَالِ

The general manager could have employed me during [the two months], especially since the institution was in fact complaining of too much work (HR 44)

وَلِذَلِكَ يُعْتَقَدُ أَنَّ أَنْقِرَاضَ هَذَا الْحَيَوَانِ أَصْبَحَ  
 وَشَيْكًا، خَاصَّةً وَأَنَّ الطَّرِيقَ الَّتِي يَتَّبِعُهَا فِي الْقَتْلِ  
 الْآنَ تَطَوَّرَتْ كَثِيرًا

For this reason, he believes that the extinction of this animal has become imminent, especially since the methods of killing it adopts are now greatly advanced (AM 8)

نَسِيَ الْجَمِيعُ أَمْرَهَا فِي رَحْمَةِ هَذِهِ التَّطَوُّرَاتِ،  
 خَاصَّةً وَأَنَّ أَحَدًا لَمْ يَكُنْ بِحَاجَةٍ إِلَيْهَا

they all forgot about her in the crush of these developments, especially since no one needed her (SI 279)

**95.3.6** The circumstantial clause is occasionally found preceding the main clause. It is always introduced by the conjunction *وَ*. The subject is stated and the word order in verbal sentences is inverted:

وَنَحْنُ نَعَادِرُ مَطْعَمَ الْمَطَارِ يَلْحَقُ بِنَا الصَّبِيُّ

As we are leaving the airport restaurant the boy catches us up (GhS 195)

وَنَحْنُ نَقِفُ أَمَامَ الْإِيقُونَاتِ الْوَاسِعَةِ الْعُيُونِ،  
 نَسْتَمِيعُ إِلَى الصَّلَاةِ، نُرَاقِبُ حَرَكَاتِ الْكَاهِنِ وَهَوَّ  
 يَتَكَلَّمُ

As we stand in front of the wide-eyed icons listening to the prayer, we watch the movements of the priest as he speaks (IKh 53)

وَهِيَ تُخْبِرُنِي عَنِ الرَّجُلِ الَّذِي وَجَدْتُهُ يَتَلَصَّصُ  
 عَلَيْهَا كُنْتُ أَفَكِّرُ فِي الْكَعْكَ

As she was telling me about the man whom she found trying to steal from her, I was thinking about the cake (HS 17)

وَأَنَا أَشْرَبُهَا فَكَّرْتُ: مَاذَا عَلَيَّ أَنْ أَفْعَلَ بَقِيَّةِ هَذَا  
 النَّهَارِ؟

As I was drinking it I thought: What do I have to do for the rest of this day? (HS 26)

وَأَنَا صَغِيرَةٌ، عِشْتُ مَعَ أُمِّي فِي عُرْفَةٍ وَاحِدَةٍ

When I was young I lived with my mother in one room (HS 211)

وَجَابِرٌ فِي الدَّاخِلِ، يُمَارِسُ دَوْرَ الْقَبْطَانِ لِلْمَرَّةِ  
 الْأَخِيرَةِ

While Jabir is inside he plays the role of captain for the last time (IKh 52)

**95.3.7** The circumstantial clause may precede the main clause when it is introduced by the particle *أَمَّا*. The circumstantial clause is always preceded by *وَ*:

أَمَّا وَالْحَدِيثُ ذُو شُجُونٍ فَأَذْكُرُ حَاكِمًا مِسْكِينًا  
 صَاحٍ، حِينَ جَاءَهُ مَوْتُ الْفُجَاءَةِ: "مِثْنُ مَعْقُولٍ"

Since the conversation is ranging around the subject, I remember an unfortunate ruler who, suddenly faced with death, cried out, "This is unreasonable" (IH 192)

أَمَّا وَقَدْ أَنهَارَ الْإِتِّحَادُ السُّوفِيَّتِيُّ الْآنَ ... فَإِنَّ  
 وَاجِبًا مُهِمًّا يَقَعُ عَلَى عَاتِقِ مَرَاكِزِ الْبَحْثِ

since the Soviet Union has now fallen apart ... an important duty falls to the Research Centres (JGh 101)

أَمَّا وَقَدْ ذَارَتِ الدَّائِرَةُ . . . فَإِنَّا بِحَاجَةٍ أَلَانَ إِلَى التَّوَصُّلِ الْقَوِيِّ مَعَ أَقْوَامٍ هَذِهِ الْمُنْطَقَةِ

Since things have changed, we now need to make close contact with the peoples of this region (JGh 115)

**95.3.8** The circumstantial clause may be introduced with the exceptive particle *إِلَّا*. It is preceded by *وَ* and the word order of verbal sentences is inverted:

لَا يَأْتِيهِ الْمَوْتُ إِلَّا وَهُوَ غَيْرُ مُصَدِّقٍ. وَلَا يَمُوتُ إِلَّا وَهُوَ مُكَذِّبٌ مَوْتَهُ

Death will not come to him except when he refuses to believe it; and he will not die except when he denies that he will (IH 192-3)

حَتَّى السَّمْسُ لَا تَرَاهَا إِلَّا وَهِيَ تَرْتَجِفُ فِي هَذِهِ الْمَدِينَةِ

You don't even see the sun in this city except when it is trembling (IKh 102)

لَمْ أَنْتَبِهِ إِلَى غَلْطِي إِلَّا وَأَنَا أَسْقُطُ عَلَى الدَّرَجَاتِ

I did not notice my mistake except when I fell on the stairs (IH 48)

**95.3.9** Circumstantial clauses are common with verbs indicating speech:

أَجَبْتُهَا وَنَظَرِي إِلَى الْأَمَامِ

Looking straight ahead, I answered her (HS 193)

قَالَ لِي وَهُوَ يَحْتَضِرُ إِنَّهُ عَرَفَ عَنْكَ أَكْثَرَ مِمَّا يَبْغِي

As he was dying he told me that he had found out about you more than he ought (GhS 97)

تَسْأَلُنِي وَأَيْسَامَةٌ عَلَى شَفَتَيْهَا . . .

she asks me, a smile on her lips ... (HS 211)

سَأَلْتَنِي فَرُوسِيَا وَنَحْنُ نَسِيرُ: "بِمَاذَا تُفَكِّرُ؟"

As we were going along, Farusiya asked me, "What are you thinking about?" (HM 201)

#### 95.4 The Circumstantial Accusative

As with nominal and verbal circumstantial clauses, the circumstantial accusative also describes the circumstances or state of the subject or object of an action in the main clause at the time of that action.

The circumstantial accusative is used primarily with verbal sentences. It is usually indefinite, although it may be rendered definite by being the governing term in a definite *idāfa* construction.

*وَ* is not used to join the circumstantial accusative to the main clause.

**95.4.1** The circumstantial accusative is most commonly an active participle which agrees in gender and number with the word it modifies:

سَأَلْتُهُ مَارِحًا عَنِ قِيمَتِهَا

I asked him jokingly how much it was worth (JIJ 68)

اسْتَدَارَتْ فَوْقَ جَانِبِهَا، جَادِبَةً الْغَطَاءَ فَوْقَهَا

She turned on her side, pulling the cover over her (SI 92)

نَهَضْتُ بِلَهْفَةٍ، مُحَاوِلَةً إِخْفَاءَ حَيْبِي

I got up with a sigh, trying to conceal my disappointment (HS 134)

تَنْتَقِلُ فِي الْبَيْتِ تَائِهَةً

she wanders around the house lost in thought (AM 111)

يَأْتِي سَعِيدٌ رَاكِبًا	Sa'id comes running (IKh 82)
وَقَفْنَ فِي الطَّرِيقِ بَاكِياتٍ	they stood in the road crying (SI 163)
مَشِينًا صَامِتِينَ	We walked in silence (HM 126)
رَوْجَهَا يَتَمَدَّدُ بَارِدًا وَسَطَ الشَّارِعِ	her husband is stretched out cold in the middle of the street (IKh 78)
بَقِيَ الْبِنَاءُ الْكَبِيرُ فِي مَكَانِهِ فَارِغًا مِنَ آلَاتِ وَالشَّغِيلَةِ	The large building stayed where it was, empty of the machines and workers (IKh 18)

**95.4.2** It may be a passive participle, also agreeing in gender and number with the word it modifies:

عَادَ مَرَّةً مَفْرُوعًا	he once returned exhausted (SI 339)
يَقْفُونَ مَشْدُوهِينَ	they stand confused (IKh 33)
يَتَقَدَّمُ مَحْمُولًا عَلَى الْبَغْلِ	he advances carried on the mule (IKh 87)
تَدْخُلُ مَذْعُورَةً	She comes in alarmed (GhS 60)
خَرَجَ مَضْعُوقًا	He left dumbfounded (HM 259)

**95.4.3** The circumstantial accusative may be an adjective, also agreeing in gender and number with the word it modifies:

رَبَّيَانِي صَغِيرًا	they raised me as a child (JGh 125)
أَذْهَبُ إِلَى الْمَدْرَسَةِ فَخُورًا بِشَابِي	I go to school proud of my clothes (IKh 23)
اسْتَيْقَظَ مِنْ كَأْبُوسِهِ ثَرِيًّا	he awoke from his nightmare a wealthy man (GhS 128)
أَرْسَلَنِي إِلَى الْمَدْرَسَةِ صَغِيرًا، وَعَلَّمَنِي مِهْنَةَ الْحَلْوَانِيِّ كَبِيرًا	he sent me to school when I was young, and taught me the confectioner's trade when I was grown up (HM 6)

**95.4.4** It may be a noun:

عَرَفْتُ حِلْمِي طَالِبًا فِي الْكُلِّيَّةِ الْعَرَبِيَّةِ	I knew Hilmi when he was a student in the Arab College (JIJ 197)
إِمَّا أَنْ يَعِيشَ غَبِيًّا وَإِمَّا أَنْ يَمُوتَ نَبِيًّا	either to live as a fool or to die as a prophet (IH 105)
تُبَدَّلُ إِطْلَاقُ النَّارِ فَسَقَطَ أَرْبَعَةٌ مِنَ السُّجَّاءِ قَتْلَى	shots were exchanged and four prisoners were killed (AM 128)
نَتَقَدَّمُ صَفًّا طَوِيلًا	We advance in a long line (IKh 23)
مَاتَ شَابًا	He died a young man (GhS 211)
جِئْتُ طِفْلَةً إِلَى بَارِيسَ	I came to Paris as a child (GhS 15)



**95.4.5** The circumstantial accusative may be a verbal noun:

- مَضَيْتُ إِلَى الْمَحَطَّةِ مَشِيًا I went to the station on foot (JGh 58)  
يَتَكَرَّرُ السَّعْيَ عَلَى الْقَدَمَيْنِ لِيُلَوِّغَ الْبَاصِرِ رُجُوعًا  
إِلَى الْبَيْتِ once again he proceeds on foot to reach the bus,  
returning to the house (JIJ 74)  
إِنْدَفَعُوا جَرْيًا عَبْرَ الطَّرِيقِ they set off running across the road (SI 182)  
أَدْخُلُ مَرَّةً أُخْرَى عُبَابَ الْمَجِيطِ عَبُورًا إِلَى حُلْمِي  
تَحْمِيلُهُ الْأَمْوَاجِ عَوْدَةً إِلَى الشَّاطِئِ once again I enter the ocean waves, going across to my  
dream (JIJ 239)  
تَحْمِيلُهُ الْأَمْوَاجِ عَوْدَةً إِلَى الشَّاطِئِ the waves carry it back to the shore (JIJ 241)

**95.4.6** مَعًا (“together”, “at the same time”) is a circumstantial accusative:

- ذَهَبْنَا مَعًا ذَاتَ يَوْمٍ إِلَى الصَّحْرَاءِ One day we went together to the desert (HS 39)  
أَلْحُبُّ جُزْءٌ مِنْ حَيَاتِهِمَا مَعًا Love is part of their life together (GhS 16)  
أُرِيدُ أَنْ تَبْقَى مَعًا هُنَا إِلَى الْأَبَدِ I want us always to remain here together (GhS 127)  
يَهَابُهُ أَفْرَادُ أُسْرَتِهِ وَيُحِبُّونَهُ مَعًا the members of his family both fear and love him  
(JIJ 183)  
لَقَدْ وَجَدْنَا جَالِسِينَ مَعًا He found us sitting together (HR 55)
- a). سَوِيًّا (“together”, “jointly”) also occurs:
- أَذْهَبُ مَعَكَ، وَتَسْتَرْهُ سَوِيًّا I'll go with you and we'll take a stroll together (HM 95)  
تَرَخَّمَا سَوِيًّا عَلَى أَيَّامِ السَّادَاتِ together they both asked God to have mercy on the days  
of Sadat (SI 204)  
إِنْفَقَتِ الْمَرْأَتَانِ عَلَى الذَّهَابِ سَوِيًّا the two women decided to go together (SI 241)

**95.4.7** The circumstantial accusative commonly modifies the subject (expressed or implied) of a verbal sentence:

- يَأْتِي إِلَى الْكَافِيْتِيرِيَا حَامِلًا كِتَابَ أَرِسْطُو  
‘الْمِيْتَاْفِيْرِيَا’ He comes to the cafeteria carrying Aristotle’s “Metaphysics” (IKh 146)  
بَاسِلٌ جُنًّا، أَصْبَحَ يَدُورُ فِي الشَّوَارِعِ عَارِيًا Basil has gone mad and has started to wander round the  
streets naked (AM 26)  
وَقَفْتُ مُتَلَفِّئًا حَوْلِي I stood looking around me (JGh 14)  
جَاءَ الطَّبَّاخُ مُرْتَدِيًا هَذِهِ الْقَلَنْسُوَّةَ الْبَيْضَاءَ الْمُرْتَفِعَةَ the chef came wearing that tall white hat (JGh 164)  
جَلَسُوا فِي السِّيْنِمَا مُتَجَاوِزِينَ They sat side by side in the cinema (JIJ 122)  
أَمَدُّ يَدِي دَاخِلَ الْقَفْصِ، مُحَاوِلَةً جَعْلَ الْكَنَّارِيِّ  
يُحِطُّ عَلَى إِصْبَعِي I put my hand in the cage trying to get the canary to perch  
on my finger (HS 64)

نَمْنَا جَمِيعًا عَلَى الْأَرْضِ سَعْدَاءَ، مُتَّزِحِينَ  
الْبَطَائِنَاتِ we all slept on the floor contented, stretched out on  
blankets (JIJ 236)

**95.4.8** It may modify the object of a verb:

سَيَخْرُجُونَ يَوْمًا لِيَكُنِي يَرَوْنَ أَبْنَاءَهُمُ الَّذِينَ تَرَكُوهُمْ  
صَغَارًا one day they will get out to see their sons whom they left  
as children (AM 25)

السَّجْنُ مَزَّقَنِي وَدَفَعَنِي إِلَى مَرْسِيلِيَا جُنَّةً  
the prison had torn me apart and pushed me to Marseilles  
as a corpse (AM 162)

رَأَيْتُ جُمْهُورًا وَاقِفًا I saw a crowd of people standing (JGh 43)

أَنَا أَذْفُنُهَا عَارِيَةً I bury her naked (GhS 45)

يَسْمَعُ صَوْتَهُ شَبِيهَا بِالْحَشْرَجَةِ He hears his voice like a rattling (GhS 98)

وَضَعَتِ الْكُوبَ فَارِعًا she put the cup down empty (HS 65)

**95.4.9** Verbs of the senses such as رَأَى (“to see”) may be followed by a direct object and a circumstantial accusative which modifies it:

الْتَفَتُّ مَرَّةً وَاحِدَةً إِلَى الْبَيْتِ وَرَأَيْتُ بَابَهُ الْحَدِيدِيَّ  
مُغْلَقًا I turned once to the house and saw the iron door closed  
(HS 187)

أَبْصَرْتُ رَأْسَ الْأَسْتَاذِ صُبْحِي مَمْدُودًا مِنْ تَحْتِ  
الْغِلَافِ I looked at teacher Subhi’s head poking out from under  
the cover (HM 158)

كُنْتُ أَتَخَيَّلُكَ جَالِسًا فِي مَكْتَبِكَ I used to imagine you sitting in your office (GhS 96)

صِرْتُ أَنْظُرُ إِلَيْهِ لِلْمَرَّةِ الْأُولَى عَارِيًا مِنْ تَرَوِيهِ  
وَسَطَوِيهِ For the first time, I began to look at him stripped of his  
wealth and authority (GhS 114)

لَمَحْتُ شَابًّا قَادِمًا I noticed a young man approaching (JGh 183)

تَصَوَّرْتُ وَائِلًا أَيْضًا عَلَى نَقَالَةٍ، مُسَلِّمًا رُوحَهُ  
I also imagined Wa’il on a stretcher, surrendering his  
spirit (HR 87)

**95.4.10** The circumstantial accusative may modify a noun or pronoun which is not the subject or object of a verb:

إِنْتَعَشَ أَمَلُهُ فِي بُلُوغِ مَوْعِدِ أَصْحَابِهِ سَالِمًا  
his hope rises that he will reach the place of his friends  
unharmed (IH 47)

شَيْءٌ وَاحِدٌ لَمْ يَبْدَلْ فِيهِ مِنْذُ عَوْدَتِهِ غَنِيًّا  
One thing hadn’t changed in him since he became wealthy  
again (GhS 122)

**95.4.11** The circumstantial accusative may occur as the governing term in an adjectival

idāfa:

تَطَلَّعْتُ نَحْوِي مَفْتُوحَةَ الْفَمِ	She looked at me open-mouthed (HR 52)
وَقَفَّ مُتَنْظِرًا دَعْوَتِي لِلدُّخُولِ، مُتَبَسِّمًا الْإِيسَامَةَ	He stood waiting for me to invite him in, smiling dryly (HR 53)
عُدْتُ إِلَى الْبَيْتِ مُبَعَّرَةً النَّفْسِ	I returned home confused (HR 61)
اسْتَمَعْتُ إِلَى قِصَّتِكَ مَسْدُودَ الْفَمِ	I have listened to your story while keeping my mouth shut (HM 164)
لِمَاذَا أَتَيْتُ، مُتَمَنِّيَةً لَوْ أَسْتَطِيعُ النَّوْمَ مَفْتُوحَةَ الْعَيْنَيْنِ؟	Why did I come, wishing that I could sleep with my eyes open? (HS 17)

**95.4.12** The noun وَحْدٌ in the circumstantial accusative is always defined by a pronoun suffix which refers to the word modified. It gives the meaning “only”, “alone”, “by himself/herself” etc.:

تَقِفُ وَحْدَكَ	You stand alone (IKh 14)
دَخَلْتُ غُرْفَةَ أُجَيِّ. (هُوَ وَحْدَهُ لَدَيْهِ غُرْفَةٌ)	I entered my brother's room (he was the only one to have a room) (HR 21)
كَانَ يَجِبُ أَنْ نَبْقَى وَحْدَنَا	We should have remained alone (AM 47)
لَيْسَ بِالْخُبْزِ وَحْدَهُ يَحْيَا الْإِنْسَانُ	Man does not live by bread alone (IH 177)
صَادَفْتُ الشَّاعِرَ فِي لَنْدَنْ، جَالِسًا وَحْدَهُ فِي مَقْهَى	I came across the poet in London sitting alone in a cafe (JIJ 156)
جَاءَتِ الْإِمْبْرَاطُورَةُ وَحْدَهَا	the empress came alone (JIJ 15)
نَحْنُ لَسْنَا وَحْدَنَا هُنَا	We are not alone here (IKh 42)

**a).** وَحْدٌ + pronoun suffix may be governed by the preposition لِ , thus being in the genitive case:

لَمْ يَسَأْ أَنْ يَطْرُدَ آدَمَ مِنَ الْجَنَّةِ لَوْحْدِهِ وَلَمْ يَسَأْ أَنْ يَطْرُدَ حَوَاءَ مِنَ الْجَنَّةِ لَوْحْدِهَا	He did not want to cast Adam out of paradise on his own, and He did not want to cast Eve out of paradise on her own (IH 147)
عَادَتْ لَوْحْدِهَا	she returned alone (IH 205)
طَوَّلَ الْأُسْبُوعَ وَأَنَا أُغْلِي الْقَهْوَةَ هُنَا، وَبَعْدَهَا أَشْرَبُهَا لَوْحْدِي	All week I've been making coffee here and then drinking it by myself (HR 178)
وَلَكِنِّي أَسْتَمِرُّ بِالسَّيْرِ لَوْحْدِي	But I continue the walk alone (JIJ 83)

**95.4.13** Two or more consecutive adjectives or participles acting as circumstantial accusatives are generally not connected by the conjunction وَ :

جَاءَ حَامِدٌ ذَاتَ يَوْمٍ، فَلَقًا مُضْطَرِبًا	Hamid came in one day anxious and disturbed (AM 51)
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- يَرَاهُنَّ بِصُعُوبَةٍ وَهُوَ يَشْهَقُ مُتَوَجِّعًا عَاجِزًا عَنِ  
التَّنَفُّسِ He sees them with difficulty as he moans in pain unable to  
breathe (GhS 101)
- أَقِفُ مُتَفَرِّجًا، خَائِفًا، مُلْعُونًا I stand watching, afraid, cursed (HM 230)
- رَكَضُوا نَحْوَهُ صَارِحِينَ، مُطَالِبِينَ بِالتَّصْوِيرِ they ran towards him yelling, asking for their photos to be  
taken (HR 80)
- نَهَضْتُ مُطْمَئِنَّةً، فَرِحَةً I got up, at ease and happy (HS 67)
- أَجَابَتْنِي هَامِسَةً، ضَاحِكَةً، مُحَاوِلَةً أَلَّا تُلْفِتَ أَنْظَارَ  
الْآخَرِينَ She answered me whispering and laughing, trying not to  
attract the others' attention (JIJ 139)

Occasionally, *وَ* is used:

- أَمَّا أَنَا فَقَدْ جَمَدْتُ فِي مَكَانِي، مَبْهُورًا وَمَذْعُورًا As for me, I froze to the spot, frightened and alarmed  
(JIJ 50)
- جَاءَنَا مَآكْسُ مَالْوَانَ، مُبْتَهَجًا وَمُنْفَعِلًا Max Mallowan came up to us, happy and excited (JIJ 68)

**95.4.14** The circumstantial accusative follows as closely as possible the word it modifies:

- ظَلَّ هُوَ وَاقِفًا he remained standing (HM 253)
- تَجَدُّهُ جَالِسًا She finds him sitting (GhS 22)
- يَخْرُجُ سَيَادَتُهُ، تَارِكًا وَرَاءَهُ الرَّايحَةَ الْكَرْيَهَةَ  
لِلسِّيغَارِ His Excellency goes out leaving behind him the offensive  
smell of cigars (TW 61)

Often, however, this is not possible since it would interrupt the natural sequence of the sentence:

- إِزْدَادَ تَرْدُدِي عَلَى شَارِعِ الْأَمِيرَاتِ، مَاثِمًا أَوْ رَاكِبًا  
سَيَّارَتِي my visits to Princesses Street became more frequent,  
either on foot or in my car (JIJ 86)
- بَدَأَ يَتَسَرَّبُ الْأَلَمُ إِلَى أَمْعَائِي حَادًا مِثْلَ سِيخِ النَّارِ the pain began to spread to my intestines, sharp like a  
branding iron (AM 96)
- يَأْتِي بَطْرُسُ مِنَ الْكَنِيسَةِ مُسْرِعًا Butrus comes quickly from the church (IKh 38)
- كَانَ الْأَرْغُنُ عَلَى الْأَرْضِ مُكْسَرًا The organ lay broken on the ground (IKh 47)
- صَادَفْتُ الشَّاعِرَ فِي لَنْدُنَ، جَالِسًا وَحْدَهُ فِي مَقْهَى I came across the poet in London sitting alone in a cafe  
(JIJ 156)

**95.4.15** Occasionally, the circumstantial accusative precedes the verb:

- مُضْطَرِبًا، يُجِيلُ عَبْدُ الرَّزَّاقِ عَيْنَيْهِ فِي اللُّوحَاتِ Disturbed, Abd al-Razzaq let his eyes wander over the  
canvases (GhS 20)
- مُورِدَةً بِالْخَجَلِ أَرْتَدِيئُهُمَا Red with embarrassment, I put them on (GhS 175)

**95.4.16** As with nominal and verbal circumstantial clauses, the circumstantial accusative is

common with verbs indicating speech:

قُلْتُ مُتَاكِدًا : وَأَنْتِ أَلَسْتِ مِثْلِي لُبْنَانِيَّةٌ؟

I said, tormenting, "And you, aren't you Lebanese like me?" (GhS 15)

قَالَتْ بَاكِئَةً إِنَّهَا رَأَتْ حُلْمًا بَغِيضًا

crying, she said that she had had a horrible dream (JGh 50)

إِنْتَبَهْتُ إِلَى الْمُضَيِّفِ الْبُرْتُغَالِيِّ يَسْأَلُنِي مُشِيرًا إِلَى

I became aware of the Portuguese host pointing to the cup of coffee and asking me, "Do you want any sugar?"

فُجَّانِ الْقَهْوَةِ - تُرِيدُ سَكَّرًا؟

(JGh 135)

## 96 Conjunctions (أَدَاةُ الْعَطْفِ or حَرْفُ الْعَطْفِ)

Conjunctions are used to connect words, parts of a sentence and sentences to show the relationship between the ideas expressed by these.

**96.1** وَ (“and”; “but”, “yet”) is the most common conjunction. In general, the use of وَ indicates no close or logical connection between the words or sentences which it connects, each being equally important in the narrative.

**96.1.1** وَ (“and”) is used to connect sentences between which no logical progression is implied, the actual order being arbitrary:

مَعَ عَمَّتِي ذَهَبْتُ إِلَى السُّوقِ، وَرَكِبْتُ السَّيَّارَةَ،  
وَذَهَبْتُ إِلَى الصَّحْرَاءِ، وَنِمْتُ فِي الْخَيْمَةِ

With my aunt I went to the market, rode in a car, went to the desert and slept in a tent (HS 215)

السُّلْطَانَةُ هُنَا، تَأْكُلُ وَتَشْرَبُ وَتُصَلِّي وَتَنَامُ وَتَرْقُصُ  
وَتُغَنِّي

Here, the sultanness eats, drinks, prays, sleeps, dances and sings (HS 240)

إِعْتَدْتُ عَلَى صَوْتِهَا الرَّفِيعِ، وَلَهَجَتِهَا الصَّحْرَاوِيَّةَ،  
الْحَنُونَةَ، وَكَلِمَاتِهَا الْعَاطِفِيَّةَ، وَهِيَ تَرِبْتُ عَلَى  
رَأْسِ كِلَابِهَا السُّلُوقِيَّةِ، وَتَحْتَضِرُنِ الْغَزَالَ الصَّغِيرَ،  
وَتَعْطُ إِصْبَعَهَا فِي الْكَرِيمَةِ وَتَلْحَسُهَا لِتَتَأَكَّدَ مِنْ أَنَّهَا  
طَارِجَةٌ، وَتَمُدُّ رَقَبَتَهَا وَوَجْهَهَا لِتَقْبَلَهَا الرَّايزَاتُ  
الْمُفْتَعَاتُ

I got used to her gentle voice, her soft desert accent, her affectionate words as she stroked the heads of her saluki dogs, hugged the small gazelle, put her finger in the cream and licked it to make sure it was fresh, and offered her neck and face for her veiled women visitors to kiss (HS 46-7)

**96.1.2** وَ connects sentences which describe actions or events that occur simultaneously. This construction is very similar to the circumstantial clause:

الْأَصْوَاتُ تَنْخَفِضُ، وَالشَّمْسُ تُشْرِقُ، وَالْأَيْدِي  
الْمُرْتَفِعَةُ تُمَسِّكُ بِالْخَشَبِ الْمُسْتَطِيلِ، وَالسَّفِينَةُ  
تَهَادِي

The voices die down, the sun is shining, the raised hands are holding the oblong piece of wood and the ship is swaying to and fro (IKh 53)

مِثْلَ طِفْلَةٍ تُرِيدُ لُعْبَةً وَتَخَافُ أَنْ تَفْقِدَهَا، تُرِيدُهَا  
وَتُرِيدُ غَيْرَهَا

like a little girl who wants a toy and is frightened to lose it; she both wants it and wants something else (AM 119)

فِي الْخَرِيفِ كَانَ عَبْدُ الصَّمَدِ بُوفْرِينِ قَدْ أَصْبَحَ  
شَبْحًا، وَكُنْتُ أَنَا قَدْ بِلْتُ إِلَى السَّمَنِ

In the autumn, Abd al-Samad Bufreen had become a ghost, while I had tended towards plumpness (HR 139)

كَانَا تَتَظَاهَرَانِ بِالْبِكَاةِ، وَتَمَسَّحَانِ عْيُونَهُمَا مِنْ  
دُمُوعٍ غَيْرِ مُنْسَكِبَةٍ

They were pretending to cry and wiping from their eyes tears that weren't being shed (IH 125)

**96.1.3** **وَ** connects sentences describing events which occur consecutively, one after the other:

- خَلَعْتُ حِذَائِي أَمْسَكْتُهُ بِيَدِي وَمَسَيْتُ  
I took off my shoes, picked them up and walked (IKh 68)
- فَضَيْتُ بَقِيَّةَ النَّهَارِ صَاعِدًا سَفْحَ الْجَبَلِ، وَبَلَغْتُ  
I spent the rest of the day climbing the foot of the  
قِمَّتَهُ، وَرَأَيْتُ أَنْاسًا عَدِيدِينَ، وَطَلَبْتُ إِلَى بَعْضِهِمْ  
mountain. I reached the top and saw many people there. I  
أَنْ يُصَوِّرَنِي بِكَامِيرَتِي  
asked one of them to take a picture of me with my camera  
(JIJ 52)
- مَدَّ يَدَهُ إِلَى صَدْرِهِ وَأَمْتَشَقَ قَلْبَهُ مِنْ حَنَائِيَا ضُلُوعِهِ  
He put his hand to his chest, tore out his heart from his  
وَأَشْعَلَهُ وَحَمَلَهُ مَشْعَلًا أَمَامَ قَوْمِهِ  
rib cage, lit it and carried it as a torch in front of his  
people (IH 183)
- أَمْسَكَ أَصَابِعِي بِقُوَّةٍ، وَدَفَعَهَا بَيْنَ شِقَائِ الْبَابِ وَبَدَأَ  
He grabbed hold of my fingers, put them in the door and  
يُغْلِقُهَا بِهَدُوءٍ  
slowly began to close it (AM 94)
- نَهَضَ عَمِّي، زَوْجَ أُمِّي، وَلَيْسَ نِيَابَهُ، وَأَخَذَ  
my uncle, my mother's husband, got up, put his clothes  
زُؤَادَتَهُ، وَخَرَجَ إِلَى عَمَلِهِ فِي الْمِينَاءِ  
on, took his packed lunch and left for his work in the port  
(HM 59)
- الدُّوُلُ كَالْأَفْرَادِ، تُوَلَّدُ وَتَنْسَبُ وَتَشِيبُ وَتَسِيخُ  
states are like people: they are born, reach adolescence,  
وَتَمُوتُ  
age, grow old and die (JGh 106)

**96.1.4** **وَ** is used to join two sentences which employ the same verb, showing the simultaneous occurrence of two events by two different subjects:

- جَلَسْتُ وَجَلَسَ  
I sat down and he sat down (HR 187)
- اقْتَرَبَتِ الْمَرْأَةُ مِنِّي وَأَقْتَرَبْتُ مِنْهَا  
The woman approached me and I approached her  
(JIJ 45)
- خَطَا هُوَ وَخَطَوْتُ أَنَا  
He takes a step and I take a step (HR 168)
- هُوَ يَعْرِفُهَا وَأَنَا أَعْرِفُهَا  
He knows it and I know it (HM 133)
- لَا هِيَ نَسِيَتْ، وَلَا أَنَا نَسَيْتُ  
She didn't forget and I didn't forget (JIJ 143)

**96.1.5** **وَ** often introduces a sentence which parenthetically explains, clarifies or adds additional information to a preceding sentence. The parenthetical nature of these additions is occasionally explicitly indicated by brackets:

- أَهَالِي النَّاحِيَةِ يَتَّبِعُونَ مَذْهَبَ آلِ النَّبِيِّ، الْمَذْهَبَ  
the inhabitants of the region follow the school of the  
الزَّيْدِيَّ، وَالزَّيْدِيَّةُ مِنْ فِرْقِ الشَّيْعَةِ  
House of the Prophet, the Zaydi school, the Zaydiyya  
being one of the sects of the Shi'ites (JGh 76)
- وَصَلَ الْعَرَبُ إِلَى سَمَرْقَنْدَ، وَكَانَ يَحْكُمُهَا  
The Arabs reached Samarkand which was ruled by  
طَرْخَانَ، وَهَذَا لَقَبٌ وَلَيْسَ اسْمًا  
Tarkhan, which is a title and not a name (JGh 104)
- إِنْتَقَلَ مِنْ مَالِكٍ إِلَى آخَرَ حَتَّى قَامَتْ مُؤَسَّسَةُ  
it passed from one owner to another until in 1988 it was  
فَرِيدْرِشِ نُيومانِ الْأَلْمَانِيَّةِ بِشِرَائِهِ عَامَ ١٩٨٨ وَهِيَ  
bought by the Friedrich Neumann Institute, a German  
مُؤَسَّسَةُ أَلْمَانِيَّةٌ تَهْتَمُّ بِحُقُوقِ الْإِنْسَانِ  
institute concerned with human rights (JGh 145)

لَمَّا وَجَدْتُ مَعْرِضًا لِأَعْمَالِ مَاتِيسْ، وَكَانَ مَا يَزَالُ حَيًّا، أَحْسَسْتُ أَنَّ الْحَيَاةَ تَنْصَاعَفُ دَفْعًا فِي عُرُوقِي  
When I found an exhibition of the works of Matisse, who was still alive, I felt that life was pulsing twice as fast in my veins (JIJ 154)

كُنَّا فِي فُنْدُقِ سَمِيرَامِيسْ، فِي اسْتِقْبَالِ رِيثَا هَيُورْتْ، (وَكَانَتْ هَذِهِ الْمُمَثِّلَةُ السَّيْنِمَائِيَّةُ يَوْمَئِذٍ فِي قِمَّةِ شُهْرَتِهَا وَفِتْنَتِهَا)  
We were in the Samir Amis hotel meeting Rita Hayworth (at that time this film actress was at the pinnacle of her fame and charm) (JIJ 178)

بَيْنَ الْحَجِينِ وَالْحَجِينِ كَانَ خَالِدُ الرَّحَّالِ (وَهُوَ أَحَدُ أَفْرَادِ "جَمَاعَةِ بَعْدَادَ لِلْفَنِّ الْحَدِيثِ") يُفَاجِئُنِي بِزِيَارَةٍ  
Khalid al-Rahhal, a member of the Baghdad Group of Modern Art, would sometimes surprise me with a visit (JIJ 186)

عَلَيْنَا أَنْ نُقْبِعَهَا بِالسُّكُوتِ وَنَسِيَانِ كُلِّ مَا تَعْرِفُهُ عَنْكَ وَهُوَ كَثِيرٌ  
We must persuade her to keep quiet and to forget everything she knows about you, which is a lot (GhS 43)

أَنْظُرْ هَذَا الْخَاتِمَ (وَبَسَطَ يَدَهُ الَّتِي فِيهَا خَاتِمُ الزَّوْاجِ) وَهَذِهِ السَّاعَةَ (وَأَخْرَجَ مِنْ جَيْبِ بَنْطَالِهِ سَاعَةً مَدَوَّرَةً غَلِيظَةً عَقَّارِبُهَا فَوْسُفُورِيَّةً)  
Look at this ring (and he opened his right hand in which was a wedding ring), and this watch (and out of his trouser pocket he took a thick round watch with luminous fingers) (HM 120-1)

**96.1.6** The sentence introduced by **وَ** may indicate the reason for the preceding sentence:

سَأَجْلِسُ فِي صَالُونِ الشَّايِ هَذَا رَيْثَمَا يَحِينُ مَوْعِدُ لِقَائِنَا فِي "جَزِيرَةِ الْبَجَعِ" تَمَامَ الثَّانِيَةِ ظَهْرًا. وَهُوَ الْمَكَانُ الَّذِي اخْتَارَهُ وَفِيقَ ذَلِكَ الْإِلْقَاءُ  
I will sit in this tea house until it is time for us to meet on "Swan Island", which is the place that Wafiq chose for our meeting, at precisely 2.00 p.m. (GhS 118)

إِمَّا الصَّدَاعُ وَإِمَّا الْقَبْلُ. الْقَبْلُ طَبْعًا. لَا لِأَنَّ الْعَقْلَ يَقْبَلُ، وَإِنَّمَا اللَّاعْقَلُ، وَهُوَ أَقْوَى مِنَ الْعَقْلِ  
either a headache or acceptance. Acceptance of course. Not because rationality accepts it, but rather irrationality since this is stronger than rationality (HR 145)

أَنَا أَسْأَلُهُ بِلُؤْمٍ عَنِ حَالَةِ ابْنِ عَمِّهِ مُحَمَّدٍ (وَكَانَ الطَّيِّبُ قَدْ عَرَسَ فِي جِسْمِهِ آلَةَ صَغِيرَةً تُسَاعِدُهُ عَلَى رَفْضِ الْمَشْرُوبِ)  
I ask him wickedly how his cousin Muhammad is (since the doctor had inserted a small device in his body to help him stop drinking) (HS 127)

**96.1.7** **وَ** may connect sentences which are in contrast, with the meaning "but":

الْحَرْبُ شَيْءٌ وَقَتْلُكَ شَيْءٌ آخَرُ  
War is one thing, but killing you is another (IKh 45)

كَانَتْ أَلْطَلَقَاتُ تَرِنُ فِي أُذُنِي وَلَا أَرَاهَا  
The shots were ringing in my ears but I didn't see them (IKh 72)

حَمَلَقْتُ طَوِيلًا وَلَمْ تَرَ شَيْئًا  
She stared for a long time but saw nothing (HS 247)

طَلَبَ مَرَّةً مِنَ الْحَارِسِ أَنْ يُنَادِيَ أَمِيرَ الْحَرَسِ، رَفَضَ الْحَارِسُ، طَلَبَ مِنْهُ ثَانِيَةً، وَرَفَضَ  
He once asked the guard to call the head guard. He refused. He asked him again, but he refused (AM 20)



- لَنْ أَتَزَوَّجَ إِلَّا مِنْ رَجُلٍ أَحِبُّهُ وَقَدْ يَكُونُ فَقِيرًا وَمِنْ  
الْأَفْضَلِ أَنْ يَكُونَ ثَرِيًّا!  
I will only marry a man whom I love. He might be poor,  
but it's better if he's rich! (GhS 180)
- إِدَّعَى عَمِّي إِبْرَاهِيمُ أَنَّ الطُّفْلَةَ مَاتَتْ وَلَمْ تَمُتْ  
كُلُّ شَيْءٍ وَلَا هَذَا  
My uncle Ibrahim claimed that the little girl was dead.  
But she didn't die (IH 149)
- كَانَتْ هَذِهِ الصُّوَرُ هُنَا دَائِمًا وَلَمْ أَرَهَا  
رَوْحِي يَقُولُ سَاحِرًا مِنِّي إِنَّهُ دَائِمًا عَضُفُورٌ آخَرُ.  
وَأَنَا لَا أَصَدِّقُ ذَلِكَ  
Anything, but not that (HM 159)
- كَانَتْ هَذِهِ الصُّوَرُ هُنَا دَائِمًا وَلَمْ أَرَهَا  
رَوْحِي يَقُولُ سَاحِرًا مِنِّي إِنَّهُ دَائِمًا عَضُفُورٌ آخَرُ.  
وَأَنَا لَا أَصَدِّقُ ذَلِكَ  
These photos have always been here but I have not seen  
them (GhS 21)
- رَوْحِي يَقُولُ سَاحِرًا مِنِّي إِنَّهُ دَائِمًا عَضُفُورٌ آخَرُ.  
وَأَنَا لَا أَصَدِّقُ ذَلِكَ  
Making fun of me, my husband says that it is always a  
different bird, but I don't believe this (GhS 125)

**96.1.8** وَ often precedes the adversative particles لَكِنَّ and لَكِنَّ ("but"):

- فِي كُلِّ رَأْسٍ، مِنَ الْخَارِجِ، جَبِينٌ وَعَيْنَانِ وَأَنْفٌ  
وَفَمٌّ وَلِسَانٌ، وَلَكِنَّ مِنَ الدَّاخِلِ يَخْتَلِفُ الْأَمْرُ  
on every head, on the outside, there is a forehead, two  
eyes, a nose, a mouth and a tongue, but it is a different  
matter on the inside (HM 10)
- الْحَيَاةُ هُنَا لَمْ تَعُدْ تُطَاقُ، وَلَكِنَّ أَيْنَ تَذْهَبُ؟  
حَارَبْنَا كَثِيرًا، وَلَكِنَّ لَيْسَتْ هَذِهِ الْمَسْأَلَةُ  
Life here is no longer bearable, but where can we go?  
(AM 118)
- حَارَبْنَا كَثِيرًا، وَلَكِنَّ لَيْسَتْ هَذِهِ الْمَسْأَلَةُ  
إِنَّهُ حُبِّي الْجَدِيدُ، وَلَكِنِّي لَنْ أَتَزَوَّجَ مِنْهُ  
we have fought a lot, but this is not the problem  
(IKh 139)
- إِنَّهُ حُبِّي الْجَدِيدُ، وَلَكِنِّي لَنْ أَتَزَوَّجَ مِنْهُ  
He is my new love, but I won't marry him (GhS 77)

**96.1.9** وَ is used before an interrogative particle:

- وَهَلْ نَسْتَطِيعُ أَنْ نَعْمَلَ شَيْئًا آخَرَ؟  
وَأَيُّ شَيْءٍ قَرَأْتَ؟  
Can we do anything else? (AM 46)
- وَأَيُّ شَيْءٍ قَرَأْتَ؟  
يُعَاكِسُكَ بِمَاذَا؟ وَهَلْ هُوَ مِنْ مَقَامِكَ؟  
What did you read? (AM 70)
- يُعَاكِسُكَ بِمَاذَا؟ وَهَلْ هُوَ مِنْ مَقَامِكَ؟  
مَاذَا أَفْعَلُ بِأَحْلَامِي؟ وَكَيْفَ السَّبِيلُ لِتَحْوِيلِهَا إِلَى  
وَأَقِيعَ؟  
What does he contradict you with? Does he have your  
standing? (HM 100)
- مَاذَا أَفْعَلُ بِأَحْلَامِي؟ وَكَيْفَ السَّبِيلُ لِتَحْوِيلِهَا إِلَى  
وَأَقِيعَ؟  
What shall I do with my dreams? How can they be turned  
into reality? (HM 135)

**96.1.10** وَ is generally repeated before each word in a series of nouns or pronouns. No logical progression is implied and the order of the words is therefore arbitrary:

- أَنَا الْآنَ غَارِقٌ فِي شِعْرِ وَرْدَزْوِيرْتِ وَكُولَرْدِجِ وَجُونِ  
كِيَتْسِ  
I am now immersed in the poetry of Wordsworth,  
Coleridge and John Keats (JIJ 48)
- أَتَذَكَّرُ الْأَعْرَاسَ وَالْمَاتِمَ وَالْوِلَادَةَ، وَهُبُوبَ  
الْجَرَادِ، وَرُكُوبِي فِي السَّيَّارَةِ، وَرُكُوبِي الْجَمَلِ،  
وَقُسْتَانِي الذَّهَبِيَّ  
I remember the weddings, the funerals and the births, the  
swarms of locusts, riding in the car, riding the camel, and  
my golden dress (HS 218)

رَكَضَ الرِّجَالُ وَالنِّسَاءُ وَالْأَطْفَالُ وَلَحِقُوا بِالسَّارِقِينَ  
The men, women and children ran and caught up with the  
thieves (IKh 15)

لَمْ أَسْمَعْ كَلِمَةً وَاحِدَةً مِنَ الدَّرْسِ. كُنْتُ أَتَأَمَّلُ فِي  
المُعَلِّمَةِ سُهَى، لِذَرَجَةِ التَّحْدِيقِ إِلَى وَجْهِهَا  
وَشَعْرِهَا وَمَلَابِسِهَا وَجِذَائِهَا وَيَدَيْهَا  
I didn't hear a word of the lesson. I was looking closely at  
the teacher Suha, to the point of scrutinizing her face, her  
hair, her clothes, shoes and hands (HS 191)

دُنْيَا مِنَ الْفَرْدَةِ فِي حَدِيقَةِ الْحَيَوَانَاتِ وَلَكِنْ  
بِسَيَّارَاتٍ وَتِيَابٍ وَقَصَائِدٍ وَقِصَصٍ وَرَوَايَاتٍ  
وَبَاصَاتٍ وَمَخَازِنَ كَبِيرَةَ وَإِعْلَانَاتٍ نِيُونِ  
وَسُوْبَرْمَاكِتٍ وَمُحَامِيْنَ وَبُنُوْكَ وَطَائِرَاتٍ وَحُرُوبٍ  
وَتِلْفِزْيُونَاتٍ وَأَبَاءَ بَيْنَهُمْ مَنْ لَمْ يَعُدَّ يُحِبُّنَا  
a world of monkeys in a zoo, but with cars, clothes,  
poems, stories, novels, buses, large shops, neon signs,  
supermarkets, lawyers, banks, airplanes, wars, televisions,  
and fathers some of whom no longer love us (GhS 211-2)

المُسْتَحِيلُ أَنْ تُحْصُوا عِدَّةَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ  
وَالْعُلَمَاءِ وَالشُّعْرَاءِ وَالْأَدْبَاءِ وَالْفَلَسَفَةِ  
وَالْمُوسِيقِيِّينَ وَالرَّسَّامِينَ وَالنَّحَّاتِينَ وَالرَّقَّاصِينَ  
وَالْمَسْرُوحِيِّينَ وَالْحَالِمِينَ  
It is impossible for you to count the number of prophets,  
apostles, scientists, poets, writers, philosophers, musi-  
cians, painters, sculptors, dancers, actors and dreamers  
(IH 210)

وَ is, however, occasionally omitted in such a series:

سَأَشِدُّ السِّفُونَ فِي الْمِرْحَاصِ وَأَتْرُكُ كُلَّ شَيْءٍ  
يُنْسَجِبُ إِلَى نَحْتِ: أَفْكَارِي الْفَلَسَفِيَّةِ، أَخْلَامِي،  
مَاضِيٍّ، أَسْمِي  
I will pull the toilet chain and let everything flush down:  
my philosophical ideas, my dreams, my past and my name  
(AM 8)

فُوجِئْنَا بِكَثْرَةِ الْأَشْيَاءِ الَّتِي يَتَّبِعِي عَلَى الْمَرْءِ أَنْ  
يَتَذَكَّرَ حَمْلَهَا مَعَهُ: الْمِلْحُ. الْمَاءُ. ... الْبَنْدُورَةُ.  
الْحُبْزُ. الْجُبْنُ. الْفُوطُ. فَتَّاحَةُ رُجَاجَاتٍ ...  
الْبَهَارُ ... إِلَى آخِرِهِ  
We were surprised at the many things one has to  
remember to take along: salt, water, ..., tomatoes, bread,  
cheese, serviettes, an opener for the bottles ..., spice ...  
and so on (GhS 121)

**96.1.11** وَ may connect two imperatives, the second imperative supplying the result or reason for the first:

تَعَالَ وَخُذْ بَرَكَاتِي  
Come and take my blessings (HM 82)

إِسْمِعِي وَتَعَجَّبِي!  
Listen and be amazed! (HM 99)

إِسْمَعْ وَأَفْهَمْ  
Listen and understand (HM 111)

تَعَالِي يَا سَلْمَى، وَشُوفِي هَذِهِ الرَّسَمَاتِ، وَأَبْدِي  
رَأْيَكَ بِالْفَنَّانِ الَّذِي رَسَمَهَا  
Come here Salma and look at these paintings and give us  
your opinion of the artist who did them (HR 23)

أَفْهَمِيهَا مَا هِيَ هَذِهِ الْحَرَكَةُ وَخَلِّصِي مِنِّي!  
explain to her what this movement is, and rid me of her!  
(JIJ 164)

إِجْلِسِي وَكُلِّي مَعَنَا	Sit and eat with us (HM 92)
تَعَالَوْا وَقِفُوا مَعِيَ فَوْقَ هَذِهِ الصَّخْرَةِ وَأَنْظُرُوا كَيْفَ تَمُوتُ الْجِبَالُ	Come and stand with me on this rock and see how the mountains die (IH 108)

**96.1.12** It is common in Arabic to introduce a sentence with وَ :

وَ حِينَ رَأَيْتُهُمْ يَتْرَاكُضُونَ وَسَطَ الشَّارِعِ وَهُمْ يَضْرُخُونَ لَمْ أَفْهَمْ	When I saw them running in the middle of the street and shouting I didn't understand (IKh 38)
وَوَجَدْنَا قَارِبًا صَغِيرًا، لَهُ شِرَاعٌ وَاحِدٌ	We found a small boat with one sail (JIJ 15)
وَهَا هِيَ ذِي أُمِّي تَفْتَحُ الْبَابَ وَتَدْخُلُ	There was my mother, opening the door and entering (HR 68)

**96.2** فَ ("and"; "and so"; "then"; "therefore"; "because"; "for"; "but") generally implies a closer relationship, some development or logical order between the words or sentences that it connects than does وَ. There are, however, cases where either particle is employed.

**96.2.1** Like وَ, فَ is used in a sequence of nouns. With فَ, however, the sequence is always a logical one, with the idea of progression or change. The order of the words is therefore not arbitrary and cannot be altered:

هَذِهِ الشُّطَائِرُ، أَلَنْ تَنْتَهِيَ أَبَدًا. طَبَقَةٌ مِنَ الزُّبْدَةِ، فَأُخْرَى مِنَ اللَّحْمِ، فَأُخْرَى مِنَ الْخَسِّ، فَأَلْمَايُونِيزِ	These sandwiches, will they never end? A layer of butter then one of meat, then one of lettuce, then mayonnaise (GhS 165)
تَوْبُ الْحَدَائِقِ يَمْوجُ خُضْرَةً حَتَّى مَبْنَى "الْيَكُولِ مِيلِيْتِيرِ" فَبِرْجِ "الْمُونِبَارْناسِ" فَيُتَوَّبُ تَرْدَهِي بِخُصُوصِيَّتِهَا	The cloak of the gardens undulates green up to the building of the École Militaire, then the Montparnasse Tower and then houses boasting of their exclusivity (GhS 104)
هُنَاكَ بَيْتِي وَفِي النَّاحِيَةِ الْأُخْرَى بَيْتُ عِرْفَانَ فِي الْحُلُبُونِيِّ فَالْتَكِيَّةُ فَالْجَامِعَةُ	There is my house, and on the other side is Irfan's in al-Halbuni, then the monastery and then the university (GhS 194)
تَضَعْدُ إِلَى الْكَعْبَيْنِ فَالرُّسْعَيْنِ، فَالْعُرْفُوبِ	[the cold] makes its way up to the heels, then the ankles, then the Achilles tendon (TW 150)
سَارَ مَاشِيًا عَلَى قَدَمَيْهِ حَتَّى رَفَاحٍ. وَفِي رَفَاحٍ أَنْضَمَّ إِلَى قَافِلَةٍ مِنَ الْبَدْوِ مِنْ مَعَارِفِهِ. فإِلَى غَزَّةَ	He went on foot to Rafah. In Rafah he joined a caravan of acquaintances of his from the Bedouin, thence to Gaza (IH 148)
فَوْقَ هَضْبَةٍ مِنْ هَضْبَاتِ الْكَرْمَلِ الشَّرْقِيِّ مُشْرِفَةً عَلَى "حَيْفَا الْجَدِيدَةِ" - شَارِعِ سَتَانْتُونِ فَسُوقِ الشُّوَامِ فَسَاحَةِ الْحَنَاطِيرِ فَشَارِعِ الْمُلُوكِ فَخَلِيجِ عَكَّا	On top of one of east mount Carmel's hills overlooking New Haifa - Stanton Street, then the Syrian market, then the square where the carriages stop, then Kings Street, then the Gulf of Acre (IKh 85)

**96.2.2** فَ is used to introduce an event or circumstance which chronologically follows that of

the previous event or circumstance:

- نَهَضَ فَوَدَعَ وَأَنْصَرَفَ He got up, said goodbye and left (HR 90)  
 نَظْرَةً فَأَبْتَسَامَةً، فَكَلَامًا، فَمَوْعِدًا فَلِقَاءً a look, then a smile, then some words, then a date, then a meeting (TW 101)
- مَضَى إِلَى الْمَطْبَخِ فَأَعَدَّ لِنَفْسِهِ كُوبًا كَبِيرَةً مِنَ الْقَهْوَةِ He went to the kitchen and made a large cup of coffee for himself (SI 93)
- إِنَّا سَافَرْنَا مِنْ بَارِيسَ لِلِإِضْطِيفِافِ فِي لُوسَرْنَ فَلَنَدُنْ فَكُورْسِيكَا قَالرِّيْفِيرُ We travelled from Paris to spend the summer in Lucerne, then London, then Corsica and then the Riviera (GhS 113)
- يَرْكُضُ كَالْمَجْنُونِ إِلَى الْمِصْعَدِ فَمَدْخَلَ الْمَبْنَى He runs like a madman to the lift, then to the entrance of the building (GhS 19)
- مَعَ مِئَاتٍ مِنَ السَّائِحِينَ أَرْتَقَيْنَا بِالْمِصْعَدِ الضَّخْمِ إِلَى الطَّابِقِ الْأَوَّلِ، فَالثَّانِي، فَلِأَعْلَى with hundreds of tourists we went up in the large lift to the first floor, then the second and then to the highest one (JIJ 152)
- أَخْفَتِ ابْنَ عَمَّهَا تَحْتَ سَرِيرِهَا. فَشَمَّ الْعُورُ رَائِحَةَ غَرِيْبَةً She hid her cousin under her bed. Then the ghoul noticed a strange smell (IH 189)

**96.2.3** فَ may introduce the cause or reason of a previous statement, with the meaning “since”, “because”, “for”:

- لَمْ أَعُدُّ أَذْكَرُ كَثِيرًا، فَهَذَا الْحِوَارُ جَرَى مُنْذُ خَمْسِ سَنَوَاتٍ I no longer remember very much, for that conversation took place five years ago (IKh 139)
- لَنْ يَحَارَ الطَّبِيبُ أَمَامَ لُغْزٍ عَادِيٍّ كَهَذَا. فَلَدَى الْعُلَمَاءِ جَوَابٌ مُقْنِعٌ دَائِمًا The doctor will not be at a loss over an ordinary puzzle like this, since the learned always have a convincing reply (GhS 151)
- كَانَ بَيْنَهُمْ أَكْبَرُ بَيْتٍ فِي الْقَرْيَةِ، فَوَالِدُهَا كَانَ الْمُخْتَارَ Their house was the biggest in the village, since her father was the mayor (HS 235)
- مَعِدَتِي فَارِغَةٌ، فَأَنَا لَمْ أَكُلِ الْبَارِحَةَ My stomach is empty because I didn't eat yesterday (HM 221)
- دُهَلْتُ لَا لِأَنَّهَا تَزَوَّجَتْ فَهَذَا يَحْدُثُ كُلَّ يَوْمٍ I was surprised not because she had got married, for this happens every day (GhS 68)
- الرِّثْيُونُ عِنْدَهُ لَا يَقِيلُ أَهْمِيَّةً عَنِ الشُّعْرِ، فَهُوَ مِنْ بِلَادِ الرِّثْيُونِ With him, olives are no less important than poetry, because he is from the land of olives (JIJ 181)

**96.2.4** فَ may introduce the effects or results of a previous circumstance, with the meaning “so”, “therefore”, “thus”:

- كُنْتُ تَعَبًا فَنِمْتُ إِلَى الصَّبَاحِ I was tired so slept until morning (HM 210)

- كَانَ أَخُوهُ ضَائِعًا فِي أَرْضِ الْعَرَبِ الْوَاسِعَةِ فَتَقَبَّبَ  
آثَارَهُ فَوَجَدَهُ مُقِيمًا فِي دِمَشَقَ
- His brother was missing in the wide Arab lands, so he followed his tracks and found him living in Damascus (IH 125)
- لَعَلَّهُ تَعِبَ فَذَهَبَ إِلَى بَيْتِهِ
- Perhaps he got tired and thus went home (GhS 168)
- كَانَ أَبِي يُرِيدُ تَزْوِيجِي مِنْ تُرْكُمَانِي غَنِيٍّ، لَكِنَّهُ  
عَجُوزٌ، فَهَرَبْتُ مِنَ الْمَزْرَعَةِ وَجِئْتُ إِلَى إِسْكَندَرُونَةَ
- My father wanted to marry me to a rich Turkoman, but he was old, so I ran away from the farm and came to Iskenderon (HM 44)
- أَرَدْتُ أَنْ أَبْقَى فَبَقَيْتُ
- I wanted to stay, so I stayed (IKh 42)
- إِعْتَبَرْتُ ذَلِكَ الْأَمْرَ نُكْتَةً، فَضَحِكْتُ
- Dhat thought that it was a joke, so she laughed (SI 62)
- ثُمَّ جَاءَتِ الْأَمْطَارُ فَحَوَّلَتِ الشُّوَارِعَ إِلَى بَرَكٍ  
وَمُسْتَنْقَعَاتٍ
- Then the rains came and turned the streets to puddles and quagmires (SI 163)

**96.2.5** After an imperative or an interjection, **فَ** indicates the reason for the command:

- هَيَّا بِنَا نَخْرُجْ مِنْ هُنَا، فَالْتَّادِلْ يَحُومُ أَكْثَرَ مِمَّا يَنْبَغِي  
حَوْلَنَا
- Come on, let's get out of here, for the waiter is hovering around us more than he should (GhS 53)
- إِسْمَعْ كَلِمَاتِ عَمِّكَ يَا فَرُوحَ، فَهُوَ رَجُلٌ عَاقِلٌ،  
وَلَا تَسْمَعْ كَلِمَاتِ أُمِّكَ، فَهِيَ مَجْدُوبَةٌ
- Listen to what your uncle has to say Faruh, for he is a wise man; and don't listen to your mother, for she is insane (HM 86)
- إِيَّاكَ أَنْ تَذَهَبَ إِلَى لَوَانْدِيُوسَ . . . فَهُوَ لَا يَفْرَجُ  
هَمًّا
- Take care not to go to Lawandiyus ... for he does not relieve any worries (HM 87)
- إِنْتَظِرِي حَتَّى أَنْتَهِيَ مِنَ الْعِشَاءِ، فَأَذْهَبُ مَعَكَ
- Wait until I've finished dinner and I'll come with you (HM 95)
- لَا تَقْلَقِي فَسَأُفِئُهُمَا
- Don't worry, for I will persuade them (GhS 184)
- تَعَالَوْا إِلَيَّ أَيُّهَا الْمُتْعَبُونَ، فَأُخَفِّفُ عَنْكُمْ أَعْبَاءَكُمْ
- Come to me you who are weary, and I will lighten your burdens for you (JIJ 49)

**96.2.6** As with **وَ**, **فَ** may connect two sentences which are in contrast, with the meaning "but":

- حَاوَلْتُ أَنْ أَتَوَقَّفَ عَنِ الْعَمَلِ، فَمَا اسْتَطَعْتُ
- I tried to stop working, but couldn't (HS 6)
- تَهَرَّعْتُ إِلَى عُرْفَةِ ابْنِيهَا فَلَا تَجِدُ فِيهَا أَحَدًا
- She rushes to her son's room but doesn't find anyone there (GhS 168)
- سَأَلْتَنِي، فَلَمْ أَجِبْ
- She asked me, but I did not answer (TW 196)
- جِئْنَا لِتُحَارِبَ فَوَجَدْنَا أَنْفُسَنَا فِي السُّجُنِ
- We came to fight but found ourselves in prison (IKh 88)
- يَبْحَثُ عَنْهَا فِي كُلِّ مَكَانٍ، فَلَا يَجِدُهَا
- He looks for her everywhere, but does not find her (TW 272)

- كُنْتُ أُرِيدُ إِرْضَاءَهُ فَأَغْضَبْتُهُ I wanted to please him but I made him angry (HM 41)
- أَرَادَتْ أَنْ أَذْهَبَ مَعَهَا إِلَى السَّيْنِمَا، فَرَفَضْتُ. طَلَبَتْ ذَلِكَ مِنْ أَبِي فَرَفَضَ أَيْضًا She wanted me to go to the cinema with her, but I refused. She asked the same thing of my father, but he refused as well (HM 260)
- طَرَدْتُهُ، فَظَلَّ قَائِمًا فِي الْعَمَمَةِ I drove him away, but he remained crouching in the darkness (HM 137)

**96.2.7** A question may be introduced with **فَ** when there is a logical relationship between the question and the preceding circumstance:

- لَقَدْ حَافِظْنَا عَلَى بَيْتِنَا فِي الْفَقْرِ، فَهَلْ سَيُفْرِقُنَا الْثَرَاءُ؟ We maintained a hold on our house when we were poor, so will wealth separate us? (GhS 122)
- وَلَكِنَّ كَارُولِينَ مَيِّتَةٌ فَكَيْفَ حَضَرَتْ؟ but Caroline is dead, so how could she show up? (GhS 100)
- لِنَقْرِضَ أَنْكَ حَلَّلْتَنِي، فَمَاذَا وَجَدْتَ فِيَّ؟ Let's suppose that you have analysed me, so what did you find in me? (HM 11)
- أُرِيدُ الذَّهَابَ إِلَى السَّيْنِمَا، فَمَنْ يَذْهَبُ مَعِي؟ I want to go to the cinema, so who will come with me? (HM 246)
- قُلْتُ لِنَفْسِي إِنِّي عَرَفْتُ الْبُرْدَ الرُّوسِيَّ فِي دُرُورَةِ الشِّتَاءِ، فَهَلْ سَأُخْشَى ثُلُوجَ الْأُرْدُنِّ؟ I told myself that I had known the cold of Russia in the depths of winter, so am I going to be afraid of the snows of Jordan? (JGh 159)
- نَحْنُ لَمْ نَكُنْ حَبِيبِينَ مِنْ قَبْلُ، فَمَاذَا نَحْنُ الْآنَ؟ We weren't lovers before, so what are we now? (HR 168)
- رَبَّنَا سُبْحَانَهُ وَتَعَالَى لَا يَفْعَلُهَا، فَكَيْفَ أَفْعَلُهَا؟ Our Lord, the Praised the Exalted, does not do it, so how can I do it? (IH 168)

**96.2.8** **فَ** introduces the main clause after statements which modify it in some way:

- بِالنَّسْبَةِ لِي فَقَدْ رَسَوْتُ أَحْيَرًا فِي الْفَاعِ الَّذِي تُهَيِّئُهُ الْحَيَاةُ لِلْمَرْأَةِ فِي مَدِينَتِي As for me, I have finally come to rest in the abyss which life prepares for women in my city (HR 141)
- وَمَا دُمْنَا نَتَحَدَّثُ عَنِ الْحَدَائِقِ، فَإِنَّ فِي الطَّرْفِ الْجَنُوبِيِّ مِنْ شَارِعِ الْأَمِيرَاتِ حَدِيقَةً كَثِيفَةَ الْخُضْرَةِ Since we are talking about gardens, on the south side of Princesses Street there is a garden of dense greenery (JIJ 82)
- مِثْلَمَا قُلْتُ يَا نَجَاءُ، فَالْحَقِيقَةُ مُخِيفَةٌ Like I said, Najat, the truth is frightening (TW 56)
- كَمَا عَلِمْتُ فِيمَا بَعْدُ، فَالْمَطْرُوفُ تَضَمَّنَ لَقَطَاتٍ أَخَذَهَا هُوَ بِكَامِيرَاتِهِ As I later found out, the enveloped contained snaps which he had taken with his cameras (HR 54)

**a).** **فَ** therefore introduces and thus draws attention to the main part of a sentence after an adverbial:

- إِذَنْ فَهُوَ مِثْلِي يُرِيدُ أَنْ يَخْلُصَ So he is like me, he wants to be rid (HR 119)

لِسُوءِ الْحَظِّ فَإِنَّ هَذَا التَّرْتِيبَ لَمْ يَعْمُرْ طَوِيلًا

Unfortunately, this arrangement did not last long (SI 328)

بَعْدَ غِيَابِ أَقَلِّ مِنْ أُسْبُوعَيْنِ، أَعُودُ إِلَى قَاهِرَتِي،  
فَأَجِدُ الدُّنْيَا قَدْ خَلَتْ مِنَ الرَّجُلِ الطَّيِّبِ

After an absence of less than two weeks I return to my Cairo, and find that the world had lost that good man (JGh 52)

لِذَا فَإِنَّ الْوَاضِحَ وَضُوحَ الشَّمْسِ . . . أَنَّ الطَّالِبَاتِ  
يَتَسَمَّيْنَ فِي الغَالِبِ إِلَى عَائِلَاتٍ مُرَفَّهَةٍ

for this reason it was as clear as daylight ... that the girl students generally belonged to well-off families (JIJ 112)

بِالإِضَافَةِ إِلَى ذَلِكَ فَإِنَّ سُمْعَةَ وَزَارَتِنَا الَّتِي هِيَ  
سُمْعَةُ الْجَزَائِرِ، فِي الْمِيزَانِ

In addition to that, the reputation of our ministry, which is the reputation of Algeria, is in the balance (TW 42)

عُمُومًا فَالْشِّتَاءُ سَيِّئُ السَّمْعَةِ فِي هَذَا الْمِضْمَارِ

In general, winter has a bad reputation in this domain (HR 87)

سَوَاءٌ تَمَّ الأَمْرُ بِالتَّلِيَّاتِي أَوْ بِدُونِهِ، فَإِنَّ تَكْيِكَ  
"الْإِنْسِحَابِ وَالْإِعْتِمَادِ عَلَى النَّفْسِ" انْتَشَرَ

Whether the affair was accomplished by telepathy or not, the tactic of "retreat" and "every man for himself" spread (SI 93)

حَقًّا فَقَدْ أَنْتَهَى الأَمْرُ بِخَمْسِ وَثَلَاثِينَ دَقِيقَةً

Truly, the affair was over in thirty-five minutes (HR 212)

**b). The adverbial may be an adversative:**

عَلَى رَغْمِ الرَّغْمِ التَّجْرِبَةِ فِي أِنْدُونِسِيَا، وَالتَّشِيلِي وَمِضَرَ  
وَبَعْضِ بُلْدَانِ العَالَمِ الثَّلَاثِ، فَإِنَّ العَمَلِيَّةَ سَتَنْجَحُ  
فِي بِلَادِنَا

despite the experience in Indonesia, Chile, Egypt and some countries of the Third World, the process will be successful in our country (TW 216-7)

مَعَ أَنَّ القَلِيلِينَ فَقَطْ مِنْ أَهْلِ الحَيِّ يَهْمُهُمْ فِيمَا بَعْدَ  
أَنْ يُلْفَحُوا النَّخْلَاتِ الَّتِي تُظَلِّلُ بُيُوتَهُمْ، فَإِنَّ الطَّبِيعَةَ  
تَبْقَى لَهَا حِيلَهَا البَارِعَةَ فِي التَّلَافُحِ وَالتَّكَاثُرِ

Although only a few inhabitants of the area were subsequently interested in pollinating the palm trees which screen their houses, nature still has its skilful ruses for cross-pollination and propagation (JIJ 86)

رَغْمَ مَا تُطَبِّقُهُ إِدَارَةُ كُلِّ كَلْبِيَّةٍ مِنْ أسَالِيبِ  
الْدِّيْمُوقْرَاطِيَّةِ وَالْمَسَاوَاةِ بَيْنَ الجَمِيعِ، فَإِنَّ الفَارِقَ  
الطَّبِيعِيَّ كَانَ يَجْعَلُ اخْتِلَاطَ الجِنْسَيْنِ فِي الوَاقِعِ  
قَلِيلًا وَصَعْبًا

Despite the democratic and egalitarian measures implemented by the administration of every college between everybody, the class division would in reality make the mixing of the two sexes infrequent and difficult (JIJ 112)

مَعَ ذَلِكَ فَأَنَا لَسْتُ مَعَهُمَا

Nevertheless, I was not with them (HS 221)

رَغْمَ الحُكُومَةِ الجَدِيدَةِ، فَإِنَّ كُلَّ شَيْءٍ سَيَعُودُ إِلَى  
مَا كَانَ عَلَيْهِ

despite the new government, everything will return as it was (AM 132)

رَغْمَ أَنَّهُ لَمْ يَسْبِقْ لَهُ السَّفَرُ إِلَى بَغْدَادِ أَوْ إِلَى أَيِّ  
مَكَانٍ آخَرَ، فَإِنَّهُ كَانَ مُرَوِّدًا بِمَعْلُومَاتٍ دَقِيقَةٍ عَنِ  
كُلِّ خَطْوَةٍ

although he had never been to Baghdad or any other place, he was equipped with precise information about every step (SI 217)

مَعَ أَنَّهُ لَا يَبَالِي كَثِيرًا، فَإِنَّهُ مُتَّصِلٌ Although he does not care very much, he keeps in contact (TW 126)

رَغَمَ تَمَهُّلِ السَّائِقِ، فَقَدَّ مَرَّتِ السَّيَّارَةُ بِسُرْعَةٍ Despite the slowness of the driver, the car sped along (TW 92)

**96.2.9** After verbs of general meaning, **فَ** may introduce the main idea that the verb modifies. This is particularly common after the verb **عَادَ** (“to return”) often with the meaning “to do again”:

أَثِينَا عَادَتْ فَأَكَّدَتْ أَنَّ لَمِيحَةَ قَدْ جَاءَتْ Athena once again confirmed that Lamiya had come (JIJ 205)

أَعُودُ فَأَنْسَى I forget again (HR 129)

ثُمَّ تَعُودُ فَتَدْفَعُ جِهَازَهَا نَحْوَ ظَهْرِهَا then you push its mechanism towards the back of it (JIJ 42)

وَلَكِنِّي عُدْتُ فَأَقْنَعْتُ نَفْسِي بِأَنِّي حَتْمًا سَأَرَاهَا فِي الْجَبَلِ But I convinced myself again that I would definitely see her on the mountain (JIJ 51)

قَدْ قُمْتُ فَلَبِسْتُ فُسْتَانًا عَادِيًا لِهَذِهِ الْعَايَةِ I had put on an ordinary dress for this purpose (HR 109)

جِئْتُ فَوَجَدْتُكَ تَبْكِي حُزْنًا عَلَى الدُّكْتُورِ I [came and] found you crying out of grief for the doctor (GhS 49)

**96.2.10** **فَ** is used to introduce the intended goal or the consequence of a previous action. It is always immediately followed by a verb in the subjunctive mood:

لَا تَكُنْ عَنِيدًا فَتُخَسِرَ كُلَّ شَيْءٍ Don't be stubborn and so lose everything (AM 10)

إِضْحَكْ وَأَغْرَقْ بِالضَّحْكَ فَيَزُولَ السَّحْرُ Laugh and lose yourself in laughter and the magic will disappear (IH 54)

نُصْرِحُ، فَيَعُودُ صَوْتُنَا مُتَرَدِّدًا We shout so our voices echo back (IKh 47)

يُرِيدُ أَنْ يُعَيِّرَ الْجَوَّ، فَيَجْعَلُهُ مَرِحًا he wants to change the atmosphere and make it cheerful (AM 24)

كَانَتْ عَمَّتِي تَأْخُذُ بِيَدِي، أُحْيَانًا، فَتَخْرُجُ إِلَى حَدِيقَةِ الْمَلْجَأِ الدَّاخِلِيَّةِ Sometimes my aunt would take my hand and we would go to the inside garden of the shelter (IH 134)

عَلَيَّ أَنْ أَتُوبَ، كَمَا تَابَتْ أُمِّي، فَأَبْتَعِدَ عَنِ إِبْلِيسَ وَأَرْجُمَهُ، وَأَذْهَبَ إِلَى الْكَنِيسَةِ فَأُصَلِّيَ I must repent, as my mother has repented, and so avoid the devil and curse him and go to the church to pray (HM 136-7)

**96.2.11** **فَ** may signal a change of subject:

مَاتَتْ عَنْ زَوْجِهَا فَتَزَوَّجَ بِعَجُوزٍ أَمْرِيكِيَّةٍ She died before her husband and he married an elderly American woman (IH 138)



الْمِينَاءِ عِنْدَ الْغُرُوبِ، يَسْتَقْبِلُ الْأَضْوَاءَ الرَّخْوَةَ:  
يَعْلُكُهَا بِسَامٍ ثُمَّ يَتْرُكُهَا فَتَسْفُطُ، تَرْتَجِفُ فَوْقَ الْمَاءِ  
ثُمَّ تَذُوبُ

The port at sunset receives the soft lights which it wearily  
chews then leaves, and they fall, rippling over the water  
and melting away (AM 7)

**96.2.12** فَ is used in indirect speech to indicate a change of speaker:

تَدْعُو لَيْلَى الْعَجُوزَ الْفَرَنْسِيَّةَ لِمُرَافَقَتِهَا لِلْفُرْجَةِ عَلَى  
الْمُهْرَجِ فَتَقُولُ الْأُخْرَى إِنَّهَا سَتُضْلِحُ مِنْ زِيَّتِهَا  
وَتَلْحَقُ بِهَا

Layla invites the elderly French woman to come and see  
the clown. The latter replies that she will freshen her  
makeup and then join her (GhS 166)

يَسْأَلُكَ الشَّخْصُ . . . هَلْ مَرَّتِ الْحَافِلَةُ، فَتَقُولُ لَهُ  
لَيْسَ فِي الْأَتِّجَاهِ الْمُنْتَظَرِ

Someone will ask you, "Has the bus gone past?" and you  
will say to him, "Not in the direction we're waiting for"  
(TW 254)

**96.3** ثُمَّ ("then", "thereupon") is used with a temporal meaning to indicate that one event or circumstance has finished and another begins. Unlike the conjunction وَ, the order of the words introduced by ثُمَّ is not arbitrary and thus cannot be changed. In this respect it is similar to فَ, although ثُمَّ is more emphatic and its meaning is usually temporal.

**96.3.1** ثُمَّ introduces an event or circumstance which chronologically follows another:

يَتَذَكَّرُ أَشْيَاءَ كَثِيرَةً غَامِضَةً مُسَوِّشَةً مُوجِعَةً ثُمَّ يُغْمِضُ  
عَيْنَيْهِ وَيَتَأَمُّ

He remembers many obscure, confused and painful  
things, then closes his eyes and sleeps (GhS 54)

تَضَعُ خَطَّ الْكُحْلِ ثُمَّ تَمْسَحُهُ بِلُغَائِهَا بِطَرَفِ إِصْبَعِهَا  
ثُمَّ تَمْسَحُ الْمَزِيدَ مِنَ الْبُودَرَةِ بِبَاطِنِ كَفِّهَا ثُمَّ تُجَرِّبُ  
فُبَعَّةً

She applies a line of kohl then smoothes it with saliva on  
her finger tip, wipes the rest of the powder away with the  
palm of her hand, then tries on a hat (GhS 212)

يَطْلُبُ ثُمَّ يَكْتُبُ وَيَطْلُبُ مِنِّي أَنْ أَقْرَأَهَا مَرَّةً أُخْرَى  
ثُمَّ يَسْتَفْسِرُ وَأَنَا أَشْرَحُ لَهُ الْمَعْنَى ثُمَّ يَكْتُبُ وَيَفَكِّرُ  
وَيَذْنُدُ

he crosses out then writes and asks me to read them  
again. Then he asks me and I explain the meaning to him.  
Then he writes, thinks and hums (HS 108)

دَخَلْتُ إِلَى الْعُرْفَةِ أَبِي، ثُمَّ نَهَضْتُ عَنِ الشَّرِيرِ،  
أَمْسَحُ دُمُوعِي. ثُمَّ خَرَجْتُ إِلَى حَيْثُ عَمَّتِي وَأَخِي  
رَشِيدٌ

I went into the room crying. Then I got off the bed wiping  
away my tears. Then I went out to where my aunt and  
brother Rashid were (HS 187)

الْمُسْلِمُونَ الَّذِينَ بَقُوا أُرْغِمُوا عَلَى تَغْيِيرِ دِينِهِمْ، ثُمَّ  
طُرِدُوا إِلَى خَارِجِ الْأَنْدَلُسِ كُلِّهَا، ثُمَّ تَعَرَّضَ مَنْ  
تَنَصَّرَ مِنْهُمْ وَأَمَكْنَتُهُ الْبَقَاءُ إِلَى وَحْشِيَّةِ مَحَاكِمِ  
الْإِسْتِشْيَةِ

The Muslims who remained were forced to change their  
religion, then they were driven out of all of Spain, then  
those of them who became Christians and were able to  
stay were subjected to the barbarities of the Inquisition  
courts (JGh 155)

صَمَّتْ، وَرَكَزَتْ عَيْنَيْهَا الْخَضْرَاوَيْنِ فِي عَيْنِي، ثُمَّ  
قَالَتْ "أَنْتَ غَرِيبٌ هُنَا؟"  
She fell silent and stared with her green eyes into mine.  
Then she asked, "Are you a foreigner here?" (JIJ 46)

كَانَتْ زَوْجَتِي إِلَى جَانِبِي تَتَنَفَّسُ بِانْتِظَامٍ. ثُمَّ بَدَأَتْ  
تَشْهَقُ. ثُمَّ أَقْتَرَبْتُ مِنِّي وَهِيَ تَبْكِي، ثُمَّ أَقْتَرَبْتُ مِنْهَا  
My wife was by my side breathing regularly. Then she  
started to sob. Then she came up to me crying and I went  
up to her (IKh 107)

**96.3.2** *ثُمَّ* connects a series of nouns or prepositional phrases implying a chronological order:

مَشَيْتُ إِلَيْهِ خَطْوَةً، ثُمَّ خَطْوَةً، ثُمَّ خَطْوَةً  
I took a step towards him, then another, then another  
(HR 199)

حَمَلْتُ بَوَجْهِي. ثُمَّ بِالسَّاعَةِ. بِالذَّقَائِقِ الْمُتَبَقِّيَةِ.  
ثُمَّ بَوَجْهِي. ثُمَّ بِسَفْتِي.  
I stared at my face, then at the clock, then at the  
remaining minutes, then at my face, then at my lips  
(HR 204)

أَنْزَلَتِ الْمَرْأَةُ تَاجَ إِلَى الطَّائِقِ الْأَرْضِيِّ، ثُمَّ إِلَى  
الْحَوْشِ ثُمَّ إِلَى بِنَاءٍ آخَرَ  
The woman took Taj down to the ground floor, then to  
the courtyard, then to another building (HS 238)

نَبْدَأُ بِالْأَسْمَاكِ التَّادِرَةِ، ثُمَّ الطُّيُورِ، ثُمَّ اللَّحُومِ،  
وَأَخِيرًا الْأُرُزَّ  
we will start with the exotic fish, then the poultry, then the  
meats, and finally the rice (JGh 20)

مَدَّ يَدَهُ إِلَى جَيْبِ بَنْطَلُونِهِ ثُمَّ إِلَى الْجَيْبِ الْأُخْرَى،  
ثُمَّ فِي جَيْبِ الْجَاكِيَتَةِ  
He put his hand to his trouser pocket, then to the other  
pocket, then in his jacket pocket (HS 158)

مَكْتُوبَةٌ أَوْلًا بِالْحُرُوفِ الْعَرَبِيَّةِ ثُمَّ بِالْحُرُوفِ اللَّاتِينِيَّةِ  
it was written first in Arabic letters then in Latin ones  
(SI 161)

**96.3.3** Both *ثُمَّ* and *فَ* often occur together in a long chronological sequence:

تَشَعَّبُ خُيُوطُهَا، مِنْ بَارِيسَ إِلَى وَاشِيْنْطُنَ، إِلَى  
لَنْدُنَ، فَعَمَّانَ ثُمَّ الرَّيَّاضَ  
Its threads branch out from Paris, to London, then  
Amman and then Riyadh (TW 244)

تَحُومُ عَلَى بَارِيسَ، ثُمَّ تَمُرُّ عَلَى مُوسْكُو فَتَحُومُ مِنْ  
جَدِيدٍ فِي بَغْدَادَ  
it hovers over Paris, then passes over to Moscow, then  
hovers again in Baghdad (TW 172)

نَرَكَبُ سَفِينَةَ يَابَانِيَّةً تُدْعَى "سِيوَا مَارُو" نَحْمِلُنَا إِلَى  
نَابُولِي فَمَرْسِيلِيَا، ثُمَّ بُوغَارِزِ جَبَلِ طَارِقِ، وَبَعْدَهُ  
نَضَعُ شِمَالًا فِي عَابِ الْمُحِيطِ الْأَطْلَسِيِّ، ثُمَّ  
نَمْحَرُ مِيَاةَ خَلِيجِ بَسْكَايِ الْمَشْهُورَةِ بِبِهَاجِهَا، إِلَى  
الْفَنَالِ الْإِنْكِلِيزِيِّ (بَحْرِ الْمَانْشِرِ) ثُمَّ إِلَى دُوقَرِ،  
فَلَنْدُنَ  
We boarded a Japanese ship called "Siwa Maru" which  
would take us to Naples, then Marseilles, then the Straits  
of Gibraltar. After this we would go north in the waves of  
the Atlantic ocean, then plough through the Bay of Biscay  
famous for its rough seas, to the English Channel (la  
Manche), then to Dover, then London (JIJ 12-13)

**96.3.4** **ثُمَّ** may be preceded by the preposition **مِنْ** with the meaning “thereupon”, “then”:

إِهْتَمَّ بِالْقَضِيَّةِ الْفِلَسْطِينِيَّةِ، وَمِنْ ثَمَّ الْقَضَايَا الْعَرَبِيَّةِ he became interested in the Palestinian issue and then the Arab issues (JIJ 56)

يَقْضِيَانِ شَهْرَ الْعَسَلِ عَلَى تَبَجِّ أَمْوَاجِ الْبَحْرِ الْأَبْيَضِ الْمُتَوَسِّطِ، وَمِنْ ثَمَّ أَمْوَاجِ الْمَحِيطِ الْأَطْلَسِيِّ They spend the honeymoon on the crests of the waves of the Mediterranean, and then the waves of the Atlantic ocean (JIJ 237)

قَدْ تَقَدَّمْتُ شَخْصِيًّا بِطَلْبِ خَاصِّ بِي لِأَتَاكَ الْجِنْسِيَّةِ الْفَرَنْسِيَّةِ وَمِنْ ثَمَّ لِيَتَاكَ الصَّاهِي I personally submitted an application for me to obtain French nationality, and then for al-Safi to obtain it (GhS 69)

**96.3.5** **ثُمَّ** is used to connect a logical sequence but without the idea of a chronological division:

سَبْعَةٌ مَبَانٍ صَخْمَةٌ جِدًّا، تَبْدَأُ بِقَاعِدَةٍ عَرِيضَةٍ ثُمَّ تَتَّخِذُ شَكْلًا شَبِيهَ هَرَمِيٍّ seven very large buildings, beginning with a wide base and then taking a pyramid-like shape (JGh 15)

كَانَ هُنَاكَ ... إِبْرَاهِيمُ ... ثُمَّ كَانَ هُنَاكَ حِلْمِي سَمَارَةَ there was ... Ibrahim ... and then there was Hilmi Samara (JIJ 197)

مُعْظَمُ الْأَمَاسِيِّ كُنَّا نَقْضِيهَا جَمَاعَاتٍ، فِي حَدِيدَةٍ دَارِ قَحْطَانَ عَوْنِي ... ثُمَّ كَانَتْ هُنَاكَ الْأَمَاسِي الطَّوِيلَةُ فِي الْمَقَاهِي الْمَكْشُوفَةِ We used to spend most evenings in groups in the garden of Qahtan Awni's house. Then there were the long evenings in the open-air cafes (JIJ 217)

**a).** With this usage, **ثُمَّ** may be translated as “moreover”, “furthermore”, and is often followed by a noun clause introduced with **إِنَّ** :

عَمِّي لَيْسَ بَهَيْمَةً، ثُمَّ إِنَّهُ أَبِي لَا عَمِّي My uncle is not a beast. Moreover, he is my father and not my uncle (HM 11)

لَمْ يَكُنْ لَدَيْهِ مَا يَقُولُ لَهَا ثُمَّ إِنَّهَا بَدَتْ لَهُ وَكَأَنَّهَا تُشْبِهُ أُمَّهُ He had nothing to say to her. Moreover, she seemed to him to resemble his mother (GhS 101)

ثُمَّ بِالْتَّأَكِيدِ خَطَأٌ هُنَا. ثُمَّ إِنَّنِي لَا أُحِبُّ عَادَتَكَ فِي فَتْحِ رَسَائِلِي There is certainly a mistake here. Furthermore, I don't like your habit of opening my mail (GhS 116)

هَذِهِ هِيَ الْحِكْمَةُ الَّتِي اسْتَسْتَجْتُهَا. ثُمَّ هُنَاكَ أَشْيَاءٌ لَا نَسْتَطِيعُ أَنْ نُمْسِكَهَا this is the wisdom I have concluded. Furthermore, there are things which we cannot grasp (IKh 103)

لَكِنَّهُمْ لَا يَقُولُونَ مَنْ عَاطَاهَا لَهُمْ. هَذَا سِرٌّ، وَهُوَ السِّرُّ الثَّانِي. ثُمَّ إِنَّ الَّذِينَ تَصِلُهُمْ هَذِهِ التَّنَشُرَاتُ، هُمْ الْعَمَّالُ الْمُؤْتَوِقِينَ but they do not say who gave them to them. This is a secret, the second secret. Furthermore, those who receive these leaflets are the workers who can be trusted (HM 89)

ثُمَّ إِنَّنَا قُلْنَا كُلَّ مَا يُمكنُ أَنْ يُقَالَ فِي الشَّهْرَيْنِ الْأَخِيرَيْنِ Moreover, in the last two months we have said all that can be said (GhS 105)

تَكَلَّمْ بِالْفَرَنْسِيَّةِ كُلَّمَا أَرَدْتَ، وَلَوْ أَنَّكَ سَتَجِدُ ذَلِكَ  
صَعْبًا فِي الْأَسَابِيعِ الْأُولَى ثُمَّ إِنَّكَ فِي بَارِيسَ، يَا  
عَزِيزِي، وَمَا زَالَتِ الْفَرَنْسِيَّةُ لُغَةً بَارِيسَ

Speak in French whenever you like, even though you will find this difficult in the first few weeks. Furthermore, you are in Paris my dear, and French is still the language of Paris (JIJ 150)

b). With the same general meaning, **ثُمَّ** is also used to introduce questions, adding some emphasis to these:

ثُمَّ لِمَاذَا أَنْتُمْ سَلْبُونَ إِلَى هَذَا الْوَحْدِ؟  
Furthermore, why are you so negative? (TW 227)

تَوَقَّعْنَا وَنَحْنُ فِي الْكُومُونَةِ شَيْئًا مِثْلَ ذَلِكَ ... ثُمَّ،  
أَيْنَ هِيَ الْكُومُونَةُ الْآنَ؟  
While we were in the commune we expected something like that ... Then again, where is the commune now? (HR 85)

ثُمَّ مَاذَا نَفْعَلُ؟  
What shall we do? (IKh 75)

**96.3.6** **ثُمَّ** is used between two instances of a repeated verb to emphasise an event or circumstance:

هُنَاكَ تَرْتِيبٌ مَا لِلْحَيَاةِ، إِرَادِيٌّ وَغَيْرُ إِرَادِيٍّ،  
يَجْعَلُهَا تَمْضِي ثُمَّ تَمْضِي  
There is a certain order to life, both intentional and unintentional, which makes it advance and advance (HR 109)

يَأْتِي بَعْدَهُ سِرْبٌ آخَرٌ، مُزْغَرِدًا، يَنْقُضُ ثُمَّ يَنْقُضُ  
after it another flock comes, screeching swooping and swooping (IH 36-7)

**96.4** **أَوْ** ("or") is the most common disjunctive conjunction, that is, one which expresses a contrast or exclusion. It is only used in affirmative or interrogative clauses:

لَا بُدَّ قَدْ أَصْطَدَمَ بِشَجَرَةٍ، أَوْ بِعَمُودِ كَهْرَبَائِي  
no doubt he had crashed into a tree or an electricity pole (HS 129)

هَلْ يَقْرَأُ؟ أَوْ يَكْتُبُ؟  
can he read or write? (HS 17)

**96.4.1** When more than two elements of a sentence are connected with **أَوْ**, it is repeated before each one apart from the first:

طَلَبْتُ مِنَ الْمَسْئُولِ، وَكَانَ صَدِيقًا لِأَبِي، أَنْ  
يُعْطِيَنِي ثِيَابَهُ أَوْ جِذَاءَهُ أَوْ أَيَّ شَيْءٍ  
I asked the official, who was one of my father's friends, to give me his clothes, his shoes or anything (IKh 64)

سَأَكُونُ فِي غَيْتِي عَنْ خَرِيْطَةٍ لِلْمِنْطَقَةِ إِنْ أَنَا أَرَدْتُ  
الذَّهَابَ إِلَى وِنْدِرْمِيرِ أَوْ هَوَكْسِهيدِ أَوْ أَمْبِلْسَايدِ أَوْ  
عَرَّاسْمِيرِ أَوْ دَارُوينْتِ وَتِيرِ  
I would not need a map of the area if I wanted to go to Windermere, Hawkeshead, Ambleside, Grasmere or Derwent Water (JIJ 41)

بِسَبَبِ هَذِهِ الشَّهْوَةِ تَتَعَذَّبُ، لَا تَسْتَطِيعُ النَّوْمَ، أَوْ  
الشُّغْلَ، أَوْ الرَّاحَةَ  
because of this longing you are suffering, you cannot sleep, work or relax (HM 176)

يُشِيرُونَ إِلَى أَحْتِمَالِ عِصْيَانِ مَدَنِيٍّ، مِنْ نَوْعِ جَدِيدٍ.  
فِكْرِي أَوْ خُلُقِي، أَوْ ثِقَافِي أَوْ مَا شَابَهُ ذَلِكَ  
they point to the likelihood of a civil disobedience of a new kind: intellectual, moral, cultural or the like (TW 155)

في أثناء ذلك كنتُ أواصلُ نشرَ ما أكتبُ من قصّةٍ أو مقالةٍ أو قصيدةٍ During this time I continued to publish the stories, articles or poems I was writing (JIJ 98)

**96.4.2** An alternative construction with **أو** may be understood as “whether ... or ...”. This typically occurs with the verb **كَانَ** which is used only once following its predicate, the first alternative:

لَمْ يُرْغَمِ إِنْسَانًا عَلَى تَغْيِيرِ دِينِهِ، مَسِيحِيًّا كَانَ أَوْ يَهُودِيًّا he did not force a man to change his religion, whether Christian or Jew (JGh 155)

بِلَاطَاتٍ كَانَتْ أَوْ أَكْوَابًا أَوْ أَوَانِيٍّ مَعْدِنِيَّةٍ whether they were tiles, cups or metal containers (JGh 176)

مَرَجَعُهَا الْأَهَمُّ فِي أَيِّ أَمْرٍ تُرِيدُ، عَاطِفِيًّا كَانَ أَوْ غَيْرَ عَاطِفِيٍّ her most important source for any subject she wants, to do with emotions or not (JIJ 117)

هُوَ لَا يَعْتَرِضُ عَلَيَّ أَيِّ صَوْتٍ أَوْ صَوَاضَاءٍ مِنْ شَقَّتِنَا، مُوسِيقَى كَانَتْ أَوْ جَدَلًا حَامِيًّا أَوْ صَرَاحًا فِي شَجَارٍ he did not object to any sound or noise from our flat, whether music, heated debate or a shout during an argument (JIJ 244)

**96.4.3** **أَوْ** is used with the adverbial accusative **سَوَاءً** (“no matter whether ...”, “regardless of whether ...”):

يُحَوِّلُ لَهُ مَبْلَغًا كُلَّ شَهْرٍ، سَوَاءً كُنْتُ مُوجُودًا أَوْ لَمْ أَكُنْ he will change a sum for him every month, whether I am here or not (AM 132)

هُمُ مِنَ الْفَنَاتِ الْكَادِحَةِ سَوَاءً فِي الْمَدِينَةِ أَوْ الْمُحَافَظَاتِ They were from the working classes, whether in the city or the provinces (JIJ 111)

تَفْرَحُ كَثِيرًا . . . عِنْدَمَا تَقْدَمُ نَجَاةٌ، سَوَاءً بِمُفْرَدِهَا أَوْ بِصُحْبَةِ ابْنَةِ خَالَتِهَا She is very happy ... when Najat comes, whether alone or accompanied by her cousin (TW 283)

كُنْتُ أَسْأَلُ الْأَصْدِقَاءَ، سَوَاءً صُحُفِيِّينَ أَوْ مُوظِّفِينَ I would ask my friends, no matter whether reporters or officials (JGh 9)

الْإِحْسَاسُ بِالْأَرْتِفَاعِ بِالنَّسْبَةِ لِلْمَبَانِي التَّجِلِيَّةِ يَكُونُ حَادًّا، سَوَاءً عِنْدَ النَّظَرِ إِلَيْهِ مِنَ الْخَارِجِ، أَوْ خِلَالَهُ مِنَ الدَّخْلِ The feeling of height with the slender buildings is acute, whether viewed from the outside or looking out from the inside (JGh 101)

إِنَّهَا مُحَاوَلَةٌ أَلْبَحِثُ عَنِ الْخُصُوصِيَّةِ، عَمَّا يُمَيِّزُ، سَوَاءً كَانَتْ طَوَاجِينَ هَوَاءٍ، أَوْ قِطْعًا مِنَ الْحَلْوَى It was an attempt to study what was characteristic, what could be set apart, whether this be windmills or pieces of confectionery (JGh 177)

**96.5** **أَمْ** (“or”) is a disjunctive conjunction typically employed before the second of two

- alternative questions (“either ... or ...?”) . It may precede a noun clause introduced with **أَنَّ** :  
 هَلْ كَانَ يُرِيدُ حَقًّا ذَلِكَ، أَمْ أَنَّهُ أَحَبُّ أَنْ يُذَكِّرَنِي بِمَنْ أَنَا؟ Did he really want that, or did he want to remind me who I am? (GhS 139)
- هَلْ يَرَى صَدُوقٌ وَرِضًا مَا أَرَاهُ؟ أَمْ أَنَّنِي بَدَأْتُ أَخْطُو وَجِيدَةً فِي كَوَكْبِي الْخَاصِّ؟ Are you advising me or mocking me? (HM 174)
- وَأَنْتِ، مَاذَا تَقُولِينَ؟ أَحَقِيقِي أَنَا أَمْ غَيْرُ حَقِيقِي؟ And you, what do you believe? Am I genuine or not? (JIJ 142)

**96.5.1** As with **أَوْ**, an alternative construction with **أَمْ** may be understood as “whether ... or ...”. The verb is in the perfect (or **لَمْ** + jussive), the actual tense being determined by context:

- سَعِيدَانِ مَعًا كَأَنَّ فِرَاقَنَا غَيْرُ مُمَكِّنٍ شَيْئًا أَمْ أَبِينَا happy together, as if our separation was impossible whether we wanted it or not (GhS 130)
- لِلْجَزَائِرِ عِلَاقَةٌ مَا، شَاءَتْ أَمْ أَبَتْ، بِالْخِلَافَاتِ الْمَرْكَزِيَّةِ فِي دِمَشْقَ وَبَغْدَادَ Algeria has a certain relationship, whether it wants it or not, with the power conflicts in Damascus and Baghdad (TW 218)
- كَانَ هَذَا الشُّعْرُ سَرِيعَ الْإِتِّشَارِ فِي أَوَاسِطِ الْمُتَقَفِّينَ، نُشِرَ فِي الصُّحُفِ أَمْ لَمْ يُنْشَرِ This poetry quickly spread in cultured circles, whether it was published in the newspapers or not (JIJ 112)
- يُوجِي كَلَامَهَا، بِالْعَرَبِيَّةِ تَحَدَّثَتْ أَمْ بِالْإِنْكِلِيزِيَّةِ، بِالذِّكَاءِ whether she spoke in Arabic or English, her words revealed intelligence (JIJ 141)
- الْأَمْرُ الَّذِي جَعَلَ النَّاسَ، رَضُوا أَمْ لَمْ يَرْضُوا عَنِ الْإِتِّفَاقِيَّةِ، يَتَوَقَّعُونَ تَدْفُقَ مِلْيَانِ الدَّنَانِيرِ فَجَاءَ عَلَيْهِمْ something which made the people, whether they liked the agreement or not, expect millions of dinars suddenly to pour down on them (JIJ 192)

**a).** When the verb **كَانَ** is used, it occurs only once following its predicate, the first alternative:

- الْمَبْلَغُ لَا يَهُمُّ، كَثِيرًا كَانَ أَمْ صَغِيرًا The amount is not important, large or small (HM 126)
- قَصِيرَةٌ كَانَتْ أَمْ طَوِيلَةٌ whether short or long (JIJ 86)
- الْأَخْلَامُ مُتَعَبَةٌ، دَاعِرَةٌ كَانَتْ أَمْ عَفِيفَةٌ Dreams are tiresome, whether indecent or chaste (HM 137)
- كَانَ بُوْشَعِيهَا أَنْ تَكُونَ شَدِيدَةً الْعُصْبِ عَلَى مَا لَيْسَ يُرْضِيهَا مِنْ أَمْرٍ أَوْ أَنْاسٍ، رِجَالًا كَانُوا أَمْ نِسَاءً she could be very angry about things and people who did not please her, whether men or women (JIJ 253)

**96.5.2** **أَمْ** is used in the same way as **أَوْ** with **سَوَاءً** (“no matter whether ...”, “regardless of whether ...”) (see 96.4.3):

- أَنَا أُعِزُّكَ سَوَاءً ذَهَبْتُ مَعَكَ إِلَى السَّيْنِمَا أَمْ لَمْ أَذْهَبْ I value you whether I go to the cinema with you or not (HM 247)

سَوَاءَ هَدَأَتْ أَمْ لَا تَهْدَأُ، لَمْ يَكُنْ لَهَا أَيُّ مَخْرَجٍ whether she calmed down or not, she had no way out (HR 186)

**96.6** وَلَا (“nor”, “either”) is a disjunctive conjunction that is employed only after a negative statement. It links all the elements apart from the first:

فِلَسْطِينُ لَمْ تَغِبْ عَنِّي بِأَيِّ لَحْظَةٍ وَاحِدَةٍ، وَلَا كَانَتْ تَغِيبُ عَنِّي بِأَيِّ هُمُومٍ أُسْرَتِي فِي تِلْكَ الْفَتْرَةِ الْعَصِيبَةِ Palestine was never absent from my mind for one moment, nor were the concerns of my family in that tense period (JIJ 31)

نُرِيدُ أَنْ نَبْدَأَ بِدَايَةِ جَدِيدَةٍ، عَفَا اللَّهُ عَمَّا مَضَى، لَا أَحْقَادَ وَلَا عَدَاوَاتٍ we want to start a new beginning, let bygones be bygones, no hard feelings or animosities (AM 10)

كَانَتْ أُمِّي لَا تَزِيدُ وَلَا تَنْقُصُ وَلَا تُبَدِّلُ لَهْجَتَهَا حَتَّى وَهِيَ مَرِيضَةٌ My mother would neither add to nor take away from nor change her way of speaking even when she was ill (HS 211)

لَمْ أَشْعُرْ بِالْحَرِّ وَلَا بِالْعَرَقِ وَلَا بِطُولِ الْمَسَافَةِ I did not feel the heat nor the perspiration nor the long distance (HS 187)

وَجَدْتِ أَنَّهُنَّ لَا يَخْتَلِفْنَ عَنَّا لَا فِي الشَّكْلِ وَلَا فِي السِّيَمَاءِ وَلَا فِي طُولِ الْأَنْفِ وَلَا فِي اللَّبَاسِ وَلَا فِي أَسْرَارِهِنَّ الصَّغِيرَةِ She found that they were no different from us: not in build nor in character, not in the length of nose nor in their clothes nor in their little secrets (IH 143)

مَا عَادَتْ تَرَى الطَّرِيقَاتِ الَّتِي رَأَتْهَا فِي حُلْمِهَا وَلَا الْأَشْجَارَ وَلَا الْبُيُوتَ She no longer saw the roads she had seen in her dream, nor the trees nor the houses (HS 249)

**96.7** إِمَّا (“either ... [or ...]”) is a disjunctive conjunction used before the first element of a disjunctive construction, the subsequent element or elements being introduced by أَوْ :

كُلَّمَا دَنَا الْمَرْءُ مِنَ الْخِتَامِ أُرْدَادًا أَقْبِرَابًا مِنَ الْأَرْضِ، مِنْ الْمَثْوَى، إِمَّا بِالْإِنْجَاءِ أَوْ الرُّقَادِ The more one approaches the end, the nearer one comes to the earth, to the place of rest, by either bending over or lying down (JGh 46)

أَيْنَمَا وَكَيْتُ وَجْهِي فِي سَمَرْقَنْدٍ كُنْتُ أَرَى الْمَوْجُودَاتِ إِمَّا مُقَرَّبَةً بِالْأَشْجَارِ، أَوْ الْمِيَاهِ Wherever I turned my face in Samarkand I would see things there either next to trees or water (JGh 109)

مِنْ حَقِّهَا طَيْفًا لِلْقَوَانِينِ الْمَعْمُولِ بِهَا فِي أَرْوَبَا الْآنَ أَنْ تُسَجَّلَ الطِّفْلُ إِمَّا بِاسْمِ وَالِدِهِ الْحَقِيقِيِّ (إِذَا وَافَقَ) أَوْ بِاسْمِ أُسْرَتِهَا هِيَ، أَوْ بِأَيِّ اسْمٍ تَشَاءُ it is her right, according to the laws in effect in Europe now, to register the child either with his real father's name (if he agrees), or with her family's name, or with any name she wishes (JGh 123)

مُجَوَّهَرَاتُهُنَّ هِيَ إِمَّا النَّقْشَاتُ الدَّهْيِيَّةُ الْبَدَوِيَّةُ أَوْ الْعَصْرِيَّةُ الْعَالَمِيَّةُ Their jewelry is either the engraved gold of the Bedouins or the modern kind seen all over the world (HS 38)

يَسْتَنْبِجْنَ أَحْوَالَ أَزْوَاجِ الْأَخْرِيَاتِ الْمَادِيَّةِ حَتَّى يَشْعُرْنَ إِمَّا بِالْفَخْرِ أَوْ بِالغَيْبَةِ they draw conclusions about the material circumstances of other women's husbands until they feel either pride or jealousy (HS 52)

**96.7.1** *إِذَا* may be used before all the elements of a disjunctive construction, each subsequent occurrence being introduced with *وَ* :

إِذَا تَابَرْتُ عَلَى دَقِّ مِسْمَارٍ فِي جُدْرَانٍ أَصَمٍّ، فَإِمَّا  
يَتَفَلِقُ الْجُدْرَانُ وَإِمَّا يَنْحِنِي الْمِسْمَارُ

If I persevered in knocking a nail into a solid wall, the wall would either crack or the nail would bend (HR 128)

أَعْلَمُ أَنَّ التَّدْرِيْبَ يَتِمُّ إِمَّا فِي الْإِتِّحَادِ السُّوْفِيَّاتِيِّ  
وَإِمَّا فِي كُوبَا

I know that the training will be completed either in the Soviet Union or in Cuba (TW 145)

لَقَدْ انْشَقَّتِ الْأَرْضُ فَإِمَّا ابْتَلَعَتْهُمْ وَإِمَّا لَفَظَتْهُمْ وَإِمَّا  
أَخَيْتْ أَمْوَاتَهُمْ أَطْيَافًا

The earth split open and either swallowed them, spit them out or brought their dead back to life as ghosts (IH 123)

كُلُّ مُصِيبَةٍ، إِمَّا بِإِذْنِ اللَّهِ، وَإِمَّا بِمَا كَسَبَتْ أَيْدِيكُمْ،  
وَهُمْ

every misfortune, whether by the will of God or because of what you yourselves have done, is a delusion (TW 231)

الْحَدِيثُ عَنِ الرِّيحِ الشَّرْقِيَِّّةِ، وَمُعْجَزَةِ عَدَدِ أَيَّامِهَا،  
الَّتِي تَكُونُ إِمَّا ثَلَاثَةً، وَإِمَّا سِتَّةً، وَإِمَّا تِسْعَةً

talking about the east wind and the marvel of the number of its days which is either three, six or nine (TW 261)

تَمَرَّرُ الْبَطْلَةُ قَرَارًا كَبِيرًا وَمَصِيرِيًّا. فَإِمَّا تَرُكُ الْبَيْتِ  
... وَإِمَّا الْقَبُولِ الْبَاكِئِ بِهَذَا الْقَدْرِ التَّعِيسِ

the heroine makes an important and crucial decision: either to leave the house ... or tearfully to accept this miserable fate (HR 109)

عِنْدَهَا كُنْتُ أَفْعَلُ شَيْئًا مِنْ اثْنَيْنِ: فَإِمَّا يَنْقَلِبُ الْعَالَمُ  
فِي رَأْسِي ... وَإِمَّا أَقْلِبُهُ عَلَى رَأْسِ عَبْدِ الصَّمَدِ  
فَأَطْرُدُهُ مِنَ الْبَيْتِ

At this, I would do one of two things: either let the world turn upside down in my head ... or turn it upside down on Abd al-Samad's head and throw him out of the house (HR 142)

كَانَ يَنْدْفِعُ وَرَائِي - إِمَّا بِأَكْبَا نَادِبًا وَإِمَّا مُسْتَعْفِرًا اللَّهُ  
الْعَظِيمَ

he used to run behind me, either crying and wailing, or saying "God Almighty forgive me" (HR 143)

كَانَ بَعْضُ الطَّيْرِ يُلْقِي السَّمَكَةَ الَّتِي التَّقَطَّهَا  
بِمَسْقَارِيهِ، إِمَّا خَوْفًا مِنْ أَنْ تُصِيبَهُ ضَرْبَةٌ مِنْ  
مِجْدَافِي وَإِمَّا أَنْفَةً مِنْ صِغَرِ حَجْمِهَا

Some of the birds would throw away the fish they had caught in their beaks, whether out of fear of being struck by my oar, or out of disdain at its small size (IKh 37)

**96.7.2** *إِمَّا* may precede a noun clause introduced with *أَنْ* or *أَنَّ* :

فَإِمَّا أَنْ نَبْدَأَ فِي النَّوْتِ فِي السَّادِسَةِ صَبَاحًا وَنُنْهِئَهَا  
فِي الثَّانِيَةِ مِنْ بَعْدِ الظُّهْرِ، وَإِمَّا أَنْ نَبْدَأَهَا فِي الثَّانِيَةِ  
وَنُنْهِئَهَا فِي الْعَاشِرَةِ لَيْلًا

either we begin the shift at six in the morning and finish at two in the afternoon, or we begin it at two and finish at ten at night (IH 186)

إِمَّا أَنْ الْأُسْتَاذَ صُبْحِي مُعْفَلٌ، أَوْ أَنَّهُ مُسْتَهْتَرٌ

teacher Subhi is either a simpleton or irresponsible (HM 230)

إِمَّا أَنْ يَعْتَرِفَ بِأَبْنِي، وَيَتَزَوَّجَنِي، وَإِمَّا أَنْ يَسْتَعِدَّ  
لِحَرَابِ بَيْتِي

He either acknowledges his son and marries me, or is prepared to destroy his home (TW 163)



الْوَاقِعُ لَا يُمَكِّنُ أَنْ يَتَّقَى كَمَا هُوَ. إِمَّا أَنْ يَنْقُصَ وَإِمَّا أَنْ يَزِيدَ	the situation cannot continue as it is: it must either get better or get worse (HR 219)
إِمَّا أَنْ يَعِيشَ غَيِّبًا وَإِمَّا أَنْ يَمُوتَ نَبِيًّا	either to live as a fool or to die as a prophet (IH 105)
إِمَّا أَنْ يُمَرِّكِسُوا وَإِمَّا أَنْ يُرْسِمِلُوا	they either become Marxists or capitalists (TW 105)

**96.8** حَتَّى (“in order that”, “so that”; “until”, “up to the point that”) is both a preposition and a conjunctive adverb. Functioning as a conjunction, it is commonly followed immediately by a verb in either the perfect or the subjunctive. Its meaning is usually temporal.

**96.8.1** حَتَّى + a perfect verb occurs in statements in which a preceding circumstance has continued “until” something else occurred:

تَفَرَّغْتُ لِلْجَامِعَةِ عَامًا كَامِلًا حَتَّى تَخَرَّجْتُ	I devoted myself to the university for a full year until I graduated (HR 6)
رَكَضَتْ حَتَّى وَصَلَتْ الْبَحْرَ	She ran until she reached the sea (HS 211)
وَضَعَ قَدَمَهُ عَلَى رَقَبَةِ إِبْرَاهِيمَ مِنْ خَلْفٍ وَدَاسَ بِكُلِّ ثِقَلِهِ حَتَّى وَقَفَ فَوْقَهُ	He put his foot on Ibrahim’s neck from behind and pressed down with all his weight until he was standing on him (AM 16)
أَخَذْتُ أَدْلُ سَعِيدَ عَلَى الطَّرِيقِ حَتَّى وَصَلَتِ السَّيَّارَةُ إِلَى طَرِيقِ مَشْدُودٍ	I gave Sa’id directions until the car arrived in a cul-de-sac (HS 193)
كَلِمَةُ مِسْكِ الْغَزَالِ بَقِيَتْ مَعِي حَتَّى كَبُرْتُ	the words “musk of the gazelle” remained with me until I grew up (HS 216)
بَقِيَتْ جَمِيلَةً حَتَّى مَاتَتْ	She remained beautiful until she died (IKh 139)
إِدَّعَى أَنَّهُ ظَلَّ وَاقِفًا يُرَاقِبُنِي حَتَّى أَخْتَفَتْ	he claimed that he remained standing watching me until she disappeared (IH 74)

**96.8.2** حَتَّى + perfect may express the idea “to the extent that”, “to the point of”:

تَمَلَّكَنِي الْخَوْفُ، حَتَّى ظَنَنْتُ أَنَّهُمْ لَنْ يَتْرُكُونِي عَلَى قَيْدِ الْحَيَاةِ	I was so overcome with fear that I thought they wouldn’t spare me (AM 18)
رُحْتُ أَرُشَهَا عَلَى فَرْوِ الْغُطَاءِ، حَتَّى اسْتَنْفَذْتُ الرَّجَاةَ تَمَامًا	I started to sprinkle it on the fur of the hat until I had completely emptied the bottle (JGh 21)
أَطْلَقْتُ حَتَّى جَفَّتِ الْبُنْدُوبِيَّةُ	I fired until the rifle was empty (IKh 36)
خَجَلْتُ حَتَّى أَحْمَرَّتْ صَلْعَتِي	I was so embarrassed that my bald head went red (IKh 102)
حَزْنَا بَلَّكَ اللَّيْلَةَ حَتَّى كِدْنَا نُجْرُ	That night we were so sad that we almost lost our sanity (AM 105)

غَابَ طَوِيلًا حَتَّى أَتَيْتَنَّهُ أَنَّهُ لَنْ يَمُودَ He was away so long that she was convinced he would never return (SI 247)

**96.8.3** With the meaning “until”, حَتَّى + subjunctive may introduce an event which is in the future vis-à-vis what precedes it:

سَأُخْتَلِي بِكُنُوزِي وَأَتَلَذُّ بِتَحْسُسِهَا وَعِنَاقِهَا  
وَمُضَاجَعَتِهَا بِالْعَيْنِ حَتَّى أَنَامَ I will be alone with my treasures, will relish touching them, hugging and making love to them with my eyes until I sleep (GhS 87)

كَانَ يَغِيبُ عَنَّا عَامًا، أَوْ أَقَلَّ مِنْ أَلْعَامِ أَوْ أَكْثَرَ،  
حَتَّى نُنْسَاهُ نَحْنُ الْأَوْلَادُ He would be away from us for a year, or more or less than a year, until we children would forget him (IH 156)

سَأَحْفِظُ بِهَا حَتَّى تَعُودَ I will look after them until you return (AM 77)

قَالَتْ إِنَّهَا سَتَنْتَظِرُنِي حَتَّى أَتَزَوَّجَ She said she would wait for me until I get married (HS 245)

**96.8.4** حَتَّى + subjunctive may have the meaning “in order to”, “so that” etc.:

يَهْرَهُ هَزَاتٍ رَقِيقَةً حَتَّى يُوقِظَهُ he would shake him gently so as to rouse him (AM 17)

عَادَةً أَرْجِعُ أَلَسْتَائِرَ حَتَّى أَرَى بِدَايَاتِ النَّهَارِ I usually throw the curtains back so that I can see the beginnings of the day (JGh 41)

قَرَّرْتُ أَيْضًا أَخَذَ دُرُوسٍ فِي الْإِنْكِلِيزِيَّةِ حَتَّى  
أَسْتَطِيعَ أَنْ أُرَدَّ عِنْدَمَا أُسْأَلُ I also decided to take lessons in English so that I could reply when asked a question (HS 203)

أَشَارَتْ إِحْدَاهُنَّ إِلَى سَطْلِ مَاءٍ وَأَشَارَتْ إِلَى تَاجِ  
الْعُرُوسِ حَتَّى تَحْمِلَهُ One of them pointed to a bucket of water and motioned to Taj al-Arus to pick it up (HS 243)

فَضَلْتُ التَّوَجُّهَ مُبَاشَرَةً قَبْلَ حُلُولِ اللَّيْلِ حَتَّى نَرَى  
أَكْبَرَ مَسَافَةٍ مِنَ الطَّرِيقِ، وَحَتَّى نَبْلُغَ مَقَرَّ إِقَامَتِنَا فِي  
وَقْتِ مُبَكَّرٍ I preferred to set off immediately, before nightfall, in order to cover most of the distance and reach our accommodation in good time (JGh 180)

يَتَقَدَّمُ أَلْجَمِيعُ خَطَوَاتٍ حَتَّى يَرَوْا عَنِ كَتَبِ الْمَرْأَةِ  
الَّتِي تَزَوَّجَهَا سُلْطَانُ تِلْكَ الْبَلَدِ They all moved a few paces forward so they could see at close quarters the woman whom the sultan of that country had married (HS 249)

إِنَّهُمْ لَيْسُوا أَعْيَاءَ حَتَّى يَأْتُوا بِسَيَّارَةٍ شُرْطَةٍ مَفْضُوحَةٍ  
مِثْلَ هَذِهِ They are not stupid enough to come in a marked police car like this (TW 252)

مَنْ نَحْنُ حَتَّى يُمَكِّنَنَا أَنْ نَجِدَ حَلًّا لِأَيِّهِ مُشْكِلَةٌ؟ Who are we to find a solution to any problem? (HR 216)

لَنْ أَتْرُكَهُمْ حَتَّى يَقْتُلُوا حَامِدَ I will not let them kill Hamid (AM 165)

The negative is expressed by لَا حَتَّى + subjunctive:

مَنْ أَنْتَ حَتَّى لَا تُجِيبَ؟ Who are you not to answer? (AM 158)

- نَحْنُ نَضَعُ النَّارَ دَاخِلَ كَوْمِ الْحِجَارَةِ، حَتَّى لَا يَرَاهَا أَحَدٌ We put the fire inside a pile of stones so no one would see it (IKh 79)
- كَانَتْ أَصَابِعُنَا مَشْدُودَةً إِلَى الطَّبِيئَةِ حَتَّى لَا تُرْزِلَهَا الْأَرْوَاحُ وَالْعَفَارِيْتُ Our fingers were gripping the table so that the spirits and demons could not shake it (IH 153)
- ثُمَّ تَقَدَّمَ بِخَطَوَاتٍ وَّيْدَةٍ، حَتَّى لَا يُوقِظَهَا then he approached with slow steps so as not to wake her (TW 272)
- رَأَيْتُ نَفْسِي تَرْفَعُ قَمِطَةَ رَأْسِهَا عَنْ جَبِينِهَا حَتَّى لَا تَلَامِسَ الْخَرَزُ وَالْحَلَقَاتُ الذَّهَبِيَّةُ عَيْنَيْهَا I saw myself lifting her headscarf away from her forehead so that the pearls and golden rings would not touch her eyes (HS 247)
- وَضَعْتُ كَفِّي عَلَى فَمِي، حَتَّى لَا أَنْبَسَ بِكَلِمَةٍ I put my palm across my mouth so that I wouldn't utter a word (HS 151)

**96.8.5** In a negative sentence, *حَتَّى* expresses the idea “[he] had not ... when”, “no sooner ... than”, sometimes translated as “[he] had hardly ... when”:

- لَمْ تَمُضِ أَيَّامٌ حَتَّى بَدَتْ عَلَى الْمُحَلَّلَاتِ عِلَامَاتُ النَّضْجِ No sooner had a few days passed than signs of ripeness appeared on the pickles (SI 67)
- لَمْ تَمُضِ دَقِيقَةٌ عَلَى كَلِمَاتِ أُنَيْسَةَ، حَتَّى اسْتَدْرْتُ وَوَعَدْتُ إِلَى الْعَتَبِ Anisa had been speaking for less than a minute when I turned and went back to the cell (AM 31)
- مَا مَرَّ شَهْرٌ حَتَّى تَحْوَلَ الْفَرْحُ إِلَى مَأْتَمٍ less than a month later the celebration had become a funeral ceremony (AM 34)
- مَا مَرَّ شَهْرٌ وَاحِدٌ بَعْدَ زَوَاجِنَا حَتَّى بَدَأْتُ أَتَمَلَّمُ Hardly a month passed after our wedding when I began to get bored (HS 98)

**a).** The same, but more emphatic, meaning is obtained by using the negative of *كَأَنَّ* to modify the verb in the main clause:

- مَا كَادَ يَنْتَهِي، وَطَلَبْتُ مِنَ الْجُمْهُورِ كَالْعَادَةِ أَنْ يَتَقَدَّمُوا بِأَسْئَلَتِهِمْ، حَتَّى أَنْدَفَعَ نَحْوَ الْمِنَصَّةِ شَيْخٌ مُعَمَّمٌ No sooner had he finished, and I had asked the audience as usual to ask their questions, than an old man with a turban rushed towards the podium (JII 114)
- مَا كَادَتْ تُبَلِّغُنِي حَتَّى عَبَسَتْ، وَأَدَارَتْ وَجْهَهَا عَنِّي No sooner had she informed me than she frowned and turned her face away from me (JII 120)
- مَا كَادَ يَقْرَأُ الْكَلِمَاتِ الْأُولَى: "أَنَا نَجِيبٌ سَالِمٌ، أَوْفَعُ بِمَشْتَهَى الْحُرِّيَّةِ وَالرَّغْبَةِ"، حَتَّى تَعَيَّرَ صَوْتُهُ He had hardly read the first few words "I, Najeeb Salim, of my own free will and volition, put my signature to ..." when his voice changed (AM 14)
- لَمْ يَكْذُ يُنْهِئِي كَلِمَتُهُ حَتَّى اسْتَيْقَظْتُ وَفَتَحْتُ عَيْنَيَّ He had scarcely finished what he was saying when I woke up and opened my eyes (GhS 196)
- لَمْ يَكْذُ يَنْصَرِفُ حَتَّى طَرَقَ الْبَابَ زَائِرٌ جَدِيدٌ No sooner had he gone than a new visitor knocked on the door (SI 63)

b). With the same emphatic meaning, the main clause may be introduced with مَا إِنَّ :

مَا إِنَّ أَطَلَّتْ عَصَا الْوَالِدِ مِنْ وَرَاءِ عَتَبَةِ الدَّارِ حَتَّى  
عَاجَلَتْهُ بِالسُّؤَالِ ... (IH 145)  
Scarcely did father's stick appear from behind the  
threshold of the house that she forestalled him with the  
question ... (IH 145)

مَا إِنَّ بَدَأَتِ السَّاعَةُ الثَّلَاثَةُ تَقْتَرِبُ، حَتَّى سُرِعَ  
الْأَطْفَالُ فِي التَّسَلُّلِ (TW 157)  
No sooner did three o'clock approach than the children  
began to slip away (TW 157)

مَا إِنَّ ذَهَبَتِ الْفِيلِيبِينَةُ إِلَى غُرْفَةِ الْخِيَاطَةِ حَتَّى قَالَتْ  
عَمَّتِي ... (HS 228-9)  
No sooner had the Philippine woman gone to the sewing  
room than my aunt said ... (HS 228-9)

مَا إِنَّ يُرِيحُ رَأْسَهُ عَلَى الْوِسَادَةِ حَتَّى يَشْجِرَ وَيَنَامُ  
(HS 244)  
No sooner does he rest his head on the pillow than he  
begins to snore and to sleep (HS 244)

مَا إِنَّ صِرْتُ فِي جَوْفِ الْبِنَاءِ حَتَّى سَرَبَلْتَنِي الْكَلَابَةُ  
(HR 37)  
No sooner had I gone inside the building than I was  
overcome with gloom (HR 37)

96.9 لِي ("in order to/that", "so that", "so") is both a preposition and a conjunction. Functioning as a conjunction it is prefixed directly on to a verb in the subjunctive mood. It is generally used to introduce the reason why something is done or the aim behind it. لِي + subjunctive may often be translated as "to + infinitive" (e.g. "to buy", "to eat"):

أَسْرَعْنَا ثَلَاثَتْنَا بِمَعَادَرَةِ الْفُنْدُقِ، لِنَهِيمَ عَلَى وُجُوهِنَا  
فِي شَوَارِعِ بُورِ سَعِيدٍ (JIJ 14)  
The three of us hurried to leave the hotel in order to  
wander in the streets of Port Said (JIJ 14)

هَلِ اخْتَرَعَ الرَّفِصَ رَجُلٌ أَعْرَجَ لِيُعْرَجَ الْجَمِيعَ مِثْلَهُ؟  
(GhS 181)  
Did a lame man invent dancing so as to cripple everyone  
else like him? (GhS 181)

كُلُّ الْقَرْيَةِ أَضْطَفَّتْ تُشَاهِدُ رَجِيلَ تَاجِ الْعُرُوسِ  
لِتُضِيحَ مَلِكَةً (HS 250)  
The whole village lined up to see Taj al-Arus' departure  
to become a queen (HS 250)

أَصْرَّتْ أَنْ تَقِفَ فِي بَدَايَةِ الطَّابُورِ لِتَكُونَ أَوَّلَ مَنْ  
يَهْبِطُ عَلَى أَرْضِ فَرَنْسَا (AM 140)  
she insisted on standing at the head of the queue so as to  
be the first one to step down onto French soil (AM 140)

تَرَكْتُ الْمَخْرَزَ وَأَتَيْتُ إِلَى بَارِيسَ لِأَبْدَأَ مِنَ الصَّفْرِ  
(IKh 150)  
I left the shop and came to Paris to start from scratch  
(IKh 150)

مَاتَ، رُبَّمَا لِیُثَبِتَ أَنَّ الْحُبَّ يَخْذُلُ الْجَمِيعَ  
وَالْمَوْتُ لَا يَخْذُلُ أَحَدًا (GhS 186)  
He died, perhaps to prove that love abandons everyone  
but death abandons no one! (GhS 186)

96.9.1 When لِي governs more than one verb it need not be attached to each one:

حِينَ عُدْتُ وَالْعَجُوزَ لِأَدْعُوهُ إِلَى الْعَشَاءِ وَأَكْلَمَهُ  
وَأَشْكُرَهُ، كَانَ قَدْ مَضَى (GhS 168)  
when I returned with the old woman to invite him to  
dinner, to speak to him and to thank him, he had already  
left (GhS 168)

قُمْتُ مِثْلَ قِطْعَةٍ، لِأَتْنَرَعَ الْغِلَافَ بِخُشُوعَةٍ وَأَسْتَخْرِجَ  
الْثَّرْوَةَ الزَّرَافَةَ (AM 168)  
I sprang up like a cat to rip out the false lining and bring  
out the counterfeit treasure (AM 168)

- تَقَدَّمْتُ لِأَوْضَحَ لَهُ وَأَعْتَذِرَ I went up to explain to him and to apologise (AM 37)  
يَبْدَأُ الْجُلُوسَ إِلَى مَكْتَبِهِ لِيَقْرَأَ وَيَكْتُبَ he begins to sit at his desk to read and write (JGh 26)
- It may, however, be attached to each verb to achieve an emphatic effect:
- قَالَتْ هَذِهِ الْكَلِمَاتِ لِتُحَارِبَ خَوْفِي، لِتُحَارِبَ فِي لَحَظَاتِ الضَّعْفِ الْقَدِرَةِ She said those words to fight off my fear, to fight in the squalid moments of weakness (AM 32)
- يَخْرُجُ الْمُعْتَقَلُونَ مِنْ تَحْتِ الْأَرْضِ لِيَرَوْا السَّمَاءَ فَوْقَ جِبَالِ حَجَّةَ، وَلِيَمْكِنَهُمُ الْمَشْيُ بِلا عَائِقٍ، وَلِيَعْرِفُوا الْحُرِّيَّةَ the prisoners come out from beneath the earth to see the sky above the mountains of Hajjah, to be able to walk without impediment and to know freedom (JGh 68)
- وَجَدْتُهَا فُرْصَةً لَأَفْهَمَ، لَأَعْرِفَ I found it an opportunity to understand, to know (JGh 122)
- أَنَا جِئْتُ لِأَسْمَعَ لَا لِأَتَكَلَّمَ I have come to listen, not to speak (HM 159)

**96.9.2** لِي + subjunctive may also introduce the result of an event or the situation which ensues from it:

- تَسْقَاطُ الْحِجَارَةُ الرَّمْلِيَّةُ الدَّافِئَةُ وَالسَّمِيكَةُ لِتَأْتِيَ مَكَانَهَا حِجَارَةُ الْأَسْمَنْتِ الْمَجُوفَةُ وَالْبَارِدَةُ the thick warm sandy bricks were collapsing to be replaced by hollow cold bricks of cement (IKh 16)
- أَمُدُّ يَدِي أَنْتَحَسُّ فَرَشَ السَّيَّارَةِ الْأَزْرَقَ لِأَجِدَ نَفْسِي أَفْكَرُ بِحُزْنٍ خَفِيفٍ I stretch out my hand and touch the blue car blanket to find myself thinking with a slight sadness (HS 186)
- لِمَاذَا تَرَكْتِ أُنَيْسَةَ الضَّعِيفَةَ لِتَكُونَ نَافِذَتِي عَلَى هَذَا الْعَالَمِ؟ Why did you leave weak Anisa to be my window on this world? (AM 30)
- الثلجُ يتساقطُ ليدفنَ كُلَّ شَيْءٍ the snow is falling to bury everything (AM 150)
- وَجْهَهَا يَسْطَعُ بَيْنَ ثَائِبَةٍ وَأُخْرَى حِينَ تَبْتَعِدُ الْخُضَلَاتُ عَنْ خَدَيْهَا، وَتَرْتَفِعُ فِي الْفَضَاءِ لِتَعُودَ فَتَسْتَقِرَّ عَلَى كَتِفَيْهَا sometimes her face would be revealed when the locks of hair left her cheeks and rose in the air to return and come to rest on her shoulders (JIJ 45)

**96.9.3** لِي may introduce an unexpected event or circumstance:

- ثُمَّ عُدْنَا إِلَى مَقَاعِدِنَا لِتَجِدَ أَنَّ الْجَمِيعَ يُرِيدُونَ الدَّهَابَ Then we returned to our seats to find that everyone wanted to leave (IKh 116)
- تَنْصَرِفُ الْحَافِلَةُ، لِتَجِدَ نَفْسَكَ مِنْ جَدِيدٍ فِي آخِرِ الصَّفِّ the bus goes and you find yourself once again at the back of the queue (TW 149)
- إِنَّ خَالَي فَتَحَ عَيْنَيْهِ ذَاتَ صَبَاحٍ لِيجِدَ نَفْسَهُ فِي بَيْتِهِ فِي الصَّحْرَاءِ My cousin opened his eyes one morning to find himself in his house in the desert (HS 112)

يُمْكِنُ أَنْ تَتَصَوَّرَ دَهْشَةَ ذَاتِ عِنْدَمَا فَتَحَتْ بَابَ شَقَّتِيهَا اسْتِجَابَةً لِدَقِّ الْجَرَسِ، لِتَجِدَ الشَّنْقِيَّيَ أَمَامَهَا

we can imagine Dhat's amazement when she opened the door of her flat in answer to the door bell to find al-Shanqiti in front of her (SI 60)

**96.9.4** لِي is used in negative statements to express the inability or unwillingness of the subject to do something. It always introduces a verb subordinate to كَانَ. Both كَانَ and the subordinate verb have the same subject:

- مَا كُنْتُ لِأَطْلُبَ مِنْكَ I wasn't going to ask you (AM 123)
- مَا كَانَتْ دِيَانَا لِتَرْضَى بِأَنْ تَكُونَ ظِلًّا Diana was not content to be a shadow (GhS 142)
- لَمْ أَكُنْ لِأَحَاوِلْ حَتَّى السَّلَامِ عَلَيْهِ I did not even try to greet him (JIJ 45)
- مَا كَانَتْ لِتَخْطُرَ بِيَالِي they would not have occurred to me (JIJ 137)
- لَمْ تَكُنْ أُمِّي لِتَسْمَحَ لَهُ لِحِظَّةٍ وَاحِدَةٍ بِالسُّكِّ my mother did not allow him a single moment's doubt (HR 53)
- لَمْ يَكُنْ لِيَكْتَرِتْ بِعَجِيجِهَا He paid no attention to her yelling (HR 5)
- مَا كَانَ شَيْخُ الْعَرَبِ لِيَضْمُدَ أَمَامَ إِعْرَاءِ مُسْتَمِعٍ جَدِيدٍ The sheikh of the Arabs could not resist the temptation of a new listener (SI 121)

**96.10** كَيْ ("in order that/to", "so that") introduces the reason why a thing is done or the aim behind it. It immediately precedes a verb in the subjunctive mood:

- كُنْتُ أُعْطِي أَوْلَادَ أُخْتِي الدَّرَاهِمَ كَيْ يَشْتَرُوا مِنْ دُكَّانِكَ I used to give dirhems to my sister's children so they could buy things from your shop (IKh 65)
- لَقَدْ جِئْتُ قَبْلَ مَوْعِدِي بِأَكْثَرِ مِنْ نِصْفِ سَاعَةٍ، كَيْ أُفْرِغَ رَأْسِي مِنْ أَصْوَاتِ الْكُومْبِيوتَرَاتِ I arrived more than half an hour early for my appointment so as to clear my head of the noise of the computers (GhS 179)
- عَلَى الْفَقَارِيِّ كَيْ يَسْتَوْعِبَ الْمَعْنَى أَنْ يَتَوَقَّفَ وَأَنْ يَفْتَحَ الْقَامُوسَ In order to understand the meaning, the reader must stop and open the dictionary (TW 174)
- كُنْتُ شَدِيدَةً الْحَمَاسِ وَأَنَا أَتَكَلَّمُ لِأَبِي بَشِيرٍ وَأُمِّ بَشِيرٍ، كَيْ يَسْمَعَ عَبْدُ الصَّمَدِ I was most eager, while talking to Abu Bashir and Umm Bashir, that Abd al-Samad should hear (HR 6)

**96.10.1** The negative of كَيْ is لَا كَيْ (or less commonly كَيْلَا). As with كَيْ, this also immediately precedes a verb in the subjunctive:

- أَبْذُلُ جَهْدًا خَارِفًا كَيْ لَا أَجْهَشَ فِي الْبُكَاءِ I exert the utmost effort not to burst into tears (GhS 190)
- أَسْرَعْتُ كَيْ لَا أَسْمَعَ بَقِيَّةَ مَا قَالَ I hurried away so as not to hear the rest of what he had to say (HR 31)
- صَمَمْتُ أَكْثَرَ مِنْ قَبْلُ، كَيْ لَا أَتْرُكَ الْبُرُودَةَ تَسَلَّلُ إِلَى رَجَبٍ I was more determined than ever before not to let the coldness seep through to Rajab (AM 114)

تَصِرُ أَنْ أَخْرَجَ مَعَهَا، أَنْ أَرَأَيْتَهَا، كَيْ لَا تَكُونَ  
وَحِيدَةً she insists that I leave with her, accompany her, so that  
she will not be lonely (HM 179)

أَنْدَمُ لِأَنْتِي لَمْ أَمُرَّ بِالْبَيْتِ لِإِضْلَاحِ زِينَتِي كَيْ لَا  
تَرَى مَيْمَنَةَ خَائِمٍ وَجْهِي بَعْدَ هَذِهِ السَّنَوَاتِ كُلِّهَا بِلَا  
مَسَاحِيقٍ I regret that I did not pass by the house to freshen up my  
makeup, so that Maymana Khanim would not see my face  
after all these years with no powder on it (GhS 178)

**96.10.2** كَيْ is an alternative to لَيْكِي. It has the same meaning and is used in the same way:

لَا أَحَدٌ مِثْلِي يَعْرِفُ خَفَايَا تِلْكَ الْحَرْبِ الَّتِي خُضْتُهَا  
لَيْكِي أَرْفَعُ الْحِجَابَ عَنِ رَأْسِي وَعَقْلِي No one knows like me the secrets of that war which I  
waged to lift the veil from my head and my mind (HR 7)

أَمْجَدُ كُنْ شُجَاعًا لَيْكِي يُقِيمُوا لَكَ تِمْنًا فِي  
السَّاحَةِ الرَّئِيسِيَّةِ! Be brave Amjad, so that they erect a statue of you in the  
main square (AM 16)

كُنْتُ الْحَارِمَ، أَرَأَيْتَ أَلْبَابَ الْخَارِجِيِّ، لَيْكِي  
أُنَبِّهَهُمْ إِذَا جَاءَ أَحَدٌ I was the guard, watching the outside door to warn them  
if somebody came (AM 19)

كُنْتُ أَقِفُ أَمَامَ مُوظِّفِ الْإِسْتِقبَالِ فِي أَنْتِظَارِ  
الْفَاتُورَةِ، لَيْكِي أَوْفَعُ عَلَيْهَا، وَلَيْكِي أَدْفَعُ نَمَنَ مَا  
شَرِبْتُهُ مِنْ مِيَاهِ I was standing in front of the receptionist, waiting for the  
bill so that I could sign it and pay for the water I had  
drunk (JGh 58)

وَلَيْكِنِّي أُرِيدُ السُّكُنَى مَعَ عَائِلَةٍ فَرَنْسِيَّةٍ لَيْكِي أَدْرِبُ  
نَفْسِي عَلَى الْفَرَنْسِيَّةِ but I want to stay with a French family so as to train  
myself in French (JIJ 150)

**96.10.3** The negative of لَيْكِي is لَا لَيْكِي (لَيْكِيْلَا is also possible). As with لَيْكِي, this also immediately precedes a verb in the subjunctive:

بَدَأْتُ أَحَارِبُ طَيْفَهَا وَأُبْعِدُهُ بِعِبَارَاتٍ قَاسِيَةٍ لَيْكِي لَا  
يُعَاوِدُنِي مِنْ جَدِيدٍ I started fighting her ghost and exorcising it with harsh  
words to prevent it from returning to me again (AM 114)

**96.10.4** كَيْمَا ("so that", "in order that/to") is a compound of كَيْ + the indefinite relative pronoun مَا. It has the same meaning as كَيْ and لَيْكِي. The following verb is in either the subjunctive or the indicative:

وَاضِحٌ أَنِّي لَا أَسْتَطِيعُ أَنْ أَمُوتَ كَيْمَا أَوْفَى كُلِّ  
هَذَا السَّيْلِ الْمُنْهَالِ عَلَيْهَا It is clear that I cannot die in order to stop this torrent  
which assails her (HR 72-3)

a). An alternative to كَيْمَا is لَيْكِيْمَا with the same meaning:

قَدْ هَمَّهَا أَنْ تَجِيءَ إِلَى مِصْرَ لَيْكِيْمَا تَلْتَمِي فِيهَا  
بِضَيْفٍ كَبِيرٍ آخَرَ هُوَ إِمْبْرَاطُورُ الْأُسْتَرِيَا He interested her in coming to Egypt so that she could  
meet another important guest there: the Emperor of  
Austria (JIJ 16)

**96.11** مُنْذُ (“from the time when/that”, “since”, “ever since”) is both a preposition and a conjunction. As a conjunction it introduces an adverbial temporal clause and directly precedes a verb in the perfect:

لِكَيْنِي حَدَسْتُ أَنْ لَا شَيْءَ تَبَدَّلَ مُنْذُ وَطَيْتُ أَرْضَ  
الْمَطَارِ but I guessed that nothing had changed since I set foot on  
the ground of the airport (GhS 144)

وَجَدْتُ نَفْسَهَا تُفَكِّرُ بِعَائِلَتِهَا وَبِجَارَتِهَا وَصَدِيقَاتِهَا  
لأَوَّلِ مَرَّةٍ مُنْذُ أَتَتْ She found herself thinking about her family and her  
neighbours and friends for the first time since she arrived  
(HS 238)

لَمْ تَكُنْ لِي شَهِيَّةً. بَقِيْتُ جَائِعًا تَقْرِيبًا مُنْذُ ظَهَرَتْ  
فَرُوسِيَا فِي بَيْتِنَا I had no appetite. I stayed hungry from about the time  
that Farusiya appeared in our house (HM 221)

مُنْذُ رَأَيْتُكَ، قَدَّرْتُ أَنَّكَ مِنْ هُنَاكَ Ever since I first saw you, I thought you were from over  
there (AM 160)

لَمْ يَضْرِبْنِي مُنْذُ كَبُرْتُ He hasn't hit me since I have grown up (HM 79)

ثَمَانِي سَنَوَاتٍ مَضَتْ لَا أَعْرِفُ كَيْفَ، مُنْذُ وَاجَهْتُ  
الْحَيَاةَ لِأَوَّلِ مَرَّةٍ بِذَلِكَ الْحُبِّ Eight years have passed I don't know how, since I first  
faced life with that love (HR 162)

لَمْ أَنْخَدِعْ بِكَ مُنْذُ رَأَيْتُكَ I have not been deceived by you since I saw you  
(HM 181)

**96.11.1** A rarer alternative to مُنْذُ is the abbreviated form مُذُ :

كَانَ وَائِلٌ أَسْتِكْمَالًا طَارِحًا وَجَمِيلًا وَمُذْهِسًا لِلْعَالَمِ  
الْمَمْتُوحِ الَّذِي رَاحَ يَتَكَوَّنُ فِي وَجْدَانِي بِسُرْعَةٍ مُذْ  
دَخَلْتُ الْجَامِعَةَ Wa'il was a new, handsome and surprising addition to the  
open world which quickly began to form in my emotional  
life since I entered the university (HR 12)

سَأْرُمِي بِنَفْسِي نِهَائِيًّا دَاخِلَ هَذَا الْعَالَمِ الْجَدِيدِ  
الَّذِي أَلْقَيْتُ فِيهِ مِرْسَاةَ رُوحِي مُذْ حَلَلْتُ عِنْدَ مُنِيرَةَ  
Munira (HR 34)

**96.12** حِينَ (“when”, “at the time when”; “as soon as”) introduces adverbial temporal clauses and immediately precedes a verb in either the perfect or the imperfect indicative:

نَظَرْتُ إِلَى السَّاعَةِ حِينَ دَقَّتْ I looked at the clock when it struck (AM 9)

وَجَدْتُهَا عَلَى هَذِهِ الْحَالِ حِينَ جِئْتُهَا مِنْ حَيْفَا I found her in this state when I came to her from Haifa  
(IH 133)

أَبِي كَانَ عَلَى حَوْقٍ حِينَ طَرَدَهُ My father was in the right when he threw him out  
(HM 197)

وَحِينَ لَمْ يَجِيءِ الْكَتَارُ إِلَى إِصْبَعِي كَعَادَتِهِ، أَغْلَقْتُ  
بَابَ الْقَمَصِ بِشِدَّةٍ When the canary didn't come to my finger as usual, I  
slammed the cage door shut (HS 64)



تَعَوَّدْتُ عَلَى أَصْوَاتِ الْبَحْرِ وَمَرْئِيَّاتِهِ اللَّيْلِيَّةِ حِينَ  
يَخْتَلِطُ الْبَرُّ بِالْبَحْرِ I got used to the sounds of the sea and its nocturnal  
manifestations when the land blends with it (IH 50)

هُوَ حِينَ ذَهَبَ فِي الْمَرَّةِ الْأَخِيرَةِ لَمْ يَعُدْ أَبَدًا When he left for the last time, he never returned (IKh 64)

**96.12.1** حِينَ occurs in the genitive case after the preposition *فِي* (فِي حِينَ), with the meaning “while”, “whereas”:

كَانَ قَدْ تَزَوَّجَ فِي لَنْدَنَ عَامَ ١٩٤٧، فِي حِينَ بَقِيتُ  
أَنَا لَا أَسْتَطِيعُ الْأَسْتِقْرَارَ عَلَى حَالٍ تُشْعِفُنِي فِي  
الزَّوْاجِ he had got married in London in 1947, whereas I  
remained unable to settle into a situation that would  
help me to get married (JIJ 169)

عَادَ الدُّكْتُورُ صَالِحٌ إِلَى بَغْدَادَ أَسْتَاذًا لِلتَّارِيخِ  
الْعَرَبِيِّ، فِي حِينَ اتَّحَقَّ صَدِيقُهُ، فَرَانَكُ سْتوكْسُ،  
بِشْرِكَةِ نَفْطِ الْعِرَاقِ Dr Salih returned to Baghdad as a teacher in Arab  
history, whereas his friend, Frank Stocks, joined the  
Petroleum Company of Iraq (JIJ 192)

نَامَ وَلَمْ يَنَمْ، فِي حِينَ كَانَ فِي مُتَهَيِّ الْأَسْتِسْلَامِ  
لِلْحُمَى He slept, yet didn't sleep, while he had totally surren-  
dered himself to the fever (TW 204)

**a).** حِينَ may precede a noun clause introduced with the conjunction *أَنَّ* :

إِتْبَهْتُ إِلَى أَنَّ سَاهِرَةَ شَقْرَاءَ، مُلَوَّنَةً الْعَيْنَيْنِ، فِي  
حِينَ أَنَّ رَفِيقَتَهَا سَمْرَاءَ سَوْدَاءَ الْعَيْنَيْنِ I noticed that Sahira was fair and had coloured eyes,  
whereas her companion was brown and had dark eyes  
(JIJ 108)

لِمَاذَا تَتَحَمَّلَانِ كُلْفَةَ مُضَاعَفَةٍ فِي حِينَ أَنَّ بِإِمْكَانِي  
أَنْ أَحْجِزَ لِلسَّيِّدَةِ لَمِيعَةً فِي الدَّرَجَةِ الثَّلَاثَةِ بِأَرْخَصِ  
بِطَاقَةٍ؟ Why are you bearing an extra expense while I can book  
Miss Lamiya into third class with a cheaper ticket?  
(JIJ 199-200)

يَلْبَسُونَ قُمُضَانًا بِيضَاءَ، طَوِيلَةَ الْأَرْدَانِ، مَعَ رِبَاطِ  
عُنُقِي، فِي حِينَ أَنَّنِي جِئْتُ لِأَبْسَا قَمِيصًا أَرْزَقُ،  
قَصِيرَ الرُّدُنَيْنِ They were wearing white shirts with long sleeves and ties,  
whereas I arrived wearing a blue shirt with short sleeves  
(JIJ 139)

**96.12.2** حِينَ (“until”) also occurs:

لِذَلِكَ سَيَبْقَى الرَّعْبُ. وَسَأَغْرُقُ وَأَغْرُقُ فِي  
مُسْتَقْعَاتِي إِلَى حِينَ تَنْفَجِرُ لَحْظَةً الْفَاضِيحَةَ For this reason there will always be fear, and I will be  
immersed and drown in my quagmires until the moment  
of [my] disgrace suddenly arrives (HR 226)

**96.12.3** حِينَ may form part of the compound حِينَمَا (“when”, “as”; “while”, “whenever”) with the indefinite relative pronoun *مَا*. It immediately precedes a verb in the perfect or the imperfect indicative:

أَشْعُرُ أحيانًا بِالْحَجَلِ مِنْ نَفْسِي حِينَمَا أَتَقَمُّ عَلَى  
رِضَا I sometimes feel embarrassed with myself when I am  
angry with Rida (GhS 142)

- يَبْدُو أَنَّ الشِّفَاءَ مِنَ الْمَاضِي صَعْبٌ حَتَّى حِينَمَا  
تَحَوَّلَ إِلَى أَشْبَاحٍ It appears that being healed of the past is difficult even  
when we turn into ghosts (GhS 212)
- أَنَا أَدْعِي أَنَّ بَعْضَ الْأَشْبَاحِ تَحْتَ الْمَوْسِيقَى .  
حِينَمَا أَنْصِتُ إِلَى شُوبَانٍ مَثَلًا أَعْرِفُ أَنَّ شَيْحًا  
حَاضِرًا فِي الْعُرْفَةِ I maintain that some ghosts are underneath music.  
Whenever I listen to Chopin, for example, I know that  
there is a ghost present in the room (GhS 73)

**96.13** حَيْثُ (“where”) is an indeclinable noun meaning “place”. It introduces an adverbial modification to the main clause.

**96.13.1** حَيْثُ may introduce a verbal sentence with normal word order (verb + subject). It is followed by a verb in the perfect or imperfect indicative:

- تَنَاطَلَهُ رِيمٌ مِنْ مَوْضِعِهَا فِي الْمَقْعَدِ الْخَلْفِيِّ حَيْثُ  
أَجَلَسَهَا الدُّكْتُورُ صَدُوقٌ Dr. Saduq had sat her (GhS 134)
- يَمْضِي مِنْ جَدِيدٍ إِلَى الْإِسْطَبَلِ حَيْثُ تَقِفُ قَرَسُهُ  
he goes back to the stable where his horse stands  
(JGh 24)
- أَكْمَلْتُ طَرِيقِي إِلَى الْبَيْتِ حَيْثُ وَجَدْتُ أُمِّي تَبْكِي  
I finished making my way to the house where I found my  
mother crying (HM 195)
- جَاءَ بِهَا إِلَى الْقَاهِرَةِ حَيْثُ حَصَلَ عَلَى وَظِيفَةٍ  
بِمَجْلِسِ حَيِّ مِصْرَ الْجَدِيدَةِ He brought her to Cairo where he got a job on the district  
council of Misr al-Jadida (SI 60)

**96.13.2** حَيْثُ may precede a single noun or pronoun:

- هَذَا أَقْتَرَحْتُ أَنْ نَسْتَقْبَلَ عَرَبَةَ أُجْرَةَ، نَمْضِي إِلَى بَيْتِ  
الشَّقِيقَةِ حَيْثُ الْحَقَائِبُ At this point, I suggested that we take a taxi and go to the  
sister's house where the suitcases were (JGh 191)
- عَادَتْ تَدْخُلُ الرَّوَّاقَ حَيْثُ النِّسَاءُ She re-entered the gallery where the women were  
(HS 239)
- يَكَادُ يَشْعُرُ بِالنَّدَمِ لِأَنَّهُ حَيْثُ هُوَ he almost feels regret because he was where he was  
(GhS 26)
- الْمُهْمُ أَنْ يَبْقُوا حَيْثُ هُمْ The important thing is that they remain where they are  
(TW 141)
- أَشَارَتْ إِلَى كَتِفَيْهَا، حَيْثُ مَوْضِعُ الرُّتَبِ الْعَسْكَرِيَّةِ she pointed to her shoulders where the military ranks  
were placed (JGh 94)
- بَيْنَ الْكَنِيسَةِ الْمَحْطَمَةِ وَسَاحَةِ بَابِ إِدْرِيسَ حَيْثُ  
الْمَوَاقِعُ الْأَمَامِيَّةُ between the demolished church and the courtyard of Bab  
Idris where the front positions were (IKh 45)
- رَوْحَتِي لَا تُحِبُّ الْقَرْيَةَ، حَيْثُ الطَّرِيقَاتُ الْمُظْلِمَةُ My wife doesn't like the village, where the dark roads are  
(IKh 113)

يُرِيدُ أَنْ يَتَّصِلَ إِلَى حَيْثُ هُوَ He wants to be connected to where he is (GhS 20)

**96.13.3** حَيْثُ may occasionally have the temporal meaning “when”:

لِذَلِكَ أَمَكَّنَهُمْ ضَبْطُ تَوْقِيَّاتِ وُضُوعِهِمْ مَعَ صَبَاحِ  
الْثَّلَاثَاءِ حَيْثُ يَبْدَأُ أَوَّلَ اجْتِمَاعِ بَعْدَ الظُّهْرِ  
thus, they were able to determine the times of their  
arrival on Tuesday morning when the first meeting begins  
in the afternoon (JGh 178)

خَمْسُ دَقَائِقَ مِنَ الصَّمْتِ حَيْثُ تَقْطَعُ الْأَنْفَاسُ  
وَيَتَسَنَّجُ الْإِصْبَعُ عَلَى الزَّنَادِ  
five minutes of silence when we hold our breath and our  
fingers twitch on the triggers (IKh 30)

ذَلِكَ فِي الزَّمَنِ الْقَدِيمِ، حَيْثُ لَمْ يَكُونُوا يَعْرِفُونَ أَنَّ  
الْخَصَائِصَ ... تَتَغَيَّرُ بِفِعْلِ الْحَرَارَةِ  
that was a long time ago, when they didn't know that the  
characteristics ... change under the effect of heat  
(TW 104)

**96.13.4** مِنْ حَيْثُ (“because of”, “as to”, “as regards”) generally governs a following noun in the genitive case:

أَدْرَكْتُ فَجْأَةً أَنِّي أَرْتَكِبْتُ خَطأً كَبِيرًا، مِنْ حَيْثُ  
الْأَيْتِيكِيَّةِ  
I suddenly realised that I had made a big mistake as  
regards etiquette (JIJ 139)

مَا تَرَأَى تُقِيمُ فِي مَنْزِلِهَا الْكَبِيرِ الْفَخْمِ حَفَلَاتٍ تَجْمَعُ  
فِيهَا دَائِمًا رِجَالًا وَنِسَاءً مِنْ أَهَمِّ مَنْ فِي الْقُدْسِ،  
عَرَبًا وَأَجَانِبَ، مِنْ حَيْثُ الْمَوْقِعِ الْفِكْرِيِّ أَوْ  
الاجْتِمَاعِيِّ أَوْ السِّيَاسِيِّ  
she continues to throw parties in her large imposing  
house in which she always gathers some of the most  
important men and women in Jerusalem, both Arabs and  
foreigners, as regards intellectual, social or political  
position (JIJ 164)

كَانَ مَعْرُضًا رِيَادِيًّا عَن حَقِّ مِنْ حَيْثُ الْحَجْمِ  
وَالنُّوعِ  
it was a truly innovative exhibition in terms of size and  
variety (JIJ 176)

قَدْ كَانَتْ سَيِّدَةً وَمِثَالًا مِنْ حَيْثُ دَأْبِهَا فِي الْعَمَلِ  
she was an exemplary lady as regards her devotion to  
work (JIJ 184)

كَانَتْ مَأْمُونَةً الْجَانِبِ مِنْ حَيْثُ عَلُوِّهَا عَن رُبْدِ  
الْمَوْجِ ... وَمِنْ حَيْثُ مَكَانِهَا الصَّخْرِيِّ  
it was protected on all sides because it was high above the  
foam of the waves ... and because of its rocky site (IH 27)

**a).** With the same meanings, مِنْ حَيْثُ may precede a noun clause introduced with أَنَّ :

إِنْتَابَنِي تَعَاسَةٌ مُدْهِشَةٌ مِنْ حَيْثُ أَنَّهَا أَعَادَتْنِي سِتِّينَ  
عَامًا إِلَى الْوَرَاءِ  
an unexpected misery seized me because it took me back  
sixty years (IH 167-8)

أَتَنَاقَلُ فِي اسْتِقْبَالِهِ عِلْمًا مِنِّي بِأَنِّي سَيِّدُ الْمَوْقِفِ مِنْ  
حَيْثُ أَنِّي أَعْلَمُ عَنْهُ مَا لَا يَعْلَمُونَ  
I am slow to receive him, knowing that I am the master of  
the situation because I know about him what they do not  
(IH 158)

**b).** With the meaning “from where”, مِنْ حَيْثُ sometimes occurs before a verbal sentence with normal word order:

عُدْ بِي، فِي الصَّبَاحِ، مِنْ حَيْثُ أَتَيْتُ in the morning, take me back from where I came (IH 66)

كَانَتْ الصَّرَبَاتُ تَهَالُ عَلَيْنَا مِنْ حَيْثُ نَدْرِي وَمِنْ  
حَيْثُ لَا نَدْرِي blows were falling on us from where we knew and from  
where we knew not (IH 197)

مِنْ حَيْثُ لَا نَدْرِي بِنَّا نَسْمَعُ أَنَّ شَارِعَنَا صَارَ يُسَمَّى  
بِشَارِعِ الْعُشَّاقِ from where we knew not we kept hearing that our street  
had come to be called lovers' lane (JIJ 84)

**96.13.5** بِحَيْثُ ("in such a manner that", "so that", "in as much as", "to the point where")  
generally introduces a verbal sentence with normal word order:

كَانَ أَحَدُ الثَّائِبَةِ مَكْسُورًا بِحَيْثُ لَا يُمَكِّنُ الْجُلُوسُ  
عَلَيْهَا One of the sides was so broken that you could not sit on it  
(AM 87)

لَمْ تَكُنِ الْحَرْبُ قَدِ اشْتَدَّتْ بَعْدُ فِي الْأَشْهُرِ  
الْأُولَى، بِحَيْثُ جَعَلَتِ الصُّحُفُ تَتَحَدَّثُ عَنِ  
"الْحَرْبِ الزَّائِفَةِ" The war had not yet intensified in the first months, to the  
point where the newspapers started talking about the  
"Phoney War" (JIJ 28)

كَانَتْ مَدِينَةُ "سْتْرَاتْفُورْدِ أُونِ أْفُونِ" مَسْقَطَ رَأْسِ  
شَكْسِيرٍ، وَالْقَرْيَةُ إِلَى أَكْسْفُورْدِ بِحَيْثُ يُمَكِّنُ  
الذَّهَابَ إِلَيْهَا وَالْإِيَابَ مِنْهَا بِالْقَطَارِ أَوْ الْحَافِلَةِ فِي  
الْيَوْمِ نَفْسِهِ Stratford-upon-Avon was the birthplace of Shakespeare  
and was near enough to Oxford so that one could go and  
return by train or by bus on the same day (JIJ 31)

صَارَتْ نَاهِدُ تُحَطِّطُ مُنْذُ آلَانَ لِقَتْلِ كَارْمِنْ بِحَيْثُ  
يَبْدُو الْأَمْرُ حَادِثًا from that time, Nahid began to plan to kill Carmen in  
such a manner that it would appear like an accident  
(GhS 208)

حَرَكَ الْمَقْعَدَ قَلِيلًا بِحَيْثُ يَكُونُ قَادِرًا عَلَى رُؤْيَةِ  
سَمِيحَةَ He moved his seat a little so as to be able to see Samiha  
(SI 93)

**a).** With the same meanings, بِحَيْثُ may occasionally precede a noun clause introduced with  
أَنَّ:

لَكِنَّهُمْ كَانُوا وَاقِعِينَ بِحَيْثُ أَنَّهُمْ دَقُّوا الْأَبَابَ but they were so confident that they banged on the door  
(AM 171)

**96.13.6** إِلَى حَيْثُ ("to where", "to the place where") generally precedes a verbal sentence  
with normal word order:

أَسْرَعَ زَوْرُقُ الشُّرْطَةِ بِنَا إِلَى حَيْثُ لَا نَعْلَمُ The police launch quickly took us to where we knew not  
(JIJ 19)

أَهْرُبُ مَعَهَا إِلَى حَيْثُ تُرِيدُ I will run off with her to wherever she wants (HM 135)

أَطْفَيْتُ النُّورَ. أَسْقَطْتُ فِي الْبُيْرِ تَدْرِيحًا وَأَنَا أَنْزَلْتُ إِلَى  
حَيْثُ لَا أَدْرِي I turn out the light and gradually sink into the well,  
slipping to where I know not (GhS 193)

سَيَأْتِي إِلَى حَيْثُ أَكُونُ He will come to where I am (HR 204)

**96.13.7** **حَيْثُ** + the indefinite relative pronoun **مَا** (حَيْثُمَا) has the meaning “whenever”, “wherever”. It is typically followed by a perfect verb, sometimes with a present tense significance:

وَكَاَنَا تَوَأْمِينِ: وَكَانَتْ لَا تَفَارِقُهُ حَيْثُمَا أَقَامَ أَوْ مَشَى  
They were twins, and she never left him wherever he stayed or went (IH 88)

يُرْصُونَ أَجْسَامَهُمْ فِيهَا حَيْثُمَا اتَّفَقَ هَذَا الْأَمْرُ لَهُمْ  
they cram their bodies into it whenever this circumstance happens to them (IH 87)

مَا أَرَقَ هَوَاءَهَا حَيْثُمَا تَمَشِينَا أَوْ جَلَسْنَا  
how pure is its air whenever we stroll or sit (JIJ 241)

كَانَتْ الْمُؤَسَّسَاتُ الْعِرَاقِيَّةُ مَيَّالَةً دَوْمًا لِاسْتِخْدَامِ مُتَقَفِينَ عَرَبٍ مِنْ ذَوِي الْخَبِيرَةِ وَالْكَفَاءَةِ حَيْثُمَا وَجَدْتُهُمْ  
The Iraqi institutions were always inclined to employ educated Arabs with experience and qualifications whenever it found them (JIJ 169)

**96.14** **إِذْ** (“when”, “at that moment”, “at that time”) is a demonstrative adverb that introduces an event or circumstance which occurs at the same time as or within the time span of another. It may imply that the event or circumstance is unexpected or surprising in some way (“when suddenly” etc.). The event or circumstance introduced by **إِذْ** has usually already taken place, it therefore being typically expressed by a verbal sentence with the verb in the perfect (or **لَمْ** + jussive).

**96.14.1** The subordinate clause introduced by **إِذْ** may follow the main clause:

لَا حَظُّتُ أَنَّ السَّيِّدَةَ كَرِينِ، إِذْ جَلَسَتْ عَلَى رَأْسِ الْمَائِدَةِ... أَجْلَسْتَنِي عَلَى يَمِينِهَا  
I noticed that when Mrs Kazin sat at the head of the table ... she sat me to her right (JIJ 139)

قَدْ أَرْدَادَ عَبْدُ الصَّمَدِ سَعَادَةً إِذْ عَرَفَ أَنِّي لَمْ أَتَحَرَّكَ طَوَالَ النَّهَارِ  
Abd al-Samad became happier when he learned that I had not moved throughout the day (HR 141)

فَرِحْتُ إِذْ رَأَيْتُ الْعَمِيدَ يَتَحَمَّسُ لِهَذَا الشُّعَارِ  
I was delighted when I saw that the dean was enthusiastic about this motto (JIJ 207)

تَلَكَّأَ عَبْدُ الصَّمَدِ إِذْ رَأَى فِي الصَّالُونَ  
Abd al-Samad hesitated when he saw me in the living room (HR 53)

اسْتَعْرَبْتُ لِدَهْشَتِهَا الزَّائِدَةِ، إِذْ هَتَمْتُ 'لَا! مُسْتَحِيلٌ!'  
I was taken aback by her great astonishment when suddenly she exclaimed, “No! Impossible!” (JIJ 47)

أَنْظُرُ إِلَيْهِ كَمَا كُنْتُ أَفْعَلُ مَعَ أَخِي إِذْ يَعْجِزُ عَنْ حَلِّ مَسْأَلَةِ حِسَابِيَّةٍ  
I look at him like I used to do with my brother when he could not solve a problem in arithmetic (HR 135)

كَانُوا يَحْسُدُونَنِي إِذْ يُضْعَوْنَ إِلَى حَدِيثِي عَمَّا رَأَيْتُ هُنَاكَ  
they were envious of me when they heard me speaking about what I had seen there (JGh 115)

**96.14.2** *إِذْ* + imperfect indicative may occur, referring to a present or future event:

خَمْسُ سَنَوَاتٍ انْقَضَتْ عَلَى زِيَارَتِي لِبُخَارَى، وَإِذْ  
أَسْتَعِيدُ الْمَدِينَةَ أَجِدُهَا مَائِلَةً بِقُوَّةٍ عِنْدِي (JGh 99)

Five years have passed since my visit to Bukhara, and when I recall the city I find it vividly appearing before me (JGh 99)

**96.14.3** *إِذْ* may follow temporal expressions:

فِيمَا بَعْدُ، إِذْ أَرْدَادَتْ مَعْرِفَتِي بِالْحَيَاةِ الثَّقَافِيَّةِ بِنِعْدَادِ  
لِحَيَاةِ بَغْدَادِ (JIJ 179)

I subsequently became better acquainted with the cultural life of Baghdad (JIJ 179)

**96.14.4** *إِذْ* may occasionally be followed by a prepositional phrase introduced with *بِ* which serves to emphasise the unexpected nature of the event:

وَقَفْتُ أَنْتَظِرُ أَنْ يَمْلَأَ كُلُّ مِنْهُمَا وَرَقَتَهُ ... وَإِذْ  
بِالضَّابِطِ يَخْتِمُ جَوَازَهُ وَيَعْمُرُ (JGh 9)

I stood waiting for each of them to fill in their papers ... when the officer suddenly stamped his passport and passed on (JGh 9)

فِي يَوْمٍ مِنْ الْأَيَّامِ وَكُنْتُ فِي مَطَارٍ أَنْتَظِرُ دَوْرِي، إِذْ  
بِالْمُنَادِي يُنَادِي عَلَيَّ أَسْمِي أَنْ أَحْضَرَ إِلَى مِئْصَرَةٍ  
ذَاتِ الرَّقْمِ الْفُلَانِيَّ (IH 126)

One day, while I was in an airport waiting for my turn, the announcer suddenly called my name to go to counter number such and such (IH 126)

**96.14.5** The clause introduced by *إِذْ* often precedes the main clause:

إِذْ كُنْتُ أَصْعَدُ أَذْرَاجَ سُوقِ الْبَلَدِيَّةِ، صَادَفْتَنِي امْرَأَةٌ  
نَازِلَةٌ (JIJ 230)

as I was going up the steps of the municipal market, a women coming down stopped me (JIJ 230)

إِذْ لَمْ يَكُنْ يَفْتَحِ الْبَابَ كُنْتُ أَصْرُخُ وَأَصْرُخُ  
عِندَ الْبَابِ (HS 217)

When he wouldn't open the door I used to scream and scream (HS 217)

وَإِذْ أَيْقَنْتُ أَنَّهُ مُتَّجِهٌ إِلَى الطَّرِيقِ الْعَامِّ لِيَرْكَبَ  
الْبَصَرَ، أَطَلَقْتُ تَنَهْدَ أَرْتِيحٍ (HR 84)

When I was certain that he was heading for the main road to catch the bus, I let out a sigh of relief (HR 84)

وَإِذْ أَنْتَهَى بِالْخَبِيَّةِ الْمُعْتَادَةَ تَجْوَالِي الْكُتَيْبِ،  
أَرْتَحْتُ بِمِثْلِ إِنْسَانَةٍ قَامَتْ بِكُلِّ الْتِرَامَاتِهَا (HR 165)

When my melancholic wandering ended in the usual failure, I was content like a woman who has fulfilled all her obligations (HR 165)

إِذْ رَفَعْتُ وَجْهِي أَحْيِرًا ضَاءَتْ فِي خَاطِرِي فِكْرَةٌ  
كَالْبَرْقِ (HR 229)

When I finally raised my head, a thought came into my mind like a flash of lightning (HR 229)

إِذْ وَأَنَا فِي أَمِيرِكَا قَدْ شَطَبْتُ عَلَى الْجِنْسِ (HS 162)

While I was in America I struck out having sex (HS 162)

**96.14.6** *إِذْ* is used with the meaning “for”, “since” to explain or indicate the reason for the preceding event or circumstance. The clause introduced by *إِذْ* comes after the main clause. The verb directly following *إِذْ* may be in the perfect (or *لَمْ* + jussive) or the imperfect indicative:

أَسْبُوعَانِ مِنَ الْمُرَاجَعَةِ وَالْمَحْصَرِ فِي أَسْوَأِ  
الْأَوْقَاتِ، إِذْ مَا كِدْتُ أَبْدَأُ حَتَّى بَدَأَتْ  
الْإِحْتِفَالَاتُ وَالْعُطْلُ (AM 149)

Two weeks of tests and examinations at the worst of times, since no sooner had I started than the celebrations and holidays began (AM 149)

- أَقْدَمُ ذِكْرٍ لِلْمَدِينَةِ يَرْجِعُ إِلَى عَصْرِ الإسْكَندَرِ  
الْأَكْبَرِ، إِذْ وَرَدَتْ فِي الْحَدِيثِ عَنْ حُرُوبِهِ  
The earliest mention of the city goes back to the time of  
Alexander the Great, for it is referred to in the account of  
his wars (JGh 104)
- مَا أَنْتَظَرْتُ جَوَابِي، إِذْ عَرَفْتُ أَنَّهُ لَا جَوَابَ عِنْدِي  
سِوَى الْخَيْرِ  
she didn't wait for my reply, for she knew that I had no  
reply apart from confusion (HS 25)
- وَأَقَفْتُ عَلَى زِيَارَتِهَا، إِذْ أَرَدْتُ الْخُرُوجَ مِنْ بَيْتِي  
هَذَا الْيَوْمَ  
I agreed to visit her since I wanted to get out of my house  
that day (HS 39)
- لَمْ يَطْلِ أَنْتَظَرْنَا كَثِيرًا، إِذْ جَاءَ مَنُذُوبُ الشَّرِكَةِ  
الْيَمَنِيَّةِ لِيَسْبِنَا أَنَّهُ مَا مِنْ طَيَّرَانٍ هَذِهِ اللَّيْلَةَ  
we did not have to wait long, since the agent for the  
Yemeni company came to inform us that there would be  
no flights that night (JGh 84)
- كَانَ يَكْتَشِفُ طِبَاعَهُنَّ مِنْ طَرِيقَةِ كَلَامِهِنَّ  
وَتَصَرُّفَاتِهِنَّ، إِذْ لَمْ يَكُنْ مُلِمًّا بِأَيَّةِ لُغَةٍ أجنبية  
he used to find out about their characters through the way  
they talked and behaved, since he wasn't conversant with  
any foreign language (HS 16)
- أَعَلِّمُهُ الْإِنْكَلِيزِيَّةَ لِقَاءَ تَعْلِيمِهِ لِي الْعَرَبِيَّةَ، إِذْ أُرِيدُ أَنَا  
وَرَوْجِي إِنْشَاءَ شَرِكَةٍ  
I teach him English in exchange for him teaching me  
Arabic, since my husband and I want to set up a company  
(HS 179)
- أَكَادُ لَا أَصَدِّقُ، إِذْ لَا يُمَكِّنُ أَنْ تَسْتَبْدِلَ حَيَاةَ  
سَنَوَاتٍ بِتَعَبِهَا وَخَوْفِهَا وَأَحْلَامِهَا، بِلَذَّةِ مَوْهُومَةٍ  
I can hardly believe it, since she couldn't possibly  
exchange all those years with their toil, fear and dreams  
for a delusory pleasure (AM 113)
- أَعْنِي نُشْبُهُ خَالَتِي كَثِيرًا إِذْ لَا يَعْقِلُ أَنْ تَكُونَ هِيَ  
نَفْسَهَا بَعْدَمَا صَارَتْ عِظَامُهَا تُرَابًا مِنْ زَمَانٍ  
I mean that she closely resembles my aunt, since it is  
unthinkable that it is her after her bones have turned to  
dust a long time ago (GhS 21-2)
- لَمْ أَنْمِ طِوَالَ اللَّيْلِ، أَخْطَأْتُ إِذْ لَمْ أَسْتَعْمِلِ الدَّوَاءَ  
I didn't sleep all night. I made a mistake since I didn't use  
the medicine (AM 99)

**96.14.7** With the meaning “for”, “since”, إِذْ may also introduce:

**a).** an inverted verbal sentence (subject + verb):

- أَهْلُ إِبرَاهِيمَ لَنْ يُعِيدُونِي، إِذْ فَضِيحَةُ هَرَبِي لِأَضْعَ  
فِي بَيْتِ عَمَّتِي مَا زَالَتْ تُرْفَرُفُ بَيْنَ حَدِيثٍ وَآخَرَ  
Ibrahim's family will not have me back, since the disgrace  
of my running away to deliver in my aunt's house still  
flutters from one conversation to another (HS 224)
- جُمَلْتِي هَذِهِ جَعَلْتَهُ فِي خَيْرَةٍ تَامَةٍ، إِذْ عَيْنَايَ  
الزَّرْقَاوَانِ وَشَعْرِي الْأَشْمَرُ لَا يَتَمَاشَى مَعَ عَرَبِيَّتِي  
وَلَهَجَتِي الصَّخْرَاوِيَّةِ  
this sentence of mine put him at a total loss, since my blue  
eyes and blond hair were incompatible with my Arabic  
and my desert accent (HS 128)
- مَا تَصَوَّرْتُهُ وَجِيدًا، إِذْ هُوَ لَا يَتَيْنُ بِإِنْكَلِيزِيَّتِهِ وَهُوَ مِنْ  
دُونِي  
I didn't think that he would be alone, since he has no  
confidence in his English when he is without me (HS 156)

كُنْتُ تَجِبَةً، إِذْ وَجِبَهُ الْغَدَاءُ فِي بَيْتِ صَاحِبِ  
الْصَيْدِيَّةِ كَانَتْ ثَقِيلَةً I was tired, since the dinner in the pharmacist's house had  
been heavy (HS 171)

وَجَدْتَنِي أَسْأَلُهُ بِعَصِيْبَةٍ، إِذْ فُضُولِي ... كَانَ قَوِيًّا I found myself anxiously asking him ... since I was very  
curious (HS 161)

**b).** a nominal sentence:

لَا غَرِيبَ فِي مُسْتَشْفَيَاتِ الْمَجَانِينِ. نَحْنُ الْغُرَبَاءُ إِذْ  
لَدَيْهِمْ عَوَالِمُهُمْ وَمَنْطِقُهُمُ الْخَاصُّ There is nobody strange in the mental hospitals. We are  
the strange ones, since they have their worlds and their  
own logic (GhS 215)

الْغَضَبُ يَجِبُ أَنْ يَنْبَعِ مِنَ الْعَيْنَيْنِ إِذِ الْوَجْهُ مُبْرَقِعٌ Anger must spring from the eyes since the face is veiled  
(HS 69)

قَالَ إِنَّهُ سَيُلْصِقُ نَجْمَةً حَمْرَاءَ عَلَى بَلَدِي، إِذْ عِنْدَهُ  
خَارِطَةُ الْعَالَمِ وَالْبِلَادُ عِنْدَهُ مِنْ خِلَالِ النِّسَاءِ! He said that he would stick a red star over my country,  
since he had a map of the world and he identified the  
countries by women (HS 108)

**c).** an interrogative particle introducing a question:

كُنْتُ أَعْتَبِرُ مَوْقِفَ رَجَبٍ خَاطِئًا مُنْذُ الْبِدَايَةِ. إِذْ مَا  
فَائِدَةُ الْعَمَلِ الَّذِي يَقُومُ بِهِ؟ I used to think that Rajab's stance was a mistake from the  
very beginning, since what's the use in what he does?  
(AM 52)

تَعَجَّبْتُ مِنْ هَذِهِ الْحِكَايَةِ إِذْ هَلْ يُمَكِّنُ لِلذُّدَالَةِ أَنْ  
تَصِيرَ وَاجِبًا وَطِنِيًّا؟ I was amazed at this story, for was it possible for depravity  
to become a patriotic duty? (GhS 27)

**d).** the لا of absolute negation + accusative noun:

أَضَفْتُ بِأَنَّ هَذِهِ فُرْصَةٌ، إِذْ لَا شَيْءَ مُهِمًّا لَهُمْ كَمَا  
فِي الْبِلَادِ الْأُخْرَى I added that this was an opportunity, since nothing is  
readily available for them as it is in other countries  
(HS 12)

إِنَّا نَلْتَقِي، نَتَبَادَلُ الْحُبَّ وَالْمُصَالِحَ - أَجَلِ  
الْمُصَالِحِ إِذْ لَا حُبَّ مُقَطَّرًا We meet and exchange love and favours. Yes indeed,  
favours, since there is no such thing as pure love (GhS 94)

**e).** a noun clause introduced with أَنْ :

فَرَرْتُ شِرَاءَ لَعَبٍ لِشَاكِرٍ بِمَنْ الْكُرْسِيِّ الْمُنْتَحَرِكِ  
عَلَى الْبَطَارِيَّةِ الَّذِي كُنْتُ أَقْتَصَدْتُ لِأَجَلِهِ إِذْ أَنَّ  
قَلْبِي يُحَدِّثُنِي أَنَّ لَا حَاجَةَ لَكُمْ بِهِ I decided to buy a toy for Shakir with the money I had  
saved for the battery-powered wheelchair, since my heart  
tells me that you have no need of it (GhS 168)

إِذَا أَرَدْتَ رَأْيِي الشَّخْصِيَّ، فَتَقِ أَنْ الْعَمَلِيَّةَ خَاطِئَةٌ  
مِنْ الْأَسَاسِ، إِذْ أَنَّ بَلَدًا مُتَبَجِّجًا لِلْبَثْرُولِ وَالنَّعَارِ  
... يَأْتِكَايَهُ الْإِسْتِعْنَاءُ كُلِّيَّةً عَنِ الْأَخْشَابِ If you want my personal opinion, be sure that the  
operation is fundamentally mistaken, for a country  
producing petroleum and gas ... has absolutely no need  
of any wood (TW 217)

كَانَ الْيَوْمُ التَّالِي الْإِثْنَيْنِ إِجَارَةً أَيْضًا، إِذْ أَنَّهُ يُوَافِقُ  
عِيدَ الْفَضْحِ The following day, a Monday, was also a holiday since it  
coincided with Easter (JGh 171)



- ظَنَنْتَنِي أَنْتَ وَلَمْ يُدْهِشْنِي ذَلِكَ إِذْ أَنِّي شَقِيفُكَ التَّوَامُ You thought that I was you, and this didn't surprise me, for I am your twin brother (GhS 55)
- أَلْمَسْأَلَةُ، رُبَّمَا، فِيهَا قَلِيلٌ مِنَ الرُّتَابَةِ، إِذْ أَنَّهُ بِالنِّسْبَةِ لِحَضْرَةِ الْمُسْتَشَارِ مُفْرَعٌ مِنْ كُلِّ ابْتِكَارٍ The affair was perhaps a little monotonous, since as far as His Excellency the counsellor was concerned it lacked any novelty (TW 80)

**96.15** إِذَا (“and then”, “and suddenly”; “and all of a sudden there was ...”) is an adverbial demonstrative particle which indicates the occurrence of some event that is somehow unexpected or surprising. It is often connected to the preceding statement with وَ or فَ .

**96.15.1** إِذَا may introduce a nominal sentence:

- فَتَحَهَا . وَإِذَا فِيهَا ثَوْبٌ لِبَطْلَتَيْهِ زَهْرِيُّ اللَّوْنِ He opened it and there he found a pink dress for his little girl (IH 205)
- فَتَحَ لَنَا بَابَهَا الْخَشَبِيَّ الْبَدَائِيَّ أَحَدُ حُرَّاسِ الْمَوْقِعِ، وَإِذَا هِيَ غُرْفَةُ أغانَا كَرِيسْتِي one of the guards of the site opened its primitive wooden door for us, and there was the room of Agatha Christie (JIJ 69)
- ثُمَّ نَظَرَ فَإِذَا فِي قَاعِ الْبُئْرِ تَتَبَّرٌ فَاتِحٌ فَاهُ Then he looked, and there at the bottom of the well was a monster opening its mouth (IH 78)
- فَوْقَ مَقْعِدِ السَّائِقِ ظَهَرَتْ صُورَةٌ صَاحِبِ الْخُنْطُورِ. فَإِذَا هُوَ أَخِي جَوَادُ above the driver's seat was a photograph of the owner of the carriage. It was my brother Jawad! (IH 91)
- شَدَّ نَاطِرِي إِلَيْهَا خُطُوطٌ مُتَعَرِّجَةٌ . . . فَإِذَا الْخُطُوطُ الْمُتَعَرِّجَةُ كَلَامٌ عَرَبِيٌّ My glance was drawn to it by some sinuous calligraphy ... and behold, the sinuous calligraphy was Arabic words (IH 172)
- شَدَّدْتُ إِلَيَّ الْخَيْطَ فَإِذَا هُوَ عَالِقٌ بِصَخْرَةٍ I reeled in the line but it was stuck on a rock! (IH 55)

**96.15.2** إِذَا may introduce a verbal sentence, always with inverted word order (subject + verb). The verb is usually in the imperfect indicative:

- وَإِذَا هِيَ تَعْبَسُ بِيُوجْهِِي وَتَقُولُ . . . There she was, frowning in my face and saying ... (JIJ 118)
- أَخَذَتْهَا كَرِيسْتَابِلَ إِلَى قَلْعَةِ أَبِيهَا، وَإِذَا هَذِهِ الْحَسَنَاءُ الرَّهِيْبَةُ تُعْمِلُ فِيهَا سِحْرَهَا CHRISTOBEL TAKES HER TO HER FATHER'S CITADEL, AND THIS BEAUTIFUL AND TERRIBLE LADY WORKS HER MAGIC ON HER (JIJ 43)
- جِئْتُ إِلَى الدُّكَانِ لِأَسْتَرِيحَ. لِأَخَذَ عَفْوَةً، فَإِذَا الْعَفَّارِيْتُ الثَّلَاثَةُ يُحْطُونَ عَلَيَّ I came to the shop to relax, to take a nap; and look, the three demons are descending on me (HM 153)
- نَظَرْتُ إِلَى التَّوَارِسِ فَإِذَا هِيَ تَعُودُ وَتُحَلِّقُ فَوْقَ قَارِيِي I looked at the seagulls and they were once again circling over my boat! (IH 36)
- نَظَرْنَا إِلَى الْبَابِ فَإِذَا لَاوَنْدِيُوسُ الْمَمْسُوسُ يَقِفُ عَلَى عَتَبَتِهِ We looked at the door, and there was deranged Lawandiyus standing on the threshold! (HM 149)

96.15.3 The verb may be in the perfect, often preceded by **قَدْ** :

دَهَبْتُ إِلَى مَحَطَّةِ الْقَطَارِ الَّذِي سَيَقْلِبُنِي مِنْ بَارِيسَ  
إِلَى مَرْسِيلِيَا وَإِذَا بِالسَّيِّدَةِ الْبَغْدَادِيَّةِ قَدْ دَبَّرَتْ أَمْرَهَا  
بِحَيْثُ وَجَدْتُهَا تَنْتَظِرُنِي

I went to the station for the train which would carry me from Paris to Marseilles ... and there was the lady from Baghdad who had arranged it such that I found her waiting for me (JIJ 160)

وَقَعَتْ رِجْلَاهُ عَلَى شَيْءٍ فِي طَيِّ الْأُبْرُ. فَإِذَا حَيَّاتٌ  
أَرْبَعٌ قَدْ أَخْرَجْنَ رُؤُوسَهُنَّ مِنْ أَجْحَارِهِنَّ

His feet fell on something in the depths of the well - and there were four serpents which had stuck their heads out of their lairs! (IH 78)

96.15.4 **إِذَا** is often immediately followed by a prepositional phrase introduced with **بِ** .

a). The preposition may introduce the subject of a nominal sentence:

رَنَّ جَرَسُ الْهَاتِفِ، إِذَا بِهِ صَدِيقِي الْمُبْدِعِ الْكَبِيرِ  
أَدُونِيسَ

The telephone rang. There was my friend, the outstanding poet Adonis (JGh 56)

نَظَرْتُ وَإِذَا بِي مُرْتَدِيَةٌ تَوْبُ الرِّفَافِ

I looked, and there I was wearing a wedding gown (HR 97)

أَحْبَبْتُكَ لِأَنِّي تَوَهَّمْتُكَ شَهْرَزَادَ وَإِذَا بِكَ شَهْرِيَارًا!

I fell in love with you because I believed you to be Sheherazade, and there you are, Shahriyar! (GhS 177)

تَوَقَّعْتُ مَعْرِفَتِي بِهِ خِلَالَ السَّفَرِ فَإِذَا بِهِ مِنْ أَحْفَافِ  
النَّاسِ ظِلًّا

I strengthened my acquaintance with him during the journey, and he was one of the most likeable of people (JGh 82)

b). **بِ** may introduce the subject of a verbal sentence with inverted word order (subject + verb):

أَغْلَقْتُ الْأَبَابَ وَعُدْتُ إِلَى الْفِرَاشِ، وَإِذَا بِفَرُوسِيَا  
تَجْلِسُ فِي الْفِرَاشِ

I closed the door and returned to bed, and there was Farusiya sitting on it (HM 207)

ثَوَانٍ وَإِذَا بِكُلِّ أَسْتَعْدَادٍ لَدَيْهِ لِلْكَلامِ يَتَلَاشَى

A few seconds, and suddenly all his resolve to speak disappears (HR 54)

أَقَامَتِ الْحَيَوَانَاتُ ذَاتَ يَوْمٍ، فَإِذَا بِهَا تَجِدُ نَفْسَهَا  
أَمَامَ شَيْءٍ جَدِيدٍ

The animals awoke one day to find themselves suddenly confronted by a new thing (AM 8)

أَخْرَجَتْ مِنْ حَقِيبَتِهَا فَاتُورَةَ هَاتِفِهَا وَأَرْتَنِي إِتَابَهَا  
وَإِذَا بِهِمْ يَطْلُبُونَهَا بِمَبْلَغِ يُوَازِي رَاتِبَهَا

She took her telephone bill out of her bag and showed it to me; they were asking her for a sum equal to her salary (GhS 72)

رَفَعْتُ عَيْنِي عَنِ الْكِتَابِ الَّذِي بَيْنَ يَدَيَّ، وَإِذَا بِي  
أَرَى إِلَى جَانِبِي رَجُلًا

I lifted my eyes from the book in front of me, and saw a man next to me (JIJ 57)

فَتَحَ زَوْجِي الْخِزَانَةَ وَإِذَا بِهِ يُهَلِّلُ. لَقَدْ وَجَدَ غُرْفَةَ  
الْفُنْدُقِ مُزَوَّدَةً بِمَكْوَاةٍ خَاصَّةٍ بِالرَّبَائِثِ

My husband opened the cupboard and shouted with joy: he had found that the hotel room was provided with an iron for the guests (GhS 139)

وَإِذَا بِالنَّوَارِسِ تَنْفَضُّ مِنْ عَلَيَّهَا عَلَيَّ and suddenly the seagulls from their lofty height were swooping down on me (IH 36)

**c).** The noun or pronoun introduced by **وَإِذَا** may be separated from the rest of the sentence by a parenthetical statement:

تَوَقَّفْتُ عَنْ رُؤْيَايَ الْحُلْمِ . وَإِذَا بِي الْآنَ بَعْدَ خَمْسِ I stopped seeing the dream. Now, here I am five years  
سِنَوَاتٍ تُعَاوِذُنِي رُؤْيَايَ كَيْتَلِكْ later and dreams like that are coming to me again  
(JIJ 119)

كَانَتْ لَمِييَا تُحَدِّثُنِي عَنْ سُعَادٍ دَائِمًا بِإِعْجَابٍ Lamiya used to talk to me about Su'ad always with a  
خَاصًّا : وَإِذَا بِهَا ، وَهِيَ فِي مَطْلَعِ الثَّلَاثِينَ مِنْ special admiration, and Su'ad, just thirty years old as I  
عُمُرِهَا - كَمَا عَلِمْتُ فِيمَا بَعْدُ - جَدِيرَةٌ بِكُلِّ مَا later found out, is worthy of all the praise I had heard  
سَمِعْتُهُ عَنْهَا مِنَ الْمَدِيحِ about her (JIJ 141)

**96.16** **لَمَّا** (“when”, “after”) introduces an event or circumstance which is completed before that of the main clause. It usually immediately precedes a verb in the perfect. The verb in the main clause is also usually in the perfect (or **لَمْ** + jussive).

**96.16.1** The main clause generally follows the subordinate clause introduced with **لَمَّا** :

لَمَّا رَفَعْتُ يَدَيَّ لِأُمْسِكَ بِأَصَابِعِهَا الَّتِي تَجُوسُ When I lifted my hands to take hold of her fingers which  
وَجْهِي ، سَحَبَتْهَا بِرَفْقٍ مِنْ قَبْضَتِي were exploring my face, she gently pulled them from my  
grip (JIJ 49)

وَلَمَّا عُدْنَا إِلَى الْبَيْتِ وَجَدْنَا أُمًّا قَاعِدَةً تَنْتَظِرُنَا When we returned to the house, we found mother sitting  
waiting for us (IH 145)

لَمَّا نَظَّفَتْ أَنْفَهَا وَمَسَحَتْ عَيْنَيْهَا ، حَاوَلَتْ أَنْ After she had wiped her nose and her eyes, she tried to  
تَتَكَلَّمَ بِلَا بُكَاءٍ speak without crying (HS 209)

خَرَجْتُ لِإِحْضَارِ الْكَأْسِ وَاللَّيْلِ . فَلَمَّا عُدْتُ I went out to bring the glass and the ice, and when I  
وَجَدْتُهَا تَنْظُرُ نَظْرَاتٍ غَرِيبَةً إِلَى أَبِي returned I found her looking strangely at my father  
(HM 235)

لَمَّا كُنْتُ صَغِيرًا كُنْتُ أَقْضِي سَاعَاتٍ مَعَ خَالِي فِي When I was young I used to spend hours with my uncle  
الْبَحْرِيرَةِ نَضْطَاذُ السَّمَكِ fishing on the lake (AM 99)

كَانَ عِنْدِي فِي الدُّكَّانِ ، وَلَمَّا ذَهَبَ إِلَى الشُّوقِ He was with me in the shop, and when he left for the  
لِحَقَّتِهِ market she caught him up (HM 214)

**96.16.2** The subordinate clause introduced by **لَمَّا** sometimes follows the main clause:

كَيْدْتُ أُمُوتُ لَمَّا عَلِمْتُ بِمَوْتِ أُمِّي I almost died when I learnt of my mother's death  
(AM 104)

رَفَضْتُ أَنْ تَتَكَلَّمَ لَمَّا سَأَلْتُهَا أَوَّلَ مَرَّةٍ She refused to speak the first time I asked her (AM 109)

كُنَّا صِغَارًا لَمَّا مَاتَ أَبِي We were young when my father died (AM 122)

**96.16.3** Occasionally, the verb following لَمَّا is in the imperfect indicative:

أَنْتِ لَمَّا تَتَزَوَّجِينَ، يَكُونُ عِنْدَكَ غَسَّالَةٌ أَوْ تَوْمَانِيكِيَّةٌ بِالْكَامِلِ You, when you get married, will have a fully automatic washing machine (HR 46)

لَمَّا يَشْعُرُ أَنْ وَصْفَهُ قَدْ لَا يَفِي الصُّورَةَ حَقًّا يَصْفِرُ بِقَمِيهِ عِلَامَةً الْإِعْجَابِ When he feels that his description might not do the picture justice, he whistles as a sign of delight (HS 163)

لَمَّا أَحْلُمُ عَادَةً لَا أَعْرِفُ أَنْبِي أَنْحَرَكُ دَاخِلَ حُلْمٍ Normally, when I dream, I do not know that I am moving within a dream (GhS 193)

**96.16.4** لَمَّا may also have the meaning “since”, “because”, “as”:

لَمَّا لَمْ تَكُنْ تُقَوِّدُنَا كَثِيرَةً، بَحَثْنَا عَنْ مَطْعَمٍ شَعْبِيٍّ Since we didn't have much money, we looked for a people's eating house (JIJ 21)

وَلَمَّا كَانَتْ سَفْرَةُ لَمِييَا لَمِيَعَةً تَبْدَأُ فِي نِيُورُوكَ، رَافَقْتَهَا إِلَيْهَا Because Lamiya's journey began in New York, I accompanied her there (JIJ 249)

فَكَّرْتُ بِالْأَمْرِ طَوِيلًا، وَلَمَّا كَانَ مُسْتَحِيلًا الْآنَ كِتَابَةُ هَذِهِ الْكَلِمَاتِ، فَلَا أَقَلَّ مِنْ كَلِمَةٍ أَوْ اثْنَتَيْنِ لَهَا دَلَالَةٌ مُعَيَّنَةٌ I thought long about it, and since it is impossible to write these words now, the least one can do is choose one or two words which have a certain significance (AM 136)

وَلَمَّا كَانَ زَمِيلُهُ ... فِي إِجَازَةٍ مَرَضِيَّةٍ تَعَيَّنَ عَلَيْهَا أَنْ تَقُومَ بِذَلِكَ فِي قِسْمِ الشُّرْطَةِ and since his colleague ... was on sick leave, she was forced to do that at the police station (SI 239)

وَلَمَّا كَانَتْ عَمَلِيَّةُ اسْتِخْرَاجِ بَضْعِ نِقَاطٍ مِنْ سَائِلِ الْأُرْجُوَانِ مِنْ أَضْدَافِهِ ... عَمَلِيَّةً صَعْبَةً، لِذَا كَانَتْ أَثْمَانُهُ غَالِيَةً جِدًّا And because the process of extracting a few drops of liquid purple from its shells ... was difficult, it was therefore extremely expensive (IH 24)

لَمَّا كَانَ الْبَابُ الْآخَرُ مُقْفَلًا، أَخَذَتْ تَتَرَاجِعُ إِلَى الْخَلْفِ ثُمَّ تَعُودُ كَتَنُورٍ وَتَضْرِبُ الْبَابَ Since the other door was locked, she began to step back then return like a bull and hit the door (HS 214)

## 97 The Particles **أَنَّ**, **أَنْ** and **إِنَّ** (“that”)

**أَنَّ**, **أَنْ** and **إِنَّ** belong to a group of conjunctive particles called **إِنَّ وَأَخَوَاتُهَا** (“**إِنَّ** and its sisters”). They introduce subordinate noun clauses. These clauses function like nouns in that they can serve as subject or object of a verb, as object of a preposition, as the governed term in an *idāfa* construction or as subject of a nominal sentence.

Printed Arabic does not always distinguish between **أَنَّ**, **أَنْ** and **إِنَّ**, the hamza often being misplaced.

### 97.1 The main differences between **أَنَّ** and **أَنْ** are as follows:

**أَنْ** is typically immediately followed by a verb, usually in the subjunctive, although the perfect is also found. When preceding the subjunctive, the subordinate noun clause introduced by **أَنْ** is in the future vis-à-vis the main clause. In general, **أَنْ** is also used whenever the use of **أَنَّ** is impermissible (i.e. when it is required that a verb immediately follow the particle).

**أَنَّ** cannot be immediately followed by a verb. Thus, when followed by a verbal sentence the word order must be inverted (subject + verb), **أَنَّ** immediately preceding the subject. The subject may be a noun in the accusative case or a pronoun or a pronoun suffix (which can be a “pronoun of general reference” [ضَمِيرُ الشَّأْنِ]). The subordinate noun clause introduced by **أَنَّ** always expresses a statement of fact.

### 97.2 **أَنَّ** (“that”)

**97.2.1** **أَنَّ** + subjunctive refers to an event or circumstance that is in the future or not yet completed:

- |  |  |
|--|--|
| أَرَدْتُ أَنْ أَطْرُدَ ذَلِكَ الْخَاطِرَ مِنْ ذَهْنِ أَبِي بَشِيرٍ                                   | I wanted to expel that idea from Abu Bashir's mind (HR 7)                      |
| عَلَيْهِمْ إِذَا أَرَادُوا الْقِتَالَ أَنْ يُحَارِبُوا فِي الشَّارِعِ                                | If they want a battle, they must fight in the streets (IKh 29)                 |
| كَانَ يَنْتَظِرُونِ أَنْ أَقُولَ تِلْكَ الْكَلِمَاتِ اللَّعِينَةَ                                    | They were waiting for me to say those accursed words (AM 17)                   |
| نَسِيتُ أَنْ أَذْكَرَ أَنَّ الرَّاهِبَيْنِ بَقِيَا فِي الْكَنِيسَةِ                                  | I forgot to mention that the two monks remained in the church (IKh 38)         |
| الْإِنْسَانُ الْمُحِبُّ لِلْجَمَالِ وَبِلِحْرِيَّةٍ يَرْفُضُ أَنْ يَكُونَ<br>فَظِيحًا أَوْ لَيْسِمًا | the man who loves beauty and freedom refuses to be horrible and wicked (HR 61) |
| لِمَاذَا قَالَ إِنَّهُ يَتَوَقَّعُ أَنْ لَا يَجِدَنِي؟   | why did he say that he expected not to find me? (TW 276)                       |
| مَذَكَّرَاتُهُ الَّتِي أَمَلُ أَنْ نَقْرَأَهَا قَرِيبًا  | his memoirs which I hope we will soon read (JGh 69)                            |

**97.2.2** **أَنَّ** is used after verbs and expressions which indicate the ability or possibility, inability

or impossibility of doing something:

- هَذَا مَا لَا يُمَكِّنُ أَنْ يَخْدَتْ لِي This is something which could not happen to me (HR 13)
- لَا يَسْتَطِيعُ أَحَدٌ أَنْ يَفْصِلَ الْأَلْوَانَ No one can separate the colours (IKh 66)
- لَمْ يَعُدْ بُوْسُعِي أَنْ أَكْتُبَ الشُّعْرَ I am no longer able to write poetry (GhS 136)
- حَامِدٌ لَا يُطِيقُ أَنْ يَرَانِي هَكَذَا Hamid cannot bear to see me like this (AM 28)
- كَانَ بِأَسْطِطَاعِي أَنْ أَقُولَ لَهَا "الآنَ يُمَكِّنُ أَنْ تَتَزَوَّجَ يَا هُدَى" I was able to say to her, "Now we can get married Huda" (AM 23)
- مِنْ الْمُسْتَحِيلِ أَنْ يُصَدِّقُوا it is impossible that they should believe it (IH 194)
- لَمْ أَقْدِرْ أَنْ أَبْقَى عَلَى الْحَيَادِ I could not remain neutral (HR 162)

**97.2.3** أَنْ is used after verbs and expressions which indicate duty, obligation or the necessity of doing something:

- مِنَ الضَّرُورِيِّ أَنْ نُحَدِّدَ مَوْضُوعًا وَنَكْتُبَ فِيهِ we must identify a subject and write about it (AM 135)
- ذَلِكَ هُوَ الْأَفُقُ الَّذِي يَجِبُ أَنْ تَتَمَحَوَّرَ فِيهِ حَيَاةُ كُلِّ فَتَاةٍ تُرِيدُ الْحُرِّيَّةَ That is the horizon on which the life of every young woman who wants freedom must centre (HR 26)
- هُنَاكَ أَسْئَلَةٌ كَثِيرَةٌ عَلَيَّ أَنْ أُجِيبَ عَنْهَا There are many questions that I must answer (HR 5)
- عَلَيْكَ أَنْ تَفْهَمَ You must understand (IKh 59)
- لَا بَدَّ مِنْ أَنْ يَخْرُجُوا فِي النَّهَائِيَةِ They have to come out in the end (IKh 91)
- قَوَائِينُ النَّادِي تَقْتَضِي أَنْ يَتَزَوَّدَ الرِّجَالُ فِي الْمَسَاءِ بِذَلَّةٍ The rules of the club require that in the evening men wear a suit (JIJ 139)

**97.2.4** أَنْ is used after verbs and expressions meaning to want or desire, to ask for and to request:

- طَلَبْتُ إِلَيْهِمْ أَنْ يَبْقُوا مَعَنَا I asked them to stay with us (IKh 76)
- تَرَعَّبْتُ فِي شَيْءٍ وَاحِدٍ: أَنْ يَكُونَ مَعَهَا رَجُلٌ she desires one thing: that a man be with her (HM 180)
- لَا أُحِبُّ أَنْ أُدِيرَ ظَهْرِي إِلَى الشَّارِعِ I don't like to turn my back on the street (HM 222)
- تُرِيدُنِي أَنْ أَنْسِيَ كُلَّ امْرَأَةٍ غَيْرِهَا she wants me to forget every woman but her (JIJ 157)
- تَمَنَيْتُ أَنْ أَقْرَأَ شَيْئًا مِمَّا كَتَبَهُ I wanted to read some of what he had written (AM 137)
- مَا شِئْتُ أَنْ أَبْقَى وَحِيدَةً فِي اللَّيْلِ I did not want to remain alone at night (HS 116)
- هَلْ تَرْضَى عَائِشَةَ أَنْ تَتَزَوَّجَكَ؟ Does A'isha want to marry you? (HS 126)
- وَجَدْتَنِي أَسْأَلُهُ أَنْ يَكْتُبَهُ عَلَيَّ وَرَقَةً I found myself asking him to write it on a piece of paper (HS 137)

نَاسِدْتُهُ أَنْ يَجِدَ لِي حَلًّا I implored him to find a solution for me (IH 168)

حَاوَلْتُ أَنْ أَنَامَ I tried to sleep (IKh 90)

**97.2.5** أَنْ is used after verbs and expressions indicating an order:

طَلَبَ مِنِّي أَنْ أُحْرِقَهَا he ordered me to burn them (AM 176)

لَقَدْ طَلَبُوا إِلَيْهِ أَنْ يَأْتِي they had asked him to come (HR 80)

طَلَبَ مَرَّةً مِنَ الْحَارِسِ أَنْ يُنَادِيَ أَمِيرَ الْحَرَسِ He once asked the guard to call the head guard (AM 20)

يَطْلُبُ مِنِّي أَنْ أَقْرَأَهَا he asks me to read them (HS 108)

**97.2.6** It is used after verbs and expressions which indicate permission or prohibition:

لِلْجُمْهُنِ الْيَابَانِيَّةِ أَنْ تَدْخُلَ أَيَّ مِينَاءَ تَشَاءُ the Japanese ships could enter any port they wished (JIJ 13)

كَانَ لِي فِي أِكْسْتَرِ أَنْ أَعْرِفَ الْحُبَّ مِنْ جَدِيدٍ In Exeter I was able to know love again (JIJ 26)

هَلْ لِي أَنْ أَطْلُبَ أَكْثَرَ مِنْ ذَلِكَ؟ can I ask for more than that? (JIJ 151)

أَتَأَخَّصَ لِمَصْدَقَاتِنَا أَنْ تَنْضَجَ وَتَغْنِيَّ it allowed our friendship to mature and become enriched (JIJ 168)

**97.2.7** أَنْ is used after verbs and expressions of warning:

إِيَّاكَ أَنْ تُبَيِّنَ الْمَوْضُوعَ مَعَ صَيفِي Be careful not to bring the subject up with my guest (JIJ 139)

إِيَّاكَ أَنْ تَعْتَرِفَ بِشَيْءٍ إِذَا قَبَضُوا عَلَيْكَ Be careful not to admit anything if they arrest you (HM 230)

إِحْذَرِي أَنْ تَقْتَرِبِي نَاجِيَةَ الْجَنُوبِ take care not to approach the south (AM 98)

**97.2.8** It is used after verbs and expressions of fear:

مِثْلَ مَنْ خَشِيَ أَنْ يُعْطِيَنِي سَكُوتُهُ فُرْصَةً لِلْكَلامِ، وَأَنْ يَكُونَ هَذَا الْكَلَامُ رَفْضًا لِمَشْرُوعَاتِهِ like someone who is frightened that his silence will give me a chance to speak, and that what I say will be to reject his plans (HR 90)

أَخْشَى أَنْ أَنْفَجِرَ وَأَقُولَ حَقِيقَةَ مَشَاعِرِي I am afraid that I might explode and say what my true feelings are (GhS 144)

خِيفْتُ أَنْ تَكْتَشِفَ دُمُوعِي الْجَفَافَةُ دَرَبَهَا إِلَى خَدَّيْ I was afraid that my dry tears would find their way to my cheeks (GhS 174)

أَتَخَافُ أَنْ تَنْظُرَ إِلَيَّ وَرَائِكَ فَتَنْقَلِبَ إِلَيَّ عَمُودَ مِلْحٍ؟ Are you afraid to look behind you lest you turn into a pillar of salt? (IH 66)

كَيْفَ أَتَزَوَّجُهَا، وَأَنَا أَخَافُ أَنْ تَخُونَنِي مَعَ غَيْرِي؟ How can I marry her while I am afraid that she will cheat on me with someone else? (HM 174)

**97.2.9** أن is used after verbs and expressions of surprise or wonder:

لَا أُسْتَعْرِبُ، عَلَى الرَّغْمِ مِنْ هَذِهِ الْعُرْبِيَّةِ، أَنْ أَلْتَقِيَ  
أَحَدَ أَحْفَادِهِ I am not surprised, despite this exile, to encounter one of  
his descendants (IH 126)

مَا أَلَذَّ أَنْ يَمُوتَ الْإِنْسَانُ وَهُوَ قَوِيٌّ  
(AM 81) How wonderful for a man to die while he is strong

**97.2.10** أن may introduce indirect speech or an indirect question:

يَصْرُخُ بِهِمْ بِأَنْ يَذْهَبُوا He calls for them to leave (IKh 37)

كَانَتْ قَدْ أَصْرَتْ عَلَيَّ أَنْ أَعْرُضَ أَيْضًا ثَلَاثَ أَوْ  
أَرْبَعَ لَوْحَاتٍ زَيْبِيَّةٍ she had insisted that I also exhibit three or four oil  
paintings (JIJ 137)

أَوْصَانِي بِأَهْتِمَامٍ أَنْ أَكْفَ عَنْ أَشْيَاءَ كَثِيرَةٍ  
(AM 9) he strongly recommended that I should avoid many things

أَسْأَلُهَا أَنْ تَحْكِيَ لِي قِصَّةً I ask her to tell me a story (HS 222)

أَقْتَرِحُ عَلَيْهَا أَنْ تَبْحَثَ فِي الْأَمْرِ صَبَاحَ الْيَوْمِ الْتَالِيِ  
(GhS 60) I suggest to her that we discuss the matter in the morning

**97.2.11** أن + perfect (or لم + jussive) may be used when the clause refers to a completed event:

لَمْ تَلْبَثْ أَنْ وَصَلْتَ إِلَى قَنَاعَةِ مُحَدَّدَةٍ She soon found a certain contentment (SI 98)

لَمْ يَسْبِقْ لَهَا أَنْ أَقْتَرَبَتْ مِنْ إِحْدَى مَدَارِسِ الْبُيِّنِينَ She had not previously been near a boys' school (SI 201)

تَبَخَّرَتْ بِمَجْرَدِ أَنْ جَلَسَ إِلَى مَكْتَبِهِ they evaporated as soon as he sat down at his desk  
(SI 215)

كَانَ مِنْ جَرَاءِ هَذَا أَنْ قُمْتُ مِنْ حُفْرَةٍ وَوَقَعْتُ فِي  
حُفْرَةٍ because of this I got out of one hole and fell into another  
(HM 64)

أَجَبْتُ بِأَنْ أَسْتَحَبْتُ I answered by leaving (HR 55)

حَصَلَ مَرَّةً مَعِيَ أَنْ تَأَخَّرْتُ It once happened with me that I was late (TW 253)

إِقْتَرَفْتُ الْمَحْظُورَ بِأَنْ كَتَبْتُ اسْمِي عَلَى خَشَبَةِ  
إِحْدَى النَّوَافِذِ I committed the forbidden by writing my name on one of  
the window frames (JIJ 31)

**97.2.12** When أن precedes the negative particle لا , the contraction ألا ("that not") + subjunctive is possible:

أَدْرَكْتُ إِزَاءَ ذَلِكَ اللَّطْفِ غَيْرِ الْمَتَوَقَّعِ أَنَّهُ خَيْرٌ لَنَا  
أَلَّا نَطَالِبَ بِأَيِّ تَفْسِيرٍ Faced with that unexpected kindness we realised that it  
was better for us not to request any explanation (JIJ 21)

يَجِبُ أَلَّا أَسْأَلَهُ مَرَّةً أُخْرَى I must not ask him again (AM 49)



- تُخْشَى أَلَّا تَسْمَعَ مَا تَوَدُّ لَوْ تَسْمَعُهُ she was afraid that she would not hear what she wanted to hear (JIJ 47)
- كَانَ عَلَيْهَا أَلَّا تَبْكِي She should not have cried (HM 214)
- كُنْتُ خَائِفَةً أَلَّا يَتْرُكَ لِأَحْمَدَ الْمَجَالَ لِأَن يَخْتَلِي بِي I was frightened that he wouldn't give Ahmad the occasion to be alone with me (HS 131)

This contraction is, however, not obligatory:

- أَنَا أُوَافِقُ. شَرْطٌ أَنْ لَا نَبْقَى هُنَا عَلَى رَأْسِ الْجَبَلِ I agree, on condition that we do not stay here on the top of the mountain (IKh 85)
- هُوَ أَمْرٌ أَرْجُوكَ أَنْ لَا تُصَدِّقِيهِ لِأَنَّهُ غَيْرُ مَنْطِقِي This is a matter which I am asking you not to believe, for it is illogical (GhS 182)
- وَصِيْبِي لَكَ أَنْ لَا تُضُرَّ أَحَدًا My advice to you is not to harm anyone (AM 32)
- أَحَاوِلُ لِلْمَرَّةِ الْأَخِيرَةِ أَنْ لَا أَبْدُو مُضْحَكًا I try for the last time not to appear ridiculous (IKh 142)
- ظَلَلْتُ مُصَمِّمَةً أَنْ لَا أُغَيِّرَ جِلْسِي I remained determined not to change my seat (HR 55)
- يَجِبُ أَنْ لَا تَتَفَعَّلَ، أَنْ لَا تَغْضَبَ، أَنْ لَا تَحْزَنَ You must not get excited, angry or sad (AM 154)

**a).** أَلَّا may be preceded by the preposition لِ, forming the compound لِكَلَّا (“lest”, “in order not to”):

- كَانَ يَجِبُ أَنْ أُسْرِعَ فِي الْقَوْلِ لِكَلَّا يَظُنَّ أَنَّ الْأُمُورَ سَتَعُودُ إِلَى مَجَارِيهَا I had to say something quickly so that he wouldn't think that things would go back to as they were (HR 227)
- قَطَعْتُ مَسَافَةً طَوِيلَةً، أَخَذْتُ أَفْكَرُ عِنْدَهَا بِالْعَوْدَةِ لِكَلَّا تَصِلَ غَلَادِيْسُ إِلَى الْفُنْدُقِ وَلَا تَجِدُنِي فِي أَنْتِظَارِهَا I covered a great distance during which I began to think about returning lest Gladys arrive at the hotel and find me not waiting for her (JIJ 37)
- أَنَا أُحَاوِلُ يَا سَا كَبْحَ الدَّمُوعِ، لِكَلَّا يَرَانِي الزُّوَارُ I try in vain to hold back the tears so that the visitors would not see me (JIJ 153)
- جَمَدْتُ مَكَانِي وَكَبَحْتُ مَا اسْتَطَعْتُ حَنْجَرِي لِكَلَّا تُسْمَعَ شَهْقِي عَالِيًا I froze to the spot and as far I could I controlled my throat so my sobbing would not be heard out loud (JIJ 166)
- كَانَتْ عْيُونُهُ تَتَرَاكِضُ فِي كُلِّ الْأَنْحَاءِ، لِكَلَّا تَتَوَقَّفَ لِحِظَةً وَاحِدَةً، وَتَلْتَقِي بِعَيْنِي He was darting everywhere lest they stop for one moment and meet mine (AM 73)
- يَتَوَقَّفُ رَيْثَمَا تَمُرُّ لِكَلَّا يُدْهِسَهَا He stands still while she passes so as not to startle her (GhS 24)

**97.2.13** أَنْ may occur before the لَا of absolute negation. No contraction occurs:

- أَقْرُرُ أَنْ لَا مَفْرَ مِنْ الدَّهَابِ إِلَى مَجَاهِلِ النَّوْمِ I decide that there is no avoiding going to the unexplored regions of sleep (GhS 193)

أَيَقْنْتُ أَنْ لَا سَبِيلَ أَمَامَهُ سِوَى هَذَا السَّبِيلِ I was certain that there was no way for him but this one (IH 211)

**97.2.14** أَنْ may be preceded by لِ forming the compound لِأَنْ (“in order to”), frequently translated as “to + infinitive”:

كَانَتْ مُنَاسِبَةً لِأَنْ أَشَأَلَ نَفْسِي مَاذَا أَنَا حَقًّا It was time to ask myself what I really was (HR 5)

نَحْنُ مُسْتَعِدُّونَ لِأَنْ نُقَدِّمَ إِلَيْكُمْ كُلَّ عَوْنٍ We are prepared to offer you every assistance (IH 181)

الْعَاشِقُ لَيْسَ فِي حَاجَةٍ إِلَّا لِأَنْ يَحْسَرَ The lover needs nothing but to feel (TW 211)

بَدَأَ يُلَاحِظُنِي لِأَنْ أَكْفَ عَنِ التَّدْخِينِ he started to follow me in order that I stop smoking (HS 103)

إِنَّ صَرْصَارًا يَكْفِي لِأَنْ يَهْدِمَ أَكْبَرَ الْمَطَاعِمِ One cockroach is enough to ruin the largest restaurant (AM 29)

لَا حَاجَةَ لِأَنْ تَتَّصِلُوا بِأَحَدٍ There is no need to contact anyone (AM 28)

قَدْ آنَ الْأَوَانُ لِأَنْ أَشُقَّ طَرِيقِي بِنَفْسِي The time had come to make my own way (HR 151)

لَا دَاعِيَ أَبَدًا لِأَنْ يَبْقَى دَمِي مَحْرُورًا there is absolutely no need for my blood to remain fiery (HR 83)

### 97.3 أَنْ (“that”)

أَنَّ introduces a noun clause which states a fact - that an event has happened, is actually happening or will certainly happen. أَنَّ cannot be immediately followed by a verb, but is usually followed by a noun in the accusative case, a pronoun (personal, demonstrative or relative) or a pronoun suffix which functions as the subject of the sentence.

**97.3.1** أَنَّ takes the pronoun suffixes of the 1st person singular and plural as follows:

I أَنِّي or أَنِّي we أَنَّنَا or أَنَّنَا

Among the uses of أَنَّ are the following:

**97.3.2** أَنَّ occurs with verbs and expressions that imply a statement of fact (or alleged fact):

إِتَّهَمُونِي بِأَنِّي فَعَلْتُ ذَلِكَ they accused me of doing it (GhS 89)

لِتَقْرَضَنَّ أَنَّكَ حَلَّلْتَنِي Let's suppose that you have analysed me (HM 11)

طَمَأَنَّنَهُ إِلَى أَنَّ زَوْجِي كَانَ إِنْسَانًا رَائِعًا I reassured him that my husband was a wonderful man (GhS 67)

أَكَّدَتْ أَنَّ لَمِيحَةَ قَدْ جَاءَتْ she confirmed that Lamiya had come (JIJ 205)

يَخْلُمُ بِأَنَّهُ يَرَكِبُ قَارِبًا مِنْ وَرَقِي he dreams that he is sailing in a paper boat (TW 260)

كَانُوا عَلَّمُونَا أَنَّ مَلِكَ الْمَوْتِ عِزْرَائِيلُ They had taught us that the angel of death was Izra'il (IH 125)

- لَا شَكَّ أَنَّ الْكَثِيرَ مِنْكُمْ لَمْ يُطْفِئُوا تَلْفِيزِيُونَهُ  
No doubt many of you did not turn off their televisions  
(TW 47)
- لَا شَكَّ أَنَّ فِي هَذَا الْمَكَانِ الْمُعْتَمِ الصَّامِتِ  
No doubt in this dark and silent place grew the first  
تَرَعْرَعَتِ الشُّشُورُ الْأُولَى لِحَدِيقَتِي الْخَضْرَاءِ  
seedlings for my green garden (HR 67)
- لَا بُدَّ أَنْ حَطَأَ وَقَعَ  
A mistake has certainly occurred (JGh 192)
- مِنْ الْوَاضِحِ أَنَّهُمْ يُلْقُونَ الْقَبْضَ عَلَيْنَا  
It is obvious that they were arresting us (JIJ 18)
- مِنْ الْوَاضِحِ أَنَّهَا سَيِّدَةُ الْمَنْزِلِ  
it is obvious that she is the lady of the house (JGh 121)
- مُؤَكَّدٌ أَنَّ اللَّهَ مُسْتَجِيبٌ لِدُعَائِهِ  
it is certain that God will answer his prayer (HR 15)
- مِنْ الْمُؤَكَّدِ أَنَّهُ تَجَاوَزَ السَّبْعِينَ  
He is certainly over seventy years old (JGh 66)
- الْحَقُّ أَنِّي صِفْتُ  
The truth is that I was depressed (JGh 92)
- يَقِينًا أَنَّهُ دَرَسَ الْخُطَّةَ  
Certainly, he has studied the plan (TW 37)
- 97.3.3** *أَنَّ* is thus used to introduce indirect speech:
- أَخْبَرَنَا أَنَّنَا سَوْفَ نَعُودُ، لِأَنَّ الْعَمَلِيَّةَ أُلغِيَتْ  
He informed us that we were going to return because the  
operation has been cancelled (IKh 91)
- ذَكَرَ أَحَدُنَا أَنَّ دُو لَاسَبَسَ أَضَافَ إِلَى مَهْرَجَانِ  
One of us recalled that de Lesseps had added to the  
الْإِفْتِتَاحِ فَرَحَتَهُ الْخَاصَّةَ بِزَوَاجِهِ مُجَدِّدًا  
opening celebration his joy over his recent marriage  
(JIJ 17)
- يَضْرُخُ أَنَّ النَّحْلَ يَخْرُجُ مِنْ فَمِ تِلْكَ السَّاحِرَةِ  
He screams that the bees are coming out of the mouth of  
that witch (GhS 150)
- وَجَدْتُنِي أُجِيبُهَا بِرُودٍ أَنَّ أُمِّي كَوَكَبٌ لَا تَعْرِفُ  
I found myself answering her coldly that my mother  
الْإِنْكِلِيزِيَّةَ  
Kawkab doesn't know English (HS 100)
- أَفْسَمَ أَمِينُفِيسَ بِالْأَبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ أَنَّهُ  
Aminufis swore by the Father, the Son and the Holy  
لَمْ يَهْتَمَّ بِالسِّيَاسَةِ فِي يَوْمٍ مِنَ الْأَيَّامِ وَأَنَّ عُضْوِيَّتَهُ  
Ghost, that he had never concerned himself with politics  
فِي الْإِتِّحَادِ الْإِسْتِرَاقِيِّ عُضْوِيَّةَ رُوتِينَةً  
and that his membership of the socialist union was just  
routine (SI 19)
- أَعْلَنَ أَنَّهُ لَيْسَ مَسْئُولًا عَنِ تَنْظِيفِ السَّلَمِ  
He announced that he was not responsible for cleaning  
the stairs (SI 52)
- أَشْهَدُ أَنَّهُ لَا يَزَالُ مَوْجُودًا  
I swear that it is still there (IH 129)
- فَدَ ابْتَلَعُوا أَهْلَهَا أَنَّ غُولًا يُقِيمُ فِي أَعَالِي الْجَبَلِ قَدْ  
they had informed her family that a ghoulish being living on the  
وَقَعَ فِي حُبِّهَا  
tops of the mountain had fallen in love with her (IH 188)
- زَوْجِي يُخْبِرُنِي أَنَّهُ سَيَأْتِي بَعْدَ الْعَدَاءِ  
my husband informs me that he will come after lunch  
(HS 32)
- جَاءَ مَدْنُوبُ الشَّرِكَةِ الْيَمَنِيَّةِ لِيُخَبِّرَنَا أَنَّهُ مَا مِنْ طَيْرَانٍ  
the agent for the Yemeni company came to inform us that  
هَذِهِ اللَّيْلَةَ  
there would be no flights that night (JGh 84)

97.3.4 أن is also used after verbs and expressions referring to mental activities:

a). to believe, be certain of:

- كُنْتُ وَاثِقَةً مِنْ أَنَّ كَلِمَةَ "لَا" مَا تَرَأَى فِي فَمِي I was certain that the word "no" was still on my lips (HR 90)
- لَسْتُ مُتَأَكِّدًا مِنْ أَنَّهُ رَجُلٌ I am not sure that he was a man (IKh 86)
- لَا أَصَدِّقُ أَنَّ ذَلِكَ الْحُلْمَ الرَّائِعَ يَحْدُثُ لِي، وَأَنَّكَ رَجُلٌ حَقِيقِي وَلَسْتُ حُلْمًا I do not believe that this wonderful dream is happening to me, and that you are a real man and not a dream (GhS 184)
- لَا أَنْكِرُ أَنَّ اثْنَيْنِ مِنَّا كَانَا دُونَ أُمَّهَاتٍ قَبْلَ السَّجْنِ I don't deny that two of us were without mothers before prison (AM 22)
- الآنَ سَيَظُنُّ الْبُولِيسُ أَنَّ سَارِقًا خَتَفَهُ فِي نَوْمِهِ Now the police will think that a thief strangled him in his sleep (GhS 203)
- رَأَيْتُ فِعْلًا أَنَّ فِي هَذَا الرَّجُلِ اللَّارِجِلِ شُعُورًا بِالْحُبِّ Indeed, in this non-man I saw feelings of love (HR 77)
- شَيْءٌ مَا فِي أَمْتِنَاعِهِ عَنِ النَّظَرِ إِلَيَّ جَعَلَنِي مُتَأَكِّدًا أَنَّهُ لَنْ يَسْتَأْنِفَ الْقِتَالَ Something or other in his refusal to look at me made me certain that he would not resume the fight (HR 106-7)
- الآنَ أَيْقَنْتُ أَنَّ أُمِّي مَجْذُوبَةٌ Now I am certain that my mother is insane (HM 86)
- إِعْتَقَدْتُ أَنَّ الْكَنِيسَةَ تَحْتَرِقُ I thought the church was burning (IKh 49)

b). to know, to learn, to understand, to realise etc.:

- أَعْرِفُ تَمَامًا أَنَّ الشَّجَاعَةَ هِيَ آخِرُ مَا سَيَأْتِي إِلَيَّ جَانِبِي عِنْدَمَا أَرَاهُ I know full well that courage is the last thing that will come to my aid when I see him (HR 31)
- كَانَتْ أَلْسَيْدَةُ كَزِين تَعْلَمُ أَنَّنِي لَا أَبِيعُ لَوْحَاتِي أَبَدًا Mrs. Kazin knew that I never sell my canvases (JIJ 138)
- أَدْرَكْتُ فَجْأَةً أَنَّنِي أَرْتَكِبُ خَطَأً كَبِيرًا I suddenly realised that I had made a big mistake (JIJ 139)
- أَدْرَكْتُ أَنَّ شَيْئًا أَسْتِثْنَائِيًّا قَدْ حَدَثَ I realised that something exceptional had happened (GhS 116)
- ثُمَّ أَيَّامٌ أَشْعُرُ فِيهَا أَنَّ الْعَالَمَ كُلَّهُ تَحَالَفَ ضِدِّي There are days when I feel that the whole world is allied against me (GhS 165)
- فَهَلْ عَرَفَ أَنَّنِي أَخْطَأْتُ؟ did he know that I had made a mistake? (HM 31)
- إِنْتَبَهْتُ إِلَى أَنِّي لَمْ أَتَكَلَّمْ I realized that I had not spoken (HR 90)
- الْإِنْكَلِيرُ مَعْرُوفُونَ بِأَنَّهُمْ نَادِرًا مَا يَنْجَرِفُونَ مَعَ الصَّرَاعَاتِ الْأَدَبِيَّةِ The English are known for the fact that they rarely get carried away with literary disputes (JIJ 131)

**c). to remember and to forget:**

- وَجَدْتَنِي أَتَذَكَّرُ أَنِّي كُنْتُ طِفْلَةً سَعِيدَةً I found myself remembering that I had been a happy child (HR 5)
- أَذْكُرُ أَنِّي أُنْدَفَعْتُ هَارِبَةً نَحْوَ الْبَابِ I remember that I quickly fled towards the door (HR 169)
- يَذْكُرُ أَنَّهَا مَاتَتْ بِالسَّرَطَانِ He remembers that she died of cancer (GhS 21)
- مَا نَسِيتُ يَوْمًا أَنَّهُ هُوَ الرَّجُلُ الَّذِي قَابَلْتُهُ I never forgot that he was the man I met (JIJ 206)
- أَنْسَيْتَ أَتُنِي أَنْتَحَصِّرُ عَلَى يَدِكَ فِي الْإِنْتِزَاجِ Have you forgotten that with your help I am specialising in interior design? (TW 255)

**d). to seem or occur (to someone), to imagine:**

- خُيِّلَ إِلَيَّ أَنَّهَا فِي أَوَاخِرِ الْخَمْسِينَاتِ مِنْ عُمْرِهَا It appeared to me that she was in her late fifties (JIJ 60)
- خَطَرَ لِي أَنَّهَا لَيْسَتْ مُجَرَّدَ سَائِحَةٍ It occurred to me that she was not a mere tourist (JIJ 44-45)
- أَلَمْ يَخْطُرْ لَكَ أَنْ يُوَسِّعِكَ الزَّوْجُ مِنْ صَاحِ الدِّينِ؟ has it not occurred to you that you can marry Salah al-Din? (GhS 78)
- فَقَدْ بَدَأَ لِي أَنَّ الْمَوْتَ لَيْسَ شَيْئًا آخَرَ سِوَى أَخِ بَرْتَنَصُ بِأَخْتِهِ It seemed to me that death was nothing other than a brother lying in wait for his sister (HR 31)
- يَبْدُو أَنَّ أَنْفَعَالِي طَفْنَا عَلَى مَلَامِحِي بِدُونِ أَنْ أَشْعُرَ it seems that my agitation showed itself on my features without me realising it (JGh 27)
- أَحْسَسْتُ أَنَّ الْحَيَاةَ تَتَصَاعَفُ دَفْعًا فِي عُرُوقِي I felt that life was pulsing twice as fast in my veins (JIJ 154)
- أَحْسَسْتُ أَنَّ آلَافَ أَعْيُنِهِمْ تَنْعَرُزُ فِيَّ I felt that thousands of their eyes were piercing me (HR 18)
- كُنْتُ أَشْعُرُ أَنِّي أُخَاطِبُهُ عَلَى الدَّوَامِ I used to feel that I was always talking to him (HR 14)

**97.3.5** Occasionally, the accusative subject after **أَنَّ** does not immediately follow the particle. This occurs when the subject is indefinite and the predicate is a prepositional phrase, one of the adverbs **هُنَاكَ** or **هُنَا**, or when the subject is separated from **أَنَّ** by an adverbial modification:

- أَصْوَاتُ الْإِنْفِجَارَاتِ تُؤَكِّدُ لَهُ أَنَّ هُنَاكَ حَرْبًا حَقِيقَةً the sounds of the explosions confirm to him that there is a real war (IKh 124)
- لَا حَظُّتُ أَنَّ قُرْبَنَا رَجُلًا فِي حُدُودِ الْخَمْسِينَاتِ I noticed that near us was a man in his fifties (JIJ 243)
- أَبْلَعُ رِيْقِي، كَأَنَّ فِي حَنَجْرَتِي حَجْرًا كَبِيرًا I swallow my saliva as if there is a large stone in my throat (HS 48)
- يَعْتَرِفُ أَنَّ فِي رَأْسِ الْأُسْتَاذِ صُبْحِي مَوْالًا he confesses that in teacher Subhi's head there is a song (HM 13)
- يُبْرِحُنِي أَنَّ لَنَا صَدِيقًا عَرَبِيًّا It pleases me that we now have an Arab friend (JIJ 159)

حَدَّثْتُ فِي لَحْظَةٍ شَعَرْتُ جِلَالَهَا أَنَّ فِي شَقَّتِي  
حُضُورًا غَاضِبًا

It happened in a moment when I felt that there was an angry presence in my flat (GhS 80)

كُنْتُ أَظُنُّ أَنَّ لِي أُمًّا

I used to think that I had a mother (AM 64)

**97.3.6** The pronoun suffix on **أَنَّ** may be one of general reference (ضَمِيرُ الشَّانِ) :

تَعَجَّبْتُ أَنَّهُ يُوجَدُ فِي بَلَدِي هَكَذَا نِسَاءً، كَنِسَاءِ لُنْدُنْ

I was surprised that there are women like this in my country, like the women in London (HS 190)

مِنْ أَسْفَارِي أَدْرَكْتُ أَنَّهُ لِكُلِّ رِحْلَةٍ طُرُوفُهَا

From my travels I have come to realise that every journey has its own circumstances (JGh 169)

خِفْتُ أَنَّهُ إِذَا جَرَى تَفْتِيشٌ جَدِيدٌ وَعَثَرُوا عَلَيِ  
الْأَوْرَاقِ، أَنْ يَخْلُقُوا لَكَ مَنَاعِبَ

I was afraid that if there was a new search and they discovered the papers, they would create difficulties for you (AM 70)

فَكَّرْتُ أَنَّهُ رُبَّمَا يَتَوَجَّبُ عَلَيَّ أَلَّا أَتَطْرُقَ إِلَى  
الْمَوْضُوعِ مُبَاشَرَةً

I thought that perhaps I ought not to touch on the subject directly (HS 23)

أَفْهَمْتَنِي أَنَّهُ لَيْسَ مِنَ السَّهْلِ أَنْ أَجِدَ فِي لُنْدُنْ شَابَةً  
فِي سِنِّهَا وَعَدْرَاءَ

she gave me to understand that it would not be easy for me to find in London a young woman of her age who was a virgin (GhS 46)

صَحِيحٌ أَنَّهُ لَمْ يُسْمَخْ لَهُ أَنْ يُشْعِلَ الْمِذْبَاحَ

it is true that he was not allowed to turn on the radio (TW 58)

**97.3.7** **لَأَنَّ** may be preceded by **لِ** to form the compound **لَأَنَّ** ("because", "for", "on the grounds that"). As with **أَنَّ**, **لَأَنَّ** cannot be immediately followed by a verb. It is generally followed by the subject which is a noun in the accusative case or a pronoun suffix:

لَا أَدْرِي مَاذَا قَالَ أَيضًا، لِأَنِّي لَمْ أَعُدْ أَسْمَعُهُ

I don't know what else he said, because I was no longer listening to him (HR 14)

أَنَا مُرْتَاحًا، لِأَنَّ رَئِيسَ الْمَلَائِكَةِ جِبْرَائِيلَ يَحْرُسُنِي

I sleep soundly because the archangel Gabriel is watching over me (HM 49)

قَدِ اخْتَرْنَا لِسَفَرِنَا سَفِينَةً يَابَانِيَّةً عَنِ الْقَصْدِ، لِأَنَّ  
الْيَابَانَ كَانَتْ مَا تَرَالُ مُحَايِدَةً فِي الْحَرْبِ

For our journey we intentionally chose a Japanese ship, because Japan was still neutral in the war (JIJ 13)

شَكَرْتُ اللَّهَ لِأَنِّي ذَهَبْتُ إِلَى الْجَمِيعَةِ، وَلِأَنَّ سُهَى  
كَانَتْ مُعَلِّمَتِي

I thanked God because I went to the society and because Suha was my teacher (HS 198)

ضَاعَتْ هُدَى لِأَنِّي كُنْتُ سَجِينًا

Huda was lost because I was a prisoner (AM 23)

كَانَتْ تَبْكِي، تُخْبِرُنِي عَنِ الْعَرِيسِ الَّذِي رَفَضَهُ  
وَالِدُهَا لِأَنَّهُ مَجْنُونٌ وَلَا يُجِبُّهَا

She used to cry and tell me about the suitor whom her father rejected because her father was mad and didn't love her (IKh 100-1)

**a).** As with **أَنَّ**, occasionally the subject noun after **لَأَنَّ** does not immediately follow the

particle:

الْعَقْلُ لَا يَعْنِي أَبَدًا التَّوَازُنَ. لِأَنَّ هُنَاكَ فَرْقًا كَبِيرًا  
بَيْنَ الْأَمْتِنَالِ وَالْإِفْعَالِ understanding never means equilibrium, because there is  
a great difference between obedience and falsification  
(TW 34)

#### 97.4 إِنَّ (“that”)

As with أَنْ, إِنَّ cannot immediately precede a verb, and is usually followed by the subject which is a noun in the accusative case or a pronoun suffix.

97.4.1 إِنَّ takes the pronoun suffixes of the 1st person singular and plural as follows:

I      إِنِّي or إِيَّيْ      we      إِنَّنَا or إِيَّانَا

97.4.2 إِنَّ is used to introduce direct and indirect speech after the verb قَالَ (“to say”):

قَالَتْ أُمِّي إِنَّ الْعَرِيْسَ يُحِبُّ وَيَفْرَحُ أَنْ يُحْسِنَ بِأَنَّهُ  
انْتَصَرَ فِي مَعْرَكَةٍ حَامِيَةِ الْوُطَيْسِ My mother said, “The bridegroom loves and is delighted  
to feel that he has won a fierce and violent battle”  
(HR 20)

يَقُولُونَ إِنَّ الْحَاجَةَ أُمُّ الْإِخْتِرَاعِ They say, “Necessity is the mother of invention”  
(JGh 176)

قُلْتُ إِنَّ أَبِي كَانَ دَائِمًا مَلْجَأً حُونًا لِي وَمَنْفَذًا  
وَاسِعًا إِلَى الْعَالَمِ I said that my father was always a loving place of refuge  
for me, and a wide gateway to the world (HR 6)

قُلْتُ لَهُ إِنَّهُ يَتَكَلَّمُ وَكَأَنَّ حُبَّ الرَّجُلِ لِلْمَرْأَةِ هُوَ  
الشَّرْطُ الْوَجِيدُ الْإِلْزَامُ لِلزَّوْاجِ I told him that he was talking as if a man’s love for a  
woman was the only necessary condition for marriage  
(HR 58)

أُمِّي تَقُولُ إِنَّهُ بِسَبَبِي My mother says it is because of me (HM 158)

قِيلَ إِنَّهَا الْمَعَارَةُ الَّتِي أَقَامَ فِيهَا النَّبِيُّ الْيَاسِ They say that it is the cave in which the prophet Elijah  
lived (IH 52)

قَالَتْ إِنَّهَا سَتَنْتَظِرُنِي She said she would wait for me (HS 245)

97.4.3 Indirect speech after قَالَ may be introduced with أَنَّ :

أَرَادَ أَنْ يَقُولَ لَهَا أَنَّ السَّيَّارَةَ عَادَتْ He wanted to tell her that the car had returned (IKh 129)

قَالَ أَنَّ هُنَاكَ سُوقًا لِلْمَسْرُوقَاتِ he said that there was a market for stolen goods  
(JGh 174)

قَالَ لَنَا مَرَاغِبَتَانِ أَنَّهُ يُوجَدُ بِالْبَلَدَةِ مَدْرَسَتَانِ our escort told us that there are two schools in the town  
(JGh 77)

قَالَ أَنَّهُ مِنَ الْمُمْكِنِ الْعُثُورُ عَلَيْهِ فِي الدَّلِيلِ he said that it was possible to find it in the directory  
(JGh 190)

لَمْ أَقُلْ لَهَا أَنِّي سَأَذْهَبُ I did not tell her that I would go (IKh 131)

قَالَ لِي كَاتِبٌ بُرْتَعَالِيٌّ صَدِيقٌ أَنْ لِسْبُونَةَ بَدَأَتْ  
تَعْرِفُ حَوَادِثَ عُنْفٍ خِلَالَ السَّنَوَاتِ الْأَخِيرَةِ  
a Portuguese writer, a friend, told me that Lisbon had  
begun to experience incidents of violence in recent years  
(JGh 147)

97.4.4 The pronoun suffix on **إِنَّ** may be one of general reference (ضَمِيرُ الشَّانِ) :

قُلْتُ إِنَّهُ لَا بَدَّ مِنْ مُرُورِ رُبْعِ سَاعَةٍ I said that a quarter of an hour must pass (HR 32)  
قَالَ إِنَّهُ مِنَ الْمُحْتَمَلِ سَفَرُهُمْ صَبَاحَ الْعَدِ he said they would probably leave on the following  
morning (JGh 161)  
يَقُولُونَ إِنَّهُ لَا يُوجَدُ وَرَقٌ أَصْفَرٌ عِنْدَهُمْ they say that they do not have any yellow papers (JGh 9)

97.4.5 The accusative subject need not directly follow **إِنَّ** :

قَالَتْ زَوْجَتِي إِنَّ هُنَاكَ فَاصُولِيَا وَرَزًّا My wife said that there was beans and rice (IKh 117)

97.4.6 When **قَالَ** is used in the sense of “to order”, the noun clause is introduced with **أَنْ** (+subjunctive):

قُلْتُ لَهُ أَنْ يَعُودَ بِسُرْعَةٍ I told him to come back quickly (AM 129)  
أَقُولُ لَهُ أَنْ يَفْنَى وَيَنْقَرِضَ I tell him to vanish and die (HR 55)

97.4.7 When **قَالَ** is followed by two noun clauses, the first may be introduced with **إِنَّ** and the second with **أَنْ** :

يُقَالُ إِنَّهُمْ مَا زَالُوا أَحْيَاءَ، وَأَنْتَهُمْ يُصْدِرُونَ فِي اللَّيْلِ  
أَصْوَاتًا it is said that they are still alive and that they make sounds  
in the night (TW 21)  
قَالَ إِنَّهُ هُوَ شَاعِرُهَا، وَأَنْتَهُ سَيَنْظُمُ لَهَا وَحَدَهَا دِيوَانًا he said that he was her poet and that he would put a  
collection of poems just for her (TW 121)  
قَالَ لَهَا إِنَّ الْبِكَاءَ بِهَذَا الشَّكْلِ سَيَعْرِضُ قَلْبَهَا لِأَرْمَةِ  
وَأَنَّ عَلَيْهَا أَنْ تَرْتَاحَ فِي عُرْفَتِهَا He told her that to cry in such a manner would expose her  
heart to a crisis and that she should rest in her room  
(HR 69)  
قَالَ إِنَّهُ لَمْ تَحْدُثْ جَرِيمَةً قَتْلٍ وَاحِدَةً فِي الْبَلَدَةِ مِنْذُ  
سَنَوَاتٍ طَوِيلَةٍ، وَأَنَّ السَّرَقَاتِ نَادِرَةٌ جِدًّا He said that not one murder had occurred in the town for  
many years and that theft was very rare (JGh 74)



## 98 The Emphatic Particle إِنَّ

إِنَّ is an emphatic particle which may introduce both nominal sentences and inverted verbal sentences (subject + verb).

It belongs to a group of particles known as إِنَّ وَأَخَوَاتُهَا (“إِنَّ and its sisters”), the other particles being أَنَّ (“that”), إِنْ (“that”), لَكِنَّ (“but”), عَلَّ (“perhaps”) and لَيْتَ (“if only”). They all govern a subject, when this can be inflected, in the accusative case.

**98.1** إِنَّ is typically immediately followed by the subject of the sentence:

- إِنَّ السُّنَّ كَلِمَةٌ أَسَاسِيَّةٌ Discretion is a basic maxim (HR 148)
- إِنَّ الْكَلْبَاعَ الْيَدَوِيَّ غَيْرَ مَشْدُودٍ The hand brake is not on (GhS 39)
- إِنَّ تَعْرِفَهُ عَلَى أَصْوَاتِ الْبَحْرِ قَدِيمٌ His acquaintance with the sounds of the sea is an ancient one (IH 144)
- إِنَّ أُمِّي أَمْرَأَةٌ ذَاتُ كِبَرِيَاءٍ My mother is a proud woman (HR 53)
- إِنَّ الدِّينَ لِلَّهِ Religion belongs to God (TW 111)
- إِنَّ قَلِيلًا مِنَ الْغِرَاءِ كَافٍ لِإِحْدَاثِ هَذَا الْوَضْلِ A little glue is enough to achieve this union (HR 142)
- إِنَّ مُجَرَّدَ تَذَكُّرِ تِلْكَ الْأَيَّامِ يَجْعَلُ الْإِنْسَانَ مُسْوَاهًا the mere recollection of those days deforms a man (AM 152)
- إِنَّ شَيْئًا فِي دَاخِلِي تَمَزَّقَ Something within me has snapped (AM 55)
- إِنَّ الشُّعُورَ يُؤَلِّدُ الشُّعُورَ Feelings beget feelings (HR 54)
- إِنَّ الْإِنْسَانَ مَهْمَا كَانَ قَوِيًّا، لَا يُعَادِلُ ذَبَابَةً إِذَا كَانَ وَحِيدًا No matter how strong a man is, he is not equal to a fly if he is alone (AM 71)

**98.2** The subject often occurs as a pronoun suffix on إِنَّ. It takes the pronoun suffixes of the 1st person singular and plural as follows:

- |   |                                 |                              |                  |
|---|---------------------------------|------------------------------|------------------|
| I | إِنِّي or إِنِّي                | we                           | إِنَّا or إِنَّا |
|   | إِنِّي فِي مُحَاكَمَةٍ          | I am in a court              | (GhS 100)        |
|   | إِنِّي الْآنَ زَوْجَةٌ          | I am now a wife              | (HR 114)         |
|   | إِنِّي أَعْرِفُ مَا أَقُولُ     | I know what I am saying      | (TW 20)          |
|   | إِنِّي وَاهِمٌ                  | I am having delusions        | (GhS 20)         |
|   | إِنَّهُ مَبْدَأُ فِيزِيَائِي    | It is a principle of physics | (HR 232)         |
|   | إِنَّهُ حَقًّا عَالَمٌ صَغِيرٌ! | It truly is a small world!   | (JIJ 60)         |
|   | إِنَّهُ هُنَا مُنْذُ سَاعَةٍ    | He has been here for an hour | (GhS 54)         |
|   | إِنَّهُ هَدَافٌ مُمْتَنَزٌّ     | He is an excellent marksman  | (JGh 146)        |

إِنَّهَا لَا تَرَأَى حَيَّةً	She is still alive (AM 56)
إِنَّهَا نَاقِلَةٌ زَيْتٍ	It is an oil tanker (HS 14)
إِنَّهَا لَعْنَةٌ	It is a curse (HR 147)
إِنَّهُمَا مَكَانٌ وَاحِدٌ	They are the same place (HR 68)
إِنَّهُمْ الْعَمَالُ الْجَزَائِرِيُّونَ	they are the Algerian workers (JIJ 34)

**98.3** In inverted nominal sentences (predicate + subject) إِنَّ precedes the predicate, but the subject, when it can be inflected, remains in the accusative case:

إِنَّ لِيَجْسِدِ الْمَرْأَةِ سُلْطَانًا عَلَى نَفْسِهِ	The body of a woman has a power over itself (HR 193)
إِنَّ فِي دَاخِلِ الْإِنْسَانِ طَوَاقِبَ وَمَقْدِرَاتٍ هَائِلَةً	Within man are tremendous powers and strengths (HR 234)
إِنَّ فِي ذَلِكَ قَدْرًا غَيْرَ قَلِيلٍ مِنَ الْإِنْتِهَازِ	In this is a considerable amount of opportunism (TW 83)
إِنَّ بِوُسْعِ كُلِّ إِنْسَانٍ وَكُلِّ امْرَأَةٍ الْوُصُولَ إِلَى هَذِهِ النَّبْرِفَانَا	It is possible for every man and every woman to reach this Nirvana (HR 234-5)
إِنَّ لِلْكُلَيْبَةِ حَقًّا عَلَيَّ	the college had a claim on me (JIJ 137)

**98.4** إِنَّ may be rendered more emphatic by the use of the emphatic particle لَ .

**98.4.1** لَ may introduce the predicate of a nominal sentence. It has no governing function:

لَ إِنَّهُ لَشَيْءٌ فَظِيحٌ أَنْ يَشْكَّ أَخُوهُ بِأَخِيهِ	It is a terrible thing for a brother to distrust his brother (HR 33)
لَ إِنَّهَا لَعَمَلِيَّةٌ سَهْلَةٌ	It is a simple process (TW 13)
لَ إِنَّهُ لَأَمْرٌ مُفْرَعٌ أَنْ تَعِيشَ وَأَنْ يَمُوتَ الْجَبَلُ!	It is a dreadful thing to live and for a mountain to die (IH 108)
لَ إِنَّ الْوُقُوفَ عَلَى الْأَطْلَالِ ... لَأَفْضَلُ مِنْ حَيَاةِ الْقُصُورِ	standing on the ruins ... is better than living in palaces (IH 77)
لَ إِنَّهُ لَأَمْرٌ هَزْلِيٌّ	It is a humorous thing (GhS 123-4)
لَ إِنِّي لَمَسْرُورٌ	I am happy (TW 130)

**98.4.2** لَ may introduce a verb, usually in the imperfect indicative:

لَ إِنِّي لَأَقِفُ عَلَى قَدَمَيَّ	I stand up on my feet (TW 22)
لَ إِنَّكَ لَتَعْلَمُ	you know (TW 42)
لَ إِنِّي إِلَى قَوْمٍ سِوَاكُمْ لَأَمِيلُ	I favour a people other than you (TW 125)

## 99 The Particle *إِيَّا*

**99.1** The particle *إِيَّا* is used to take the second of two pronominal objects of a verb (see 52.3.3):

مَا أَهْدَانِي *إِيَّاهُ* مُعَاذُ    what Mu'adh gave me (HS 149)

تُعْطِينِي *إِيَّاهَا*    she gives it to me (HS 174)

**99.2** It takes the second subject of a verb when this is a pronoun introduced by the “waw of simultaneity” (*وَإِوُ الْمَعِيَّةِ*) (see 52.7.1b):

أَذْهَبُ *وَإِيَّاهُ* إِلَى الْفُرْنِ    I go with him to the oven (IKh 104)

**99.3** *إِيَّا* + pronoun suffix referring to the person addressed has the meaning “beware of ... !”, “take care not to ... !” (see 100.9):

*إِيَّاكَ* وَالْوُقُوعُ فِي الشَّجَرَةِ    take care not to fall into temptation (HM 44)

**99.4** *إِيَّا* + pronoun suffix often occurs as a particle of emphatic identification with the sense of “[the thing] itself”, “[the] very [man]”. It is often best left untranslated:

اسْتَمَعَ عَبْدُ الْمَجِيدِ دُونَ مُقَاطَعَةٍ لِنَبَأِ الشَّرِيْطِ *إِيَّاهُ*    Abd al-Majid listened without interruption to the news of the tape (SI 22)

لَمْ تَمْنَعُهُمَا مِنْ تَأَمُّلِ الْمَسِيرَةِ *إِيَّاهَا*    it didn't prevent them from contemplating the journey (SI 61)

ثُمَّ أَعَادَ الشَّرِيْطَ *إِيَّاهُ* إِلَى بَدَائِيْتِهِ    Then he rewound the tape to the beginning (SI 93)

أَيَّا كَانَ الدَّوْرُ الَّذِي لَعِبَهُ الطَّيِّبُ *إِيَّاهُ*    Whatever the role was that the doctor himself played (SI 201)

وَقَفَّتْ أَيْسَةَ أَمَامَهُ تَحْمِلُ الْمِلْفَ *إِيَّاهُ*    Anisa stood in front of him holding the very file (SI 250)

الْآخَرُونَ سَيَقُولُونَ الْكَلِمَاتِ الْكَبِيرَةِ *إِيَّاهَا*    The others will say the profound words (AM 13)

هِيَ عُرْفَةُ أَغَاثَا كَرِيْشْتِي الصَّغِيْرَةِ *إِيَّاهَا*    it was the small room of Agatha Christie herself (JIJ 69)

لَكِنِّي مَا زِلْتُ مِنَ الْمَشَائِيْنِ *إِيَّاهُمْ*    but I was still a walker (JIJ 88)

كُنْتُ أَنْتَظِرُ اللَّحْظَةَ *إِيَّاهَا*    I was waiting for the very moment (HS 129)

نَدْخُلُ الصَّلَاةَ الْوَّاسِعَةَ *إِيَّاهَا*    We enter the spacious lounge itself (HS 194)

## 100 Exclamations and Interjections

An exclamation (عِبَارَةٌ تَعْجِيبِيَّةٌ) is an utterance used to express emotion or attitude. In English, exclamations often begin with “what” or “how”, for example, “What a wonderful day it is!” “What a mess!” “How beautiful your daughter is!” “How strange!” Other examples are such as “faster!” “fantastic!” “terrible!”

Interjections (أَصْوَاتٌ) are also used to express emotion, but unlike exclamations they are purely emotive words with no referential content. Common English interjections include “wow!” “eh?” “oh” and “ouch!”

Like English, Arabic has a large number of exclamations and interjections. Occasionally, the meaning can only be understood from the context.

### 100.1 هَهُ (“hey!”, “wow!” “there!” etc.):

- طَيِّبْ لَنْ أَفْعَلْ شَيْئًا! هَهُ سَأَقْبَلُكَ OK, I won't do anything. There, I'll kiss you! (HM 78)
- وَصَمِّي إِلَيْهَا أَيْضًا دُمُوعِي وَتَهْدَاتِي، هَهُ؟ and also add to this my tears and my sighs, eh? (JIJ 145)
- هَهُ! عَرُوسَتْنَا أَلْحَلُوةٌ Wow! Our beautiful bride! (HR 89)
- هَهُ! دَعْنِي أَكْمِلْ كَلَامِي Hey! Let me finish what I'm saying (HM 89)

### 100.2 اللَّهُمَّ (“Oh God!”):

- اللَّهُمَّ Oh God! (AM 45)
- جَلَسَ وَوَجْهُهُ خَالٍ مِنَ الْكَلَامِ، اللَّهُمَّ إِذَا إِذَا  
أَعْتَبَرْنَا تِلْكَ الْأَيْسَامَةَ الْفَطِيْعَةَ الْعَرِيْقَةَ كَلَامًا He sat down, his face expressionless – God, unless we consider that detestable ever present smile was saying something (HR 117)
- اللَّهُمَّ أَكْفِنَا شَرَّ إِبْلِيسَ اللَّعِينِ Oh God protect us from the accursed Devil (HR 197)

### 100.3 طُظْ or طُرْ (“huh!” “blast!” “damn” etc.):

- مَنْ هُمْ هَؤُلَاءِ الْأَقْنَدِيَّةُ وَالْخَوَاجَاتُ؟ طُظْ! نَحْنُ فِي  
حَارَةَ النَّتْكِ أَفْضَلُ مِنْهُمْ Who are these effendis and foreigners? Huh! We in al-Tanak quarter are better than them (HM 105)
- طُظْ فِي شَوَارِبِكَ يَا قَرُوحُ! blast your moustache Faruh! (HM 7)
- طُرْ عَلَى الْمِسْطَرَّةِ وَعَلَى كُلِّ الْمَسَاطِرِ Pah to the ruler and to all rulers! (IH 81)
- أَلْفُ طُرْ فِي طُرْ، فِيكُمْ، وَفِي وَقَارِكُمْ الْكَاذِبِ A thousand damnations to you and your false dignity! (TW 48)
- طُظْ فِي الْخَطِيْبَةِ يَا قَرُوحُ! طُظْ فِيهَا يَا بَهِيْمَةَ! To hell with sin Faruh. To hell with it you dumb animal! (HM 31)

### 100.4 هُشْ (“shh!” “hush!”):

- وَضَعَتْ سَبَابَتَهَا عَلَى فَمِهَا وَهَمَسَتْ "هُشْ" She put her forefinger on her lips and whispered, “shh” (IKh 136)

إِنْتَهَرَنِي هَامِسًا "هُسْ" He scolded me, whispering, "Hush!" (IH 106)

**100.5** هَيْلًا هُوْبٌ ("voilà!" etc.):

سَتَمُدُّ إِلَيَّ سَرَائِيَا يَدَهَا وَتَسِيلُنِي دَفْعَةً وَاحِدَةً: "هَيْلًا هُوْبٌ!" Saraya will reach her hand out to me and will take me in one stroke - voilà! (IH 79)

فِي الْيَوْمِ التَّالِيِ يُحْضِرُ شَخْصًا يَقُومُ بِتَمْيِينِهِ. وَهَيْلًا هُوْبٌ يَأْخُذُ الْعَفْشَ (SI 64) On the following day he will bring someone to give a valuation for it, and he will take the furniture - voilà!

**100.6** بَرَّافُو ("bravo!" "well done!"):

بَرَّافُو! عَظِيمٌ! Bravo! Great! (HR 79)

بَرَّافُو . . . أَنْتَ قُلْتَهَا Bravo! You said it (HM 10)

**100.7** There is a variety of ways to indicate laughter:

هَهْ! هَهْ! هَهْ! Heh, heh, heh (HM 26)

هَاهُ هَاهُ Ha ha (TW 122)

هَاهُ هَاهُ Ha ha (TW 159)

ضَحِكْتُ هَا . هَا . هَا I laughed. Hah ha ha (HS 8)

**100.8** The interjectional particle يَا is often used before exclamations and interjections:

يَا سَلَامٌ! Good heavens! (JGh 96)

يَا إِلَهِي My God! (GhS 21)

يَا حَيْدًا ذَلِكَ How wonderful that is! (TW 15)

حَقًّا أَنْتَ بَطَلٌ، لَكِنْ، يَا حَسْرَتَاهُ، الْبُطُولَةُ فِي هَذَا الزَّمَنِ، لَا أَحَدٌ يَقْدِرُهَا Indeed, you are a hero, but what a pity that in these days no one is capable of heroism (TW 231)

يَا مَا عَذَّبْتَنِي كِرَامَتِي الْعَجْرِيحَةَ How my wounded pride tormented me! (HR 11)

يَا هَلَا بِالْعَرَبِ Welcome to the Arabs! (IKh 74)

**100.8.1** A noun introduced with يَا rarely has the definite article. An exception to this is the exclamation يَا اللَّهُ ("O God"):

يَا اللَّهُ O God! (HR 92)

يَا اللَّهُ! هَلْ أَنْتَ حَقًّا مِنَ الْمَكَانِ الَّذِي مَشَى هُو فِي طُرُقَاتِهِ? O God! Are you really from the place on whose roads he walked? (JIJ 47)

**100.9** The particle يَا + a pronoun suffix referring to the person addressed has the meaning "beware of ...!", "take care not to ...!". It is followed by a noun clause introduced with أَنْ or by

وَ + verbal noun:

- إِيَّاكَ أَنْ تُثِيرَ الْمَوْضُوعَ مَعَ صَبِيحِي Take care not to raise the subject with my guest (JIJ 139)
- إِيَّاكُمْ، يَا أَحِبِّييَ الْعَائِيَيْنِ، أَنْ تَرْتَضُوا Beware, my absent loved ones, of being content (IH 84)
- إِيَّاكَ أَنْ تُعْتَرِفَ بِشَيْءٍ إِذَا قَبِضُوا عَلَيْكَ! Take care not to confess to anything if they arrest you! (HM 230)
- إِيَّاكَ وَالتَّرَدُّدُ فِي الْخَطْوَةِ الْأَخِيرَةِ Beware of hesitating over the last step (IH 182)
- إِيَّاكَ وَالتُّوفُوعُ فِي التَّجْرِبَةِ take care not to fall into temptation (HM 44)

**100.10** حَذَارٍ مِنْ has the meaning “beware”, “watch out”, “be careful”:

- حَذَارٍ مِنْ إِقَامَةِ سُدُودِ الْمُنْطَلِقِ بَيْنَكَ وَاللَّامَعْمُولِ Beware of erecting of barriers of logic between you and the irrational (GhS 35)
- حَذَارٍ مِنْ أَلْعَبَثِ بِالْحَقِيقَةِ Be careful not to play with truth (GhS 37)

**100.11** أَوْ (“oh!” “ah!”):

- صَحَّحْتُ مَلَأَ فَمِي عِنْدِي، وَهَتَفْتُ: “أَوْ، مَدَامِ أَثِينَا!” Then I laughed loudly and said, “Oh, Madam Athena!” (JIJ 205)
- قَالَتْ: “أَوْ، نَعَمْ، نَعَمْ . . .” She said, “Oh, yes, yes ” (JIJ 60)
- أَوْ لَوْ يَأْمِكَانِي فَقَطُّ أَنْ أُعْرِفَ مَتَى بَدَأَ هَذَا الْحِصَارُ! Oh, if only I could find out when this siege began! (HR 5)
- أَوْ ضَرَسِي عَادَ يُؤْلِمُنِي Ah, my tooth is hurting me again (GhS 37)
- أَوْ مَتَى أَعُودُ إِلَى غُرْفَتِي؟ Oh, when will I go back to my room? (GhS 37)
- أَوْ يَا حُقُولَ الْقُدْسِ وَوُدْيَانَهَا السَّاحِرَةَ Oh, fields of Jerusalem and its enchanted valleys (JIJ 76)

**100.11.1** The form أَوْه also occurs:

- أَوْه، كَمْ أَحَبَّيْتُ بَشَارًا هَذَا! Oh, how much I loved that Bashshar! (HR 33)

**100.12** اِ occurs as an interjectional suffix added to nouns. اِ and its noun are sometimes preceded by the interjectional particles يَا or وَ :

- صَرَخْتُ. رَبَّاهُ! رَبَّاهُ! I shouted, “Oh Lord! Oh Lord!” (HR 126)
- لِمَآذَا غِبْتَ، يَا عَمَّاهُ، فَغَابَتْ سَرَايَا مَعَكَ؟ Why did you disappear uncle, for Saraya disappeared with you? (IKh 118)
- وَلَكِنْ مَا أَلْفَعْلُ، يَا أَبْتَاهُ؟ But what can be done father? (IH 177)
- ضَاعَتْ فُرْصَةٌ حِكَايَةِ قِصَّتِي وَأَسْفَاهُ What a pity! The opportunity to tell my story is lost (HM 126)

يَا is occasionally written defectively:

- يَأُمَّاهُ Oh mother! (IKh 118)

**100.13** The preposition *وَ* occurs in oaths and exclamations, mostly governing *اللَّهُ* (“God”) or *حَيَاتِهِ* (“life”). The governed noun is in the genitive case:

- وَاللَّهِ By God! (HS 115)
- وَاللَّهُ الْعَظِيمِ، لَنْ تَفْلِتَ مِنِّي هَذَا الْمَسَاءَ By God Almighty, you will not escape from me tonight (TW 160)
- أَنَا وَاللَّهِ لَمْ أُوَافِقْ No by God, I do not agree! (IKh 75)
- وَاللَّهُ يَا مَا أَخْلَى حَارَتِكُمْ هَذِهِ By God, how delightful this district of yours is (HR 72)
- لَا وَاللَّهِ. لَمْ أَعْرِفْ شَيْئًا No by God, I knew nothing (TW 164)
- وَحَيَاةَ رَبِّي أَنَا لَا أَنَهُمْ لِمَ لَا تُطَلِّقْنِي By the life of my Lord, I don't know why you don't divorce me (HR 144)
- وَحَيَاةِ مَنْ سَمَّاكَ صَبِيتهَ By the life of the one who called you Sayta (HS 25)
- وَحَيَاةَ رَأْسِكَ By the life of your head (HM 112)
- هَلْ هَذَا كُلُّ شَيْءٍ؟ لَا وَحَيَاتِكَ Is that everything? Not at all, by your life (SI 214)
- لَا وَحَيَاتِكُمْ No, by your life (SI 208)

**100.14** *وَيْلٌ* (“woe!” “distress”) typically occurs as an interjectional particle with a pronoun suffix. It is usually preceded by *يَا* :

- يَا وَيْلِي! كُلُّ شَيْءٍ إِلَّا هَذَا Oh dear me! Anything but this (HM 44)
- يَا وَيْلَهُ مِنْ أَلْسِنَتِهِمْ What they say [their tongues] will cause him grief! (IH 46)
- بُتْمَاخَةَ وَاحِدَةً أَخْرَجَتْ حَوَاءُ آدَمَ مِنَ الْجَنَّةِ. وَهَآ أَنَا أُقَدِّمُ لَكَ عِشْرِينَ تَفْمَاخَةً! يَا وَيْلَكَ مِنِّي! With a single apple Eve banished Adam from the garden, and here I am offering you twenty apples! Be careful of me! (JIJ 223)
- يَا وَيْلَكَ مِنْ لِسَانِكَ Your mouth [tongue] will be your undoing! (HM 197)
- يَا وَيْلَهُ مِنِّي Let him watch out for me! (HM 197)
- يَا وَيْلَكَ مِنْ حَرِّ غَدٍ Beware the heat of tomorrow! (HM 196)

**100.15** *يَا لِي* + noun/pronoun suffix (“what a ...?”, “oh!”) is an exclamatory expression in which the preposition *لِي* is preceded by the interjectional particle *يَا* and governs the person or thing which is the cause of the exclamation:

- يَا لِلْمَرْأَةِ وَيَا لِسَقَاتِهَا! وَيَا لِهَذِهِ السَّعَادَةِ الْفُظِيعةَ الَّتِي تَبْعُثُهَا أَلَامُ الْفُظِيعةِ! What a woman and what misery she has! What a terrible happiness it is which is brought on by terrible sufferings! (HR 141)
- يَا لِلْجُرْأَةِ What courage! (JIJ 79)
- يَا لِلْأَسْفِ What a pity! (JIJ 172)
- يَا لِهَذَا الْمَثَلِ الْفُظِيعِ! What a terrible saying this is! (HR 6)

يَا لِأَخِي جَوَادٍ Oh, my brother Jawad! (IH 109)

يَا لِهَذَا أَلْبُؤْسِ What misery this is! (GhS 205)

**100.15.1** يَا لِ + pronoun suffix may be followed مِنْ + an indefinite noun. The pronoun agrees with the indefinite noun:

يَا لَهَا مِنْ مُفَاجَأَةٍ What a surprise! (JGh 143)

يَا لَهَا مِنْ ذَاكِرَةٍ قَوِيَّةٍ What a powerful memory! (TW 32)

يَا لَهَا مِنْ رَأْسٍ What a head! (TW 60)

يَا لَهَا مِنْ قِصَّةٍ! What a story! (HM 105)

يَا لَهُ مِنْ حَبْسٍ ضَيِّقٍ What a cramped prison it is! (TW 121)

**a).** The pronoun suffix may refer to someone being addressed, in which case مِنْ governs an adjective:

يَا لِي مِنْ أَخْمَقٍ What a fool I am! (GhS 87)

يَا لِي مِنْ مُتَنَاقِضَةٍ What a contradictory person I am! (GhS 179)

**100.16** هَيَّا (“come on!” “let’s go!” “hurry up!”):

هَيَّا سَاعِدِينِي يَا نَجَاءَ Najat, hurry up and help me! (TW 55)

إِذْنُ هَيَّا، قُلِ الَّذِي جِئْتَ لِأَجْلِهِ  
(HM 103)

هَيَّا. أَخْرُجْ وَأَنَا أُغْلِقُ الدُّكَّانَ Let’s go. Go out while I close the shop (HM 79)

هَيَّا مَعِيَ إِلَى الْبَيْتِ Come on with me to the house (HR 31)

هَيَّا، لِنُصِّعِ الْقَهْوَةَ Come on, let’s make coffee (HM 225)

هَيَّا أَرْتَدِي ثِيَابَكَ لِتَخْرُجَ إِلَى الْعِشَاءِ  
(GhS 116)

**100.16.1** هَيَّا is sometimes followed by بِ + pronoun suffix:

هَيَّا بِنَا نَخْرُجُ مِنْ هُنَا Come on. Let’s get out of here (GhS 53)

**100.17** Some nouns are commonly found in the indefinite accusative case and function as exclamations:

وَدَاعَا يَا أَصْدِقَائِي، وَدَاعَا يَا أَحِبَّتِي Goodbye my friends. Goodbye my dear ones (AM 170)

سَمْعًا وَطَاعَةً I hear and obey! (TW 157)

مَرْحَبًا Welcome! (AM 83)

مَرْحَبًا يَا أَبِي Welcome father! (HM 231)

سَلَامًا، سَلَامًا Greetings, greetings (TW 117)



**100.17.1** حَسَنًا (“fine!”):

- حَسَنًا إِذْنَ. بَدَأَ الْعِرَاكُ مِنْ جَدِيدٍ Fine then. The battle has begun again (HR 104)
- حَسَنًا إِنَّهَا لَا تَعْرِفُ أَدَقَّ التَّفَاصِيلِ Fine. She doesn't know the precise details (GhS 47)
- حَسَنًا. لَيْسَ بِوُسْعِي طَرْدُهَا Fine. I can't throw her out (GhS 62)
- حَسَنًا. إِنَّا لَا نَمْلِكُ مِنَ الْمَالِ مَا يَخْفِي O.K. We don't have enough money (GhS 156)

**100.17.2** شُكْرًا (“thank you”, “thanks”):

- شُكْرًا يَا أَبُونَا Thank you Father (IKh 49)
- شُكْرًا لِكُلِّ هَذِهِ النَّصَائِحِ Thanks for all this advice (HM 244)

**100.17.3** أَهْلًا بِ (“welcome to ...”):

- أَهْلًا بِكَ Welcome (GhS 54)
- أَهْلًا بِهَا مِلتِ اللَّبْنَانِيَّ Welcome to the Lebanese Hamlet (GhS 23)

**100.17.4** نَعِيمًا (“blessings!”):

- نَعِيمًا blessings! (HM 256)
- نَعِيمًا يَا أَسْتَاذًا! Blessings, teacher! (HM 173)

**100.17.5** حَقًّا (“truly”, “indeed”):

- حَقًّا لَكُمْ تُخْفِي هَذِهِ الطَّبِيعَةُ الْجَمِيلَةَ Truly, how much this beautiful nature conceals! (JGh 171)
- حَقًّا كَمْ حَضَارَاتٍ قَامَتْ وَأَزْدَهَرَتْ وَتَقَسَّحَتْ Truly, how many civilisations have arisen, flourished and expanded! (JGh 174)

**100.17.6** طَبَعًا (“naturally”, “of course”):

- طَبَعًا كُنْتُ أُسَاهِمُ أَنَا Of course I took part (IKh 65)
- طَبَعًا، نَالَ لُبْنَانُ اسْتِقْلَالَهُ بَعْدَ الْحَرْبِ Of course, Lebanon gained its independence after the war (IKh 19)
- طَبَعًا لَا أَسْتَطِيعُ الرُّكُضَ أَكْثَرَ Of course, I can't run any further (IKh 60)
- عُدْتُ إِلَى غُرْفَةِ النَّوْمِ. وَطَبَعًا لَمْ أَجِدْ شَيْئًا I returned to the bedroom. Naturally, I didn't find anything (HR 110)

**100.17.7** حَبًّا وَكِرَامًا (“fine!” “with the greatest pleasure”):

- أَقْبَلُهَا! وَلِمَ لَا؟ أَقْبَلُهَا حُبًّا وَكِرَامًا I accept it! And why not? I accept it with the greatest pleasure! (HM 148)
- إِذَا صَادَفَكَ شُغْلٌ. حُبًّا وَكِرَامًا If you happen upon any work, that's fine (HR 148)

**100.17.8** سُرْعَانَ مَا (“how quickly!” “how soon!” “suddenly!”) introduces a verbal sentence:

نَشَبَتْ مَعْرَكَةً صَغِيرَةً، وَسُرْعَانَ مَا حُوصِرَتْ  
A small struggle broke out, and how quickly it was  
contained (TW 151)

سُرْعَانَ مَا تَمُوتُ الْمَرْزُوعَاتُ فِي جَنَّاتِ الْبُيُوتِ  
الْفَخْمَةِ  
How quickly the plants die in the gardens of the rich  
houses! (HS 36)

سُرْعَانَ مَا نَمَتْ بَيْنَنَا صَدَاقَةٌ  
A friendship quickly grew between us (JII 171)

سُرْعَانَ مَا أَشْتَهَرَ كَوَاجِدٍ مِنْ أَبْرَزِ أَطِبَّاءِ الْمَدِينَةِ  
he very soon became well known as one of the most  
prominent doctors in the city (JII 246)

سُرْعَانَ مَا فَارَقَتْ الطَّائِرَةُ الْأَرْضَ  
the plane quickly left the ground (JGh 196)

**100.18** Some adjectives used as exclamations may lose their case endings:

عَجِيبٌ! Amazing! (HM 159)

عَظِيمٌ! Wonderful! (HM 18)

مَبْرُوكٌ! Congratulations! (JGh 11)

**100.19** لَيْتَ (“if only” “I wish that ...!”) is a “sister of إِنَّ” that was originally a verb. It is now used solely in the 3rd person masculine singular. لَيْتَ typically precedes a verbal sentence with inverted word order (subject + verb), the subject thus immediately following it. When the subject is a noun, it is in the accusative case. The subject often takes the form of a pronoun suffix. The pronoun suffix of the 1st person singular is نِي .

**100.19.1** The verb in the inverted verbal sentence is often in the perfect, usually with a past tense meaning:

لَيْتَكَ عَامَلْتَنِي هَكَذَا مِنْ زَمَانٍ  
I wish you had treated me like this a long time ago  
(HM 240)

لَيْتَكَ كَلَّمْتَ مِنْ بَارِيسَ  
I wish you had spoken from Paris (TW 191)

لَيْتَنِي كُنْتُ حَطَّابًا  
I wish I were a wood cutter (TW 217)

سَمِعْتُ! نَعَمْ سَمِعْتُ! لَكِنْ لَيْتَنِي لَمْ أَسْمَعْ  
I hear! Yes I hear but I wish that I didn't (HM 143)

لَيْتَنِي لَمْ أُخَالِفْ إِرَادَةَ أُمِّي  
If only I hadn't gone against my mother's wishes!  
(GhS 71)

لَيْتَنِي كُنْتُ مَعَهُ  
If only I had been with him (AM 120)

**100.19.2** The verb in the inverted verbal sentence may be in the imperfect indicative:

لَيْتَ وَالِدِي يَفْتَحُ لِي قَلْبَهُ  
If only my father would open his heart to me (HM 264)

لَيْتَ وَالِدَ شَاكِرٍ يَحْضُرُ آلَانَ  
If only Shakir's father would come now (GhS 167)

**100.19.3** *يَا* is rendered more emphatic when preceded by the interjectional particle *يَا* :

- يَا لَيْتَهُمْ نَهَبُوهَا I wish they had plundered it (IKh 158)  
 يَا لَيْتَ أُمِّي لَمْ تَلِدْنِي وَيَا لَيْتَ مَثُ قَبْلَ هَذَا I wish my mother had never given birth to me and that I had died before this (IH 95)  
 مِينَاءُ الشَّقَاءِ وَيَا لَيْتَهُ مِينَاءُ الأَلَاعُودَةِ The port of misery; I wish it were the port of no return (AM 7)

**100.19.4** *يَا لَيْتَ* is used independently as an exclamation:

- يَا لَيْتَ If only! (SI 211) (HM 254)  
 "هَلْ أَنْتِ رَاقِصَةٌ بَالِيَّةٌ؟" "Are you a ballet dancer?"  
 "فَضَحِكْتُ: أَنَا؟ يَا لَيْتَ!" "Me?" she laughed, "I wish I was!" (JIJ 35)  
 "تَعَالَ وَزُرْنِي هُنَاكَ" "Come and visit me there"  
 "فُلْتُ: يَا لَيْتَ!" "I wish I could" I said (JIJ 58)

**100.20** The interrogative *مَا* + the accusative of the relative may be followed by a noun, the subject, also in the accusative of exclamation. (Arab grammarians consider the relatives to be Form IV verbs, in this function called *أَفْعَالُ التَّعْجُبِ* "verbs of wonder"). The accusative noun is always rendered definite, either by the definite article, by being the governing term in a definite *idāfa* construction, or by having a pronoun suffix:

- مَا أَلَدَّ الأَحْدِيدَ How wonderful iron is (IKh 74)  
 مَا أَجْمَلَ ذَلِكَ السَّاحِلَ، وَمَا أَفْسَحَ مَيَادِينَ المَدِينَةِ، وَمَا أَرَقَّ هَوَاءَهَا How beautiful that coast is, how wide the city squares are and how delicate the air! (JIJ 241)  
 مَا أَرْوَعَ النِّهَايَةَ الَّتِي تُعِيدُكَ إِلَى الأَبْدَانَةِ! How wonderful is the ending that takes you back to the beginning! (IH 79)  
 آهَ مَا أُنْعَسَ الإِنْسَانُ عِنْدَمَا يُدَاهِمُهُ الأَعْجُزُ Oh how wretched man is when he is stricken with weakness (AM 143)  
 مَا أَمْتَعَ العَاصِفَةَ إِذَا كَانَ الأَبْنِيتُ قَوِيًّا How delightful is the storm when the house is solid (JGh 167)  
 مَا أَكْثَرَ الوَفْرَةَ الَّتِي خَلَقْتَهَا How great is the abundance that created it (IH 121)

**100.20.1** *مَا* may occasionally be preceded with the particle *يَا* for a more emphatic effect:

- يَا اللهُ يَا مَا أَحْلَى حَارَتِكُمْ هَذِهِ By God, how pleasant this quarter of yours is (HR 72)

**100.20.2** The noun in the accusative case may be replaced by a pronoun suffix attached to the accusative relative:

- مَا أَبْشَعَهَا وَمَا أَكْثَرَ أَنْوَاعَهَا How repulsive they are, and of how many kinds! (TW 15)

مَا أَسْعَدَنِي وَمَا أَشَدَّ سَعَادَتِي	How happy I am, and how great my happiness is! (TW 131)
مَا أَكْثَرَهُنَّ حَوْلَهُ	How many of them there are around him! (GhS 99)
مَا أَبْخَلَكَ!	how miserly you are! (HR 190)
مَا أَجْمَلَهَا!	how beautiful she is! (GhS 34)
مَا أَطْيَبَهَا مِنْ لَيْلَةٍ	What a lovely night! (TW 195)

**100.20.3** The expression may be used to modify a following noun clause introduced with **أَنَّ** (+ subjunctive) or the adverbial relative particle **مَا** :

مَا أَرْوَعُ أَنْ أَذْهَبَ مَرَّةً أُخْرَى	How wonderful for me to go again (JIJ 153)
مَا أَجْمَلُ أَنْ أَكُونَ شَيْحًا	How wonderful to be a ghost (GhS 204)
مَا أَلَذُّ أَنْ يَمُوتَ الْإِنْسَانُ وَهُوَ قَوِيٌّ	How wonderful for a man to die while he is still strong (AM 81)
مَا أَكْثَرَ مَا اخْتَلَطَ الشَّرُّ بِالْخَيْرِ	How often evil is mixed with good (JIJ 253)
مَا أَكْثَرَ مَا تَكَلَّمْتَ أُمَّ عُبُودَةَ عَنْ حُبِّ الْأُمِّ لِأَوْلَادِهَا	How often Umm Abuda talked about a mother's love for her children (HR 149)
مَا أَكْثَرَ مَا قُدِّمَتْ لِي السِّجَارَةُ	How often I was offered cigarettes (HR 67)

**100.21** Some of the interrogatives may function as exclamatory particles:

**100.21.1** **كَمْ** ("how much/many?"):

كَمْ كَانَتْ الطَّرِيقُ إِلَى هَذِهِ الذُّرُورَةِ شَاقَّةً وَكَمْ كَانَتْ الْمُعَانَاةُ لَذِيذَةً!	How difficult was the road to this summit, and how delicious was the effort! (TW 86)
كَمْ مِنَ الْإِنْسَانِ عَاشَ وَمَاتَ دُونَ أَنْ يَتَعَلَّمَ الرُّؤْيَةَ بِعَيْنَيْ رَأْسِهِ!	How many men have lived and died without learning to look with the eyes in their head! (IH 105)
أَوْ كَمْ أَحِبُّ أَنْ أَتَذَكَّرَ تِلْكَ الْأَيَّامَ	Oh, how I love to remember those days! (HR 8)
كَمْ هِيَ شَرِسَةٌ	How vicious they are (TW 141)
كَمْ أَنْتَظِرُكَ	How long I've waited for you! (TW 118)
كَمْ تَأَقَّتْ رُوحِي إِلَيْكَ	How much my soul has yearned for you! (TW 119)

**a).** The exclamatory effect of **كَمْ** may be strengthened by prefixing the emphatic particle **لَ** ("truly"):

لَكُمْ أَكْرَهُ التَّرَدُّدَ فِي الْمَطَارَاتِ	how I hate hanging around in airports (JGh 10)
لَكُمْ هُوَ رَقِيقٌ	how delicate it is (JGh 28)
لَكُمْ سَهَرْنَا وَسَجَرْنَا	How often we stayed up at night and made fun (JGh 36)

100.21.2 كَيْفَ ("how?"):

نَظَرْتُ إِلَيْهِ بِفَرَعٍ: "كَيْفَ! تَنَامُ مَعِيَ فِي سَرِيرِ  
وَاحِدٍ!" I looked at him in alarm. "What! You're going to sleep  
with me in the same bed!" (HR 117)

100.21.3 مَاذَا ("what?"):

مَاذَا؟! أَلَمْ تُبَدِّلْ ثِيَابَكَ بَعْدًا؟ What! Haven't you changed your clothes yet?! (HM 180)

100.21.4 أَيَّ and its feminine form أَيَّةَ ("which?" "what?" "what kind of?"):

فَدَفَّتْ هَذِهِ الْأَرْضُ صَفَةً بِمَزِيجٍ مِنَ الْأَسْفَلْتِ وَالْحَصَى  
- وَلَكِنْ أَيَّ حَصَى! These pavements were covered with a mixture of asphalt  
and pebbles. But what pebbles! (JIJ 88)

أَيَّ فَرَحٍ عَظِيمٍ! أَيَّةَ غِبْطَةٍ عَمِيقَةٍ هَنِئَتْ دَافِقَةً!  
bliss! (HR 135)

أَيَّةَ خَطِيئَةٍ هَذِهِ! What a sin this is! (HM 38)

أَعْجَبَنِي، أَيَّ إِعْجَابٍ، هَذَا الدُّورُ How this role pleased me! (IH 145)

أَيَّ حِمَارٍ كُنْتَ What an ass you were! (HM 73)

## 101 The Vocative

The vocative is a noun or noun phrase used to address someone or something, either to get the attention of those being addressed or to maintain some personal connection with them. Examples in English are “Can I help you, sir?” “You, my friend, are right”, “David what are you doing?”.

In Arabic, the addressee is introduced by one of the interjectional particles (حُرُوفُ الدِّاءِ) يَا and أَيُّهَا (fem. أَيُّهَا), which may retain some of their exclamatory nature. They may correspond to the antiquated English “O” (“O you of little faith”) but are often better left untranslated.

### 101.1 يَا

**101.1.1** The noun introduced with يَا does not have the definite article and is in the nominative case without nunation:

أَتْرَكُوا خَالَكُم يَا أَوْلَادُ	Children, leave your uncle alone (AM 76)
يَا كَرَشُونَ! يَا كَرَشُونَ!	Waiter! Waiter! (HM 117)
قُلْ شَيْئًا يَا وَلَدُ	Say something boy (HM 77)
هَلْ يَطْوُلُ هَذَا يَا أَسْتَاذُ؟	Will this go on for a long time teacher? (HM 97)
وَأَلْعَمَلُ يَا دُكْتُورُ؟	And what's to be done doctor? (SI 236)
تَفَضَّلُوا يَا جَمَاعَةُ	Welcome, people (JIJ 19)

**101.1.2** The noun is in the accusative when it is the governing term in an idāfa construction or has a pronoun suffix:

يَا مُعَلِّمَ الْأَوْلَادِ، يَا نَاقِصَ الْعَقْلِ وَالْدِّينِ	Teacher of children. You who are deficient in intellect and religion (HM 106)
يَا مَلِكَ الْمَوْتِ	O king of death (IH 82)
يَا أَهْلَ الْأَرْضِ الْمُخْتَلَّةِ	You people of the occupied land (IH 169)
يَا رَفِيقَ الدَّرْبِ	O companion of the road (TW 191)
يَا أَبَا الْحَسَنِ	Abu al-Hasan (IH 111)
يَا أَبَا عَمَّارٍ	O Abu Ammar (TW 70)
يَا مُسْتَمِعَ الْكَلَامِ	you who are listening to these words (IH 188)
يَا أَهْلَ الْكَهْفِ الصَّالِحِينَ	O virtuous people of the cave (IH 108)

**101.1.3** The noun is in the accusative when followed by a modifying prepositional phrase:

يَا مُتَرَرِّعِينَ فِي مَنَازِلِكُمْ	You who are scattered in your houses! (IH 169)
يَا طَالِعَةَ مِنَ الْبَحْرِ	You who have come out of the sea (IH 113)

**101.1.4** يَا often has no exclamatory effect but is used simply to introduce the name or title of the addressee:

سَمِعْتِ يَا أُمَّ فَرَحٍ؟	Do you hear, Umm Farah? (HM 199)
مَا هِيَ الْقِصَّةُ الْحَقِيقِيَّةُ يَا جَلَالَهَ الْمَلِكِ؟	What is the true story, Your Majesty? (IKh 154)
اتْرُكْهُ عِنْدِي يَا رَجَبُ	Leave it with me Rajab (AM 69)
مَا هَذَا يَا بَطْرُسُ؟	What's this, Butrus? (IKh 32)
قُلْتُ يَا أُمَّ أَحْمَدَ الْوَلَدُ سَيُصْبِحُ تَاجِرًا	"Umm Ahmad", I said, "The boy will become a merchant" (IKh 65)
هَذَا مُسْتَحِيلٌ يَا أَبُونَا	That's impossible Father (IKh 39)
مَاذَا يُرِيدُونَ يَا أَوْلَعَا؟	What do they want, Olga? (TW 266)

## 101.2 أَيُّهَا / أَيُّهَا

**101.2.1** أَيُّهَا and its feminine form أَيُّهَا are synonymous with يَا . They do not, however, introduce proper names. They also differ from يَا in that the following noun always has the definite article and is always in the nominative case:

أَيْنَ أَنْتَ أَيُّهَا الْفَتَى الرَّنَجِيُّ النَّجِيلُ؟	Where are you, you thin negro youth? (IKh 68)
أَيُّهَا الْخَائِنُ، أَيُّهَا الدَّلِيلُ	you traitor, you contemptible thing (TW 58)
أَيُّهَا الْأَمْرِيكِيُّونَ	O Americans (TW 77)
تَمْشِي صَوْبَهُ كَالْقَذِيفَةِ وَهِيَ تَرَعْدُ: أَيُّهَا الْوَعْدُ	She goes towards him like rocket, thundering, "You scoundrel" (GhS 94)
إِخْرَسِي أَيُّهَا الْأَشْبَاحُ السَّابِحَةُ فِي الْكَلِمَاتِ	Shut up, you ghosts swimming in words (TW 133)
صَدَّقْنِي أَيُّهَا الْإِنْسَانُ الَّذِي تَعِيشُ عَلَى الضَّفَّةِ الْأُخْرَى مِنَ الْمَتَوَسِّطِ	Believe me, you person who lives on the other shore of the Mediterranean (AM 152)

**101.2.2** أَيُّهَا and أَيُّهَا may be preceded by يَا for greater emphasis:

يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ	You ants, go into your homes (TW 26)
يَا أَيُّهَا النَّبِيُّ إِلْيَاسُ	O prophet Elijah (IH 108)
يَا أَيُّهَا الرُّوحُ الْمُنْهَكَةُ	You exhausted spirit! (TW 52)
يَا أَيُّهَا الْعِظَامُ	You bones! (TW 212)
يَا أَيُّهَا النَّفْسُ الْمُهْدِهْدَةُ	You trembling soul! (TW 133)

## 102 Numerals (الأعداد)

### 102.1 The Signs (أرقام) of the Numerals

The numerals have ten signs, written as follows:

0	1	2	3	4	5	6	7	8	9
٠	١	٢	٣	٤	٥	٦	٧	٨	٩

These were originally taken by the Arabs from the Indians and are called by the Arabs “Indian numbers” (الأرقام الهنديّة). They have developed considerably and now differ very much from the original Indian. In Morocco, Algeria and Tunisia the European numbers are used.

102.1.1 The signs for the Arabic compound numbers are written from left to right:

١٣	13	٦٠٣	603
٧٨	78	٩٥١	951
١٤٤٢	1442	٣٨٢٤	3824

### 102.2 The Cardinal Numbers (الأعداد الأصليّة)

#### 102.2.1 Zero/Nil

Arabic sign

0      ٠      صِفْرٌ (pl. أَصْفَارٌ)

قَالَ الطَّيَّارُ إِنَّ دَرَجَةَ الْحَرَارَةِ فِي الْخَارِجِ عَشْرِينَ  
تَحْتَ الصَّفْرِ      The pilot said that the temperature outside was twenty  
below zero (JGh 13)

لَقَدْ صَنَعْتُ حَيَاتِي ثَلَاثَ مَرَّاتٍ أَنْطَلَقًا مِنَ الصَّفْرِ      I have created my life three times starting from nothing  
(IKh 149)

سَاعَةٌ الصَّفْرِ      zero hour (SI 87)

#### 102.2.2 One

	Arabic sign	masc.	fem.
1	١	أَحَدٌ	إِحْدَى
		وَاحِدٌ	وَاحِدَةٌ

أَحَدٌ (fem. إِحْدَى) is a noun, while وَاحِدٌ (fem. وَاحِدَةٌ) is an adjective.

a). أَحَدٌ is often used independently with the meaning of an indefinite pronoun (“someone”, “one”, “anyone”):

لَنْ يُصَدِّقَ أَحَدٌ أَنَّهَا نِتَاجُ الْمَوْصِلِ      one would not believe that she is a product of Mosul  
(JIJ 234)



لَا أَطِيقُ أَنْ يَلْمُسَنِي أَحَدٌ	I can't bear for anyone to touch me (AM 110)
إِكْتَسَفَهَا وَخَدَهُ دُونَ مُسَاعَدَةِ أَحَدٍ	he discovered it by himself without anyone's help (AM 124)
لَمْ أَقْتُلْ أَحَدًا	I haven't killed anyone (AM 140)
أَنَا لَا أَعْرِفُ أَحَدًا	I don't know anyone (IKh 62)
لَا أُرِيدُ أَحَدًا فِي الْبَيْتِ	I don't want anyone in the house (HM 250)
هَلْ هُنَاكَ أَحَدٌ فِي هَذِهِ الدُّنْيَا لَا يُحِبُّكَ؟	Is there anybody in this world who doesn't love you? (TW 257)

**b).** أَحَدٌ may govern a plural noun in the genitive case in an idāfa construction. The meaning is “one of”. It agrees in gender with the singular of the genitive:

أَحَدُ الطَّرِيقِ الثَّلَاثَةِ	one of the three roads (IKh 12)
فِي أَحَدِ الْأَيَّامِ	one day (IH 47)
سَنَمْضِي إِلَى أَحَدِ الْفَنَادِقِ	we will go to one of the hotels (JGh 84)
إِخْدَى الْقِمَمِ الْمُطَلَّةِ عَلَى الْمَدِينَةِ	one of the peaks overlooking the city (JGh 65)
صَاحِبُهُ يَسْكُنُ إِخْدَى شِمْقِ بَارِيسَ الْقَدِيمَةِ	his friend lives in one of the flats of old Paris (JGh 121)
فَتَحْتُ إِخْدَى حَقَائِبِي	I opened one of my suitcases (JIJ 162)

The genitive may be replaced with a pronominal relative clause:

أَحَدُ الَّذِينَ عَلَّمُونِي one of those who taught me (JGh 71)

**c).** With the meaning “one of”, أَحَدٌ may take a dual or plural pronoun suffix with which it agrees in gender:

كُلُّ مَرَّةٍ يَهُمُّ أَحَدُنَا أَنْ يَقُولَ شَيْئًا	Every time one of us intends to say something (TW 127)
سَرَعَانَ مَا دَخَلَ أَحَدُهُمَا	one of them soon came in (JGh 121)
أَحَدُهُمَا أُسَامَةُ	one of them was Usama (JIJ 183)
إِنْتَرَعَ أَحَدُهُمُ الْكِتَابَ	One of them snatched the book (AM 172)
إِخْدَاهُمَا بُولَنْدِيَّةٌ	One of them was Polish (IH 203)
إِخْدَاهُنَّ	one of them (JGh 123)

**d).** A definite noun or a pronoun following أَحَدٌ may be introduced by the preposition مِنْ :

لَا أُرِيدُ أَنْ أَلْتَقِيَ بِأَحَدٍ مِنَ الطَّلَبَةِ	I don't want to meet one of the students (AM 164)
لَمْ يَضَعْ إِلَيْهِ أَحَدٌ مِنَ الرُّكَّابِ	None of the passengers listened to him (JGh 24)

**e).** The number is not needed to give the meaning “one” of something, since a noun in the singular indefinite can also express this:

سَنَةٌ وَثَلَاثَةُ أَشْهُرٍ one year and three months (JGh 169)

إِنْقَضَتْ سَنَةٌ وَأَرْبَعَةُ شُهُورٍ	one year and four months have passed (AM 174)
أَرْبَعَةٌ رِجَالٍ وَأَمْرَأَةٌ	Four men and one woman (HM 128)
رُبَّمَا تَبْلُغُ مِثْرًا وَتَمَانِينَ سَتِيْمِثْرًا طُولًا	Perhaps she was one metre and eighty centimetres tall (TW 281)

f). To stress the meaning "one", "a single one", **وَاحِدٌ** is used. This is an adjective so follows the noun it modifies and agrees in gender, case and definiteness (usually indefinite):

تَحْتَ سَقْفٍ وَاحِدٍ	under one roof (JGh 122)
لَا أُرِيدُ مِنْكَ كَلِمَةً وَاحِدَةً	I don't want a single word from you (AM 95)
لَمْ أَعُدْ أَطِيقُ أَنْ أَظَلَّ حَيًّا يَوْمًا وَاحِدًا	I cannot stay alive for a single day (AM 95)
لَكِنْ هُنَاكَ شَيْءٌ وَاحِدٌ لَمْ يَتَغَيَّرْ	But there is one thing which has not changed (IKh 118)
هَذَا كُلُّهُ لَهُ مَعْنَى وَاحِدٌ. مَعْنَى وَاحِدٌ لَا غَيْرِ	All this has one meaning, one meaning and no more (HR 65)
لَمْ أَرْ فِيهَا مَرَّةً بَجَعَةً وَاحِدَةً	I never saw a single swan in it (GhS 125)
لَمْ أَسْمَعْ كَلِمَةً وَاحِدَةً مِنَ الدَّرْسِ	I did not hear a single word of the lesson (HS 191)

g). **وَاحِدٌ** can also be used in a pronominal function in place of a noun:

يَعْرِفُ وَاحِدَةً أُخْرَى بِهَذَا الْأِسْمِ	he knows another woman with this name (AM 114)
يَا رَبِّي لَيْسَ لِي غَيْرُ هَذَا الْوَاحِدِ	O Lord, I have no one but him (AM 130)
هَذَا الْوَاحِدُ يَكْتُبُ وَيَقْرَأُ	This one can read and write (HM 219)
تَتَزَوَّجُ وَاحِدًا فِي عُمْرِ أَبِيهَا	she is marrying someone her father's age (HR 196)
سَنَحْتَاجُ إِلَى غُرْفَتَيْنِ، وَاحِدَةً لَهَا وَوَاحِدَةً لِي	we will need two rooms, one for her and one for me (JIJ 37)

h). A definite noun or a pronoun following **وَاحِدٌ** may be introduced with **مِنْ** :

وَاحِدٌ مِنَ الْأَمْخَارِ الْأَمْخَارِيْنَ	one of the most illustrious diplomats (JGh 86)
هَارْفَرْدُ الْيَوْمَ وَاحِدَةٌ مِنَ الْأَعْظَمِ جَامِعَاتِ الْعَالَمِ	Harvard is today one of the greatest universities in the world (JIJ 199)
هَذَا وَاحِدٌ مِنْ شَعْبِ السَّجْنِ	This is one of the prison folk (AM 153)
وَاحِدَةٌ مِنَ الْمُتَفَوِّقَاتِ	one of the outstanding [students] (GhS 11)
هُوَ إِلَّا وَاحِدٌ مِنْ شَعْبِ اللَّهِ الْمُخْتَارِ	he is one of God's chosen people (TW 76)

### 102.2.3 Two

	Arabic sign		masc.	fem.
2	٢	nom.	إِثْنَانِ	إِثْنَتَانِ
		accus./gen.	إِثْنَيْنِ	إِثْنَتَيْنِ

This is an adjective. It is a dual and therefore takes the usual two case endings of the dual. The

initial hamza is hamzat al-waṣl.

a). The dual form of a noun is sufficient to indicate “two” of a thing, and the number is not needed:

كُلُّ سَنَةٍ أَوْ سَتَيْنِ	every one or two years (JIJ 176)
لَهُ سَاعِدَانِ مُخَيَّنَانِ، وَكَفَّانِ خَشِشَتَانِ	he has thick forearms and rough palms (HM 36)
أَنَا أَشْتَرَيْتُ خَاتِمَيْنِ	I have bought two rings (HR 50)
جَاءَتِ الْبِتَانِ	the two girls came (HR 228)

b). اِثْنَانِ may, however, be used for emphasis. As an adjective, it follows the dual noun and agrees with it in gender, case and definiteness:

ذَلِكَ قَبْلَ أَفْتَاكِ الْفَنَاءِ بِسِتَيْنِ اِثْنَيْنِ	that was two years prior to the opening of the canal (JIJ 15)
كَانَ مِنَ الْوَاجِبِ أَنْ أُحَارِبَ رَجَبَ عَلَيَّ جِهَتَيْنِ اِثْنَيْنِ	It was necessary for me to fight Rajab on two fronts (AM 121)
شَفَتَايَ الْاِثْنَانِ زُرْقَاوَانِ	my lips are blue (HR 204)
اِنتَصَبَ وَاقِفًا عَلَيَّ قَدَمَيْهِ الْاِثْنَيْنِ	He got up onto his feet (IH 47)
مَدَّ يَدَيْهِ الْاِثْنَيْنِ	he stretched out his hands (HS 173)

c). اِثْنَانِ may be used with a pronominal function in place of a noun:

الْاِثْنَانِ يَدْرُسَانِ الْأَدَبَ الْعَرَبِيَّ	the two of them are studying Arabic literature (JGh 179)
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d). A noun or pronoun following اِثْنَانِ may be introduced with the preposition مِنْ :

قَتَلُوا اِثْنَيْنِ مِنْ اِخْوَتِي	They killed two of my brothers (AM 158)
وَاجِدٌ أَوْ اِثْنَانِ مِنَ الْمَارَّةِ نَظَرًا إِلَيَّ	One or two of the passers-by looked at me (HR 166)
رَأَيْنَا اِثْنَيْنِ مِنَ الرَّفَاقِ	we saw two of our companions (JIJ 107)

#### 102.2.4 Three to Ten

	Arabic sign	masc.	fem.
3	٣	ثَلَاثَةٌ	ثَلَاثٌ
4	٤	أَرْبَعَةٌ	أَرْبَعٌ
5	٥	خَمْسَةٌ	خَمْسٌ
6	٦	سِتَّةٌ	سِتٌّ
7	٧	سَبْعَةٌ	سَبْعٌ
8	٨	ثَمَانِيَةٌ	ثَمَانٍ
9	٩	تِسْعَةٌ	تِسْعٌ
10	١٠	عَشْرَةٌ	عَشْرٌ

Numbers 3 to 10 are nouns and take what is called inverted agreement. That is, the feminine form is used when referring to masculine nouns, and the masculine form is used when referring to feminine nouns. The gender of the number is determined by the gender of the numbered noun in the singular. Thus, when the noun in the singular is masculine, the gender of the number will be feminine and vice versa.

These numbers function as governing term in an idāfa construction and thus do not have nunation. The nouns which they govern are plural, indefinite and in the genitive case.

a). The number is in the case required by its function in the sentence. They are triptotes (apart from 8) and thus have all the three cases - nominative, accusative and genitive:

يَدُقُّونَ الطُّبُولَ سَبْعَةَ أَيَّامٍ وَسَبْعَ لَيَالٍ they beat the drums for seven days and seven nights (GhS 17)

ثَلَاثَةُ أَمَاكِينٍ three places (JGh 65)

عَشْرُ دَقَائِقٍ ten minutes (JGh 71)

تَنَقَّلْتُ بَيْنَ ثَلَاثِ مَدِينٍ I travelled between three cities (JGh 97)

خَمْسٌ أَوْ سِتٌّ سَنَوَاتٍ five or six years (JIJ 215)

سَتَبَقِينَ هُنَا ثَلَاثَةَ أَيَّامٍ You will stay here for three days (AM 98)

بَدَأَ قَبْلَ عَشْرَةِ أَيَّامٍ it began ten days ago (AM 132)

أَرْبَعَةُ أَطْفَالٍ four children (AM 165)

أُمِّي مَاتَتْ مُنْذُ ثَلَاثِ سَنَوَاتٍ My mother died three years ago (IKh 73)

مَعِيَ أَرْبَعُ لِيرَاتٍ I have four lira with me (HM 106)

كَبُرْتُ الْيَوْمَ بِعَشْرَةِ أَيَّامٍ For each day I have aged ten days (HM 130)

b). Number 8 (ثَمَانٍ) is a defective noun. Thus, when agreeing with feminine nouns it has the following forms:

nom./gen. ثَمَانِي بَنَاتٍ

accus. ثَمَانِي بَنَاتٍ

For example:

ثَمَانِي سَنَوَاتٍ مَضَتْ Eight years passed (HR 162)

كَانَتْ بَعْدَ ذَلِكَ بِثَمَانِي سَنَوَاتٍ it was eight years after that (JIJ 240)

أُمُّ بَشِيرٍ تَكْبُرُنِي بِثَمَانِي سَنَوَاتٍ Umm Bashir was eight years older than me (HR 15)

أُشَاهِدُ فِي أُسْبُوعٍ وَاحِدٍ ثَمَانِي مَسْرَجِيَّاتٍ in one week I see eight plays (JIJ 23)

When agreeing with masculine nouns, the form is regular:

طَوَالَ ثَمَانِيَةِ أَيَّامٍ throughout eight days (AM 144)

أَضْرَرْتُ حَتَّى ذَلِكَ التَّارِيخِ ثَمَانِيَةَ كُتُبٍ up to that date I had published eight books (JIJ 70)

c). Numbers 3 to 10 are sometimes used as appositives, that is, following the numbered noun. In this position, they have no governing function. They agree in case and definiteness with the nouns they modify, and still have inverted gender agreement. The noun may or may not have the definite article:

عَادَ بِأَطْبَاقٍ ثَلَاثَةٍ	he returned with three plates (JGh 63)
لَمْ يَكُنْ لَنَا ... سِوَى عَمَّاتٍ أَرْبَعٍ	We only had ... four aunts (IH 126)
كُنْتُ أَحَدَ أَسَاتِذَةِ فِلَسْطِينِيِّينَ ثَلَاثَةٍ	I was one of three Palestinian teachers (JIJ 55)
بَعْدَ ذَلِكَ بِقُرُونٍ ثَلَاثَةٍ	three centuries after that (JIJ 130)
بَعْدَ سِنَوَاتٍ ثَلَاثٍ	three years later (JIJ 197)
مَا فَارَقَ عُرْفَتَهَا لِلَّيَالِ ثَلَاثٍ	He did not leave her room for three nights (HS 243)
أَيَّامِ الْأَسْبُوعِ السَّبْعَةِ	the seven days of the week (SI 19)
الْأَبْعَادُ الثَّلَاثَةُ	the three dimensions (JGh 76)

d). The rule of inverted agreement also applies when the number is used alone, referring to a noun which has been previously mentioned or is readily understood from the context:

يَعِيشُ كُلُّ مِنْهُمْ مَعَ صَدِيقَيْنِ أَوْ ثَلَاثَةٍ	each of them lives with two or three friends (JGh 123)
قَرَأَ لِي قِصَّتَيْنِ أَوْ ثَلَاثًا	He read two or three stories of mine (JIJ 147)
كُنَّا ثَمَانِيَةً	There were eight of us (AM 105)
قَرَأْتُ رِسَالَتَيْنِ أَوْ ثَلَاثًا	I read two or three letters (AM 107)
إِنْطَلَقَتْ رَصَاصَاتٌ وَقَتَلَتْ أَمْجَدَ وَثَلَاثَةَ آخَرِينَ	bullets were fired and they killed Amjad and three others (AM 127)

### 102.2.5 Eleven to Nineteen

	Arabic sign	masc.	fem.
11	١١	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ
12	١٢	إِثْنَا عَشَرَ (nom.)	إِثْنَتَا عَشْرَةَ (nom.)
		إِثْنِي عَشَرَ (accus./gen.)	إِثْنَتِي عَشْرَةَ (accus./gen.)
13	١٣	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ
14	١٤	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ
15	١٥	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ
16	١٦	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ
17	١٧	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ
18	١٨	ثَمَانِيَةَ عَشَرَ	ثَمَانِي عَشْرَةَ
19	١٩	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ

Numbers 11 to 19 are always in the accusative and do not take nunation. In number 12, the 2 is a dual and thus follows the usual two case declension of duals.

When part of the compound numbers 11-19, the vowels on 10 are عَشْرَ (masc.) and عَشْرَةَ (fem.). The modified noun follows the number and is singular, indefinite and in the accusative case (the "accusative of specification").

a). In 11 and 12 the units (أَحَدٌ or إِحْدَى , and إِثْنَا or اِثْنَتَا) (and the ten [عَشْرَ or عَشْرَةَ]) have normal gender agreement with the following noun:

فِي الْأَكَادِمِيَّةِ هُنَا إِحْدَى عَشْرَةَ نَافُورَةً There are eleven fountains in the academy here (JGh 143)

نَحْوَ أَحَدٍ عَشَرَ يَوْمًا about eleven years (JGh 152)

قُلْتُ لَهُ إِنِّي مَحْكُومٌ إِحْدَى عَشْرَةَ سَنَةً I told him that I had been sentenced to eleven years (AM 152)

دَامَ الْإِضْرَابُ قُرَابَةَ أَحَدٍ عَشَرَ شَهْرًا the strike lasted for almost eleven months (JIJ 74)

إِثْنَتَا عَشْرَةَ نَافِذَةً twelve windows (JGh 100)

بَدَأْتُ سَفْرًا طَوِيلًا مُنْذُ اثْنَتَيْ عَشْرَةَ سَاعَةً I began a long journey twelve hours ago (JGh 55)

مُنْذُ اثْنَيْ عَشَرَ عَامًا for twelve years (JGh 124)

إِثْنَيْ عَشَرَ شَارِعًا twelve streets (JIJ 152)

b). From 13 to 19, the ten (عَشْرَ or عَشْرَةَ) has normal gender agreement with the following noun, but the units have inverted agreement as when these are used alone:

إِرْتِفَاعُهُ خَمْسَةَ عَشَرَ طَابِقًا it is fifteen stories high (JGh 101)

قَبْلَ ذَلِكَ بِأَرْبَعِ عَشْرَةَ سَنَةً fourteen years before that (JIJ 168)

ثَلَاثَةَ عَشَرَ رَاكِبًا thirteen passengers (JIJ 239)

كُنَّا أَرْبَعَةَ عَشَرَ رَجُلًا We were fourteen men (AM 99)

مُدَّةَ ثَمَانِي عَشْرَةَ سَنَةً a period of eighteen years (HR 9)

قَالُوا إِنِّي أَحْتَاجُ إِلَى ثَلَاثَةِ عَشَرَ فَحْصًا they said that I need thirteen medical examinations (AM 120)

فَضَيْنَا خَمْسَ عَشْرَةَ سَنَةً We spent fifteen years (AM 123)

### 102.2.6 Twenty to Ninety-Nine

a). The Even Tens:

	Arabic sign	
20	٢٠	عِشْرُونَ
30	٣٠	ثَلَاثُونَ
40	٤٠	أَرْبَعُونَ

50	٥٠	خَمْسُونَ
60	٦٠	سِتُّونَ
70	٧٠	سَبْعُونَ
80	٨٠	ثَمَانُونَ
90	٩٠	تِسْعُونَ

The modified noun follows the number and is singular, indefinite and in the accusative case (the “accusative of specification”).

The tens are in the masculine sound plural, and follow the normal two case declension of sound plurals:

ثَلَاثُونَ عَامًا مِنَ التَّدخينِ	Thirty years of smoking (GhS 140)
يُوَازِي ثَمَانِينَ قِرشًا	it is equal to eighty pence (JGh 74)
عَلَى بُعْدِ ثَلَاثِينَ كِيلومترًا	at a distance of thirty kilometres (JGh 89)
ثَلَاثُونَ رَجُلًا يَقفُونَ عَلَى رَأْسِ الْجَبَلِ	Thirty men standing on the mountain top (IKh 83)
مُنذُ خَمْسِينَ سَنَةً	fifty years ago (GhS 211)
لَقَدْ أَنْتَظَرْتُكَ أَرْبَعِينَ عَامًا	I have been waiting for you for forty years (IH 127)
الْمَكُوثُ لَنْ يَدُومَ أَكْثَرَ مِنْ أَرْبَعِينَ دَقِيقَةً	the stay will not last longer than forty minutes (JGh 83)
عِشْرُونَ شَخْصًا	twenty people (HR 72)

#### b). The Compound Numbers:

The unit precedes the ten and is always joined with it by the conjunction وَ :

	Arabic sign	masc.	fem.
21	٢١	أَحَدٌ وَعِشْرُونَ	إِحْدَى وَعِشْرُونَ
22	٢٢	إِثْنَانِ وَعِشْرُونَ	إِثْنَانٍ وَعِشْرُونَ
23	٢٣	ثَلَاثَةٌ وَعِشْرُونَ	ثَلَاثٌ وَعِشْرُونَ
24	٢٤	أَرْبَعَةٌ وَعِشْرُونَ	أَرْبَعٌ وَعِشْرُونَ
25	٢٥	خَمْسَةٌ وَعِشْرُونَ	خَمْسٌ وَعِشْرُونَ
36	٣٦	سِتَّةٌ وَثَلَاثُونَ	سِتٌّ وَثَلَاثُونَ
47	٤٧	سَبْعَةٌ وَأَرْبَعُونَ	سَبْعٌ وَأَرْبَعُونَ
58	٥٨	ثَمَانِيَةٌ وَخَمْسُونَ	ثَمَانٍ وَخَمْسُونَ
69	٦٩	تِسْعَةٌ وَسِتُّونَ	تِسْعٌ وَسِتُّونَ

and so on.

The units 3 to 9 take all three cases (nominative, accusative and genitive) and have inverted agreement. إِحْدَى is indeclinable, while إِثْنَانِ takes the two case declension of duals. Both these

latter have normal gender agreement with the modified noun which is in the accusative case:

- بَعْدَ انْتِهَاءِ الْحَرْبِ الْعَالَمِيَّةِ الْأُولَى بِإِخْدَى وَعِشْرِينَ سَنَةً twenty-one years after the end of the First World War (JIJ 11)
- انْتَهَى الْأَمْرُ بِخَمْسِ وَثَلَاثِينَ دَقِيقَةً the affair was over in thirty-five minutes (HR 212)
- أَكْثَرَ مِنْ أَرْبَعِ وَعِشْرِينَ سَاعَةً more than twenty-four hours (JIJ 185)
- مُنْذُ حَوَالِي سَبْعَةِ وَعِشْرِينَ عَامًا for about twenty-seven years (JGh 84)
- أَمْضَيْتُ خَمْسَةَ وَثَلَاثِينَ يَوْمًا مَعْرُولًا I spent thirty-five days cut off (JGh 160)
- كَانَ يَقِفُ فِي أَعْلَاهَا سِتَّةٌ وَثَلَاثُونَ مُؤَدِّنًا on top of it stood thirty-six muezzins (JGh 90)
- حَوَالِي خَمْسَةِ وَعِشْرِينَ عَامًا approximately twenty-five years (JGh 186)
- حَبَسْتُ نَفْسِي فِي الْبَيْتِ خَمْسَةَ وَثَلَاثِينَ يَوْمًا I shut myself away in the house for thirty-five days (HR 230)
- صَحْنٌ طَوْلُهُ سِتَّةٌ وَسَبْعُونَ مِثْرًا a courtyard seventy-six metres long (JGh 112)
- خَمْسَةُ وَثَلَاثُونَ زِرًّا Thirty-five buttons (HR 166)
- رَاتِبُ حَامِلِ الْمَا جِسْتِيرِ خَمْسَةَ وَعِشْرُونَ دِينَارًا فِي الشَّهْرِ the salary of a holder of an MA is twenty-five dinars per month (JIJ 249)

أَحَدٌ is occasionally used instead of وَاحِدٌ :

- كَانَ أَمَامَهُ وَاحِدٌ وَعِشْرُونَ يَوْمًا In front of him were twenty-one days (HR 115)
- بَعْدَ وَاحِدٍ وَعِشْرِينَ عَامًا after twenty-one years (JIJ 78)

### 102.2.7 One Hundred

Arabic sign

100 ١٠٠ مِائَةٌ or مِئَةٌ

The alif in مِائَةٌ is not pronounced.

مِئَةٌ (مِائَةٌ) is a noun and is always feminine. It has the normal three case declension. The modified noun is singular and in the genitive case as the governed term in an idāfa construction:

- سَفِينَةٌ لَهَا مِائَةٌ بَابٍ a ship with a hundred doors (AM 103)
- يَكْبُرُنِي لَيْسَ بِعَشْرِ سِنِينَ وَإِنَّمَا بِمِئَةِ سَنَةٍ he is not ten years older than me but one hundred (HR 75)
- مِئَةٌ شَمْعَةٍ صَغِيرَةٍ One hundred small candles (IKh 48)
- حَوَالِي مِائَةِ غُرْفَةٍ approximately one hundred rooms (JGh 160)
- مِائَةٌ وَاطٍ One hundred watts (TW 180)
- مَرَّةً أَضْطَادَ أَبِيهَا الصَّيَادُ مِائَةَ سَمَكَةٍ her father the fisherman once caught a hundred fish (HS 211)



## 102.2.8 Two Hundred

Arabic sign

200      ٢٠٠      مائتان or مئتان

This is the dual form of مئة or مائة. As with all duals, when serving as governing term in an idāfa construction the final ن is omitted. It governs a noun in the genitive singular:

... يَتَرَاوَحُ سِعْرُ الْخَنْجَرِ مِنْ مَائَتَيْ رِيَالٍ the price of a dagger varies between two hundred riyals ... (JGh 74)

حَوَالِي مَائَتَيْ كِيلُو مِثْرٍ about two hundred kilometres (JGh 170)

يَتَوَقَّفُ الْبَاصُ كُلَّ مِئَتَيْ مِثْرٍ the bus stops every two hundred metres (JIJ 185)

مُقَابِلَ مَائَتَيْ جُنَيْهِ in exchange for two hundred pounds (SI 292)

أَسْمَعُ مَائَتَيْ بَقَرَةٍ I hear two hundred cows (TW 166)

## 102.2.9 The Hundreds: Three Hundred to Nine Hundred

Arabic sign

300	٣٠٠	ثَلَاثُ مِئَةٍ (usually written ثَلَاثُمِئَةٍ or ثَلَاثِمِئَةٍ)
400	٤٠٠	أَرْبَعُ مِئَةٍ (usually written أَرْبَعُمِئَةٍ or أَرْبَعِمِئَةٍ)
500	٥٠٠	خَمْسُ مِئَةٍ (usually written خَمْسُمِئَةٍ)
600	٦٠٠	سِتُّ مِئَةٍ (usually written سِتْمِئَةٍ)
700	٧٠٠	سَبْعُ مِئَةٍ (usually written سَبْعُمِئَةٍ)
800	٨٠٠	ثَمَانِي مِئَةٍ (usually written ثَمَانِمِئَةٍ)
900	٩٠٠	تِسْعُ مِئَةٍ (usually written تِسْعُمِئَةٍ)

Numbers 300 to 900 are themselves idāfa constructions. The unit number is the governing term in the idāfa, and the word for 100 is the governed term in the genitive singular. Since the word for 100 is a feminine noun, the unit noun must take the masculine form (according to the rule of inverted agreement). The unit noun is inflected for case even though the compound number is normally written as one word.

**a).** The modified noun follows the number. It is singular, indefinite and in the genitive case as the governed term in an idāfa construction:

يَرْتَكِرُ السَّقْفُ الْمُقَبَّبُ عَلَى أَرْبَعِمِئَةِ عَمُودٍ رُخَامِيٍّ the domed roof rests on four hundred marble pillars (JGh 112)

مَا كُنْتِ تَفْعَلِينَ قَبْلَ ثَلَاثِمِئَةِ عَامٍ؟ What were you doing three hundred years ago? (IKh 63)

سِتْمِئَةِ عَامٍ six hundred years (JGh 72)

أَكْثَرُ مِنْ ثَلَاثِمِئَةِ سَاعَةٍ more than three hundred hours (JGh 84)

مَسَافَةٌ تُقَارِبُ أَرْبَعِمِئَةِ كِيلُومِثْرٍ a distance of almost four hundred kilometres (JIJ 38)

حَوَالِي سِتِّمِئَةِ سَنَةٍ about six hundred years (JIJ 67)

أَكْثَرُ مِنْ سَبْعِمِئَةِ سَنَةٍ more than seven hundred years (JIJ 121)

**b).** Numbers between the even hundreds are attached to the 100 with the conjunction وَ. The number and case of the modified noun are determined by the last element of the compound:

أَرْبَعِمِائَةٍ وَسِتُّونَ رَجُلًا four hundred and sixty men

خَمْسِمِائَةٍ وَعِشْرُونَ كِتَابًا five hundred and twenty books

ثَلَاثِمِائَةٍ وَسِتَّةٌ وَثَمَانُونَ يَوْمًا 386 days

سَبْعِمِائَةٍ وَأَحَدٌ وَأَرْبَعُونَ جُنَيْهَا 741 pounds

الْكَيْلُو مِنْهُ بِمِائَةٍ وَعِشْرِينَ رِيَالًا a kilogramme of it costs one hundred and twenty riyals (JGh 74)

حَوَالِي مِائَةٍ وَثَلَاثِينَ عَامًا about one hundred and thirty years (JGh 107)

مِائَةٌ وَعِشْرُونَ دُولَارًا One hundred and twenty dollars (TW 122)

مِسَاحَتُهُ مِئَتَانِ وَثَمَانُونَ مِتْرًا its area is two hundred and eighty [square] metres (HR 15)

### 102.2.10 The Thousands

Arabic sign

1000 ١٠٠٠ أَلْفٌ (pl. أَلْفٌ)

2000 ٢٠٠٠ أَلْفَانِ

2000 is the dual of 1000.

Arabic sign

3000 ٣٠٠٠ ثَلَاثَةُ أَلْفٍ

4000 ٤٠٠٠ أَرْبَعَةُ أَلْفٍ

5000 ٥٠٠٠ خَمْسَةُ أَلْفٍ

6000 ٦٠٠٠ سِتَّةُ أَلْفٍ

and so on to 10000.

Arabic sign

11000 ١١٠٠٠ أَحَدُ عَشَرَ أَلْفًا

12000 ١٢٠٠٠ إِثْنَا عَشَرَ أَلْفًا

13000 ١٣٠٠٠ ثَلَاثَةُ عَشَرَ أَلْفًا

14000 ١٤٠٠٠ أَرْبَعَةُ عَشَرَ أَلْفًا

15000 ١٥٠٠٠ خَمْسَةُ عَشَرَ أَلْفًا

and so on.

a). The word for the thousands is governed by any number preceding it:

خَمْسِمِائَةَ أَلْفٍ	five hundred thousand (TW 180)
سِتَّةُ آلَافٍ جِلْدِرٍ	six thousand gilders (JGh 173)
حَوَالِي عِشْرِينَ أَلْفًا	about twenty thousand (JGh 182)

b). The noun modified by the thousands is singular, indefinite and in the genitive case (as the governed term in an idāfa construction):

يَقْبِضُ كُلُّ مِنْهُمْ أَلْفَ جُنْيَةٍ	each of them receives one thousand pounds (SI 68)
أَلْفُ سَنَةٍ	one thousand years (IKh 81)
أَلْفُ نَهَارٍ	one thousand days (HR 212)
أَلْفُ عُلْبَةٍ	one thousand tins (HS 13)
أَرْبَعَةُ آلَافٍ دِينَارٍ	four thousand dinars (JIJ 249)
قَبْلَ أَنْ يَخْلُقَ اللَّهُ الدُّنْيَا بِأَرْبَعَةِ آلَافِ سَنَةٍ	four thousand years before God created the Earth (IH 76)
مُنْذُ خَمْسَةِ آلَافِ سَنَةٍ	five thousand years ago (IH 152)
خَمْسَةُ آلَافِ جُنْيَةٍ	five thousand pounds (SI 67)
ثَلَاثَةُ آلَافِ فَرَنْكٍ فَرَنْسِيِّ	three thousand French francs (GhS 116)
عَلَى أَرْتِفَاعِ خَمْسَةِ وَثَلَاثِينَ أَلْفَ قَدَمٍ	at an altitude of 35,000 feet (JGh 196)
مِئَةُ أَلْفِ عَاطِفَةٍ هَوَّجَاءٍ	one hundred thousand violent emotions (HR 24)

c). Numbers between the even thousands are connected with وَ . The number and case of the modified noun are determined by the last element in the compound:

لَا يَتَقَاضَى سِوَى أَلْفٍ وَمِائَتَيْنِ دِينَارٍ	he receives only 1200 dinars (TW 95)
عَامَ أَلْفٍ وَتِسْعِمِائَةٍ وَسِتَّةٍ وَثَلَاثِينَ	in 1936 (JGh 66)
حَوَالِي أَلْفٍ وَخَمْسِمِائَةٍ دُولَارٍ	approximately 1500 dollars (JGh 132)
أَرْبَعَةُ آلَافٍ وَمِائَتَيْنِ لِيرَةٍ	4200 lira (JGh 57)

d). 1001 of a thing is expressed as follows:

هُنَاكَ تُرْتَبَةٌ رُسُوبِيَّةٌ يُمَكِّنُ أَنْ تَجْرُفَهَا بِأَلْفٍ وَسِبِيلَةٍ وَوَسِبِيلَةٍ	There is settled dirt which you can shovel away in one thousand and one ways (HR 83)
وَاحِدَةٌ مِنْ قِصَصِ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ	one of the stories from 1001 Nights (HR 110)
كَأَنَّهَا شَهْرَزَادَ وَقَدْ شَاخَتْ بَعْدَ أَلْفِ لَيْلَةٍ وَلَيْلَةٍ	as if she was Shahrazade and had grown old after one thousand and one nights (IH 188)
قَدْ قَرَّرْنَا مُنْذُ أَلْفِ عَامٍ وَعَامٍ أَنْ فُرْصَتَيْنِ تَكْفِيَانِ	We decided one thousand and one years ago that two chances are enough (GhS 126)

### 102.2.11 Millions

	Arabic sign	
1000000	١٠٠٠٠٠٠٠	مَلْيُونُ (pl. مَلَايِينُ)
2000000	٢٠٠٠٠٠٠٠	مَلْيُونَانِ
3000000	٣٠٠٠٠٠٠٠	ثَلَاثَةُ مَلَايِينِ
4000000	٤٠٠٠٠٠٠٠	أَرْبَعَةُ مَلَايِينِ
5000000	٥٠٠٠٠٠٠٠	خَمْسَةُ مَلَايِينِ

and so on.

**a).** The noun modified by the millions is singular and in the genitive case (as the governed term in an *idāfa* construction):

مَلْيُونُ دِينَارٍ	one million dinars (JIJ 68)
الْمَدِينَةُ تَسْقُطُ عَلَيْهَا مَلْيُونُ قَدِيعَةٍ وَتَبْقَى	A million bombs fall on the city and it still remains (IKh 125-6)
مَلْيُونُ لِيرَةٍ	one million lira (IKh 158)
مَلْيُونُ صُورَةٍ	one million pictures (HS 203)
لَمْ يَبْقَ لَدَيْهِ غَيْرُ أَرْبَعَةِ مَلَايِينِ فَرَنْكٍ	He only had four million francs left (GhS 113)
خَمْسَةُ مَلَايِينِ نَسَمَةٍ	a population of five million (JIJ 193)
طَلَبَتْ مِنْهُ خَمْسَةَ عَشَرَ مَلْيُونِ فَرَنْكٍ	She asked him for fifteen million francs (GhS 113)
٦٠٠ مَلْيُونِ دُولَارٍ	600 million dollars (SI 94)

**b).** 1000001 is expressed as follows:

مَلْيُونٌ مَادَّةٌ وَمَادَّةٌ A million and one subjects (HR 154)

### 102.2.12 Billions (مِلْيَارَاتُ (pl. مِلْيَارَاتُ) ("billion" [US]; "milliard" [GB])

The noun modified by the billions is singular and in the genitive case (as the governed term in an *idāfa* construction):

مِلْيَارُ سِتْسِيمٍ	one billion centimes (TW 166)
يُمْكِنُ أَنْ يَتَوَصَّلَ بِأَرْبَعَةِ عَشَرَ مِلْيَارِ خَلِيَّةٍ فِي دُخَانِهِ	he can employ the fourteen billion cells in his brain (TW 67)
قَامَ بِتَهْرِيبِ أَكْثَرَ مِنْ نِصْفِ مِلْيَارِ دُولَارٍ (٦٠٠ مِلْيُونِ دُولَارٍ)	he smuggled more than half a billion dollars (600 million dollars) (SI 94)

### 102.2.13 Numbers followed by مِنْ

As with 1 and 2, all the numbers may be followed by مِنْ introducing the numbered noun which

is a definite plural or a collective:

فِي وَاحِدَةٍ مِنْ صُحُفِ وَالِدِهَا	in one of her father's newspapers (GhS 92)
ثَلَاثُ مِنْ قِصَصِي الْقَصِيرَةِ	three of my short stories (JIJ 131)
الْمِئَاتُ مِنَ الْمُعَلِّمِينَ	hundreds of teachers (JIJ 193)
بِيَدَيْهِ أَرْبَعٌ أَوْ خَمْسٌ مِنَ الْوَرَقِ	in his hands were four or five pieces of paper (HR 23)
هُنَاكَ مَلَائِينُ مِنَ الْبَنَاتِ مِثْلِي	There are millions of girls like me (HR 138)
بِالْفَيْنِ مِنَ الْجَنِيهَاتِ	at a cost of two thousand pounds (SI 341)
الْآلَافُ مِنَ النَّحْلِ الْأَفْرِيقِي	thousands of African bees (GhS 143)
مِئَاتٌ مِنَ أَشْرَطَةِ التَّسْجِيلِ	hundreds of tapes (GhS 146)

### 102.2.14 Numbers used for Counting

In counting, the masculine form of the numbers is used:

وَاحِدٌ 1	سِتَّةٌ 6
إِثْنَانِ 2	سَبْعَةٌ 7
ثَلَاثَةٌ 3	ثَمَانِيَةٌ 8
أَرْبَعَةٌ 4	تِسْعَةٌ 9
خَمْسَةٌ 5	عَشْرَةٌ 10

and so on.

### 102.2.15 Compound Numbers: Further Remarks

a). The different elements within a compound number are always connected with the conjunction *وَ* (except for numbers 11 to 19).

b). The last element in the compound determines the number and case of the following noun. Thus, in the following example the number and case of *عَامٌ* ("year") is determined by *ثَلَاثُونَ* ("thirty"):

بَعْدَ غَيْبَةٍ طَوِيلَةٍ، أُمْتَدَّتْ خَمْسَةٌ وَثَلَاثِينَ عَامًا After a long absence which lasted thirty-five years (IH 73)

The number *مِائَةٌ* ("hundred") determines the number and case of the noun in the following example:

أَلْفٌ وَخَمْسِمِائَةٌ جُنَيْهٌ one thousand five hundred pounds (SI 281)

c). The word order in compound numbers may be in descending order (thousand - hundred - unit - ten). The numbers 11 to 19 and 21 to 99 never change their word order as these are considered to be compound words:

مُقَابِلَ أَلْفَيْنِ وَخَمْسِمِائَةٍ for two thousand five hundred (JGh 57)

فِي عَامِ أَلْفٍ وَتِسْعِمِائَةٍ وَسَبْعَةٍ وَسِتِّينَ in 1967 (JGh 66)

فِي عَامِ أَلْفٍ وَتِسْعِمِائَةٍ وَتَمَانِيَةٍ وَأَرْبَعِينَ in 1948 (JGh 67)

حَوْلَى أَلْفٍ وَخَمْسِمِائَةٍ دُولَارٍ approximately one thousand five hundred dollars (JGh 132)

أَرْبَعَةُ آلَافٍ وَمِائَتَيْنِ لِيرَةَ 4200 lira (JGh 57)

d). The word order may occasionally be in ascending order (unit - ten - hundred - thousand):

سَنَةٌ سِتَّةٌ وَتَمَانِينَ وَخَمْسِمِائَةٍ in the year 586 (IH 58)

فِي أَحَدِ أَيَّامِ فَبْرَايِرِ سَنَةِ سَبْعِ وَتَمَانِينَ وَتِسْعِمِائَةٍ وَوَأَلْفٍ one day in February 1987 (JGh 110)

e). The compound numbers are often written as signs rather than words. The numbered noun is still inflected for case:

٢٢ كِيلُو مِترًا twenty-two kilometres (IH 94)

كُنْتُ فِي آلِ ١٧ مُرَاهِقًا at seventeen years old I was an adolescent (HM 53)

خِلَالَ آلِ ٢٤ سَاعَةِ الْأَخِيرَةِ during the last twenty-four hours (HM 128)

عُمُرُهُ ١٧ سَنَةً he is seventeen years old (HM 209)

كُلُّ ٤٩ يَوْمًا every forty-nine days (SI 19)

قَرْضٌ مِنَ الْبَنْكِ بِمِقْدَارِهِ ٤٥٠ أَلْفِ جُنْيُو بِضْمَانٍ a loan from the bank of 450 thousand pounds on the security of 700 tons of peanuts (SI 213)

٧٠٠ طُنُّ فُولِ سُودَانِيٍّ

٢٥٠ فَرَنْكًا فَرَنْسِيًّا 250 French francs (GhS 156)

هَزِيمَةٌ ٦٧ the defeat of 67 (IKh 62)

الرَّقْمُ ١٣ number 13 (JIJ 239)

فِي عُرْفَةِ فُنْدُقِ الْأَلْزَاسِ رَقْمِ ٣٧ in the Alsace Hotel, room no. 37 (AM 145)

### 102.3 Cardinal Numbers with Definite Nouns

The cardinal numbers may be made definite (e.g. "the forty thieves", "his three sons") in the following ways:

102.3.1 Numbers 1 (وَاحِدٌ) and 2 (اِثْنَانِ) are adjectives and thus follow the defined noun and take the definite article:

الدُّولَارُ الْوَّاحِدُ the one dollar (JGh 95)

بِيَدَيْهِ الْاِثْنَتَيْنِ with both his hands (HM 99)

شَفَتَايَ الْاِثْنَتَانِ my lips (HR 204)

102.3.2 All numbers may be made definite by taking the definite article and being placed in apposition after the defined noun to which they refer. The number agrees with the noun in case (except 11 and 13 to 19 which are always accusative). The number also agrees with the

noun in gender according to the rules of gender agreement:

تِلْكَ السِّيَّارَاتُ الْخَمْسُ	those five cars (JGh 195)
هُوَ يُقِيمُ مَعَ زَوْجَتِهِ وَأَوْلَادِهِ الثَّلَاثَةَ	he lives with his wife and three children (JIJ 202)
حَمَلْتُ أَرْبَعَ مَرَّاتٍ، وَفِي الْمَرَّاتِ الْأَرْبَعِ ...	I became pregnant four times, and in those four times ... (AM 129)
ثُمَّ عُلِّقْتُ سَبْعَةَ أَيَّامٍ فِي السَّفْفِ ... عِنْدَمَا انْتَهَتْ الْأَيَّامُ السَّبْعَةُ ...	then I was hung from the ceiling for seven days ... When the seven days came to an end ... (AM 152)
أَيَّامُ السَّجْنِ الثَّلَاثَةُ	the three days of prison (IKh 91)
كَمَا لِلْإِنْسَانِ وَائِقٌ مِنْ أَصَابِعِهِ الْعَشْرِ	just as man is sure of his ten fingers (HM 93)
حَوَاسِي الْخَمْسِ	my five senses (HR 114)
تِلْكَ الدَّقَائِقُ الْأَرْبَعُونَ	those forty minutes (HR 218)
طِيلَةَ السَّنِينَ الْأَرْبَعِينَ	throughout the forty years (JIJ 182)
أَحَدُ جُسُورِ الْمَدِينَةِ السَّبْعَةِ	one of the city's seven bridges (JGh 32)
الذُّكُورُ الْأَرْبَعَةُ	the four men (GhS 108)

a). With the compound numbers 11-19, only the first element takes the definite article:

الرِّجَالُ الْأَحَدَ عَشَرَ	the eleven men
مَعَ بَنَاتِهِمِ الْإِثْنَتَيْ عَشْرَةَ	with their twelve girls
فِي الْمُدُنِ الثَّلَاثَ عَشْرَةَ	in the thirteen cities
الْكِتَابُ الْخَمْسَةَ عَشَرَ	the fifteen books
عَرَفْتُ رَغَمَ سِنَوَاتِهَا الْأَرْبَعِ عَشْرَةَ الْكَثِيرَ عَنِ الرَّجُلِ وَالْمَرْأَةِ	Despite her fourteen years she had learnt a lot about men and women (HS 241)

b). When the number is a compound with the tens (e.g. 26, 37, 65) both the ten and the unit take the definite article:

بِأَزْرَارِهِ الْخَمْسَةَ وَالْثَلَاثِينَ	with its thirty-five buttons (HR 165)
الْقُصُورُ الْإِثْنَانِ وَالْأَرْبَعُونَ	the forty-two palaces (JIJ 16)

**102.3.3** The numbers are often made definite by taking the definite article and preceding the noun they refer to. The number agrees in gender with the noun in the usual ways:

طَوَالَ الْعِشْرِينَ سَنَةً	throughout the twenty years (TW 96)
بَيْنَ السَّبْعِ بَحْرَاتٍ	between the seven ponds (GhS 179)
فِي الْمِائَةِ وَالْخَمْسِينَ سَنَةً التَّالِيَةَ	in the following one hundred and fifty years (JGh 107)
الْمِائَةُ دُولَارٍ	the hundred dollars (JIJ 250)

أَلْعَشْرُ سَاعَاتٍ لَا تَكْفِي	the ten hours is not sufficient (AM 107)
كَانَتْ الْمَسَافَةُ بَيْنَ مَجْلِسِنَا وَبَيْنَ الْمَاءِ لَا تَعْدَى أَلْعِشْرِينَ مِثْرًا	The distance between where we were sitting and the water was no further than twenty metres (HR 18)
تِلْكَ الْأَرْبَعُونَ دَقِيقَةً	Those forty minutes (HR 218)
لَمْ تَكْفِ أَلْأَلْفُ جُنَيْهِ	The thousand pounds were not enough (SI 68)
كَانَ أَرْتِفَاعُهَا يَتَجَاوَزُ أَلْعَشْرَ سِتِّمِثْرَاتٍ	it was more than ten centimetres high (SI 346)
مَجْمُوعَةٌ مَخْطُوطَاتٍ هَائِلَةٌ تَتَجَاوَزُ أَلْعِشْرِينَ أَلْفَ مَخْطُوطٍ	a collection of wonderful manuscripts; more than twenty thousand of them (JGh 119)

a). With the compound numbers 11 to 19, only the first element takes the article:

أَلْسِتَّةٌ عَشْرَ رَبِيْعًا	the sixteen springs (JIJ 26)
تَجَاوَزَ أَلدُّوْلَارُ أَلْوَاْجِدُ أَلْخَمْسَ عَشْرَ رُوْبْلًا	one dollar is worth more than fifteen rubles (JGh 95)
أَلْخَمْسَ عَشْرَةَ سَنَةً	the fifteen years (AM 123)
أَلثَّمَانِيَةَ عَشْرَ مِليُونٍ جَزَائِرِيٍّ	the eighteen million Algerians (TW 50)

**102.3.4** Numbers 3 to 10 may be made definite with a pronoun suffix:

أَدْرَكْنَا أَنَّنَا ثَلَاثَتُنَا نَطْلُبُ أَلْبَاصَ نَفْسِهِ	we realised that the three of us wanted the same bus (JIJ 122)
إِلْتَقَيْنَا ثَلَاثَتُنَا عِدَّةَ مَرَّاتٍ	The three of us met a number of times (JIJ 214)
وَقَفُوا ثَلَاثَتُهُمْ أَمَامَ أَلْبَابِ	The three of them stood in front of the door (AM 154)
رَأَيْتُهُمْ فِي أَلصَّالُونِ، خَمْسَتُهُمْ	I saw them in the living room, the five of them (HR 51)
طَلَبْتُ شَايَا لِأَرْبَعَتِنَا	I ordered tea for the four of us (JGh 36)

## 102.4 Omission of the Numbered Noun

**102.4.1** When two or more numbers modify the same noun, the noun is usually stated only once with the first number. (The first noun may be singular and indefinite implying 1, or a dual indicating 2).

a). A number that is not followed by the noun it modifies is grammatically undefined:

بَعْدَ أَشْهُرٍ ثَلَاثَةٍ أَوْ أَرْبَعَةٍ	after three or four months (JIJ 65)
فِي يَوْمَيْنِ أَوْ ثَلَاثَةٍ	In two or three days (JIJ 208)
بَعْدَ دَقِيقَتَيْنِ أَوْ ثَلَاثِ	after two or three minutes (HR 51)
مِثْرًا، أَثْنَانِ	One metre, two metres (TW 150)
بَعْدَ ثَلَاثَةِ أَيَّامٍ أَوْ أَرْبَعَةٍ	after three or four days (JIJ 235)



- قَرَأَ لِي قِصَّتَيْنِ أَوْ ثَلَاثًا He read two or three of my stories (JIJ 147)
- تَصَوَّرْتُهُ مُجَاهِدًا فِي سَبِيلِ إِطْعَامِ سَبْعَةِ أَفْوَاهٍ أَوْ تِسْعَةٍ she imagined him struggling to feed seven or nine mouths (SI 186)
- لَعَلَّ السَّاعَةَ السُّوفْيَانِيَّةَ، عَلَى الْجِدَارِ، طَلَّتْ طَلَّتَيْنِ أَوْ ثَلَاثًا أَوْ أَرْبَعًا Perhaps the Soviet clock on the wall struck two, three or four strokes (TW 182)

**b).** On the other hand, the numbered noun may follow the last number:

- بِمِائَةٍ أَوْ بِأَلْفٍ، أَوْ حَتَّى بِمِليُونِ عَيْنٍ with one hundred, one thousand or even one million eyes (TW 58)
- بَعْدَ سِتَّةِ أَوْ سَبْعَةِ أَشْهُرٍ after six or seven months (TW 115)
- إِنَّهُ عَلَى اسْتِعْدَادٍ لِلدَّفْعِ مِنْ ثَلَاثِمِائَةٍ إِلَى خَمْسِمِائَةِ دُولَارٍ he is prepared to pay from three hundred to five hundred dollars (HS 167)
- أَعْطَيْتَنِي خَمْسَ أَوْ سِتَّ دَقَائِقَ نَمِيحَةٍ she gave me five or six precious minutes (HR 54)

**102.4.2** The noun is often omitted after the number when it has already been mentioned:

- رَاتِبُ حَامِلِ الْمَاجِسْتِيرِ خَمْسَةٌ وَعِشْرُونَ دِينَارًا فِي الشَّهْرِ، وَرَاتِبُ حَامِلِ الدُّكْتُورَاهِ ثَلَاثُونَ the salary of a holder of an MA is twenty-five dinars per month, while the salary for a PhD holder is thirty (JIJ 249)
- إِلْتَفَطَ مِنْهَا حَبَّتَيْنِ، أَعْطَانِي وَاحِدَةً He took two tablets from it and gave me one (AM 159)
- ثُمَّ تَقَاطَرَتِ النِّسَاءُ. سَبْعٌ، عَلَى الْأَقْلِ Then the women crowded together, seven of them at least (HR 158)

**102.4.3** The numbered noun is often not stated when it can be readily understood from the context:

- كُنَّا أَرْبَعَةً there were four of us (JGh 65)
- مِنَ الْمُؤَكَّدِ أَنَّهُ تَجَاوَزَ السَّبْعِينَ He is certainly older than seventy (JGh 66)
- رَغَمَ مَوْتِ زَوْجَتِي وَمَوْتِ أَلْفٍ Despite the death of my wife and that of thousands [of people] (IKh 139)
- كُنْتُ مِثْلَ لِصٍّ جَاءَ بِسَرِقِ عَشْرَةِ أَلْفٍ I was like a thief who had come to steal ten thousand (HR 18)
- عَلَى أَحَدِ مَقَاعِدِ الْأَرْضِصْفَةِ الَّتِي لَا تَتَسَعُّ لِأَرْبَعَةٍ on one of the pavement benches which are not large enough for four [people] (HR 42)
- نَحْنُ مَدْيُونُونَ بِعِشْرِينَ أَلْفًا We owe twenty thousand (HR 163)
- أَنَا أَحْبُو عَلَى أَرْبَعٍ I crawl on all fours (IH 47)
- أَلَيْسَ ذَلِكَ شَبِيهَا بِأَنْتِحَارِ اثْنَيْنِ كَمَا يَبْقَى مَعًا؟ Isn't that similar to two [people] committing suicide so as to stay together? (GhS 129)

## 102.5 Agreement with Cardinal Numbers

**102.5.1** Pronouns, adjectives and verbs agree in gender and number (and case – with adjectives) with the numbered noun (the logical subject) rather than with the number (the grammatical subject):

ثَلَاثُونَ طِفْلاً يَلْعَبُونَ فِي الشَّارِعِ	thirty children are playing in the street (HR 72)
ثَلَاثُ نِسَاءٍ يَرْكُضْنَ	Three women run (IKh 71)
يَمْضِي حَوَالِي مِائَةٍ وَثَلَاثِينَ عَامًا	some 130 years pass (JGh 107)
فِيهِ قَضَى السَّلَالَ سَبْعَ سَنَوَاتٍ كَامِلَةٍ	al-Salal spent a full seven years in it (JGh 67)
ثَلَاثُ عَرَبَاتٍ كُلُّهَا مِنْ طِرَازِ الْمَرْسِيدِ	three cars all of them Mercedes (JGh 192)
رَاحَ مِئَاتُ الْخُبْرَاءِ يَتَعَمَّلُونَ عَلَى دِرَاسَتِهَا	hundreds of experts began to study it (JIJ 210)
مِئَاتُ الْعُمَّالِ يَأْتُونَ	Hundreds of workers are coming (IKh 16)
جَاءَتْ أَرْبَعُ بَنَاتٍ	four girls came (HR 15)
خَمْسُ سَنَوَاتٍ مَضَتْ	Five years passed (HR 148)
وَرَائِي زَوْجَتَانِ وَسَبْعَةُ أَوْلَادٍ يَتَعَلَّمُونَ وَيَأْكُلُونَ	behind me are two wives and seven children who study and eat (GhS 27)

a). This also applies when the numbered noun is introduced with مِنْ :

تُبَوِّدَلْ إِطْلَاقُ النَّارِ فَسَقَطَ أَرْبَعَةٌ مِنَ الشُّجَنَاءِ قَتْلَى، وَجُرِحَ سَبْعَةٌ مِنْ رِجَالِ الشَّرْطَةِ	shots were exchanged and four prisoners were killed and seven policemen wounded (AM 128)
ثَلَاثَةٌ مِنْهُمْ حَصَلُوا عَلَى وِظَائِفَ	three of them got jobs (JGh 123)

b). It also applies even when the numbered noun is not stated:

ثُمَّ أَخْتَفَى السِّتَّةُ	Then the six of them disappeared (HR 70)
الْأَرْبَعَةُ يَعُودُونَ	The four of them return (IKh 33)
الثَّلَاثَةُ، كُلُّ بَدْوَرِهِ، أَنْزَلُونِي مِثْلَ نُقْطَةِ الْمَطَرِ	The three of them, each in turn, let me fall like a drop of rain (HM 57)
هَؤُلَاءِ الْأَرْبَعَةُ	these four men (HM 129)
فُوجِئْتُ بِالثَّلَاثَةِ جَالِسِينَ فِي الصَّالُونِ	I was surprised by the three of them sitting in the living room (HR 56)
آلَافٌ غَيْرُهُمْ كَانُوا يُتِمُّونَ رِحْلَةَ تَبْدَأُ مِنَ الشَّرْقِ	thousands of others were completing a journey that began in the east (JGh 60)
ثَلَاثُ مَا زَلْنَ زَوْجَاتِ السُّلْطَانِ	Three women who were still wives of the sultan (HS 242)
ثَلَاثَةٌ خَرَجُوا عَلَيْهِ	Three men attacked him (SI 208)

**102.5.2** If the idea of the number is plural (i.e. more than two), agreement with the

numbered noun is usually also plural, even when the noun is in the singular:

رَأَتْ أَكْثَرَ مِنْ مِائَةِ طِفْلِ مَحْشُورِينَ فِي مِسَاحَةٍ صَغِيرَةٍ	she saw more than one hundred babies crammed into a small area (SI 202)
مِئَةُ طَالِبٍ جَاءُوا	one hundred students came (JIJ 55)
سِتْمِائَةِ أَمْرَأَةٍ أَعْمَارُهُنَّ تَتَرَاوَحُ بَيْنَ الْعِشْرِينَ وَالْأَرْبَعِينَ	Six hundred women whose ages ranged between twenty and forty (HS 61)

### 102.6 Approximate Numbers

a). An indefinite noun in the plural indicates "a few":

بَعْدَ أَسَابِعَ	A few weeks later (HS 192)
تَوَّانٍ وَيَنْتَهِي هَذَا التَّوْتُورُ	in a few seconds this tension comes to an end (HS 204)
عَلَى بُعْدِ أَمْتَارٍ مِنْ بَيْتِنَا	a few metres from our house (HS 225)
حَلَّ السَّلَامُ فِي لُبْنَانَ مُنْذُ أَشْهُرٍ	peace arrived in Lebanon a few months ago (GhS 106)
بَعْدَ دَقَائِقَ أَنْفَرَدْنَا	After a few minutes we were alone (HR 60)

b). The words for 10, 100, 1000 and 1000000 may be used independently and in the plural to indicate a large but indefinite number. They typically occur in an *idāfa* construction governing a plural (or collective) noun generally with the definite article:

عَشْرَاتِ الْجُنُودِ الْفَرَنْسِيِّينَ	dozens of French soldiers (IKh 18)
أُمِّي رَوَتْهَا لِي عَشْرَاتِ الْمَرَّاتِ	my mother told it to me dozens of times (IKh 23)
طَوَالَ عَشْرَاتِ الْقُرُونِ	over many centuries (JIJ 130)
كَانَتْ لَدَيَّ عَشْرَاتِ الْأَسْبَابِ	I had lots of reasons (AM 43)
سَتَجِدُ أَنْتَ عَشْرَاتِ الْأَسَالِيبِ لِلْهَرَبِ	you will find dozens of ways to escape (GhS 16)
عَشْرَاتِ السِّنِينَ	dozens of years (GhS 210)
مَعَ مِائَاتِ السَّائِحِينَ أَرْتَقَيْنَا بِالْمَوْضَعِ	with hundreds of tourists we went up in the lift (JIJ 152)
مِائَاتِ الْمَرَّاتِ فَعَلُوا ذَلِكَ	They did that hundreds of times (AM 101)
سَمِعْتُهُمَا مِنْ قَبْلُ مِائَاتِ الْمَرَّاتِ	I have heard them hundreds of times before (HR 158)
مِائَاتُ الْعَمَالِ يَأْتُونَ	Hundreds of workers are coming (IKh 16)
أَسْتَطِيعُ أَنْ أَسْتَحْضِرَ الْآنَ مِائَاتِ التَّفَاصِيلِ	Now I can recall hundreds of details (HR 36)
إِنْهَأَتْ عَلَيَّ آلَافُ الصَّرَبَاتِ	Thousands of blows rained down on me (AM 90)
عِنْدِي آلَافُ الْوَسَائِلِ	I have thousands of methods (AM 94)
أَنَا وَابْنَتِي نَقِفُ وَسَطَ آلَافِ النَّاسِ	My daughter and I stand in the midst of thousands of people (IKh 103)

مُنذُ آلَافِ السَّنِينَ	for thousands of years (JGh 74)
عَلَى ضِيفَافِ السَّنِينَ آلَافُ الْكُتُبِ، مَلَائِينُ الْكُتُبِ	On the banks of the Seine there are thousands of books, millions of books (AM 155)
مِئَاتُ آلَافٍ مِنْ بَنَاتِ جِيلِي	hundreds of thousands of girls of my generation (GhS 78)
مَلَائِينُ الْبَشَرِ	millions of people (JGh 124)
مَلَائِينُ السَّنِينَ	millions of years (JGh 162)
تَذْفُقُ مَلَائِينُ الدَّنَائِيرِ فَجَاءَ عَلَيْهِمْ	millions of dinars suddenly pour down on them (JIJ 192)
حَدَثَ مُنذُ مَلَائِينِ السَّنِينَ	it happened millions of years ago (TW 21)

**102.6.1** بَضْعُ (fem. بَضْعَةٌ) (“some”, “several”, “a few”) indicates an approximate number. It is always singular and governs an indefinite plural noun in an idāfa construction. بَضْعُ takes inverted agreement with the singular of the noun it governs. Thus, بَضْعُ is used when the singular of the governed noun is feminine, and بَضْعَةٌ is used when the singular of the governed noun is masculine:

**a). بَضْعُ :**

مَشَى بَضْعَ خَطَوَاتِ أَمَامِي	he walked a few steps in front of me (HS 169)
إِنْتَرَعْتُ بَضْعَ كَلِمَاتٍ مِنْ ذَهْنِي	I plucked a few words out of my mind (HR 182)
كَانَتْ بَضْعَ مِئَاتٍ	They were a few hundred (JIJ 14)
كَانَ لِيَضْعِ سَنَوَاتٍ مُدِيرًا	for a few years he was a director (JIJ 57)
كَانَ هُنَاكَ صَمْتُ لِيَضْعِ ثَوَانٍ	there was silence for a few seconds (JIJ 132)

**b). بَضْعَةٌ :**

تَوَقَّفَتْ فَجَاءَ لِيَسْتَرِي سَائِقُهَا بَضْعَةَ أَرْغَفَةٍ مِنَ الْخُبْزِ	it stopped suddenly so that its driver could buy a few loaves of bread (SI 185)
أَصْعَدُ فِيهِ بَضْعَةَ أَمْتَارٍ	I go up it a few metres (IH 48)
لِيَضْعَةِ أَيَّامٍ	for a few days (IH 202)
إِنْتَشَرُوا عَلَى مَسَافَةٍ بَضْعَةِ أَمْيَالٍ	They spread out over an area of several miles (TW 153)
بَعْدَ بَضْعَةِ أَشْهُرٍ	After a few months (IKh 148)
وَجَدْنَا بَضْعَةَ كُرَاسِي قَدِيمَةٍ	We found several old chairs (JIJ 20)
لِيَضْعَةِ أُسَابِيعٍ	for a few weeks (JIJ 29)

**102.6.2** عِدَّةُ (“numerous” “several”, “a few”)

**a).** عِدَّةُ may govern an indefinite plural noun in an idāfa construction:

لَا يَزُنُ سِوَى عِدَّةِ غَرَامَاتٍ	It weighs no more than a few grammes (TW 23)
قَدْ قَامَتْ صِدَاقَةٌ بَيْنِي وَبَيْنَ عِدَّةِ أَشْخَاصٍ	A friendship arose between me and a number of people (JIJ 148)

أَرَدْتُ أَنْ أَضْرِبَ عِدَّةَ عَصَافِيرَ بِحَجَرٍ وَاحِدٍ	I wanted to kill a few birds with one stone (HR 6)
أُصِيبَ بِرَأْسِهِ عِدَّةَ إِصَابَاتٍ	he was shot in the head several times (AM 33)
إِتَّعَدْتُ عَنْهَا عِدَّةَ خَطَوَاتٍ	I took a few steps away from them (IH 48)
كَانَتْ تَكْبُرُنَا بِعِدَّةِ سَنَوَاتٍ	She was a few years older than us (IH 143)
فِي اللَّيْلِ اسْتَبَقَطْتُ عِدَّةَ مَرَّاتٍ	I awoke several times during the night (JGh 166)
إِعْتَذَرْتُ عِدَّةَ مَرَّاتٍ	I apologised several times (HS 192)

**b).** *عِدَّةٌ* often occurs in apposition to a preceding indefinite plural noun:

أَبْوَابٌ عِدَّةٌ لِلْبِنَاءِ	several doors to the building (HS 193)
بَعْدَ تَوَسُّلَاتٍ عِدَّةٍ	After numerous requests (SI 101)
فِي أَمَاكِنَ عِدَّةٍ	in several places (SI 161)
فِي أَطْصَمَ مِنَ أَلْوَانِ عِدَّةٍ	in suits of many colours (SI 284)
عُدْتُ بِمَجَلَّاتٍ عِدَّةٍ	I returned with a few magazines (JGh 116)

**102.6.3** The noun *عَدَدٌ* (“number”, “quantity”) may be followed by the preposition *مِنْ* + a definite plural noun to give the meaning “a number of”:

عَدَدٌ مِنَ التَّلَامِيذِ	a number of pupils (SI 181-2)
عَدَدٌ مِنَ النُّتَائِجِ	a number of results (SI 278)
عَدَدٌ مِنَ اللُّوْحَاتِ الرَّبِّيَّةِ	a number of oil paintings (JIJ 55)
كُنْتُ فِي بَيْتِ لَمِييَا مَعَ عَدَدٍ مِنَ الْأَصْدِقَاءِ	I was in Lamiya’s house with a number of friends (JIJ 141)
دُرْنَا عَدَدًا مِنَ شَوَارِعِ الْمَدِينَةِ	We went around a number of streets in the city (HR 95)
تَجْمَعُ عَدَدًا مِنَ النِّسَاءِ	she gathers a number of women (AM 45)

**102.6.4** When governing numbers, the adverbial accusative *نَحْوَ* has the meaning “about”, “approximately”:

جَرَوْا بِهَا نَحْوَ أَحَدَ عَشَرَ يَوْمًا	they ran with it for about eleven days (JGh 152)
هُوَ قَوْسٌ عَتِيقٌ عُمُقُهُ نَحْوَ أَرْبَعَةِ أَمْتَارٍ	it is an ancient arch about four metres deep (JGh 156)
مُعْجِزَةٌ إِسْبَاعٍ نَحْوَ خَمْسَةِ آلَافِ رَجُلٍ	the miracle of feeding some five thousand men (IH 28)
هِيَ تَحْتَفِظُ . . . فِي التَّلَاجِجِ بِنَحْوِ كِيلُو وَنُصْفٍ مِنَ اللَّحْمِ الْمَسْلُوقِ	she keeps ... about one and a half kilogrammes of boiled meat in the fridge (SI 26)

**102.6.5** *حَوَالِي* (“about”, “approximately”) is often used:

حَوَالِي خَمْسِينَ عَامِلًا	approximately fifty workers (IKh 14)
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عُمُرُهُ حَوَالِي ثَمَانِينَ عَامًا	he is some eighty years old (IKh 39)
هَجَمُوا فِي حَوَالِي عِشْرِينَ دَبَابَةً	They attacked in about twenty tanks (IKh 75)
حَوَالِي خَمْسِمِائَةٍ مِثْرٍ	approximately five hundred metres (TW 84)
بَعْدَ حَوَالِي نِصْفِ سَاعَةٍ	After about half an hour (JIJ 225)

### 102.7 Fractions

The fractions, all masculine nouns, are:

	sing.	plural
half	نِصْفٌ	أَنْصَافٌ
third	ثُلُثٌ	أَثْلَاثٌ
quarter	رُبْعٌ	أَرْبَاعٌ
fifth	خُمْسٌ	أَخْمَاسٌ
sixth	سُدْسٌ	أَسْدَاسٌ
seventh	سَبْعٌ	أَسْبَاعٌ
eighth	ثَمَنٌ	أَثْمَانٌ
ninth	تُسْعٌ	أَتْسَاعٌ
tenth	عُشْرٌ	أَعْشَارٌ

#### 102.7.1 A Half (نِصْفٌ)

a). نِصْفٌ generally occurs in an idāfa construction governing a definite or indefinite singular noun in the genitive case:

إِسْتَمَرَ مَا يُقَارِبُ نِصْفَ الْقُرُونِ	it continued for almost half the century (JGh 134)
كُنَّا نُسَمِّيهِ نِصْفَ رَجُلٍ	we used to call him a half-man (AM 103)
دَخَّنَ نِصْفَ سِيكَارَتِهِ	he smoked half his cigarette (HM 37)
سَأَعُودُ بَعْدَ نِصْفِ سَاعَةٍ	I will come back in half an hour (HM 62)
نِصْفُ كَلَامِهِ غُمُوضٌ	Half of what he said was vagueness (HR 41)
ثُمَّ خَرَجَ بَعْدَ نِصْفِ السَّاعَةِ	then after half an hour he left (GhS 162)

b). The genitive noun governed by نِصْفٌ may be omitted if it has already been mentioned:

فِي ثَلَاثِ سَاعَاتٍ وَنِصْفٍ	in three and a half hours (JGh 67)
الْمَدِينَةُ الَّتِي لَمْ أَرَهَا مُنْذُ عَامَيْنِ وَنِصْفٍ	the city which I had had not seen for two and a half years (JGh 81)
أَنْتَ جِمَارٌ وَنِصْفٌ	You are a donkey and a half (HM 28)
طُولَ سَاعَةٍ وَنِصْفٍ	Throughout one and a half hours (HR 62)

قَبْلَ عَامَيْنِ وَنِصْفٍ two and a half years ago (HR 98)

بَعْدَ عَشْرِ وَنِصْفٍ after a decade and a half (GhS 26)

But it may be repeated:

مَضَتْ سَاعَتَانِ وَنِصْفُ السَّاعَةِ Two and a half hours went by (JIJ 77)

لِمُدَّةِ سَاعَةٍ أَوْ نِصْفِ سَاعَةٍ for a period of an hour or half an hour (IH 210)

رَغِمَ فَارِقِ السَّنِّ الَّذِي يَبْلُغُ عَقْدًا وَنِصْفَ عَقْدٍ despite the difference in age which amounts to one and a half decades (SI 85)

ابْنَتُهُ الصَّغِيرَةُ الَّتِي لَمْ تَتَجَاوَزْ عَامًا وَنِصْفَ عَامٍ his young daughter who wasn't yet one and a half (SI 279)

أَحَدُ مَقَاجِرِ ثَوْرَةِ الْمِائِيَةِ وَنِصْفِ الْمِائِيَةِ شَهِيدٍ one of the glorious deeds of the revolution of the million and a half martyrs (TW 41)

**c).** When *نِصْفٌ* follows a defined number, it takes the definite article when its genitive noun has been omitted. This is common in telling time:

السَّاعَةُ الْوَاحِدَةُ وَالنِّصْفُ Half past one (HR 223)

أَعَادِرُ الدَّارِ فِي الرَّابِعَةِ وَالنِّصْفِ I leave the house at half past four (IH 186)

كَانَتْ تَقْتَرِبُ مِنَ الثَّانِيَةِ عَشْرَةَ وَالنِّصْفِ it was almost half past twelve (JGh 188)

**d).** *نِصْفٌ* is used to modify adjectives. The adjective, in the genitive case, agrees in gender, number and definiteness with the noun to which it refers:

عَسَّالَتْنَا نِصْفُ الْأُوتُومَاتِيكِيَّةِ our semi-automatic washing machine (HR 46)

فِي الْعُرْفَةِ نِصْفِ الْمُعْتَمَةِ in the half dark room (GhS 20)

رَأْسِي نِصْفُ الْأَضْلَعِ my half bald head (GhS 86)

فِي وَسْطِ الشَّارِعِ نِصْفِ الْمُعْتَمِ in the middle of the half dark street (GhS 24)

**e).** *نِصْفٌ* may be defined with the definite article and precede the noun it refers to:

النِّصْفُ لِيرَةٌ تُصْبِحُ ثَلَاثَ لِيرَاتٍ The half lira becomes three liras (IKh 65)

كَانَ ذَلِكَ فِي نِصْفِ السَّاعَةِ الْأُولَى This was in the first half hour (TW 71)

### 102.7.2 One Third to One Tenth

**a).** These commonly govern a singular or plural noun in an *idāfa* construction. They may also take the pronoun suffixes:

رُبْعُ رَاتِيهِ a quarter of his salary (TW 116)

رُبْعُ مِائِيَةِ رِيَالٍ a quarter of a million riyals (JGh 74)

أَمْضَتْ مَعَ عَبْدِ الصَّمَدِ رُبْعَ السَّاعَةِ الَّذِي ظَنَنْتُهُ كَافِيًا With Abd al-Samad she spent the quarter of an hour which I considered sufficient (HR 54)

ثَلَاثَةُ أَرْبَاعِ كَلَامِهِ كَانَتْ مَشَاعِرَ Three quarters of what he said was emotions (HR 135)

- لَا أَتْرُكُ لَهُ نِصْفَ رُبْعِ حُجَّةٍ I do not leave him one half of a quarter of a pretext (HR 146)
- غَابَ ثَلَاثَ سَاعَةٍ أُخْرَى He disappeared for a further twenty minutes (HR 154)
- ثُلُثُهُ الْأَعْلَى its highest third (IH 142)
- ثُلُثُ أَجْرِهَا الْيَوْمِيّ a third of her daily wage (SI 331)

b). Fractions with denominators lower than 10 are expressed as follows:

two thirds	ثُلُثَانِ
three quarters	ثَلَاثَةُ أَرْبَاعٍ
five sixths	خَمْسَةُ أَسْدَاسٍ
seven eighths	سَبْعَةُ أَثْمَانٍ

c). Fractions with denominators higher than 10 are expressed with *عَلَى* or *مِنْ* + the cardinal number:

eleven twelfths	أَحَدَ عَشَرَ عَلَى (مِنْ) اثْنَيْ عَشَرَ
nine hundredths	تِسْعَةَ عَلَى (مِنْ) مِائَةٍ
sixteen fortieths	سِتَّةَ عَشَرَ عَلَى (مِنْ) أَرْبَعِينَ

### 102.8 The Ordinal Numbers (الأعداد الترتيبية)

Arabic has no way of writing the ordinal numbers numerically (e.g. 1st, 2nd, 3rd). They must be written as words.

The ordinal numbers are adjectives or function as adjectives. They therefore usually follow a noun (or refer to an omitted noun), and agree with it in case, gender and definiteness. The ordinals typically modify definite nouns and are thus normally definite.

#### 102.8.1 First

The ordinal number for “first” has the elative form *أَوَّلٌ* (a diptote). Both *أَوَّلٌ* and its feminine form *أُولَى* normally take the broken plural *أَوَائِلٌ* (a diptote).

a). *أَوَّلٌ* may follow the noun it modifies, agreeing with it in gender, case, number and definiteness:

- ظَلَّتْ أُمِّي فِي بَيْتِنَا الْأَوَّلِ my mother stayed in our first house (AM 126)
- الْيَوْمُ الْأَوَّلُ أَنهَكَني The first day wore me out (HR 123)
- رِوَايَتِي الطَّوِيلَةُ الْأُولَى my first long novel (JIJ 246)
- أَنْتَ حُبِّي مِنَ الضَّحْكَةِ الْأُولَى وَالنَّظَرَةِ الْأُولَى وَالرَّقْصَةِ الْأُولَى You are my love from the first laugh, the first sight and the first dance (GhS 182)
- فِي الْأَيَّامِ الْأُولَى in the first days (JIJ 170)



- كَتَبْتُ الْأُولى I wrote the first copy (IH 127)
- صَدُّوا خَطَرَ الْمَغُولِ الْأَوَائِلِ they countered the danger of the first Mongols (JGh 103)
- أَحَدُ الْفَائِزِينَ الْأَوَائِلِ one of the first successful people (JIJ 246)
- كَانَتْ مَا تَرَالُ تُفَكِّرُ فِي أَمْرِ الْمُعْجَزَتَيْنِ الْأَوَلَيْنِ she was still thinking about the business of the first two miracles (SI 159)
- b).** *أَوَّلٌ* may function as a noun. It typically governs an indefinite noun in an *idāfa* construction. *أَوَّلٌ* does not generally agree in number or gender with the genitive:
- إِذَا كَانَ الْحُبُّ أَحْيَانًا مِنْ أَوَّلِ نَظْرَةٍ If love is sometimes at first sight (JIJ 233)
- كَانَ ذَلِكَ أَوَّلَ خُرُوجِ لِي مِنَ الْوَطَنِ that was the first time I had left the country (JIJ 238)
- هَذِهِ أَوَّلُ مَرَّةٍ This is the first time (AM 99)
- فِي أَوَّلِ لَيْلَةٍ، وَأَوَّلِ كَمِينٍ on the first night and the first ambush (HM 63)
- ثُمَّ جَاءَ ذَلِكَ الْيَوْمُ. أَوَّلَ أَيَّامِ الرَّبِيعِ Then that day arrived, the first of the days of spring (HR 91)
- أَوَّلُ كَلِمَةٍ سَمِعْتُهَا مِنْهَا The first word I heard from her (IH 110)
- أَوَّلُ امْرَأَةٍ شَاهَدَهَا تُدَخِّنُ سِجَارَةَ the first woman he saw smoking a cigarette (GhS 179)
- كَانَتْ سَاهِرَةً أَوَّلَ مَنْ تَزَوَّجَتْ Sahira was the first to get married (JIJ 245)
- أَكَلْتُ أَوَّلَ يَوْمٍ I ate on the first day (HS 229)
- أَوَّلٌ* occasionally agrees in gender with a feminine genitive:
- تَجْرِبَةُ الطَّبِيعَةِ فِي أَوَّلِي أَشْكَالِهَا the experience of nature in its first forms (JIJ 42)
- بَدَأْتُ مِنْ أَوَّلِي الدَّرَجَاتِ I started from the first step (AM 87)
- c).** With the function of a noun, *أَوَّلٌ* (+ definite genitive) sometimes has the sense of “beginning”:
- كَانَتْ لَطِيفَةً ظَرِيفَةً فِي أَوَّلِ الْأَمْرِ It was pleasant and charming in the beginning (HM 125)
- تَعُودُ عِلَاقَتِي الْحَمِيمَةِ بِهِ إِلَى أَوَّلِ الْخَمْسِينَاتِ my close relationship with him goes back to the beginning of the fifties (JIJ 79)
- فِي أَوَّلِ الثَّمَانِينَاتِ At the beginning of the eighties (JIJ 86)
- كَانُوا يَضْحَكُونَ أَوَّلَ الْأَمْرِ they were laughing at first (AM 90)
- لَمْ أَتَأَكَّدْ أَوَّلَ الْأَمْرِ I was not certain at first (JIJ 217)
- يَمْشُونَ مِنْ أَوَّلِ نَزُولِهِمْ They walk as soon as they drop out (TW 68)
- d).** The plural form *أَوَائِلٌ* also often functions as a noun:
- كَانَتْ غَرَّاسْمِيرٍ مِنْ أَوَائِلِ الْفُرَى الَّتِي قَصَدْتُهَا Grasmere was one of the first villages I headed for (JIJ 43)
- كُنْتُ مِنْ أَوَائِلِ الْأَعْضَاءِ الْمُشْتَرِكِينَ فِيهِ I was one of the first members who took part in it (JIJ 78)

مُنذُ أَوَائِلِ الْعُمُرِ	since the early days of [his] life (IH 177)
فِي أَوَائِلِ الْقَرْنِ السَّادِسِ عَشَرَ	at the beginning of the sixteenth century (JIJ 164)
تَمَّ اخْتِيَارُهُمْ لِأَنَّهُمْ الْأَوَائِلُ فِي مَدَارِسِهِمْ	they were chosen because they were the foremost pupils in their schools (JIJ 55)

### 102.8.2 Second to Tenth

The ordinals from 2nd to 10th have the active participle form فَاعِلٌ :

	masc.	fem.
2nd	ثَانٍ	ثَانِيَةٌ
3rd	ثَالِثٌ	ثَالِثَةٌ
4th	رَابِعٌ	رَابِعَةٌ
5th	خَامِسٌ	خَامِسَةٌ
6th	سَادِسٌ	سَادِسَةٌ
7th	سَابِعٌ	سَابِعَةٌ
8th	ثَامِنٌ	ثَامِنَةٌ
9th	تَاسِعٌ	تَاسِعَةٌ
10th	عَاشِرٌ	عَاشِرَةٌ

a). These are adjectives. They thus follow the noun they modify and agree with it in case, gender and definiteness:

أَشْعَلْتُ شَمْعَةً ثَالِثَةً	I lit a third candle (GhS 160)
فِي الْقَرْنِ الثَّامِنِ	in the eighth century (JGh 76)
تَلَقَّيْتُ الدَّعْوَةَ الرَّابِعَةَ	I received the fourth invitation (JGh 89)
فِي الْيَوْمِ الرَّابِعِ	on the fourth day (JGh 152)
كَانَتْ بِلْكَ رِحْلَتِي الْخَامِسَةِ	That was my fifth journey (JIJ 238)
يُشْعِلُ سِيكَارَةً ثَانِيَةً	he is lighting another cigarette (HM 131)
لَقَدْ شَاهَدَ عُلَمَاءُ الْحَاسَةِ السَّادِسَةَ	Scientists have seen the sixth sense (TW 32)
هِنْرِي السَّادِسُ	Henry VI (TW 188)

b). ثَانٍ (2nd) is a defective adjective:

نُؤَجِّلُ التَّبْحَثَ فِي الْمَوْضُوعِ إِلَى وَقْتِ ثَانٍ	we will postpone exploring the subject until another time (HR 14)
نَاثِرُ الْعُمُرِي يَوْمَئِذٍ سِكْرَتِيرٌ أَوَّلٌ أَوْ ثَانٍ	at that time Nathir al-Amri was a first or second secretary (JIJ 230)

- هُنَاكَ جَيْلٌ ثَانٍ there is a second generation (JGh 182)
- قَبَضُوا عَلَيْهِ فِي الْيَوْمِ الثَّانِي they arrested him on the second day (AM 90)
- رَمْسِيَسِ الثَّانِي Rameses II (IKh 152)
- مَا رَأَيْتُهَا عِنْدَمَا طَلَّقْتُ زَوْجِي الْأَوَّلَ وَلَا زَوْجِي الثَّانِي I didn't see her when I divorced my first husband nor my second husband (HS 205)
- أَكَلْتُ أَوَّلَ يَوْمٍ، وَالْيَوْمِ الثَّانِي مَا أَكَلْتُ I ate on the first day, but on the second day I didn't eat (HS 229)
- فِي الْيَوْمِ الثَّانِي عُدْنَا On the second day we returned (IKh 72)
- c). ثَانٍ may function as a noun governing an indefinite genitive in an idāfa construction:
- ثَانِي يَوْمِ ابْنِ السُّلْطَانِ عَمِلَ حَفْلَةً On the second day the sultan's son threw a party (HS 212)

### 102.8.3 Eleventh to Nineteenth

	masc.	fem.
11th	الْحَادِي عَشَرَ	الْحَادِيَّةُ عَشْرَةٌ
12th	الثَّانِي عَشَرَ	الثَّانِيَّةُ عَشْرَةٌ
13th	الثَّلَاثِ عَشَرَ	الثَّلَاثَةُ عَشْرَةٌ
14th	الرَّابِعِ عَشَرَ	الرَّابِعَةُ عَشْرَةٌ
15th	الخَامِسِ عَشَرَ	الخَامِسَةُ عَشْرَةٌ
16th	السَّادِسِ عَشَرَ	السَّادِسَةُ عَشْرَةٌ
17th	السَّابِعِ عَشَرَ	السَّابِعَةُ عَشْرَةٌ
18th	الثَّامِنِ عَشَرَ	الثَّامِنَةُ عَشْرَةٌ
19th	التَّاسِعِ عَشَرَ	التَّاسِعَةُ عَشْرَةٌ

The ordinals 11th to 19th are compounds consisting of a unit which is an ordinal and the cardinal number 10 (عَشْرَ [fem. عَشْرَةٌ]). Both elements in the compound are always in the accusative case regardless of the case of the noun they modify. They show normal gender agreement with the noun.

The unit for “first” in the ordinal 11th has the form الْحَادِي (fem. الْحَادِيَّةُ).

The ordinals typically modify a defined noun. Only the first element (the unit) will take the definite article:

- مَا زَالَتْ هُنَاكَ بَوَابَةٌ رَائِعَةٌ لِأَحَدِ مَسَاجِدِ الْقُرْنِ الثَّانِي عَشَرَ There is still a magnificent portal on one of the twelfth century mosques (JGh 99)
- فِي الْقُرْنِ السَّادِسِ عَشَرَ in the sixteenth century (JGh 100)

الإِصْحَاحُ الرَّابِعُ عَشَرَ	The fourteenth chapter [of the Holy Scriptures] (IH 28)
حَتَّى سِنِّ الْخَامِسَةِ عَشْرَةَ	until the age of fifteen (JIJ 73)
أَتَقَبَّلُ عَلَى الْقَوْرِ إِلَى الْغُرْفَةِ الْوَاحِدَةِ عَشْرَةَ	I immediately move to Room No. 11 (JGh 149)
عَاشَ فِي الْقَرْنِ الثَّاسِعِ عَشَرَ	he lived in the nineteenth century (JGh 151)
بِدَايَةِ الْقَرْنِ الثَّانِي عَشَرَ	at the beginning of the twelfth century (IH 49)
الْقَرْنُ السَّابِعَ عَشَرَ وَالْثَامِنَ عَشَرَ وَالثَّاسِعَ عَشَرَ	the seventeenth, eighteenth and nineteenth centuries (JIJ 154)
الرَّاكِبُ الرَّابِعَ عَشَرَ	the fourteenth passenger (JIJ 239)
فِي الدَّائِرَةِ الْبَارِيسِيَّةِ السَّادِسَةِ عَشْرَةَ	in the sixteenth Parisian district (GhS 111)
فِي الطَّابِقِ الثَّامِنِ عَشَرَ	on the eighteenth floor (TW 178)
اللَّيْلَةُ الثَّانِيَةَ عَشْرَةَ	Twelfth Night (JIJ 173)

#### 102.8.4 Multiples of Ten (20th, 30th etc.)

20th	العِشْرُونَ
30th	الثَّلَاثُونَ
40th	الأَرْبَعُونَ
50th	الخَمْسُونَ
60th	السُّتُونَ

and so on.

These take the form of the cardinal numbers. They do not agree in gender with the noun they modify, but do agree in case:

فِي مُتَّصِفِ الْقَرْنِ الْعِشْرِينَ	in the middle of the twentieth century (JIJ 200)
عِيدُ مِيلَادِ قَنَاةِ السُّوَيْسِ السَّبْعِينَ	the Suez canal's seventieth birthday (JIJ 14)
فِي الدَّوْرِ الْخَمْسِينَ	on the fiftieth floor (GhS 192)
بَعِيدَةٌ عَنِ الْقَرْنِ الْعِشْرِينَ	far from the twentieth century (HS 7)

#### 102.8.5 Between the Multiples of Ten (e.g. 31st, 56th, 79th)

	masc.	fem.
21st	الْحَادِي وَالْعِشْرُونَ	الْحَادِيَّةُ وَالْعِشْرُونَ
32nd	الثَّانِي وَالثَّلَاثُونَ	الثَّانِيَّةُ وَالثَّلَاثُونَ
43rd	الثَّلَاثُ وَالْأَرْبَعُونَ	الثَّلَاثَةُ وَالْأَرْبَعُونَ
54th	الرَّابِعُ وَالْخَمْسُونَ	الرَّابِعَةُ وَالْخَمْسُونَ
65th	الْخَامِسُ وَالسُّتُونَ	الْخَامِسَةُ وَالسُّتُونَ

These consist of one of the ordinals (1st to 9th) preceding one of the cardinals 20 to 90. The cardinal tens are joined to the ordinal units with the conjunction *وَ*. The units agree in case and gender with the noun they modify. The tens agree only in case.

They typically modify a definite noun, in which case both elements in the compound take the definite article:

فِي الْقَرْنِ الْوَاحِدِ وَالْعِشْرِينَ	in the twenty-first century (JGh 122)
أَكْمَلْتُ سِتِّي الثَّلَاثَةَ وَالْعِشْرِينَ	I finished my twenty-third year (JIJ 238)
الشَّخْصُ الْوَاحِدِ وَالثَّلَاثُونَ	the thirty-first person (HR 81)
الصَّفْحَةُ الثَّمَانِيَّةُ وَالسُّعِينَ	the ninety-eighth page (AM 171)
غَدًا عِيدُ مِيلَادِي الْخَامِسِ وَالْخَمْسِينَ	Tomorrow is my fifty-fifth birthday (GhS 87)
فِي الدَّوْرِ الْخَامِسِ وَاللَّمَانِينَ	on the eighty-fifth floor (GhS 176)
مِنَ الطَّابِقِ الرَّابِعِ وَالْعِشْرِينَ	From the twenty-fourth floor (JGh 15)

### 102.8.6 Hundredth and Thousandth

These take the form of the cardinal number:

100th	الْمِئَةُ
1000th	الْأَلْفُ

They do not agree in gender with the noun they modify, but do agree in case:

هُوَ فِي الطَّابِقِ الْمِئَةِ	it is on the hundredth floor (JIJ 249)
ثُمَّ تُخْبِرُنِي الْقِصَّةَ لِلْمَرَّةِ الْأَلْفِ	Then she tells me the story for the thousandth time (IKh 65)

### 102.8.7 The Ordinal Numbers: Further Remarks

a). The noun modified by the ordinal may be omitted when it has already been mentioned. The ordinal still agrees in case and gender with the omitted noun:

سَمِعْتُ اسْمِي، كَانَ الثَّلَاثَ	I heard my name. It was the third one (AM 102)
كَانَ لِلضَّرِيحِ مِئذِنَتَانِ، أَنْهَارَتِ الْأُولَى عَامَ ١٨٦٠ مِيلَادِيَّةً، وَالثَّانِيَّةُ عَامَ ١٩٠٣	the mausoleum had two minarets. The first collapsed in AD 1860 and the second in 1903 (JGh 113)
كَانَ أَمَامِي ثَلَاثُ دَعْوَاتٍ ... الثَّلَاثَةُ فِي مِيلَانُو	There were three invitations before me ... the third one to Milan (JGh 89)
بَدَأْتُ بِالدَّرَجَةِ الْأُولَى ... تَرَكْتُهَا وَنَزَلْتُ إِلَى الثَّلَاثَةِ ... أَمَا الثَّلَاثَةُ ...	I started with the first step ... I left it and went down to the second ... as for the third ... (AM 87)
يُسْغَلِنِي الْآنَ يَا أَيْسَةَ أَمْرَانِ: الْأَوَّلُ أَنْ أَكْتُبَ وَالثَّانِي أَنْ أَسَافِرَ لِيَجْنِفَ	Two things are preoccupying me at the moment, Anisa. The first is to write, and the second is to travel to Geneva (AM 134)

- أَلَكَلِمَاتُ الثَّلَاثَةُ وَالرَّابِعَةُ وَالْخَامِسَةُ The third, fourth and fifth words (AM 146)
- أَمَّا الْمَرْأَةُ الْأُولَى وَالثَّانِيَةُ وَالثَّلَاثَةُ As for the first woman, the second and the third (IKh 102)
- ... الْحَرْبُ السَّادِسَةُ هِيَ "حَرْبُ لُبْنَانَ" ... وَالْخَامِسَةُ ... وَالرَّابِعَةُ ... وَالثَّلَاثَةُ ... The sixth war was the "war of Lebanon" the fifth [war] ... the fourth [war] ... the third [war] ... (IH 21)
- إِلَى رُقَاقٍ آخَرَ ثُمَّ ثَالِثٍ to another alley, then a third (SI 162)
- قَالَ الطَّبِيبُ الْأَوَّلُ أَنَّ لَا مَرَضَ عَضْوِيًّا عِنْدِي وَأَحَالَنِي إِلَى الثَّانِي لِلْأَعْصَابِ الَّذِي أَحَالَنِي إِلَى ثَالِثٍ نَفْسَانِيَّ The first doctor said that I had no physical illness and referred me to the second, a neurologist, who referred me to a third, a psychologist (GhS 52)

b). The noun may also be omitted when it can be readily understood from the context:

- يُوسَعِي الزَّوْاجُ مِنْ ثَالِثَةٍ I could marry a third [woman] (GhS 28)
- لَكَمْ أَحَدَهُمْ بِيَدِهِ الْيُمْنَى، وَالثَّانِي بِسَاقِهِ الْيُسْرَى، وَنَالَ الثَّلَاثُ بِضَرْبَةٍ قَاضِيَةٍ مِنْ مَقْدَمَةِ رَأْسِهِ he hit one of them with his right hand and the second with his left leg. The third received a fatal blow from his forehead (SI 27)
- مَاتَتْ عَنْهُ زَوْجَتُهُ فَتَزَوَّجَ ثَانِيَةً his wife died before him so he married another (IH 71)
- سَأَمُوتُ فِي السَّادِسَةِ وَالْعِشْرِينَ مِنْ عُمُرِي I will die when I am twenty-six years old (JIJ 239)
- فِي الثَّلَاثَةِ عَشْرَةَ صَارَ لِي شَكْلُ أَنْثَى At twelve I had the shape of a woman (HR 7)
- الْبِنْتُ فِي الثَّلَاثَةِ عَشْرَةَ the girl was twelve years old (JGh 94)
- ثُمَّ جَاءَ الْخَامِسُ then the fifth [man] came (JGh 164)
- تَنَاولَ الثَّانِي سَطْلًا the second [man] picked up a bucket (AM 147)
- الثَّانِي شَاعِرٌ كَلَّاسِيكِيّ the second [man] was a classical poet (JGh 82)

c). The ordinal numbers may take the pronoun suffixes. The meaning is not "second", "third" etc. in terms of numerical order, but rather the fact of being a member of a numbered group:

- عِرْفَانَ ثَالِثًا عَلَيَّ الْمَائِدَةَ Irfan is also with us at the table (GhS 187)
- لَيْسَ بِمَقْدُورٍ أَيَّةَ عَاشِقَةٍ مِثْلِي أَنْ تَلْتَقِيَ بِأُمِّ حَبِيبَتِهَا دُونَ أَنْ يَكُونَ الْحَبِيبُ ثَالِثُهُمَا It is not in the ability of any lover like me to meet with the mother of her sweetheart without the sweetheart being there (GhS 187)
- كَانَ الْحَدِيثُ، كَأَنَّمَا يَجْرِي بَيْنَ شَخْصَيْنِ، أَحَدُهُمَا فَوْقَ وَثَانِيَهُمَا فِي الْأَسْفَلِ The conversation was as if taking place between two people, one of whom was above and the second below (TW 161)
- مَا خَلَا رَجُلٌ بِامْرَأَةٍ وَإِلَّا كَانَ الشَّيْطَانُ ثَالِثُهُمَا A man and a woman are not alone but that the Devil is with them (HS 54)

d). Although the ordinals typically modify a definite noun, this is not invariably the case:

كَانَتْ كُلِّيَّةُ الْأَدَابِ وَالْعُلُومِ قَدْ جَدَّدَتْ عَقْدِي مَعَهَا	the College of Arts and Sciences had renewed my
لِسَنَةِ ثَالِثَةٍ	contract for a third year (JIJ 101)
رِسَالَةً ثَالِثَةً مِنْ أُخِي	a third letter from my brother (JIJ 152)
وَصَلَّتْنِي رِسَالَةٌ مِنْ فَتَاةٍ رَابِعَةٍ	I received a letter from a fourth young woman (JIJ 157)
بِوَسْعِكَ أَنْ تَتَزَوَّجَ امْرَأَةً ثَانِيَةً وَثَالِثَةً وَرَابِعَةً	You could marry a second woman and a third and a fourth (GhS 8)

### 102.9 Adverbial Ordinals

The adverbial ordinals “first(ly)”, “second(ly)”, “third(ly)” etc. are expressed using the indefinite masculine ordinals in the accusative case:

لَمْ أَسْمَعْ مَا قَالَهُ أَوَّلًا	I did not hear what he said at first (JIJ 243)
لِنَجْلِسَ أَوَّلًا	Let's sit down first (HM 111)
يَجِبُ أَنْ يَنَامَ الْأَوْلَادُ أَوَّلًا	First of all, the children need to sleep (IKh 117)
أَنَا لَمْ أَقُلْ إِنَّ فَرُوسِيَا عَشِيْقَةُ يُوْرُغُو. هَذَا أَوَّلًا، وَتَانِيًا طَلَبْتُ مِنْكَ أَنْ تَسْتَدْرِجَ فَرُوسِيَا إِلَى الْكَلَامِ، لَا أَنْ تَتَّهَمَهَا	I didn't say that Farusiya is Yorgo's lover. That's first. And second, I asked you to lead Farusiya into talking, not to accuse her (HM 243)
يَجِبُ أَنْ تَبْرَزَ عَلَى الْمُسْتَوَى الْقَوْمِيَّ أَوَّلًا وَالْدَوْلِيَّ ثَانِيًا	they must appear firstly on the national level and secondly on the international level (TW 50)
أَنَا لَمْ أَكْتُبْ نَشْرَاتٍ أَوْ عَرَائِضَ، هَذَا أَوَّلًا، وَثَانِيًا لَمْ أُعْطِهَا لِعَمِّكَ، وَثَالِثًا عَمُّكَ لَا يَخَافُ	I haven't written leaflets or petitions. That's first. And second, I haven't given them to your uncle. And third, your uncle isn't afraid (HM 191-2)
كَانَ عَلَيَّ أَنْ أَذْهَبَ أَوَّلًا إِلَى بَيْتِ لَحْمٍ هَتَفُوا أَوَّلًا، ثُمَّ حَضَرُوا ثَانِيًا، ثُمَّ تَسَاءَلُوا فِيمَا بَيْنَهُمْ ثَانِيًا	I first had to go to Bethlehem (JIJ 229) first they spoke, second they came, third they questioned each other (TW 127)
أَنْتَ كَمَسِيحِيَّيٍّ أَوَّلًا، وَكَتَلْمِيذِيٍّ سَابِقِيٍّ فِي الْمَدْرَسَةِ الْأَرْثُوْدُكْسِيَّةِ ثَانِيًا	you, firstly as a Christian and secondly as a former student in the orthodox school (HM 116)
لَا بُدَّ أَنْ يَكُونَ أَوَّلًا غَيْرَ طَبِيعِيٍّ، وَثَانِيًا غَيْرَ إِنْسَانِيٍّ، وَخَامِسًا غَيْرَ أَجْتِمَاعِيٍّ، ... سَابِعًا ... ثَامِنًا ...	it must first be unnatural, second inhuman, fifth antisocial ... seventh ... eighth ... (TW 16-17)

## 103 Dates (تَوَارِيخُ pl. التَّارِيخُ)

### 103.1 Days of the Week (أَيَّامُ الْأُسْبُوعِ)

Sunday	يَوْمُ الْأَحَدِ	or	الْأَحَدُ
Monday	يَوْمُ الْاِثْنَيْنِ	or	الْاِثْنَيْنِ
Tuesday	يَوْمُ الْثَلَاثَاءِ	or	الْثَلَاثَاءُ
Wednesday	يَوْمُ الْأَرْبَعَاءِ	or	الْأَرْبَعَاءُ
Thursday	يَوْمُ الْخَمِيسِ	or	الْخَمِيسُ
Friday	يَوْمُ الْجُمُعَةِ	or	الْجُمُعَةُ
Saturday	يَوْمُ السَّبْتِ	or	السَّبْتُ

a). The noun for the day of the week need not be defined with the definite article:

كَانَتْ تَنْتَظِرُ عَوْدَتِي إِلَى الدَّارِ مِنَ الْكُلِّيَّةِ صَبَاحَ كُلِّ يَوْمِ جُمُعَةٍ She used to wait for me to come home from the college every Friday morning (JIJ 190)

كَانَ يَوْمٌ خَمِيسٍ It was a Thursday (AM 45)

كُلُّ يَوْمٍ أَحَدٍ every Sunday (GhS 120)

b). The word for “day” (يَوْمٌ) may or may not be used:

سَيَبْدَأُ يَوْمَ الْاِثْنَيْنِ it will begin on Monday (JIJ 33)

مَوْعِدُ افْتِتَاحِ الْمَوْتَمَرِ يَوْمَ الْثَلَاثَاءِ the date of the opening of the conference is Tuesday (JGh 171)

طَلَبُوا مِنْهُ الْعَوْدَةَ يَوْمَ السَّبْتِ they asked him to return on Saturday (AM 108)

بَدَأَتْ مِنْذُ يَوْمِ الْاِثْنَيْنِ they started on Monday (AM 128)

سَأَعُودُ الْأَرْبَعَاءَ الْقَادِمَ I will return next Wednesday (AM 167)

صَبَاحَ كُلِّ سَبْتٍ every Saturday morning (SI 281)

فِي صَبَاحِ الْجُمُعَةِ on Friday morning (SI 281)

السَّبْتُ الْقَادِمَ Next Saturday (TW 166)

أَقْلَعْتُ مِنَ الْقَاهِرَةِ صَبَاحَ السَّبْتِ، وَوَصَلْنَا مَدِينَةَ الْعَشَقِ ظَهْرَ الْاِثْنَيْنِ I flew out of Cairo on Saturday morning, and we arrived in Ashkabad at midday on Monday (JGh 89)

### 103.2 Months (الْأَشْهُرُ) and Years (السَّنَوَاتُ or السَّنُونَ)

#### 103.2.1 The Christian Calendar (السَّنَةُ الْمِيلَادِيَّةُ)

There are two alternative forms of the Christian or Western Calendar, one used mainly in the Levant and Iraq, and the other in Egypt and North Africa:



	Levant and Iraq	Egypt and North Africa
January	كَانُونُ الثَّانِي	يَنَايِرُ or يَنَايِرُ
February	شُبَّاطُ	فَبْرَايِرُ or فَبْرَايِرُ
March	أَدَارُ	مَازْسُ
April	نَيْسَانُ	أَبْرِيْلُ
May	أَيَّارُ	مَايُو
June	حَزِيْرَانُ	يُونِيُو
July	تَمُوْزُ	يُولِيُو
August	أَبُ	أَغْسَطُسُ
September	أَيْلُولُ	سِبْتَمْبِرُ
October	تَيْشْرِينُ الْأَوَّلُ	أَكْتُوْبِرُ
November	تَيْشْرِينُ الثَّانِي	نُوفَمْبِرُ
December	كَانُونُ الْأَوَّلُ	دِسْمِبِرُ

### 103.2.2 The Muslim Calendar (السَّنَةُ الْهَجْرِيَّةُ)

1	مُحَرَّمُ	7	رَجَبُ
2	صَفَرُ	8	شَعْبَانُ
3	رَبِيعُ الْأَوَّلُ	9	رَمَضَانُ
4	رَبِيعُ الثَّانِي	10	شَوَّالُ
5	جُمَادَى الْأُولَى	11	ذُو الْقَعْدَةِ
6	جُمَادَى الْآخِرَةُ	12	ذُو الْحِجَّةِ

### 103.2.3 Writing Dates

a). The month may be governed by the noun شَهْرٌ (“month”) and the year by عَامٌ or سَنَةٌ (“year”). These may be in the adverbial accusative of time, or in the genitive after a preposition:

حَتَّى شَهْرٍ أَيْلُولٍ مِنْ عَامِ ١٩٣٩ until September 1939 (JIJ 168)

فِي شَهْرِ أَدَارٍ مِنْ عَامِ ١٩٥٤ in March 1954 (JIJ 247)

التَّاسِعِ مِنْ شَهْرِ آبِ 9 August (JIJ 221)

فِي نَيْسَانَ ١٩٤٨ in April 1948 (IH 125)

فِي نُوفَمْبِرِ ١٨٦٨ In November 1868 (JGh 107)

كَانَ يَوْمَ ٧ كَانُونِ الثَّانِي it was 7 January (AM 150)

- لَيْلَةَ رَأْسِ السَّنَةِ عَامَ ١٩٨٩ On the evening of New Year's Day 1989 (GhS 114)
- فِي أَحَدِ أَيَّامِ فَبْرَايِرَ سَنَةِ سَبْعِ وَثَمَانِينَ وَتِسْعِمِائَةٍ وَأَلْفٍ one day in February 1987 (JGh 110)
- فِي خَرِيفِ ١٩٥١ in the autumn of 1951 (JIJ 191)
- سَنَةِ ١٩٥١ 1951 (JIJ 168)
- أَسَّسْنَاهُ عَامَ ١٩٤٤ we established it in 1944 (JIJ 215)
- فِي ٢١/٧/٤٨ on 21/7/1948 (IH 100)
- فِي ٥٣٩ هـ (١١٤٤ م) in 539 AH (AD 1144) (IH 100)

b). The number of the year may occur in apposition to the word for "year" which then takes the definite article:

- فِي الْعَامِ ١٩٣٥ in 1935 (IH 63)
- مِنَ الْعَامِ ١٩٤٨ إِلَى الْعَامِ ١٩٨٣ from 1948 to 1983 (IH 73)
- فِي نِهَآيَةِ الْعُطْلَةِ الصَّيْفِيَّةِ مِنَ الْعَامِ ١٩٣٣ at the end of the summer holiday 1933 (IH 83)
- فِي الْعَامِ ١٩٨٢ in 1982 (IH 21)
- بَيْنَ الْعَامَيْنِ ٥٧٨ هـ (١١٨٢ م) وَ ٥٨١ هـ (١١٨٥ م) between 578 AH (AD 1182) and 581 AH (AD 1185) (IH 25)
- طَوَالَ السَّنَتَيْنِ ١٩٤٤ وَ ١٩٤٥ Throughout 1944 and 1945 (JIJ 213)

c). Further specifications to the date may be introduced by the preposition مِنْ :

- حَتَّى شَهْرِ أَيْلُولَ مِنْ عَامِ ١٩٣٩ until September 1939 (JIJ 168)
- فِي شَهْرِ آذَارَ مِنْ عَامِ ١٩٥٤ in March 1954 (JIJ 247)
- التَّاسِعَ مِنْ شَهْرِ آبَ 9 August (JIJ 221)

d). Cardinal numbers are used with days and years:

- عَامَ أَلْفٍ وَتِسْعِمِائَةٍ وَسِتَّةِ وَثَلَاثِينَ in 1936 (JGh 66)
- فِي عَامِ سَبْعَةِ وَثَمَانِينَ وَتِسْعِمِائَةٍ وَأَلْفٍ in 1987 (JGh 97)
- ثَلَاثَةٌ وَعِشْرُونَ يُولِيُو 23 July (TW 140)
- يَوْمَ ١٤ أَيْلُولَ (سِبْتَمْبَرِ) ١٩٩٠ on 14 September 1990 (IH 123)
- يُولِيُو ١٩٨٨ July 1988 (JGh 71)

e). The ordinal numbers are sometimes used for days of the month:

- بَدَأَ مَرَضُ تَيْمُورَ فِي الْعَآشِرِ مِنْ شَعْبَانَ Timur's illness began on 10 Shaban (JGh 110)
- فِي لَيْلَةِ الْخَامِسِ مِنْ كَانُونِ الثَّانِي On the night of 5 January (JIJ 201)
- التَّاسِعَ مِنْ شَهْرِ آبَ 9 August (JIJ 221)

أَلْعَاشِرُ مِنْ رَمَضَانَ 10 Ramadan (SI 204)

الْثَّانِي عَشَرَ مِنْ رَمَضَانَ 12 Ramadan (JGh 110)

f). The Muslim era is indicated by the nisba adjective هِجْرِيٌّ, referring to the “hijra” (هِجْرَةٌ) or “emigration” of the prophet Muhammad from Mecca to Medina in AD 622, while the Christian era is indicated by مِيلَادِيٌّ, referring to the “birth” (مِيلَادٌ) of Jesus. These agree in gender with سَنَةٌ (“year”), so are feminine singular. They are undefined and in the adverbial accusative of time:

سَنَةٌ ٩٣ هِجْرِيَّةٌ (٧١٢ مِيلَادِيَّةٌ) in 93 AH (AD 712) (JGh 104)

فِي رَبِيعِ الْأَوَّلِ ٦١٧ هِجْرِيَّةٌ (مَآيُو ١٢٢٠ مِيلَادِيَّةٌ) in Rabi' al-Awwal 617 AH (May 1220 AD) (JGh 106)

(i) Even when the noun of time preceding the year is the masculine noun عَامٌ, the feminine nisba adjective is still used:

فِي عَامِ ٩١ هِجْرِيَّةٌ (٧٠٩ مِيلَادِيَّةٌ) in 91 AH (AD 709) (JGh 104)

عَامٌ ٨٠٤ هِجْرِيَّةٌ 804 AH (JGh 110)

فِي عَامِ ٩١ هِجْرِيَّةٌ in 91 AH (JGh 104)

قَدْ بُنِيَ عَامَ ١٠٧٨ هِجْرِيَّةٌ it was built in 1078 AH (JGh 76)

(ii) هِجْرِيَّةٌ and مِيلَادِيَّةٌ are often abbreviated to هـ and م respectively:

فِي عَامِ ٢٠٤ هـ (٨١٩ م) in 204 AH (AD 819) (JGh 105)

(iii) هِجْرِيٌّ and مِيلَادِيٌّ are occasionally used with normal adjectival agreement:

فِي الْقُرُونِ الثَّلَاثِ الْهِجْرِيَّةِ in the third century AH (JGh 72)

فِي الْقُرُونِ السَّادِسِ الْهِجْرِيَّةِ in the sixth century AH (JGh 76)

الْقُرُونِ الثَّلَاثِي عَشَرَ الْمِيلَادِيَّةِ the twelfth century AD (JGh 102)

Note also:

فِي الْقُرُونِ الْأَوَّلِ لِلْمِيلَادِ in the first century AD (IH 24)

(iv) BC (قَبْلَ الْمِيلَادِ) “before the birth”) may be abbreviated as ق. م. [قَبْلَ الْهِجْرَةِ] (ق. هـ.) is used for “before the hijra”):

فِي الْقُرُونَيْنِ الثَّمَانِيَّةِ وَالْتَّاسِعِ وَالْثَّامِنِ قَبْلَ الْمِيلَادِ in the eighth and ninth centuries BC (JIJ 66)

عَامَ ٦١٢ ق. م. 612 BC (JIJ 66)

فِي الْقُرُونِ الثَّمَانِيَّةِ ق. م. in the ninth century BC (JIJ 68)

g). Very frequently, the sign for the number is used instead of words:

وُلِدَ فِي بَلَنَسَةَ سَنَةَ ٥٣٩ هـ (١١٤٤ م) He was born in Valencia in 539 AH (AD 1144) (IH 25)

١٠ أْبْرِيلَ 10 April (JGh 110)

نُورَةٌ ٢٣ يُولْيُو the 23 July revolution (JIJ 220)

قَالَ ١٢ أَيْارَ He said the 12th of May (AM 100)

أَنَا أَنْتَظِرُ ٢٢ كَانُونَ الْأَوَّلِ I am waiting for 22 December (AM 142)  
 بَعْدَ أَحْدَاثِ ١٩٥٨ after the events of 1958 (IKh 156)  
 ١٨ آبِ ١٩٨٩ 18 August 1989 (HM 277)

**h).** Decades are expressed with the feminine sound plural of the nisba adjective of the even tens (20-90):

كَانَتْ قَائِمَةً حَتَّى الْأَرْبَعِيَّاتِ it was in existence until the forties (IH 73)  
 سَنَوَاتِ الْخَمْسِيَّاتِ the fifties (GhS 74)  
 فِي الْخَمْسِيَّاتِ in the fifties (TW 170)  
 بِدَايَةِ السِّتِّيَّاتِ The beginning of the sixties (JGh 66)

**i).** The signs for compound numbers are always written from left to right, but a sequence of separate numbers, as in dates, is written from right to left:

بُنِيَتْ ١١٩٦ - ١١٩٧ م it was built between AD 1196 and 1197 (JGh 101)  
 ١١٠٨ - ١١٠٩ م AD 1108 - 1109 (JGh 101)  
 ١١٩٩ - ٥٩٥ أَلْمِيلَادِيَّيْ AD 595 - 1199 (JGh 117)  
 ١٩٥٢ - ١٩٥١ أَلدَّرَاسِيَّيْ the academic year 1951-1952 (JIJ 193)  
 ١١٨٨ - ١٠٩٥ م AD 1095-1188 (IH 23)  
 وُلِدَ مَا بَيْنَ أَلْعَامِيْنِ ٥٧٢ وَ ٥٨٠ He was born between 572 and 580 (IH 52)  
 فِي زَمَنِ خِلَافَةِ أَلْمَنْصُورِ (٧٥٤ - ٧٧٥ م) in the time of al-Mansur's caliphate (AD 754-775) (IH 78)  
 أَلْإِضْحَاحُ أَلرَّابِعِ (٦ وَ ٧ وَ ٨) Chapter Four (verses 6, 7 and 8) (IH 128)  
 ١٩٩٤/٨/١٥ 15/8/1994 (GhS 24)  
 ٥٢/٨/٩ 9/8/52 (JIJ 221)  
 ١٩٩٢/١/٥ 5/1/1992 (HR 235)  
 ١٩٦٣/١١/١٣ 13/11/1963 (IH 22)

**j).** The following plurals may function as nouns and are often used in dates:

(i) أَوَائِلُ (pl. of أَوَّلُ "first"):

فِي أَوَائِلِ أَلْسَنَةِ أَلدَّرَاسِيَّةِ أَلْجَدِيدَةِ At the beginning of the new academic year (JIJ 171)  
 أَوَائِلُ أَلأَرْبَعِيَّاتِ the beginning of the 40's (JIJ 177)  
 أَوَائِلُ أَلسَّنَةِ the beginning of the year (JIJ 192)  
 فِي أَوَائِلِ عَامِ ١٩٤٨ at the beginning of 1948 (JIJ 57)  
 فِي أَوَائِلِ أَلْأَكْتُوبَرِ at the beginning of October (JIJ 14)

(ii) أَوَاسِطُ (pl. of أَوْسَطُ "middle"):

أَوَاسِطَ ذَلِكَ الْخَرِيفِ	In the middle of that autumn (HR 83)
فِي أَوَاسِطِ الشَّهْرِ الثَّانِي	in the middle of the second month (IH 123)
فِي أَوَاسِطِ السِّتِّينَاتِ	in the middle of the sixties (JIJ 235)
فِي أَوَاسِطِ الأَرْبَعِينَاتِ	in the mid forties (JIJ 186)
(iii) أَوَاخِرُ (pl. of آخِرُ "last"):	
فِي أَوَاخِرِ القَرْنِ العِشْرِينَ	at the end of the twentieth century (HR 22)
مُنْذُ أَوَاخِرِ ١٩٤٨	Since the end of 1948 (JIJ 169)
فِي أَوَاخِرِ تِلْكَ السَّنَةِ	at the end of that year (JIJ 192)
مِنْ أَوَاخِرِ العَامِ ١٩٤٠	from the end of 1940 (IH 190)
فِي أَوَاخِرِ أيلولَ	at the end of September (JIJ 200)

### 103.3 The Seasons (الفصول)

Spring	الرَّبِيعُ	Autumn	الْخَرِيفُ
Summer	الصَّيْفُ	Winter	الشِّتَاءُ

## 104 Time of Day (أَوْقَاتُ الْيَوْمِ)

**104.1** The hour is expressed with the ordinal numbers (apart from 1 o'clock which uses the cardinal number وَاحِدٌ). The number may be preceded by the noun سَاعَةٌ ("hour"):

- السَّاعَةُ الْوَاحِدَةُ وَالنِّصْفُ Half past one (HR 223)  
 السَّاعَةُ الثَّمَانَةُ it is eight o'clock (JGh 189)  
 السَّاعَةُ السَّادِسَةُ six o'clock (IH 190)  
 السَّاعَةُ الثَّمَانَةُ وَالنِّصْفُ it is half past eight (TW 72)  
 الْمَحَلُّ لَنْ يُقْفَلَ قَبْلَ السَّاعَةِ الْخَامِسَةِ صَبَاحًا The shop will not close before five o'clock in the morning (HS 226)  
 فِي السَّاعَةِ التَّاسِعَةِ At nine o'clock (JIJ 224)

**104.2** The word for "hour" (سَاعَةٌ) is very often omitted. The ordinal number still agrees in the feminine singular and may be introduced with فِي ("at"):

- فِي الْحَادِيَةِ عَشْرَةَ مِنَ الصَّبَاحِ at eleven o'clock in the morning (JIJ 26)  
 فِي الْعَاشِرَةِ تَمَامًا At precisely ten o'clock (JGh 185)  
 كَانَتْ الْحَفْلَةُ تَبْدَأُ فِي الثَّانِيَةِ عَشْرَةَ لَيْلًا، فِي الْوَاحِدَةِ، وَتَمْتَدُّ حَتَّى الْخَامِسَةِ، حَتَّى السَّادِسَةِ The party used to start at 12.00 p.m., at 1.00 a.m., and go on until 5.00, until 6.00 (AM 93)  
 وَدَوْرُ السِّيْمَا أَلَا تَرَأَى الْحَفْلَتَانِ فِي الْمَسَاءِ، الْأُولَى فِي السَّادِسَةِ وَالثَّانِيَةَ فِي التَّاسِعَةِ؟ And the cinemas, are there still two showings in the evenings, the first at six and the second at nine? (AM 104)  
 فِي الْحَادِيَةِ عَشْرَةَ تُقْلِعُ الْبَاخِرَةَ At eleven o'clock the ship sets sail (AM 167)  
 ثُمَّ يَعُودُ فِي الثَّلَاثَةِ Then he returns at three (IKh 110)  
 فِي حَوَالِي التَّاسِعَةِ مَسَاءً at about nine at night (IKh 89)

The ordinal may be introduced with some other preposition, depending on the meaning intended:

- حَوَالِي الْعَاشِرَةِ around ten o'clock (JGh 175)  
 بَيْنَ الثَّلَاثَةِ وَالرَّابِعَةِ between three and four o'clock (JGh 195)  
 بَعْدَ الرَّابِعَةِ عَصْرًا After four in the afternoon (JIJ 235)  
 كَانَتْ السَّاعَةُ تَقْتَرِبُ مِنَ الْوَاحِدَةِ ظَهْرًا it was approximately 1.00 p.m. (JGh 71)

**104.3** The hour is often followed by an indefinite noun of time in the "accusative of specification" to indicate the periods of the day. These may correspond to "a.m." and "p.m.":

- حَتَّى الثَّلَاثَةِ فَجْرًا until three in the morning (JGh 173)

كَانَتْ الرَّابِعَةَ صَبَاحًا	It was four in the morning (IKh 35)
الْثَّانِيَةَ ظَهْرًا	2.00 p.m. (GhS 118)
دَخَلَ حَوَالِي الْوَاحِدَةِ ظَهْرًا	He came in at about 1.00 p.m. (HR 39)
الْحَادِيَةَ عَشْرَةَ مَسَاءً	eleven p.m. (JGh 157)
السَّاعَةَ ٣,٣٥ لَيْلًا	3.35 a.m. (GhS 24)
السَّاعَةَ ٢,٢١ لَيْلًا	2.21 a.m. (GhS 57)
السَّاعَةَ ١٢,٣٩ لَيْلًا	12.39 a.m. (GhS 102)
السَّاعَةَ الثَّانِيَةَ عَشْرَةَ لَيْلًا	it is midnight (HR 130)
التَّاسِعَةَ لَيْلًا	Nine at night (IKh 29)

The period of day is occasionally introduced with a preposition:

فِي الرَّابِعَةِ بَعْدَ الظُّهْرِ	At four in the afternoon (JIJ 161)
التَّاسِعَةَ مِنْ نَهَارِ الْغَدِ	9 a.m. tomorrow morning (AM 119)
السَّاعَةَ صَبَاحًا وَالثَّالِثَةَ بَعْدَ الظُّهْرِ وَالْعَاشِرَةَ لَيْلًا	seven in the morning, three in the afternoon and nine at night (SI 340)

**104.4** The fractions *نِصْفٌ* (“one half”), *ثُلُثٌ* (“one third”) and *رُبْعٌ* (“one quarter”) are used for expressions of time meaning “half”, “twenty” and “a quarter” respectively. These are added to the even hour with either *وَ* (“and”) to give “past” the hour, or with *إِلَّا* (“except”) in the case of *ثُلُثٌ* and *رُبْعٌ* (as adverbial modifications in the accusative) to give “to” the hour:

حَوَالِي الثَّالِثَةِ وَالرُّبْعِ	At about a quarter past three (JGh 41)
السَّاعَةَ ثَمَانِيَةَ وَرُبْعٍ	it is a quarter past eight (HR 191)
يَنْظُرُ إِلَى سَاعَتِهِ . يَجِدُهَا الْخَامِسَةَ وَالرُّبْعِ	He looks at his watch. He finds it to be a quarter past five (GhS 23)
الثَّانِيَةَ وَرُبْعٍ	a quarter past two (TW 108)
كَانَتْ السَّاعَةُ الثَّانِيَةَ وَالْثُلُثَ	It was twenty past two (HR 204)
السَّاعَةُ تُبَيِّرُ إِلَى الثَّالِثَةِ وَالْثُلُثِ فَجْرًا	the clock shows twenty past three in the morning (GhS 60)
السَّاعَةَ السَّادِسَةَ وَالنِّصْفَ	half past six (TW 108)
فِي الْوَاحِدَةِ وَالنِّصْفِ	at half past one (SI 129)
دَقَّتْ سَاعَةُ الْحَائِطِ الثَّانِيَةَ وَالنِّصْفَ	the clock on the wall struck half past two (HR 40)
فِي السَّادِسَةِ وَالنِّصْفِ	at half past six (GhS 155)
السَّاعَةَ الْعَاشِرَةَ إِلَّا ثُلُثًا	It is twenty to ten (9.40)
فِي السَّاعَةَ الثَّانِيَةَ عَشْرَةَ إِلَّا رُبْعًا	at a quarter to twelve (11.45)

**104.5** 25 minutes past the hour is expressed as follows:

السَّاعَةُ الثَّمَانِيَةُ وَالنِّصْفُ إِلَّا خَمْسَ دَقَائِقَ It is twenty-five past eight

or

السَّاعَةُ الثَّمَانِيَةُ وَخَمْسٌ وَعِشْرُونَ دَقِيقَةً It is twenty-five past eight (8.25)

**104.6** 25 minutes to the hour is expressed as follows:

السَّاعَةُ الْحَادِيَةَ عَشْرَةَ إِلَّا خَمْسًا وَعِشْرِينَ دَقِيقَةً It is twenty-five to eleven (10.35)

or

السَّاعَةُ الْعَاشِرَةُ وَالنِّصْفُ وَخَمْسُ دَقَائِقَ It is twenty-five to eleven (10.35)

**104.7** Time by minutes is expressed with *وَ* or *إِلَّا* + the cardinal number and the word for “minute” (دَقِيقَةٌ):

السَّاعَةُ الرَّابِعَةُ وَاثْنَتَيْ عَشْرَةَ دَقِيقَةً It is twelve minutes past four

السَّاعَةُ الثَّلَاثَةُ وَخَمْسُ دَقَائِقَ It is five past three

فِي السَّاعَةِ السَّابِعَةِ إِلَّا خَمْسَ دَقَائِقَ at five to seven

السَّاعَةُ السَّادِسَةُ إِلَّا ثَمَانِيَةَ دَقَائِقَ It is eight minutes to six



## 105 The Noun عُمْرٌ (“life”, “age”)

**105.1** عُمْرٌ is frequently used to refer to a person’s age. A number of constructions are possible:

**a).** مِنْ عُمْرٍ (“of age”) + pronoun suffix. This is preceded by فِي + a feminine ordinal number in agreement with an implied سَنَةٌ (“year”):

هَرَبَتْ أُسْرَتُهَا مِنَ الْحَرْبِ وَهِيَ فِي الْعَاشِرَةِ مِنْ عُمْرِهَا Her family escaped from the war when she was ten years old (GhS 11)

سَأْمُوتُ فِي السَّادِسَةِ وَالْعِشْرِينَ مِنْ عُمْرِي I will die when I am twenty-six (JIJ 239)

فِي الثَّلَاثَةِ مِنْ عُمْرِي when I was three years old (IKh 22)

رَجُلٌ مَرْبُوعٌ الْقَامَةِ فِي أَوَاسِطِ الْأَرْبَعِينَ مِنْ عُمْرِهِ a man of medium height in his middle forties (JIJ 59)

هُوَ عَلَى عَتَبَةِ الْأَرْبَعِينَ مِنْ عُمْرِهِ he is at the threshold of his forties (JIJ 14)

خُيِّلَ إِلَيَّ أَنَّهَا فِي أَوَاخِرِ الْخَمْسِينَ مِنْ عُمْرِهَا I thought she was in her late fifties (JIJ 60)

**b).** مِنْ عُمْرٍ + pronoun suffix is often omitted:

أُمِّي كَوَكَبٌ تَزَوَّجَتْ وَهِيَ فِي الثَّلَاثَةِ عَشْرَةَ My mother Kawkab got married when she was twelve years old (HS 92)

هُوَ الْآنَ فِي السَّادِسَةِ he is six years old now (JGh 60)

إِنِّي فِي الْخَامِسَةِ وَالْأَرْبَعِينَ I am forty-five years old (GhS 106)

رَجُلٌ أَعْجَبِيٌّ، فِي الثَّلَاثِينَ A foreign man, thirty years old (AM 145)

طِفْلٌ فِي الْعَاشِرَةِ a ten year old boy (GhS 44)

الْبِنْتُ فِي الثَّلَاثَةِ عَشْرَةَ the girl was twelve years old (JGh 94)

تُوُفِيَ مُبَكَّرًا فِي الثَّمَانِيَةِ وَالْعِشْرِينَ he died prematurely aged twenty-eight (JGh 170)

كُنْتُ فِي الْحَادِيَةِ وَالْعِشْرِينَ I was twenty-one (HR 101)

**c).** عُمْرٌ (“age”) + pronoun suffix + cardinal number:

عُمْرِي خَمْسَةٌ وَعِشْرُونَ عَامًا I am twenty-five years old (HS 49)

**105.2** “[in his] forties/fifties” etc. may be expressed with the nisba adjectives of the even 10s:

رَجُلٌ أَرْبَعِيٌّ A man in his forties (IKh 142)

هُوَ رَجُلٌ أَرْبَعِيٌّ he is a man in his forties (SI 18)

رَجُلٌ خَمْسِيٌّ a man in his fifties (SI 183)

سَيِّدَةٌ خَمْسِيَّةٌ a woman in her fifties (GhS 13)

**105.3** “Young” and “old” may be expressed by the adjectival idāfas صَغِيرُ السِّنِّ (“small of age”

= “young”) and كَبِيرُ السَّنِّ (“big of age” = “old”) or by the phrases كَبِيرٌ فِي السَّنِّ and صَغِيرٌ فِي السَّنِّ :

كَانَتْ صَغِيرَةً السَّنِّ she was young (SI 92)

صَغِيرَاتٌ فِي السَّنِّ [they are] young (HS 94)

صَغِيرٌ فِي السَّنِّ [he is] young (AM 113)

وَرَعَمَ صَغَرِ سِنِّي ... (HS 113)

وَبَعْضُ الْكِبَارِ فِي السَّنِّ and some of the old men (HM 106)

(See also ابْنٌ and بِنْتُ)

## *Indexes*

- Grammatical index
- Index of arabic words
- Glossary of arabic grammatical terms
  - Arabic – English
  - English – Arabic
- Paradigms using فعل

## Grammatical Index

This index concerns grammatical issues using primarily English terminology. Particular Arabic words and phrases are dealt with more exhaustively in the Index of Arabic Words. All references are to chapters and sections within chapters.

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# Glossary of Arabic Grammatical Terms

## Arabic-English

The glossary is not exhaustive, but rather contains some of the more important Arabic grammatical terms used in this book.

ا

أَخَوَاتُ كَان : the sisters of kāna  
أَدَاةُ التَّعْرِيفِ : definite article  
أَدَاةُ الْجَرِّ : preposition  
أَدَاةُ الْعَطْفِ : conjunction  
أَرْقَامٌ : numerals  
أَبٌ , أَخٌ , أُمٌّ , أُمٌّ : the "five nouns" (أَبٌ , أُمٌّ , أُمٌّ , أُمٌّ , أُمٌّ)  
أَصْوَاتٌ : interjections  
إِدَافَةٌ : idāfa (idāfa construction)  
إِدَافَةٌ الْحَقِيقِيَّةُ : proper idāfa  
إِدَافَةٌ غَيْرُ الْحَقِيقِيَّةُ : adjectival idāfa  
أَفْعَالُ التَّعَجُّبِ : verbs of wonder  
أَفْعَالُ الشُّرُوعِ : verbs of beginning  
الْأَعْدَادُ التَّرْتِيبِيَّةُ : ordinal numbers  
الْأَعْدَادُ الْأَصْلِيَّةُ : cardinal numbers  
إِعْرَابٌ : declension  
الْأَمْرُ : the imperative  
الْأَلِفُ الْخَنْجَرِيَّةُ : dagger alif  
الْأَلِفُ مَقْصُورَةٌ : alif maqṣūra  
الْأَلِفُ مَمْدُودَةٌ : alif mamdūda  
إِنَّ وَأَخَوَاتُهَا : inna and its sisters  
الْإِسْتِثْنَاءُ : exception

إِسْمٌ (أَسْمَاءٌ) : noun

إِسْمٌ الْإِشَارَةِ : demonstrative pronoun

إِسْمٌ الْأَلَةِ : noun of instrument

إِسْمٌ الْأِسْتِفْهَامِ : interrogative

إِسْمٌ التَّفْضِيلِ : the elative (comparative and superlative)

إِسْمٌ جَامِدٍ : primitive noun

إِسْمٌ الْجَمْعِ : collective noun (humans)

إِسْمٌ الْجِنْسِ : collective noun (non-humans)

إِسْمٌ الْمَكَانِ وَالزَّمَانِ : noun of time and place

إِسْمٌ الصِّفَةِ : adjective

إِسْمٌ الْفَاعِلِ : active participle

إِسْمٌ الْكَيْفِيَّةِ : abstract noun of quality

إِسْمٌ الْمَرَّةِ : noun of single occurrence

إِسْمٌ الْمَصْغَرِ : diminutive

إِسْمٌ الْمَفْعُولِ : passive participle

إِسْمٌ مَوْضُولٍ : relative pronoun

إِسْمٌ النَّوْعِ : noun of kind or manner

إِسْمٌ الْوَحْدَةِ : unit noun

إِسْمٌ الْوَعَاءِ : noun of vessel

ب

الْبَدَلُ : apposition

ت

تَاءٌ مَرْبُوطَةٌ : tā' marbūṭa

التَّصْغِيرُ : diminutive

تَمْيِيزٌ : accusative of specification



تَنْوِينٌ : nunation

## ج

جَذْرٌ (جُذُورٌ) : root

الْجَرُّ : genitive (case)

الْجَمْعُ : plural

جَمْعُ التَّكْسِيرِ : broken plural

الْجَمْعُ السَّالِمُ : sound plural

الْجَمْعُ الصَّحِيحُ : sound plural

جَمْعُ الْمُؤَنَّثِ السَّالِمِ : feminine sound plural

جَمْعُ الْمَذْكَرِ السَّالِمِ : masculine sound plural

الْجَمْعُ الْمَكْسَرُ : broken plural

جُمْلَةٌ اِسْمِيَّةٌ : nominal (equational) sentence

جُمْلَةٌ حَالِيَّةٌ : circumstantial clause

جُمْلَةٌ شَرْطِيَّةٌ : conditional sentence

جُمْلَةٌ صِفِيَّةٌ : adjectival relative clause (with indefinite antecedent)

جُمْلَةٌ صِلِيَّةٌ : adjectival relative clause (with definite antecedent)

جُمْلَةٌ فِعْلِيَّةٌ : verbal sentence

جَوَابُ الشَّرْطِ : consequent clause in a conditional sentence

## ح

حَالٌ : circumstance

حَرْفُ الْجَرِّ : preposition

حَرْفُ الْعَطْفِ : conjunction

حَرْفُ النَّدَاءِ : interjectional particle

حَرَكَةٌ (حَرَكَاتٌ) : vowel

الْحُرُوفُ الشَّمْسِيَّةُ : sun letters

الْحُرُوفُ الْقَمَرِيَّةُ : moon letters

حُرُوفُ الْهَجَاءِ : alphabet

## خ

خَبْرٌ : predicate

## ر

رَاجِعٌ : referent (resumptive pronoun)

الرَّفْعُ : nominative (case)

## س

سُكُونٌ : sukūn

## ش

شَدَّةٌ : shadda

شَرْطٌ : condition (subordinate clause in conditional sentence)

## ض

ضَمَّةٌ : ḍamma

ضَمَائِرُ (ضَمَائِرٌ) : pronoun

ضَمِيرُ التَّأْكِيدِ : personal pronoun used for emphasis

ضَمِيرُ الرَّاجِعِ : referent (resumptive pronoun)

ضَمِيرُ الشَّأْنِ : pronoun of general reference

ضَمِيرُ الْعَائِدِ : referent (resumptive pronoun)

ضَمِيرُ الْفَضْلِ : pronoun of separation

ضَمِيرٌ مُتَّصِلٌ : pronoun suffix

ضَمِيرٌ مُلْكِيٌّ : pronoun suffix attached to nouns

ضَمِيرٌ اِنْتِصَابِيٌّ : pronominal object of a verb

ضَمِيرٌ مُتَفَصِّلٌ : personal pronoun

## ظ

ظَرْفٌ : adverb

ظَرْفُ زَمَانٍ : adverb of time

ظَرْفُ مَكَانٍ : adverb of place

## ع

عِبَارَةٌ تَعَجُّبِيَّةٌ : exclamation

عَائِدٌ : referent (resumptive pronoun)

ف

فَاعِلٌ : subject; agent in a passive construction;  
antecedent in a relative sentence

فَتْحَةٌ : fatha

فِعَالٌ مُصَاغًا لِيَذِي حِرْفَةٍ : noun of trades and  
professions

فِعْلٌ (أَفْعَالٌ) : verb

الْفِعْلُ الْأَجْوَفُ : the hollow verb

الْفِعْلُ الثَّلَاثِيُّ : the trilateral verb

الْفِعْلُ الثَّلَاثِيُّ السَّالِمُ : the strong trilateral verb

الْفِعْلُ الرَّبَاعِيُّ : the quadrilateral verb

الْفِعْلُ السَّالِمُ : the strong verb

الْفِعْلُ اللَّفِيفُ : the doubly weak verb

الْفِعْلُ الْمِثَالُ : the assimilated verb

الْفِعْلُ الْمَجْرَدُ : Form I verb

الْفِعْلُ الْمَجْهُولُ : the passive verb

الْفِعْلُ الْمَزِيدُ : the derived Form of the verb

الْفِعْلُ الْمُضَاعَفُ : the doubled verb

الْفِعْلُ الْمُعْتَلُ : the weak verb

الْفِعْلُ الْمَهْمُوزُ : the hamzated verb

الْفِعْلُ النَّاقِصُ : the defective verb

ك

كَسْرَةٌ : kasra

ل

لَا لِنَفْيِ الْجِنْسِ : the lā of absolute negation

م

الْمَوْنَةُ : feminine (gender)

الْمَاضِي : the perfect (verb)

مُبْتَدَأٌ : subject

الْمَجْهُولُ الْمَبْنِي : the passive voice

الْمَعْرُوفُ الْمَبْنِي : the active voice

مُثَنَّى : dual

مَدَّةٌ : madda

الْمَذَكَّرُ : masculine (gender)

مَصْدَرٌ : verbal noun

الْمُضَارِعُ : the imperfect (verb)

الْمُضَارِعُ الْمَجْزُومُ : the jussive (mood)

الْمُضَارِعُ الْمَرْفُوعُ : the imperfect indicative  
(mood)

الْمُضَارِعُ الْمَنْصُوبُ : the subjunctive (mood)

الْمُضَافُ : genitive in an idāfa construction

الْمُضَافُ إِلَيْهِ : governing term in an idāfa  
construction

مُفْرَدٌ : singular

الْمَفْعُولُ بِهِ : verbal object

الْمَفْعُولُ لَهُ : adverb of reason

الْمَفْعُولُ الْمَطْلُوقُ : absolute object

ن

النَّسْبَةُ : nisba adjective

النَّضْبُ : accusative (case)

هـ

هَمْزَةُ الْقَطْعِ : hamzat al-qaṭ' (the cutting  
hamza)

هَمْزَةُ الْوَضْلِ : hamzat al-waṣl (the elidable  
hamza)

و

وَاوُ الْحَالِ : waw linking main clause to  
circumstantial clause

وَاوُ الْمَعِيَّةِ : the waw of simultaneity

وَزْنٌ (أَوْزَانٌ) : pattern

وَضْلَةٌ : waṣla

## English-Arabic

**A**

- absolute object: الْمَفْعُولُ الْمَطْلُوقُ  
 abstract noun of quality: اِسْمُ الْكَيْفِيَّةِ  
 accusative (case): اَلنَّصْبُ  
 accusative of specification: تَمْيِيزُ  
 active participle: اِسْمُ الْفَاعِلِ  
 active voice: الْمَعْرُوفُ الْمُنْبِي  
 adjectival idāfa: اِلْاِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ  
 adjectival relative clause (with definite antecedent): جُمْلَةٌ صِلِيَّةٌ  
 adjectival relative clause (with indefinite antecedent): جُمْلَةٌ صِفِيَّةٌ  
 adjective: اِسْمُ الصِّفَةِ  
 adverb: ظَرْفٌ  
 adverb of place: ظَرْفٌ مَكَانٍ  
 adverb of reason: اَلْمَفْعُولُ لَهُ  
 adverb of time: ظَرْفٌ زَمَانٍ  
 agent (in a passive construction): فَاعِلٌ  
 alif mamdūda: اَلِفٌ مَمْدُودَةٌ  
 alif maqṣūra: اَلِفٌ مَقْصُورَةٌ  
 alphabet: حُرُوفُ اَلْهَجَاءِ  
 apposition: اَلْبَدَلُ  
 antecedent (in a relative sentence): فَاعِلٌ  
 assimilated verb: اَلْفِعْلُ اَلْمِتَّائِلُ

**B**

broken plural: جَمْعُ التَّكْسِيرِ؛ اَلْجَمْعُ الْمَكْسَرُ

**C**

- cardinal numbers: اَلْاَعْدَادُ اَلْاَصْلِيَّةُ  
 circumstance: حَالٌ  
 circumstantial clause: جُمْلَةٌ حَالِيَّةٌ  
 collective noun (humans): اِسْمُ الْجَمْعِ  
 collective noun (non-humans): اِسْمُ الْجِنْسِ  
 condition (subordinate clause in conditional sentence): شَرْطٌ  
 conditional sentence: جُمْلَةٌ شَرْطِيَّةٌ  
 conjunction: اَدَاةُ اَلْعَطْفِ؛ حَرْفُ اَلْعَطْفِ

consequent clause (in a conditional sentence): جَوَابُ الشَّرْطِ

**D**

- dagger alif: اَلْاَلِفُ اَلْحَنْجَرِيَّةُ  
 ḍamma: ضَمَّةٌ  
 declension: اِغْرَابٌ  
 defective verb: اَلْفِعْلُ اَلنَّاقِصُ  
 definite article: اَدَاةُ اَلتَّعْرِيفِ  
 demonstrative pronoun: اِسْمُ اَلْاِشَارَةِ  
 derived Form of the verb: اَلْفِعْلُ الْمَزِيدُ  
 diminutive: اِسْمُ اَلْمُصَغَّرِ؛ اَلتَّصْغِيرُ  
 doubled verb: اَلْفِعْلُ الْمَضَاعَفُ  
 doubly weak verb: اَللَّفِيفُ اَلْفِعْلُ  
 dual: مُنْتَى

**E**

- elative (comparative and superlative): اِسْمُ اَلتَّفْضِيلِ  
 equational (nominal) sentence: جُمْلَةٌ اِسْمِيَّةٌ  
 exception: اَلْاِسْتِثْنَاءُ  
 exclamation: عِبَارَةٌ تَعَجُّبِيَّةٌ

**F**

- fatha: فَتْحَةٌ  
 feminine (gender): اَلْمَوْنُثُ  
 feminine sound plural: جَمْعُ اَلْمَوْنُثِ اَلسَّالِمِ  
 "five nouns" (فَمٌ and ذُو، حَمٌّ وَاخٌ، اَبٌ): اَلْاَسْمَاءُ اَلْخَمْسَةُ  
 Form I verb: اَلْفِعْلُ الْمَجْرَدُ

**G**

- genitive (case): اَلْجَرُّ  
 genitive (in an idāfa construction): اَلْمُضَافُ  
 governing term (in an idāfa construction): اَلْمُضَافُ اِلَيْهِ

**H**

- hamzat al-qat' (the cutting hamza): هَمْزَةٌ اَلْقَطْعُ  
 hamzat al-waṣl (the elidable hamza): هَمْزَةٌ

الْوَصْل

hamzated verb: الْفِعْلُ الْمَهْمُوزُ

hollow verb: الْفِعْلُ الْأَجْوَفُ

I

idāfa (idāfa construction): الْإِضَافَةُ

imperative: الْأَمْرُ

imperfect (verb): الْمَضَارِعُ

indicative (mood): الْمَضَارِعُ الْمَرْفُوعُ

interjectional particle: حَرْفُ النَّدَاءِ

interjections: أَصْوَاتٌ

interrogative: إِسْمُ الْإِسْتِفْهَامِ

J

jussive (mood): الْمَضَارِعُ الْمَجْزُومُ

K

kasra: كَسْرَةٌ

L

lā of absolute negation: لَا لِنَفْيِ الْجِنْسِ

M

madda: مَدَّةٌ

masculine (gender): الْمَذَكَّرُ

masculine sound plural: جَمْعُ الْمَذَكَّرِ السَّالِمِ

moon letters: الْحُرُوفُ الْقَمَرِيَّةُ

N

nisba adjective: النَّسْبَةُ

nominal (equational) sentence: جُمْلَةٌ أَسْمِيَّةٌ

nominative (case): الرَّفْعُ

noun: إِسْمٌ (أَسْمَاءٌ)

noun of instrument: إِسْمُ الْأَلَاةِ

noun of kind or manner: إِسْمُ النَّوْعِ

noun of single occurrence: إِسْمُ الْمَرَّةِ

noun of time and place: إِسْمُ الْمَكَانِ وَالزَّمَانِ

noun of trades and professions: فِعَالٌ مُصَاغَا

لِذِي حِرْفَةٍ

numerals: أَرْقَامٌ

nunation: تَنْوِينٌ

O

object: الْمَفْعُولُ بِهِ

ordinal numbers: الْأَعْدَادُ التَّرْتِيبِيَّةُ

P

passive participle: إِسْمُ الْمَفْعُولِ

passive verb: الْفِعْلُ الْمَجْهُوْلُ

passive voice: الْمَجْهُوْلُ الْمَبْنِي

pattern: وَرْنَ (أَوْزَانَ)

perfect (verb): الْمَاضِي

personal pronoun: ضَمِيرٌ مُتَّفِصِلٌ

personal pronoun used for emphasis: ضَمِيرٌ

التَّأَكِيدِ

plural: الْجَمْعُ

predicate: خَبَرٌ

preposition: أَدَاةُ الْجَرِّ ؛ حَرْفُ الْجَرِّ

primitive noun: إِسْمٌ جَامِدٌ

pronominal object of a verb: النَّصْبِ ضَمِيرٌ

pronoun: ضَمِيرٌ (ضَمَائِرٌ)

pronoun of general reference: ضَمِيرُ الشَّانِ

pronoun of separation: ضَمِيرُ الْفُضْلِ

pronoun suffix: ضَمِيرٌ مُتَّصِلٌ

pronoun suffix attached to nouns: مُلْكِي ضَمِيرٌ

proper idāfa: الْإِضَافَةُ الْحَقِيقِيَّةُ

Q

quadriliteral verb: الْفِعْلُ الرَّبَاعِيُّ

referent (resumptive pronoun): رَاجِعٌ ؛ ضَمِيرٌ

الرَّاجِعِ ؛ عَائِدٌ ؛ ضَمِيرٌ الْعَائِدِ

relative pronoun: إِسْمٌ مَوْضُوعٌ

resumptive pronoun (referent): رَاجِعٌ ؛ ضَمِيرٌ

الرَّاجِعِ ؛ عَائِدٌ ؛ ضَمِيرٌ الْعَائِدِ

root: جَذْرٌ (جُذُورٌ)

S

shadda: شَدَّةٌ

singular: مُفْرَدٌ

sisters of inna: إِنْ وَأَخَوَاتُهَا

sisters of kāna: أَحْوَاتُ كَانَ

sound plural: الْجَمْعُ السَّالِمُ ؛ الْجَمْعُ الصَّحِيحُ

strong triliteral verb: الْفِعْلُ الثَّلَاثِيُّ السَّالِمُ

strong verb: الْفِعْلُ السَّالِمُ

subject: فَاعِلٌ ؛ مُبْتَدَأٌ

subjunctive (mood): الْمَضَارِعُ الْمَنْصُوبُ

sukūn: سُكُونٌ

sun letters: **الْحُرُوفُ الشَّمْسِيَّةُ**

**T**

tā' marbūṭa: **تَاءٌ مَرْبُوطَةٌ**

triliteral verb: **الْفِعْلُ الثَّلَاثِيُّ**

**U**

unit noun: **إِسْمٌ الْوَحْدَةِ**

**V**

verb: **فِعْلٌ (أَفْعَالٌ)**

verbal noun: **مَصْدَرٌ**

verbal sentence: **جُمْلَةٌ فِعْلِيَّةٌ**

verbs of beginning: **أَفْعَالُ الشُّرُوعِ**

verbs of wonder: **أَفْعَالُ التَّعَجُّبِ**

vowel: **حَرَكَاتٌ (حَرَكَهٌ)**

**W**

waṣla: **وَضَلَّةٌ**

waw linking main clause to circumstantial

clause: **وَإِوَاءُ الْحَالِ**

waw of simultaneity: **وَإِوَاءُ الْمَعْبِئَةِ**

weak verb: **الْفِعْلُ الْمُعْتَلُّ**

## *Paradigms using* فعل

- أَفَاعِلُ , 75.1.1 (masculine plural elative)  
 أَفْعَالٌ , 9.5.1 a (broken plural)  
 إِفْعَالٌ , 39.3.2 a (verbal noun Form IV)  
 أَفْعَلٌ , 39.3 (Form IV verb)  
 أَفْعُلٌ , 75.1 (masculine singular elative)  
 أَفْعَلٌ , 9.5.1e (broken plural)  
 أَفْعَلَةٌ , 9.5.1m (broken plural)  
 أَفْعِلَاءٌ , 9.5.1r, 12.2.1e (broken plural)  
 أَفْعَلُونَ , 75.1.1 (masculine plural elative)  
 إِسْتِفْعَالٌ , 39.9.2 a (verbal noun Form X)  
 إِسْتَفْعَلٌ , 39.9 (Form X verb)  
 إِفْتِعَالٌ , 39.7.2a, 40.8 (verbal noun Form VIII)  
 إِفْتَعَلٌ , 39.7 (Form VIII verb)  
 إِفْعِعَالٌ , 51.3 (verbal noun quadriliteral verb Form IV)  
 إِفْعِلَالٌ , 39.8.2a (verbal noun Form IX)  
 إِفْعَلٌ , 39.8 (Form IX verb)  
 إِفْعَلَلٌ , 51.3 (quadriliteral verb Form IV)  
 إِفْتِعَالٌ , 39.6.2a (verbal noun Form VII)  
 إِفْتَعَلٌ , 39.6 (Form VII verb)  
 تَفَاعَلٌ , 39.5 (Form VI verb)  
 تَفَاعَلٌ , 39.5.2a (verbal noun Form VI)  
 تَفْعَالٌ , 6.1.32 (verbal noun)  
 تَفَعَّلٌ , 39.4 (Form V verb)  
 تَفَعَّلٌ , 39.4.2a (verbal noun Form V)  
 تَفْعِيلَةٌ , 39.1.2a, 45.6 (verbal noun Form II)  
 تَفَعَّلَلٌ , 51.2.1 (quadriliteral verb Form II)  
 تَفَعَّلَلٌ , 51.2.6 (verbal noun, quadriliteral verb Form II)
- تَفْعِيلٌ , 39.1.2a (verbal noun Form II)  
 فَاعَلٌ , 39.2 (Form V verb)  
 فَاعِلٌ , 8.1a (active participle, Form I verbs);  
 102.8.2 (ordinal numbers)  
 فَاعِلَةٌ , 6.1.21 (verbal noun)  
 فَاعُولٌ , 7.1o (adjective); 9.5.1v (noun)  
 فَعَائِلٌ , 9.5.1n, 12.2.1e (broken plural)  
 فَعَالٌ , 6.1.16 (verbal noun); 7.1c (adjective)  
 فَعَالَةٌ , 6.1.13 (verbal noun)  
 فَعَالٌ , 5.4e (noun); 6.1.17 (verbal noun);  
 9.5.1b (broken plural); 39.2.2a (verbal noun Form III)  
 فَعَالَةٌ , 5.4f (noun); 6.1.12 (verbal noun)  
 فُعَالٌ , 5.4c (noun); 6.1.15 (verbal noun);  
 7.1b (adjective)  
 فُعَالَةٌ , 6.1.20 (verbal noun)  
 فُعَائِلٌ , 9.5.1u, 12.2.1e (broken plural)  
 فُعَالِيَّةٌ , 9.5.1w (broken plural)  
 فُعَالِيٌّ , 9.5.1t, 12.7.1e (broken plural)  
 فُعَالِيَّةٌ , 6.1.14 (verbal noun)  
 فُعَائِلٌ , 9.5.1v, 12.2.1e (broken plural)  
 فُعَالٌ , 5.2.8 (noun of trades and professions);  
 5.2.8a, 7.1k (adjective)  
 فُعَالَةٌ , 5.4d (noun)  
 فُعَالٌ , 7.1q (adjective); 9.5.1i (broken plural)  
 فَعَلٌ , 39.1, 39.4 (Form II verb)  
 فَعَلٌ , 7.1p (adjective)  
 فَعُولٌ , 7.1n (adjective)  
 فَعِيلٌ , 7.1m (adjective)  
 فَعَلٌ , 5.2.4 (noun of single occurrence);

- 6.1.1** (verbal noun); **7.1j** (adjective)  
 فَعْلَةٌ , **6.1.23** (verbal noun)  
 فَعْلَى , **6.1.28, 12.7.1d** (verbal noun/noun);  
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