MODERN LITERARY ARABIC
A Reference Grammar
Ron Buckley

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رُون بِاَكْلِي

العَرَبِيَّة الفَضْلِيَّة

الحَدِيثَة

مَرْجِعٌ فِي النَّسَبَاتِ والعَرَبَيْنِ

مَهْدَتَة لِبَنَانَاتْ نَاَشْرُوْرَيْنَا
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, Shārīʿ al-Āmīrāt (Beirut: al-Muʿassasa al-ʿArabiyya li al-Dirāsāt wa al-
Nasir, 1994) (IJU)
2. Ḥanā Minā, al-Walā‘ (Beirut: Dār al-Āḏāb, 1990) (IJM)
3. Ḥanān al-Shaykh, Misk al-Ghazāl (Beirut: Dār al-Āḏāb, 1988) (HS)

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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The University of Manchester
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 (خُوْرُوفُ أَلْفِجَاءِ)

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:

<table>
<thead>
<tr>
<th>Name of letter</th>
<th>Standing alone</th>
<th>With a following letter</th>
<th>With a preceding and following letter</th>
<th>With a preceding letter</th>
</tr>
</thead>
<tbody>
<tr>
<td>ان</td>
<td>ا</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
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<tr>
<td>ب</td>
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<td>ئ</td>
<td>ئ</td>
<td>ئ</td>
<td>ئ</td>
</tr>
</tbody>
</table>
Slight variations may occur in the way that letters join together, depending on the typeface used. Most notable is the joining of ل + ي, printed ل + ي. Other idiosyncrasies include the following:

The letters ج، د، ز، ر، ذ، د، and ر 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:

نأسف ين ين

my head (JGh 164)

the Yemeni driver (JGh 65)

Christian (SI 167)

the one who came (SI 118)

1.2 Tā' Marbūta (تاء مربوطة)

The tā' marbūta ("tied t") is a combination of the letters ت and ۰. 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 ِ.

1.2.1 It is always preceded by fatha (ː), and occasionally by alif (ا). For example:

<table>
<thead>
<tr>
<th>ملكةَ</th>
<th>أميرةُ</th>
<th>queen</th>
<th>princess</th>
</tr>
</thead>
<tbody>
<tr>
<td>حياةٌ</td>
<td>خُ鲈مةُ</td>
<td>life</td>
<td>mother-in-law</td>
</tr>
<tr>
<td>نائِلينَة</td>
<td>زَناتُ</td>
<td>young woman</td>
<td>marksmen</td>
</tr>
</tbody>
</table>

1.2.2 ْ becomes ُ before an attached pronoun suffix:

<table>
<thead>
<tr>
<th>فَعَّلْنا إلى مَسْتَي</th>
<th>تَفَعَّلْنا إلى مَسْتَي</th>
<th>we went to my flat (IJI 130)</th>
</tr>
</thead>
<tbody>
<tr>
<td>َأَهْلُنا في عُرْفَمُنا</td>
<td>َأَهْلُنا في عُرْفَمُنا</td>
<td>They stayed in their room (IKh 39)</td>
</tr>
<tr>
<td>َأَمْهَالله</td>
<td>َأَمْهَالله</td>
<td>I am his woman (HR 215)</td>
</tr>
<tr>
<td>َدِينِنا فِي مَهْوَتْنا</td>
<td>َدِينِنا فِي مَهْوَتْنا</td>
<td>Let us drink our coffee (Ghs 77)</td>
</tr>
<tr>
<td>َبَارْبٍنِن</td>
<td>َبَارْبٍنِن</td>
<td>their visit (Ghs 112)</td>
</tr>
</tbody>
</table>

1.2.3 When a word ending تَنْ marbūta receives accusative narration, no additional alif is used:

| مدينةٌ | مَتْرَسْنَهُ | city           | school       |

1.3 Alif Maṣūra (َأَلِفَ مَفْصُورَةٌ)

In a considerable number of Arabic words a final long vowel َـ is written with alif maṣūra, a letter which looks exactly like َـ but without the dots (ِ). 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 maṣūra is often pronounced like a shortened ordinary alif from which it is derived (called “alif mamdūda” [َأَلِفَ مَمْدُوسَةَ “lengthened alif”] to distinguish it from alif maṣūra). It must be pronounced short when preceding hamzat al-wasl, hence the name.

Some examples:

<table>
<thead>
<tr>
<th>حتى</th>
<th>زَمِي</th>
<th>until</th>
<th>to throw</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَسْي</td>
<td>فَضْي</td>
<td>to take prisoner</td>
<td>to judge</td>
</tr>
<tr>
<td>مُوسَي</td>
<td>دُوْؤَي</td>
<td>Moses; razor</td>
<td>lawsuit; claim</td>
</tr>
<tr>
<td>ذَكَرٍ</td>
<td>عَلَّي</td>
<td>memory</td>
<td>upon</td>
</tr>
<tr>
<td>حَلَي</td>
<td>مُسْتَنْسَقَي</td>
<td>pregnant woman</td>
<td>hospital</td>
</tr>
</tbody>
</table>

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

| َكُمْي | مَعَالِكَ أَلِلَّ | to protect | May God protect you |

| حَلَي | مُسْتَنْسَقَي | pregnant woman | hospital   |
4 The Arabic Script

music
موسيقى
his music
مُوسيقاه

to throw
افْتَرُس
he threw it
افترَس
powers
سُوُّوف
their powers
سُوُوف

1.3.2 When a pronoun suffix is attached to the prepositions إنِّي and علِّي, these become إني and علّي respectively:

إني

to him
إلي

Upon us
علي

1.3.3 When the letter preceding alif maqṣura is ي, the alif maqṣura becomes an ordinary alif:

عَلَّي
higher (fem.)

instead of

عَلَى

world

instead of

دُنِّيَّا

gifts

instead of

هُدَايَا

1.4 The Vowels (الْحَرُوْكَات [sing. حَرْوَكَة])

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
(فتحة)

kasra
(كسرة)

damma
(ضمة)

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 و و و. For example:

money; wealth
مال

door
باب

ehind:
فيل

generation
جيل

market
سوق

trumpet
بوق

1.4.3 Arabic also has the two diphthongs و and و. For example:

day
يوم

garment
ثوب

house
بيت

how?
كيف

1.5 The “Dagger Alif” (الأَلْفُ الْخَنْجِيَةِ)

In some few but common words the long vowel alif occurs as a short vertical line - over a
1.8 The Sukūn (السكون

The sign of this is ـ، written over a consonant to indicate that there is no following vowel. For example:

رجل leg

كلب dog

يذهب he goes

دنان world

1.7 The Shadda (الشدة)

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 ـ (a nucleus form of ش without dots which stands for شدة “strengthening”). The fathā and dāamma vowel signs go over the shadda (ـ and ـٓ) while kasra generally goes immediately under it (ـ) rather than under the doubled letter. For example:

بركّة refrigerator

سكين knife

تقدم progress

معلم teacher

1.8 The Madda (المدّة)

a). The madda is used to signify the combination of letters ـ + ـ، where hamza + fathā are omitted and the long vowel alif is written horizontally over the alif on which the hamza sat (اٰ). It usually occurs at the beginning of a word:

أكل eating instead of أكل

آثار traces; effects instead of آثار

Further examples:

آلام pains

آن now

آلاف thousands

أمل hoping

آن ears

أخذ taking

آمة gods

آمن peaceful

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

آيّان Qur'an instead of آيّان

consonant:

ذّ this (masc.)

ذّه this (fem.)

ذّل that (masc.)

ذّلما thus, in this manner

ذّللا these

ذّللا أئلة those

ذّل لكن but

ذّل رحمه merciful

ذّل الله God
The madda also signifies the combination of letters ٓ + ٓ:

- رأَه instead of رأَه
- كأَب instead of كأَب

1.9 Sun and Moon Letters

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

\[
ل لَظ ط ض ص ش س ز ذ د ت
\]

For example:

- the sun: آلسَمَّى
- the visitor: آلوُلُوُي
- the gold: آلذُوُب
- the voice: آلذُوُب
- the student: آلذُوُب
- the stars: آلذُوُب

The remaining letters are called "moon letters" (الْحُرُوفُ النَّمَرِيَّةٌ), the Arabic word for "moon" (نَمَر) beginning with one. The ٌ 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:

أَخَّر مَعَ مِنْكُمْ؟ I am confused as to whom to talk with (HS 38)
I don't know how long his absence will be (AM 127)

he asks me what I need (J Gh 166)

Give me a chance to guess which place you are from (AM 160)

Guess to where (HM 70)

I did not ask him why (J Gh 47)

It is sometimes omitted after direct questions:

أهلو أختها Is this her daughter? (GhS 91)

أنا شوسي Italian! (HM 97)

can I not put up with the ordeal of the viper? (HR 212)

1.10.2 The colon may introduce speech:

إذن فكّنها: صديقين أهلاً من بلدة مغتنعة

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:

وأنى ألم يخطر لك أن يرغبك أن تزوج من صلاح

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)

أَلْحَفَنَّ الْأَصْحَمَ الَّذِي فَلَدَمَهُ يَعْمَانُ (الْإِنْفِجَاهَاتُ

the extensive study which he prepared entitled "Trends of

ةَلْبِينَةِ (الْأَمْوَفُ)

Materialism in Islamic Philosophy" (J Gh 21)

with its colour "mauve" (GhS 179)

1.10.4 Arabic often uses ‑ ‑ for inverted commas:

آنُ زعيمٌ بِبُنيهِ تَحْيُرُ الشَّيَاءِ

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:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>20</th>
<th>30</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>ب</td>
<td>ج</td>
<td>د</td>
<td>أ</td>
<td>ب</td>
<td>ج</td>
<td>د</td>
<td>ط</td>
<td>ي</td>
<td>ك</td>
<td>ل</td>
</tr>
</tbody>
</table>
1.12 Abbreviations

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

\[
\begin{align*}
\text{ص ب} & \quad \text{for} \quad \text{ص ب} \\
\text{ق م} & \quad \text{for} \quad \text{ق م} \\
\text{ق م} & \quad \text{for} \quad \text{ق م} \\
\text{ج م} & \quad \text{for} \quad \text{ج م}
\end{align*}
\]

Some abbreviations are written cursive:

\[
\begin{align*}
\text{ب س} & \quad \text{for} \quad \text{ب س} \\
\text{ع س} & \quad \text{for} \quad \text{ع س} \\
\text{خ س} & \quad \text{for} \quad \text{خ س} \\
\text{ك س} & \quad \text{for} \quad \text{ك س}
\end{align*}
\]

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: \( \text{i} = ("a") \), \( \text{u} = ("i") \), and \( \text{a} = ("u") \):

\[
\begin{align*}
\text{ليبريكال بادز} & \quad \text{lyrical ballads (JII 43)} \\
\text{كاميبردج} & \quad \text{Cambridge (GhS 180)} \\
\text{كادبلاك} & \quad \text{Cadillac (GhS 178)} \\
\text{تراكور} & \quad \text{tractor (S1 77)} \\
\text{كانتلر} & \quad \text{candles (GhS 183)} \\
\text{هوم أيكولوجيكس} & \quad \text{home economics (GhS 185)} \\
\text{أوريفرس} & \quad \text{Orpheus (GhS 195)} \\
\text{مستوك وودز} & \quad \text{Stock woods (JII 25)}
\end{align*}
\]
b). The vowel "o" is often rendered with ə:  
Falinto  Valentine (HS 56)  
مترو Metro (GhS 110)  
روماندی rosemary (HS 13)  

1.13.2 Consonants  

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

a). “b” is usually rendered as ب:  
بيکر peacock (GhS 179)  
سنوبي Snoopy (HS 14)  

The Persian letter ب is sometimes used:  
ذي بريند The prelude (JII 42)  
آير ريجنت ستريت Upper Regent Street (JII 156)  
سکانل پایك Scafell Pike (JII 44)  

b). “v” is usually rendered as ف:  
فيتامين vitamin (SI 81)  
نيورفانا Nirvana (HR 235)  

The letter ف is sometimes used:  
ديفيد David (HS 149)  
سيفر server (GhS 89)  
مول mauve (GhS 179)  

c). “g” is often rendered as ج or غ:  
جلندیش Glenfiddich (GhS 179)
The Persian letter ج is occasionally used:

جاليه galley (GhS 89)

d). "ch" is often rendered as چ़:

چارلی Richard (GhS 178)
چسترفیلد Chesterfield (GhS 89)
پاتشوارد patchwork (HS 12)
2 The Hamza (الهمزة)

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-qāṭ ('هَمزة القاطِع' the "cutting" hamza, and hamzat al-wāṣl ('هَمزة الواسِل' the "joining" or "ellidable" hamza).

2.1 Hamzat al-Qāṭ

Hamzat al-qāṭ can take any of the vowels and may occur at the beginning, middle or end of a word. It occurs either with a "seat" (کُرْسِبِي) or without one, the seat being (ٌ), (٠) or (ی) without the dots (ئ). In Arabic print, hamzat al-qāṭ 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 damma, hamza is written over the alif ( fastball and fastball):

\[
\text{أَخِي} \quad \text{سَيِّي} \\
\text{يَتَّ} \quad \text{مَيْي} \\
\text{أَمَّ} \quad \text{أَسِيَا} \\
\text{أَمْرٍ} \quad \text{أَسْيَارُ} \quad \text{أَسْيَارُ} \\
\]

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

\[
\text{إِنَّ} \quad \text{إِمَام} \\
\text{إِنَّ} \quad \text{إِضِانْة} \\
\]

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:

\[
\text{قَال} \quad \text{رَأى} \\
\text{تَأِبَأ} \quad \text{ذَاب} \\
\text{مَاكَانَ} \quad \text{ذَاب} \\
\text{مَأْنَى} \quad \text{ذَاب} \\
\text{مَاكَانَ} \quad \text{ذَاب} \\
\text{قُوْمَ} \quad \text{ذَاب} \\
\text{مَاكَانَ} \quad \text{ذَاب} \\
\text{قُوْمَ} \quad \text{ذَاب} \\
\]

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:

- سؤال question
- رؤساء leadership
- وُلَدُونَ they (m. dual) trod
- قُلَتُ 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:

- سأل to ask
- جرأة courage
- أدم to be base, vile
- رؤوس heads
- رئيس leader
- ضيم to be weary

**d.** Hamza sits on ꞌ, however:

When the preceding vowel is kasra:

- فئة group
- خطروا they sinned

When hamza has fatha and is preceded by the long vowel ꞌ:

- دعاء wish, desire
- جبة environment
- حبة desire, craving

When hamza has a vowel and is preceded by the diphthong ꞌ:

- دينان two things

**e.** After alif and when hamza has fatha, it is written on the line without a seat:

- سؤال to ask o.s.
- فراط inferiority
- نجاة surprise

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

- إجراءات measures, steps
- قراءات readings
- شهادات qualifications
- شاّاء they (m. dual) wanted

**g.** After the long vowel ꞌ, and when hamza is vowelled with fatha or dama, it is written...
on the line without a seat:

- مَكْرَة read
- مَوْهَة manliness
- يُسُوءون they become bad

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

- مَكْرٍيَئَن you (f.s.) become bad
- مَكِّرَيْتَ he was interrogated

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:

- مَكْرَيْتَ to read
- مَكْرَيْتَ epidemic
- مَكْرَيْتَ lower
- مَكْرَيْتَ to be wholesome
- مَكْرَيْتَ to make a mistake
- مَكْرَيْتَ to be thirsty
- مَكْرَيْتَ it was read

- مَكْرَيْتَ mistake
- مَكْرَيْتَ refuge, resort
- مَكْرَيْتَ pearls
- مَكْرَيْتَ to be mean, vile
- مَكْرَيْتَ coast, shore
- مَكْرَيْتَ unusual; unexpected
- مَكْرَيْتَ to be warm

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

- مَكْرَيْتَ to come
- مَكْرَيْتَ prayer
- مَكْرَيْتَ crying
- مَكْرَيْتَ evilness
- مَكْرَيْتَ growth
- مَكْرَيْتَ refuge
- مَكْرَيْتَ coming, arrival

- مَكْرَيْتَ sky
- مَكْرَيْتَ intestines
- مَكْرَيْتَ leaders
- مَكْرَيْتَ calmness
- مَكْرَيْتَ ritual ablution
- مَكْرَيْتَ bad
- مَكْرَيْتَ innocent

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

- مَكْرَيْتَ thing
- مَكْرَيْتَ part
- مَكْرَيْتَ burden
- مَكْرَيْتَ slowness
- مَكْرَيْتَ disaster

- مَكْرَيْتَ beginning
- مَكْرَيْتَ light
- مَكْرَيْتَ filling
- مَكْرَيْتَ calmness
- مَكْرَيْتَ vomit
Some words may have an alternative spelling that does not follow the above rules. For example:

<table>
<thead>
<tr>
<th>according to rules</th>
<th>alternative spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>مسألة</td>
<td>or مسألة issue, problem</td>
</tr>
<tr>
<td>مسؤول</td>
<td>or مسؤول responsible</td>
</tr>
<tr>
<td>مسائل</td>
<td>or مسائل matters, affairs</td>
</tr>
<tr>
<td>يقرأون</td>
<td>or يقرأون they read</td>
</tr>
<tr>
<td>يشعرون</td>
<td>or يشعرون they are/become bad</td>
</tr>
</tbody>
</table>

### 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 ی before adding the alif for accusative nunation. Nominative and genitive nunation are normal:

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>یفات</td>
<td>یفات</td>
<td>یفات warmth</td>
</tr>
<tr>
<td>یبت</td>
<td>یبت</td>
<td>یبت burden</td>
</tr>
<tr>
<td>یبتر</td>
<td>یبتر</td>
<td>یبتر thing</td>
</tr>
</tbody>
</table>

**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:

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>یجز</td>
<td>یجز</td>
<td>یجز part</td>
</tr>
<tr>
<td>یجز</td>
<td>یجز</td>
<td>یجز prevention</td>
</tr>
<tr>
<td>یبتد</td>
<td>یبتد</td>
<td>یبتد beginning</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>یبدا</td>
<td>یبدا</td>
<td>یبدا principle</td>
</tr>
<tr>
<td>یتا</td>
<td>یتا</td>
<td>یتا news</td>
</tr>
<tr>
<td>یبنا</td>
<td>یبنا</td>
<td>یبنا building</td>
</tr>
<tr>
<td>یسّة</td>
<td>یسّة</td>
<td>یسّة evening</td>
</tr>
</tbody>
</table>

### 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 ݐ before the pronoun suffixes are added:

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ݐ عِبَةٍ</td>
<td>ݐ عِبَاءٍ</td>
<td>ݐ عِبَاءٍ</td>
</tr>
<tr>
<td>ݐ دَيَّ</td>
<td>ݐ دَيْبَيَّ</td>
<td>ݐ دَيْبَيَّ</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ݐ ضَوَاةٍ</td>
<td>ݐ ضَوَاةٍ</td>
<td>ݐ ضَوَاةٍ</td>
</tr>
<tr>
<td>ݐ بِدَاءٍ</td>
<td>ݐ بِدَاءٍ</td>
<td>ݐ بِدَاءٍ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ݐ ضَوَاةٍ</td>
<td>ݐ ضَوَاةٍ</td>
<td>ݐ ضَوَاةٍ</td>
</tr>
<tr>
<td>ݐ بِدَاءٍ</td>
<td>ݐ بِدَاءٍ</td>
<td>ݐ بِدَاءٍ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَضِفَاةٍ</td>
<td>أَضِفَاةٍ</td>
<td>أَضِفَاةٍ</td>
</tr>
<tr>
<td>رَمَلاَةٍ</td>
<td>رَمَلاَةٍ</td>
<td>رَمَلاَةٍ</td>
</tr>
</tbody>
</table>

2.2 Hamzat al-Wasl

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-wasl 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 wasla (٧) written over the alif (ا). In vowelled texts, hamzat al-wasl at the beginning of a sentence is omitted leaving only the appropriate vowel sign (ا | ٰ).

2.2.1 Hamzat al-wasl occurs on the following words:

a). The definite article (٩) :

<table>
<thead>
<tr>
<th>في آلِبَارٍ</th>
<th>this place</th>
</tr>
</thead>
<tbody>
<tr>
<td>هَذَا أَلْمَكَانُ</td>
<td>he is the accused</td>
</tr>
</tbody>
</table>
b). The relative pronouns, the of the etc. being derived from the definite article:

من الذي ينتظرني؟ who is waiting for me?
المسلمون الذين بقوا the Muslims who remained
المدينة التي مررت بها the city we passed by

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

أشكر be quiet!
وأناشلك and be quiet!
أجلس sit down!
تجلسُ and come sit down!

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

فانكسر so it broke
فانكسر with gratitude
هو أنتظر he waited
هو أنتظر without exception
المغيرة أُحرّك the girl blushed
المغيرة أُحرّك then it was used

e). The initial ِ of the following common nouns:

ابن son
ابنته daughter
أثنان two (masc.)
ابنتان two (fem.)
اسم name
أمرأة woman
ابن man
بطن buttocks

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

a). It is omitted from إذن (“name”) in the formula

بسم الله In the name of God

b). It is also omitted from ابن (“son”) when this is part of a proper noun. The idāfa construction بن + the father’s name is in apposition to the son’s name:

محمد بن حسن Muhammad b. Hasan
علي بن خالد 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-wasl is not omitted:

محمد بن حسن Muhammad is the son of Hasan
علي بن خالد Ali is the son of Khalid

c). It is also omitted from the definite article when preceded by the preposition ل (“to”, “for”):

أختكُ to the office
للمرة الأولى for the first time
2.3 Helping Vowels before Hamzat al-Wasl

When a word ending with sukūn precedes hamzat al-wasl, 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 (تَفَرَّقَتُ الْمَرَأَةُ) :

فَرَّقَتُ الْمَرَأَةُ the woman stopped
جَارِيَةُ الْبُنَّى the girl came

b). Imperatives ending with sukūn:

يَعْلُو الْأَشْيَاءَ let him do the thing
لا تَنْظُرُ آنَ don’t look now
أَكْتُبِ الْكِتَابَةَ write the word

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

لَا نَضْرِبِ الْكَلَّبَ he didn’t beat the dog
لَا نَفْتَحِ الْبَابَ she did not open the door

d). Particles ending with sukūn (e.g. (أو, فَذَ، كَبِنْ، غَنِينَ، إِنَّ، أَنَ، خَلِيل، مَن):

من الرَّجُلَ who is the man?
كَانُوا قَدْ أَنْتَهُوا they had finished
نَومًا أو أَشْفَعُ sleep or work
تَأَخَّرَ عَنِ الْمَعْدَةَ I was late for the appointment
ليْسَ النَّكْحَةَ، بِلِيْلَةَ the result was that activity increased

e). The diphthong (يَ):

يَّنِين بَنِي أَمْيَرِ in front of the prince
وُضِعَ فِنْصَافِ الْفَهْوَةَ he put the two cups of coffee down

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

من أَبِي from his son
من الأُبَدَانِ from the beginning

g). When a word ending with nunation precedes hamzat al-wasl, the final “n” is pronounced
2.3.2 The helping vowel on all words ending ٌّّّ is َّّ. These words are:

a). The personal pronouns َّّن (“you” masc. pl.) and َّّب (“they” masc.):

َّّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّنِّلُّn’re the ones who carried it out

َّّنِّلُّنِّلُّنِّلُّنِّلُّn’re the vagabonds

َّّنِّلُّنِّلُّn’re the ones who dug a tunnel under the sea

َّّنِّلُّn’re who are the detectives?

b). The pronoun suffix َّّم (“your”, “you” masc. pl.):

َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّm your gentle heart

َّّم َّّم َّّم َّّم َّّm you will be consumed by remorse

c). The pronoun suffix َّّم (“their”, “them” masc.) also takes َّّ, except when it becomes َّّم (see 29.1.5), in which case it may take َّّ or kasra:

َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّم َّّm they discovered the head of Nimrod

َّّم َّّم َّّm their sexual potency

َّّم َّّم َّّم َّّم َّّم َّّم َّّm in their beautiful city

َّّم َّّم َّّم َّّم َّّم َّّm in their beautiful city or in their beautiful city

d). The subject marker َّّم (“you” masc. pl.) on perfect verbs:

َّّم َّّم َّّم َّّم َّّm you are not the rich

َّّم َّّم َّّم َّّم َّّm you left today
3 The Definite Article (أداة التَّعريف)

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:

it has made a man of you (TW 186)

Old women gather around a young girl (GhS 148)

he took out a creased piece of carbon paper (SI 247)

A woman stands with a lot of food in her hands (IKh 80)

Why haven’t they dug a tunnel under the street? (IH 75)

This is a land I am seeing for the first time (JGh 138)

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

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

<table>
<thead>
<tr>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom. ُّوُنَّ</td>
<td>ُّوُنَّ the boy</td>
</tr>
<tr>
<td>accus. ُّوُنَّا</td>
<td>ُّوُنَّا</td>
</tr>
<tr>
<td>gen. ُّوُنَّ</td>
<td>ُّوُنَّ</td>
</tr>
</tbody>
</table>

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

I thought that the bedroom was only for sleep (HS 55)

In a vain attempt to apologise (AM 68)

What happened to the woman after that? (IKh 76)

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:

... a woman emerged from around the corner ... the woman came up to me (JII 44-5)

Nur drew my attention to a woman ... The woman stopped (HS 59)

I saw an old man ... But the man ... (HS 28)
I see a fly landing on my mother's hand. The fly left her hand (HS 199)

A voice reached her... then the voice asked her to wait (SI 203)

I went into a country house... the house contained farming equipment (JGl 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:

I learnt some of it in school (JII 48)

I got on the bus (JII 74)

We will wait in the car (GhS 136)

he was able to work as a porter in the port (HM 5)

The telephone rang (GhS 113)

Oh, if only you saw yourself in the mirror (AM 27)

I looked at the clock placed on the windowsill (AM 54)

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:

the sun fills the wide sky (JII 15)

she talks about Paradise (AM 33)

he wanted to travel and see the world (HS 159)

he drew a circle in the air (HM 19)

The sky lit up (IKh 86)

the Second World War (JGl 176)

it was built in the third century AH (JGl 98)

a. The article is thus used for the seasons:

Autumn is three months between summer and winter

the flowers at the beginning of spring (JII 44)
b). It is used for days of the week. For example:

\[
\begin{align*}
\text{اليوم} & \quad \text{الجمعة} \\
\text{اليوم} & \quad \text{الاثنين} \\
\text{اليوم} & \quad \text{الخميس} \\
\end{align*}
\]

or

\[
\begin{align*}
\text{الجمعة} & \quad \text{Saturday} \\
\text{الاثنين} & \quad \text{Tuesday} \\
\text{الخميس} & \quad \text{Thursday} \\
\end{align*}
\]

c). It is used for meals:

\[
\begin{align*}
\text{كلنا على تناول الإفطار} & \quad \text{we agreed to have breakfast (JGh 35)} \\
\text{بعد تناولنا الغداء} & \quad \text{after we ate dinner (JGh 32)} \\
\text{الإفطار يتباهي في الثانية عشرة وأربعين} & \quad \text{Lunch ends at a quarter past twelve (AM 13)} \\
\text{لا يغلق ماغية إلى الغداء} & \quad \text{he invited me to lunch (JIJ 218)} \\
\end{align*}
\]

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

a). من الداخلي ("from the inside", "from within", "inside"):

\[
\begin{align*}
\text{الشتاء القاسي يشتبك من الإنسان من الداخلي} & \quad \text{The harsh winter dispossesses a man from inside (AM 140)} \\
\text{الأبواب كانت موصدة من الداخلي} & \quad \text{All the doors were closed from the inside (HS 217)} \\
\text{كتبت من الداخلي يبدأ التشكيك} & \quad \text{Inside I was like that (HR 34)} \\
\text{بدأ مغرماً من الداخلي} & \quad \text{He seemed upset inside (HR 76)} \\
\text{سقيت أثاثاً تقلل وزاعم من الداخلي} & \quad \text{I heard the door closing behind us from inside (HM 251)} \\
\text{ممكن وقع رعب الخوفة الكبيرة عند أثاث من داخلي} & \quad \text{may occur without the definite article:} \\
\text{ووضع رعب الخوفة الكبيرة عند أثاث من داخلي} & \quad \text{Rajab put the big suitcase by the door on the inside (AM 75)} \\
\end{align*}
\]

b). من الخارج ("from the outside"):

\[
\begin{align*}
\text{الواجهة من الخارج قديمة، وكثرة من الداخلي} & \quad \text{The facade on the outside is old, but inside it is} \\
\text{خبدت فترةً} & \quad \text{completely modern (JGh 56)} \\
\text{لم يمكن إناء الجسيمة من الخارج أو من الداخلي} & \quad \text{Both from the outside and the inside, the society building} \\
\text{يختلف عن البيتين الأخرى} & \quad \text{was no different from the other houses (HS 190)} \\
\text{ملايين المساكن، وفي كل مند، من الخارج:} & \quad \text{millions of heads, and on the outside of every one is a} \\
\text{جيبين وعينين وأفف وتائم، ولكن من الداخلي} & \quad \text{forehead, two eyes, a nose, a mouth and a tongue, but} \\
\text{يختلف الأمر} & \quad \text{inside things are different (HM 10)} \\
\text{قامت أن أثاث من الخارج} & \quad \text{he opened the door for her from the outside (SI 187)} \\
\end{align*}
\]
c. ("outside"): outside, the darkness abates (JGh 32)

d. ("from the rear", "at the back"): a hand at the back and a hand at the front (HM 134)

we advance from the rear (IKh 30)

He put his foot on Ibrahim's neck from behind (AM 16)

e. ("backward", "to the rear"): she began to back off (HS 214)

I withdrew a little (HR 32)

I picked him up and ran in retreat (IKh 51)

we are creeping backwards (AM 162)

f. ("backward", "to the rear"): The idea of writing disappeared (AM 149)

g. ("forward", "to the front"): She stretches her arms out in front (IKh 61)

Fatima sat down opposite me, having leaned forward (HS 133)

Here he is folding his arms out in front (HR 108)

His arms stretched out forwards (HR 112)

He tries to look straight ahead again (GhS 28)

h. ("upward", "up"): She went back up with the force of the rubber (GhS 12)

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:

sadness eats into her heart like a worm (JII 173)

she sews clothes. She bakes cakes (HS 8)

she puts in salt instead of sugar, or vinegar instead of rose water (SI 18)

he plays the accordion (JII 75)
Modern Literary Arabic: A Reference Grammar

it serves coffee with milk (JIJ 99)
Oil is from the olive and the whale is from the sea (TW 103)
How much is a ticket to Bologna? (JGh 54)
it tastes like tinned sardines (IH 35)
Prison changes a man for the worse (AM 60)
He said that he hates beer, wine and vodka. (TW 108)
Have you started to grow wheat and barley in it? (AM 34)
a packet no longer lasts her more than two days (AM 40)
the dinar is worth twenty dirhams (JIJ 98)
Ten cigarettes a day? (AM 42)

The general class of people or things may alternatively be expressed by a defined noun in the plural:
I began to amuse myself by sewing curtains and cushions, and by hanging up pictures (HS 12)
I will never accept him, even if they were no more men on Earth (HR 57)
mothers signify something extraordinary (AM 23)
If your father saw you crying like a woman (AM 33)
I was certain that married people become like that (HS 144)
fish disappeared from the menu and vegetables took their place (SI 235)
It bursts open like small arteries (IKh 17)
My uncle doesn't read books and papers (HM 218)
I do not like markets (HM 248)
Some of them wrap themselves in cloaks and veils (HS 38)

3.1.8 The definite article is used with nouns governed by the preposition بِنِ with the idea "to consist of":

a quantity of grated onion and crushed garlic (SI 26)
a basket of vegetables (SI 202)
a pool of water (SI 251)
I am drowning in a sea of tears (AM 43)
a series of confessions (AM 91)
Woollen clothes (JGh 15)
a marble basin (JGh 148)
a bunch of wild flowers (IH 188)

3.1.7 Abstract nouns are frequently defined with the definite article:

I gave up tennis (JI 76)
he writes prose and poetry (JI 56)
Death and sleep resemble each other (AM 18)
Luck came to her assistance (SI 21)
we wait for joy or death (IKh 21)
turquoise, pink and blue (JI 229)
With time (GhS 63)
He inclines towards fatness (GhS 98)
Hunger is the best teacher (AM 62)
They said that freedom is in another land (AM 78)

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

they didn’t stop asking (AM 23)
I am compelled to agree (AM 23)
I wanted to cry (AM 43)
I decided to leave the house (HS 7)
Everyone is hesitating between staying and leaving (HS 32)
her husband forced her to return (SI 17)
Can you wait? (GhS 184)
she invited him to sit down (HR 54)
I spend the remainder of my time reading, writing and translating (JI 11)
b). It occurs on the names of academic subjects:

I read many books, on physiognomy, psychology, history and geography (HM 219)

he had recently returned from studying mechanical engineering (JIJ 183)

he gets a first class degree in physics (JIJ 197)

she studies business management and financial planning (GhS 11)

The answer requires a deep knowledge of psychology (Sl 89)

she studies philosophy (JGh 14)

you speak to her about existentialism (JIJ 164)

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

everything continues on its course as usual (GhS 19)

the important thing is to leave nothing in your heart (AM 39)

the short man who hit Rajab (AM 48)

I was busy reading what was written on the bottles (HS 24)

in Florence the old and the new are side by side (JGh 60)

his father answered in the tone of one familiar with secrets (IKh 12)

We gaze into the distance (IKh 36-7)

What happened was that Umm Atif noticed ... (Sl 329)

The impossible thing is for us to prevent them (IKh 37)
the strange thing is that none of us felt afraid (JGh 77)

I had gained a new country without losing the old one (HR 36)

I have known many women (GhS 100)

we will destroy the prisons with our hands, not with our words as many people do (AM 166)

everyone who enters them is usually lost (JGh 73)

a). Thus the article is often used with the adjectives كبير (“much”, “many”), مزيد (“excess”, “more”), عددي (“numerous”) and قليل (“little”, “few”) when these function as nouns:

Perhaps you do not know very much about the Iraqi antiquities (JJ 58)

بُعد طلاقنا تعلمت الكثير

Many fighters are there (IKh 42)

البحث عن المزيد

the search for more (JGh 43)

كلما خذه أكثر هذا المزيد من البيت

the more I looked, the more of the house appeared (JGh 71)

قد أغفل الكثير من العقبات غدا

he knows many members of my family (GhS 137)

بغض النظر عن المزيد من الشوارع المستقيمة...

I found that many of the modern streets ... (JJ 81)

أنا أقسم بالله عبد الدين من الشوارع المستقيمة

I almost collide with numerous cars (Ghs 178)

لا يتفاوت أن يأكل منه إلا القليل

he could only eat a little of it (AM 173)

لا يجد إلا القليل من المسامك

he only found a few houses (JGh 107)

b). It is therefore used with superlatives functioning as nouns:

It is best that he doesn't return here (IKh 19)

It is best that you don't learn (AM 40)

It's best that he forgets her (AM 56)

على الأرجح ستراك

We will probably see you (JJ 200)

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

It was difficult for us to become friends (HS 37)

isn't it natural for us to go into your house? (HS 101)
it is impossible for my mind to accept them (JGh 122)
He was supposed to replace the broken glass with it (GhS 9)
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:

الرجل العربي
the strange man (AM 10)
البيمار القديم
the old building (JGh 85)
الساحة الأخيرة
the final moment (AM 42)
في الأيام الأولى
In the first days (GhS 63)

b). when the noun has a pronoun suffix:

يتخرج دفتره الكبير
he takes out his large notebook (JJJ 171)
غامته الصغيرة
his small world (AM 67)
تمرينه الاجتماعي
his social standing (SI 286)
أنامها القديمة
its ancient cathedral (JJJ 25)

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

أوفليا النجمية
the new Ophelia (JJJ 36)
طيبة ذات
good natured Dhat (SI 26)
سمي القديمة
old Zurich (JGh 122)
زورايف المقدسة
Virgin Mary (HM 171)
أغسطس الماضي
last August (JGh 129)

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

نظرات عميا الحارة
my uncle's fiery looks (HM 131)
تاريخ mesure الحديث
the modern history of Algeria (TW 10)
طائرة صلاحي الخاصة
Salih's private airplane (HS 113)
عالم أمين الكبير
the great scholar of Yemen (JGh 72)

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

الصين China
المكسيك Mexico
الجزائر Algeria
اليمن Yemen
3.1.12 The definite article is used for titles followed by names when referring to a person:

- Sir Arthur Woolly (JJL 57)
- Mrs. Mallowan (JJL 58)
- Mr. Rajab Ismail (AM 164)
- my mother Mrs. Widad and my father Dr. Adnan (HS 49)
- Father Marcel (IKh 39)
- teacher Subhi (HM 145)
- Lord Tennyson (GhS 199)

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

- hundreds of Palestinian teachers and lecturers (JJL 193)
- Ismat weighed more than eighty [kilogrammes] (AM 22)
- My hand was broken when I was ten (AM 33)
- they have executed hundreds and thousands [of people] (AM 165)
- The leader of the campaign was a young woman aged twenty (HS 50-1)
- Tabiyyat is also still half a young woman at the age of forty (GhS 94)
- the temperature is five below zero (GhS 30)
- 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:

  - at twenty past three in the morning (GhS 61)
  - The clock shows half past four (GhS 73)
  - Around eleven o'clock (GhS 169)
  - 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:

- أَلْيَمَّة “this day” (i.e. “today”)
- أَلْيَمَّة “this night” (i.e. “tonight”)

Examples in context:

- فُسِّحَ عَلَيْهِ أَلْيَمَّة he was arrested today (HM 204)
- تَمْرَة صَمِّعَتْ بِالْمَخاَفِة أَلْيَمَّة which took place last week (AM 26)
- أَفْحَرَ أن أَلْيَمَّة رَأَاهُتْ أَلْيَمَّة I think about getting up and going to the house immediately (HS 62)
- ما زَالْتُ فِي أَن تَذْفَعِي عَشَرِينَ جُنْبَهَا أَلْيَمَّة What do you think about paying twenty pounds right away? (SI 62)
- أَفْحَرَ شَيْءٌ أَلْيَمَّة I immediately opened a bottle (JGh 56)
- أَفْحَرَ شَيْءٌ أَلْيَمَّة 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:

- بَيْنَ عَيْنِي I remained sitting, [my] head between [my] hands (HS 32)
- هِنَا جَعَلْتَ عَيْنِي There he is with [his] arms folded (HR 108)
- عَلَيْهِ حَلْوَاتُ ذَكْرَىٰي coloured necklaces hang around [her] neck and many rings sparkle on [her] fingers (HS 57)
- أَلْيَمَّة كَأَدَّى عَلَى أَلْيَمَّة She kissed Taj on [her] cheeks (HS 236)
- إِنْتَجِهَتْ نَهاَيَ مُشَكِّي مَنْ أَلْيَمَّة we knew them from [their] blond hair and blue eyes (JJ 85)
- لُو أَرَى جَبَّة أَلْيَمَّة 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:

- سَأَلَتْهَا عَن أَبَيْهَا I asked her about [her] father (JGh 48)
- كَانَتْ تَرَكَّبُ صُورَ الأَرْوَاب images of [my] relatives frequently appeared (JGh 83)
- تَمْرَة أَلْيَمَّة she rushes off to [her] sister’s house (JGh 188)
- رَازِبَة أَلْيَمَّة [my] aunt visited the place (HS 200)
Sometimes a large crowd of [my] family go in with me (HR 89)

I listened to the voice of [my] friend Mahmoud al-Alim (JGr 21)

He was greeting [his] friends (GhS 117)

She tried to persuade me and [my] friends to join them (GhS 11)

[my] family thought I was lucky (GhS 108)

[her] mother knows what is between us (HS 65)
Roots (sing. [الْجُدُور]) and Patterns (sing. [الْأَوزَان])

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 ق ل ر ت, which is associated with the concept of “killing”, the root ض ر ب, with “hitting” and ر م ج ع, with “returning”. Occasionally, more than one concept is associated with a root. Thus, د ر م س ج ح م ل involves the concepts of “studying” and “obliteration”, while ح م ل ج ح 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 ج ح, which is associated with the concept of “carrying”, is derived words such as

<table>
<thead>
<tr>
<th>لدَحَل</th>
<th>حَمَال</th>
<th>حَامِل</th>
</tr>
</thead>
<tbody>
<tr>
<td>porter, carrier</td>
<td>he carried</td>
<td>carrying [adj.]</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>لدَحَل</th>
<th>حَمَال</th>
<th>حَامِل</th>
</tr>
</thead>
<tbody>
<tr>
<td>he carries</td>
<td>he made [s.o. carry]</td>
<td>he bore, endured</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>لدَحَل</th>
<th>حَمَال</th>
<th>حَامِل</th>
</tr>
</thead>
<tbody>
<tr>
<td>transportation</td>
<td>حَمَالَة</td>
<td>حَامِلَة</td>
</tr>
<tr>
<td>work of a porter</td>
<td>long-suffering</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>لدَحَل</th>
<th>حَمَال</th>
<th>حَامِل</th>
</tr>
</thead>
<tbody>
<tr>
<td>load, cargo</td>
<td>حَمَالَة</td>
<td>حَامِلَة</td>
</tr>
<tr>
<td>beam, girder</td>
<td>carried</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>word</th>
<th>representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>لدَحَل</td>
<td>حَمَال</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَامِل</td>
</tr>
<tr>
<td>حَمَالَة</td>
<td>حَامِلَة</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَامِل</td>
</tr>
<tr>
<td>حَمَالَة</td>
<td>حَامِلَة</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَامِل</td>
</tr>
<tr>
<td>حَمَالَة</td>
<td>حَامِلَة</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَامِل</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>حَمَال</th>
<th>حَمَال</th>
</tr>
</thead>
<tbody>
<tr>
<td>happy</td>
<td>far, distant</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَمَال</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَمَال</td>
</tr>
<tr>
<td>sick, unwell</td>
<td>long; tall</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَمَال</td>
</tr>
<tr>
<td>حَمَال</td>
<td>حَمَال</td>
</tr>
<tr>
<td>big; old</td>
<td>generous</td>
</tr>
</tbody>
</table>

The pattern حَمَال is used to derive verbs from the root:
to go  عَرْضَة  to cross

to do  كَبَم  to gain, earn

to take, hold  طَفَحَة  to cook

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

مَضْنَعَة factory
مَسْكَنَة house, dwelling
مَطْعَم restaurant

مَطْخَة kitchen
مَسْنَعَة swimming pool
مَعَبَدَة place of worship; temple

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

مَقْنَعَة key
مَجَذَافَة oar
مَنْشَأَر saw

مَخْرَزَة plough
مَضْرَابَة bat, racket
مَقْنَعَة 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 (اسم)

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.

5.1 Primitive Nouns

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

- رأس head
- باب door
- جمل camel
- بيت house
- صوف wool
- سمط sun
- يوم day
- وقت time
- حجر stone
- صندوق box

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

<table>
<thead>
<tr>
<th>noun</th>
<th>verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمين Sabbath; Saturday</td>
<td>سبت to keep the Sabbath</td>
</tr>
<tr>
<td>شيطان devil, Satan</td>
<td>شيطان to behave like a devil</td>
</tr>
<tr>
<td>صيف summer</td>
<td>صيف to be summery; to spend the summer</td>
</tr>
<tr>
<td>صوت sound, noise</td>
<td>صوت to make a noise, sound</td>
</tr>
<tr>
<td>فرنسا France</td>
<td>فرنس to make French, to frenchify</td>
</tr>
</tbody>
</table>

5.2 Nouns Derived from Verbs

These consist of the following:

5.2.1 Active and passive participles:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدير</td>
<td>manager</td>
</tr>
<tr>
<td>شاعر</td>
<td>poet</td>
</tr>
<tr>
<td>قائد</td>
<td>leader</td>
</tr>
<tr>
<td>مؤلف</td>
<td>author</td>
</tr>
<tr>
<td>مستشار</td>
<td>adviser</td>
</tr>
<tr>
<td>مشروبات</td>
<td>drink</td>
</tr>
<tr>
<td>موظف</td>
<td>official</td>
</tr>
<tr>
<td>مفهوم</td>
<td>concept</td>
</tr>
</tbody>
</table>

5.2.2 Verbal nouns:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضرب</td>
<td>beating</td>
</tr>
<tr>
<td>حسد</td>
<td>envy</td>
</tr>
<tr>
<td>ح bib</td>
<td>choking</td>
</tr>
<tr>
<td>دخول</td>
<td>entering</td>
</tr>
<tr>
<td>رهبان</td>
<td>abstention</td>
</tr>
<tr>
<td>فخر</td>
<td>dignity</td>
</tr>
<tr>
<td>نفخ</td>
<td>heaviness</td>
</tr>
<tr>
<td>صعوبية</td>
<td>difficulty</td>
</tr>
</tbody>
</table>
5.2.3 Nouns of Place and Time (إسم المكان و الزمان)

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 

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to manufacture</td>
<td>factory</td>
</tr>
<tr>
<td>to eat</td>
<td>restaurant</td>
</tr>
<tr>
<td>to take refuge</td>
<td>place of refuge, shelter</td>
</tr>
<tr>
<td>to be safe</td>
<td>place of safety</td>
</tr>
<tr>
<td>to hide</td>
<td>hiding place; shelter</td>
</tr>
<tr>
<td>to travel [on a boat etc.]</td>
<td>ship, boat</td>
</tr>
<tr>
<td>to swim</td>
<td>swimming pool</td>
</tr>
<tr>
<td>to come into being</td>
<td>place of origin; birth place</td>
</tr>
<tr>
<td>to dwell, inhabit</td>
<td>house, dwelling</td>
</tr>
<tr>
<td>to go to bed; to rest</td>
<td>bed; resting place</td>
</tr>
<tr>
<td>to enter</td>
<td>entrance</td>
</tr>
<tr>
<td>to worship</td>
<td>place of worship; temple</td>
</tr>
<tr>
<td>to cook</td>
<td>kitchen</td>
</tr>
<tr>
<td>to rise, ascend</td>
<td>time of rising (celestial bodies)</td>
</tr>
<tr>
<td>to take</td>
<td>source, place from which one takes s.th.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to exhibit s.th.</td>
<td>place where s.th. is exhibited</td>
</tr>
<tr>
<td>to spin</td>
<td>spinning mill</td>
</tr>
<tr>
<td>to go, make for [a place]</td>
<td>place of destination; goal aim</td>
</tr>
</tbody>
</table>
to dwell; to stop  مَرْكِبَة  dwelling place; house; stopping place

to sit  مَجَلَّس  session room

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

verb noun
بُرْزُبَة  to set [sun]  مَغْرَّب  time or place of sunset
بَرْزُبَة  to slaughter, to butcher  مَسْجِد  slaughterhouse
بُمْلُجَة  to bow down in worship  مَسْجِد  mosque
بِنْبَتَة  to grow [of plants]  مَسْبَتَة  or  مَسْبَتَة  plantation; plant nursery
بَرْقُقَة  to divide, separate [s.th.]  مَقْرَقَة  or  مَقْرَقَة  crossing; junction; intersection
بِقَّرَة  to bake  مَخْتَبَر  bakery
بَجْلَلٌ  to wash  مَسْعُول  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
سُوُفِّيَنَ  to dwell  مَأْوَيْهُنَ  residence; native place
سُوُفِّيَنَ  to catch fire, to burn  مَوقُفْهُ  fireplace
سُوُفِّيَنَ  to come to a stop  مَوقُفْهُ  stopping place; station
سُوُفِّيَنَ  to promise  مُؤُمِّنَة  time and place of an appointment
سُوُفِّيَنَ  to arrive  مُؤُمِّنَة  place of arrival
سُوُفِّيَنَ  to place, put down  مُوقَعَ  place, site
سُوُفِّيَنَ  to fall  مُوقَعَ  place where s.th. falls; place, site
سُوُفِّيَنَ  to give birth  مَوْلِدَ  birthplace; birthday

A less common form is ُمَفْعَالِ. For example:

verb noun
مَفْعَالَ  to give birth  مِهِلَة  time of birth
مَفْعَالَ  to promise  مِهِلَة  appointment; appointed time

c). Nouns of place and time are derived from Form I hollow verbs (with middle radical ِم  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
The Arabic Noun

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُكْبَرُ</td>
<td>مِكْبَرُ</td>
<td>مِكْبَرُ</td>
</tr>
<tr>
<td>يَعْفَفُ</td>
<td>مَعْفَفُ</td>
<td>مَعْفَفُ</td>
</tr>
<tr>
<td>يُحَبَّسُ</td>
<td>مَحْبَسُ</td>
<td>مَحْبَسُ</td>
</tr>
<tr>
<td>يَغْرَبُ</td>
<td>مَغْرَبُ</td>
<td>مَغْرَبُ</td>
</tr>
</tbody>
</table>

Further examples:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمْرَأُ</td>
<td>دَمْرَاءٌ</td>
</tr>
<tr>
<td>يَرْجُو</td>
<td>مَهْرُوجُ</td>
</tr>
<tr>
<td>يَمْتَعُ</td>
<td>مَمْتَاعٌ</td>
</tr>
<tr>
<td>يَمْسَرُ</td>
<td>مَمْسَرُ</td>
</tr>
<tr>
<td>يَنْفُقُ</td>
<td>مَنْفَعُ</td>
</tr>
<tr>
<td>يَنْتَفُعُ</td>
<td>مَنْتَفَعُ</td>
</tr>
<tr>
<td>يَنْفُخُ</td>
<td>مَنْفَخُ</td>
</tr>
<tr>
<td>يَنْفَخُ</td>
<td>مَنْفَخُ</td>
</tr>
</tbody>
</table>

There are exceptions to this. For example:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَطْيرُ</td>
<td>مَطْرَع</td>
</tr>
</tbody>
</table>

d). Nouns of place and time are derived from Form I verbs whose final radical is ن or ي. These nouns always take fatha on the stem regardless of the vowel on the imperfect. They are indeclinable nouns:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَدْخُلُ</td>
<td>مَدْخُلٍ place to which one enters</td>
</tr>
<tr>
<td>يَدْخُلُ [to a place]</td>
<td>مَدْخُلٍ place at which one arrives, object of a visit</td>
</tr>
<tr>
<td>يَغْرُفُ</td>
<td>مَغْرَفٍ place of refuge, shelter</td>
</tr>
<tr>
<td>يَغْرُفُ [to seek refuge, shelter]</td>
<td>مَغْرَفٍ place of refuge, shelter</td>
</tr>
<tr>
<td>يَضْرَعُ</td>
<td>مَضْرَعٍ refinery</td>
</tr>
<tr>
<td>يَطْرَعُ</td>
<td>مَطْرَع grazing land, pasture</td>
</tr>
<tr>
<td>يَمْرَعُ</td>
<td>مَمْرَعٍ place of exile</td>
</tr>
<tr>
<td>يَمْرَعُ [to exile, banish]</td>
<td>مَمْرَعٍ place of exile</td>
</tr>
<tr>
<td>يَمْرَعُ [to amuse o.s.]</td>
<td>مَمْرَعٍ place of entertainment</td>
</tr>
<tr>
<td>يَمْرَعُ</td>
<td>مَمْرَعٍ building</td>
</tr>
<tr>
<td>يَمْرَعُ</td>
<td>مَمْرَعٍ brothel</td>
</tr>
<tr>
<td>يَمْرَعُ</td>
<td>مَمْرَعٍ place to which one goes in the morning</td>
</tr>
<tr>
<td>يَمْرَعُ [to go early in the morning]</td>
<td>مَمْرَعٍ place to which one goes in the morning</td>
</tr>
<tr>
<td>يَمْرَعُ [to come [to a place]]</td>
<td>مَمْرَعٍ place at which one arrives, object of a visit</td>
</tr>
</tbody>
</table>

e). Nouns of place and time are derived from doubled verbs. The vowel on the second letter...
of the noun is always fatha:

verb

** 추진**

- to put s.th. down
- to stop
- to blow [wind]
- to dwell, reside
- to go past, to pass along
- to line s.th. up
- to pour forth, to flow
- to be healthy

noun

** محطة**

- stopping place, place where s.th. is put down or deposited
- place
- place where or from where the wind blows
- dwelling, residence
- passageway, corridor
- row, line, battle line
- outlet, drain; mouth [of a river]
- sanatorium

f). Nouns of place and time often take tā’ marbuta. For example:

- **محاطة**
  - ford
- **مطعمة**
  - tannery
- **طبعية**
  - print shop, printing office
- **مطوية**
  - guest room; guest house

Both forms may exist: one with tā’ marbuta, the other without:

- **مَسْكَن** or **مسكنة**
  - place to sleep; bedroom
- **مَدِينَة** or **مدينة**
  - cemetery; burial place
- **مَهْدِي**
  - bakery
- **مَتْرَسَة**
  - tomb, burying place
- **مَدِينَة**
  - place to which one returns
- **مَقَال** or **مقالة**
  - piece of writing; article
- **مَغْرَب** or **مغارة**
  - cave, cavern

There may be differences in meaning:

- **محطة**
  - stopping place; place where something is put down
- **مَرَجع** or **مرجعة**
  - arable land
- **مَحَل** or **محالة**
  - place, location; shop
- **مَؤْسَف** or **مساف**
  - house; stopping place
- **مكتبة**
  - office; desk
- **مَرَجع** or **مرجعة**
  - farm, plantation
- **مَحَل** or **محالة**
  - stopping place
- **مَراْي** or **مرأى**
  - degree; rank; standing, status
- **مكتبة**
  - library
drinking place; bar

Occasionally, there are different plurals for the form with تَمَّونَة and the form without:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَطَلَب or مَطَلَبَات</td>
<td>or</td>
<td>مَطَلَب</td>
<td>مَطَلَبَات</td>
</tr>
<tr>
<td>مَكَبَّر</td>
<td>or</td>
<td>مَكَبَّرَات</td>
<td>or</td>
</tr>
<tr>
<td>مَعاوَر</td>
<td>or</td>
<td>مَعاوَرَات</td>
<td>or</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>verb</th>
<th>Form</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَلَّى II to pray</td>
<td>مَصَلَى</td>
<td>place of prayer</td>
</tr>
<tr>
<td>حَجَم II to camp</td>
<td>مَعِيَّم</td>
<td>camping ground; camp</td>
</tr>
<tr>
<td>دُخَلَت II to divide into steps or degrees</td>
<td>مَدَرَج</td>
<td>(tiered) lecture room; open staircase</td>
</tr>
<tr>
<td>أُخْرَج IV to take out, bring out</td>
<td>مَخَرَج</td>
<td>place of exit; way out</td>
</tr>
<tr>
<td>تْنَفَس V to breathe</td>
<td>مَتَنَفَس</td>
<td>breathing space</td>
</tr>
<tr>
<td>إِنْتَجَت VII to originate, to be sent out</td>
<td>مَتَبَت</td>
<td>place of origin</td>
</tr>
<tr>
<td>إِنْتَجَدَت VIII to gather together, to assemble</td>
<td>مَتَجَدَت</td>
<td>gathering place</td>
</tr>
<tr>
<td>إِجْتَمَعَ VIII to assemble, to meet together</td>
<td>مَجْتَمَعَ</td>
<td>gathering place, place of assembly</td>
</tr>
<tr>
<td>إِجْتَفَأَ VIII to hide o.s.</td>
<td>مَجْتَفَأ</td>
<td>hiding place</td>
</tr>
<tr>
<td>إِجْتَرَأَ VIII to test, examine</td>
<td>مَجْتَرَأ</td>
<td>laboratory</td>
</tr>
<tr>
<td>إِجْتَتَلَّ VIII to fight one another</td>
<td>مَجْتَتَلَّ</td>
<td>battlefield</td>
</tr>
<tr>
<td>إِسْتُنَفَّذ X to be swampy [ground]</td>
<td>مَسْتَنَفَّذ</td>
<td>swamp, quagmire</td>
</tr>
<tr>
<td>إِسْتُنَفِّذَت X to seek a cure</td>
<td>مَسْتَنَفِّذَت</td>
<td>hospital</td>
</tr>
<tr>
<td>إِسْتَمَرَّ X to be hidden</td>
<td>مَسْتَمَرَّ</td>
<td>place of concealment</td>
</tr>
<tr>
<td>إِسْتَنْتَرَّ X to dwell, reside; to rest</td>
<td>مَسْتَنْتَرَّ</td>
<td>dwelling, residence; resting place</td>
</tr>
</tbody>
</table>

5.2.4 Nouns of Single Occurrence (إِسْمٌ أَلْمُّرَة)

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

\( a \). For Form I triliteral verbs, the pattern used for the verbal noun is always فَعَلٌ:

<table>
<thead>
<tr>
<th>verb</th>
<th>noun of single occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَصَّة</td>
<td>a spit</td>
</tr>
</tbody>
</table>
b). Nouns of single occurrence are derived in the same way from weak verbs (with ر or ي as initial, middle or final radical):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَجَبُ</td>
<td>رَجْبٌ a jump, leap</td>
</tr>
<tr>
<td>رَفَتُ</td>
<td>رَفْتٌ a stand, stance</td>
</tr>
<tr>
<td>نَضَقُ</td>
<td>نَضْقٌ a blink; gleam of light</td>
</tr>
<tr>
<td>قَامُ</td>
<td>قَوْمٌ a rising</td>
</tr>
<tr>
<td>صَحَاحُ</td>
<td>صَحَاحَةٌ a cry, shout</td>
</tr>
<tr>
<td>نَالُ</td>
<td>نَوَالٌ an utterance, remark</td>
</tr>
<tr>
<td>رَسَى</td>
<td>رَسْيٌ a throw, shot</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَكَبُ</td>
<td>رَكْبٌ a bang, knock</td>
</tr>
<tr>
<td>مَهَّدُ</td>
<td>مَهْدٌ a pulling, tightening; a strengthening</td>
</tr>
<tr>
<td>قَبَكُ</td>
<td>قَبَكٌ a stab, thrust</td>
</tr>
<tr>
<td>مُسَسُ</td>
<td>مُسَسٌ a suck</td>
</tr>
<tr>
<td>يَنُطُ</td>
<td>يَنْطَةٌ a jump, leap</td>
</tr>
<tr>
<td>حَرَكُ</td>
<td>حَرَكَةٌ a movement; a jolt, convulsion</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Form</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَتَنِرَ</td>
<td>II</td>
<td>كَتَنِرٌ a flash of the teeth</td>
</tr>
<tr>
<td>فَسَنَ</td>
<td>II</td>
<td>فَسْنَةٌ a declaration of bankruptcy</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>to confer honour, to make noble</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>to attempt</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>to be generous</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>to triumph</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>to neglect</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>to bend, curve</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>to expand, spread</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>to bend, curve, bow</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>to rush off, to burst forth</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>to turn around; to glance</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>to smile</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>to tremble, to shake</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>to tremble, to quake</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>to sniff</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رقمة</td>
<td>a kick</td>
</tr>
<tr>
<td>رقمة</td>
<td>a blink</td>
</tr>
<tr>
<td>دئا</td>
<td>a knock</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رقمة</td>
<td>two kicks</td>
</tr>
<tr>
<td>رقمة</td>
<td>two blinks</td>
</tr>
<tr>
<td>دئا</td>
<td>two knocks</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطوة</td>
<td>a step</td>
</tr>
<tr>
<td>خطوة</td>
<td>a handful</td>
</tr>
<tr>
<td>خطوة</td>
<td>a jump, leap</td>
</tr>
<tr>
<td>خطوة</td>
<td>a blow, a punch</td>
</tr>
<tr>
<td>إجابة</td>
<td>a smile</td>
</tr>
<tr>
<td>إجابة</td>
<td>a curtsy, bow</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطوة</td>
<td>steps</td>
</tr>
<tr>
<td>خطوة</td>
<td>handfuls</td>
</tr>
<tr>
<td>خطوة</td>
<td>jumps, leaps</td>
</tr>
<tr>
<td>خطوة</td>
<td>blows, punches</td>
</tr>
<tr>
<td>إجابة</td>
<td>smiles</td>
</tr>
<tr>
<td>إجابة</td>
<td>curtsies, bows</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَبُنِيَّ</td>
<td>a jump, leap</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَبُنِيَّ</td>
<td>steps</td>
</tr>
</tbody>
</table>
a bite
a stab, thrust
a dance
a knock, a bang
a throb, a beat
a snatch, a grab
a push, a shove
a wash

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

sing.   plural

a cry
an utterance
a rising

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

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

5.2.5 Nouns of Kind or Manner (أَسمَاءُ الْمُهْلِكَةُ)

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

manner or way of sitting  manner of death
manner or way of acting; conduct  manner of dressing
manner of walking  way of life
manner of sitting; posture  manner or way of riding
manner or way of killing  manner of sleeping

5.2.6 Nouns of Instrument (أَسمَاءُ الْمَهْلَكَةُ)

These indicate the instrument that is used in performing the action expressed by the verb.
There are three possible patterns: مفعولٌ and مفعولٌ.

a). مفعولٌ:

verb | noun
---|---
جدف | oar
حرب | plough
زراب | spout
ضرب | bat, racket
فتح | key
قياس | a measuring instrument, a gauge
نسر | saw
فتح | air pump, bellows

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

verb | noun | instead of
---|---|---
وزن | balance, scales | موزن
وزاب | drain pipe, gutter | موزاب
وزن | contract, agreement, treaty | موزن

b). مفعولٌ:

verb | noun
---|---
برد | file
جرد | scraper
خصد | sickle
خمر | spade
خلب | claw, talon
زئق | skate
تحت | chisel
مضم | branding iron
قاط | steering wheel
خصط | needle

The pattern مفعولٌ is also derived from verbs with weak final radical و or ي. These are indeclinable nouns:
verb  
 فلا to fry  
 لها to amuse o.s., to play  
 لوى to turn s.th., to wrench  
 ضفأ to be clear, unpolluted, pure  
 كوى to iron  

noun  
 مَلَسُ frying pan  
 مَلَشُ toy, plaything  
 مَلَش spanner, wrench  
 مَلَش sieve  
 مَلَش iron  

c). مَعْلَة:  

verb  
 رَيَّنَ to slip, slide  
 ضَادَ to catch, trap [animals]  
 طَغَتَ to print  
 طَخَنَ to grind  
 تنَسَ to sweep  
 لَعَقَ to lick  
 لَكَمَ to hit with the fist, to box  
 نَصَرَ to scrape  
 خَفَتَ to shovel away  
 خَرَطَ to lathe, to shape with a lathe  

noun  
 مَلَفَة* sledge  
 مَلَش trap, snare, net  
 مَلَش printing press  
 مَلَش grinder  
 مَلَش broom  
 مَلَش spoon  
 مَلَش boxing glove  
 مَلَش scraper  
 مَلَش shovel  
 مَلَش lathe  

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

verb  
 بَرَى to trim, shape  
 وَنَس to anchor  

noun  
 مَرْطَة pocket knife  
 مَرْتَة anchor  

Further examples:  

verb  
 رُى to ascend, climb  
 هُوَى to blow [wind]  
 ضفأ to be clear, pure  
 رأى to see  

noun  
 مَرُقَة stairs, staircase  
 مَهُوَة ventilator  
 مَضفأ strainer, colander, filter  
 مَرْأة mirror  

d). The patterns مُغَلَّ and مَعْلَة are also used for nouns of instrument derived from doubled
verbs:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>جُسَّل</td>
<td>بُسْلَة</td>
<td>instead of بَسْلَة</td>
</tr>
<tr>
<td>كُمَّل</td>
<td>بُكَمَّة</td>
<td>instead of بَكَمَّة</td>
</tr>
<tr>
<td>قُسِّل</td>
<td>بُقَسَّلَة</td>
<td>scissors, shears</td>
</tr>
<tr>
<td>نَصِّل</td>
<td>بُنَصَّلَة</td>
<td>suction pipe, sucker</td>
</tr>
<tr>
<td>فَصِّل</td>
<td>بُفَصَّلَة</td>
<td>instrument for opening</td>
</tr>
<tr>
<td>سَنِّل</td>
<td>بُسَنَّلَة</td>
<td>grindstone, razor strop</td>
</tr>
<tr>
<td>سَكَّل</td>
<td>بُسَكَّلَة</td>
<td>screwdriver</td>
</tr>
<tr>
<td>فَكَّل</td>
<td>بُفَكَّلَة</td>
<td>corset</td>
</tr>
<tr>
<td>سَدُّل</td>
<td>بُسَدُّلَة</td>
<td>raised platform, podium</td>
</tr>
<tr>
<td>نَصِّل</td>
<td>بُنَصَّلَة</td>
<td>fan, feather duster</td>
</tr>
<tr>
<td>مَسَّل</td>
<td>بُمَسَّلَة</td>
<td>large needle</td>
</tr>
<tr>
<td>نَصِّل</td>
<td>بُنَصَّلَة</td>
<td>sprayer, pump</td>
</tr>
</tbody>
</table>

Further examples:

The plural of the above patterns is the diptote: مِمَّاُنَةٍ

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَصَّل</td>
<td>بُفَصَّلَة</td>
</tr>
<tr>
<td>سَنِّل</td>
<td>بُسَنَّلَة</td>
</tr>
<tr>
<td>سَكَّل</td>
<td>بُسَكَّلَة</td>
</tr>
<tr>
<td>فَكَّل</td>
<td>بُفَكَّلَة</td>
</tr>
<tr>
<td>سَدُّل</td>
<td>بُسَدُّلَة</td>
</tr>
</tbody>
</table>

Nouns of instrument may occasionally be formed on the patterns مَفْعُولٍ and مَفْعَلَةٍ:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>كُرُّل</td>
<td>بَكَرُّة</td>
<td>reel</td>
</tr>
<tr>
<td>طَوْلُل</td>
<td>بَطَوْلُة</td>
<td>penknife</td>
</tr>
<tr>
<td>خُفُّل</td>
<td>بَخُفُّة</td>
<td>stretcher (or بَخُفُّةَ or بَخُفُّةُ)</td>
</tr>
<tr>
<td>خَرْطُل</td>
<td>بَخَرْطُة</td>
<td>lathe</td>
</tr>
</tbody>
</table>

5.2.7 Nouns of Vessel (اسم الوعاء)

These indicate the vessel in which something is contained. They take the same forms as the noun of instrument (مَفْعُولٍ, مَفْعَلَةٍ). For example:

| نُبُوَّار   | بَنُوَّار           | needle case                    |
washboard; washbowl
بعسب
provision bag, rucksack
موزع
bowl
بوجزة
manger
مغطس
ashtray
بخشة
inkwell
مغرسة
fountain or basin for the ritual ablution
 bụiنة
spittoon
ميسوأ
glue pot
ميسوأ
chamber pot
ميسوأ
pen case
ميسوأ
spittoon

5.2.8 Nouns of Trades and Professions (أعمال فحم)

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

verb
noun

بحث
study
باحث
scholar, researcher

بن
build
بناء
builder

باع
sell
بيع
salesman

جرح
wound
جرح
surgeon

خنز
slaughter, to butcher
خنز
butcher

حمل
carry
حمل
porter

خلق
shave [the head, face]
خلق
barber

خزر
bake
خزر
baker

رسم
paint, to draw
رسام
painter, artist

سبح
to swim
سبح
swimmer

سرق
to steal
سرق
thief

طبخ
to cook
طبخ
cook

كنس
to sweep
كنس
sweeper, street cleaner

The masculine sometimes occurs with تَ مَربِّعه:

باحث
an eminent scholar
هداؤه
a great traveller, explorer

a). لذة 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:

 liar
مراد
a heavy drinker; drunkard

swindler, cheat
غشاش
fraud, cheat, swindler

traitor
ضناك
joker, jester
an [eager] student

5.3 Nouns Derived from Other Nouns

5.3.1 The Diminutive (اسم المضمن)

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 ُمُبَيل when derived from nouns consisting of three letters. For example:

<table>
<thead>
<tr>
<th>noun</th>
<th>diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>جسم</td>
<td>جسمٌ</td>
</tr>
<tr>
<td>نهر</td>
<td>نهراً</td>
</tr>
<tr>
<td>نموذج</td>
<td>نموذجاً</td>
</tr>
<tr>
<td>بيت</td>
<td>بيتٌ</td>
</tr>
<tr>
<td>شيء</td>
<td>شئياً</td>
</tr>
<tr>
<td>تاج</td>
<td>تاجٌ</td>
</tr>
<tr>
<td>باب</td>
<td>بابٌ</td>
</tr>
<tr>
<td>body</td>
<td>particle, corpuscle</td>
</tr>
<tr>
<td>river</td>
<td>small river</td>
</tr>
<tr>
<td>child</td>
<td>small child</td>
</tr>
<tr>
<td>house</td>
<td>small house</td>
</tr>
<tr>
<td>thing</td>
<td>little thing</td>
</tr>
<tr>
<td>crown</td>
<td>little crown, coronet</td>
</tr>
<tr>
<td>door</td>
<td>small door</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>noun</th>
<th>diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>صاحب</td>
<td>صاحبٌ</td>
</tr>
<tr>
<td>دينار</td>
<td>دينارٌ</td>
</tr>
<tr>
<td>مصل</td>
<td>مصِلٌ</td>
</tr>
<tr>
<td>صاحب</td>
<td>small friend [term of endearment]</td>
</tr>
<tr>
<td>دينار</td>
<td>small dirham [usually plural دَرْيَمَات &quot;pennies&quot;]</td>
</tr>
<tr>
<td>مصل</td>
<td>blister</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>noun</th>
<th>diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>لِثمة</td>
<td>لِثمةٌ</td>
</tr>
<tr>
<td>بَرة</td>
<td>بَرةٌ</td>
</tr>
<tr>
<td>ِكسنة</td>
<td>ِكسنةٌ</td>
</tr>
<tr>
<td>مَجرَة</td>
<td>مَجرَةٌ</td>
</tr>
<tr>
<td>شُمنة</td>
<td>شُمنةٌ</td>
</tr>
<tr>
<td>بَلة, دُش</td>
<td>بَلةٌ, دُشٌ</td>
</tr>
<tr>
<td>قَطْرَة</td>
<td>قَطْرَةٌ</td>
</tr>
<tr>
<td>سُلحة</td>
<td>سُلحةٌ</td>
</tr>
<tr>
<td>بَرة</td>
<td>seed</td>
</tr>
<tr>
<td>ِكسنة</td>
<td>garden</td>
</tr>
<tr>
<td>مَجرَة</td>
<td>tree</td>
</tr>
<tr>
<td>شُمنة</td>
<td>bowl, dish</td>
</tr>
<tr>
<td>بَلة, دُش</td>
<td>drop</td>
</tr>
<tr>
<td>سُلحة</td>
<td>star</td>
</tr>
<tr>
<td>لِثمة</td>
<td>snack, morsel</td>
</tr>
<tr>
<td>بَرة</td>
<td>spore</td>
</tr>
<tr>
<td>ِكسنة</td>
<td>small garden</td>
</tr>
<tr>
<td>مَجرَة</td>
<td>bush, shrub</td>
</tr>
<tr>
<td>شُمنة</td>
<td>saucer</td>
</tr>
<tr>
<td>بَلة, دُش</td>
<td>droplet</td>
</tr>
<tr>
<td>سُلحة</td>
<td>small star, starlet</td>
</tr>
</tbody>
</table>
d). When the original noun is feminine but with no tā’ marbūta, this usually occurs on the diminutive:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>سوق</td>
<td>سوقة</td>
</tr>
<tr>
<td>دُوَريَة</td>
<td>دُوَريَةٌ</td>
</tr>
<tr>
<td>ساق</td>
<td>ساقة oى ساقَة</td>
</tr>
<tr>
<td>أذن</td>
<td>أذنعة</td>
</tr>
<tr>
<td>كتاب</td>
<td>كتابة</td>
</tr>
<tr>
<td>عقاب</td>
<td>عقابية</td>
</tr>
</tbody>
</table>

This occurs with an adjective:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>صغير</td>
<td>صغير</td>
</tr>
</tbody>
</table>

f). The diminutive is used with proper names:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>حسن</td>
<td>حسين</td>
</tr>
<tr>
<td>عبد الله</td>
<td>عبَّدُ اللهُ</td>
</tr>
<tr>
<td>عمر</td>
<td>عَمَرُ</td>
</tr>
<tr>
<td>هند</td>
<td>هَنَّدَة</td>
</tr>
<tr>
<td>فضل</td>
<td>فَضَلٌ</td>
</tr>
<tr>
<td>حمدا</td>
<td>حَمَّدَة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>قبل</td>
<td>قَبْلًا</td>
</tr>
<tr>
<td>بعد</td>
<td>بَعْدًا</td>
</tr>
</tbody>
</table>

5.3.2 Unit Nouns (إِسْمٌ أَلْفَاحِي) and Collective Nouns (إِسْمٌ أَلْفَاحِي) or (إِسْمٌ أَلْفَاحِي)

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 (اسم الجماعي) and those referring to non-humans (animals and natural objects) (اسم الجماعي) and which often form a singular by means of a unit noun.

Examples of the former (اسم الجماعي) include:

- انسان men; people
- افراد family
- جماعة group
- فرق group, troop, company
- نساء women
- عمال family; people
- جنود army
- جيوش army
- نساء women
- افراد family
- جماعة group
- فرق group, troop, company

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

<table>
<thead>
<tr>
<th>collective noun</th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>أرمنий</td>
<td>Armenian</td>
</tr>
<tr>
<td>أوزبك</td>
<td>Uzbeki</td>
</tr>
<tr>
<td>بدو</td>
<td>Bedouin</td>
</tr>
<tr>
<td>يهود</td>
<td>Jews</td>
</tr>
<tr>
<td>عرب</td>
<td>Arabs</td>
</tr>
<tr>
<td>غير عرب</td>
<td>non-Arabs</td>
</tr>
<tr>
<td>نيجير</td>
<td>Negroes</td>
</tr>
<tr>
<td>روسيا</td>
<td>Russians</td>
</tr>
<tr>
<td>إنجلترا</td>
<td>the English</td>
</tr>
<tr>
<td>أرمني</td>
<td>an Armenian</td>
</tr>
<tr>
<td>أوزبكي</td>
<td>an Uzbeki</td>
</tr>
<tr>
<td>بدو</td>
<td>a bedouin</td>
</tr>
<tr>
<td>يهودي</td>
<td>a Jew</td>
</tr>
<tr>
<td>عرب</td>
<td>a Arab</td>
</tr>
<tr>
<td>غير عرب</td>
<td>a non-Arab</td>
</tr>
<tr>
<td>نيجيري</td>
<td>a Negro</td>
</tr>
<tr>
<td>روسى</td>
<td>a Russian</td>
</tr>
<tr>
<td>انگليزي</td>
<td>an Englishman</td>
</tr>
</tbody>
</table>

Note:

- جن | a jinn

b). Many collectives referring to non-humans (اسم الجماعي) form a singular by means of a unit noun. This is done by adding تاء marbúta. For example:

<table>
<thead>
<tr>
<th>collective noun</th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>نبات</td>
<td>seeds</td>
</tr>
<tr>
<td>حشرات</td>
<td>gnats, midges</td>
</tr>
<tr>
<td>سماق</td>
<td>onions</td>
</tr>
<tr>
<td>بذرة</td>
<td>a seed</td>
</tr>
<tr>
<td>عنكبوت</td>
<td>a gnat, a midge</td>
</tr>
<tr>
<td>نفضة</td>
<td>an onion</td>
</tr>
</tbody>
</table>
c). Not all such collectives have a corresponding unit noun. They may, however, take a plural:

\[ \text{خيل} \quad \text{horses} \]
\[ \text{خيول} \quad \text{horses} \]

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

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بقرة a cow</td>
<td>بقرات cows</td>
</tr>
<tr>
<td>حور a walnut</td>
<td>حورات walnuts</td>
</tr>
<tr>
<td>نورة an almond</td>
<td>نورات almonds</td>
</tr>
<tr>
<td>لينة a brick</td>
<td>ليات bricks</td>
</tr>
</tbody>
</table>

They may sometimes take a broken plural. For example:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>سحابة a cloud</td>
<td>سحابة or سحب clouds</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>collective</th>
<th>plural</th>
<th>unit noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>بومة owls</td>
<td>أَبْوَام owls</td>
<td>بومة an owl</td>
</tr>
<tr>
<td>دموع tears</td>
<td>دَمُوع tears</td>
<td>دموع a tear</td>
</tr>
<tr>
<td>دود worms</td>
<td>دِيَان worms</td>
<td>دود a worm</td>
</tr>
<tr>
<td>پیش feathers</td>
<td>پَشْتَان feathers</td>
<td>پیش a feather</td>
</tr>
</tbody>
</table>
f). Some collective nouns referring to non-humans have a plural, and their corresponding unit nouns also have a plural:

<table>
<thead>
<tr>
<th>collective</th>
<th>plural</th>
<th>unit noun</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>eggs</td>
<td>بيضات</td>
<td>بيضة</td>
<td>eggs</td>
</tr>
<tr>
<td>dates</td>
<td>تمرات</td>
<td>تمر</td>
<td>dates</td>
</tr>
<tr>
<td>grains</td>
<td>خبزات</td>
<td>خبز</td>
<td>grains</td>
</tr>
<tr>
<td>pigeons</td>
<td>خمامات</td>
<td>خمامة</td>
<td>pigeons</td>
</tr>
<tr>
<td>pearls</td>
<td>ذرات</td>
<td>ذرة</td>
<td>pearls</td>
</tr>
<tr>
<td>waves</td>
<td>مواجات</td>
<td>مواج</td>
<td>waves</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>noun</th>
<th>unit noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجاءج</td>
<td>رجاءجة a piece of glass</td>
</tr>
<tr>
<td>ورق</td>
<td>ورقة a piece of paper</td>
</tr>
<tr>
<td>لحم</td>
<td>لحمة a piece of meat</td>
</tr>
<tr>
<td>ليل</td>
<td>ليلة a night</td>
</tr>
<tr>
<td>شعر</td>
<td>شعرة a hair</td>
</tr>
</tbody>
</table>

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:
5.4 Other Noun Forms

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

- قطعة piece [of meat]
- قطعة [of paper] scrap [of paper]
- قسطرة piece, lump, chunk
- قسطرة share, portion
- قسطرة small piece, fragment
- قسطرة small piece

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

- قسطرة [of s.th.] mouthful, gulp
- قسطرة sip, small quantity of liquid
- قسطرة drink, sip
- قسطرة pinch [of s.th.]
- قسطرة piece cut off; plot of land
- قسطرة small piece, fragment
- قسطرة a fill

This form is also used for nouns of colour:

- قسطرة redness
- قسطرة blueness

- لطخة yellowness
- خضراء greenness

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

- قسطرة leprosy
- قسطرة pleurisy
- قسطرة headache
- قسطرة dysentery
- قسطرة insomnia
- قسطرة tetanus

- قسطرة smallpox
- قسطرة (common) cold, catarrh
- قسطرة seasickness
- قسطرة cough
- قسطرة diphtheria
- قسطرة thrush, canker of the mouth

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

- قسطرة refrigerator
- قسطرة drilling machine

- قسطرة perfume spray
- قسطرة car
pencil sharpener  
\( \text{صُمَّارَة} \)  
whistle, siren

rake; harrow  
\( \text{نَظَلَة} \)  
spectacles, glasses

bicycle  
\( \text{وَقَابَة} \)  
protective clothing

stretcher  
\( \text{حَدَّاثَة} \)  
mowing machine, mower

\text{جَفَّة} \quad \text{partition, fence}  
\( \text{سَتَر} \)  
veil, curtain

\text{وَسَمَ} \quad \text{plug, stopper}  
\( \text{سِوَاح} \)  
lamp, light

\text{رَكَاب} \quad \text{stirrup}  
\( \text{سِيَام} \)  
waterskin

\text{زَمَام} \quad \text{rein, bridle}  
\( \text{صَوْر} \)  
cupboard, case

\text{جَبَاب} \quad \text{veil}  
\( \text{عَطَاف} \)  
coat, cloak

\text{بَنَّا} \quad \text{carpet, rug}  
\( \text{زَام} \)  
hammer [of a gun]

\text{عِلَف} \quad \text{clothes}  
\( \text{غِيَّام} \)  
cover, wrapper, envelope

\text{لَحَاف} \quad \text{cover, wrapper}  
\( \text{غَطَام} \)  
cover, wrapper, envelope

\text{لَحَاف} \quad \text{cover, blanket}  
\( \text{وُطَام} \)  
vessel, container

\text{سِلاَح} \quad \text{weapon}  
\( \text{جُرَّاب} \)  
sack, bag; sheath, scabbard

\text{جَدَّار} \quad \text{wall}  
\( \text{جَفَّة} \)  
bandage, dressing

\text{قِعَّة} \quad \text{quiver [for arrows]}  
\( \text{سِيَادَة} \)  
plug, stopper, cork

\text{جَبَان} \quad \text{snare, net}  
\( \text{عَمَام} \)  
blinker; muzzle

\text{رَحَان} \quad \text{camel saddle}  
\( \text{وَسَادَة} \)  
pillow, cushion

\text{جَرَّاء} \quad \text{bandage}  
\( \text{جَرَّاء} \)  
safe; wardrobe; cupboard

\text{جِنَّة} \text{is also used for nouns referring to trades and professions:}

\text{بِزَة} \quad \text{the fitter’s work or trade}  
\( \text{بِزَة} \)  
the grocery business

\text{جَبِان} \quad \text{the weaver’s trade, weaving}  
\( \text{جِلَّة} \)  
the blacksmith’s trade

\text{بَرَان} \quad \text{office of doorman}  
\( \text{جِلَّة} \)  
the barber’s trade

\text{جَبَان} \quad \text{tailoring, dressmaking}  
\( \text{صِبَاع} \)  
the dyer’s trade

\text{طَخَان} \quad \text{culinary art, cookery}  
\( \text{زَارَة} \)  
the stationers’ trade, papermaking

\text{جِبَار} \quad \text{woodworking, joinery}  
\( \text{يَيَّة} \)  
selling or production of dairy products

\text{5.5 The Abstract Noun of Quality (إِسْمُ الْأَكْثُبَة)}

The abstract noun of quality expresses the abstract idea of a thing. It is formed by adding \( \\text{ثِـة} \) marbūta to the nisba adjective form. Thus, from \( \\text{إِنسَانِي} \) ("humane", "humanitarian") is formed
the abstract noun of quality "humaneness"), while from دُوَلَيْنِ ("international") is formed the abstract noun دُوَلَيْنَيْنَ ("internationality", "internationalism"). Further examples:

- impressionism
- unity, oneness
- imperialism
- selfishness, egoism
- favouritism
- morality
- nationalism
- partisanship
- sentimentialty
- individualism
- materialism
- balance, equilibrium

- sectarianism
- capitalism
- reactionism
- centralism
- socialism
- reformism, revisionism
- Zionism
- modernism
- mentality
- legality, lawfulness
- positivism
- objectivism
6 Patterns of the Verbal Noun (إِلَّا مَصِيدُ) of Form I Triliteral Verbs

Every Arabic verb has a verbal noun. There are some forty patterns of these for Form I triliteral 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 triliteral 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:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَمْرَة</td>
<td>حَمْرَةَ</td>
</tr>
<tr>
<td>سَجَرَة</td>
<td>سَجَرَةَ</td>
</tr>
<tr>
<td>سَلَّة</td>
<td>سَلَّةَ</td>
</tr>
<tr>
<td>مُكَذَّب</td>
<td>مُكَذَّبَ</td>
</tr>
<tr>
<td>وَضَفَف</td>
<td>وَضَفَفَ</td>
</tr>
<tr>
<td>جَبْنَة</td>
<td>جَبْنَةَ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَضَفَف</td>
<td>وَضَفَفَ</td>
</tr>
<tr>
<td>خَلَّ</td>
<td>خَلَّ</td>
</tr>
<tr>
<td>غَلْب</td>
<td>غَلْب</td>
</tr>
<tr>
<td>جَنَّى</td>
<td>جَنَّى</td>
</tr>
</tbody>
</table>

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

6.1.1: 

- حَدْمُ: demolition
- جَلْبُ: gathering, collecting
- جَلْبُ: pushing, paying
- دَرْسُ: opening
- قَلْبُ: beating

54
praising
untying; solution
sprinkling
grief
writing
doubt
giving, granting
jumping
depositing
certainty
fear, alarm
sleep
disclosure
obtaining
sale
taking
sorrow, grief
strength
filling
throwing
denial
harvest
running
feeding
grilling, roasting
inspiration
light, brightness
hopelessness
opinion
bruise
raising
truth
closing up
return; reply
extension; lengthening
cutting off, severing
description
fear
weighing
dryness
death
longing
doubt
living
inclination
recompense
weariness, boredom
revenge
calmness, quietness
course
rise
capture; captivity
bloom; splendour
invasion, conquest
burning; ironing
ornamentation
evilness
remoteness
coming, arrival
treading; low ground
6.1.2

sadness
distance
asceticism
judgement; authority
drinking; drink
ugliness
drunkenness
difficulty
beauty
manufacture
harm
love, affection
love
lowliness; disgrace
f ewness
medical treatment
good luck
dryness
casiness
orphanhood
length
food, nourishment
generosity
sociability
slowness
meanness
recovery
meeting
nakedness
unconsciousness, fainting

6.1.3

preservation
caution
truthfulness
knowledge
desire
kindness
hatred
laughter
fertility [soil]
memory; mention
fewness
reverence; righteousness
feeling
seriousness
responsibility
inheritance
saying
softness
distress
goodness
sin, crime
permission
confusion
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>nobility</td>
<td>فَضْلٌ</td>
</tr>
<tr>
<td>caution</td>
<td>سَلْطَة</td>
</tr>
<tr>
<td>request, order</td>
<td>طَلْبٌ</td>
</tr>
<tr>
<td>shyness</td>
<td>ضَرْفٌ</td>
</tr>
<tr>
<td>doing; work</td>
<td>جُعُورٌ</td>
</tr>
<tr>
<td>weariness</td>
<td>جُعُورٌ</td>
</tr>
<tr>
<td>paralysis</td>
<td>جُعُورٌ</td>
</tr>
<tr>
<td>stubbornness</td>
<td>جُعُورٌ</td>
</tr>
<tr>
<td>pain, distress</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>pain</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>craving</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>swelling</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>dryness</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>wakefulness</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>need, want</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>crookedness</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>hope</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>mistake</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>persistence</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>sleep</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>ransom; sacrifice</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>misery, hardship</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>passion</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>weakness</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>epidemic, plague</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>excuse</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>drunkenness</td>
<td>عَجَمَنَةٌ</td>
</tr>
<tr>
<td>difficulty</td>
<td>عَجَمَنَةٌ</td>
</tr>
</tbody>
</table>

**6.1.5**

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>occurring [to s.o.]</td>
<td>شَيَّاءٌ</td>
</tr>
<tr>
<td>holiness</td>
<td>فَدَّاسٍ</td>
</tr>
<tr>
<td>mercy</td>
<td>فَدَّاسٍ</td>
</tr>
</tbody>
</table>
6.1.6  

This pattern is only used for defective verbs:

- **darkness, gloom**  
- **guidance**  
- **request**  
- **crying**  
- **consent**  
- **piety**  
- **meeting**  
- **spread, diffusion**

6.1.7  

- **stealing**  
- **laughter**  
- **depriving**  
- **play; game**  
- **deceit, falsehood**  
- **swearing, oath taking**

6.1.8  

- **fatness**  
- **greatness**  
- **smallness**  
- **shortness**  
- **crookedness**  
- **deterioration**  
- **adultery**  
- **youthfulness**  
- **bigness**  
- **heaviness**  
- **thickness; roughness**  
- **satiation**  
- **substitution, compensation**  
- **wealth, affluence**  
- **satisfaction; approval**  
- **ransom; sacrifice**  
- **equality, sameness**

6.1.9  

- **sitting**  
- **attack**  
- **acceptance**  
- **calmness; silence**  
- **coming, arrival**  
- **happiness**  
- **dryness**  
- **appropriateness**  
- **deception**  
- **going out**  
- **entering**  
- **descending; staying**  
- **rise [of the sun]**  
- **permanence; certainty**  
- **madness**  
- **stopping**  
- **irregularity; curiosity**  
- **blowing [of the wind]**
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>الوُفُود</td>
<td>arrival</td>
</tr>
<tr>
<td>الوُفُوع</td>
<td>arrival</td>
</tr>
<tr>
<td>الوُقُوب</td>
<td>clarity</td>
</tr>
<tr>
<td>الوُجُوب</td>
<td>trust</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>existence</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>spread, diffusion</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>departure</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>stay</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>refuge</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>growth</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>persistence</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>growth</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>heat</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>sympathy</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>leaving</td>
</tr>
<tr>
<td>الوُجُوع</td>
<td>forgetting</td>
</tr>
<tr>
<td>قَوْلٌ</td>
<td>craving</td>
</tr>
<tr>
<td>قَوْلٌ</td>
<td>fuel</td>
</tr>
</tbody>
</table>

6.1.10

6.1.11

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>الرَطْبَة</td>
<td>easiness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>difficulty</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>hardness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>roughness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>sourness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>shabbiness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>freshness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>dryness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>smallness</td>
</tr>
<tr>
<td>الرَطْبَة</td>
<td>manliness</td>
</tr>
</tbody>
</table>
6.1.12 ٌ ٌمأ َٓ. ٌThis is also used for names of trades and professions:

- ٌمأ َٓٗٓ worship ٌمأ َٓٗٓ building, structure
- ٌمأ َٓٓٗٓ surgery ٌمأ َٓٓٗٓ occupation; industry
- ٌمأ َٓٗٓ swimming ٌمأ َٓٗٓ guarding
- ٌمأ َٓٗٓ writing ٌمأ َٓٗٓ agriculture
- ٌمأ َٓٗٓ commerce ٌمأ َٓٗٓ carpentry
- ٌمأ َٓٗٓ auction ٌمأ َٓٗٓ control, authority
- ٌمأ َٓٓٗٓ ministry ٌمأ َٓٓٗٓ inheritance
- ٌمأ َٓٓٗٓ arrival ٌمأ َٓٗٓ birth
- ٌمأ َٓٗٓ policy ٌمأ َٓٗٓ care; protection
- ٌمأ َٓٗٓ treachery ٌمأ َٓٗٓ weaving
- ٌمأ َٓٗٓ sewing ٌمأ َٓٗٓ supremacy
- ٌمأ َٓٗٓ tourism ٌمأ َٓٗٓ leadership
- ٌمأ َٓٗٓ reading ٌمأ َٓٗٓ leadership
- ٌمأ َٓٗٓ protection ٌمأ َٓٗٓ knowledge
- ٌمأ َٓٗٓ attention, regard ٌمأ َٓٗٓ recitation
- ٌمأ َٓٗٓ story ٌمأ َٓٗٓ throwing; shooting
- ٌمأ َٓٗٓ guidance ٌمأ َٓٗٓ concern, attention
- ٌمأ َٓٗٓ sufficient amount ٌمأ َٓٗٓ building, structure
- ٌمأ َٓٗٓ refusal ٌمأ َٓٗٓ story, novel
- ٌمأ َٓٗٓ slander ٌمأ َٓٗٓ rule
- ٌمأ َٓٗٓ protection

6.1.13 ٌّٓٗٓ : ٌّٓٗٓ ٌٗٓ courage ٌّٓٗٓ friendship
- ٌّٓٗٓ happiness ٌّٓٗٓ cowardice
- ٌّٓٗٓ skill ٌّٓٗٓ safety
- ٌّٓٗٓ testimony ٌّٓٗٓ cleanliness
- ٌّٓٗٓ civilisation ٌّٓٗٓ bigness
- ٌّٓٗٓ smile ٌّٓٗٓ freshness
- ٌّٓٗٓ error ٌّٓٗٓ weakness; poorness
shabbiness
cheerfulness
stubbornness
wideness
brevity
dirtiness
wakefulness
elegance
transmission
sorrow, grief
innocence
wholesomeness
sweetness
misery, distress
nearness
welcome
softness
error, sin

6.1.14 فَلِلِّية

suitability
hatred
luxury, comfort
obedience

quick understanding
openness, publicness
wickedness

6.1.15 فَمَال

This is often used for sicknesses:
sleepiness
sleep
silence
cough
consumption
mooing

panting
headache
(common) cold, catarrh
yelling, screaming
dizziness
death rattle
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَجَاح</td>
<td>success</td>
</tr>
<tr>
<td>نَمَاسة</td>
<td>rottenness, decay</td>
</tr>
<tr>
<td>صَلَاح</td>
<td>goodness</td>
</tr>
<tr>
<td>خَروُب</td>
<td>ruin; desolation</td>
</tr>
<tr>
<td>سَلام</td>
<td>soundness; peace</td>
</tr>
<tr>
<td>صَلُوُل</td>
<td>straying; error</td>
</tr>
<tr>
<td>جَلاَل</td>
<td>greatness; glory</td>
</tr>
<tr>
<td>جَفَاف</td>
<td>dryness</td>
</tr>
<tr>
<td>سَنَاث</td>
<td>scattering</td>
</tr>
<tr>
<td>كَلَان</td>
<td>tiredness</td>
</tr>
<tr>
<td>جَواُر</td>
<td>permission</td>
</tr>
<tr>
<td>قَوَات</td>
<td>passing [of time]</td>
</tr>
<tr>
<td>دَوَاق</td>
<td>taste</td>
</tr>
<tr>
<td>فَوَاق</td>
<td>superiority</td>
</tr>
<tr>
<td>نَفَان</td>
<td>softness</td>
</tr>
<tr>
<td>فَحُنِّاَن</td>
<td>happiness; well-being</td>
</tr>
<tr>
<td>بَقَاءَ</td>
<td>remaining</td>
</tr>
<tr>
<td>بَلَاءَ</td>
<td>distress; plague</td>
</tr>
<tr>
<td>الرِّخَّاَة</td>
<td>generosity</td>
</tr>
<tr>
<td>مَكَالَة</td>
<td>recompense</td>
</tr>
<tr>
<td>غَنِّاَة</td>
<td>wealth, affluence</td>
</tr>
<tr>
<td>وَبَائِة</td>
<td>epidemic, plague</td>
</tr>
<tr>
<td>وَلَاءَ</td>
<td>friendship</td>
</tr>
</tbody>
</table>

6.1.16 فَعَالَ كُنُوَّلَ:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَجَالَ</td>
<td>beauty</td>
</tr>
<tr>
<td>مَكَالَ</td>
<td>perfection; completeness</td>
</tr>
<tr>
<td>دَفَاب</td>
<td>going</td>
</tr>
<tr>
<td>ثَبَات</td>
<td>firmness; certainty</td>
</tr>
<tr>
<td>فَقَاَد</td>
<td>piercing; implementation</td>
</tr>
<tr>
<td>فَكَاَد</td>
<td>separation, disengagement</td>
</tr>
<tr>
<td>حَنان</td>
<td>affection, tenderness</td>
</tr>
<tr>
<td>غَفَاف</td>
<td>virtue; purity</td>
</tr>
<tr>
<td>سَنَدَأَ</td>
<td>payment, settlement</td>
</tr>
<tr>
<td>لَذَا</td>
<td>sweetness; pleasure</td>
</tr>
<tr>
<td>رَوَاح</td>
<td>departure</td>
</tr>
<tr>
<td>دَوَام</td>
<td>duration; continuance</td>
</tr>
<tr>
<td>رَوَانَل</td>
<td>disappearance</td>
</tr>
<tr>
<td>ضَبَعَ</td>
<td>loss</td>
</tr>
<tr>
<td>بَيَان</td>
<td>clearness; announcement</td>
</tr>
<tr>
<td>يَهُأَة</td>
<td>beauty; splendour</td>
</tr>
<tr>
<td>خَلَاَة</td>
<td>emptiness, vacancy</td>
</tr>
<tr>
<td>غَلَا</td>
<td>high price</td>
</tr>
<tr>
<td>فَنَان</td>
<td>extinction; nonexistence</td>
</tr>
<tr>
<td>شَفَأَة</td>
<td>suffering, misery</td>
</tr>
<tr>
<td>خَشَا</td>
<td>hunger</td>
</tr>
<tr>
<td>وَنَائَة</td>
<td>weakness</td>
</tr>
<tr>
<td>وَقَاءَ</td>
<td>fulfilment</td>
</tr>
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</table>

6.1.17 فَعَالَ فَغَالَ:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَجاب</td>
<td>veil</td>
</tr>
<tr>
<td>جَساب</td>
<td>arithmetic; calculation</td>
</tr>
</tbody>
</table>
barking  
marriage  
end, close  
noise, clamour  
release  
mourning  
shouting, yelling  
being, existence  
agitation, turmoil  
taking refuge  
refuge  
slowness  
adultery  
purchase  
building  
capture  
return  

departure  
praise  
braying; sobbing  
croak; bleat  
denial  
buzzing; jingling  
longing, yearning  
shimmering, glitter  
scattering  
jumping  
roaring  
blame  

book  
foster relationship  
roaming, wandering  
harvesting; harvest  
scattering; beaming  
running away, escape  
leadership  
getting up; carrying out  
treading, trampling  
rush, plunge  
fasting, fast  
escape  
ransom  
ridicule, mockery  
chanting  
refusal
64 Patterns of the Verbal Noun of Form I Trilateral Verbs

6.1.19

جِحَد - hatred
ذِمْه - booty, loot
شَكْر - youth, youthfulness
تَوْضُه - means; expedient
ثَمْل - growth
شُكْبَة - complaint

6.1.20

جُهَا - joking, fun

6.1.21

صَعْف - thunderbolt
سِيْسَة - siesta
شِاعْ - protection

6.1.22

سرعة - speed
brownness
blindness
friendship
delay; respite
liberality
step, stride
acquisition
meeting
seeing, looking

6.1.23

رحمة - compassion
curse
negligence .large quantity; frequency
fear  deceit, falsehood
slip, lapse  solitude
absence  jealousy
failure  fear; reverence; dignity
confusion  patrol; tour
repentance  attack
return  rotation; country, state
sorrow, grief  mercy, compassion
filling  growing up
fear  mistake, error
solitude  harshness, severity
misery  arrogance; pride
complaint  summons; invitation
shapeliness  return

6.1.24

temptation; discord  protection; infallibility
partnership  wisdom
service  thickness; rudeness
experience  engagement, betrothal
blessing  attribution; kinship
fewness  virtue, purity
thinness  might, power
sharpness  health
lightness  fineness; accuracy
baseness  strength
life  fear
conduct  caution
power, authority  filling
intention  desire, craving
6.1.25 

movement  
nobility  
pride  
escape  
complaint  
hurry  
compassion  
courage  
hope, expectation  
life  

6.1.26  

reactionism  
good news  
meeting  
dwelling, living; stay  
blessedness  
vision  

6.1.27  

memory  

6.1.28  

This pattern is used for defective verbs:  
claim  
complaint  
godliness  
consolation  
secret conversation  

6.1.29  

gratitude  
loss  
unbelief  
satisfaction  
reading, recitation  
flood; oppression  
meeting  
gratuity, tip  
uselessness, futility  
deficit  
forgiveness  
loss  
hostility  
building, construction  
forgetting  

6.1.30  

knowledge  
loss  
exclusion; deprivation  
secrecy, concealment
6.1.31  فَعُولَانٌ:

- ﻦِحْفَانٌ: trembling
- ﺕُمْعانٌ: throbbing
- ﺝُمْدانٌ: jumping
- ﻦِمْدانٌ: fire, blaze
- ﺝُوْدانٌ: boiling
- ﺝُوْدانٌ: rotation
- ﺝِذْدانٌ: flowing
- ﺝِذْدانٌ: confusion
- ﺝِذْدانٌ: agitation
- ﺝِذْدانٌ: boiling
- ﺝِذْدانٌ: flow

6.1.32  نُفْلُولٌ:

- ﺧَلْفَانٌ: play; amusement
- ﺞُوْدانٌ: departure
- ﺞُوْدانٌ: repetition
- ﺞُوْدانٌ: travel, journey

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

- ﻦِفْوْنَهَانٌ: old age
- ﺝِفْوْنَهَانٌ: siesta
- ﺝِفْوْنَهَانٌ: movement, journey
- ﺝِفْوْنَهَانٌ: continuance
- ﺝِفْوْنَهَانٌ: being, existence

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

fondness
unconsciousness; fainting
consent; approval
arrival
palpitation, throbbing
flashing, sparkling
fear
melting, dissolution
migration, wandering
longing, yearning
flood
flight; aviation
unconsciousness, fainting
drivel; hallucination
remembrance
wandering
frequent repetition
questioning
becoming
interruption; prevention
correctness
strutting
unconsciousness, fainting
and which is called مَفَعُولٌ. These are often identical to the noun of place and time.

### 6.2.1 مَفَعُولٌ

<table>
<thead>
<tr>
<th>مَفَعُولٌ</th>
<th>exertion</th>
<th>مَفَعُولٌ</th>
<th>result</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَعُولٌ</td>
<td>difficulty</td>
<td>مَفَعُولٌ</td>
<td>understanding</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>restoring</td>
<td>مَفَعُولٌ</td>
<td>promise</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>subject; placing</td>
<td>مَفَعُولٌ</td>
<td>easiness</td>
</tr>
</tbody>
</table>

### 6.2.2 مَفَعُولٌ

<table>
<thead>
<tr>
<th>مَفَعُولٌ</th>
<th>return</th>
<th>مَفَعُولٌ</th>
<th>speech, manner of speaking</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَعُولٌ</td>
<td>intention</td>
<td>مَفَعُولٌ</td>
<td>destruction</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>promise; appointment</td>
<td>مَفَعُولٌ</td>
<td>birth</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>agreement</td>
<td>مَفَعُولٌ</td>
<td>progress; fate</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>journey, travel</td>
<td>مَفَعُولٌ</td>
<td>life</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>sale</td>
<td>مَفَعُولٌ</td>
<td>avoidance</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>old age</td>
<td>مَفَعُولٌ</td>
<td>overnight stop</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>avoidance</td>
<td>مَفَعُولٌ</td>
<td>absence; setting of the sun</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>coming; arrival</td>
<td>مَفَعُولٌ</td>
<td></td>
</tr>
</tbody>
</table>

### 6.2.3 مَفَعُولٌ

<table>
<thead>
<tr>
<th>مَفَعُولٌ</th>
<th>entrance</th>
<th>مَفَعُولٌ</th>
<th>search; request</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَعُولٌ</td>
<td>hearing</td>
<td>مَفَعُولٌ</td>
<td>carrying</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>fall, collapse</td>
<td>مَفَعُولٌ</td>
<td>jeering, scoffing</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>burying</td>
<td>مَفَعُولٌ</td>
<td>coming, advent</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>rise, start</td>
<td>مَفَعُولٌ</td>
<td>drink</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>settling; residence</td>
<td>مَفَعُولٌ</td>
<td>flight, escape</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>passing; elapsing</td>
<td>مَفَعُولٌ</td>
<td>fear</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>speech</td>
<td>مَفَعُولٌ</td>
<td>possibility; permission</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>taste</td>
<td>مَفَعُولٌ</td>
<td>wish, desire</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>return</td>
<td>مَفَعُولٌ</td>
<td>course, development</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>life; income</td>
<td>مَفَعُولٌ</td>
<td>obtainment</td>
</tr>
<tr>
<td>مَفَعُولٌ</td>
<td>avoidance</td>
<td>مَفَعُولٌ</td>
<td>censure, blame</td>
</tr>
</tbody>
</table>
eating; food  
departure  
effort  
grassland, pasture  
staying; dwelling  

6.2.4 مَفْعُولَةَ  
commendable act  
power; ability  
nearness  
estimation; guess  
benefit  
mercy, compassion  
love, friendship  
humbleness; humiliation  
touch, feeling  
happiness  
blame, censure  
toil, hardship  
good luck  
article; essay  
censure, blame  
contempt; disgrace  
fear  
dignity  
leadership  
question; issue  
satisfaction  
hope  
elegy  
arrival  
refuge  

6.2.5 مَفْعُولَةَ  
forgiveness  
power, ability  
knowledge  
forgiveness, excuse  
feeling  
ruse, deception  
loss  
life  
travel, journey  
disobedience  
elegy  
wish, desire  

6.3 Some assimilated verbs that omit the initial َ in the imperfect active may also omit it in the verbal noun. The omitted َ is compensated for by tā’ marbūta:  
characteristic  
trust  
promise  
gift  
weighing  
slumber, doze  

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

blood money
7 The Arabic Adjective (اسم الصفة)

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).  {

\begin{align*}
\text{فَعَّل} & : \\
\text{غَلِب} & : \text{brave, heroic} \\
\text{نَبَت} & : \text{trustworthy, reliable} \\
\text{تَرَف} & : \text{important} \\
\text{جَلَّب} & : \text{foreign; imported} \\
\text{حُدَّة} & : \text{forbidden} \\
\text{خَرْم} & : \text{forbidden; sacred} \\
\text{حَسَن} & : \text{beautiful, handsome, good} \\
\text{خَلَق} & : \text{shabby, threadbare}
\end{align*}

b).  {

\begin{align*}
\text{مَكَأ} & : \text{weak, feeble} \\
\text{مَأَمَ} & : \text{decayed, rotten} \\
\text{مُخَاف} & : \text{brave, courageous} \\
\text{صَاف} & : \text{pretty, handsome} \\
\text{نَاف} & : \text{very small} \\
\text{سَفَاف} & : \text{pure; distinct, evident} \\
\text{مَعَال} & : \text{long} \\
\text{مَحَاف} & : \text{torrential [river]} \\
\text{كَبَار} & : \text{very big, huge} \\
\text{دَهَاف} & : \text{lethal, deadly}
\end{align*}

c).  {

\begin{align*}
\text{جَبَن} & : \text{cowardly} \\
\text{جَوَاد} & : \text{generous} \\
\text{حَرَم} & : \text{forbidden; sacred} \\
\text{قَنَات} & : \text{dispersed, scattered} \\
\text{حَنَان} & : \text{soft, crumbly} \\
\text{مُنَاع} & : \text{distracted, confused} \\
\text{مَنَاع} & : \text{skilful, skilled} \\
\text{قُرَاح} & : \text{pure, clear} \\
\text{وَقَاح} & : \text{impudent, shameless} \\
\text{رَخَاح} & : \text{soft [ground]; comfortable [life]}
\end{align*}

d).  {

\begin{align*}
\text{مَخْنَ} & : \text{hot, warm} \\
\text{مُخْلَ} & : \text{careless, heedless} \\
\text{مُخْلَ} & : \text{sweet} \\
\text{مُنَون} & : \text{bad, inferior, poor} \\
\text{مُحَر} & : \text{free-born, free} \\
\text{مَر} & : \text{bitter} \\
\text{مُصَب} & : \text{hard, firm, solid}
\end{align*}

e).  {

\begin{align*}
\text{مُنَل} & : \text{novel, new; virginal} \\
\text{مُنَل} & : \text{obliterated, illegible}
\end{align*}

70
forbidden  
دي ع  
fine, thin; little; delicate  
دي ع  
pure, unadulterated  
دي ع  
permissible  
سنيق  
slim, slender  
سنيق  
skilled, proficient  
سنيق  

few  
أهلي  
painful, aching  
أهلي  
small, meagre  
أهلي  
dejected; morose  
أهلي  
far, distant  
أهلي  
happy  
أهلي  
unusual; unexpected  
أهلي  
long; tall  
أهلي  
generous  
أهلي  
sick, unwell  
أهلي  

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

verb  

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قتل</td>
<td>to kill</td>
</tr>
<tr>
<td>ذبح</td>
<td>to slaughter</td>
</tr>
<tr>
<td>جرح</td>
<td>to wound</td>
</tr>
<tr>
<td>ضَجَنُ</td>
<td>to imprison</td>
</tr>
<tr>
<td>غسل</td>
<td>to wash</td>
</tr>
<tr>
<td>فَسَهَمُ</td>
<td>to abuse</td>
</tr>
<tr>
<td>سَلَبُ</td>
<td>to steal</td>
</tr>
<tr>
<td>ضرب</td>
<td>to beat</td>
</tr>
<tr>
<td>كَنَّ</td>
<td>to hide [s.th.]</td>
</tr>
<tr>
<td>كَرَة</td>
<td>to hate</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قتل</td>
<td>killed</td>
</tr>
<tr>
<td>ذبح</td>
<td>slaughtered</td>
</tr>
<tr>
<td>جرح</td>
<td>wounded</td>
</tr>
<tr>
<td>ضَجَنُ</td>
<td>imprisoned</td>
</tr>
<tr>
<td>غسل</td>
<td>washed</td>
</tr>
<tr>
<td>فَسَهَمُ</td>
<td>abused</td>
</tr>
<tr>
<td>سَلَبُ</td>
<td>stolen</td>
</tr>
<tr>
<td>ضرب</td>
<td>beaten</td>
</tr>
<tr>
<td>كَنَّ</td>
<td>hidden</td>
</tr>
<tr>
<td>كَرَة</td>
<td>hateful</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَحَيَّنَ</td>
<td>instead of</td>
</tr>
<tr>
<td>طَوَبُ</td>
<td>instead of</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَحَيَّنَ</td>
<td>clear, evident</td>
</tr>
<tr>
<td>طَوَبُ</td>
<td>good, pleasant</td>
</tr>
</tbody>
</table>

Further examples:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَحَيَّنَ</td>
<td>good; excellent</td>
</tr>
<tr>
<td>طَوَبُ</td>
<td>pious, devout</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَحَيَّنَ</td>
<td>easy; insignificant</td>
</tr>
<tr>
<td>طَوَبُ</td>
<td>soft, flexible</td>
</tr>
</tbody>
</table>
The Arabic Adjective

bad, evil
narrow; tight

dead, lifeless
valuable; straight
(ويمت "straight, upright; correct, right"
is also possible)

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

instead of بَلِيِّعُ shabby, threadbare
instead of عَلِيِّ عليّ high, tall; exalted

Further examples:

جَلِيِّي evident, obvious
غَلِيِّي stupid
دَمِيِّي unhappy, miserable
غَنِيِّي rich, wealthy
خُشِيِّي hidden; secret
قُوِيِّي strong
ذِيِّي intelligent
مشيّي walking, going
رَطَيِّي satisfied, content
كِتِيِّي sufficient, enough

g). فَلَانُ (a diptote) has the feminine form لَانَّ:

masc.  fem.  masc.  fem.
خَوَانِي  غَرَى  شَهْوَانَ  شَهْوَى  greedy; lecherous
خَوَرَانِي  غَرَى  سَكْرَانَ  سَكْرَى  drunk
ضَيْفُانِي  غَرَى  جَوْعَانَ  جُوْعَى  hungry
عَطَانِي  غَرَى  غِضْبُانَ  غِضْبَى  angry
نَذَانِي  غَرَى  لَهْوَانَ  لَهُوْى  sighing; sorrowful
عَجَلَانِي  غَرَى  نَتْسُانَ  نَتْسُى  drunk; elated
غَطَانِي  غَرَى  لُهْوَانَ  لُهُوْى  panting, out of breath

h). فَلَانُ:

spoiled; useless
stupid, foolish
destroyed; ruined
frightened, alarmed

امَا  فَلَانُ  شَهْوَانَ  لَفْنُ  لَفْنُ  awake; vigilant
خَوَرَانِ  غَرَى  حَرْبَانَ  حَرِبْانَ  on the run, fugitive
ضَيْفُانِ  غَرَى  عِلْفَانَ  عِلْفَانَ  lazy
عَطَانِ  غَرَى  لُطْفَانَ  لُطْفَانَ  lazy
نَذَانِ  غَرَى  نَزْفَانَ  نَزْفَانَ 

i). قَمُلُ:

sticky
sorry, sad
dirty
ugly; offensive

امَا  قَمُلُ  شَهْوَانَ  قَمُلُ  قَمُلُ  astonished; alarmed
dَمَحَى  قَمُلُ  سَمِيمُ  سَمِيمُ  tired, weary
شَيْسُ  قَمُلُ  شَيْسُ  قَمُلُ  vicious, quarrelsome
ضِحْبُ  قَمُلُ  ضِحْبُ  قَمُلُ  yelling, noisy
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>fertile</td>
<td>^غُفَنَّ</td>
</tr>
<tr>
<td>cautious, wary</td>
<td>^قرِعَ</td>
</tr>
<tr>
<td>shy, embarrassed</td>
<td>^دَبَّ</td>
</tr>
<tr>
<td>firm, fixed</td>
<td>^غَذَّلَن</td>
</tr>
<tr>
<td>shabby, threadbare</td>
<td>^ذِبَّ</td>
</tr>
<tr>
<td>supple, tender, soft</td>
<td>^فَاكُمُ</td>
</tr>
<tr>
<td>moist; cool</td>
<td>^لَدْنَ</td>
</tr>
<tr>
<td>slippery</td>
<td>^نِبِلَ</td>
</tr>
<tr>
<td>ugly, revolting</td>
<td>^مَذُرَ</td>
</tr>
<tr>
<td>easy; level</td>
<td>^خَشْرُ</td>
</tr>
<tr>
<td>difficult</td>
<td>^ millennia</td>
</tr>
<tr>
<td>big, large</td>
<td>^نِمَيْلَ</td>
</tr>
</tbody>
</table>

This pattern may be derived from doubled verbs:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>dutiful, reverent</td>
<td>^كَثْبُ</td>
</tr>
<tr>
<td>great, outstanding</td>
<td>^مَلَ</td>
</tr>
<tr>
<td>abundant, plentiful</td>
<td>^مَسْرُ</td>
</tr>
<tr>
<td>chaste, virtuous</td>
<td>^غَثَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>hot, blazing</td>
<td>^خَيَان</td>
</tr>
<tr>
<td>captivating, thrilling</td>
<td>^خَوَافِ</td>
</tr>
<tr>
<td>shining, sparkling</td>
<td>^دِمَسْفُ</td>
</tr>
<tr>
<td>smiling</td>
<td>^ضِيَاحُ</td>
</tr>
<tr>
<td>gigantic</td>
<td>^طَيِّأَ</td>
</tr>
<tr>
<td>attractive</td>
<td>^كَنَأَل</td>
</tr>
<tr>
<td>burning</td>
<td>^تَمَّاحُ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>glutinous</td>
<td>^صَنَعَر</td>
</tr>
<tr>
<td>constantly urging, always demanding</td>
<td>^عَلَامُ</td>
</tr>
<tr>
<td>travelling frequently</td>
<td>^تَوَالِ</td>
</tr>
<tr>
<td>very busy, hardworking</td>
<td>^تَمَأَلِ</td>
</tr>
</tbody>
</table>
frequently crying  فَقَاعُ  very useful
frequently complaining  سَامٌ  inquisitive
frequently laughing  دِيَانُ  religious, devout

l).  فُؤُولُ sometimes has an intensive meaning:
   أَوُفُ familiar; tame
   جَمُوسُ daring; insolent
   بُكُوسُ early, premature
   جَنُوسُ patient, long-suffering
   خَمُوسُ envious
   خَمُوسُ affectionate, tender
   خَمُوسُ humble, submissive
   خَمُوسُ disloyal, traitorous
   خَمُوسُ very patient, enduring

m).  فُؤُولُ often has an intensive meaning:
   بِكُودُ habitually silent
   بِكُودُ drunkard, heavy drinker
   شَيرُبُ very bad, very evil
   شَيرُبُ drunkard, heavy drinker
   صَبِيقُ very honest, righteous

Other, less common, patterns include:

n).  فُؤُولُ often has an intensive meaning:
    بُرُوتُ stale, old
    فَوْقُ most holy

o).  فُؤُولُ has an intensive meaning:
    فَارُوقُ very timorous
    نَاغُوطُ sexually stimulating

p).  فُؤُولُ has an intensive meaning:
    قَلُبُ adaptable; versatile

q).  فُؤُولُ has an intensive meaning:
    بَاذُبُ playful, jolly

r).  فُؤُولُ:
    مَكُنُ greedy, avaricious
    غَزُونُ unarmed, defenseless
false, spurious

اَكْتِبَ: 

نَفِيْدُ:

نَكْرَانِ: 

naked

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

\[
\begin{align*}
\text{اَكْتِبَ} & \quad \text{irritable, touchy; hot-tempered} \\
\text{قَوْنَة} & \quad \text{sly, shrewd} \\
\text{مَكْسَة} & \quad \text{very understanding} \\
\text{فَلَمْا} & \quad \text{constantly or frequently sitting; lazy}
\end{align*}
\]

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:

\[
\begin{align*}
\text{يَلْغَى} & \quad \text{cold} \\
\text{يَجْعَلُ} & \quad \text{hungry} \\
\text{يَبْكِى} & \quad \text{unusual, strange} \\
\text{يَجْعَلْ} & \quad \text{spreading; widespread} \\
\text{يَتَرَفُّ} & \quad \text{extreme, radical}
\end{align*}
\]

b). Passive participles:

\[
\begin{align*}
\text{مَكْسَة} & \quad \text{known} \\
\text{مَخْرُوم} & \quad \text{forbidden} \\
\text{مَخْلُوت} & \quad \text{wet} \\
\text{مُخْلَى} & \quad \text{called, invited} \\
\text{مَخْلُوَت} & \quad \text{written}
\end{align*}
\]

7.2 Adjectives Derived from Quadrilateral Roots

These are not common. The following patterns occur:

a). 

\[
\begin{align*}
\text{جَمْعُ} & \quad \text{false, fake} \\
\text{جَمْعَة} & \quad \text{dark; deep black} \\
\text{جَمْعَهُ} & \quad \text{fine; thin; delicate} \\
\text{جَمْعُ} & \quad \text{wide, broad, flat} \\
\text{جَمْعَة} & \quad \text{affectionate, tender} \\
\text{جَمْعَهُ} & \quad \text{squat, stocky}
\end{align*}
\]

b). 

\[
\begin{align*}
\text{جَمْعُ} & \quad \text{boisterous, noisy} \\
\text{جَمْعَهُ} & \quad \text{bathed [in tears]; brilliant}
\end{align*}
\]
76 The Arabic Adjective

slim; delicate; light

silly; inferior

arrogant, conceited

quarrelsome; noisy

gay, merry

broad, flat

The Nisba Adjective (النسبية)

The nisba adjective (sometimes called the “relative adjective”) is an adjective derived from a noun. It is formed by suffixing ٌ 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.

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَعْلِيمٌ</td>
<td>تَعْلِيمٌيَةٌ</td>
</tr>
<tr>
<td>خَشْبٌ</td>
<td>خَشْبيَةٌ</td>
</tr>
<tr>
<td>شَمَالٌ</td>
<td>شَمَاليَةٌ</td>
</tr>
<tr>
<td>أَسبوعٌ</td>
<td>أَسبوعٌيَةٌ</td>
</tr>
<tr>
<td>عَربٌ</td>
<td>عَربِيَةٌ</td>
</tr>
<tr>
<td>تشخيصٌ</td>
<td>تشخيصِيَةٌ</td>
</tr>
</tbody>
</table>

Nisba adjectives are not uncommonly derived from plural nouns:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>دُولَٰٰنٍ</td>
<td>دُولَٰٰنيَّةٌ</td>
</tr>
<tr>
<td>عُقَايدةٌ</td>
<td>عُقَايدةً</td>
</tr>
<tr>
<td>كَانَاسٌ</td>
<td>كَانَاسيَّةٌ</td>
</tr>
<tr>
<td>أَهرامٌ</td>
<td>أَهرامٌيَةٌ</td>
</tr>
<tr>
<td>مُلُوكٌ</td>
<td>مُلُوكيَةٌ</td>
</tr>
<tr>
<td>حَزازٌ</td>
<td>حَزازِيَةٌ</td>
</tr>
<tr>
<td>مورالٌ; أخلاقٌ</td>
<td>موراليَةٌ</td>
</tr>
<tr>
<td>رَجلٌ</td>
<td>رَجاليَةٌ</td>
</tr>
</tbody>
</table>

Loose, flowing [garment]; ample
Miserable, wretched
Skinny, lanky
These are sometimes used to indicate professions and occupations:

-  كُتَّابي  (bookseller)
-  صحفيّ  (journalist)
-  سُواريّ  (saddler)
-  خُضَّاريّ  (greengrocer)
-  قصصيّ  (story teller; novelist)
-  مراكبى  (boatman)
-  ساعايي  (watchmaker)

**c).** Nisba adjectives are made feminine with the addition of tā’ marbūta:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سوريّ</td>
<td>سورية</td>
</tr>
<tr>
<td>قايرى</td>
<td>قاهرة</td>
</tr>
<tr>
<td>إنكليزي</td>
<td>إنكليزية</td>
</tr>
<tr>
<td>جدولى</td>
<td>جدولية</td>
</tr>
<tr>
<td>خخيفيّ</td>
<td>خخيفة</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>masc. pl.</th>
<th>fem. sing.</th>
<th>fem. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سورىّ</td>
<td>سورون</td>
<td>سوريات</td>
<td>Syrian</td>
</tr>
<tr>
<td>خخيفىّ</td>
<td>خخيفون</td>
<td>خخيفيات</td>
<td>real, true</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>اليمن</td>
<td>يمني</td>
</tr>
<tr>
<td>باكستانى</td>
<td>باكستاني</td>
</tr>
<tr>
<td>صينى</td>
<td>صيني</td>
</tr>
<tr>
<td>سودانى</td>
<td>سوداني</td>
</tr>
<tr>
<td>القرآنى</td>
<td>قرآني</td>
</tr>
<tr>
<td>النيلى</td>
<td>نيلي</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>الداني</td>
<td>يمني</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>الداني</td>
<td>يمني</td>
</tr>
</tbody>
</table>
b). The ending ٔى is removed:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syria</td>
<td>Syrian</td>
</tr>
<tr>
<td>Croatia</td>
<td>Croatian</td>
</tr>
<tr>
<td>Bolivia</td>
<td>Bolivian</td>
</tr>
<tr>
<td>geography</td>
<td>geographical</td>
</tr>
<tr>
<td>Korea</td>
<td>Korean</td>
</tr>
<tr>
<td>hysteria</td>
<td>hysterical</td>
</tr>
<tr>
<td>Britain</td>
<td>British</td>
</tr>
</tbody>
</table>

c). The tä' marbūṭa is removed:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>government</td>
<td>governmental</td>
</tr>
<tr>
<td>school</td>
<td>scholastic</td>
</tr>
<tr>
<td>myth, legend</td>
<td>mythical, legendary</td>
</tr>
<tr>
<td>rock, stone</td>
<td>rocky, stony</td>
</tr>
<tr>
<td>profession</td>
<td>professional</td>
</tr>
<tr>
<td>Cairo</td>
<td>Cairene</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>Ethiopian</td>
</tr>
<tr>
<td>Mecca</td>
<td>Meccan</td>
</tr>
<tr>
<td>kidney</td>
<td>renal, of the kidneys</td>
</tr>
</tbody>
</table>

d). When a noun ends with ٔى 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 ٔى:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
<th>root</th>
</tr>
</thead>
<tbody>
<tr>
<td>evening</td>
<td>ٔى ٔى ٔى</td>
<td>evening [adj.]</td>
</tr>
<tr>
<td>medicine</td>
<td>ٔى ٔى ٔى</td>
<td>medicinal</td>
</tr>
<tr>
<td>air, atmosphere</td>
<td>ٔى ٔى ٔى</td>
<td>airy, atmospheric</td>
</tr>
<tr>
<td>satire</td>
<td>ٔى ٔى ٔى</td>
<td>satirical</td>
</tr>
<tr>
<td>building; structure</td>
<td>ٔى ٔى ٔى</td>
<td>structural</td>
</tr>
<tr>
<td>glue</td>
<td>ٔى ٔى ٔى</td>
<td>gluey, sticky</td>
</tr>
<tr>
<td>water</td>
<td>ماءٔى or ماءٔى</td>
<td>watery, aquatic</td>
</tr>
</tbody>
</table>
When hamza is changed to و, the alif may be omitted before the nisba suffix:

(i) When a noun ends with ﺪ, the hamza is changed into و:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>women</td>
<td>ﻫـ نـوـ</td>
<td>نـوـ</td>
</tr>
<tr>
<td>winter</td>
<td>وـئـوـ</td>
<td>وـئـ</td>
</tr>
<tr>
<td>starch</td>
<td>ﻫـوـ</td>
<td>ﻫـوـ</td>
</tr>
<tr>
<td>open country</td>
<td>ﻫـوـ</td>
<td>ﻫـوـ</td>
</tr>
<tr>
<td>glue</td>
<td>ﻫـوـ</td>
<td>ﻫـوـ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>creation</td>
<td>ﻫـنـ</td>
<td>نـ</td>
</tr>
<tr>
<td>part</td>
<td>ﻫـرـ</td>
<td>رـ</td>
</tr>
<tr>
<td>light</td>
<td>ﻫـوـ</td>
<td>وـ</td>
</tr>
<tr>
<td>beginning, start</td>
<td>ﻫـدـ</td>
<td>دـ</td>
</tr>
<tr>
<td>beginning, start</td>
<td>ﻫـدـ</td>
<td>دـ</td>
</tr>
<tr>
<td>beginning, start</td>
<td>ﻫـدـ</td>
<td>دـ</td>
</tr>
<tr>
<td>mockery, derision</td>
<td>ﻫـزـ</td>
<td>زـ</td>
</tr>
</tbody>
</table>

This is also the case regarding non-derived nouns:

- Physics: ﻫـرـ نـاـعـ | نـاـعـ |
- Chemistry: ﻫـرـ نـاـعـ | نـاـعـ |

When a noun ends with ﺪ, the hamza is changed into و:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>desert</td>
<td>ﻫـوـ</td>
<td>وـ</td>
</tr>
<tr>
<td>bile</td>
<td>ﻫـوـ</td>
<td>وـ</td>
</tr>
<tr>
<td>melancholia, depression</td>
<td>ﻫـوـ</td>
<td>وـ</td>
</tr>
<tr>
<td>virgin</td>
<td>ﻫـوـ</td>
<td>وـ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>father</td>
<td>ﻫـوـ</td>
<td>وـ</td>
</tr>
<tr>
<td>brother</td>
<td>ﻫـوـ</td>
<td>وـ</td>
</tr>
</tbody>
</table>
The final weak radical need not always be restored:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba or Assumed Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>blood</td>
<td>دم or دموي</td>
</tr>
</tbody>
</table>

Note the nisba adjective:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>son</td>
<td>فلالي</td>
</tr>
</tbody>
</table>

9). When nisba adjectives are formed from nouns of the pattern فلية، the ي is omitted and the kasra is changed to fatha:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>city</td>
<td>مدنى</td>
</tr>
<tr>
<td>tribe</td>
<td>تدلى</td>
</tr>
<tr>
<td>church</td>
<td>كنيسى</td>
</tr>
<tr>
<td>island</td>
<td>جزري</td>
</tr>
</tbody>
</table>

There are common exceptions to this:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>nature</td>
<td>طبيعي</td>
</tr>
<tr>
<td>reality, truth</td>
<td>حقيقي</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>intestines</td>
<td>مغوي</td>
<td>معي</td>
</tr>
<tr>
<td>usury</td>
<td>ورئوى</td>
<td>ربو</td>
</tr>
<tr>
<td>pebbles, small stones</td>
<td>حضوي</td>
<td>حصى</td>
</tr>
<tr>
<td>a youth</td>
<td>فتوى</td>
<td>فتى</td>
</tr>
<tr>
<td>sperm, semen</td>
<td>منوى</td>
<td>منى</td>
</tr>
<tr>
<td>quern, hand mill</td>
<td>رئوى</td>
<td>رحي</td>
</tr>
</tbody>
</table>

(i) This is also the case when such nouns end with تاءه marbuta. The second radical of the root takes fatha:
(ii) If, however, there are four letters in the noun, a final َ may be changed to ُ or omitted:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
<th>root</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَجُلٌ</td>
<td>مَهْنَةٌ</td>
<td>رَجُلٌ</td>
</tr>
<tr>
<td>قَرِينٌ</td>
<td>رَجُلٌ</td>
<td>قَرِينٌ</td>
</tr>
<tr>
<td>صَوْرَتٌ</td>
<td>مَهْنَةٌ</td>
<td>صَوْرَتٌ</td>
</tr>
<tr>
<td>حَيَّةٌ</td>
<td>مَهْنَةٌ</td>
<td>حَيَّةٌ</td>
</tr>
</tbody>
</table>

(i) On nouns of four letters including the ending َ (which may occur as ُ) the َ is usually changed to ُ:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
<th>root</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَضْلٍ</td>
<td>مَعْنَى١</td>
<td>فَضْلٍ</td>
</tr>
<tr>
<td>الْحَيَاةَ</td>
<td>مَعْنَى١</td>
<td>الْحَيَاةَ</td>
</tr>
<tr>
<td>مَوْلَا</td>
<td>مَعْنَى١</td>
<td>مَوْلَا</td>
</tr>
</tbody>
</table>

When the noun consists of five letters, َ is omitted:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
<th>root</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسْيَمَيَة١</td>
<td>مَعْنَى١</td>
<td>مُسْيَمَيَة١</td>
</tr>
</tbody>
</table>

(i) The ending ِ is removed from nouns of foreign origin:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
<th>root</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمُريْكَا</td>
<td>أمُريْكِي٢</td>
<td>أمُريْكَا</td>
</tr>
<tr>
<td>أَفِرْقَا</td>
<td>أَفِرِيقِي٢</td>
<td>أَفِرْقَا</td>
</tr>
<tr>
<td>أُورْبَا</td>
<td>أُورْبِي٢</td>
<td>أُورْبَا</td>
</tr>
<tr>
<td>إِيرْلنْدَا</td>
<td>إِيرْلنْدَي٢</td>
<td>إِيرْلنْدَا</td>
</tr>
<tr>
<td>فَرْنْسَا</td>
<td>فَرْنِسِي٢</td>
<td>فَرْنْسَا</td>
</tr>
<tr>
<td>بِودَا</td>
<td>بِودِي٢</td>
<td>بِودَا</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
<th>root</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَرْنْسَا</td>
<td>فَرْنِسَي٢</td>
<td>فَرْنْسَا</td>
</tr>
<tr>
<td>أَوْسُْتَا</td>
<td>أَوْسِي٢</td>
<td>أَوْسُْتَا</td>
</tr>
</tbody>
</table>
(ii) The ending ٌ may remain and hamza occur before the nisba suffix:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>cinema</td>
<td>سينمائي</td>
</tr>
</tbody>
</table>

(iii) Note the unusual nisba adjective:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>England</td>
<td>إنجليزي</td>
</tr>
<tr>
<td>England</td>
<td>إنجليزي</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>organ</td>
<td>عضويَّة</td>
</tr>
<tr>
<td>grammar</td>
<td>نحوويَّة</td>
</tr>
<tr>
<td>Bedouin</td>
<td>بدوئيَّة</td>
</tr>
<tr>
<td>solitude</td>
<td>خلوئيَّة</td>
</tr>
<tr>
<td>bribe</td>
<td>شهوئيَّة</td>
</tr>
<tr>
<td></td>
<td>organic</td>
</tr>
<tr>
<td></td>
<td>grammatical</td>
</tr>
<tr>
<td></td>
<td>bedouin</td>
</tr>
<tr>
<td></td>
<td>solitary, lonely</td>
</tr>
<tr>
<td></td>
<td>of or relating to bribery</td>
</tr>
</tbody>
</table>

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 elative. Both the masculine and feminine singular forms are diptotes. The plural (a triptote) is used for both masculine and feminine:

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>fem. sing.</th>
<th>plural</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحمر</td>
<td>خُمْرَة</td>
<td>red</td>
<td>ُحمرَة</td>
</tr>
<tr>
<td>أزرقُ</td>
<td>زَرْقَة</td>
<td>blue</td>
<td>ُزرقة</td>
</tr>
<tr>
<td>أخضرُ</td>
<td>خَضْرَة</td>
<td>green</td>
<td>ُخضرَة</td>
</tr>
<tr>
<td>أصفرُ</td>
<td>صَفْرَة</td>
<td>yellow</td>
<td>ُصفرَة</td>
</tr>
<tr>
<td>أصفرُ</td>
<td>صَفرَة</td>
<td>brown</td>
<td>ُصفرَة</td>
</tr>
<tr>
<td>أسودُ</td>
<td>سُودَة</td>
<td>black</td>
<td>ُسودَة</td>
</tr>
<tr>
<td>أبيضُ</td>
<td>بَيضَة</td>
<td>white</td>
<td>ُبياضَ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>redness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>blueness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>greenness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>yellowness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>brownness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>greyness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>blackness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>whiteness</td>
</tr>
</tbody>
</table>
b). The following two adjectives of colour have a separate form for the feminine plural:

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>masc. pl.</th>
<th>fem. sing.</th>
<th>fem. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحْضَرَّ</td>
<td>أَحْضَرَّنِينِ</td>
<td>صَبْرَاء</td>
<td>صَبْرَاءَاتُ</td>
</tr>
<tr>
<td>أَصْفَرُ</td>
<td>أَصْفَرْنِينِ</td>
<td>صَبْرَاء</td>
<td>صَبْرَاءَاتُ</td>
</tr>
</tbody>
</table>

brown-skinned  
fair-complexioned [skin], blond [hair]

e). In the dual, the final hamza of the feminine singular adjective becomes ā before the dual suffix:

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَمْسَةً</td>
<td>خَمْسَانِينِ</td>
</tr>
<tr>
<td>زُرْقَاءً</td>
<td>زُرْقَائَانِ</td>
</tr>
<tr>
<td>خَمْسَةَةً</td>
<td>خَمْسَائِينِ</td>
</tr>
<tr>
<td>صَفْرَاءً</td>
<td>صَفْرَائِينِ</td>
</tr>
</tbody>
</table>

The dual of the masculine is regular:

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحْضَرَّ</td>
<td>أَحْضَرْتَانِ</td>
</tr>
<tr>
<td>أَزْرَقُ</td>
<td>أَزْرَقتَانِ</td>
</tr>
<tr>
<td>أَحْضَرَّانِ</td>
<td>أَحْضَرْتَانِ</td>
</tr>
<tr>
<td>أَصْفَرُ</td>
<td>أَصْفَرْتَانِ</td>
</tr>
</tbody>
</table>

red  
blue  
green  
yellow

d). Examples of adjectives of colour in context:

- the sparrows and white and yellow parrots (HS 38)
- fair-complexioned men (IKh 152)
- the fair-complexioned women (IH 71)
- green leaves (AM 7)
- We went out to the red car (IJJ 226)
- I remember the black notebook (AM 67)
- the yellow wooden walls (HS 11)
- I see the sky blue and the sea blue (IKh 66)
- The stick is white and the shield is white (IKh 63)
- two black dots (HS 40)
- the eyes changed into two black stoves (HS 69)
- my blue eyes (HS 128)
- I watch the two brown hands (HS 135)
she focussed her green eyes into mine (JIJ 46)
above two black socks (GhS 91)
e). The plural, rather than the feminine singular, is often used to agree with plurals of non-humans:

she had green eyes (AM 114)
the blue lakes (JIJ 44)
three white mountains (IH 66)
black thoughts (HM 266)
it wears white sheets (GhS 61)
dark blue spots (GhS 71)
the black cloaks (HS 39)
f). Examples of nouns of colour in context:

this whiteness, you have inherited it from your mother (HM 43)
the white of their finger nails (HS 5)
A pitch black moon (GhS 147)
the blue of the skies (JIJ 42)
their distinctive colour which tends towards yellow (JIJ 80)
g). The nisba adjective is used to form adjectives of colour:

maroon, chestnut-coloured (from كَنْتَانِي
testane “chestnut”)
pistachio-coloured (from فِسْتِقَ "pistachio")
orange (from بَرَقَّالَ "orange” [fruit])
golden (from ذَهْبُ “gold”)
brown (from بُن “coffee beans”, “coffee”)
lead-coloured, dull grey (from رَضَاصُ “lead”)
lilac (from لِلْكِيْلَ "lilac” [flower])
violet (from بَنْطُسُ "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:

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>fem. sing.</th>
<th>plural (maso. and fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُحْبَبْ</td>
<td>أُحْبَبْ</td>
<td>hunchbacked</td>
</tr>
<tr>
<td>أَعْرَجْ</td>
<td>أَعْرَجْ</td>
<td>crooked; stooping</td>
</tr>
<tr>
<td>أَعْرَزْ</td>
<td>أَعْرَزْ</td>
<td>one-eyed</td>
</tr>
<tr>
<td>أَطْرَمْ</td>
<td>أَطْرَمْ</td>
<td>deaf</td>
</tr>
<tr>
<td>أَخْرَسْ</td>
<td>أَخْرَسْ</td>
<td>or أَخْرَسْ</td>
</tr>
<tr>
<td>أَضْلَعْ</td>
<td>أَضْلَعْ</td>
<td>or أَضْلَعْ</td>
</tr>
<tr>
<td>أَغْمَى</td>
<td>أَغْمَى</td>
<td>or أَغْمَى</td>
</tr>
<tr>
<td>أَخْمَى</td>
<td>أَخْمَى</td>
<td>or أَخْمَى</td>
</tr>
<tr>
<td>أَغْرَجْ</td>
<td>أَغْرَجْ</td>
<td>أَغْرَجْ or أَغْرَجْ</td>
</tr>
</tbody>
</table>

Examples in context:

- أولئك الأطباء الكولهفي those stupid doctors (GhS 88)
- الأيسة ضحاء The young lady is bald (HR 12)
- جلبت أكلات الاجر The mangy dog (TW 16)
- بلا فلاحين الخمي or البلا فلاحين الخمي the level of the simpleton peasants (TW 203)
- أخذتها ضحاء بكماء I found it to be deaf and dumb (IH 81)
- الدُكَّور أغمي the blind doctor (TW 173)
- يغلق عينيها ألوهاوين he closes her trembling eyes (JII 51)

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

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>fem. sing.</th>
<th>plural (maso. and fem.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْحَبْ</td>
<td>أَلْحَبْ</td>
<td>nice, beautiful, bright</td>
</tr>
<tr>
<td>أَشْجُعْ</td>
<td>أَشْجُعْ</td>
<td>brave, courageous</td>
</tr>
<tr>
<td>أَهْدَبْ</td>
<td>أَهْدَبْ</td>
<td>having long lashes</td>
</tr>
<tr>
<td>أَلْسَنْ</td>
<td>أَلْسَنْ</td>
<td>sleek, smooth</td>
</tr>
<tr>
<td>أَنْصُمْ</td>
<td>أَنْصُمْ</td>
<td>having a good or sensitive nose</td>
</tr>
</tbody>
</table>

7.5 Adjectives used as Nouns

7.5.1 Arabic may use any adjective, singular or plural, (including active and passive
participle) as a noun (like the English “the wealthy”, “the poor”, “the old”, “the young” etc.):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أسود والبيض</td>
<td>black and white people (HS 239)</td>
</tr>
<tr>
<td>عقلاء فإنها سترسل لي خطيب المستقبل</td>
<td>Many people are in a state of anguish and desperation (TW 23)</td>
</tr>
<tr>
<td>العمري</td>
<td>The blind (HM 12)</td>
</tr>
<tr>
<td>النحافة وقالت إنها سترسل لي خطيب المستقبل</td>
<td>The idiot said that she would send me my future fiancé (GhS 53)</td>
</tr>
<tr>
<td>أعجبت نوتردام</td>
<td>the hunchback of Notre Dame (TW 151)</td>
</tr>
<tr>
<td>أنثوي الصديقين والمستضعفين</td>
<td>opium to drug the weak and oppressed (HR 11)</td>
</tr>
<tr>
<td>لا تجبر الأغنياء لا تجبر الأجباناء</td>
<td>she doesn't like the rich, she doesn't like cowards (HM 204)</td>
</tr>
<tr>
<td>هل نرى الأخضر؟</td>
<td>Do you see the green? (IKh 66)</td>
</tr>
<tr>
<td>منى تضيء الفكراء حزنيهم الخائشة؟</td>
<td>When will the poor make their own war? (IKh 94)</td>
</tr>
<tr>
<td>في الماضي</td>
<td>in the past (IKh 74)</td>
</tr>
<tr>
<td>هؤلاء الأذان</td>
<td>Those desperate people (HM 97)</td>
</tr>
<tr>
<td>المواطنين العادي</td>
<td>The ordinary citizen (TW 19)</td>
</tr>
<tr>
<td>هو كائن</td>
<td>He is a being (TW 19)</td>
</tr>
<tr>
<td>كل غريب للغريب نيبت</td>
<td>Every stranger is a kinsman to the stranger (TW 22)</td>
</tr>
<tr>
<td>مذكرات متقطعة</td>
<td>written notes (TW 29)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>القاهرة</td>
<td>Cairo</td>
</tr>
<tr>
<td>ليثة</td>
<td>Latifa [woman's name]</td>
</tr>
<tr>
<td>أحمد</td>
<td>Ahmad</td>
</tr>
<tr>
<td>محمود</td>
<td>Mahmoud</td>
</tr>
<tr>
<td>سعيد</td>
<td>Sa'id</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أعتذر أنني تجاوزت المقبول</td>
<td>I admit that I have gone beyond the acceptable (GhS 94)</td>
</tr>
<tr>
<td>يتعهدي أن أحقق أي المستحيل لا الممكن</td>
<td>I can achieve the impossible for you, not the possible (GhS 127)</td>
</tr>
<tr>
<td>افترض المتطرف</td>
<td>I committed the forbidden (JJ 31)</td>
</tr>
</tbody>
</table>
he is supposed to stand here (JGh 165)  
his is certainly older than seventy (JGh 66)  

It is known that an Indian horticulturalist used to work in the nursery (JIJ 81)  

It is difficult to speak with this woman (IKh 143)  

the strange thing is that none of us felt afraid (JGh 77)  

I learnt a lot (GhS 100)  

previously (IKh 50)  

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

It is best for him to forget her (AM 56)  

We will probably see you (JIJ 200)  

more correctly (TW 182)  

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

the various aspects of social life (JGh 145)  

I wasn't sure at first (JIJ 217)  

On the second day (HS 212)  

the middle of February (JGh 13)  

Such is the case with the superlative adjectives:  

Rajab is silent most of the time (AM 55)  

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:  

She will return soon (GhS 19)  

it reshaped itself anew (HR 57)  

They all roared with laughter again (HR 12)  

shortly before my uncle's arrival (HM 178)
8 Formation of the Active (ائم المفعول) and Passive (ائم الفاعل) Participles of the Strong Triliteral Verb

The formation of the active and passive participles of the strong triliteral 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 فاعل :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعلل to do</td>
<td>فعلل doing</td>
</tr>
<tr>
<td>كاذب to lie</td>
<td>كاذب lying</td>
</tr>
<tr>
<td>طالب to request</td>
<td>طالب requesting</td>
</tr>
<tr>
<td>دخيل to enter</td>
<td>دخيل entering</td>
</tr>
<tr>
<td>ضاحك to laugh</td>
<td>ضاحك laughing</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>سرق to steal</td>
<td>مستورن stolen</td>
</tr>
<tr>
<td>فهم to understand</td>
<td>مفهوم understood</td>
</tr>
<tr>
<td>سجن to imprison</td>
<td>مسجون imprisoned</td>
</tr>
<tr>
<td>علم to know</td>
<td>معروى known</td>
</tr>
<tr>
<td>سكن to inhabit</td>
<td>مستكون inhabited</td>
</tr>
</tbody>
</table>

8.2 The Derived Forms of the Verb

a). The active participle of the derived Forms of the verb has the prefix م. 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 م , thus:

<table>
<thead>
<tr>
<th>Form</th>
<th>imperfect</th>
<th>minus subject and mood markers</th>
<th>prefix م</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>مدرس</td>
<td>درس</td>
<td>مدرس</td>
</tr>
<tr>
<td>III</td>
<td>قاتل</td>
<td>قاتل</td>
<td>قاتل</td>
</tr>
<tr>
<td>IV</td>
<td>خرج</td>
<td>خرج</td>
<td>خرج</td>
</tr>
<tr>
<td>VII</td>
<td>تكبير</td>
<td>تكبير</td>
<td>تكبير</td>
</tr>
</tbody>
</table>
In Forms V and VI the vowel on the middle radical is changed to kasra:

Form imperfect minus subject and mood prefix = active participle change stem vowel to kasra
V
VI

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

active participle change stem vowel to fatḥa = passive participle

8.2.1 Form II

a). Active Participle (مُفْعُول):

verb active participle
رَحِبَ to welcome مُرَحِّبٌ welcoming
dَرَسَ to teach مَدَرِسٌ teaching; teacher
فَشَرَ to explain مَفَشَرٌ explaining; commentator
مُرَضَ to nurse مَعْرَضٌ nursing; (male) nurse
حَدَّثَ to speak مُحَدّثٌ speaking; speaker

b). Passive Participle (مُفْعُول):

verb passive participle
قَضَلَ to prefer مُقَضَّل preferred
عَلِقَ to hang, suspend مَعْلَقٌ hung, suspended
خَرَمَ to forbid مُخَرَّم forbidden
سَجَلَ to register مُسَجَّل registered
عَطَرَ to perfume مُعَطَّر perfumed
8.2.2 Form III

a). Active Participle (مَعَالِجَٰتُ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مناعَة</td>
<td>helping; assistant</td>
</tr>
<tr>
<td>مخالَف</td>
<td>conflicting</td>
</tr>
<tr>
<td>مهاجر</td>
<td>emigrating; emigrant</td>
</tr>
<tr>
<td>محارب</td>
<td>warring; fighter</td>
</tr>
<tr>
<td>معاصر</td>
<td>contemporary</td>
</tr>
</tbody>
</table>

b). Passive Participle (مَعَالِجَٰتُ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مشاهد</td>
<td>visible</td>
</tr>
<tr>
<td>مخاطب</td>
<td>addressed</td>
</tr>
<tr>
<td>ملاحظ</td>
<td>noticed</td>
</tr>
<tr>
<td>مراقب</td>
<td>supervised</td>
</tr>
<tr>
<td>مطالب</td>
<td>demanded</td>
</tr>
</tbody>
</table>

8.2.3 Form IV

a). Active Participle (عَمَلٌ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُظمَم</td>
<td>Muslim</td>
</tr>
<tr>
<td>أُدْعَع</td>
<td>creating; creator</td>
</tr>
<tr>
<td>أُطْأَب</td>
<td>approaching</td>
</tr>
<tr>
<td>أُشْقَر</td>
<td>shining, radiant</td>
</tr>
<tr>
<td>أَنْتَب</td>
<td>guilty; evildoer</td>
</tr>
</tbody>
</table>

b). Passive Participle (عَمَلٌ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُطْلَق</td>
<td>free, unrestricted</td>
</tr>
<tr>
<td>أُنْكَر</td>
<td>denied; censured</td>
</tr>
<tr>
<td>أُنْقَد</td>
<td>rescued, saved</td>
</tr>
<tr>
<td>أُنْعَل</td>
<td>announced</td>
</tr>
<tr>
<td>أُنْقَع</td>
<td>convinced</td>
</tr>
</tbody>
</table>
8.2.4 Form V

a). Active Participle (فعل الماضي) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>تكلم</td>
<td>تكلم</td>
</tr>
<tr>
<td>to speak</td>
<td>speaking, spokesman</td>
</tr>
<tr>
<td>خلت</td>
<td>خلت</td>
</tr>
<tr>
<td>to fall behind</td>
<td>backward</td>
</tr>
<tr>
<td>تقدم</td>
<td>تقدم</td>
</tr>
<tr>
<td>to advance</td>
<td>advancing</td>
</tr>
<tr>
<td>تعلم</td>
<td>تعلم</td>
</tr>
<tr>
<td>to learn</td>
<td>educated</td>
</tr>
<tr>
<td>تمرأ</td>
<td>تمرأ</td>
</tr>
<tr>
<td>to rebel</td>
<td>rebellious</td>
</tr>
</tbody>
</table>

b). The passive participle (فعل ال=status) 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:

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>تنفس</td>
<td>تنفس</td>
</tr>
<tr>
<td>to breathe</td>
<td>breathing space</td>
</tr>
</tbody>
</table>

8.2.5 Form VI

a). Active Participle (فعل الماضي) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>تناش</td>
<td>تناش</td>
</tr>
<tr>
<td>to embrace one another</td>
<td>embracing</td>
</tr>
<tr>
<td>ناقض</td>
<td>ناقض</td>
</tr>
<tr>
<td>to contradict one another</td>
<td>mutually contradictory</td>
</tr>
<tr>
<td>ندخل</td>
<td>ندخل</td>
</tr>
<tr>
<td>to interfere</td>
<td>interfering</td>
</tr>
<tr>
<td>نتامل</td>
<td>نتامل</td>
</tr>
<tr>
<td>to trade with one another</td>
<td>trading</td>
</tr>
<tr>
<td>قريب</td>
<td>قريب</td>
</tr>
<tr>
<td>to be close to one another</td>
<td>close together</td>
</tr>
</tbody>
</table>

b). The passive participle (فعل ال=status) is rare since Form VI verbs typically have a reflexive meaning:

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>تبادل</td>
<td>تبادل</td>
</tr>
<tr>
<td>to exchange</td>
<td>mutual, reciprocal</td>
</tr>
<tr>
<td>نازع</td>
<td>نازع</td>
</tr>
<tr>
<td>to contend with one another</td>
<td>contested, disputed</td>
</tr>
</tbody>
</table>

8.2.6 Form VII

a). Active Participle (فعل الماضي) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>انفجر</td>
<td>انفجر</td>
</tr>
<tr>
<td>to explode</td>
<td>exploding</td>
</tr>
<tr>
<td>انحدر</td>
<td>انحدر</td>
</tr>
<tr>
<td>to slope down</td>
<td>sloping, declining</td>
</tr>
</tbody>
</table>
b). Since Form VII verbs generally already have a passive or reflexive meaning, the passive participle (مَتَمِّعُ) is only used for nouns of place and time:

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>نُقُطِبَ to be overthrown</td>
<td>مَكَطُّ نَاَبَ place of overthrow</td>
</tr>
<tr>
<td>نُنْسَبَ to slope down</td>
<td>مَنْسُبَ نَاَبَ slope</td>
</tr>
<tr>
<td>نُبْتَ to be sent</td>
<td>مَبْتَ نَاَبَ place of origin</td>
</tr>
<tr>
<td>نُصُفَ to leave</td>
<td>مَصُّ نَاَبَ time of leaving</td>
</tr>
</tbody>
</table>

### 8.2.7 Form VIII

**a). Active Participle (مَتَمِّعُ):**

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِتْمِتَ to commit [a crime]</td>
<td>مَتَمِّعُ إِتْمِتَ committing; perpetrator</td>
</tr>
<tr>
<td>إِتْمَتَ to hear, listen</td>
<td>مَتَمِّعُ إِتْمَتَ listening; listener</td>
</tr>
<tr>
<td>إِتْمَتَ to be busy</td>
<td>مَتَمِّعُ إِتْمَتَ busy</td>
</tr>
<tr>
<td>إِتْمَتَ to move</td>
<td>مَتَمِّعُ إِتْمَتَ mobile</td>
</tr>
<tr>
<td>إِتْمَتَ to comprise, contain</td>
<td>مَتَمِّعُ إِتْمَتَ comprising, containing</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِتْمَتَ to rely, depend</td>
<td>مَتَمِّعُ إِتْمَتَ reliable, dependable</td>
</tr>
<tr>
<td>إِتْمَتَ to criticise</td>
<td>مَتَمِّعُ إِتْمَتَ blameworthy</td>
</tr>
<tr>
<td>إِتْمَتَ to own</td>
<td>مَتَمِّعُ إِتْمَتَ owned</td>
</tr>
<tr>
<td>إِتْمَتَ to bear, endure</td>
<td>مَتَمِّعُ إِتْمَتَ bearable</td>
</tr>
<tr>
<td>إِتْمَتَ to choose, elect</td>
<td>مَتَمِّعُ إِتْمَتَ chosen, elected</td>
</tr>
</tbody>
</table>

### 8.2.8 Form IX

**a). Active Participle (مَتَمِّعُ):**

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَكْبَ to be ashen</td>
<td>مَرْكَبَ رَكْبَ clouded; gloomy (face)</td>
</tr>
<tr>
<td>مُفَغَّبَ to be crooked</td>
<td>مَفَغَّبَ مُفَغَّبَ crooked</td>
</tr>
<tr>
<td>مُصَفَّرَ to be yellow</td>
<td>مَصَفَّرَ مُصَفَّرَ yellow-coloured; pale</td>
</tr>
</tbody>
</table>
to be black  مظلم مظلم pitch-black; very dark
ب. Form IX verbs do not have a passive participle since they have a reflexive meaning.

8.2.9 Form X

a). Active Participle (مُستَفْعَل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إستَعْمرٌ</td>
<td>colonising; colonist</td>
</tr>
<tr>
<td>إستَجابٌ</td>
<td>receiving</td>
</tr>
<tr>
<td>إستَطاَبٌ</td>
<td>imploring</td>
</tr>
<tr>
<td>إستَجابٌ</td>
<td>happy</td>
</tr>
<tr>
<td>إستَجابٌ</td>
<td>hurried, in a hurry</td>
</tr>
</tbody>
</table>

b). Passive Participle (مُستَفْعَل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إستَخدمٌ</td>
<td>used</td>
</tr>
<tr>
<td>إستَخرجٌ</td>
<td>extracted; an extract</td>
</tr>
<tr>
<td>إستَجادٌ</td>
<td>unlikely, improbable</td>
</tr>
<tr>
<td>إستَجابٌ</td>
<td>approved</td>
</tr>
<tr>
<td>إستَجابٌ</td>
<td>required</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Form</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>مفعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>II</td>
<td>مفعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>III</td>
<td>مفعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>IV</td>
<td>مفعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>V</td>
<td>مفعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>VI</td>
<td>مفاعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>VII</td>
<td>مفاعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>VIII</td>
<td>مفاعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>IX</td>
<td>مفعل</td>
<td>مفاعل</td>
</tr>
<tr>
<td>X</td>
<td>مفاعل</td>
<td>مفاعل</td>
</tr>
</tbody>
</table>
# Nouns and Adjectives: Number

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

## 9.1 The Singular (المفرد)

The singular refers to one of a thing:

- طالب a student
- قرية a village
- مصنع the factory
- القط the cat

## 9.2 The Dual (المثنى)

The dual refers to two of a thing.

### 9.2.1 The sign of the dual is the suffix ذ (nominative case) and ذ (accusative and genitive) added to the singular:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Nom.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب</td>
<td>كتابين</td>
<td>كتابين ذين</td>
</tr>
<tr>
<td>the book</td>
<td>الكتابين</td>
<td>الكتابين ذين</td>
</tr>
<tr>
<td>صغير</td>
<td>صغيران</td>
<td>صغيران ذين</td>
</tr>
<tr>
<td>كبير</td>
<td>كبيرين</td>
<td>كبيرين ذين</td>
</tr>
</tbody>
</table>

### 9.2.2 When the singular ends in ت marbūta (ة) this changes to ُ before the dual suffixes:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Nom.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدينة</td>
<td>مدينةين</td>
<td>مدينةين ذين</td>
</tr>
<tr>
<td>the city</td>
<td>المدينةين</td>
<td>المدينين ذين</td>
</tr>
</tbody>
</table>
| صغيرة     | صغيرةين | صغيرةين ذين | small; young
- [fem.] |
| كبيرة     | كبيرين | كبيرين ذين | big; old
- [fem.] |

### 9.2.3 When the singular ends in آل maqṣūra (أ = or أ =) this becomes ي before adding the dual suffixes:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Nom.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>فتى a young man</td>
<td>فتيان</td>
<td>فتيان ذين</td>
</tr>
<tr>
<td>دعوى a claim; lawsuit</td>
<td>دعويين</td>
<td>دعويين ذين</td>
</tr>
<tr>
<td>مقهى a cafe</td>
<td>مقاهي</td>
<td>مقاهي ذين</td>
</tr>
</tbody>
</table>
two refineries
hungry [fem.]
other [fem.]

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>غضا</td>
<td>غضاين</td>
</tr>
</tbody>
</table>

two walking sticks

9.2.4 The dual of words of the form غصأ with a weak final radical is commonly formed by adding ات (nominative case) and ات (accusative and genitive) to the singular:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>قناة</td>
<td>قناةين</td>
<td>two canals</td>
</tr>
<tr>
<td>مسأة</td>
<td>مسأتين</td>
<td>two hills</td>
</tr>
<tr>
<td>حياة</td>
<td>حياةين</td>
<td>two lives</td>
</tr>
<tr>
<td>حمة</td>
<td>حمتين</td>
<td>two mothers-in-law</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مسأة</td>
<td>مسأتين</td>
<td>two anchors</td>
</tr>
<tr>
<td>مغرةة</td>
<td>مغرةةين</td>
<td>two glue pots</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفقةة</td>
<td>رفقةةين</td>
<td></td>
</tr>
<tr>
<td>سودنة</td>
<td>سودنةين</td>
<td></td>
</tr>
<tr>
<td>بكصةة</td>
<td>بكصةةين</td>
<td></td>
</tr>
<tr>
<td>صحراةة</td>
<td>صحراةةين</td>
<td>two deserts</td>
</tr>
<tr>
<td>بععةةة</td>
<td>بععةةةين</td>
<td>two parrots</td>
</tr>
</tbody>
</table>

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

a). In the nominative case:

قيل لهما إنهم قريتهما: She was told that they were his relatives (HS 245)
In the accusative and genitive cases:

I did not know ... that Aliya and her two brothers ... (JJI 117)

She stretched out her arms (GhS 12)

on his shoulders (IKh 30)

on his feet (HS 189)

Suha kissed her cheeks (HS 192)

I cannot put my words in your ears (HM 35)

His arms are outstretched (TW 156)

Note the assimilation of the dual ending ْي and the pronoun suffix ْي - (“my”):

I open my eyes (HS 188)

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 idâfa construction:

two bottles of whisky were smashed (JGh 44)

her brother’s feet (HS 248)

two cups of coffee (HR 96)

two verses of poetry (IH 98)

the sleeves of the dress (HR 102)

between the jaws of the digger (IKh 16)

I found myself at two bedrooms (HR 98)

he placed two cups of coffee between us (HR 154)

My mother is not a toy in Lawandiyus’ hands (HM 26)

like the nostrils of the horse’s nose (HM 36)
9.3 The Plural (الجمعُ)

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 (الجمعُ الصَّحِيحُ or أُلْجَمِعُ أَلْكَالِمُ)

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 (الجمعُ الصَّحِيحُ أَلِسَمَ)

a). The feminine sound plural is formed by adding the suffix ﺇِنَـئِ ﺇِنَـ أو ﺇِنَـ (nominative) or ﺇِنَـ (accusative and genitive) to the singular. When the word is definite it loses nunation:

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَقْدِيرٌ</td>
<td>تَقْدِيرٌ</td>
<td>تَقْدِيرٌ</td>
</tr>
<tr>
<td>الْتَقْدِيرُ</td>
<td>الْتَقْدِيرُ</td>
<td>الْتَقْدِيرُ</td>
</tr>
<tr>
<td>evaluation</td>
<td>evaluations</td>
<td></td>
</tr>
<tr>
<td>the evaluation</td>
<td>the evaluations</td>
<td></td>
</tr>
</tbody>
</table>

b). When the singular word ends with tāʾ marbūta, this is removed before adding the suffix:

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺃَمِيِّرَةَ</td>
<td>ﺃَمِيِّرَاتَ</td>
<td>ﺃَمِيِّرَاتَ</td>
</tr>
<tr>
<td>زَبِيلَةَ</td>
<td>زَبِيلَاتَ</td>
<td>زَبِيلَاتَ</td>
</tr>
<tr>
<td>ﺗَﺒِينَةَ [fem.]</td>
<td>تَﺒِينَاتَ</td>
<td>تَﺒِينَاتَ</td>
</tr>
<tr>
<td>ﺗَﺒِينَاتَ [fem.]</td>
<td>تَﺒِينَاتَ</td>
<td>تَﺒِينَاتَ</td>
</tr>
<tr>
<td>ﻣُشَهْرَةَ [fem.]</td>
<td>ﻣُشَهْرَاتَ</td>
<td>ﻣُشَهْرَاتَ</td>
</tr>
<tr>
<td>ﻣُشَهْرَاتَ</td>
<td>ﻣُشَهْرَاتَ</td>
<td>ﻣُشَهْرَاتَ</td>
</tr>
<tr>
<td>princess</td>
<td>princesses</td>
<td></td>
</tr>
<tr>
<td>colleague [fem.]</td>
<td>colleagues</td>
<td></td>
</tr>
<tr>
<td>beautiful [fem.]</td>
<td>colleagues</td>
<td></td>
</tr>
<tr>
<td>famous [fem.]</td>
<td>famous</td>
<td></td>
</tr>
</tbody>
</table>

The feminine noun form ﺟَمَالَةٌ adds a fatha to the middle radical when taking the feminine sound plural suffix:

<table>
<thead>
<tr>
<th>sing.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>فَضْلَةٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>remnants</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

like the legs of a chicken (GhS 201)
Nouns and Adjectives: Number

blow, punch  
blows, punches

desire, wish  
desires, wishes

suit  
suits

smile  
smiles

mistake, lapse  
mistakes, lapses

invitation  
invitations

complaint  
complaints

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

tour; patrol  
tours; patrols

attack  
attacks

absence  
absences

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

fem. sound pl.
sing.

fever  
fevers

meeting place  
meeting places

hospital  
hospitals

big/biggest [fem.]

thirsty [fem.]

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

fem. sound pl.
sing.

canal  
canals

alms  
alms

mother-in-law  
mother-in-laws

prayer  
prayers

Much less frequently, ُمَلَعَ becomes ي:

fem. sound pl.
sing.

inkwell  
inkwells

young woman  
young women
f). The hamza on the feminine ending ﴿ becomes ﴿ before the suffix (as with the dual):

<table>
<thead>
<tr>
<th>sing.</th>
<th>fem. sound pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَضَرِيَة</td>
<td>حُضَرِيَات</td>
</tr>
<tr>
<td>بَطْحَمَة</td>
<td>بَطْحَمَات</td>
</tr>
<tr>
<td>ضَخْمَة</td>
<td>ضَخْمَات</td>
</tr>
<tr>
<td>سَمَرِيَة</td>
<td>سَمَرِيَات</td>
</tr>
</tbody>
</table>

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’ marbūta:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَاتِبَة</td>
<td>كَاتِبَات</td>
</tr>
<tr>
<td>زَوْجَة</td>
<td>زَوْجَات</td>
</tr>
<tr>
<td>مَلِكَة</td>
<td>مَلِكَات</td>
</tr>
<tr>
<td>فَتْلَة</td>
<td>فَتْلَات</td>
</tr>
<tr>
<td>أَبْرَات</td>
<td>أَبْرَات</td>
</tr>
<tr>
<td>سَيْلَة</td>
<td>سَيْلَات</td>
</tr>
<tr>
<td>بَنْجَمة</td>
<td>بَنْجَمَات</td>
</tr>
<tr>
<td>طَبْخَة</td>
<td>طَبْخَات</td>
</tr>
<tr>
<td>مَرْجَعَة</td>
<td>مَرْجَعَات</td>
</tr>
</tbody>
</table>

b). Most feminine adjectives which in the singular end with tā’ marbūta:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>شَوْرِيَة</td>
<td>شَوْرِيَات</td>
</tr>
<tr>
<td>جَميِلَة</td>
<td>جَميِلَات</td>
</tr>
<tr>
<td>رَاغِبة</td>
<td>رَاغِبَات</td>
</tr>
<tr>
<td>مَتْفَغَلَة</td>
<td>مَتْفَغَلَات</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
<th>pl. [masc. and fem.]</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحَرِيَة</td>
<td>أحَرِيَات</td>
<td>red</td>
</tr>
<tr>
<td>بَحْمَة</td>
<td>بَحْمَات</td>
<td>dumb</td>
</tr>
</tbody>
</table>
c). Feminine nouns and adjectives ending with alif maqṣūra (ي) or ﻣأ:  

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>صغرى (small; young)</td>
<td>صغرىات</td>
</tr>
<tr>
<td>حملى (pregnant)</td>
<td>حملات</td>
</tr>
<tr>
<td>نفثى (sighing; sorrowful)</td>
<td>نفثات</td>
</tr>
<tr>
<td>ضخراة (desert)</td>
<td>ضخراوات</td>
</tr>
<tr>
<td>ذكرى (memory)</td>
<td>ذكريات</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>درجة (step; degree)</td>
<td>درجات</td>
</tr>
<tr>
<td>كلمة (word)</td>
<td>كلمات</td>
</tr>
<tr>
<td>سيارة (car)</td>
<td>سيارات</td>
</tr>
<tr>
<td>شهادة (certificate)</td>
<td>شهادات</td>
</tr>
<tr>
<td>حبة (seed)</td>
<td>حبات</td>
</tr>
<tr>
<td>مرة (time)</td>
<td>مرات</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدرسة (school)</td>
<td>مدارس</td>
</tr>
<tr>
<td>مقبرة (cemetery; tomb)</td>
<td>مقابر</td>
</tr>
<tr>
<td>أمم (community, nation)</td>
<td>أمم</td>
</tr>
<tr>
<td>قنابل (bomb)</td>
<td>قنابل</td>
</tr>
<tr>
<td>دائرة (circle)</td>
<td>دوائر</td>
</tr>
<tr>
<td>فكرة (idea)</td>
<td>أفكار</td>
</tr>
<tr>
<td>مدينة (city)</td>
<td>مدن</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبادة (worship)</td>
<td>عبادات</td>
</tr>
<tr>
<td>ظفرة (victory)</td>
<td>ظفارات</td>
</tr>
<tr>
<td>قوة (power)</td>
<td>قوة</td>
</tr>
<tr>
<td>حظ (failure)</td>
<td>حظ</td>
</tr>
</tbody>
</table>
(1) All verbal nouns of the derived Forms of the verb:

sing.          plural

threat            threats
signature         signatures
aid, assistance  aid, assistance
exaggeration     exaggerations
announcement    announcements
repair           repairs
change, transformation  changes, transformations
development     developments
interference     acts of interference
(mutual) exchange exchanges
explosion        explosions
invention        inventions
celebration      celebrations
blush, reddening  blushes
pallor, paleness  pallors
reception        receptions
exception        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

commentary  commentaries
search       searches
literary work  literary works
false rumour  false rumours
feeling; sensation feelings; sensations
chain of authorities (in Islamic traditions) chains of authorities
### g). All nouns of single occurrence:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>a jump, leap</td>
<td>jumps, leaps</td>
</tr>
<tr>
<td>a handful</td>
<td>handfuls</td>
</tr>
<tr>
<td>a step</td>
<td>steps</td>
</tr>
<tr>
<td>a laugh</td>
<td>laughs</td>
</tr>
<tr>
<td>a smile</td>
<td>smiles</td>
</tr>
<tr>
<td>a cry, shout</td>
<td>cries, shouts</td>
</tr>
<tr>
<td>a curtsy, bow</td>
<td>a curtsies, bows</td>
</tr>
<tr>
<td>a bend, curve</td>
<td>bends, curves</td>
</tr>
</tbody>
</table>

### h). Many words of foreign origin:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>telephone</td>
<td>telephones</td>
</tr>
<tr>
<td>bus</td>
<td>buses</td>
</tr>
<tr>
<td>parrot</td>
<td>parrots</td>
</tr>
<tr>
<td>tractor</td>
<td>tractors</td>
</tr>
<tr>
<td>lorry</td>
<td>lorries</td>
</tr>
<tr>
<td>pound</td>
<td>pounds</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>pope</td>
<td>popes</td>
</tr>
<tr>
<td>aga</td>
<td>agas</td>
</tr>
<tr>
<td>pasha</td>
<td>pashas</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>course; current; trend</td>
<td>courses</td>
</tr>
<tr>
<td>bath</td>
<td>baths</td>
</tr>
<tr>
<td>animal</td>
<td>animals</td>
</tr>
<tr>
<td>trumpet; horn</td>
<td>trumpets; horns</td>
</tr>
<tr>
<td>place</td>
<td>places</td>
</tr>
<tr>
<td>drink, beverage</td>
<td>drinks, beverages</td>
</tr>
</tbody>
</table>
j). Some active and passive participles which are commonly used as nouns in the plural:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مطلوب</td>
<td>مطلوبات debts</td>
</tr>
<tr>
<td>مطلوب</td>
<td>مطلوبات payments</td>
</tr>
<tr>
<td>مخالفة</td>
<td>مخالفات creatures, created beings</td>
</tr>
<tr>
<td>مخالفة</td>
<td>مخالفات stolen goods</td>
</tr>
<tr>
<td>مخالفة</td>
<td>مخالفات books, volumes</td>
</tr>
<tr>
<td>مخالفة</td>
<td>مخالفات miscellaneous items</td>
</tr>
<tr>
<td>مخالفة</td>
<td>مخالفات beings, created things</td>
</tr>
<tr>
<td>مخالفة</td>
<td>مخالفات imported goods, imports</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>متخيل</td>
<td>متخيلات meeting places</td>
</tr>
<tr>
<td>متخيل</td>
<td>متخيلات swamps, quagmires</td>
</tr>
<tr>
<td>متخيل</td>
<td>متخيلات laboratories</td>
</tr>
<tr>
<td>متخيل</td>
<td>متخيلات gathering places</td>
</tr>
<tr>
<td>متخيل</td>
<td>متخيلات prison camps</td>
</tr>
<tr>
<td>متخيل</td>
<td>متخيلات slopes</td>
</tr>
<tr>
<td>متخيل</td>
<td>متخيلات societies</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مقيم</td>
<td>مقيمات residences</td>
</tr>
<tr>
<td>مطالع</td>
<td>مطالعات domains; spaces</td>
</tr>
<tr>
<td>مزار</td>
<td>مزارات shrines</td>
</tr>
<tr>
<td>مطار</td>
<td>مطارات airports</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مصب</td>
<td>مصبات outlets</td>
</tr>
<tr>
<td>مصب</td>
<td>مصبات sanatoriums</td>
</tr>
</tbody>
</table>
n). Most diminutives:

sing. | plural
---|---
\(\text{مَهْرٌ} / \text{مُهَر́اً} \) small house | \(\text{مَهْرات} / \text{مُهَرات} \) small houses
\(\text{مَهْرٌ} / \text{مُهَر́اً} \) small river | \(\text{مَهْرات} / \text{مُهَرات} \) small rivers
\(\text{مَصْلٍ} / \text{مُصَلَّاً} \) particle | \(\text{مَصِلَّات} / \text{مُصِلَّات} \) particles

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

sing. | plural
---|---
\(\text{مَلْعُونٌ} / \text{مُلَعُّونَ} \) small child | \(\text{مَلْعُونَات} / \text{مُلَعُّونَات} \) small children
\(\text{مَلْعُونٌ} / \text{مُلَعُّونَ} \) small man | \(\text{مَلْعُونَات} / \text{مُلَعُّونَات} \) small men

o). Note the following unusual feminine sound plurals:

sing. | plural
---|---
\(\text{سَنَة} / \text{سُنّات} \) year | \(\text{سَنَوات} / \text{سُنّات} \) years
\(\text{بَنَٰ} / \text{بَنُٰات} \) girl | \(\text{بَنُٰات} / \text{بَنُٰات} \) girls
\(\text{أمَّ} / \text{أَمّات} \) mother | \(\text{أَمّات} / \text{أَمّات} \) mothers
\(\text{أخْوَآ} / \text{أخْوَات} \) sister | \(\text{أخْوَات} / \text{أخْوَات} \) sisters
\(\text{شمَات} / \text{شَمَات} \) or \(\text{شَمَات} / \text{شَمَات} \) lip | \(\text{شَمَات} / \text{شَمَات} \) lips
\(\text{سَمَاء} / \text{سُمَآءَات} \) or \(\text{سَمَآءَات} / \text{سُمَآءَات} \) sky | \(\text{سَمَآءَات} / \text{سُمَآءَات} \) skies

9.4.3 The Masculine Sound Plural (جَمْعُ المَذْكُورٍ أَنْصَالِمْ)

a). The masculine sound plural is formed by adding the suffixes \(\text{n} \) (nominative) and \(\text{ن} \) (accusative and genitive) to the singular:

<table>
<thead>
<tr>
<th>sing.</th>
<th>masc. sound pl.</th>
<th>nom.</th>
<th>accus./gen.</th>
</tr>
</thead>
</table>
\(\text{مِدِيرٍ} \) director | \(\text{مِديروٰن} / \text{مُدِيروُن} \) directors | \(\text{مِديروٰن} / \text{مُدِيروُن} \) the directors
\(\text{الْمِدِيرٍ} \) the director | \(\text{المِديروٰن} / \text{المُدِيروُن} \) | \(\text{المِديروٰن} / \text{المُدِيروُن} \) the directors
\(\text{جَاهِزٍ} / \text{جَاهِيزَةٌ} \) ready, prepared | \(\text{جَاهِيزَةٌ} / \text{جَاهِيزَةٌ} \) |
\(\text{مَطْوِفٍ} / \text{مَطْوِفَةٌ} \) known | \(\text{مَطْوِفَةٌ} / \text{مَطْوِفَةٌ} \) |

b). The final \(\text{n} \) is omitted when the pronoun suffixes are attached:

\(\text{تَنْهَىُكُ مَعَاَلَوُهُ فيُ قَرَاءَةِ أَلْصَحَفِ} \) his assistants are engrossed in reading the newspapers

(SI 19)
your teachers
with its employees
to his assistants

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

مع مَدْرَسَيْمَيْنَ - with my teachers

(ii) When يِ - ("my") is attached to the nominative ending وَ - , the وَ is changed to يِ - which is then assimilated to يِ - also to give يِ:

مَوْلاَيْنِي - my teachers

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

مَرَاسِلُو وَكَالَاتِ الْمَجْهُورَاتِ الْبَینَاءَةَ - the correspondents of the international news agencies (TW 42)
هم جُرِيْجُو آلِ الموَرِيْبُون - they are graduates of the Sorbonne (TW 234)
ناَبِرُ الْعَلَّامَةِ - the taxi drivers (JGh 94)
مَدْرَسِيُّو الْأَوْدُوْدِ - the importers of medical equipment (SI 278)
جَمِيعُ موْلَّيْيِنُ آلِ الْضَّمَنِ - All the employees of health insurance (IKh 108)
مَعَ يِ يِدْجُوِيِّي جَمِيعُ الْأَكْبَارِيَّةِ الْبَيْزَانِيَّةِ - it attracts young boys who like playing football (JIJ 82)
يِ نِ يِنَبِيِّي عِدْدُ يِلْهِيِّي الْجَبْرِيَّةِ - the women of all the world's painters (JIJ 105)
فِ يِ مِنْ يِ جُرِيْيِي إِلْكَابِيَّاتِ الْبَيْزَانِيَّةِ - they are among the graduates of Iraqi colleges (JIJ 127)
كَثيرُ مِنْ يِ جُرِيْيِي إِلْكَابِيَّاتِ - many historians of the Crusades (IH 57)
لا يِنَيِسُ أَنْ ْيَيِدُي عَلَّامِي إِلْكَابِيَّةِ أيْ تَقَنُّنُ أَخَذُ - 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:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَامَةِ</td>
<td>سِنْنِينَ</td>
</tr>
</tbody>
</table>

also takes the feminine sound plural سَنَوَاتِ.

b). Active and passive participles formed from the derived Forms of the verb and referring
to male humans usually take the masculine sound plural:

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>teacher</td>
<td>معلمون</td>
<td>معلمين teachers</td>
</tr>
<tr>
<td>employer</td>
<td>مسئولون</td>
<td>مسئولين employers</td>
</tr>
<tr>
<td>director</td>
<td>مديرون</td>
<td>مديرين directors</td>
</tr>
<tr>
<td>assistant</td>
<td>مساعدين</td>
<td>مساعدين assistants</td>
</tr>
<tr>
<td>lawyer</td>
<td>محامون</td>
<td>محامين lawyers</td>
</tr>
<tr>
<td>employee</td>
<td>موظفون</td>
<td>موظفين employees</td>
</tr>
<tr>
<td>leaving</td>
<td>مغادرون</td>
<td>مغادرين</td>
</tr>
<tr>
<td>demanding</td>
<td>طالبون</td>
<td>طالبين</td>
</tr>
<tr>
<td>certain</td>
<td>متأكدون</td>
<td>متأكدين</td>
</tr>
<tr>
<td>loved</td>
<td>حبيبين</td>
<td>حبيبين</td>
</tr>
<tr>
<td>respected</td>
<td>مختارون</td>
<td>مختارين</td>
</tr>
<tr>
<td>compelled</td>
<td>محجوزون</td>
<td>محجوزين</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>translator</td>
<td>مترجمون</td>
<td>مترجمين translators</td>
</tr>
<tr>
<td>ruler, sovereign</td>
<td>مستغلون</td>
<td>مستغلين rulers, sovereigns</td>
</tr>
<tr>
<td>guardian</td>
<td>مهتمون</td>
<td>مهتمين guardians</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>painter, artist</td>
<td>رسامون</td>
<td>رسامين painters, artists</td>
</tr>
<tr>
<td>baker</td>
<td>خبازون</td>
<td>خبازين bakers</td>
</tr>
<tr>
<td>surgeon</td>
<td>جراحون</td>
<td>جراحين surgeons</td>
</tr>
<tr>
<td>butcher</td>
<td>طباخون</td>
<td>طباخين butchers</td>
</tr>
<tr>
<td>cook</td>
<td>طباخون</td>
<td>طباخين cooks</td>
</tr>
</tbody>
</table>
e). Masculine comparative and superlative adjectives may take the masculine sound plural:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أقَمُ older</td>
<td>اللآَقِمُونُ the ancients</td>
</tr>
<tr>
<td>أَكْثَرَ more</td>
<td>اللآَكْثَرُونُ the majority</td>
</tr>
<tr>
<td>أَقُربَ nearer</td>
<td>اللآَقْرُوبُونُ relatives</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمِينُ Yemeni</td>
<td>يَمِينُونُ Yemenis</td>
</tr>
<tr>
<td>سُوْدَائِيُ Sudanese</td>
<td>سُوْدَائِيُونُ Sudanese</td>
</tr>
<tr>
<td>صينيُ Chinese</td>
<td>صينيُونُ Chinese</td>
</tr>
<tr>
<td>مسيحيُ Christian</td>
<td>مسيحيُونُ Christians</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>collective noun</th>
<th>sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَربُ Arab</td>
<td>عَربُ Arab's</td>
</tr>
<tr>
<td>إنجليِزِيُ English</td>
<td>إنجليِزِيُ English</td>
</tr>
<tr>
<td>روسيُ Russian</td>
<td>روسيُ Russian's</td>
</tr>
<tr>
<td>يهوديُ Jew; Jewish</td>
<td>يهوديُ Jews; Jewish</td>
</tr>
</tbody>
</table>

Note the nisba adjective:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أجنبُ foreign; foreign</td>
<td>أجْنَابُ foreign; foreigners</td>
</tr>
</tbody>
</table>

9. The Broken Plural (جَمْعُ النَّكُبِيرِ or جَمْعُ آلْجَمْعِ آلْمَكْسِرِ)

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 triliteral 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).** أَطْفَالَ:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>طُفْلٌ</td>
<td>أَطْفَلَّ</td>
</tr>
<tr>
<td>بَابٌ</td>
<td>أَبْوَابٌ</td>
</tr>
<tr>
<td>قَلمٌ</td>
<td>أَفْلاَمٌ</td>
</tr>
<tr>
<td>شَوْقٌ</td>
<td>أَشْواَقٌ</td>
</tr>
<tr>
<td>وَلْدٌ</td>
<td>أَوْلَادٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَطْفَلَّ</td>
<td>أَطْفَالَ</td>
</tr>
<tr>
<td>بَابٌ</td>
<td>بَابٌ</td>
</tr>
<tr>
<td>أَفْلاَمٌ</td>
<td>أَفْلاَمٌ</td>
</tr>
<tr>
<td>أَشْواَقٌ</td>
<td>أَشْواَقٌ</td>
</tr>
<tr>
<td>أَوْلَادٌ</td>
<td>أَوْلَادٌ</td>
</tr>
</tbody>
</table>

**b).** فَتَالَ:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَلدٌ</td>
<td>بَلدَ</td>
</tr>
<tr>
<td>رَجُلٌ</td>
<td>رَجُلٌ</td>
</tr>
<tr>
<td>نِسَبٌ</td>
<td>جُرْبَةٌ</td>
</tr>
<tr>
<td>كَلَبٌ</td>
<td>كَلَبٌ</td>
</tr>
<tr>
<td>جِبَالٌ</td>
<td>جِبَالٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَلدَ</td>
<td>بَلَدَ</td>
</tr>
<tr>
<td>رَجُلٍ</td>
<td>رَجُلٍ</td>
</tr>
<tr>
<td>جُرْبَةٍ</td>
<td>جُرْبَةٍ</td>
</tr>
<tr>
<td>كَلَبٍ</td>
<td>كَلَبٍ</td>
</tr>
<tr>
<td>جِبَالٍ</td>
<td>جِبَالٍ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَبِيرٌ</td>
<td>كَبِيرٌ</td>
</tr>
<tr>
<td>صَغِيرٌ</td>
<td>صَغِيرٌ</td>
</tr>
<tr>
<td>طَالِبٌ</td>
<td>طَالِبٌ</td>
</tr>
<tr>
<td>قُصيرٌ</td>
<td>قُصيرٌ</td>
</tr>
<tr>
<td>ضَعِيفٌ</td>
<td>ضَعِيفٌ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>غَضَبٌ</td>
<td>غَضَبٌ</td>
</tr>
<tr>
<td>جَائِعٌ</td>
<td>جَائِعٌ</td>
</tr>
<tr>
<td>ضَعِيمٌ</td>
<td>ضَعِيمٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>غَضَبٍ</td>
<td>غَضَبٍ</td>
</tr>
<tr>
<td>جَائِعٍ</td>
<td>جَائِعٍ</td>
</tr>
<tr>
<td>ضَعِيمٍ</td>
<td>ضَعِيمٍ</td>
</tr>
</tbody>
</table>
c). مَلِكُ

**sing.**
- مَلِكَ king
- بِرُوجَ tower
- دُوَسَ lesson
- حَرَبَ war
- أَصْلَ origin

**plural**
- مَلِكُ kings
- بِرُوجُ towers
- دُوَسُ lessons
- حَرَبُ wars
- أَصْلُ origins

d). مَعْلُودٌ

**sing.**
- مَدِينَةٌ city
- رَسُولُ messenger
- كِتَابُ book
- جَدِيدٌ new
- ضَبَّتِرُ (very) patient

**plural**
- مَدِينَاتٍ cities
- رَسُولُونَ messengers
- كِتَابُونَ books
- جَدِيدُونَ new
- ضَبَّتِريْنَ (very) patients

e). أَعْلَمُ

**sing.**
- نَهْرٌ river
- أَرْجُ leg
- شَهْرٌ month
- عَيْنٌ eye
- نَفْسٌ soul

**plural**
- نَهْرٍ rivers
- أَرْجُنَ legs
- شَهْرُونَ months
- عَيْنُونَ eyes
- نَفْسُونَ souls

f). فَعَّلُ

**sing.**
- دُوَلَةٌ country, state
- جَمَالٌ sentence
- جَمَالٌ corpse
- غَرْفَ room
- جَدِيدٌ new

**plural**
- دُوَلُ countries, states
- جَمَالُ sentences
- جَمَالُ corpses
- غَرُفُ rooms
- جَدِيدُ

g). is the broken plural form for masculine and feminine adjectives of colour and
physical deficiencies:

<table>
<thead>
<tr>
<th>masc. sing.</th>
<th>fem. sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أزرقُ</td>
<td>زرقاء</td>
<td>أزرقٌ</td>
</tr>
<tr>
<td>أخضرُ</td>
<td>خضراء</td>
<td>أخضرٌ</td>
</tr>
<tr>
<td>عديمُ</td>
<td>بُصِّرَة</td>
<td>عديمٌ</td>
</tr>
<tr>
<td>أُمِّي</td>
<td>طِمْتِا</td>
<td>أُمِّي</td>
</tr>
</tbody>
</table>

h). 

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَكْمَة</td>
<td>جَكْمَات</td>
</tr>
<tr>
<td>مَهْنَة</td>
<td>مَهْنَات</td>
</tr>
<tr>
<td>جَعْصَر</td>
<td>جَعْصَرات</td>
</tr>
<tr>
<td>سَمْتَم</td>
<td>سَمْتَمات</td>
</tr>
<tr>
<td>قَطِطَة</td>
<td>قَطِطَات</td>
</tr>
<tr>
<td>مَنْصِب</td>
<td>مَنْصِبات</td>
</tr>
<tr>
<td>رَايْب</td>
<td>رَايْبات</td>
</tr>
<tr>
<td>مَاشَع</td>
<td>مَاشَعات</td>
</tr>
</tbody>
</table>

i). 

is a common broken plural pattern for nouns and adjectives of the active particle form when referring to male humans:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَائِكْ</td>
<td>سَائِكْت</td>
</tr>
<tr>
<td>طَالِب</td>
<td>طَالِبَات</td>
</tr>
<tr>
<td>زَايِر</td>
<td>زَايِرات</td>
</tr>
<tr>
<td>كَاتِب</td>
<td>كَاتِبَات</td>
</tr>
<tr>
<td>عَمَال</td>
<td>عَمَالَات</td>
</tr>
<tr>
<td>رَاكِب</td>
<td>رَاكِبات</td>
</tr>
<tr>
<td>سَائِق</td>
<td>سَائِقَات</td>
</tr>
<tr>
<td>قَادِع</td>
<td>قَادِعَات</td>
</tr>
<tr>
<td>صَغَير</td>
<td>صَغَيرَات</td>
</tr>
<tr>
<td>نَائِم</td>
<td>نَائِمَات</td>
</tr>
<tr>
<td>صَاطِر</td>
<td>صَاطِرات</td>
</tr>
</tbody>
</table>

j). 

is also often used for the plural of nouns and adjectives of the active participle form.
when referring to male humans:

Sing. | Plural
---|---
Magician | Magicians
Salesman | Salesmen
Servant | Servants
Student | Students
Sly, cunning | Mocker
Ignorant | Jealous
Skilful | Skilful

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

Sing. | Plural
---|---
Narrator | Narrators
Judge | Judges
Builder | Builders
Naked | Naked
Cruel; harsh | Cruel; harsh
Bare footed | Bare footed

**l).** مفاعلة (a diptote) is often used for the plural of nouns of the active participle form مفعول:

Sing. | Plural
---|---
Side | Sides
Mosque | Mosques
Coast | Coasts
Capital city | Capital cities
Feeling, sentiment | Feelings, sentiments

**m).** مفاعلة:

Sing. | Plural
---|---
Building | Buildings
Medicine | Medicines
Place | Places
Tongue | Tongues
n). فعالیت (a diptote):

sing.

- غریزة
- جریدة
- دقيقة
- جريمة
- رسالة
- ستارة
- وسادة
- ضمير

-o). فعالان:

sing.

- نار
- جار
- فأر
- صبي
- خانط
- ثور
- ساق

p). فعالان:

sing.

- بلد
- قميص
- راكب
- ظهر
- شاب
- سجاع
- أمي
- أم
- أصم

plural

- غرائز
- جريدات
- دقائق
- جرائم
- رسائل
- ستائر
- وسادات
- ضمائر

plural

- نيران
- جيران
- فأران
- صبيان
- خانات
-ثوران
- ساقان

plural

- بلدان
- قمصان
- راكبين
- ظهريين
- شبان
- سجاعين
- أمين
- أمين
- أمين

beloved; sweethearts
beloved
beloved
instincts
newspapers
minutes
crimes
letters
curtains; veils
pillows
consciences
fires
neighbours
mice
boys, youths
walls
bulls; oxen
legs, thighs
countries
shirts
riders, horsemen
backs
youths
q). 

(a diptote) is commonly used for nouns and adjectives of the singular form قُبُيلُ when referring to male humans:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَئِيسِ</td>
<td>رَئِيِسَانِ</td>
</tr>
<tr>
<td>مَنْسِبِ</td>
<td>مَنْسِبَانِ</td>
</tr>
<tr>
<td>أَبِيرِ</td>
<td>أَبِيرَانِ</td>
</tr>
<tr>
<td>خَليفة</td>
<td>خَليَافَاتِ</td>
</tr>
<tr>
<td>فَقِيرِ</td>
<td>فَقِيرَانِ</td>
</tr>
<tr>
<td>كَرِيمِ</td>
<td>كَرِيمَاتِ</td>
</tr>
<tr>
<td>ضَعِيفِ</td>
<td>ضَعِيفَاتِ</td>
</tr>
<tr>
<td>جَاهِلِ</td>
<td>جَاهِلَاتِ</td>
</tr>
</tbody>
</table>

r). 

(a diptote) is also a common plural pattern for nouns and adjectives of the form قُبُيلُ when referring to male humans:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَبِيعِ</td>
<td>نَبِيعَاتِ</td>
</tr>
<tr>
<td>قَوْرِبِ</td>
<td>قَوْرِبَاتِ</td>
</tr>
<tr>
<td>صَدِيقِ</td>
<td>صَدِيقَاتِ</td>
</tr>
<tr>
<td>طَيِبكِ</td>
<td>طَيِبطَاتِ</td>
</tr>
<tr>
<td>شَديِدٌ</td>
<td>شَدِيَادَاتِ</td>
</tr>
<tr>
<td>غَنيٌ</td>
<td>غَنيَاتِ</td>
</tr>
<tr>
<td>قُوَيِ</td>
<td>قُوَاتِ</td>
</tr>
<tr>
<td>ذَكيٌ</td>
<td>ذَكَياتِ</td>
</tr>
</tbody>
</table>

s). 

تُعَلَى is used for some adjectives when referring to male humans:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُبِيلُ</td>
<td>قُبِيلٍ</td>
</tr>
<tr>
<td>جُبِيحُ</td>
<td>جُبِيحٍ</td>
</tr>
<tr>
<td>مُرِيضٌ</td>
<td>مُرِيضٍ</td>
</tr>
<tr>
<td>أَحمَّلٌ</td>
<td>أَحمَّلٍ</td>
</tr>
<tr>
<td>كَفِيلٌ</td>
<td>كَفِيلٍ</td>
</tr>
<tr>
<td>الغَضٍ بٍ</td>
<td>الغَضِبٍ</td>
</tr>
<tr>
<td>سَكَرَانٌ</td>
<td>سَكَرَانٍ</td>
</tr>
</tbody>
</table>
t).  فعالی

sing.  plural

desert  deserts
complaint  complaints
gift  gifts
mistake  mistakes

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

sing.  plural

drunk  سكءی
satiated, full  شغشی
angry  غضبی
lazy  كتنای
passionate  خوازی
confused  خبائری
drunk; elated  نشاوی
regretful  نبناوی

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

sing.  plural

dirham  دراهم
jewel  جواهر
star  كواكب
notebook  دفتر
skull  صفجم

(i) It is used for nouns derived from triliteral roots which have the prefix ی:

sing.  plural

foreign; foreigner  أجاعب
song  أغان

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

sing.  plural

office  مكاتب
سُلْطَانَيةُ 
سُلْطِانُ 
سُلْطِانٌ 
سُلْطَانٌ  

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. 

مَكَانٌ 
مَكَانٌ 
مَكَانٍ 
مَكَانٍ  

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

sing. 

مَتَفَقٌ 
مَيْتٌ 
مَيْتٌ 
مَيْتٌ  

They may occasionally end with تَ مَرْبُّطَةُ:

sing. 

مَرْبُوطَةُ 
مَرْبُوطَةُ 
مَرْبُوطَةُ 
مَرْبُوطَةُ  

(iii) It is similarly used for nouns of instrument which have the prefix م: 

sing. 

سِكَلَة 
سِكَلَة 
سِكَلَة 
سِكَلَة  

claws, talons
<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>fan</td>
<td>fans</td>
</tr>
<tr>
<td>trap</td>
<td>traps</td>
</tr>
<tr>
<td>broom</td>
<td>brooms</td>
</tr>
<tr>
<td>umbrella</td>
<td>umbrellas</td>
</tr>
</tbody>
</table>

When the noun of instrument is derived from verbs with weak final radical و or ي, the resulting plural is a defective noun:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُلَّصَّبَة</td>
<td>مُلَّصِّبَاتَ</td>
</tr>
<tr>
<td>مُلَّحَّهَة</td>
<td>مُلَّحَّنَاتَ</td>
</tr>
<tr>
<td>مِلْوَى</td>
<td>مِلْوَاتِ</td>
</tr>
<tr>
<td>مِصْفَى</td>
<td>مِصْفَاتِ</td>
</tr>
<tr>
<td>مِكَأَسْ</td>
<td>مِكَأْسَاتِ</td>
</tr>
<tr>
<td>مِرْسَأَة</td>
<td>مُرْسَائِ</td>
</tr>
<tr>
<td>مِصَافَة</td>
<td>مِصَافَاتِ</td>
</tr>
<tr>
<td>مَهْوَى</td>
<td>مَهْوَاتِ</td>
</tr>
<tr>
<td>مَبْطَنَة</td>
<td>مَبْطَناتِ</td>
</tr>
<tr>
<td>مَصْفَة</td>
<td>مِصْفَاتِ</td>
</tr>
</tbody>
</table>

(iv) It is used for the noun of vessel, which takes the same singular forms as the noun of instrument (مَفَعُولٌ، مُفَعَّلٌ):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسْلَبَة</td>
<td>مُسْلِبَاتِ</td>
</tr>
<tr>
<td>مَضْطَة</td>
<td>مُضْطَاتِ</td>
</tr>
<tr>
<td>مَخْفِيَة</td>
<td>مُخْفِيَاتِ</td>
</tr>
<tr>
<td>مَهْوَى</td>
<td>مَهْوَاتِ</td>
</tr>
<tr>
<td>مَبْطَنَة</td>
<td>مَبْطَناتِ</td>
</tr>
</tbody>
</table>

(v) It may be used for the plural of the elative when referring to male humans:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَكَبَّرٌ</td>
<td>أَكَبارٍ</td>
</tr>
<tr>
<td>أَكَثُرُ</td>
<td>أَكَثَّرَاتِ</td>
</tr>
<tr>
<td>أَصْغَرُ</td>
<td>أَصْغَرَاتِ</td>
</tr>
<tr>
<td>أَفْضِلُ</td>
<td>أَفْضَلَاتِ</td>
</tr>
</tbody>
</table>

(vi). مُفَعَّلٌ (a diptote) is used for nouns with four consonants the penultimate letter of which is
a long vowel:

sing.  
- box  
- garden  
- barrel  
- window  
- sultan  
- cup  
- pig  
- volcano  

plural  
- boxes  
- gardens  
- barrels  
- windows  
- sultans  
- cups  
- pigs  
- volcanoes

It is thus used for some adjectives when referring to male humans:

sing.  
- insane  
- imprisoned  
- miserable, wretched  

plural  
- insanîn  
- mawâli'd  
- mawâli'd

(i) It is used for nouns of the form قَاعُولٌ:

- rocket  
- dictionary  
- spy  
- lantern  
- buffalo  

- rockets  
- dictionaries  
- spies  
- lanterns  
- buffaloes

(ii) It is used for nouns of instrument and nouns of place and time of the form مَعَالٌ:

- oar  
- key  
- plough  
- gauge  
- mortar  
- balance, scales  
- drain pipe, gutter  
- time of birth  

- oars  
- keys  
- ploughs  
- gauges  
- mortars  
- balances  
- drain pipes, gutters  
- times of birth
appointment, appointed time appointments

w). is used for nouns of four or more consonants which refer to male humans:

sing.
أستاذ teacher, professor
ناجين pupil, student
فيلسوف philosopher
doctor
صيدلي pharmacist
بطاقر veterinary surgeon

plural
أساتذة teachers, professors
ناجون pupils, students
فلاسفة philosophers
doctors
صيدليات pharmacists
بطاقرين veterinary surgeons

x). Note the following unusual broken plurals:

sing.
ماء water
فم mouth
أخ brother

plural
مياه waters
فواه mouths
أخوة brothers
"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.
بحر sea
نافذة roof
فرقة group, troop
نافذة kind, variety
صديق friend
طالب student
جديد new
غضبان angry
كشلاً lazy

plural
آبهر seas
نافذات roofs
فرق groups, troops
نافذات kinds, varieties
صديقين friends
طلاب students
جديد new
غضبان angry
كشلان lazy

9.6.2 When a singular word has two or more meanings, each of these may have a specific
plural form. For example:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural 1</th>
<th>plural 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُبْتَجُ</td>
<td>بُتْجَاتٌ</td>
<td>بُتْجَاتٌ</td>
</tr>
<tr>
<td>أَوَامِرُ</td>
<td>أمْرٌاتٌ</td>
<td>أمْرٌاتٌ</td>
</tr>
<tr>
<td>حُرُوفٌ</td>
<td>حُرُوفٌ</td>
<td>حُرُوفٌ</td>
</tr>
<tr>
<td>عَيْنٌ</td>
<td>عَيْنٌاتٌ</td>
<td>عَيْنٌاتٌ</td>
</tr>
<tr>
<td>عِبَادُ</td>
<td>عِبَادٌاتٌ</td>
<td>عِبَادٌاتٌ</td>
</tr>
</tbody>
</table>

9.6.3 Many nouns have both a broken plural and a sound plural with the same meaning. For example:

<table>
<thead>
<tr>
<th>sing.</th>
<th>broken pl.</th>
<th>sound pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَطَائِنُ</td>
<td>بَطَائِنَاتٌ</td>
<td>بَطَائِنَاتٌ</td>
</tr>
<tr>
<td>بَدْلَاتٌ</td>
<td>بَدْلَاتٌ</td>
<td>بَدْلَاتٌ</td>
</tr>
<tr>
<td>عَيْنٌاتٌ</td>
<td>عَيْنٌاتٌ</td>
<td>عَيْنٌاتٌ</td>
</tr>
<tr>
<td>مَايَتٌ</td>
<td>مَايَتٌاتٌ</td>
<td>مَايَتٌاتٌ</td>
</tr>
<tr>
<td>عَلَمٌ</td>
<td>عَلَمٌاتٌ</td>
<td>عَلَمٌاتٌ</td>
</tr>
<tr>
<td>أَهَلٌ</td>
<td>أَهَلٌاتٌ</td>
<td>أَهَلٌاتٌ</td>
</tr>
<tr>
<td>أَرْضٌ</td>
<td>أَرْضٌاتٌ</td>
<td>أَرْضٌاتٌ</td>
</tr>
<tr>
<td>بَدْلٌ</td>
<td>بَدْلاتٌ</td>
<td>بَدْلاتٌ</td>
</tr>
<tr>
<td>تَعْرِضٌ</td>
<td>تَعْرِضٌاتٌ</td>
<td>تَعْرِضٌاتٌ</td>
</tr>
<tr>
<td>عَيْلاً</td>
<td>عَيْلاًاتٌ</td>
<td>عَيْلاًاتٌ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>sing.</th>
<th>broken pl.</th>
<th>sound pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَطَائِنُ</td>
<td>بَطَائِنَاتٌ</td>
<td>بَطَائِنَاتٌ</td>
</tr>
<tr>
<td>بَدْلَاتٌ</td>
<td>بَدْلَاتٌ</td>
<td>بَدْلَاتٌ</td>
</tr>
<tr>
<td>عَيْنٌاتٌ</td>
<td>عَيْنٌاتٌ</td>
<td>عَيْنٌاتٌ</td>
</tr>
<tr>
<td>مَايَتٌ</td>
<td>مَايَتٌاتٌ</td>
<td>مَايَتٌاتٌ</td>
</tr>
<tr>
<td>عَلَمٌ</td>
<td>عَلَمٌاتٌ</td>
<td>عَلَمٌاتٌ</td>
</tr>
<tr>
<td>أَهَلٌ</td>
<td>أَهَلٌاتٌ</td>
<td>أَهَلٌاتٌ</td>
</tr>
<tr>
<td>أَرْضٌ</td>
<td>أَرْضٌاتٌ</td>
<td>أَرْضٌاتٌ</td>
</tr>
</tbody>
</table>
10 Nouns: Gender

All nouns in Arabic are distinguished as to gender (الْجَنْس): masculine or feminine. Arabic does not possess a neuter gender equivalent to the English "it".

10.1 The Masculine (الْجَنْسُ)

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 (الْجَنْسُ)

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:

- أمُّ (mother)
- عائِسَةُ (spinster, old maid)
- حُكَمَةُ (lady, woman)
- عَجْوَرُ (old woman)
- عُروْسَةُ (bride)
- حُرِمَةُ (women; wife)
- أُمُّ (sister)
- بُنتُ (daughter; girl)
- بَنتُ (lady)
- وَافِةُ (Wafa' [woman's name])
- عَفَافُ (Afaf [woman's name])
- مَرْيَمُ (Maryam [woman's name])

10.2.2 Nouns Feminine by Form

These include the following:

- a). The majority of nouns ending with تَاءَ مَارْبُوطةَ:

  - مِدِينَةٌ (city)
  - صَحِيحَةٌ (health)
  - سَاعَةٌ (hour)
  - نَسْبَةٌ (rifle)

  Exceptions to this are some singular nouns which refer to male humans. For example:

  - صَلِيْبَةٌ (caliph)
  - بْنَةٌ (eminent scholar)
  - بَنَةٌ (distinguished man)
  - عُبُودَةٌ (Abuda [man's name])

  Agreement with these is masculine:

  - عَلَمَةٌ (very learned man)
  - رَحَالةٌ (great traveller, explorer)
  - طَاغِيَةٌ (tyrant)
  - حُمْوَةٌ (Hamuda [man's name])
the great scholar (JGh 180)

the Andalusian explorer (IH 25)

Other exceptions are the plurals of some words referring to male humans. For example, those formed on the patterns 

\[ \text{فَماَلَةُ} \quad \text{فَمَالُ} \quad \text{فَمَالَةُ} \quad \text{فَمَالُ} \] and 

\[ \text{عَدَّلُ} \quad \text{عَدَلٌ} \quad \text{عَدَّلٌ} \quad \text{عَدَّلُ} \]

unbelievers magicians

sellers, salesmen weavers

judges builders

narrators cruel; harsh

pupils philosophers

doctors teachers, professors

b). A few nouns ending with alif maqṣūra \( \\text{ء} \) (which may occur as \( \\text{ء} \) ) when this is not part of the root from which the noun is derived:

\[ \text{حَمِي} \quad \text{حَمِي} \]

fever claim

\[ \text{ذَنْب} \quad \text{ذَنْب} \]

world memory

Some non-derived nouns ending with alif maqṣūra or \( \\text{ء} 

\[ \text{مُوسَى} \]

music razor

\[ \text{سَيْبَنَى} \]

cinema hand mill, quern

\[ \text{أَمِّي} \]

adder, viper staff, rod, walking stick

c). A few nouns ending \( \\text{ذ} \) in the singular and which have the same pattern as adjectives of colour and physical deficiencies:

\[ \text{صَحرَاء} \]

desert basin-shaped valley; plain

\[ \text{بَيْدَة} \]

desert, wilderness

10.2.3 Nouns Feminine by Convention

Some nouns are feminine by convention. These include:

a). Most names of countries:

\[ \text{بَحْرَة} \] \text{بَحْرَة} \]

Bahrain Egypt

\[ \text{تُنْس} \]

Tunisia France

\[ \text{إِسْرَائِيلٌ} \]

Israel India

\[ \text{يَمِن} \]

Yemen Australia

Some exceptions to this are the masculine nouns:

\[ \text{إِلَّٰخُرَاتٍ} \]

Iraq Lebanon
b). All names of towns and cities:

- روما (Rome)
- بيروت (Beirut)
- القدس (Jerusalem)
- عمان (Amman)
- دمّوشق (Damascus)
- باريس (Paris)
- لندن (London)
- بنايس (Benares)

c). Names of newspapers and magazines:

- الاهرام (al-Ahram)
- الوطن (al-Watan)
- الاتحاد (al-Ukkaz)
- الهلال (al-Hilal)
- الشروق الأوسط (al-Sharq al-Awsat)
- العرب (al-Arab)

d). Some nouns referring to parts of the body, particularly when these occur in pairs:

- الأذن (ear)
- الأسنان (tooth)
- العين (eye)
- الركعة (hip; thigh)
- الرحم (womb; uterus)
- يد (hand)

Examples:

- كف (palm of the hand)
- نُصْر (ring finger)
- رجل (foot; leg)
- ساق (thigh; leg)
- ثَحْم (thigh)

Some nouns referring to parts of the body may be either masculine or feminine:

- العُصْد (upper arm)
- الرأس (head)
- الكبد (liver)
- اللسان (tongue)
- المِخْط (armpit)

Examples:

- فأ (nape of the neck)
- نَسَى (female breast)
- ذَرَاع (arm)
- قَدَم (foot)

Some nouns referring to parts of the body are masculine:

- خَد (cheek)
- الأَف (nose)
- ثَفْر (chest; bosom)

Examples:

- وجه (face)
- ظُهْر (back)
- فم (mouth)

e). The following nouns:

- الأرض (land)
- سُوُوم (wind [sometimes masc.])
- دار (house)

Examples:

- سَوْوم (simoom, hot wind, sandstorm)
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:

- دَحْضَبَرُكُ وَجْلَوْنَسُهُ soul, spirit
- رُقَاسْكُنَ السَّلَامُ road, way, path
- سَكْنَنُوُنَ السَّلَامُ peace
- سَلَمَنَوُن* سَمَااءُ sky
- بَلْدَنَوُنَ الْمَلَكَةُ state, situation
- قَوْسَنُوُنَ الْقَوْسُ bow, longbow; arc, arch
- لَحْبَنُوُنَ الْبَلْدَةُ wine
- وَقْسَنُوُنَ الْوَقْسُ coat of mail; suit of armour
- مُسْتَنُوُنَ الْفَكْسَةُ bag, sack
- مَشَكِنُوُنَ السَّلْطَانَ 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' marbūta:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَلِكُ</td>
<td>مَلِيكَةُ queen</td>
</tr>
<tr>
<td>أَبِيِّ</td>
<td>أَبِيَّةُ authoress</td>
</tr>
<tr>
<td>نَبِلُ</td>
<td>نَبِلَةُ heroine</td>
</tr>
<tr>
<td>أَيْمَرُ</td>
<td>أَيْمِرَةُ princess</td>
</tr>
<tr>
<td>سُنَ</td>
<td>سُنَّةُ daughter</td>
</tr>
<tr>
<td>جَالِدُ</td>
<td>جَالِدَةُ grandmother</td>
</tr>
<tr>
<td>زَوْجُ</td>
<td>زَوْجَةُ wife</td>
</tr>
</tbody>
</table>
Nouns: Gender

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سحِّار</td>
<td>wizard</td>
</tr>
<tr>
<td>والد</td>
<td>father</td>
</tr>
<tr>
<td>أَجَّرِ</td>
<td>workman, employee</td>
</tr>
<tr>
<td>فنان</td>
<td>artist</td>
</tr>
<tr>
<td>خادم</td>
<td>male servant</td>
</tr>
<tr>
<td>غزال</td>
<td>male gazelle</td>
</tr>
<tr>
<td>أرنب</td>
<td>buck rabbit</td>
</tr>
<tr>
<td>نغيل</td>
<td>dog fox</td>
</tr>
<tr>
<td>كَلْب</td>
<td>dog</td>
</tr>
<tr>
<td>سحِّارة</td>
<td>witch</td>
</tr>
<tr>
<td>والدة</td>
<td>mother</td>
</tr>
<tr>
<td>أَجَّرة</td>
<td>female worker, employee</td>
</tr>
<tr>
<td>فَائِنة</td>
<td>female artist</td>
</tr>
<tr>
<td>خادمة</td>
<td>female servant</td>
</tr>
<tr>
<td>غزالَة</td>
<td>female gazelle</td>
</tr>
<tr>
<td>أَرْنَة</td>
<td>doe rabbit</td>
</tr>
<tr>
<td>نُغْيلة</td>
<td>vixen</td>
</tr>
<tr>
<td>كَلْبة</td>
<td>bitch</td>
</tr>
</tbody>
</table>

Not all masculine nouns form a feminine counterpart in this way, for example:

masc.                  fem.
أب  | father  
أخ  | brother  
ولد | boy      
ثور | bull     
أم  | mother  
أخت | sister  
بنّة | girl    
بقُرُة | cow    

"imam" ("imam") has no feminine counterpart, while "Miss" ("Miss") and بنت ("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 tāʾ marbūta. For example:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُرْ</td>
<td>مَرَةٌ</td>
</tr>
<tr>
<td>نَامٍ</td>
<td>نَامَةٌ</td>
</tr>
<tr>
<td>صَعِبٌ</td>
<td>صَعِبَةٌ</td>
</tr>
<tr>
<td>فَرَحٌ</td>
<td>فَرَحَةٌ</td>
</tr>
<tr>
<td>كَرِيمٌ</td>
<td>كَرِيمَةٌ</td>
</tr>
<tr>
<td>سُوريٌّ</td>
<td>سُوريّةٌ</td>
</tr>
<tr>
<td>شَارِبٌ</td>
<td>شَارِبةٌ</td>
</tr>
</tbody>
</table>

11.2 Masculine adjectives of the pattern كُلُّنُ have the feminine form كُلَّنَّا:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَكْرَانُ</td>
<td>سَكْرَانَةٌ</td>
</tr>
<tr>
<td>جَؤُونِ</td>
<td>جَؤُونَةٌ</td>
</tr>
<tr>
<td>غَضُبانُ</td>
<td>غَضُبانَةٌ</td>
</tr>
<tr>
<td>عَطَشَانُ</td>
<td>عَطَشَانَةٌ</td>
</tr>
</tbody>
</table>

11.3 The superlative of the elative has the feminine form كُلٌّ:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَكْبَرُ</td>
<td>أَكْبَرَةٌ</td>
</tr>
<tr>
<td>أَصْغَرُ</td>
<td>أَصْغَرَةٌ</td>
</tr>
<tr>
<td>أَعْظَمُ</td>
<td>أَعْظَمَةٌ</td>
</tr>
</tbody>
</table>

11.4 Adjectives of colour and physical deficiencies have the feminine form كُلَّاً:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَحْمُرٍ</td>
<td>أحَمَّرَةٌ</td>
</tr>
<tr>
<td>أَزْرُقٍ</td>
<td>أَزْرُقَةٌ</td>
</tr>
<tr>
<td>أَبْكَمُ</td>
<td>أَبْكَمَةٌ</td>
</tr>
<tr>
<td>أَطْرَشٍ</td>
<td>أَطْرَشَةٌ</td>
</tr>
</tbody>
</table>
11.5 Adjectives which express an ongoing state and which can only apply to women do not require tā' marbūta:

- حامل pregnant
- كُبْض buxom
- طالِن divorced
- حاضِنة menstruating
- مُرضِع suckling
- عازِف barren, sterile
- ناجِد buxom
- عائِشَة unmarried and of middle age (spinster)
12 Nouns and Adjectives: Declension (الأعراب)

There are three cases in Arabic: nominative (الذكاء) , accusative (الخصب) and genitive (الجاء) . 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  كتاب
- accusative كتاب
- genitive كتاب

These case endings on indefinite nouns and adjectives are called “nunation” or “tarwīn” (تنوين) 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’ marbūta:

- مدرسة school
- ملكة queen

The alif does not occur on words ending ١ = :

- بناية building
- دواء medicine
- دعاء prayer; request
- جزاء 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 īḏāfa construction) the three case endings are:

- nom. الكتاب
- accus. الكتاب
- gen. الكتاب

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):

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>accus.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

127
For example:

<table>
<thead>
<tr>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>وزراء</td>
</tr>
<tr>
<td>accus.</td>
<td>الوزراء</td>
</tr>
<tr>
<td>gen.</td>
<td>الوزراء</td>
</tr>
</tbody>
</table>

[the] ministers

12.2.1 The following is a list of common Arabic diptotes:

a). Masculine singular elative adjectives:

أطول longer, taller
أكبر bigger

This includes the adjectives أول (“first”) and آخر (“other”, “another”) which have the form of the masculine elative.

b). Masculine and feminine singular adjectives of colour and physical deficiencies:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخضر</td>
<td>خضراء</td>
</tr>
<tr>
<td>أبيض</td>
<td>بيضاء</td>
</tr>
<tr>
<td>أصلح</td>
<td>صلحة</td>
</tr>
<tr>
<td>أطروس</td>
<td>طرحة</td>
</tr>
</tbody>
</table>

red
white
bald
deaf

c). A small number of nouns which have the same form as the feminine adjective of colour:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عذرا</td>
<td>صفراء</td>
</tr>
<tr>
<td>عفء</td>
<td>غمراء</td>
</tr>
<tr>
<td>خيانة</td>
<td>Conceit</td>
</tr>
</tbody>
</table>

virgin
darkness, gloom

d). Masculine singular adjectives of the pattern ملألأ:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>حزيران</td>
<td>شرآن</td>
</tr>
<tr>
<td>سكران</td>
<td>شبان</td>
</tr>
</tbody>
</table>

confused
greedy; lecherous

e). The following patterns of the broken plural:

(i) مثال:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>شتمالم</td>
<td>عجبا</td>
</tr>
<tr>
<td>حدائق</td>
<td>حرائر</td>
</tr>
</tbody>
</table>

insults
marvels
gardens
cupboards

(ii) مثال:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>جداول</td>
<td>ضفادع</td>
</tr>
<tr>
<td>مآذن</td>
<td>مخالب</td>
</tr>
</tbody>
</table>

schedules
frogs
hotels
claws
All place names which do not have the definite article and end with a consonant or ta' marbuta:

(i) Place names that have the definite article are triptotes and take all three case endings:

nom.         localization         localization
            Cairo           Sudan
accus.       localization         localization
            localization
            localization

(iii) Place names that end with a are also invariable, and show no case endings:

Libya       Somalia
Syria       Britain
Asia        Bolivia
Haifa       Scotland
Mogadishu
Tokyo
Warsaw

(Moscow)
Malaysia

(g). Personal names of women ending with tā’ marbūta are diptotes:

Latifa
Aziza

Fatima
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:

Ibrahim
Sulayman
Isma’il
Ilyas

Yusuf
Ishaq
Ya’qub
Idris

(i) Also diptote are those men’s names which take the form of the imperfect indicative of the verb:

Ya’ish (“he lives”)
Yashkur (“he thanks”)
Ya’mur (“he flourishes”)

Yakhluf (“he succeeds, is a successor”)
Yazid (“he is/becomes greater”)
Taglib (“you are victorious”)

(ii) Names which are in the form of the masculine elative:

Akram (“nobler”)
Ahmad (“more praiseworthy”)
As’ad (“happier”, “luckier”)

Ayman (“lucky”)
Ashraf (“nobler”)
Amjad (“more glorious”)

(iii) Men’s names ending with tā’ marbūta:

Ubayda
Nakhla
Usama

Talha
Hamza
Ubada

(iv) Men’s names which are the same as ordinary triptote nouns and adjectives are triptotes:

Muhammad (“praised”)
Karim (“generous”)
Sa’id (“happy”, “lucky”)
Salih (“good”, “virtuous”)

Mahmoud (“praised”)
Hasan (“handsome”; “excellent”)
Mumtaz (“distinguished”; “excellent”)
Ali (“exalted”, “excellent”)

(v) Men and women’s names ending with alif or alif maqsūra (ى =) are invariable and show no case endings at all:
In modern Arabic, proper names which are declinable may be treated as invariable and show no case endings:

- I asked Sa‘id (HS 18)
- Sa‘id asked Basim (HS 17)
- We must wait for Bassam (IKh 70)
- You are not Faruh (HM 255)
- a beautiful tourist is staring at Ra‘if (GhS 84)
- You are not Wa‘il (HR 214)

On the other hand, they are often fully declined like ordinary nouns and adjectives:

- I asked the chauffeur Sa‘id (HS 14)
- they arrested Wa‘il (HR 64)
- the fiancé is neither Hashim nor Bashshar (HR 48)
- God sent His prophet Muhammad (IH 129)
- we know Salih (TW 245)
- to the point where Walid ... (AM 24)
- he became Tariq b. Ziyad (IH 44)

The names of the months in the Christian calendar, when they can be declined, are diptotes. For example:

- March
- April
- August
- September

12.3 Dual Nouns and Adjectives (المندَن)

These have only two case endings, accusative and genitive being the same. They do not take nunciation:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>كتابان</td>
<td>الكتابان</td>
</tr>
<tr>
<td>acc.</td>
<td>كتابيَين</td>
<td>الكتابيَين</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[the] two books</td>
</tr>
</tbody>
</table>
12.4 Feminine Sound Plurals (جمع المفردات أسلم)
These have only two case endings, accusative and genitive being the same. They take nunation:

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مدرّسانَات</td>
<td>[the] teachers</td>
</tr>
<tr>
<td>Acc.</td>
<td>مدرّسانَات</td>
<td>مدرّسانَات</td>
</tr>
<tr>
<td>Gen.</td>
<td>مدرّسانَات</td>
<td>مدرّسانَات</td>
</tr>
</tbody>
</table>

12.5 Masculine Sound Plurals (جمع المفردات أسلم)
These have only two case endings, accusative and genitive being the same. They do not take nunation:

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مدرّسيَنَ</td>
<td>[the] teachers</td>
</tr>
<tr>
<td>Acc.</td>
<td>مدرّسيَنَ</td>
<td>مدرّسيَنَ</td>
</tr>
<tr>
<td>Gen.</td>
<td>مدرّسيَنَ</td>
<td>مدرّسيَنَ</td>
</tr>
</tbody>
</table>

12.6 Indeclinable Nouns and Adjectives
These have only one ending for all three cases. They take nunation. For example:

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>معنىَ</td>
<td>[the] meaning</td>
</tr>
<tr>
<td>Acc.</td>
<td>معنىَ</td>
<td>معنىَ</td>
</tr>
<tr>
<td>Gen.</td>
<td>معنىَ</td>
<td>معنىَ</td>
</tr>
</tbody>
</table>

Nouns and adjectives are indeclinable when they are derived from a root with final weak radical ی or less commonly و, and are formed according to a pattern whose stem vowel is fatha (i.e. the vowel on the letter preceding ی or و is fatha). Thus:

<table>
<thead>
<tr>
<th>Root</th>
<th>Pattern</th>
<th>Noun/Adj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>هدي</td>
<td>مَعْنَى</td>
<td>هْدَى</td>
</tr>
<tr>
<td>لف</td>
<td>مَفْعُولُ</td>
<td>لْفَى</td>
</tr>
<tr>
<td>جر</td>
<td>مَفْعُولُ</td>
<td>جْرَى</td>
</tr>
<tr>
<td>سمي</td>
<td>مُفْعَلٍ</td>
<td>سْمَى</td>
</tr>
<tr>
<td>شفو</td>
<td>مُفْعَلٍ</td>
<td>شْفَا</td>
</tr>
</tbody>
</table>

12.6.1 Indecinables with Final Weak Radical ی:

The majority of indeclinable nouns and adjectives are derived from roots with final weak
If the ﻲ were to remain in the derived word when preceded by ﻞ، the resulting
endings with the short vowels indicating case would be contrary to the phonological rules of
Arabic. ﻲ ﻲ ﻲ + a short vowel is impermissible and is changed into ﻲ (alif maqṣūra) (ﻲ ﻲ with
nunciation). Thus:

<table>
<thead>
<tr>
<th>nom.</th>
<th>accus.</th>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻢدَى</td>
<td>مُدَيْيٌ</td>
<td>مُدَيْيٌ</td>
</tr>
<tr>
<td>ﻢدَيْيٌ</td>
<td>مُدَيْيٌ</td>
<td>مُدَيْيٌ</td>
</tr>
</tbody>
</table>

Further examples:

- ﻢدَيْيٌ правильное руководство
- ﻢدَيْيٌ ключ
- ﻢدَيْيٌ селения
- ﻢدَيْيٌ жардера
- ﻢدَيْيٌ уровень, стандарт

a). The feminine is formed by adding tā’ marbūta, the alif maqṣūra becoming an ordinary
alif:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَعْطَى</td>
<td>مُعْطَاة</td>
</tr>
<tr>
<td>مَلَقَى</td>
<td>مُلَقَاة</td>
</tr>
<tr>
<td>ﻢَقَى</td>
<td>فَقَّة</td>
</tr>
</tbody>
</table>

b). The dual is regular. The alif maqṣūra becomes ﻲ before the dual suffixes:

<table>
<thead>
<tr>
<th>dual nom.</th>
<th>dual accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَعْطَى</td>
<td>مَعْطَىَانْ</td>
</tr>
<tr>
<td>ﻢَلَقَى</td>
<td>مُلَقَايَانْ</td>
</tr>
</tbody>
</table>

| c). The alif maqṣūra also becomes ﻲ before the feminine sound plural suffix:

| fem.   | |
|--------||
| مَعْطَاة | مَعْطَايَات |
| مُلَقَاة | مُلَقَايَات |

12.6.2 Indeclinables with Final Weak Radical ﻢ: 

Much less commonly, indeclinable nouns and adjectives are derived from roots with final weak
radical ﻢ. As is the case with roots ending ﻲ، if the weak radical were to remain when
preceded by ﻞ، the resulting endings with the short vowels indicating case would be
contrary to the phonological rules of Arabic. ﻢ ﻢ + a short vowel is impermissible and is
changed into ﻢ (1 ﻢ with nunciation). Thus:
Nouns and Adjectives: Declension

ra instead of ra
anra instead of anra

Further examples:
- shma rim, edge
- sita childhood
- atta intestines, bowels

a). The dual adds ُ before the dual suffix:

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>عضو</td>
</tr>
<tr>
<td>Accus.</td>
<td>عضوين</td>
</tr>
<tr>
<td>Gen.</td>
<td>عضوين</td>
</tr>
</tbody>
</table>

b). When a word derived from a root with final weak radical ُ contains an additional letter that is not part of the root, the ُ is treated as though it were ُ. For example:

- root: نهر (instead of مه) cafe
- لهر (instead of بله) place of entertainment
- صفر (instead of مضأ) refinery
- غدو (instead of معد) 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 (۱) . They show no case endings at all. For example:

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>نكتوى</td>
</tr>
<tr>
<td>Accus.</td>
<td>نكتوى</td>
</tr>
<tr>
<td>Gen.</td>
<td>نكتوى</td>
</tr>
</tbody>
</table>

12.7.1 Alif maqṣūra occurs on the following nouns and adjectives:

a). The feminine form of the elative (فُلُّى) :

- كبرى bigger/biggest
- مضلى middle, central
- سفلى lower, low
- صغرى smaller/smallest
- فضلى more/most eloquent
- عطلى greater/greatest
b). Masculine singular elatives derived from roots with final weak radical و or ي:

- أَذَرَى lower
- أَذَرَى more knowledgeable
- أَذَرَى more conducive
- أَذَرَى more fearful
- أَذَرَى more proper

c). Nouns of the form مُعَالَى:

- سُكَى living; stay
- رُجَيَى reactionism, reaction
- طَلِيَى blessedness
- عُمَيَى consultation
- سُكَيَى encounter; meeting
- رُجُيَى good news
- تُمَيَى happiness
- تُمَيَى happiness

This includes the broken plural pattern مُعَالَى:

- حُمَى stupid
- حُمَى wounded
- كُرَى regretful
- كُرَى killed, murdered
- جُرَى hungary
- جُرَى dead
- بُرَى scrub country
- بُرَى memory

d). The broken plural pattern مُعَالَى:

- دَعَى claims; lawsuits
- دَعَى complaints
- صَحَى deserts
- دَعَى regretful
- جَمِىَى pregnant
- دَعَى orphans
- جَمِىَى orphans

f). The feminine counterpart of the masculine adjectival pattern مُعَالَى:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَطِّنَى</td>
<td>عَطِّنَى</td>
</tr>
<tr>
<td>عَطِّنَى</td>
<td>عَطِّنَى</td>
</tr>
<tr>
<td>نَذَرَى</td>
<td>نَذَرَى</td>
</tr>
<tr>
<td>نَذَرَى</td>
<td>نَذَرَى</td>
</tr>
</tbody>
</table>

12.7.2 Some invariable nouns end with alif. These are typically of foreign origin, especially place names:

- أمِيرِيَّة America
- أُروُيَّة Europe
- إِيرِلنَدَا Ireland
- أُفِرِيقَا Africa
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:

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>المُحامي</td>
<td>[the] lawyer</td>
</tr>
<tr>
<td>Accus.</td>
<td>المُحامي</td>
<td>المُحامي</td>
</tr>
<tr>
<td>Gen.</td>
<td>المُحامي</td>
<td>المُحامي</td>
</tr>
</tbody>
</table>

When a defective word is rendered definite, it ends with ح =.

12.8.1 Nouns and adjectives are defective when they are derived from a root with final weak radical ح or ح, and are formed according to a pattern whose stem vowel is kasra (i.e. the vowel on the letter preceding ح or ح 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. ح ح and ح ح + damma or kasra are impermissible and are changed into ح ح (ح ح when definite). In the accusative case, ح ح and ح ح become ح ح and ح ح respectively, like roots ending with ح ح. Such sequences are permissible.

Defective nouns and adjectives occur in:

a). the active participle pattern ح ح of Form I defective verbs:

<table>
<thead>
<tr>
<th>Active</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>قاضي</td>
<td>قاضي</td>
</tr>
<tr>
<td>رام</td>
<td>رامي</td>
</tr>
<tr>
<td>مان</td>
<td>مان</td>
</tr>
<tr>
<td>ذاع</td>
<td>ذاع</td>
</tr>
<tr>
<td>عالي</td>
<td>عالي</td>
</tr>
</tbody>
</table>

b). the active participles of all derived Forms of defective verbs:

<table>
<thead>
<tr>
<th>Form</th>
<th>Active</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>مرب</td>
<td>hiding</td>
</tr>
<tr>
<td>III</td>
<td>مساو</td>
<td>bent, crooked</td>
</tr>
<tr>
<td>IV</td>
<td>معط</td>
<td>buyer, customer</td>
</tr>
<tr>
<td>V</td>
<td>متروح</td>
<td>lying down</td>
</tr>
</tbody>
</table>
c). verbal nouns of derived Forms V (٤) and VI (٨) 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:

<table>
<thead>
<tr>
<th>Form V</th>
<th>Form VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>نِقْصَة reception, receipt</td>
<td>٢َلْيَة meeting, encounter</td>
</tr>
<tr>
<td>نَذِد crossing</td>
<td>تَعاَدِم mutual hostility</td>
</tr>
<tr>
<td>تَرْفَق́ة ascent</td>
<td>تَلاَصُ ح disappearance</td>
</tr>
</tbody>
</table>

d). the broken plural patterns ٤٤٤ and ٤٤٤ (both diptotes) when formed from words with weak final radical ٤ or ٤ are:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَّارِيَة girl; slave girl</td>
<td>جَّوْارَة</td>
</tr>
<tr>
<td>خَاشِيَة border; margin</td>
<td>خَراشِي</td>
</tr>
<tr>
<td>دَاهِيَة calamity</td>
<td>دُوَّارَة</td>
</tr>
<tr>
<td>قَنْوَة formal legal opinion</td>
<td>قَنْوَة</td>
</tr>
<tr>
<td>أَغْنَيَة song</td>
<td>أَغْنَى</td>
</tr>
<tr>
<td>مَعْنَيَة meaning</td>
<td>مَعْنَى</td>
</tr>
<tr>
<td>مَنْتَيَة place of exile</td>
<td>مَنْتَى</td>
</tr>
<tr>
<td>مَضْفَيَة refinery</td>
<td>مَضْفَيَة</td>
</tr>
</tbody>
</table>

e). the broken plural pattern ٤٤٤:

| family | أَهْلَ | families |
| night  | لَيْلَة | nights  |
| land   | أَرْضَي | 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:

<table>
<thead>
<tr>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom. أَغْنَى</td>
<td>أَلْأَغْنَى [the] songs</td>
</tr>
<tr>
<td>accus. أَغْنَى</td>
<td>أَلْأَغْنَى</td>
</tr>
<tr>
<td>gen. أَغْنَى</td>
<td>أَلْأَغْنَى</td>
</tr>
</tbody>
</table>

12.8.3 The feminine forms corresponding to masculine defectives are regular, the ending –٤
becoming ُ. Thus, from the masculine مَحَامِي ("lawyer") is formed:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>مَحَامِيَة</td>
<td>مَحَامِيَةُ [the] lawyer [fem.]</td>
</tr>
<tr>
<td>accus.</td>
<td>مَحَامِيَة</td>
<td>مَحَامِيَة</td>
</tr>
<tr>
<td>gen.</td>
<td>مَحَامِيَة</td>
<td>مَحَامِيَة</td>
</tr>
</tbody>
</table>

12.8.4 The feminine sound plural is formed regularly from the feminine singular:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>مَحَامِيَات</td>
<td>مَحَامِيَاتُ [the] lawyers [fem.]</td>
</tr>
<tr>
<td>accus.</td>
<td>مَحَامِيَات</td>
<td>مَحَامِيَات</td>
</tr>
<tr>
<td>gen.</td>
<td>مَحَامِيَات</td>
<td>مَحَامِيَات</td>
</tr>
</tbody>
</table>

12.8.5 The masculine dual forms are regular, the ending ُ becoming ِ before the dual suffixes:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>مَحَامِيَان</td>
<td>two lawyers</td>
</tr>
<tr>
<td>accus./gen.</td>
<td>مَحَامِيَين</td>
<td></td>
</tr>
</tbody>
</table>

12.8.6 In the masculine sound plural the impermissible sequences يُ (نُون = nominative) and يِ (بن = accusative and genitive) become وُ and يُ respectively:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>مَحَامِون</td>
<td>مَحَامِونُ [the] lawyers</td>
</tr>
<tr>
<td>accus./gen.</td>
<td>مَحَامِين</td>
<td>مَحَامِين</td>
</tr>
</tbody>
</table>
13 Use of the Cases

13.1 The Nominative Case (الْوَلَّدُ)

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:

- نَّبِيُّ الْخَلیفَةُ - The Square Moon [book title]
- مقدمة - The Church [chapter title]
- مقدمة - Introduction
- الفضل الأول - Part One

b). Nouns and adjectives within a sentence which are quoted items:

- نَّطقَ كَلِمَةَ مِثْلٍ - He pronounced the word “sugar” (JGh 136)
- فيلم “Love Story” - the film “Love Story” (SI 203)
- ما مُعَلَّمَ كِتَابَةَ غَرَّةَ؟ - 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):

- المَعْلُومَةِ مِهْلَةً - The process is simple (TW 69)
- أَجْبَتُمُ نَائِمًا - Everyone is sleeping (IKh 12)
- أَجْبَتُ أَكْسَنُ أَمْلَعَّبِينَ - Hatred is the best teacher (AM 159)
- كُلُّ شَيْءٍ مَّمَّا - Everything is permissible (IKh 78)

d). Nouns and adjectives serving as the predicate of a nominal sentence:

- جَسَدًا بَارَدةً - His body is cold (TW 55)
- أَنَا بِلَامَكَمْ - I am your daughter (HR 66)
- نَحْنُ آياَفُونَ - We are sorry (AM 9)
- هَذَا مَفْهُومٌ قَيِّمٌ - This is an old concept (IKh 41)
- المَعْرُوفَةُ خَاسِرَةً - The battle is lost (IKh 75)

e). Nouns serving as the subject of a verbal sentence:

- ضَحكَ الْأَسْمَاءُ - The teacher laughed (HM 118)
- ضَرَّ بَيْنَ الْإِلَهَيْنِ - the two men went out (HS 227)
- تَحْزَبُ آنَاسَ - The people stirred (JIJ 64)
- أَحْبَبْ وَالَّدُ - his father replied (IKh 12)

f). Nouns introduced by the vocative particle يا when the person or thing is addressed
directly:

Children, leave your uncle alone (AM 76)

Waiter! (TW 77)

g. Nouns introduced by the vocatives:

أبيه أنت! O Americans! (TW 77)

أنت! O ghosts! (TW 133)

13.2 The Accusative Case (النِّصْبُ) is used for

a). The object of a verb:

He loves your father (HM 98)

he gave me money (GhS 203)

I understood her letter (TW 246)

We found a small boat (JIJ 15)

b). The object of a verbal noun:

she died before he went into prison (AM 55)

they refused to give him permission (GhS 71)

after we ate dinner (JGh 32)

c). The object of an active participle:

as if I am heading for a distant place (JGh 134)

I came wearing a blue shirt (JGh 139)

in two or three minutes I will go into the bathroom (HR 51)

d). The absolute object:

she was remarkably successful (JIJ 70)

I quietly sneaked in (HM 130)

he has completely removed the door (IH 158)

he is fully aware of that (TW 95)

e). Adverbs of place:

he threw me to the ground (HM 75)

they made for the south (JGh 152)

he did not turn to the right or the left (TW 168)

I open a magazine, then put it aside (HS 31)
f). Adverbs of time:

لا تخلص من أبدا
الأحد عصرًا
ما أكتب قريبًا
سنعود حالًا

We will never be rid of it (GhS 63)
Sunday afternoon (JGh 21)
I will write soon (AM 107)
he will return at once (SI 248)

g). Adverbs of measure:

ذهبوا بعيدًا
سيرنا خطواتين
ضحكنا ملء قمي
رفعنا الخط قامة أو قامتي

they went far away (AM 8)
We took two steps (HS 22)
I laughed heartily (JIJ 205)
I pulled the line up a fathom or two (IH 35)

h). Adverbs of reason:

عليه فرحة
أبتسمت إنجابًا
لا أشرب بخصوصك أخبرًا لك
تضع سعيدًا صدرًا أعزازًا
بخلق فوق البحري نعمًا عن الأسماك

he cries for joy (GhS 89)
I smiled in admiration (IH 36)
I do not drink in front of you out of respect for you (HM 239)
Sa'id puffed out his chest with pride (HS 14)
It hovers over the sea searching for fish (IKh 51)

i). The accusative of specification (تَمْيَيْز):

كانت صحتها تزداد شوأ
بُدِّدَ يعاني آثثاصيًا
كفاًكُن نستلأ علي
تابعيًا أستغرقًا
صار أولادي أكثر أخيرًا لي
وهم يتوحشون عليَّ أن أقول أكثر نوضًا

her health was worsening (AM 45)
a country suffering economically (JGh 147)
That's enough of controlling me (HR 224)
it makes me more astonished (HS 100)
My children became more respectful of me (GhS 112)
Perhaps I should be more modest (TW 28)

j). Nouns modified by numbers 11 to 99, which are also in the accusative of specification:

سَبَعَة وَفْسُومًا مَعْضوَة
سَبَعَة عِلَامًا عَامًاء

eighteen Egyptian teachers (JGh 77)
Thirty years (GhS 140)

k). Nouns after كم ("how much/many?") , which are also in the accusative of specification:

كم رواية؟
كم يومًا؟

How many novels? (JIJ 70)
How many days? (TW 148)

l). The numbers 11 and 13 to 19:

أَحَد عَشْر

eleven
fifteen
thirteen passengers (JIJ 239)
fourteen years (JIJ 168)

m). Circumstantial accusatives:

Sa'id comes running (IKh 82)
He died a young man (GhS 211)
We walked in silence (HM 126)
they raised me as a child (JGh 125)

n). The predicate of كان and its sisters, which is an adverbial circumstantial accusative:

His face was sad (AM 37)
I remained happy (HR 36)
I am not a child (HM 183)
he has become rotten (HM 161)

o). Nouns after إلا ("except", "save") when used in affirmative sentences introducing an adverbial modification:

the sand had covered it save for an inch or two (IH 80)
A woman can withstand everything except for an attack on her (HR 27)

p). Nouns introduced with the emphatic particle إن ("truly", "certainly"):

The hand brake was not on (GhS 39)
A mysterious feeling settles over the atmosphere of the prison (AM 21)
Something within me has snapped (AM 55)
Religion belongs to God (TW 111)

q). The subject following the conjunction أن ("that") and the compounds لأن ("because") and كان ("as if"): I realised that something exceptional had happened (GhS 116)
the police will think that a robber strangled him (GhS 203)
as if his sixty years had slipped away like water does on a rock (HM 275)
because the archangel ... (HM 49)

r). The subject introduced by the conjunction إنْ ("that"): They say that necessity is the mother of invention (JGh 176)

قَالَ أُمِّي إِنَّ الْعَرِيْسَ ... My mother said that the bridegroom ... (HR 20)

s). The subject after the adversative particle لكنّ ("but"): but no one mentioned me (GhS 139)

لكنَّ أَحَدًا لَمْ يَذْكُرْي بَيْنِي لكنّ شيء في داخلي (AM 47)

but something inside me (AM 47)

r). The subject after اللّٰعَلْ ("perhaps"): Perhaps there is an automatic machine gun in his bag (TW 253)

Perhaps something will happen after that (AM 176)

u). The subject after لَيْتَ ("if only"): If only Shakir’s father were here now (GhS 167)

r). The subject after الّنِّيّ ("when the person or thing is addressed indirectly:

لاَ يَكِينُونَ O believers (TW 110)

w). Nouns serving as governing term in an idāfa construction (or with a pronoun suffix) introduced by the vocative particle يا when the person or thing is addressed directly:

ياً أَبَا أَبْحَسَن O Abu al-Hasan (IH 111)

ياً مَّعَمَّ الْأَوْلَادٍ O teacher of children (HM 106)

ياً رَبّ الْأَجَمَّرِ O companion of the road (TW 191)

x). Nouns negated by the لا of absolute negation:

لاَ بَدَّ مِنَ الْجَذِّرَ One must be careful (JGh 55)

لاَ أَضْفِاقَ لَهُ He has no friends (GhS 71)

لاَ إِلَّا أَنْ لَهُ There is no god but God (IKh 69)

y). Certain nouns used as exclamations:

خَمْسَةَ Fine! (GhS 62)

أَهْلًا Welcome (GhS 54)

شَكَراً Thank you (IKh 49)

طَمَعًا Of course (HR 110)
13.3 The Genitive Case (الجَرِ) is used for:

a). Nouns governed by a preposition:

- he knew the reason (SI 218)
- he threw him out of the house (IKh 101)
- We used to go to the river (HR 42)
- It is carved in the shape of a cross (IH 153)

b). Governed nouns in an idāfa construction:

- the seat belt (JGh 196)
- the whole village (HS 248)
- a school teacher (HM 5)
- 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:

اَلْحَيَابَةُ الصَّغِيرةُ a small device (HS 127)
اَلْحَيَابَةُ الكِبْرَاءُ a large cup of coffee (SI 93)
رَجُلُ عَافِلٍ a wise man (HM 86)
عَامُ كَامِلّ 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:

الْحَيَابَةُ البَنيَّةُ the brown suitcase (AM 9)
اَلْحَيَابَةُ البَنيَّةُ the golden rule (SI 52)
اَلْحَيَابَةُ العَرَبِيَّةُ the Arab countries (SI 176)

b). It may be defined with a pronoun suffix:

يَوْمِيُ القَدِيمُ my old friend (JII 128)
مَيْتَاهُ الثَّروَةُ its dirt roads (IKh 11)
يَوْمِيُ الْحَدِيثُ their new clothes (IKh 49)
يَوْمِيُ الْحَدِيثُ her golden necklace (HS 200)
يَوْمِيُ الْحَدِيثُ its iron door (HS 187)
يَوْمِيُ الْحَدِيثُ my real father (HM 6)
يَوْمِيُ الْحَدِيثُ my emotional life (GhS 51)

c). A noun may be defined by being the governing term in a definite idāfa construction:

أَسْوارُ اِلْقَدِيسِ الْخَالِقَةُ the ancient walls of Jerusalem (IH 134)
اَلْخَطَابُاتُ الْكَبِيرَةُ the old stars of the cinema (GhS 11)
اَلْحَيَابَةُ العَرَبِيَّةُ the enchanted jinnis of the Mediterranean (TW 180)
اَلْحَيَابَةُ العَرَبِيَّةُ the government secondary school (IH 86)
اَلْحَيَابَةُ العَرَبِيَّةُ the minister's personal secretary (TW 265)
d). All proper nouns are definite:

جابر الجميل the handsome Jabir (IKh 51)
سمى الصغيرة the small Salma (HR 170)
وايل القديم the old Walil (HR 214)
إيزابيث العلية accursed Elizabeth (GhS 45)
أمريكا المدرجة Latin America (SI 19)
آسيا الوسطى Central Asia (JGh 89)
أغسطس الماضي 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:

لاعبة زقاف a blue painting (JIJ 138)
كتب رسالة طويلة I wrote a long letter (JIJ 147)
كنت أقف في نيني الصغير I used to stand in his small house (JGh 25)
يُرِيد أن يبدأ بداية جديدة We want to start a new beginning (AM 10)
شغله مهم Important work (HM 151)
كتب صحير a small desk (SI 239)
أعطها غطاء دافئ I give her a warm cover (GhS 62)
تطلب ماء معبً،ت she orders mineral water (GhS 189)

14.2.2 The adjective agrees with the gender of proper nouns:

باريس الجميل beautiful Paris (GhS 64)
كارمن الجميلة the beautiful Carmen (GhS 211)
مكة المكرمة venerated Mecca (IKh 170)
غيمار الماضي 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:

صديقان قديمان two old friends (JIJ 244)
مانحا لأكثر من ساعتين أحرتين we walked for more than a further two hours (JIJ 77)
أذرعان ضخمان Large forearms (HR 144)
نحن مثل ناجين وجددين We are like two sole survivors (HR 199)
ساعة فأيام، وكان يجلس على طاولة المكتبة. 

**he has thick forearms and rough palms (HM 36)**

**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:

- **المُتَّقَلَةَةْ** Arab journalists (IKh 136)
- **المُتَّقَلَةَةْ** the professional artists (JH 235)
- **المُتَّقَلَةَةْ** a community of qualified workers (SI 20)

**b).** feminine sound plural when referring to females:

- **المُتَّقَلَةَةْ** The Arab customers (GHS 112)
- **المُتَّقَلَةَةْ** the wealthy foreign women come (GHS 37)
- **المُتَّقَلَةَةْ** The spoiled girls (GHS 185)

**c).** a broken plural (mostly used with masculine nouns):

- **المُتَّقَلَةَةْ** this is a marked characteristic of pure Egyptians (JGh 41)
- **المُتَّقَلَةَةْ** at the hands of skilled craftsmen (JGh 119)
- **المُتَّقَلَةَةْ** The senior officials (HM 105)
- **المُتَّقَلَةَةْ** her old associates (IKh 136)

**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:

- **المُتَّقَلَةَةْ** the street peddlers (SI 278)
- **المُتَّقَلَةَةْ** with my close friends (JGh 42)
- **المُتَّقَلَةَةْ** the military rulers (IKh 170)
- **المُتَّقَلَةَةْ** You know many men (HM 185)
the Lebanese rich (GhS 111)
respectable neighbours (SI 13)
three of the armed robbers (SI 27)

b). a broken plural:

one of my old friends (JJ 79)
We are the new geniuses! (JJ 126)
they find ... a few individuals (IKh 84)
unwanted guests (TW 106)
the great men (GhS 88)
the foreign tourists (SI 286)
the dear customers (JGh 187)
the ancient seamen (IKh 153)
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:

the wonderful animals (AM 8)
hateful flies (JJ 83)
Small cars (IKh 12)
the international communities (HS 89)
slight misgivings (HR 134)
the United States (SI 20)
the security measures (GhS 85)

a). The feminine sound plural is very occasionally used:
a few infrequent times (JJ 73)
a few pennies (JGh 61)

b). A broken plural is sometimes used:

they walk for long hours (JJ 73)
after the separation of long years (JJ 129)
we descended the wide steps (JJ 152)
after a few hours (TW 120)
14.2.7 When the noun is a broken plural referring to non-humans, the adjective will usually be feminine singular:

- Foreign cigarettes (AM 82)
- Little things (HR 127)
- the large Arab tribes (TW 120)
- long months (SI 10)
- empty cans (SI 55)
- crazy horses (AM 21)
- the wolves of the steppes (JGh 173)
- nervous birds (AM 83)
- black crows (IH 37)
- other sparrows (GhS 125)
- the white seagulls (IH 35)

a). It may occasionally be a feminine sound plural:

- the other nights (HS 241)
- a few minutes (JIJ 170)

b). It may be a broken plural:

- the pregnant cats (SI 53)
- in a few days (JIJ 28)
- the important matters (JGh 34)
- a few months (JIJ 16)
- the heavy clouds (JGh 162)
- 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:

- the eminent women (HR 138)
- the insane people (AM 96)
- she mixes with the ordinary people (JIJ 109)
the distinguished people (IH 36)
the people walking behind that young man (IKh 183)
the ancient Arabs (JGh 109)
Real people (AM 100)
one of the secret police (JGh 8)
the European Jews (JII 213)
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:

the visiting troop (JII 63)
the small family (TW 144)
I saw a crowd standing, completely silent (JGh 43)
the Palestinian people (JGh 48)
A stupid people (IKh 115)
the Ottoman army (JGh 110)
the Portuguese youth (JGh 147)

14.2.9 When the collective noun refers to non-humans, the adjective is generally masculine singular:

the large pomegranates (IKh 57)
red roses (IKh 74)
the papers concerning work in the department (SI 19)
a quantity of grated onion and crushed garlic (SI 26)
small cucumbers (SI 212)
Greek olives (SI 237)
Yemeni almonds (JGh 65)
the heavy bricks (JGh 100)
many fish (IH 29)
tinned sardines (IH 35)
the flying pigeons (SI 159)
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:

- the abandoned dogs (TW 84)
- many crows (TW 287)
- the new president (SI 337)
- a large graveyard (AM 8)
- a large bowl (SI 235)
- two paper bags (JIJ 101)

14.3.2 When the noun is in the accusative, the adjective is in the accusative:

- They are demolishing the old buildings (IIS 15)
- I saw its iron door (IIS 187)
- It was a wonderful dinner (JIJ 107)
- she orders mineral water (GhS 189)
- It was carrying many people (HR 43)
- 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:

- they are looking for their new clothes (IKh 49)
- the rest of the official papers (GhS 51)
- What exactly happening to dear Jerusalem? (JIJ 60)
- I used to stand in his small house (JGh 25)
- the table of my two dear friends (JIJ 161)
- 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 conjunctionَ:

- Five men wearing large black hats (IKh 24)
- I immediately noticed her long white dress (JIJ 44)
After incomprehensible, prolonged, unusual and strange tests (GhS 52)

He remembers many enigmatic, muddled and painful things (GhS 54)

I think about those true outstanding Arabs, exiled, displaced in Europe (JGh 62)

The full moon disappeared behind billowing summer clouds (IH 160)

The oblong wooden coffin (IKh 52)

A charming young woman (IKh 204)

In my time, it was a straight dirt path (IKh 107)

the small green Iraqi apples (JIJ 101)

she was a beautiful Christian girl (JIJ 106)

a large heavy fish (AM 98)

a large wide vast sea (HM 122)

Sulayman sits on a long wooden bench (GhS 33)

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:

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)

A group of brave men went through a forest of dense trees and interwoven branches (IH 183)

14.4.3 It is also the case with compound adjectives:

a religio-political movement (JIJ 187)

the Iran-Iraq war (SI 233)

the French-American fight (SI 235)

a solution to the socio-political problem (TW 23)

the Organization of Afro-Asian Solidarity (JGh 9)

the Israeli-Jordanian borders (IKh 96)
14.4.4 Adjectives may be connected with ـ in order to stress each adjectival modification of the noun:

I am a modern woman, realistic, free, independent, a lover and Lebanese (GhS 15)

an honourable and a virtuous young woman (HM 165)

ey were tears of both sadness and joy (AM 11)

a mysterious and an unthinking force (AM 31)

the socio-political relationship (JGh 117)

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 ـ 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:

the European and the Arab sources (JGh 140)

He paid no attention to my ideas on education and society (HR 76)

black and white goat hair (JII 165)

the printing, language, political and professional errors (SI 18)

their red and violet colours (JII 81)

they sat on the ground in their blue, green and red dresses (JII 115)

As for in this city which embraces a number of communist, liberal, nationalist and religious movements ...

... (HR 25)

the Arabic, Uzbeki and Persian languages (JGh 117)

between the primary and preparatory stages (SI 201)

the story of the black and white rats (IH 78)

Najat was proficient in both the Arabic and the French languages (TW 281)

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 ـ and
some not:

 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 \( \text{أَو} \) (“or”):

the big or small holes (HM 5)

His social or financial status (HM 187)

in a private or a public clinic (TW 112)

a French or a German blind man (TW 128)

at the hands of the second or third generation (SI 206)

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:

the foreign nursemaids and companions (HS 99)

hundreds of Palestinian teachers and lecturers (JJJ 193)

the importance of the modern poets and novelists (JJJ 179)

concerning the Arab poets and artists (JJJ 179)

When both masculine and feminine nouns are involved, the adjective will be masculine:

in the midst of the men and women peasants coming from the remotest villages (SI 67)

the Arab young men and women (JJJ 213)

14.5.2 When the nouns refer to three or more feminine non-humans, the adjective will be feminine singular:

our green meadows, valleys and mountains (IKh 95)

small movements and actions (HR 115)

A lot of tears and dirt (HR 136)

I saw them in their true colours and sizes (JJJ 154)
إِنَّ فِي دِيَالِ أَلْمَنْسَانِ طَٰلَاتٌ وَمَقَادِرٌ عَالِمَةٌ

*Within man are tremendous powers and capabilities (HR 234)*

كُلُّ نَبْلِهِ أَلْسَنَةَ وَالْبَحِّانَةَ الْعَرَبِيَّةَ

*all those strange names and words (HM 144)*

يَقُنِّعُهُمَا أَحْيَاءَهَا وَأَنْتَوْيِهَا أَوْ أَفْنَأَهُ مُضْحِكَةٌ،

*He sometimes says or does amusing things (HM 219)*

الأَطْرَاقَ وَالأَكَوَّاتَ الْمُخْتَفَةَ

*the various plates and cups (SI 26)*

السَّلَحِّفَ وَالْصَّفَافَةَ الصَّغِيرةَ

*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:

ضَيْقُهُمَا إِلَى صَراخٍ وَهُسْتِهِمَا مُثْقَرَمُمُّ

*it will drive them to unceasing screams and hysteria (HR 64)*

فَجَاءَ أَضَبْتُي نَمَٰذَمٌ وَخَرْيْجَانٍ ضَيْدَانٍ

*I was suddenly seized by intense regret and sadness (JII 156)*

فِي أَنْفُغَا وَهُجَاجَ شَبِيدَانٍ

*in acute excitement and agitation (SI 159)*

تَسْكنُهُ مِنْ نَفْعٍ وَسَكَّةٍ مَعْتَنَتٍ

*she puts down a particular knife and fork for me (JII 222)*

يُرْدِدُهُ صَعَةً وَنَفْطُوْنَا قَلَفَتَنَا مُجَعَّدَنِ

*he wears a dirty and creased shirt and trousers (SI 180)*

فِي عَلَّابِنِ وَمَكَّاحِ غَضِيرَتَينَ

*in modern clothes and make-up (SI 211)*

لِلَّفْقِ وَالْعَلَّامَةِ الْإِنسَانِيَّينَ

*to human thought and knowledge (JGh 118)*

When one noun is masculine and the other feminine, the adjective will be in the masculine dual:

تَذَكَّرُتْ أَخَاهَا وَأَخَاهَةُ الوَلْدَيْنِ

*she thought of her young sister and brother (HS 247)*

رضْانَةً وَأَنْتَوْيِهَا جَهِينِ

*a new composure and readiness (SI 158)*

أَسْمَانَةً وَالْأَرْتَحَ خَالِقَتَنِ

*the anticipated malicious joy and satisfaction (SI 119)*

### 14.5.4 The adjective may be repeated after each noun for emphasis:

الْكَحِيْمَاتُ الوَلْدَيْنِ وَالْأَسْمَانَةُ الوَلْدَيْنِ

*the stupid words and stupid questions (HM 225)*
The Iḍāfa Construction (أُضْافَة)

The Iḍāfa 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 Iḍāfa

The simplest form of Iḍāfa consists of two terms (nouns or the equivalent), the second immediately following the first. The second term or "genitive" (أُضْافَة) serves to determine, define or further explain the first or "governing" term (إِلَيْهِ).

The governing term may be in any case depending on the function of the iḍāfa within the sentence. The genitive must be in the genitive case. The governing term never has the definite article or nunciation, whereas the genitive may have either.

15.1.1 If the genitive is indefinite then so is the governing term:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَعَلِمُ مَدَرَسَةٍ</td>
<td>a school teacher</td>
</tr>
<tr>
<td>شَاهِدٌ عَيْنٍ</td>
<td>an eye witness</td>
</tr>
<tr>
<td>فِي مَدَرَسَةٍ بناتٍ</td>
<td>in a girls' school</td>
</tr>
<tr>
<td>عَقِبَةٌ صِنّح</td>
<td>a peace treaty</td>
</tr>
<tr>
<td>كَانَ مُهَلِيسٌ بناء</td>
<td>He was a construction engineer</td>
</tr>
<tr>
<td>دِبْتُ كَلْبٍ</td>
<td>a dog's tail</td>
</tr>
<tr>
<td>رَغِيفُ دَخْرٍ</td>
<td>a loaf of bread</td>
</tr>
<tr>
<td>إِلَى بَيتِ صديقٍ</td>
<td>to a friend's house</td>
</tr>
<tr>
<td>شَرَفَةٌ فَنْدِقٍ</td>
<td>a hotel balcony</td>
</tr>
</tbody>
</table>

Although formally the governing term is grammatically indefinite, it may be translated as definite:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَانَ يَلْبِسُ نَوْبَ ضابِطٍ فرنسيٍّ</td>
<td>He was wearing the uniform of a French officer</td>
</tr>
<tr>
<td>عَمَّا كَانَ طَاعِنًا وَالّذِينَ أَمْ</td>
<td>We returned to as we were: the husband of a mother and the son of a mother</td>
</tr>
<tr>
<td>سَمِيعَة ضَحْيجٍ أَوْلَادٍ وأَشْبَاه بناء</td>
<td>she heard the yelling of children and the voices of women</td>
</tr>
</tbody>
</table>

15.1.2 When the genitive is definite, so is the governing term. The genitive can be rendered definite:

a). with the definite article:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَاسَةُ السَّمْعِ</td>
<td>the sense of hearing</td>
</tr>
</tbody>
</table>
b). with a pronoun suffix:

- يُنامُونُ عَلَى أُسْطُحِ بُيُوتِهُمُ they sleep on the roofs of their houses (JIJ 144)
- شَاهِدُ ثُمَّةَ her tombstone (IH 73)
- أمُّ أَوْلَادِهِ the mother of his children (HR 215)
- مَكْتُوبُ زَيْبيهِمُ the office of their boss (SI 210)
- في جَيْبِي بِعَطْليِ in my coat pockets (JIJ 42)

c). by being a proper noun:

- شركة توماس كوك the Thomas Cook company (JIJ 144)
- بِحَامِيُّ حَامِيٍّ Hamid’s pyjamas (AM 12)
- ضِفَافٌ دِجْلَة the banks of the Tigris (JIJ 216)
- جَمَاعَةُ بَعْذاً the Baghdad group (JIJ 115)
- بَيْتُ سُهِي Suha’s house (HS 190)

d). Arabic words are considered as proper nouns and are therefore definite:

- سَأَلَّنِي عَنْ كِتَابِةَ أَنتَخَرَتُ he asked me about the word “intaharat” (HS 121)
- عَبَارَةُ وَلَا كَيْنُ أَهْمُّ مِنْ عَبَارَةِ أَجَّبَكُ The word “but” is more important that 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)

- يُحْتَقِبُ عَلَى عَرَابَةِ الْعَالَم he has a map of the world (HS 108)
- ضِفَافُ مَضْطَوَةٍ مِنْ بُلْدَاءِ الْعَرَابَا a handbag made from ostrich skin (HS 93)
- كَوبُ أَنْطَشِي the cup of tea (HS 192)
- فَثَنُّ الْفِضَّةِ في خَانِ الخَلَلِيَّيْنِ Fathi al-Sadaq al-Saba, a silversmith in Khan al-Khalili (JGh 36)
- أَنْطُزَنَّ مِثْلُ تَفْصِيلِ الْمَعْنِيَّةُ they let me fall like a drop of rain (HM 57)
- بُلْدَاءُ بَعْذاً الْذَّهَبَ he coated it with liquid gold (IH 73)
- شَغْلُ الْاِلْـلَّدَّهُ needlework (IH 126)
- يُطْبِقُ عَلَى الْفِضْحِ it resembles ears of wheat (IH 200)
15.1.4 The genitive in an ʾidāfa construction is usually a noun. It may also be:

a). a demonstrative pronoun:

- لَمْ يَحْنِ أُرَبَّيْنَ دَلِّكَ بَعْدَ
- مَعْتَا هذَا
- مَا أَهْمَيْتُكَ ذَاكَ?
- دَفْعَتْ تَمَّ ذَاكَ
- إِنَّ أَحَدْ هَذَيْنَ مَاتَ

the time for that has not yet come (IH 110)
The meaning of this (HM 65)
what is the significance of that? (HM 80)
I paid the price of that (AM 9)
One of these two has died (AM 12)

b). an interrogative pronoun:

- رَغَّبَ أَمْرُتُكَ عَلَى مَعْرُوفَةٍ مَا ذَا حَلَّ بَدْنِيَّكَ
- دُوْرُ مَنْ غَدَّ?
- رَوْحُ مَنْ هَذَا?
- ضُحَّى مِنْ يَظَنُّ تَفَسِّيرَ?

despite my yearning to know what had happened to David (HS 136)
Whose turn is it tomorrow? (AM 16)
Whose soul is this? (HM 152)
Whose ghost does he think he is? (GhS 215)

c). an adverb:

- لِلَّيْلَةِ أَمْسَ
- كُلُّمَةً لاَّ

last night (HS 121)
the word “no” (HR 86)

d). a proper noun:

- حُجْرَةُ مِيْخَالِ
- أَنَاً مَعَاذِيِّنَ، رَأَيْتُ فَوْيَةً?
- بَيْنَ صَوْرِينَ اِلْكِرْمِلِ
- هَذَا رَأَيْتُ لَوْ نَبَيّسَ
- غَنِّيُ إِلَيْهِ
- زَوْجُ مَنَالَ

Mikhail’s room (JGh 27)
Are you challenging Freud’s opinion? (HR 78)
between the pines of Mount Carmel (IH 74)
this is Lawandiyus’ opinion (HM 227)
Elizabeth’s neck (GhS 56)
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 مَكَاحَةَ بِعَذَانٍ بَابِئُونَ وَالسِّطَاطِيْنَ
- رَعْنُ سَاحَةَ أُفْضَيْتُهَا في حُجْرَةٍ فَلَاحَ دَافِلًا إِلَى
- الشَّيْطَانَ

I gave a lecture entitled “Byron and Satanism” (JIJ 115)
a quarter of an hour which I spent in the confusion of “a countryman coming into the city” (IH 126)
كأنني في واجدة من قصة ألف ليلة وليلة 

as if I was in one of the stories of the 1001 Nights (HR 110)

بعد أحداث 1958 (1Kh 156)

after the events of 1958

العادات合い بعد أنموت

the virtues of life after death (IH 146)

كلمة "يا غرور"

The phrase "O bridegroom" (HR 86)

عبارة "ولسالحي إلى السيدية حزام"

the expression “my greetings to your lady wife” (GhS 144)

(ii) a pronominal relative clause:

دفعت هي نفار ما أكلته

she paid the price of what I had eaten (GhS 52)

سر من بكتب الأغلثات

the secret of who is writing the leaflets (HM 193)

يغلب دوز من هوجين باللباب

he plays the role of someone surprised by the news (GhS 56)

أريد معرفة ما جرى

I want to know what happened (HM 80)

يأخذ يد لذي يسير وراءه

he takes the hand of the one walking behind him (IH 184)

قصص الذين جروا

the stories of those who were saved (SI 66)

(iii) a noun clause introduced with أن or or أن on the basis that everything is essential and fine (HR 154)

هل ينصَّرُ هذا الأَلَّاهُ ماهرا لمجرد أن له نظرات

does he think this Negro to be a real magician merely because he imagines his stances to be penetrating? (GhS 32)

يجلس سليمان على مقعده خشبي طويل ينتظر أن

Sulayman sits on a long wooden bench waiting to hear his number called (GhS 33)

(iv) a clause governed by a noun of time:

يوم دعائي إلى الاعتداء

the day he invited me to dinner (JJ 121)

يوم دخلت الجمعية

the day I joined the society (HS 190)

لحظة وصلنا إلى الباب

The moment we arrived at the door (HR 161)

يوم اكتشفت أنني حامل

the day I discovered I was pregnant (GhS 92)

أذكر يوم ضاح صدوق برهنف أمامي فرحًا

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 nunciation), but the quoted item has no genitive
ending. It has the case appropriate to its own internal structure:

the extensive study which he produced entitled "Trends of Materialism in Islamic Philosophy" (JGh 21)

What does the word "inane" mean? (HM 26)

I did not understand the word "etiquette" (HM 117)

I once read the word "God" in his books (HS 214)

the film "Love Story" (SI 203)

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 idâfa construction cannot be used.

a). The common alternative is to use a prepositional phrase with ل ("belonging to"):

This tree is a symbol of the past (AM 58)

So the mysterious lady is a friend of his mother (Ghs 8)

I found an exhibition of Matisse's work (JIJ 154)

we are all searching for a meaning to our lives (HR 41)

are they in dispute so as to create a union for the dock workers? (HM 264)

an uncle of Abd al-Rahim (SI 95)

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 من, the noun then being repeated in the plural as the governing term in a definite idâfa construction. It may be translated as "one [of]":

it is still one of the sources for modern Arabic literature (JIJ 131)

I will sit on one of the cellar steps (AM 87)

it looked as if one of Nur's dogs had chewed it (HS 48)

one of the symbols of Arab culture (JGh 87)

Rather than serving as governing term in an idâfa construction, the plural noun may take a pronoun suffix:

we move about as if in one of his plays (JIJ 38)

we broke the tip of one of its wings (IH 131)
The plural noun often takes the definite article. This may be translated as “a certain”, “a”, “one [of]”:

I left to attend to some business (JGh 86)

Here I am in one of the houses (HS 43)

the springing up of plants in a certain field (TW 19)

Did you wait, dear, on a certain day for some answer or other? (TW 143)

I will never be yours (HR 120)

At a certain moment some people among us began to shout (IH 181)

One day, the sun went down but Saraya did not return (IH 188)

So you have rid yourself of her in one way or another? (HM 213)

he was the son of a shepherd (JGh 109)

15.1.7 The idafa construction can be paraphrased by the use of the preposition من. For example, the constructions

a cup of cold water (HM 97)

a cup of coffee (IKh 11)

a pool of water (SI 251)

may be expressed as:

a cup of cold water (HM 98)

I made myself a cup of coffee (HM 47)

a pool of water (SI 251)

Further examples:

In the other parts of the house (JGh 28)

the other side of the river (JGh 42)

a marble basin (JGh 148)

Give me a glass of water (HM 79)

the last piece of the homeland (AM 7)

a small piece of meat (HS 219)

islands of sand (IH 68)
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

\[ \text{زيدن } جَرَسُ الْبَاب } \rightarrow \text{ringing of the doorbell (GhS 102)}

consists of the governing term  زَئِيدٌ ("ringing") and the two genitives  جَرَسُ ("bell") and  الْبَاب  ("the door").

15.2.1 The first governing term can be in any case depending on its function in the sentence:

- The girl pulls the hem of her mother's dress (IH 94)
- I still knock on his library room door (GhS 65)
- Umar's bedtime (HS 49)
- The smoke of my uncle's cigarette (HM 141)
- 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:

- I will give him the settings for the lens apertures (HR 161)
- the railway workers (HM 89)
- the life of the women in our city (HR 230)

15.2.3 Strings of four or even five nouns may occur:

- the names of some officers of the intelligence bureau (TW 208)
- he sends it to the office of the chairman of the board of directors (SI 19)
- we will meet in one of the cafes on al-Hamra' street (IKh 109)
- because of the request of the editors of the literary journals (TW 210)
- the director of the bureau of the French News Agency (JGh 82)
- he is also the advisor of the chairman of the company's board of directors (JGh 82)
15.2.4 Such strings may be avoided by the use of a prepositional construction with لِ:

ونائب الرئيس للجمعية المهندسين العراقيين


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:

عيون ألعاب قديمة
في منزل شاب كبير
مهدوء الرائحة الأسديوية
قطايا رجاء أخماد
سكان البنين الكبيرين
أسوار الدم hudzuviy
يبلغان تأثيراً ألمانية البلاستيكية


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):

كنا في مدرسة اللغوي القريبة
月经 طفيلة صغيرة
حقائب أدب الصغير
حجر طاحونة تيلة
في غرفة الفندق الواسعة


We were in the quarter's poor school (IKh 17)
a boy's small bicycle (JGh 43)
the small handbags (JGh 44)
a heavy millstone (HM 87)
In the spacious room of the hotel (HS 106)
I recalled Wa'il's quiet alert face (HR 14)
The romantic stories of love (HR 70)
the government secondary school (IH 86)
the ancient walls of Jerusalem (IH 134)
the manageress' only daughter (GhS 56)
through the open door of the room (SI 96)

This is similarly the case in the complex idāfa:

one of Lamiya's favourite songs (JII 166)
the palaces of Yemen's previous rulers (JGh 73)
Abd al-Samad's outstretched hand (HR 218)
the 70th anniversary of the Suez canal (JII 14)
the light soft rains at the beginning of winter (AM 77)
the history of the Arab nationalist movement (JII 164)

15.3.3 Although there is rarely a problem of ambiguity, this may occur in unvowelled texts. For example:

المؤلفة الروايات البوليسية المشهورة (المشهرة)
the famous writer of detective stories
or
the writer of famous detective stories (JII 65)

روائل مهاجرة خريطة (خريطة)
the sad letters of an immigrant
or
the letters of a sad immigrant (HS 32)

البيوت القديمة (القديمة)
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 لـ:

المدخل الرئيسي للبناء
the main entrance of the building (JGh 149)

الأرض الخصبة للمدخل
the wooden floor of the entrance (GhS 60)

المقر الرئيسي للمهرجان
the main headquarters of the festival (JGh 40)

الأرض الخصبة للمكتب
the dirty floor of the office (GhS 80)

الشعار الرمادي للمسماء
the grey dust of the evening (GhS 147)

هو أخ الأكبر لصديقي
he is my friend's eldest brother (JII 247)

المدخل المسماع للم نفس
the huge entrance to the palace (GhS 91)

المدير الألماني للأكاديمية
the German director of the academy (JGh 144)
الإستواء المتسامي للأرض

the comparative levelness of the ground (GhS 40)

This is similarly the case in the complex idāfa:

الخادمة الفرنسية لнатية الحشائش

the French guard of the skyscraper (GhS 61)

the room of the new leader of the local council (SI 337)

the president of the art section of the Algerian revolution (TW 172)

the legal consultant of the Oil Company of Iraq (HJ 209)

the back seats of the Odeon cinema (SI 96)

the French guard of the skyscraper (GhS 61)

The persistent ringing of the door bell (GhS 60)

the broken glass of the halogen lamp (GhS 81)

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:

طرقات القوارئ التجارية التي تصل بين آسيا والساحل

the road of the trade caravans connecting Asia and the East (JGh 99)

جمهوريّات آسيا الوسطى الإسلامية

the Islamic republics of Central Asia (JGh 119)

مومياوات المصريين القدماء الباقية

the remaining mummies of the ancient Egyptians (IH 147)

صور الرئيس الجديد المؤثرة

the dog-eared photographs of the new president (SI 23)

صور الرؤساء الثلاثة الكبرى

the large photographs of the three presidents (SI 23)

جهات الجماعة المدنيّة المعتمدة

the military apparatus of the civil service (SI 56)

في بقاع العالم العربيّ المحليّة

in the various places of the Arab world (JGh 144)

النواب العُثمانيّة المحذوفة

the current affairs of our Arab world (JGh 69)

شركات المبيدات الحشرية الأجنبية

the foreign insecticide companies (SI 55)

مكانّ توقيع القرار العام المذكور

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 unwovelled texts), such a construction is sometimes replaced by two noun-adjective phrases linked by the preposition ل :

الحالة الراهنة للمجاعة اليومية

the present moment of daily life (HR 109)

القوة الحية المحاطة بالحياة اليومية

the hidden deceitful power of daily life (HR 150)

المكلم الطبيعي للجسم المكتور

the natural shape of a rounded body (SI 156)
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:

- in the autumn of that year (JII 123)
- the monotony of these days (HS 135)
- from the hands of these two waiters (JII 107)
- one of these Egyptians (JGl 30)
- he spoke about the paintings of this artist (HR 26)
- in the centre of that fight (HR 139)
- on the morning of that day (IH 74)
- the face of that ghost (HR 163)

15.3.8 When the genitive is a proper noun the demonstrative follows it:

- 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):

- these customs of the world (JII 32)
- We often referred to this young shoot of love (JII 145)
- these advances of Abd al-Samad (HR 116)
- that journey of my imagination (HR 234)
- This teacher of children (HM 13)
- I will sit in this tea room (GHS 118)

The demonstrative follows any modifying adjective:

- this horrible idea of marriage (HR 55)
- 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:

- the delight of the eye and of the intellect (JII 107)
- a moment of love and hatred (IKh 45)
- the influence of your mother and Lawandiyus (HM 202)
بعد تُؤتيَيْن أَلمَلاَسِيَّةً وَتُؤتيَيْن أَلْوَجْهَه.*  

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 أو or أو. Thus, the construction

تاريخ الإنتاج و تاريخ الضائعة  
the date of manufacture and the sell-by date (SI 237)

would commonly be expressed as

تاريخ الإنتاج والضائعة  
the manufacture and sell-by dates (SI 349)

Further examples:

الأيالي الستاء وألفتيف  
the nights of winter and summer (AM 19)

رجال الأدب والفن  
The men of literature and art (TW 15)

إسلام دين كل مكان وكل زمان  
Islam is a religion for every place and every time (TW 104)

يضعِيَسِيْنَ أمَّة وأُخْوَيْنَ زوجات إِخْوَيْنَتِهِ  
with the clothes of his mother, his sister and his brother's wives (HR 27)

هندسياً أمّة وأُخْوَيْنَ وَزوجات إِخْوَيْنَتِهِ  
the technology of Japan, America and Europe (HR 165)

بقايا طوب وحدائق وأَصْمَيْنَ وَأَرْضَيْنَ  
the remains of bricks, ceramics, wood, cement and dirt (SI 55)

علامة الهدى أو الفرح  
a sign of hatred or joy (IKh 11)

في حضرة ذات أو عيد الاهيجد  
in the presence of Dhat or Abd al-Majid (SI 325)

محرك سيارة أو طائر أو حاسوة أو صاروخ  
the engine of a car or an airplane or a lawnmower or a rocket (IH 75)

خريج وزير الخارجية أو وزير الأُسْئُلَيْنَ الدينيَّة  
the wife of the foreign minister or the minister of religious affairs (TW 121)

مشروع حياة أو موم  
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:

خطر المرأة و[*]  
the danger and deceit of women (HM 129)

متعوشات الدانمرك و[*]  
the hills and snows of Denmark (GhS 14)

كنت أسمع طوال الليل جمعية الظواهر وصغيرها  
throughout the night I would hear the roar and whistling of the trains (JIJ 30)

سمعت صوت افتتاح ألباب وإغلابه  
I heard the sound of the door opening and closing (HR 211)

جدران الحمام وأَضْيَانَة  
the walls and floor of the bathroom (SI 54)
the shouts and laughter of the groups of fighters (IKh 34)

after the arrival and spread of Islam (JGh 98)

I feel the pleasure and the torment of loss (AM 24)

he forms a partnership with someone in buying and operating a taxi (SI 63)

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:

the relatives and acquaintances of the occupants of the buildings (SI 325)

the neighbours’ son and daughter (TW 137)

he wanted to gather the kings and princes of Europe (JIJ 14)

the universities and colleges of the Arab homeland (JIJ 198)

she went with the prisoners’ mothers and womenfolk (AM 45)

Mu’adh’s flirting and concern (HS 135)

I went out looking for him in the restaurant and coffee bar of the hotel (HS 156)

his uncle’s sons and daughters (HS 207)

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:

our passports (JIJ 20)

my toothpaste (GhS 79)

my razor (JGh 34)

my nightgown (HS 206)

in our sitting room (JIJ 164)

your neck tie (GhS 51)

her telephone bill (GhS 72)

her handbag (GhS 203)
15.4 Meanings of the iḍāfa Construction

The iḍāfa 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:

- بنت الملكة
  - the queen's daughter (HS 113)
- صوت أحمد
  - Ahmad's voice (IKh 49)
- شباك الصيادين
  - the fishermen's net (HM 50)
- دخلت غرفته أخي
  - I went into my brother's room (HR 21)
- رحم أميه
  - his mother's womb (HR 119)
- ركبت سيارة زوجها
  - She got into her husband's car (HR 195)
- باب الغرف
  - the door of the room (HR 211)
- عاصمة الآشوريين
  - The capital of the Assyrians (JIJ 58)
- ألعاب أبي
  - my son's games (HS 131)
- رصاصة ضباع
  - a hunter's bullet (IH 161)
- دبابات العدو
  - the enemy's tanks (SI 88)
- قبر النبي
  - the Prophet's tomb (SI 158)
- أوراق الكتب
  - the leaves of the books (GhS 148)

15.4.2 The governing term may be an active participle, the genitive functioning as the object:

- بائع السجاد
  - the carpet seller (IKh 30)
- هي كاتبة الروايات البوليسية
  - she is the writer of detective stories (JIJ 64)
- موظف شغل
  - a hairdresser (HS 203)
- قائد الطائرة
  - the pilot (JGh 82)
- سائق ترام
  - a tram driver (SI 334)

15.4.3 The governing term may be a verbal noun, the genitive functioning as the object:

- طاعة الزوج
  - obedience to one's husband (SI 285)
- تخفيف الحياة
  - the renewal of life (JGh 89)
- غزو الأندلس
  - the conquest of Spain (JGh 155)
- تعمل في تدريس اللغة العربية
  - she is employed in teaching the Arabic language (JGh 186)
- إيجينوال وآرئيداء
  - washing and wearing of work clothes and combing of hair (IH 186)
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:

- the departure of those attending (JGh 119)
- the raging of the storm (IKh 52)
- his friend’s departure (JIJ 122)
- the outbreak of war (JIJ 11)

15.4.5 The idāfa construction may express the content of something:

- We brought the sandbags (IKh 36)
- we come out from the fields of wheat (IKh 9)
- she gave me a cup of tea (HS 192)
- He made for the bottle of whisky (HS 127)
- I gave him the envelope of photographs (HR 181)
- a bottle of cologne (JGh 21)
- a gold mine (GhS 28)
- the house of secrets (HM 55)
- a bowl of water (SI 13)

15.4.6 In some cases, idāfa constructions such as كوب آتشائي may mean either “cup of tea” or “teacup”. For example:

- pot of coffee or coffee pot (SI 18)
- pan of milk or milk pan (SI 18)
- bin of rubbish or rubbish bin (HM 259)
- 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:

- the gas lamp (HM 50)
- a tone of chastisement (HM 127)
- a beauty queen (HR 88)
- the wedding dress (HR 108)
- the death certificate (SI 164)
the guest of honour (JlJ 139)  
a school teacher (HS 99)  
the divorce papers (HS 204)  
the electric lamps (JlJ 20)  
the sign of victory (lKh 10)  
The statue of Christ (lKh 31)  
the wardrobe (Sl 98)  
the outward journey (Sl 130)  
a look of rebuke (Sl 216)  
acts of violence (JGh 147)  
news of the storm (JGh 165)  
the seat belt (JGh 196)  
a shiver of fear (GhS 40)  

15.4.8 The specification may be of nouns indicating a genus. Thus, in the iðafa

شَجَرَةُ التَفَاحِ  
an apple tree (GhS 147)

the noun شَجَرَةُ ("tree") is the genus which is further specified by the noun تَفَاحُ ("apples").

Further examples:

سيارةُ الفُرُوجِ  
the Ford motor car (HM 97)  

ساعةُ سيتيزين  
a Citizen watch (SI 158)  

كوكبُ الْمَرْيَمِ  
the planet Mars (HR 72)  

طائرةُ بوينج  
a Boeing airplane (JGh 33)  

سمكةُ الفُرُوجِ  
the shark (IH 177)  

سمكِ الأسْمَوْن  
salmon (GhS 88)  

شهرُ رَمَضَانِ  
the month of Ramadan (Sl 280)  

مدينةُ الْبَسْرَةِ  
the city of Basra (JlJ 114)  

في فندقِ إِسْنَادِيَدَاء  
in the Sinbad hotel (JlJ 127)  

شَرِكَةُ تُوْنَاس  
the Thomas Cook company (JlJ 144)  

مَهْدَةُ الْحَجَاجِ  
the occupation of tailoring (HM 154)  

طَعَامُ الْفَدَا  
dinner (Sl 325)  

مَرْضُ الأَلدِرِ  
AIDS (Sl 333)
15.4.9 The ḥdāfa construction may indicate the time of a thing, event or circumstance:

- the future fiancé (GhS 53)
- the friends of yesterday (GhS 85)
- the evening greeting (HM 199)
- the spring holiday (JIJ 41)
- in the rest periods (IKh 18)
- Monday morning (AM 163)
- The wedding night (GhS 159)
- I saw it yesterday evening (HR 110)
- the working hours (TW 107)
- he buys the morning newspaper (GhS 56)
- the days of Sadat (SI 204)
- the sunset prayer (SI 284)

15.4.10 The ḥdāfa construction may indicate the number of a thing or its measure:

- kilogrammes of pistachio nuts (JIJ 222)
- a full bottle of champagne (GhS 88)
- the flocks of pigeons (GhS 124)
- a kilogramme of sugar (JGh 74)
- How much does a week’s stay cost? (JGh 164)
- with the speed of lightning (HR 103)
- Half of what he said (HR 157)
- Five years of marriage (HR 194)
- a period of ten days (IH 125)
- It fled into the depths of the cave (IH 113)

15.4.11 The ḥdāfa construction may express a part of a whole:

- the television screen (HS 105)
- an onion skin (HM 141)
- the top of the stairs (HM 141)
the summit of the mountain (IKh 48)
the middle of the night (JGh 14)
He opened the car door for me (HS 113)
The car enters the city centre (JGh 45)
We walked on our tiptoes (HS 225)
the point of the pin (HS 121)
on the coast of the sea (Ghs 69)
the head of the family (Ghs 129)
the tip of the tongue (SI 207)

15.4.12 The idāfa construction may indicate a non-material quality of a person or thing:

I forgot the aroma of food (HS 189)
the smell of onions (HS 224)
the silence of tombs (HR 107)
the silence of the night (IH 160)
the light of the moon (IH 160)
the white of the snow (JGh 13)
the dignity of the chiefs of the old tribes (JGh 61)
a mother's scorn (SI 344)
the beatings of the heart (HR 200)
I heard the creaking of the door (AM 25)

15.4.13 The idāfa construction may indicate place:

the port of Athens (TW 246)
the streets of Moscow (TW 238)
political life in Iraq (JIJ 192)
in Cairo airport (JGh 29)
in the suburbs of London (HS 99)
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:

the paper bag (HS 205)
she sprinkles rose water on him (HS 235)
The wave of dust (IKh 47)
the drops of blood (HS 121)
a gold ring (SI 217)
a cane chair (HR 76)
a wooden board (HM 130)
the plastic bags (JGh 44)
fish oil (IH 159)
the brick wall (JGh 106)
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 "the improper idāfa" (الإضافة الخفيفة "the improper idāfa") as opposed to "الإضافة الخفيفة "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", "fleat of foot" etc. The adjective agrees in number and gender with the word it modifies in the sentence:

It was newly built (IH 86)
The sofas were rough to the touch (HS 11)
Your mother, Faruh, is empty headed (HM 25)
You are good hearted (HM 154)
He was often away from home (HR 87)
he had a bandaged head (AM 50)
They passed through a forest of dense trees with interwoven branches (IH 183)
He arrived with a medium sized suitcase (HR 27)
I admit that I am not an extremely gallant knight (Ghs 99)
We stopped in an area with many ships and rowing boats (JIJ 19)
he was tall, with a rectangular face and an unpleasant voice (JGh 122)
It is something that cannot possibly happen (IH 69)

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:

her hands were raised with open fingers (JIJ 50)

They were newly married (JIJ 236)

15.5.3 The adjective is in the plural when referring to humans in the plural:

They were short and had yellow faces (IKh 18)

the greatest artists (JIJ 186)

It was carrying many people with blurred features and blank eyes (HR 43)

a number of ugly faced women (SI 24)

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:

the towering mountain (JGh 67)

the delicious tasting fish (IH 35)

the evergreen trees (HR 42)

the pale faced man (AM 170)

the son of Rida Pasha al-Rikabi, of Syrian origin (JIJ 180)

the brown-coloured dough (SI 346)

when we arrived we only found those boisterous people, full of fun and jokes (JIJ 13)

Inside them are what resembles small people (IKh 12)

15.5.5 The adjective مختلف (“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:

the successive attacks, of different kinds and by different means (TW 113)

الهجمات المتناوبة، من مختلف الأنواع، ومستخفو الوضع
firm opinions on various subjects (SI 12)
medical clinics in various specializations (SI 65)
dozens of artists of different nationalities (JGh 61)
the various aspects of social life (JGh 145)
The Nouns  

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 أهلٌ and صاحب.

16.1 أهل (“family”; people”) may acquire the meanings “possessors”, “adherents”, “inhabitants”, “members” etc.:

- أهل المدينة city dwellers (GhS 121)
- أهل الحضير town dwellers (HS 231)
- أهل القرى villagers (JIJ 181)
- أهل المريخ Martians (JIJ 19)

Sâl, Aḥl Al-fāna‘i ‘Unî He asked the hotel staff about me (JIJ 129)

- أهل النَّواة the wealthy (JIJ 144)
- أهل الموصل the inhabitants of Mawsil (JIJ 181)
- أهل الجَحْثَة those in paradise (IH 117)

شَقّين نَطقَ العربية بين أهلها she speaks Arabic as skillfully as its native speakers (IH 203)

- أهل الشَّمْال northerners (JIJ 181)

آنا نسب من أهل النُّوار والعقاب I am not one of those who upholds the doctrine of reward and punishment (HR 225)

- أهل الرُّوي The market people (HM 222)

16.2 أبن ("son") and its plural أبناء may have the same meanings as أهل:

- ابن فرحة "عَيْن النَّارِي" someone from the village of Ayn Ghazal (IH 100)
- ابن مدرسة Someone who has been to school (HM 175)

عبد السّماد شاب من أنصار خلق وآن أصل Abd al-Samad is an excellent young man, upright and from good stock (HR 90)

- أبناء أطدين the followers of the two sects (SI 332)
- أبناء جلدتهم their fellow countrymen (SI 347)
- أخذ أبناء أبناه One of the villagers (JGh 72)

- إنه يتحدث الهولندي كأحد أبنائي he speaks Dutch like one of its native speakers (JGh 194)
- أبناء جبلنا people of our generation (GhS 81)

- نحن أبناء زمن آخر we belong to another time (GhS 184)
16.2.1 along with إبن (“daughter”), is also used to indicate age:

إبن م يبلغ عنه وهو ابن شهور، ستة، وهو ابن سبعين
لألفي ضييري، ابن 17 سنة
هو في عهد الشباب - ابن أربعين وثلاثين
كانت لي في ستر مع بزنايد، أزمة ستة عشر وربعًا.

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)

because you are young, seventeen years old (HM 32)

he is in the prime of youth - forty-eight years old (IH 65)

I had a relationship with Bernadette, sixteen springs old (JIJ 26)

16.3 صاحب (pl. أصحاب) (“companion”, “friend”) may acquire the sense of “possessor”, “owner” or related meanings:

صاحب هذا الفراش
فوق مقعد الفراغ
جربة صاحب صاحب الوسط
أحب يفتح كل جواس ونقرأ اسم صاحب

The owner of this bed has died (AM 13)

Above the driver’s seat appeared the photograph of the carriage owner (IH 91)

he began to open each passport and to read the name of its holder (JIJ 20)

continual outbursts kill the one who has them (HR 185)

the woman with soft lips (SI 117)

he went back to the man with the file (SI 128)

the owners of the furnished flat (SI 52)

I saw the owner of the factory (HS 136)

economists (JIJ 113)

millionaires (GhS 85)

The host (HM 115)

Farusiya is the one who gives judgement (HM 134)

a tradesman (HM 175)

No employer will ever accept me (HR 114)

influential people (SI 337)

shopkeepers (HS 237)
The Noun دُوُّ (“possessor”, “owner”, “provided with” etc.)

دُوُّ and its feminine, dual and plural forms are used to express a specific quality or to indicate possession. The various forms of دُوُّ always govern a noun in the genitive case in an iḍāfa construction. The genitive noun may be definite or indefinite, singular or plural. دُوُّ etc. agree in gender, number and case with the preceding noun they modify to which they stand in apposition. The genitive governed by دُوُّ agrees in definiteness with the appositive noun.

دُوُّ is declined according to number, gender and case:

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>masc. sing.</td>
<td>دُوُّ</td>
<td>دَّا</td>
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<tr>
<td>fem. sing.</td>
<td>دَّاتِ</td>
<td>دَّاتِ</td>
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<tr>
<td>masc. dual</td>
<td>دَوُّ</td>
<td>دَوُّيُ</td>
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<tr>
<td>fem. dual</td>
<td>دَوَّانِ</td>
<td>دَوَّانِ</td>
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<td>masc. pl.</td>
<td>دُوُّ</td>
<td>دَوُّيُ</td>
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<tr>
<td>fem. pl.</td>
<td>دُوَّاتِ</td>
<td>دَوَّاتِ</td>
</tr>
</tbody>
</table>

The dual forms are rare.

17.1 دُوُّ and دَّاتِ دُوُّ may be used in the singular:

a). دُوُّ:

- the shelter with halls and spacious rooms (IH 134)
- the man with the slight smile (AM 143)
- He is here, inside the house with seven rooms (TW 134)
- I saw a man with a white beard (HS 28)
- he was attractive and had a remarkable personality (HS 94)
- he looks at her old-fashioned dress (GhS 18)
- I run in my low-heeled shoes (GhS 108)
- next to the man with the open shirt (SI 124)
- with a gramophone with large speakers (JIJ 191)

b). دَّاتِ:

- As for the lady of the lakes with the white dress (JIJ 52)
- in a room with an en-suite bathroom (JGh 141)
- the missiles with nuclear warheads (TW 21-22)
- it changes into vibrating and oscillating noises (TW 120)
The Noun دُوْ

17.2 دُوْ and ذات دُوْ also occur in the plural:

- The widely-experienced Kuwaiti and Saudi brothers (SI 59)
- a number of young men in white coats (SI 183)
- some high ranking officers (JII 213)
- the characters ... are not very different from those in the other novels with English backdrops (JII 66)

17.3 دُوْ 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”:

- The one with long nails will sink her fingers into my heart (GhS 30)
- regarding those with previous convictions (TW 192)
- to those in need (SI 61)
- Arabs with experience and ability (JII 169)
- She used to include names of non-relatives (IH 135)
- seven refrigerators of the two-door variety (TW 165)

17.4 The feminine singular ذات دُوْ 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:

- I discover myself as a ghost (GhS 209)
- A man acceptable to himself (GhS 107)
- he wants to reinstate his authority over me, to buy me and to assure himself before me that he is the master (GhS 117)
- it is physical exercise which is an end in itself (JII 84)
- In itself, reading is not an important thing (HM 219)
- it had become an independent world (HR 48)

The plural is used to agree with a plural subject:

- They retreat into themselves (TW 219)
17.4.1 ذات + pronoun suffix agreeing with the preceding noun may have the meaning “same”:

 telah السَّعْورْ ذاَةَ الْذِّي يَغَمُّرْ أَمَامُ نَظَرَاتِ الرَّكْبِي

الْعَلَاَّةِ الْمَطْرُةِ ذَائِتَةِ الْلِّي رَمَعَ بِهِ جَدَّةُ

قد حدثت لي فقالت: 

قد كانت تقلب العَلَاَّة ذائِتَةُ في رأسها

بعد الْعَلَاَّةِ الْذِّي تَأْوِلْتُها فَوَقَتْ فِي الفَنْدُ ذائِتَةُ,

على الخَصِرَةِ ذائِتَةُ، بَنيَتَا

حَاتِتُ أَلْفَةَ المَرَأة ذائِتَةً

لا تَأْتَيْنَ في المَطْمَع ذائِتَةً مُّرَءَيْنَ

تَرْدِئُ أَلْفَةَ ذائِتَةَ كَمَا في الصُّورَةِ وَلَهَا المُتَمَدِّدَ 

الْمَطْمَع ذائِتَةً

من الجِبَلِيَّ أن تَصَمُّمَيْ عَلَى دراسة أَلْفَةٍ وإِدَارَةٍ

الأَعْمَال في الجِبَلِيَّة ذائِتَةً كَمَا في الصُّورَةِ وَلَهَا المُتَمَدِّدَ

17.4.2 Also with the meaning “same”, ذات may govern a definite noun in the genitive case in an idāfa construction:

لا يُسَانِ ذَاتُ التَّوْطِيع

It is not the same signature (AM 14)

17.4.3 ذات may emphasise the identity of a person or thing (“itself”, “herself” etc.):

أنْتَمَيخُ في الْبَيْنْ ذائِتَه

أَجِلُ هَذَا هُوَ. وَأَيْدُيُهُ ذائِتَه

أَنَا لَا تَهْمُي أَبْرَزِيَّ الفَنْدُ. تَهْمُي أَبْرَزِيَّ الفَنْدُ ذائِتَه

حتى وَلَوْ كَانَ خَشْمُ فُرُوضِيَّة ذائِتَا

I look closely at the sea itself (TW 273)

Yes this is him, Wa’il himself (HR 170)

Identity papers do not concern me. The souls themselves concern me (HM 11)

even if it was the body of Farusiya herself (HM 65)

17.4.4 ذائِتَات is used similarly to emphasise the identity of a person or thing (“[in] particular”, “[that] very [thing]”, “none other than” etc.:

أَمْريْكَا ذائِتَات

Perhaps I did not feel that I had lost that particular thing (HR 45)

America in particular (TW 77)
Why does the memory at these particular moments turn into a battery whose charge is used up? (HR 169)

Princesses Street in particular (JII 80)

the College of Humanities and Sciences which was established that very year (JII 97)

it had been built right on the rocks by the sea (JII 146)

why the Mississippi in particular? (JGh 17)

I know that today, this very day, you have fallen to your knees before her (HM 195)

What was it that made this “matchmaker” offer her services today in particular? (GhS 8)

What was it that made the car move at that particular moment? (GhS 39)
The Noun ُکُلُ ("totality", "whole")

18.1 ُکُلُ 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. ُکُلُ here means "all", "the whole":

- كُلُ في الميامنة كُلُ هذا الوقت! You've been in town all this time! (HR 173)
- أنا مثلك تمامًا، بُكُلُ شموخك. I am exactly like you, with all your prestige! (GhS 18)
- كُلُ العالم القديم أخترق. All the old world has gone up in flames (AM 57)
- سهرت الأثاث الفضي كُلُ الليل. the poor girl stayed awake the whole night (HS 211)
- كُلُ أنجيكي كُلُ يوم وفازتي. I used to cry the whole day of my visit (HS 221)
- كُلُ القرية مليمون مآذية ومادة. and all of them trivial (HR 154)
- كُلُ في العالم العربي كُلُ. a million and one subjects and all of them trivial (HR 154)
- كُلُ في العالم العربي كُلُ. in the whole Arab world (TW 43)

b). a defined plural or collective noun or a plural pronoun suffix. The meaning is "all":

- الأزايق الجزيرة في كُلُ الأركان. the smell lying in all the corners (SI 126)
- أنا لم أكن أقوم بِكُلُ هذه الأشياء في ألبب. I didn't used to do all this work at home (HR 46)
- كُلُ الثورات مكثات. All revolutions are like this (IKh 37)
- كُلُ الذهب. all the gold (HS 194)
- كُلُ الكلمات المعصية ضاربت ستة. All the difficult words have become easy (HM 134)
- استعان بِكُلُ الناس الذين يعرفونهم. He sought the help of everyone he knew (AM 49)
- كُلُ محاولتي في إخفاء السجائر فشلت. All my attempts to hide the cigarettes failed (AM 41)
- كُلُنا باивает. We are all waiting for you (HR 32)
- كُلُكم لاحظتم. you have all noticed (HR 63)
- كُلُّكم بحافرون. They are all afraid (IKh 116)

- كُلُ بناءً. certainly (JJ 194)
- كُلُ بناءً. like that, quite simply? (HM 174)
- كُلُ مسرور. gladly (HM 117)
- كُلُ إنسانيّت بُبنَأنا فُقدّم. all civility between us had been destroyed (HR 110)
**The Noun ٌكُل**

**d.** an undefined singular noun, with the meaning “each”, “every”:

- Everything passed without mishap (HR 207)
- water is everywhere (IKh 31)
- Each house has a different wall (HS 80)
- she kissed us on each cheek (HIS 193)
- each traveller buys what he needs from the airplane (JGh 10)
- Everybody in this world is afraid (HM 91)
- every woman is a world of madness and warmth (AM 29)
- each one separately looks at his watch (TW 220)
- 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”:

- she visits me at our house every two or three days (IJJ 163)
- A report every week, every two weeks (AM 10)
- each of the two pavements (IJJ 81)

**f.** a pronominal relative clause, with the meaning “all”, “everyone”:

- After all that has happened (JKh 77)
- After all you have heard (HM 201)
- All that was before my eyes was whirlpools (HR 59)
- Everyone who cares about me told me this (HR 86)
- all those who have reached marriageable age (HM 174)
- the most beautiful woman amongst all those who descended those steps (IJJ 251)
- she kept repeating it to everyone who asked (AM 53)
- Not everyone you know is a friend (HM 88)
- everyone around me used to smoke (HR 67)
- I have done all I can (AM 102)

**18.2** ٌكُل may also be used independently, with or without the definite article. With the article it has the meaning “all”, “everyone”, “everything”, “the whole thing”:

- the Creator of everything (SI 13)
- Everyone was having a siesta (IJJ 228)
You are the king of the house and the lord of everything (GhS 13)

I knew that my aunt, my brother and everyone were happy with my marriage (HS 207)

Everything is futile. Everything is a grasping at the wind (HM 156)

I put it all on a tray (HM 221)

When indefinite كُلٌ means "each", "each one":

We tried hard, each in his own way (AM 42)

each one kept in his place (JGh 83)

then the moment of departure arrives; each to his own country (JGh 142)

Everyone joins in, each in his own way (IKh 32)

The three of them, each in turn (HM 57)

we are distributed, each to his own campus (JIJ 13)

Each person returns to his place in the car (GhS 143)

18.3 كُلُ مِن + noun/pronoun has the meaning "each of", "every one of", "both of":

The tailor's visit allowed each of them to see the other in their natural state (SI 156)

Each of us has his own different sea (HM 123)

each of us knows the output of the other (JGh 13)

the men of religion thanked their god each in his own way (JGh 20)

each of us discovered that the other was Lebanese (GhS 155)

each of us knew the times of the other's lectures (HR 59)

I lift both of them onto my shoulder (JIJ 82)

it is what makes us understand the behaviour of both Abd al-Majid and Dhat (SI 94)

the eyes of both Hamat and Mahmoud became fixed on the pen (SI 252)

In each of these colleges (JIJ 98)
both the reader and the writer (SI 9)

18.3.1 noun/pronoun has the same meaning but with stronger emphasis:

\begin{itemize}
  \item يُكرِّرُ كُلُّ واحدٍ فَتْمَهُ آًمَر
  \item رْبِّتْ كُلُّ واحدٍ مِنْهَا بَدْنَارَة
\end{itemize}

each one of them repeats the process (SI 62)
each one of them was tied with a cord (SI 241)

18.4 كُلٌّ often occurs in apposition to a definite noun or a pronoun. Here, كُلٌّ is in the same case as the noun/pronoun and takes a pronoun suffix referring to it. The meaning is "whole", "all of":

\begin{itemize}
  \item أَلْقَتْهَا كَلِها تَجْمِيعُ فِي غُرَفَةٍ وَاجْدَاءٍ

  The whole tribe lives in one room (SI 335)

  \item تَلَّغَبَ عَلَيْهِمْ كَلِلهُم

  she toys with all of you (HM 261)

  \item رَأَيْهِمْ كَلِلهُم

  I saw them all (HR 30)

  \item خَرَجَ اَلْطَلَابُ كَلِلهُم

  The students all left (HR 41)

  \item مَنْهُ كَلِها نُحْبُهُ عَبْدَ أَنْسَمَد

  We all love Abd-al-Samad (HR 90)

  \item أَتَدَلَّى كَلِها تَجْمِيعُ فِي غُرَفَةٍ وَاجْدَاءٍ

  I remember all his words (AM 19)

  \item لَا تَغَادِرُ عُرْفَتَهَا أَنْتُهُمُ كَلِلهُ

  She doesn’t leave her room the whole day (HS 88)

  \item أَتَدَلَّى كَلِها تَجْمِيعُ فِي غُرَفَةٍ وَاجْدَاءٍ

  I ate it all (IKh 87)

  \item يَكَذَّبُ اَلْعَذَّابُ كَلِهُ إِلَى أَنْسَمَد

  they almost rip me in two (GhS 52)

  \item ابْتَسَمَ مِنْ فَلَبِي كَلِهُ

  I smiled with all my heart (GhS 156)

  \item أيُّ حَمَاسِ رَأئِي كَانَ ذَلِكَ مِنْ هُؤِلاءِ كَلِهُمْ

  What wonderful enthusiasm it was from all of them (JII 192)
\end{itemize}

18.5 كُلٌّ occurs in cognate accusatives:

\begin{itemize}
  \item رَبِّتْهَا كَلِها أَطْلَونُ كُلٌّ مَّلْهَب

  She was extremely suspicious (SI 231)

  \item أَلْقَتْهَا كَلِها فَجَاهْتَهَا كَلِهُ اَلْنَّهَارِ؟

  You have suddenly changed so much? (HM 107)

  \item بِحُصْرِ كُلِّ الْجَاهِرِي

  he is absolutely intent (TW 43)

  \item بِحُصْرِ كُلِّ الْجَاهِرِي

  You loved me with all this love (JII 242)
\end{itemize}

18.6 Agreement with كُلٌّ

18.6.1 كُلٌّ is a masculine singular noun, thus verbs and adjectives may agree in the masculine singular:

\begin{itemize}
  \item كُلُّ مُسْتَفَافِي يُشْتَري حَاجَةَ عَنْ أَلْطَابٍ

  each traveller buys what he needs from the airplane (JGh 10)

  \item كُلُّنا صَامِتُ

  we are all silent (IH 103)
\end{itemize}
They all know this fact (GhS 139)

they all speak at the same time (GhS 146)

Every Arab is a Palestinian (IKh 52)

He used to carry photographs, things and echoes, all of which strange and obscure (HR 142)

a million and one subjects and all of them trivial (HR 154)

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 كلٌّ (i.e. the logical subject):

كلٌّ يُصامِي على الرملٍ  
We all walk on the sand (IKh 66)

كلٌّ سنفوُ  
We will all die (JGh 24)

كلٌّ من الأمورِ أُعيدَت  
All the things which have happened (IKh 104)

كلٌّ من المدن سَوَّمَت تنهَدُ  
All the cities will be destroyed (IKh 141)

every atom of my blood is alive (TW 28)

كلٌّ تفَرَّكَ بهم وظلوا  
they all fell to their knees (AM 15)

كلٌّ من البنات عُبَّسَت بِهِ  
All the girls used to love him (HR 12)

every girl who wants freedom (HR 26)

everyone he knows (AM 49)

كلٌّ من القرية مُتَحَرَّر  
the whole village thinks (HS 248)

18.6.3 When كلٌّ is used independently agreement may be in the masculine singular:

كلٌّ يَعْرَفُ أنَا فَرَّمُ  
Everyone knows we are poor (GhS 203)

كلٌّ خَابُرٌ  
Everyone is bewildered (HS 32)

كلٌّ يَسْأَلُ إِذَا كَانَ صَالِحٌ مَعِيٍّ  
Everyone is asking whether Salih was with you (HS 111)

كلٌّ يَقْصِي لي  
Everyone sings to me (HS 223)

كلٌّ نَامٌ  
everyone had gone to sleep (HS 247)

كلٌّ مُكَتَّبٌ هُنَا  
Everything is written here (IH 134)

كلٌّ مُنَحَّرٌ  
Everyone is ready (SI 87)

خَارِجًا كَبِيرًا، كلٌّ يَطْرِفُهُ  
We tried hard, each in his own way (AM 42)
Less commonly, agreement may be logical, that is, with the idea of the plural expressed by كل:

كل آئم مكانة each one kept his place (JGh 83)

عُرفت أنها تنتظر و الكل ينتظرون معها I knew that she was waiting and that everyone was waiting with her (HS 241)

كل ضحانا everyone is a victim (GhS 97)

كل يعجزون everyone is lame (GhS 181)
19 The Noun جَمِيعُ (“totality”, “whole”)

The use and meaning of جَمِيعُ are similar to those of كُلُّ.

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”:

- The conversation had proceeded in all languages (TW 207)
- All the shops are closed (IKh 39)
- he is not at all times tempered steel (HR 32)
- all the obstacles (SI 101)
- all directions (SI 326)

19.2 جَمِيعُ may govern a pronominal relative clause:

then everyone in the library followed him (JGh 40)
all those in her house (HS 239)

19.3 It may occur in apposition to a definite noun or a pronoun. Here, جَمِيعُ is in the same case as the noun/pronoun and takes a pronoun suffix referring to it:

- all these feelings and images (JIJ 26)
- she stands out from all her contemporaries with her beauty (JIJ 109)
- she locks all the rooms (HS 241)

19.4 جَمِيعُ 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:

He was like all of them (GhS 28)
Ali Haydar al-Rikabi was older than all of us (JIJ 180)
All people are in need of charity (HM 11)
We were all bachelors (JIJ 116)
Oh, how I yearn for you all. How I love you all! (TW 199)

19.5 جَمِيعُ occurs independently, with the meaning “all”, “everyone”:

they all wear watches (SI 279)
Then everyone advances (IKh 30)
there are not enough chairs in the large hall for everyone to sit (JIJ 115)
everybody knows that you incite the dock workers (HM 89)
everyone kept away from it (AM 8)
They will publish everything so that everyone laughs at me (AM 69)

19.6 Agreement with جمع

19.6.1 When جمع is the governing term in an idāfa construction, agreement is usually with the gender and number of the genitive (the logical subject):

All fathers die (IKh 61)
All the women are wailing (IKh 127)

but the words were clearer than all the letters that comprise them (AM 19)

all the passengers rushed for the doors (JGh 83)
all the keys are hung up (JGh 162)
all the cars are fitted with a radio (JGh 195)

19.6.2 This is similarly the case when جمع has a pronoun suffix, agreement being with the gender and number of the suffix:

They all made an announcement (TW 62)
You are all lying (TW 159)

They all began to blame the companies (HS 10)
We have all endured (AM 22)

19.6.3 جمع is a masculine singular noun, thus when used independently agreement may be in the masculine singular:

Everyone knows (TW 99)
Everyone joins in (IKh 32)
Everybody smells their own smell (IKh 76)
Everybody is asleep (IKh 128)

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 جُمُوعُ:

Everybody was content (TW 151)
Everyone closes their ears (IKh 35)
They had all left their families (JGh 123)
Everybody was stunned (HR 8)
Everyone is optimistic (SI 87)
everyone is wearing a watch (SI 279)
Everyone is searching for friends (AM 84)
20 The Adjective أُجْمِعُ ("entire", "whole")

20.1 With the meaning "all", "the whole", أُجْمِعُ is used in apposition to a noun, with a pronoun suffix referring back to the noun and agreeing with it:

الأشجار أجمعها all the names (TW 46)

20.2 It may be governed with the preposition ب, once again with a pronoun suffix referring back to the noun:

블록 أرخصة شوارع ألمعك بأجمعها
في الوطن العربي بأجمعه

All the pavements in the quarter were paved (JIJ 88) in the whole Arab nation (JIJ 116)

20.3 It may occur as a circumstantial adverbial accusative without a pronoun suffix:

يقولون للعالم أجمع إننا جيّنا من الجبل
يفهمه العالم أجمع

they tell the whole world that we came from the mountain (TW 186) the whole world understands him (TW 193)

20.4 Also as a circumstantial accusative, أُجْمِعُ may occur in the indefinite masculine sound plural agreeing with a masculine plural or collective noun:

اختارني من بنين إخوتي أجمعين
هي تكروه بالشكر ألوه إلى راعي البشر أجمعين

الخليلين أجمعين
لماذا أختارته من دون خلقي الله أجمعين؟

he chose me from among all my brothers (IH 110)
she turns with fervent gratitude to the Protector of all men (SI 179)

all creatures (TW 226)

why did she chose him to the exclusion of all of God's creatures? (IH 48)

أرسل الله على خليله إبراهيم عليه السلام,
فذا وضحية عن ابنه إسحاق وعن ذريته أجمعين

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 ِبعضٍ ("a portion", "a part", "some")

21.1 ِبعضٍ 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]":

- Some people were looking at them (IKh 11)
- they take some possessions (IKh 38)
- I read some of the pages (AM 69)
- He would ask about some meanings of the words (JGh 14)
- I noticed that some of the Americans acted with superiority over the Soviets (JGh 17)
- some of the remains of the royal palace (JIJ 69)
- Some of the birds were throwing the fish down (IH 37)
- it allowed the entry of some imported canned food (SI 237)

21.2 It also occurs with the plural pronoun suffixes:

- some of them (HS 38)
- some of you (TW 183)
- She knew some of us (JIJ 118)
- some of us sat on my wide mattress (JIJ 130)
- Some of you resort to jokes (TW 183)
- some of them are almost my age (JIJ 109)
- some of them are married (JGh 160)

21.3 With the same meaning, ِبعضٍ may occasionally govern a definite singular noun in idāfa or take a singular pronoun suffix:

- in it she put clothes and some food (AM 50)
- we will leave them for a while (SI 16)
- some hope (SI 57)
- I felt some anguish (HR 97)
- part of the description of the markets of Basra (JIJ 66)
- she is certainly subjected to some oppression (GhS 34)
Some of the humming is heard with the eyes (IH 22)
some of it (SI 10)

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

He had translated some of the texts (JGh 23)
some of the Yemeni youth (JGh 66)

I overcame some of my loneliness (GhS 62)
some of my dearest friends (JIJ 196)

he wipes some of the dust away with his handkerchief
(GhS 43)
some of the most gifted amongst us have fallen before
their time (JGh 37)

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

they bring to a conclusion some of what we had discussed
in the morning (JGh 167)

I recalled some of what he said (JGh 45)
some of the poems she recites (JGh 84)

But the tray struck the sofa and some of what was on it
fell off (HR 131)
a chance to make amends for some of what he had lost
(SI 90)

Part of what used to attract her in anyone was their ability
to tell stories (JIJ 224)
some of those who think of literature as a way to achieve
stardom (JGh 37)

21.6 بَعْضُ is used independently with the meaning “some [people/things]”:

Some people think that ... (JGh 17)
But for some people it meant compulsion (JII 125)
some people directed us to a place where we could board a boat (JII 15)
some of them are in the hands of the children (HS 231)

21.7 َبَعْضٍ may be used with the reciprocal meaning “each other”. A number of constructions are possible:

21.7.1 َبَعْضٍ may be repeated:

a). The first َبَعْضٍ takes a pronoun suffix referring to the subject, the second takes the definite article:

| لفظًا صيرًا دون الأساتذة، َبَعْضٍ َبَعْضٍ | they rarely walked without holding each other's hands (HS 58) |
|Dic'th mereka من بَعْضٍ َبَعْضٍ | they separated from each other (SI 182) |
| خمس غرف مفتوحة على بعضها البعض | five rooms opening out on each other (SI 211) |
| ُشَبِّدتُ فوق بعضها البعض | they were built on top of each other (JGh 72) |
| ناكُن بِبيَتِكَا بعضًا َبَعْضٍ | we begin to strangle each other (IH 54) |
| يتعمقُ كُل شيء، وتحدث بعضًا َبَعْضٍ | all things become magnetic and stick to each other (TW 74) |
| يتردُّون بعضهم َبَعْضٍ | they follow each other (TW 153) |
| المذغووات يتأمِّل مثل بعضهم َبَعْضٍ | The guests scrutinise each others' clothes (HS 52) |

b). The first َبَعْضٍ may be in apposition to the subject and take an agreeing pronoun suffix. The second َبَعْضٍ may be in the indefinite accusative:

| لكَم من عَمَّهم هؤلاء الأدباء، أخذ بَعْضًا بَعْضًا، وتباعد بعضهم بعضًا | But most of these writers began to help each other and to criticise each other (JII 127) |
| أُثَنَأ بعضًا بعضًا | We ate each other (GhS 27) |
| علاقات متناقضة بين بعضهم البعض | mutual relationships that enrich each other (JII 102) |

The second َبَعْضٍ may be in the indefinite genitive governed by a preposition:

| أَحُمِّ شَيْئًا لَعَلَّ أَكْتَب بعضهم بعضًا | the most important thing is that the writers meet each other (JGh 48) |
| نظر بعضهم إلى بعض | they looked at each other (AM 148) |
| المقصورات مفتوحة بعضها على بعض | the theatre boxes were open to each other (JII 120) |

The first َبَعْضٍ may sometimes occur in the indefinite adverbial accusative:

| أقرب أُناي بَعْضًا إلى بعض | the people closest to each other (JII 169) |
21.7.2 This repetition of بغضُ (the subject or in apposition to the subject) may be omitted. The second بغضُ will take a pronoun suffix referring to and agreeing with the subject:

- Did they know each other? (AM 79)
- they love each other (AM 127)
- let them revolt against each other (TW 106)
- they travel behind each other (IKh 12)
- we hold each other's hands (IKh 13)
- they talk with each other (HS 104)
- we kissed each other (HS 134)

21.8 may have the meaning “together” with verbs having the sense of “to join” etc.:

- I felt that his fear brought us together (Ghs 114)
- an unseen force pulls us together (Ghs 182)

21.9 Agreement with بغضُ

21.9.1 بغضُ is a masculine singular noun, thus agreement may be in the masculine singular:

- Some of the porters speak (IH 173)
- some of them weep (IKh 63)
- some of them related that he saw it (TW 151)
- Some of you resort to jokes (TW 183)
- thoughts, feelings and memories filled my mind, some of them going back to the days of my childhood (Jij 42)
- a few short stories, some of them not yet finished (Jij 62)
- some of them are Muslims and some are Christians (IH 56)
- some of them were stolen (Ghs 89)
- 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 بغضُ (i.e. the logical subject):

- some of them aren’t embarrassed to raise their voices (TW 52)
some birds, fish and insects migrate (TW 100)

Some of them wrap themselves in cloaks (HS 38)

some of the great writers whom I have met (JGh 17)

some sources say ... (JGh 152)

Some people imagine their opponents as physical objects (AM 58)

some men still beat their women (GhS 71)

21.9.3 When يَغُصُّ is used independently agreement may either be in the singular or in the plural agreeing with the plural idea expressed:

as for lunch, some people feel the need to sleep after it (JGh 43)

some of them paint the tourists’ portraits (JGh 61)

some people put chairs on it (JGh 187)

some of them returned and married the servants (HS 242)
22 The Nouns كلاً and كلتاً ("both")

22.1 كلاً (fem. كلتاً) is a dual noun and only occurs either in an idāfa construction governing a definite dual noun, or with a dual pronoun suffix. كلاً and كلتاً must agree in gender with the noun/pronoun they govern:

Both of them: the method and the subject (AM 161)
They were both made of silver (JIJ 222)
in both countries (TW 40)
both of them were of Spanish descent (JIJ 16)
with both her hands she began to feel my shoulders (JIJ 49)
both parties switch to classical Arabic (JIJ 129)
both brothers were from the distinguished people of Tulkarm (JIJ 197)
my mother or his mother or perhaps both of them together (HR 104)

22.2 When governing a noun, كلاً and كلتاً are not inflected for case:

Both young men were in constant animation (JIJ 183)
they sat on both sides (HS 58)
in both cases (JIJ 148)
I clasped his hands with mine (AM 70)
I cling on with both hands (HS 155)

22.3 When used with a pronoun suffix, however, they must be inflected for case (كلُّي and كلَّي in both the accusative and genitive):

I found that the atmosphere and the characters in them both did not differ much from those in her other novels (JIJ 66)
since their childhood (JIJ 117)
it made us both love the one who sang it (JIJ 166)
we found ourselves faced with one of two explanations or both of them together (SI 287)
I found in both of them a serious interest in the modern architectural movement (JIJ 178)
They may govern the plural pronoun suffix ئَا ("us") when this is taken to be dual: We are both possessed (TW 98)

everything that happened to both of us (JII 102)

life without it would be impossible for both of us (JII 195)

(22.5) كَلّا (and كِلَّا) is used in apposition to a preceding dual, taking a pronoun suffix which refers to it:

it belongs to both of us (HR 215)

the hotel "Samir Amis" and the "Sinbad" which both overlook the river Tigris (JII 101)

Neither of us has any money (JII 210)

For years Lamiya was the center of attention of both of them (JII 234)

(22.6) Agreement with كَلّا and كِلَّا

Although كَلّا and كِلَّا are dual nouns, they are considered to be grammatically singular, thus agreement is either in the masculine or feminine singular:

They both dream of a contract to work in the Gulf (SI 216)

they are both tied to the earth (SI 216)

they are both travelling without papers (JGh 9)

Both were happy (JII 149)

both of them were cultured (JII 183)

We both look at each other (TW 118)
23 The Noun مُعْطَّمُ ("most", "majority")

23.1 مُعْطَّمُ occurs as first term in an idāfa construction governing a definite singular, occasionally dual, or plural noun in the genitive case:

كَلَّتْ تَرَى عَلَى كُلِّ مُعْطَّمٍ مَتَقَنُّ عَلَى بَعْضِهَا

معْطَّمٌ صَيِّبِيٌّ مَطْلَبًَ أَيْسَاطُ آلِيُّ الْبَوْكَيْنِيُّ

عُرِفَ أَلْجُرُّ في مُعْطَّمٍ حَيَاتِهَا

أَيِّي نُجِيهَا بِشَكْلٍ خَاصِّ وَإِنْ تُمَيُّزْهَا عَلَى مُعْطَّمٍ

أَصِلَّٰتِي

الْحَالِيِّ السُّبْحَانَ مُعْطَّمُ الْوُقُفَ

الْضَّلْيَةَ تَحْفُظُ يُذْهَبُ مُعْطَّمُ الْشَّنَاءِ

لَمْ تَكُنْ مَتَقَنُّ كَمَعْطَّمٍ الْفَرْسِيَّاتِ

you would see around you most of the cultured people of Baghdad (JIJ 63)

most of its two pavements are shaded by eucalyptus trees (JIJ 81)

she had known celebrity most of her life (JIJ 116)

My mother loves her particularly and prefers her to most of my friends (JIJ 163)

A pregnant women sleeps most of the time (HS 87)

The noise dies down with the departure of most of the women (HS 246)

She was not aloof like most French women (GhS 62)

23.2 It may govern a pronominal relative clause:

عُرَفَت مُعْطَّمُ الْوُقُفَ

أَيِّي نُجِيهَا بِشَكْلٍ خَاصِّ وَإِنْ تُمَيُّزْهَا عَلَى مُعْطَّمٍ

أَصِلَّٰتِي

الْحَالِيِّ السُّبْحَانَ مُعْطَّمُ الْوُقُفَ

الْضَّلْيَةَ تَحْفُظُ يُذْهَبُ مُعْطَّمُ الْشَّنَاءِ

لَمْ تَكُنْ مَتَقَنُّ كَمَعْطَّمٍ الْفَرْسِيَّاتِ

most of those you now see around you are dead (GhS 157)

Most of what Samarkand contains (JGh 109)

most of what I write is to do with my experiences (JIJ 172)

most of what we worked hard to save is going (GhS 67)

23.3 مُعْطَّمُ may take a pronominal suffix:

عَلِيْهَا

أَيِّي نُجِيهَا بِشَكْلٍ خَاصِّ وَإِنْ تُمَيُّزْهَا عَلَى مُعْطَّمٍ

أَصِلَّٰتِي

الْحَالِيِّ السُّبْحَانَ مُعْطَّمُ الْوُقُفَ

الْضَّلْيَةَ تَحْفُظُ يُذْهَبُ مُعْطَّمُ الْشَّنَاءِ

لَمْ تَكُنْ مَتَقَنُّ كَمَعْطَّمٍ الْفَرْسِيَّاتِ

after the wind had blown most of it away (SI 326)

men of all kinds and age groups, the majority of them clearly tired or bored (JIJ 19)

most of them (HS 180)

I became aware of the water which had boiled and mostly dried up (HS 201)

In fact, at that time I had completed most of them (JIJ 173)

23.4 مُعْطَّمُ may occur in apposition to a preceding noun or pronoun, taking a pronominal suffix

200
referring to it:

كان الحمامات مُعطَّمةًا بالإيجابي وألَّافاتها

It is as if most of the houses are for men and their work

(الحوق 16)

most of my colleagues are lecturers (JII 245)

23.5 Agreement with مَعْطَّم

23.5.1 مَعْطَّم is a masculine singular noun, thus agreement may be in the masculine singular:

لكن المآذن هُؤلاء الأحياء أَنَّ يُسَانِدُوا بعضهم بعضًا

But most of these writers began to help each other

(الحوت 127)

معظم رصيفي مظلّ يُشجع الروكاليون

most of its two pavements are shaded by eucalyptus trees

(الحوت 81)

رجال من كلّ نوع وغرر، مَعْطَّمُ بادي اللَّعب أو الْمَلْحِي

men of all kinds and age groups, the majority of them

clearly tired or bored (الحوت 19)

23.5.2 Usually, however, agreement is with the gender and number of the word governed by مَعْطَّم (the logical subject):

كان مَعْطَّم الحمّام والتدّيَن في اليمنيين مَهِّدين

The majority of the servants and waiters there were well-

مانع هؤلاء الجماعات مَعْطَّم

mannered Ethiopians (JII 138)

معظم هذه المخطوطة كتبه بادي فلسطيني مَهِّر

We used to spend most evenings in groups (JII 218)

معظم فنونًا أدواريّة مكتشّوة بالمسيارب

Most of these manuscripts were written by the hands of

المواطنين الأوروبية مَعْطَّم

skilled craftsmen (JGh 119)

معظم بيوت إسبانيا القديمة مكتشّوة بالمسيارب

most of Lisbon’s old houses are covered with ceramic tiles

في العصرها الأولى مَعْطَّم

(JGh 148)

معظمهم قدّمون من المرايا الأوروبية

most of them come from the capitals of Europe

(MJGh 178)

معظم الداريين ينتمون إلى جيل جديد

most of the students belong to a new generation

(JGh 181)
The Noun ُمِثْلُ ("likeness", "similarity")

never occurs in an independent position. It has the following uses:

24.1 ُمِثْلُ often governs a singular or plural noun in an ٱذِبْفَا construction. The meaning is "like", "such (a)", "the likes of":

I thought that reading a letter like that might weary him (AM 56)

He does not require the likes of this laborious style (HM 10)

he thought that he had not seen such tombs before (SI 71)

girls are like boys (TW 160)

He used to love the world of silence, if I may use such an expression (AM 112)

Taj was delighted with the jewels the likes of whose glitter she had not seen before (HS 238)

Like someone afraid that his silence would give me the chance to speak (HR 90)

in such situations I am overcome with shyness (JGh 19)

She was about my age (IH 110)

there is no contemporary writer with the likes of his stature (JGh 135)

Such a man (HM 56)

Such constructions may occasionally be understood as similes:

The affaire then is as clear as daylight (HM 133)

my words to you are as cold as ice (HM 157)

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:

I am nothing but a man like you (TW 56)

In Exeter I got to know students like me (JIJ 25)

I have never in my life come across someone like him (HR 74)
Shakir’s friends are all poor like us (GhS 163)

he is poor like us (HM 121)

24.3 The plural form أمثال is sometimes used instead of مثل when the following genitive in idāfa or the pronoun suffix is plural or consists of a number of nouns:

some of the modernists like James Joyce, Eliot and Virginia Wolf (JIJ 170-71)

You and my uncle, and people like you, are not afraid! (HM 91)

trials like these take place every day (SI 292)

24.3.1 أمثال may be used in apposition to a preceding plural noun:

هناك غيرة من أهاليه. مخاطبين أمثال

There are others apart from him; madmen like him (HM 230)

24.3.2 أمثال is used as a noun with the meaning “people similar to”:

ما أكثر أمثاله

how numerous are those like him (GhS 139)

لا تُغرِي إلا أناسًا من أمثاله وآخرين زوجين آخرين

it only entices people like me and like my two colleagues (JIJ 14)

وزاريًا فخور، يتوفى هنا على أمثالك

My ministry is proud of devoting itself to people like you (TW 63)

على Reply علّن في منه أمثالك أن بفخروها

You and those like you should be proud (HM 14)

24.4 When used to introduce an adverbial modification، مثل occurs in the adverbial accusative and functions like a preposition with the meaning “similar to”, “like”, “as”:

يُنتمّ إلى آزرا ديو مثل الجميع، ويؤمن يا الله مثل الجميع

he listens to the radio like everyone else, and believes in God like everyone else (IKh 128)

قادة الأفكار تتراجع في رأسى مثل حلول مجتمع

Thoughts were running through my head like crazy horses (AM 21)

هو مطهى في إنتاج كتاب جديد مهم مثلك

he is engrossed in creating an important new book like you are (JIJ 200)

إذا فكر كل إنسان مثلك

if everyone thought like you (JGh 124)

يوضعك تنظيفا جبين ندقيبي مثلما تمامًا

you can divorce him when you want, just like he can (GhS 78)

كلهم يتكلّم مرة واحدة مثل ممات أشرطة التسجيل

they all speak at the same time, like hundreds of tapes (GhS 146)
We are dying like flies (IKh 92)
He laughs like a child (AM 20)
he eats like a hungry animal (AM 20)

The meaning is “in the same manner of/as”, “like”:
Wretched thoughts assail me like locusts assail green fields (AM 144)
He used to charge his brain with genius like my father charged his car battery with electricity every night (TW 161)
He learned to fish just as he has learnt how to walk on two legs (IH 28)
it will remain as it has remained up to these days of mine (IH 104)
My uncle Ibrahim used to give her presents just as he gave me presents (IH 130)
When I am getting ready to leave, I am concerned for nothing as I am for my passport (JGh 59)
I felt pity for him as one does for a miserable boy (HR 137)
It passed as a hundred crises before it has passed (HR 175)
but what I am saying does not mean that we should flutter around the prison like moths around a fire (AM 88)
I am as concerned for others as I am for myself (HM 130)
Three years passed like tortoises (HR 152)
A parallelism is not obligatory:
a situation like this could change the world, and leave nothing as it is now (AM 114)
he might run away from her, abandon her and leave the country as her father did (TW 225)
لا يبتاهى مثلما يفعل الفراعين
I will not give you a cigarette as I did last night (AM 68)

لن أنطاك عادًا إلى البكاء مثلما فعل في الليلة السابقة
What if he starts crying again as he did on the previous night? (AM 72)

لا نأخذ هذا العالم مثلما نجده
Let us take this world as we find it (HR 214)

He does not swagger like Ibrahim does (AM 20)
The Noun شبيهه ("similarity", "likeness")

25.1 (أشبهه) commonly governs a definite singular noun in an idāfa construction. The meaning is "like", "similar to":

- the car was now approaching one of those rough places; it was like a tunnel through the middle of a mountain (SI 67)
- the first animal is like a lion and the second animal is like a calf (IH 128)
- 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:

- peninsula شبه جزيرة
- subcontinent شبه قارة
- semi-official شبه رسمي
- paramilitary شبه عسكري

- they came, three men jumping out of a paramilitary jeep (IKh 10)
- they were short, with yellow faces, all but barefoot (IKh 18)
- the church was all but destroyed (IKh 42)
- in a half slumber he watched his wife and son (SI 89)
- they dance half drugged (HS 62)
26 The Expression \( \text{إلى آخره} \) ("etc.", "and so on")

بُرتُرَ، البُرتُرَ، القُوَّط، فَتَاحُهُ رُجَاحُ الجُمُهُر... إِلَى أَخِرَهُ

... bread, cheese, serviettes, an opener for the bottles of beer
... and so on (GhS 121)

26.1 \( 	ext{إلى آخره} \) is usually abbreviated as

إِلّْيَ

employment contracts abroad, video tapes etc. (SI 98)

جَرِّيَةُ الفَلَاقِجِينَ، وَفُؤَدُ السَّمَّارِ، وَالضَّخْمَاتَ،

the migration of peasants, the chaos of the traffic, drugs
etc. (SI 347)

أَسْأَلَهُ أَنْ أُجْدِهُ هَذَا كَابِرًا جَدًّا، ذَا نَظْرَةٌ غَرَّةٌ،

I asked him where I could find a good writer here, with a
modern outlook and so on (JII 217)

فَعَلَتْهُمْ عِلْمًاءُ عَلَى أَسْمَاءٍ مُذْكُرَهُمْ يُؤْطِهِمُ

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 \( \text{إلى آخره} \):

\( 	ext{وُهُلمُجَرْأ} \) (alternatively written \( 	ext{وُهُلمُجَرْأا} \)):

سَبَقَ الأُولُوَانَ، وأَوَّلُ جَرِّى، فِي بُكُرَة الْفُرْءَا، إِلَى

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)

جَرَّبَتْهُمْ عِلْمًاءُ عَلَى رِوَايَةٍ مُلْتَحِقَةٍ عَلَى رِوَايَةٍ مُلْتَحِقَةٍ

in her contradictory stories which introduce another story
introducing another story and so on (IH 188)

ورَكَّزَ كُلُّ وَاحِدٍ بِنِمَاتِهِ أَمَرَ مَعْ مَحَلِّي أَشْخَاصٍ

and each of them repeats the process with five other
people and so on (SI 62)

\( 	ext{وُهُلمُجَرْأا} \):

مَيْ نَشْبِيُّ قَلِيلًا عَلَى الْفَجَّارِيْنَ، ثُمَّ نَعُوذُ إِلَى

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 (JII 83)

يَدْرِبُونَ عَلَى كِتَابَةِ الْأَلْسِنَارِيِّ، وَمَتَافِهَةٍ مَعْ

After that, he is trained in writing the script, discussing it
with his director and so on (JII 216)

مُخْرَجِيْهِ، وَمُعَدَّلًا

may be followed by \( 	ext{مُؤَلِّيْكَ} \) ("one after the other", "alternately") with the same meaning:
she would put it on, tear it, then repair it, and so on (IH 145)

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

Two basic kinds of Arabic sentence may be identified:

a). verbal sentences (الجملة الفعَّلية) 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

الكاتب مسَّهور The writer is famous

consists of the subject الكاتب (“The writer”) and the predicate مسَّهور (“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 (المبتدأ) 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:

البحر مَفَرة تَبيرة The sea is a large graveyard (AM 8)
الأوراق جاهزة the papers are ready (SI 213)
التعميرية سَهية The process is simple (TW 69)
الحاجة أم المخترع Necessity is the mother of invention (IH 106)
زوَجتة مسَّهورة زعَّيمة The radio is a new invention (HM 113)

b). a proper noun:

عبد الصمد شاب ممتاز Abd al-Samad is a fine young man (HR 90)
مايكل كلارك في بغداد Michael Clark is in Baghdad (JIJ 213)
فاتما مطيعة مطيعة Fatima is happy (HS 176)
سعيد غير موجود Sa'id is not in (HS 67)
c). a verbal noun:

Getting in touch with me is difficult (GhS 18)
Selling is at a standstill now because of the war (GhS 111)
Hunger is the best teacher (AM 62)
Desire is painful (HS 121)
Killing is another matter (IKh 86)
Confrontation is preferable (TW 125)

d). a personal pronoun:

I am frightened (GhS 12)
You are a girl (HR 66)
She is from a respectable family (JIJ 109)
They are the “vagabonds” (IH 25)
You are the first “laymen” to see this amazing find (JIJ 68)
We are part of this world (TW 140)

e). a demonstrative pronoun:

This is very possible (TW 13)
This is me (TW 127)
This is treachery (TW 72)
This is a savage war (IKh 40)
These are in a hurry (HM 124)

f). an idāfa construction:

The fall of men is like the collapse of buildings (AM 149)
The doctor’s report is clear (AM 8)
The ringing of the door bell is continuous (GhS 100)
The veins in his neck are bulging (AM 33)

g). a prepositional phrase:

some quarter of a million Moroccans are here (JGh 182)

h). an adjective or an active or passive participle functioning as a noun:

The two of them are going to the market (HM 154)
The important thing is to remove the veil from one’s mind (HR 7)

Many people are in a state of depression and despair (TW 23)

The lover is beloved (TW 167)

the perpetrator is teacher Subhi (HM 207)

the beloved is angry (TW 213)

Are the stolen things insured? (JGh 174)

he is supposed to stand here (JGh 165)

i). an elative:

The best way to train the stomach is to hold one’s urine (HS 8)

The best thing in restaurants is the toilet (IKh 115)

the nearest town is Marseilles in France (JIJ 29)

there is more than one poet among them (JIJ 135)

j). an interrogative pronoun:

What is wrong with you? (GhS 171)

What is wrong with you? (HR 135)

What is the matter with her? (HM 273)

What about it? (JGh 107)

What about Camp David? (JGh 123)

k). a numeral:

One of them was Polish (IH 203)

I have four lira with me (HM 106)

in his hands were four or five pieces of paper (HR 23)

There are millions of girls like me (HR 138)

On the banks of the Seine there are thousands of books (AM 155)

l). a pronominal relative clause:

What you say is indeed a problem (HR 76)

what you really need is play not work (HR 78)

What has happened is a disgraceful thing (HM 62)
27.2 The Predicate (الجُر) 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:

We are lords of the roads (IKh 29)
I am a girl (HR 24)
it is a museum (JIJ 26)
His eyes are two bright lamps (GhS 31)
We are great friends (HR 183)

b). a verbal noun:

It is dazzlement (TW 110)
the best thing is travelling in taxis (IKh 116)
The important thing is our knowledge (IKh 74)

this is to study thoroughly (HM 122)

c). a proper noun:

I am Nahid (GhS 98)

my father is Doctor Adnan (HS 49)

he is Salih (HS 101)

Her name is Maryam (IKh 60)

d). a personal pronoun:

This is it (TW 140)

It is me (TW 283)

Death is us (IKh 51)

the reason is you (HM 110)

torrent is as it is (HM 187)

It is her (GhS 21)

e). a prepositional phrase:

the house is a few steps away (GhS 85)

he is in front of the door of the house (TW 169)

I am from another country (IIJ 46)

Salih is behind all this (HS 113)

The world is at war (IIJ 19)

The shop is for work (HM 152)

We are all waiting for you (HR 32)

f). an adjective:

Talking is easy (HR 8)

the woman is ill (TW 110)

The streets are wide (IIJ 15)

My mind is sound (HM 27)

This is good (TW 28)

The stick is white (IKh 63)

g). an clative:

Hatred is the best teacher (AM 159)
it is stronger than mind (HR 145)
My palace is bigger by far (TW 121)
he is the most understanding of Palestinians (TW 125)
You are more important than the empress (HS 101)
this is preferable (HR 27)
This is the most he can do (AM 95)
h). an active participle:

he is running (TW 184)
You are married (IKh 116)
Everything is ready (IKh 68)
I am going out to the shop (HM 56)
the battle is lost (IKh 75)
I am immersed in thought (HM 9)
I am going (HM 157)
I am postponing my marriage (HR 49)
i). a passive participle:

I also like this play (TW 61)
the first order is cancelled (TW 157)
drink is forbidden (TW 192)
his left hand is open (IKh 31)
The reason is well known (IKh 109)
there are only a few days (JIJ 30)
I am busy (HM 154)
j). an active or passive participle functioning as a noun:

I am a believer (IKh 104)
I am an ascetic (HM 199)
I am a skilled chauffeur (IKh 124)
You are a liar (HM 200)
You are a failure (HM 154)
This is an old concept (IKh 41)
k). an adverb:

Life is like that (GhS 98)
It is like this (TW 33)
The secret is there (TW 156)
The battle is tomorrow (IKh 33)
Death is here (IKh 45)
We are here (HR 28)
The angels are above (HM 54)
they are together (JGh 142)
This is first (HM 149)

This includes the interrogative adverbs أين, كيف and متى. Word order is inverted (predicate + subject):

كيف حالك؟ How is she? (IH 127)
أين قهوة؟ Where is my coffee? (AM 75)
أين أنت؟ Where are you? (H 172)
متى موعدنا؟ When is our appointment? (TW 122)
متى غد؟ when is its tomorrow? (TW 125)

l). a demonstrative pronoun:

هذا it is this (TW 76)

m). an interrogative pronoun (من, أي, كم, ماذا, ما). Word order is inverted (predicate + subject):

ما رأيتك؟ What’s your opinion? (IKh 93)
ماذا أنت؟ What am I? (HR 197)
كم عمره؟ How old is he? (AM 28)
أي شرف هذا؟ What honour is this? (HM 7)
من أنت؟ Who are you? (IKh 93)
من تحن؟ Who are we? (AM 134)

n). a numeral:

the temperature outside was twenty below zero (JGh 13)
it is fifteen stories high (JGh 101)
its area is two hundred and eighty [square] metres (HR 15)
The number of the taxi is 551 (JGh 193)
he is seventeen years old (HM 128)

o). a pronominal relative clause:

The civilians are the ones who are fighting (IKh 40)
Experience is what changed me (HM 180)
I am the one who will persuade her (JIJ 221)
You are the ones who are killing (AM 105)
I am the one who does this (HM 194)
You are the one going to hell (TW 159)
This is something that could not happen (HR 13)
This is what we heard (AM 105)
this is what Dhat used to do (SI 53)

p). a noun clause introduced with "or"

Abd al-Samad should like your hair (HR 8)
the important thing is for him to eat anything (AM 62)
the truth is that my father besieged me (HR 16)
In fact we buried the dead (IKh 75)
The truth is that I was depressed (JGh 92)
It is certain that he is like this (TW 117)

It is known that an Indian horticulturalist used to work in 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:

الشمس ساطعة باردَة The sun is bright and cold (GhS 32)
غيرك نظيفة Your room is clean (AM 12)
العريس جاهز The bridegroom is ready (HR 51)
المسافة قصيرة The distance is short (IH 83)
والديي aliases مريض My poor father is ill (GhS 72)
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:

أنا متأكد I am sure (AM 12)
أنا ذاهب I am going (HM 47)
أنا راجع I am returning (HR 32)
أنا خائفة I am frightened (IKh 130)
أنا آسف I am sorry (HR 184)
أنا متعب 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:

هذى الرؤيا المخيفة ضرورية These different angles are necessary (AM 135)
الأجراءات اليومية غرمي اليوم The stars are happy with me today (GhS 108)
الأزهار طويلة The nights are long (TW 35)
الأجراءات كبيرة The cars are big (IKh 14)
الكلاب دائمًا جافة 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:

الأعمال عواشق Men are passionate (HR 146)
نساءكم غير جميلات your women are not beautiful (TW 121)
الأبيات الزجاجية جابيت بين الأذكاكين the veiled saleswomen are sitting between the shops (HS 28)
الأطفال نائمون the children are sleeping (IKh 129)
أنت دائما شجاعون أنتن أليفون you are always distrustful (TW 70)

27.3.5 The predicate agrees in gender and number when the subject consists of more than two members:

عمي وأخي وأكلل سعداء my aunt, my brother and everyone was happy (HS 207)

Agreement will be in the masculine as long as one subject is masculine:
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:

My lips are blue (HR 204)
His hands are strong (AM 20)
His arms are outstretched (TW 156)
The pupils of his eyes are green (HS 176)
The two monks are uneasy (IKh 38)
His legs are short (IKh 153)
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):

the mind and the heart are pure (HS 50)

27.3.8 When the subject is a pronoun of the 1st person plural (نحن) referring to two persons, the predicate is in the dual:

We are married (HR 118)
We are fugitives (GhS 127)

27.3.9 The predicate will be in the plural when نحن refers to more than two persons:

We owe 20,000 (HR 163)
We are practical and rational (IKh 41)
We are approaching (IKh 42)
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:

The people in our district of Beirut are merciless (GhS 49)
People are wonderful and strange (HS 135)
They are all optimistic (SI 87)
Your people have no taste (TW 121)
There were few people (JIJ 25)
everyone is happy (HS 207)
The English are known (JIJ 131)

The predicate sometimes occurs in the singular. This is often the case when the subject is كلّ (“everyone”, “all”):

كلّنا خارج! We are all running away! (GhS 30)
كلّنا متحمس عادٍ They are all confused (HS 32)
كلّنا غبي غبيّ Everyone is unhappy (HS 32)
كلّنا نائم Everyone is asleep (IKh 127)
كلّنا مذهل 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:

معظمهم أن يوم مغلق Most of them are closed today (GhS 113)
بعضهم ملون Some of them are coloured (HS 80)
بعضهم صحيح some of them are true (IKh 37)
هذة النحل الإفريقية متوحشين These African bees are savage and poisonous (GhS 151)
بعض الجنان مستسلم وبعضهم مسجح Some of the jinn are Muslims and some are Christians (TW 152)
كلّ البابان مغلق all the windows are closed (GhS 21)
كلّ باب مغلق Everything is futile (HM 156)
الأبواب صغيرة 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):

كلّنا مجنون we are all mad (GhS 161)
كلّنا جاهرون We are all ready (IKh 86)
هل بعض الأخضرات ميتات أيضاً? Are some of the women here also dead? (GhS 100)
جميع الأبواب مفتوحة all the doors are open (TW 77)

27.3.13 When the pronouns of the 3rd person singular (هوّ [“he/it”] and هيّ [“she/it”]) serve
as subject of a sentence they generally agree in gender with the predicate when this is a noun:

- It is the first day of my marriage (HR 109)
- It is Wa’il (HR 164)
- It is an ancient arch (JGh 156)
- It is a copy (JGh 140)
- It is an old city (JGh 155)
- They are two drops of water (IKh 100)

They may, however, agree with a preceding noun or circumstance:

- the problem, after getting drunk, is how to conduct oneself (HM 74)
- it was my eyes which did not turn away from him (HR 54)
- The one who made a monk out of Farah is his mother the nun! (HM 54)
- The ideal situation is freedom (HR 11)
- My mother is the source of this information of mine (HR 20)
- my accepting to marry him is a divine act of kindness (HR 53)
- “Makhrafa” means “a garden” (IH 12)
- the only person ... is Mrs. Mallowan (JIJ 62)
- this situation is the rule (JGh 123)
- it is my favourite hobby (IH 27)
- It is the second volume (IH 111)
- 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:

- The Turks are a civilised people (IKh 118)
- Balance is the main thing (TW 211)
- the prisons are a temporary thing (IKh 136)
- His body is cold (TW 55)
The church is a ship (IKh 41)
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 لكنَّ or or لكنَّ إنّ):

لَنْ يَعْقَوْنَ عَلَى أَصْوَاتَ الْبَحْرِ قَلْبِهِ
His acquaintance with the sounds of the sea is an ancient one (IH 144)
لَنْ يَنظُرُ إِلَى أَصْوَاتَ الْبَحْرِ قَلْبِهِ
Discretion is a basic maxim (HR 148)
لَنْ يَنظُرُ إِلَى أَصْوَاتَ الْبَحْرِ قَلْبِهِ
But the principles are principles (GhS 186)
لَنْ يَنظُرُ إِلَى أَصْوَاتَ الْبَحْرِ قَلْبِهِ
But caution is best (GhS 204)
لَنْ يَظْلَمُ هَذَا المَوْقُوَعُ عَيْنَ وَاقِعٍ
But this position is unrealistic (HR 11)

27.5 The Pronoun of Separation (ضَمِيمُ الْفَضِيلِ) 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 بَتَّكُمْ
I am your daughter (HR 66)
وَهُوَ أَكْثَرُ الْفِلَسْطِيْنِ نَهْمًا
he is the most understanding of Palestinians (TW 125)
وَهُوَ مَنْ بَيْنَ الْمَدِينَةِ
he is the founder of the city (JGh 104)
وَهُوَ مَنْ بَيْنَ الْمَدِينَةِ
She is the famous one (JIJ 110)
وَهُوَ أَلْحَابُ الصَّغْرَى
she is the youngest sister (JIJ 80)
نَحْنَ أُسَمِّيَ الْعَرَافَاتِ
We are lords of the roads (IKh 29)
نَحْنَ أُعْبَرَ النُّجُومَاءِ
We are the new geniuses! (JIJ 126)
نَحْنُ أُشْتَرَطَ النُّمِّيْلَاءِ
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:

أَلْحَبَّ هُوَ الْعِدْرُ الأَوَّلَ
Love is the first betrayal (GhS 42)
أَلْبَيْبَ هُوَ الْلَّهُمَّ
Timing is the important thing (GhS 87)
أَلْبَيْبَ هُوَ الْلَّهُمَّ
The reason is fear (HR 9)
أَلْبَيْبَ هُوَ الْلَّهُمَّ
Abd al-Samad is the man (HR 130)
أَلْبَيْبَ هُوَ مَهْمَدُ
Muhammad is my son (HS 207)
The king is the king (TW 49)

The aim is the sea (IKh 34)

His brother is the martyr Fu'ad Hijazi (IH 87)

My thoughts are the solution (HR 214)

A mother is a mother (HM 241)

Men are the ones responsible (GhS 30)

The kings are lords of the villages (IKh 154)

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:

The important thing is to accustom oneself (HR 21)

The important thing is contentment (HR 37)

Bread is life (IH 179)

The cure is warmth (AM 27)

dearth is the only thing that has no remedy (AM 116)

the value of confession is freedom (AM 82)

my father is Doctor Adnan (HS 49)

27.5.4 A personal pronoun is occasionally used for emphasis even when the predicate is indefinite:

My love of the language is a tyrannical one (IH 109)

The house is just a house (HR 56)

Sleep is for me alone (IKh 89)

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:

I am the rational one (HM 63)

I am the only one (IKh 123)

I am the last probability (IKh 59)

You are in charge (IKh 63)

You are the problem (HM 12)
You are the Devil (HM 53)
You are the girl I love (HM 183)
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 أَلَّذَيْ etc.:

المدنيون هم الذين يحاربون
The civilians are the ones who are fighting (IKh 40)
الضجر وحده هو الذي دفعه للفتي النحيف
It was only irritation which caused her to change the conversation (HR 61)
الخبر هي التي بدأتها
Experience is what has changed me (HM 188)
إن هذين الأمرين هما اللذان يحومان حول رأسي
These two matters are what hover around my head like spectres (AM 109)
المهني هو الذي نجح في الحصول عليها
al-Shanqiti is the one who succeeded in obtaining it (SI 67)
أم يا مهني هو الذي يكشف
It was the wind that closed the window (GhS 35)
عبد الصمد هو الذي بكى
Abd al-Samad was the one who cried (HR 112)

The pronoun is unnecessary when the subject is a personal pronoun:

أنا اللذي سأفتتحها
I am the one who will persuade her (JIJ 221)
أنتم اللذين تقتلون
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:

أفضل طريقة إشارة يتأثرين البلط هو خرس البول أطول مدة ممكنة
The best way to train the stomach is to hold one's urine as long as possible (HS 8)
لكثير من زوارها، فضلا عن زائر يبلغ
many of its visitors, not to mention the many visitors to the town, are actors (JIJ 33)
ألفضل أَلَّذَيْ، هم من المسلمين
perhaps the weight of the diamond in the watch is responsible for its hands stopping (HS 97)

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)
The thing he hates the most in this job is reading long documents (IKh 59).

I realised that my entering this building was a big mistake (HS 205).

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).

I found out that the price of a plane ticket to Bologna was the same as one to Rome (JGh 56).

The first place I thought of visiting from Exeter, after spending the previous winter holiday in London, was the Lake District (JJI 41).

b). when the predicate of a nominal sentence is a noun clause introduced with أن or أو:

What is clear is that Abd al-Samad's theory is compatible with it (HR 138).

It was impossible for us to prevent them (IKh 37).

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:

What you really want, what you really need, is play not work (HR 78).

But the unparalleled thing is that my family's opposition made me madly determined to realise my aims (HR 9).

what makes me proud is the welcome (JGh 36).

what makes me delighted is the welcome I receive (JGh 36).

The one I am talking about now is not Hadi (AM 143).

What happened is that I arrived at his house (JJI 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:

- النَّفْسُ فِي الْخَيْرِ حَذِيقَةٌ منَّهَتْةً (HM 40) Thinking is a mistake
- أَنَا جَائِفٌ (HM 42) I am hungry
- هُوَ مُنْبِئُ الْمَدِينَةِ (JGh 104) he is the founder of the city
- الْمَوْتُ عَصْفُرٌ (IKh 54) Death is a sparrow
- الْعَالَمُ مُنْطَقٌ (GhS 148) The world is logical
- هُمُ الْمَرْكَزُ الْتَقْلِيْدِيُّ شَجَرَةٌ ثَامِنَةٌ (AM 126) These are mathematical exercises

b). Normal word order is sometimes maintained in cases where the subject is indefinite. This is most common after the ِلَّ of absolute negation:

- لَّا شَخْصِيَّةٌ لِي (HR 198) I have no personality
- لَّا شَغْلٌ لَّدِينَا (HR 92-3) We have no work
- لَّا عَلَّةٌ لَّا يَأْمُرُ (AM 49) he has nothing to do with the affair
- لَّا ضُرْوَةٌ لَّيْ لَّذِكَ (TW 161) There is no need for that
- لَّا مَانِعٌ لَّدِينٌ (IH 23) I have no objection
- لَّا شُفَّلٌ لَّدِينٌ لَّي (HR 152) There is no work for the likes of me

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 يَدَانِ الْمَكْتَبِ مَفْعَدٌ (JGh 27) There are two chairs to the right of the desk
- تَحَلَّبُ لَّا ضَمْتَاتٌ (GhS 99) There are no guarantees with love
- بَيْنَ الْمَتَّى وَالْمَدِينَةِ أَكْثَرُ مِنْ ضَمْتَاتٍ لِي (JIJ 202) between the dead and wounded lies more than one of my friends
- فِي دَارِيْنَ لَّذِيْ (TW 151) There is a photograph in our house
- فَوْقَ الْمَرْكَزِ أَجْزَاءٌ مِنْ شَرُّ قَدِيمٍ (JGh 175) On top of the hill are sections of an ancient wall
- خَلَفَهَا نَسْرٌ مُتْحَدِّرٌ (GhS 147) There is a frozen river behind them
- أَمَامَ الْمَرْكَزِ الْتَقْلِيْدِيُّ شَجَرَةٌ ثَامِنَةٌ (GhS 147) There is an apple tree in front of the Cultural Centre
There is an animal on Earth (AM 7)

This often occurs with prepositional phrases indicating possession:

I have a marriage contract (HR 121)
I have two daughters (HR 166)
every war has an end (GhS 38)
They have a story (AM 13)
I have an inner faith (IH 127)

Word order in such constructions may occasionally be normal to emphasis the subject:

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:

You must stick to your positions (IKh 74)
We have our rights (HR 184)
Luck comes and goes (SI 241)
Every movement has its emblem (HR 176)
I also have my work (GhS 16)
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:

they have a lot of it (AM 128)
(I am the lonely horseman.) Around me is the night (IKh 148)
the players are around us (IKh 111)
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:

There is more powerful and wonderful music here (JII 134)
over there on the poles is night without end (TW 210)
There are many questions (HR 5)
Such are we (IKh 82)
They are there (HM 29)
e). when the predicate is one of the interrogative pronouns كم or أي or من: ما المفيدة؟ What's the use? (HR 186)
ما هذا؟ What is this? (IKh 31)
من هو؟ Who is he? (GhS 18)
من هم؟ Who are they? (JIJ 15)
أي خطط هذا؟ What luck is this? (JIJ 21)
أيها خطيبه هذه؟ What sin is this? (HM 38)
كم المحسن؟ How much is the bill? (GhS 119)
كم الساعه؟ What time is it? (HR 107)

f). when the predicate is one of the interrogative adverbs ما or كيف or أين: أين علبة الجزيز؟ Where is the box of matches? (IKh 131)
أين الباليت؟ Where is the Russian balalaika? (JIJ 17)
كيف أحكم؟ How can one travel? (JGh 9)
كيف أحوالهم؟ How are they? (HR 187)
كيف أمك؟ How is your mother? (HM 98)
منى موعدنا؟ When is our appointment? (TW 122)

g). when the interrogative particle أي or أين questions specifically the predicate:
أحقيفيني أي؟ Am I genuine? (JIJ 142)
أناك هي أي؟ is she serious? (JIJ 156)

h). when the subject is a noun clause introduced with أن or أن or أن or أن: على أنها أن تعود إلى البيت Lamiya has to go home (JIJ 128)
علي أن ينتظر ثلاثة أسابيع He must wait for three weeks (AM 120)
من الصور أن نحدد موضوعًا we must identify a subject (AM 135)
من الواضح أنهم يلقون الغضب علينا It was obvious that they were arresting us (JIJ 18)
من المؤكد أنه تجاوز الشباب he is certainly older than seventy (JGh 66)
غربي أن نائب مفروجة تاجرًا It is strange that Munira is marrying a merchant (HR 49)
واسيطأناني لا أستطيع أن أموت It is clear that I cannot die (HR 72)
مستقبل أن تعود 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:

he is alone now (AM 120)
Men must not enter (HS 5)
Strange is the human mind (HR 100)
You are wonderful (IH 147)
We are surrounded by the enemy (IH 181)
They are the representatives, not me (TW 64)
few are the summers (JI 235)
Father Marcel is pitiable (IKh 40)
There are thousands of books on the banks of the Seine (AM 155)
You are right (TW 103)
at a distance of half a mile is the bridge (TW 113-4)
It is difficult to speak with this woman (IKh 143)

27.6.3 What is called “anacolothon” 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

"دُخلَ أبو بُشَيرَ كَبِيرٌ " The income of Abu Bashir is large

the grammatical subject is "دُخلَ "("income"), which occurs first in the sentence and thus receives emphasis. Emphasis may, however, be placed on the proper noun "أَبُو بُشَيرُ "("Abu Bashir") by moving it to the beginning of the sentence and replacing it in its original position by an agreeing pronoun suffix:

"أَبُو بُشَيرَ دُخلَ كَبِيرٌ " Abu Bashir's income is large (HR 37)

Further examples:

"صالِحُ رأسُهُ صَخْرٌ " Salih's head is a rock (HS 41)
the fineness of the gold is poor (HS 177)

"الْدَعْمَ عَبَارَةٌ خَفِيفٌ "

"الْإِبَاطُلَاتُ الأَشْعَارُ فِيهَا أَكْثَرَ مِنْ فَرْنَصَ "

"الْأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

prices in Italy are higher than in France (JGh 55)

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

the father's Arab nationality has been withdrawn (JGh 60)

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

"أَقْلُ بِنَاهَا عَمَّرَهُ سِنَاثَاءَ عَامٌ "

the youngest building here is 600 years old (JGh 72)

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

the tiles are green (JGh 147)

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "

"الأَبْ حَوْيِبَةُ الأَرْبَعُاءِ مَسْحَوَبَةً "
The journal is called "The Historical Antiquities of Islam in the Soviet Union" (JGh 101)

the mother is originally from the south of France (JGh 121)

The woman’s wing is broken (GhS 14)

The word to which emphasis is given is often a personal pronoun:

انَا لا َقِيْمَةٌ لِي I have no worth (HR 198)

انَا أَمْلِي بِالله كَبِيرُ I have great trust in God (HR 14)

أَنتِ فِي ذِهْنِي أَلْصَوْارِيْخَ You, the missiles are on your mind (JGh 39)

أَنْبِي لا دَنْبَ لِكَ You have done nothing wrong (HR 183)

نَعَّنُ أَنَا خَلَّ أَلْصَوْارِيْخِ عَلَى عَوَاطِفَكَ 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:

فَيْتَمْ أَلمَاسْتِهَا فِي حَيَاةِ يَسَاءَ مُدْنِيَّتِهَا هْيَا أَشْيَاءَ هذِهِ The height of tragedy in the life of the women of our city is for that life to continue (HR 230)

الإِنسَانُ فِي بَلَادِنا أَرْخَصُ الأَلْصَوْارِ The man in our country is the cheapest of things (AM 146)

عَرَقَةُ الْأَلْصَوْارِ فِي كُلِّ بَيْتِ الْعَالَمِ ذَا حَائِصَةُ The bedroom in every house in the world is always private (HS 54)

نِسْطَامُ الْعَمْلِ فِي هذِهِ اسْتِمْعَةِ خَاصَّ حَدَا The system of work in this establishment is very specific (IKh 108)

كلُّ اسْمَرْأَةٍ فِي هذِهِ أَلْصَوْارِ مُسْتَمَتِبَةُ Every woman in this country is dispossessed (HR 224)

نِيَّةُ الْعَلَمُ فِي يَدَايَةِ أَلْسَمْهَا طُولَى 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 نَأْخِرُ مُعَبْرٍ مِنْ نُجَارِ خَارِجَةُ أَلْمُسْكَ He is a respected merchant from among the merchants of the musk quarter (HR 48)

أَنَا غَرِيبُ عَنْهُمْ I am a stranger to them (JGh 142)

نَحْنُ مُدْيِينُونَ بِعَشَرِينَ أَلْقَا We owe 20,000 (HR 163)
Munira is a model of the free woman (HR 189)
This photographer’s shop is merely a trap for catching girls (HR 161)
I am a student in England (JII 118)
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:

We must advance (IH 181)
Man has only a certain capacity to withstand (AM 22)
To speak with this woman is difficult (IKh 143)
He has written a famous book on the history of the Arabic novel (JGh 179)
I have a very simple request (TW 131)
much is said about this issue in these books (HM 10)
Do you have friends in the French Communist Party? (TW 230)
In the newspapers is a campaign to prohibit the display of women’s underwear (HS 50)

Modifications to the predicate come after it:

In front of them on the table is a bowl (HS 40)
In the other parts of the house is a display of his books (JII 28)
over there on the poles is night without end (TW 210)
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:

I am a married woman now (HR 166)
You are definitely insane (HR 209)
they are here too (TW 15)
prisons were necessary at some times (IKh 157)
the sun here is shining all the time (HS 155)
Rajab is silent most of the time (AM 55)
My shoulders are indeed worn out (TW 62)
Are you still here? (HM 158)
It is definitely her (GhS 21)
Are you really a man? (TW 75)
Everyone is unhappy in Beirut now (HS 32)
The reason is of course known (IKh 109)

b). Subject + adverbial + predicate:
These are my personal thoughts at least (HR 215)
All these coincidences are also impossible (HR 165)
Umm Abd al-Rahman is of course me (HR 159)
most of the time, freedom is expensive (AM 153)
He is now in need of extra care (AM 62)
All of them, according to his belief, are base (IH 56)
The civil war here is inevitable (IKh 140)
Despite everything, I am ready (IKh 155)
It is perhaps worse than that (JIJ 21)
it is still in its second year (JIJ 113)
This is certainly his feeling (IH 167)

c). Adverbial + subject + predicate:
Of course, I am used to the stares of strangers (HR 116)
Certainly this is him (HR 170)
In that case I am angry (JIJ 142)
Finally, this is Jupiter (IKh 137)
In general, the Arab presence here is negligible (JGh 146)
So he is just like everyone else (HS 100)
In any case, the battle is lost (IKh 75)
Now I am happy (GhS 202)
Perhaps this is one of the secrets (TW 100)
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:

[It is] True, certainly true (IH 177)

she said, "[This is] a gift from her to your daughter" (IH 205)

[That is] Possible (HR 54)

Apologies. [It was] A slip of the tongue (TW 71)

[It is] The telephone again (HS 32)
[It is] A wonderful battle (IKh 36)
[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:

The bedroom? (HR 97)
"Where are they?" I asked him.
"[They are] In their bedroom" (HR 154)
"Are you sure?"
"[I am] Very sure" (AM 160)
"And for whom are these workers?"
"[They are] Mine, of course" (TW 108)
"Are you a stranger here?"
"Yes, [I am] a stranger, like you" I replied (JII 46)

Why not? (JII 126)
Where [are you going]? (IKh 92)
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:

The weather is beautiful (TW 213)
I am a prisoner (IKh 90)
The sky is grey (JII 39)
I am confused (HR 134)
We are in debt (HR 163)
Many fighters are there (IKh 42)
We are all waiting for you (HR 32)
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:

The whale is from the sea (TW 103)
Women are more open-hearted than men (TW 213)
Everything has a logical explanation (GhS 131)
sadness is bad for one's health (HM 147)
A walk is beneficial (HM 95)
Love is a star in the sky (HM 175)
Marriage is a mistake (HM 210)
His father is from my father's village (GhS 77)
Autumn is three months between summer and winter (IH 12)
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:
The copy was written in the sixth century AH (JGh 117)
Abuda will return in a minute (HR 53)
he will be coming to Baghdad soon (JJJ 195)
In two or three minutes I will go into the bathroom (HR 51)
he will be playing the organ tomorrow (TW 140)
he had been a friend of the family since those days (JJJ 106)
the children have been sleeping for hours (AM 36)
at that time, Nathir al-Amri was a secretary (JJJ 230)
I will be your guest for a few days (HM 46)
You have been oppressed all your life (HM 111)
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:
I will take it (HR 131)
What will you do? (HR 220)
Man will certainly attain this level (TW 76)
I shall go to the shop (HM 47)

**c). A past tense significance may be indicated by context:**

(The whole hall was asleep.) The candles were asleep and I was asleep (IKh 89)

(The two neighbours cooperated in this task.) One of them was Polish (IH 203)

(He came in at around one in the afternoon ...) His wide and clear eyes were totally void of any expression (HR 39)

(He seemed uncharacteristically cheerful.) Half of what he said was ambiguity and vague allusions (HR 41)

(Munira was a beautiful young lady.) Her face was one of the wonders of creation (HR 60)

(al-Tahir had arrived half an hour before us.) It was a warm meeting (JIJ 13)

(I caught the bus.) The price of the ticket was five thousand lira (JGh 53)

(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:**

Chekhov had two other houses (JIJ 26)
Abu Nuwas was a poet (HM 107)

**e). A past tense significance may be dictated when nominal sentences occur as circumstantial clauses:**

We often saw me by the river when I was young (HR 15)
I have been with him (for fifteen years) (HS 149)

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:

(If I take it they might search me and find it, and) that would be a new humiliation (M 69)

(I acted as if) I were married (HS 94)
28 The Personal Pronouns (الضمائر العامية)

28.1 The independent personal pronouns (الضمائر المفرطة) are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا (masc. and fem.)</td>
<td>نحن (masc. and fem.)</td>
<td>نحن (masc. and fem.)</td>
</tr>
<tr>
<td>أنت (masc.)</td>
<td>أنتما (masc. and fem.)</td>
<td>أنت (masc.)</td>
</tr>
<tr>
<td>أنت (fem.)</td>
<td>أنتين (fem.)</td>
<td>أنتين (fem.)</td>
</tr>
<tr>
<td>هو (he/it)</td>
<td>هما (they (masc. and fem.))</td>
<td>هم (they (masc.))</td>
</tr>
<tr>
<td>هي (she/it)</td>
<td>هما (they (masc. and fem.))</td>
<td>هن (they (fem.))</td>
</tr>
</tbody>
</table>

28.1.1 أني ("I") is used by both males and females to refer to themselves:

- أنا رجل ... و أنا أمّي (I am a man ... And I am a woman) (GhS 18)
- أنا زوجتي (I am your wife) (GhS 94)
- أنا رجل متزوج (I am a married man) (IKh 81)
- أنا برزان (I am cold) (TW 170)

28.1.2 أنت ("you") is used to address males in the singular:

- هل أنت زاهب؟ (Are you a monk?) (HM 45)
- هذا أنت (this is you) (TW 127)
- أنت قريب هنا؟ (Are you a stranger here?) (JJ 46)
- أنت! ماذا تريد؟ (You! What do you want?) (IKh 66)

28.1.3 أنت ("you") is used to address females in the singular:

- أنت مخادعة و غشاشة (You are a cheat and a fraud) (HR 65)
- أنت سلطانة (You are a sultaness) (HS 235)
- أنت سيدة ناجحة (You are a successful lady) (GhS 188)
- أين أنت يا حبيبتي؟ (where are you my sweetheart?) (JGh 34)

28.1.4 هو ("he") is used to refer to males in the singular:

- هو المتهم (he is the accused) (GhS 98)
- من هو؟ (Who is he?) (GhS 18)
- هو صغير (he is young) (HM 209)
- هو في السفر (he is travelling) (JGh 49)
also refers to non-humans which are masculine in gender and singular. It may thus be translated as “it”:

- هوُ ذِيْنٌ غَفَالٌ؟ (IKh 41) it is a rational religion
- هوُ خَطأٌ (GhS 21) it is a mistake
- لِمَاذَا هوُ مَمْلَوِعٌ؟ (HS 205) Why is it forbidden?
- هَذَا هوُ الْحُلُّ (HR 78) this is the solution

28.1.5 هيّ ("she") is used to refer to females in the singular:

- هيَّ اللَّيْلاَةِ أَحْبِبَتُها she is the girl I love (HM 183)
- هل هيَّ والدَّةِ (GhS 101) Is she his mother?
- هيَّ رَوْحُهُ هَذَا الرَّجُلُ she is the wife of this man (IKh 101)
- لَيْسَتْ الْفِرَايْضُ تَبْلُغُهُ هيَّ كَلُّ بَنَائِيِّ الْعَالَمْ Elizabeth Taylor isn’t all the women of the world (HR 104)

* هيّ also refers to non-humans which are feminine in gender and singular. It may thus be translated as “it”:

- هيَّ الْفَانْتَقَةَ (HS 240) it is the obstacle
- هيَّ الْحَرَّبِ (JII 16) It is the war
- الْكَانْعَدَارُ الْحَيَّةِ اِلَّيْكَانُيَةُ الْكُلُّيَةُ أَنَّهَا A cathedral is a district church (IKh 42)
- هَذَا هِيَ الْحَقَيَّةُ (HM 216) this is the truth
- يَلْكُ هِيَ الْمُشْتَكِّيَةُ that is the problem (JGh 177)

* هيّ 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 الْمَكْرُ مُغَدَّرَةٌ أنَّ الْبَيْبُوْعَاتِ الْحَارَّيَةِ هِيَ حَمَامُ الإِبْنِيَّاتِ the whole village used to think that the geysers were the Devil’s bath (HS 248)
- كِفَ هِيَ بَيْتَهُمُّ؟ What are their homes like? (HS 191)
- الزِّهْرُ الْمُقَدَّسُ هُنآ وَهُوَ أَجَلُّ مَا يَدْخِلُ أَنَّ نَعْمَاهُ flowers are sacred here, and they are the most beautiful thing one can give to one’s friends (JGh 94)
- إلى الأَبْصَارِ إِلَّا الصَّدَاقَةُ، الصَّرَوْحَةُ، إِلَى الأَشْتِيْخَمْ، إِلَى الأَشْكَلاَمْ Friendliness, candor and honesty, they are respect (HM 240)

28.1.6 When هوّ and هيّ are preceded by the conjunctions وَ or فَ, the vowel on ُmay be omitted:
28.1.7 نحن ("we") is used by both males and females to refer to themselves and one or more others:

We are great friends (HR 183)

We are now an uncle and the son of a wife. We are now two, he and I (HM 51)

We are in the church (IKh 30)

We are scientific and rational (IKh 41)

We are sorry (AM 9)

We women spend our lives spinning trivialities (HR 154)

We all understood (HR 65)

نحن occurs as the royal plural "we":

We, the president of the office of the district attorney (SI 292)

28.1.8 أنتم ("you") is used to address three or more humans including at least one male:

You do not know (HR 63)

You are just imperialists (IKh 43)

you don't know what you want (GhS 126)

you are always distrustful (TW 70)

you are the ones who carried it out (AM 166)

28.1.9 أخت ("you") is used to address three or more female humans:

you are princesses

28.1.10 أنتما ("you") is used to address two humans, male or female:

You are the first "laymen" to see this amazing find (JII 68)

you are quarrelsome and miserable (GhS 162)

28.1.11 هم ("they") refers to three or more humans including at least one male:

They killed her (AM 31)

they are looking (AM 21)
28.1.12 "هما" ("they") is always used when referring to two humans (male or female) or non-humans:

هما صديقان لديمانيما

I thought of my mother and father, now deceased

هما لون يباشراها ولون عينيها

I would look at my aunt and mother as they were finishing the story of the two cats

هما اللذان لم يبتذلا كلمة واحدة

Then she learnt that these two women were Jawhar and Najiya

28.1.13 "هن" ("they") refers to three or more female humans:

هن يتكلمن

they are talking

هن يتحدثن

they are speaking

هن يقربن ملابسهم الغاضبة من عينيه

they bring their angry expressions close to his eyes

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:

هم أولئك الذين يعتزون بضعفهم

many are those who pride themselves on their weakness

فيلة هي لحظات أثرضا على النفس

few are the moments of self-contentment

عليده هي الكتاب الذي قرأته

Many are the books which I have read

كثيرون هم الذين يفرضون مشاعرهم وخلالهم

Many are those who link their feelings and their psychological states with the seasons

أين هي التفاحة?

Where is the apple?
where is the wrong and where is the right and where is life? (IKh 103)
where is the pain? (HS 172)
what are their houses like? (HS 191)
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:

أنت وَهَكِيّ لا تُعَمَّل عَلَيْي بِالشَّيْء يَلَي
أنت وَهَكِيّ فَقَط مَكْرُونُ أَنَّ هَذَا سَكَنُ
كَلُّهُ نَسَبِي أَنَّ وَأَنتُ
كَتَبْتُ لَهُمَّ أَنَّ وَأَرِي
كَتَبْتُ أَنَّ وَهُوَ أَطْفَاف
يَجْبُ أَنْ نَعَمَّل أَنَّ وَأَنتُ

This order may be reversed:

خَمْدَ، وَأَنتُ وَأَنَا
في اللَّجْز أَنَّهَا خُبْكَ وَإِنَّا هُوَ وَأَنَا
كَتَبْتُ وَأَنتُ، صَاحِبي وَأَنَا، النَّصَ الأَصِلِّ
كَانَ يَتَدَّرَبُ ضَفْطَيْنَ. عَلَيْي شَكْرِي وَأَنَا
نَحْنُ أَنَّهَا أَطْفَافَ، وَأَنَا
أَمِي، وَعِمَّي، وَوَقْرُوبِيَّة وَلَا وَقْرُوبِيَّة، وَأَنَا

Hamid, you and I (AM 135)
in the same village where he and I were born (GhS 77)
My friend and I were consulting the original text (IH 172)
he thought of us as his guests, Ghali Shukri and I (JGh 185)
We are now two, he and I (HM 51)
My mother, my uncle, Farusiya, Lawandiyus and I (HM 87)

28.2 Personal Pronouns used for Emphasis

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:

ولكن ما الذي يُؤْسِعُني أن أَكُتِبْ أَنَّا نَمُديَّلِيْوَسِ؟

But what can I write to the police superintendent? (GhS 26)

كيف أعرفُ أنا؟

How should I know? (HR 209)
I will certainly leave, but when I want (HM 202)

while his assistants are engrossed in reading the newspapers, in the telephone and chatting... he works on in silence (SI 19)

the envelope contained snaps which he took with his cameras (HR 54)

we must meet as soon as possible, and in whichever place I want (JIJ 36)

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:

I fell in love with you (HR 209)

There will be a love between us which you will not experience (HR 155)

I don’t believe that (GhS 125)

You are not an Arab (GhS 160)

You don’t understand what a revolution is (IKh 76)

I don’t want you (HM 202)

28.2.2 The personal pronouns are also used to contrast the actions of two different subjects:

when he returns and our child is ill, he sleeps and I stay awake (GhS 138)

We suspect their motives for staying, and they are afraid of us (IKh 39)

the brain concerns you, and the heart concerns me (TW 139)

No, rather, you choose and I’ll pay (JIJ 35)

You consider Timur to be an invader, but we, his kinsmen, consider him to be a great hero (JGh 111)

he stayed and I ran away (HM 203)

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:

- she threw me out of the house and let him stay (HM 201)
- I stood and waited for him to do something (HR 31)
- it was the same thing that al-Shanqiti discovered concerning his own family (SI 287)
- You are angry with me? With me? (HM 268)
- If I do not respect them, then have I lost all respect for my father too? (HR 16)
- As far as I am concerned, modernism is what springs from me myself (TW 10)
- That is, their lives have no worth (TW 202)
- I thought that it was you who was staring at my face (IH 54)
- I saw my face in the mirror for the first time in my life; my face, my eyes (IH 92)
- I too have my work (GhS 16)
- He sat on her chair (HR 54)
The Pronoun Suffixes (الأَلْصَامَائِرُ ٱلْمُتَصَلَّةُ)

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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَُّ (m. and f.)</td>
<td>يا our/us (m. and f.)</td>
<td>يا our/us (m. and f.)</td>
</tr>
<tr>
<td>نِّيِّ “me” when attached to a verb</td>
<td>كُنِّا your/you (m. and f.)</td>
<td>كُنِّم your/you (m.)</td>
</tr>
<tr>
<td>كُنِّا your/you (m.)</td>
<td>كُنِّم your/you (m.)</td>
<td>كُنِّم your/you (m.)</td>
</tr>
<tr>
<td>كُنِّم your/you (f.)</td>
<td>كُنِّم your/you (m.)</td>
<td>كُنِّم your/you (m.)</td>
</tr>
<tr>
<td>هُمُّهِ his/him; its/it</td>
<td>هُمُّهِ their/them (m. and f.)</td>
<td>هُمُّهِ their/them (m.)</td>
</tr>
<tr>
<td>هُمُّهِ their/them (m. and f.)</td>
<td>هُمُّهِ their/them (m.)</td>
<td>هُمُّهِ their/them (m.)</td>
</tr>
</tbody>
</table>

29.1.1 When the pronoun suffixes are attached to nouns in the dual, the final نُ of the dual ending is omitted. After the resulting nominative dual ending ٍـ, the pronoun suffix يَُّ (“my”) becomes يِّ :

- صديقني my two friends (JII 150)
- بناتي my two daughters (HR 229)
- عيني my eyes (HM 102)
- يداي my hands (HS 187)

29.1.2 After the ending يِّـ, the pronoun suffix يَُّ assimilates with it to form يِّـ. This occurs with the accusative and genitive ending of dual nouns, and on the prepositions إِلَى and لَّدَى :

- آفِح عَينيَّ I open my eyes (HS 188)
- لكتبي أم أخيل شاربيَّ But I did not shave my moustache (HM 7)
- إضافة إلى شاخصيَّ المفضلينَ in addition to my two favourite poets (JII 27)
- ألتقتُ إليَّ she turned to me (JII 34)
- كان علِّي أن أكون إلى جانبكَ I had to be by your side (GhS 48)
- لَدَيْني الآن حاجة آخرُ I have another idea now (GhS 37)

29.1.3 This assimilation also takes place with words ending with the long vowel يَُّ (e.g. the
preposition في (في) :

ماذا وجدت فيني؟ what did you find in me? (HM 11)

For ي when attached to the masculine sound plural, see 9.4.3b.

29.1.4 After alif and alif maqṣūra, ي becomes ﻲ :

مُؤلَّاي my master (GhS 131)

ذَنِبَاي my world (GhS 187)

خَطَبَاي my footsteps (JIJ 36)

أثيرتُ خطابي من الجليّل I pulled my step out of the snow (GhS 154)

29.1.5 The damma of ﮫ and ﻦ changes to kasra when these are attached to a word ending with either a kasra ﻦ, the long vowel ﻲ or the diphthong ﻲ :

مع عائلتي with his family (JIJ 169)

ربطُوا يديه ورَأى ظلَّهُ They tied his hands behind his back (AM 147)

أمامَ والدتي in front of his parents (HM 136)

هربَ من أبيه he ran away from his father (JIJ 124)

كانتا قد عادا إلى مقاعدهم they had gone back to their seats (JIJ 64)

بقايا في غرفتهم they stayed in their room (IKh 39)

ما استطاعاً أن يفرقَ بين مواليدجها they could not tell the difference between their children (HS 200)

إعتذرنا على نية دعوتهما we excused ourselves from accepting their invitation (JGh 77)

على رأسهما on their heads (HS 185)

مع أولادهما وآقاربهن they washed their hands (HS 226)

أركضُ بجانبهن I run towards them (IKh 71)

يُخدِقُ فيهم He stares at them (GhS 100)

29.1.6 The pronoun suffix of the 2nd person plural (هم ["you/your"]) is used in certain greetings or in certain formal manners of speech, even when referring to one person:

آمسكم عليكم Peace be upon you (SI 203)

علي أن أعترفُ، إلَّاكمُ الكريم، أن ما تعلمته كان يبسطا 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:


29.1.8 The pronoun suffixes (here called *المَكَّدِشُوفُينَة* or *الْمَكَّدِشُوفُينَة* 

"الْمَكَّدِشُوفُينَة") 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:


The suffix of the 1st person singular (ي=), however, is attached to the noun without a case ending:


a). The pronoun suffix must be attached to each noun it modifies:


I went with my mother and father to the church (IKh 23)
he felt the sand of the beach under his hands and feet (IH 47)

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"):

he had gone to the office of one of his colleagues (SI 249)
she went to the house of one of her aunts (SI 287)
I went out with a friend of mine (JIJ 63)
I presumed that she might be an old friend of hers (GhS 9)

He assured me that colleagues of mine had travelled (JGh 9)

I became a son of his (HM 6)

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:

he holds an office like mine (TW 249)
The house is hers (HM 200)
a family like mine (HR 83)
The voice was hers (IH 43)

This loud voice is no longer mine (IKh 17)

At first, his customers were more numerous than mine (GhS 27)

she understands that its destiny is like his (GhS 8)
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:

But the fault isn’t Elizabeth’s (GhS 52)
I will visit my father and my uncle’s graves (AM 42)
I am thinking about your and your sisters’ future (HR 50)
their situation was like that of the other Egyptians (SI 54)
She writes to him about her and her children's longing for him (AM 129)
his and his family's food (TW 260)
Our destiny is like that of all the Lebanese (HS 32)
I used to drive it between my house and that of my family (HS 92)
its size is like that of a lentil seed (HS 153)
The negro policewoman calls out a number other than Sulayman's (GhS 35)
my situation will be that of hundreds of millions of people (JIJ 12)
This work is not that of girls of your generation (HR 46)
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:

Beirut has come to have its own smell (IKh 76)
Everyone smells his own smell (IKh 76)
each of them took his own road (JGh 68)
each visit has its own circumstances (JGh 45)
each room has its own particular character (TW 134-5)
they have their own world and their own particular logic (GhS 215)
al-Shanqiti had his own outings too (SI 210)

29.1.9 The pronoun suffixes (here called ضمير النصب) are attached to verbs as the pronominal object:

You will be consumed by remorse (AM 155)
I used to feed and wash the two girls (HR 152)
we have heard you (TW 105)
This affair concerns you (GhS 180)
No one will see us in this darkness (GhS 204)
They want us not to think (HM 29)
I will turn you into two statues (GhS 127)
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

هل تستطيع أن تستعديني؟
هل يعذبني؟
هل ينفعوني بالجبن؟
هل يغفرونني؟
Can he help me? (AM 158)
it hurts me (GhS 37)
they accuse me of cowardice (GhS 12)
does she know me? (JIJ 34)

b). The pronoun suffixes of the 3rd person singular ("he/it") and ِهَا ["she/it") are sometimes omitted from a verb when the meaning is clear enough to dispense with them:

 ثم طلقتني. ورغمما فعلت...
 ثم طرقت أبي على التاب، لم يفتح أحد
then you divorced me. And when you did [it]...
My father knocked on the door. Nobody opened [it]
(IKh 23)

لا كنت مكانك لفعلت
فلت ل له يجد
طلبت مثني أن أشرفاها، ولم أفعل
لَفِطَ الَّعَامِل أَثَابَ، اللَّمْفِرُوس أَن يَفِط هَذا ليفتح
If I were in your place, I would have done [it] (TW 159)
I asked him whether he believed [it] (AM 152)
he ordered me to burn them, but I didn’t do [it] (AM 176)
the worker opened the door. He was supposed to stand there to open [it] (JGh 165)
I don’t believe [it] (HM 23)

لا أصدق

I found myself welcoming the idea of travelling with him (HS 152)
I found myself shouting at him (HS 158)
I found myself once again in the humiliating position (HR 80)
I found myself in front of our house (TW 158)
I saw myself in this situation (HR 54)
I saw myself as dull-witted (HR 97)

29.2 The Pronoun of General Reference (تُبْعَثُ أو لْتُبْعَثْ)
The pronoun of general reference, which is always the 3rd person masculine singular (ِهَا), 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 ْإنْ or ْألْذَٰلُكَ
Sayta said that I had to mix the drops with the tea or the coffee (HS 120)

I told him that there would never be any intimacy (HR 57)

he said that they would probably leave tomorrow (JGh 161)

I left school because there was no fourth form in it (HM 6)

I am absolutely certain that you do not have anything to pay the bill with (HM 119)

I thought that no one outside could predict what was behind the walls (HS 36)

I knew that I had to ask Mu‘adh for help (HS 167)

I think that there is no synonym in Arabic for this word “intaharat” (HS 121)

he learnt that there was no gold in her case (HS 250)

I myself had to find out because there was no one who could show me (HR 168)

You ought to know that we have depths over which we have no control (HR 189)

I saw that I had to punish that person (HR 75)

From my travels I have realised that every journey has its own circumstances (JGh 169)
The Noun ﺧﺴُسُ ("soul", "spirit")

In addition to its basic meaning of "soul" or "spirit", the feminine noun ﺧﺴُسُ (pl. ﺧﺴُسُ) is frequently used with a reflexive meaning corresponding to the English "himself", "itself" etc.

With this function, ﺧﺴُسُ occurs as the object of a transitive verb and takes an attached pronoun suffix which refers to the subject of the verb:

there is no need to tire yourself (GhS 200)
I imagined myself in her place (GhS 12)
You consider yourself to be a man (HM 7)
I found myself faced with a problem (JGh 20)
I started to encourage myself (HS 119)
the oven that cleans itself (HS 133)
The more she tried to stop herself, the more she laughed (HS 230)
she surrendered herself to the water of the shower (SI 123)
You demean yourself (HR 59)
What if I hanged myself? (AM 145)

may also follow those verbs and participles whose object is governed by a preposition:

I made a cup of coffee for myself (HM 47)
I have confidence in myself (HM 48)
he prepared for himself a large cup of coffee (SI 93)
she smiled to herself (SI 248)
I will throw myself irrevocably into this new world (HR 34)
I mocked myself (HR 60)
he defends himself (GhS 98)
I laughed at myself (HS 227)
Because I am honest with myself (JGh 78)
in this place closed upon itself (HR 67)
30.1.3 It is also used after verbal nouns:

I tried to revive myself with the water (HM 62)
without being able to defend myself (HR 127)
instead of thinking about myself and Mu’adh, I began to think about David (HS 149)
I went to the kitchen trying to calm myself (HS 164)
his self-confidence (HR 75)
self-confidence (AM 147)
he made plans to become better educated (JGh 86)
He used to work tirelessly to improve himself (JGh 28)
she threatened to kill herself (SI 285)
she-reliance (SI 234)

30.1.4 When the subject is a dual or a plural, نُفْسَ and the pronoun suffix are correspondingly dual or plural:

the two of them sprinkle it on themselves (HS 22)
they imagine themselves to be heroes (GhS 97)
We are proud of ourselves (IKh 88)
We found ourselves in a very large rectangular room (IKh 88)
we imagined ourselves able to confront and to solve them (HR 38)
We also began to forget ourselves (HR 80)
they deceive themselves (HR 131)

30.2 نَفْسُ may serve to emphasise the identity of the person involved. It is introduced by the preposition بٰ 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”:

She only befriends the good women whom you yourself choose (GhS 10)
I will do that myself (GhS 18)
he gave me the money to buy my ticket myself (HS 152)
I earn my livelihood myself (HR 24)
The time has come to make my way by myself (HR 151)
You can see for yourself (HR 199)
He travels along the road which he himself chose (HM 204)
he prepared by himself seven reports (SI 19)

30.3 Also to emphasise the identity of the person involved, نَفْسُ is used in apposition to a
definite noun or a pronoun. It takes a pronoun suffix which refers to the preceding noun/pronoun:
someone looked out on me who seemed to be the manager himself (HR 92)
you translated it from Sartre himself (JJJ 132)
I am stupidity itself (HM 64)
there is a beginning from the Portuguese themselves (JGh 146)
my real concern was my friends themselves (JJJ 116)
he himself said that (HM 15)
I myself will explain it to you (HM 33)
Who told you that? He himself? (HM 209)
He himself didn’t have much to say (HR 14)
I myself am not completely convinced of the necessity of marriage (HR 84)
he was the confidant of the caliph Harun al-Rashid himself (HM 108)

30.4 نَفْسُ may have the meaning “same”. It governs a definite noun in the genitive case in an
idāfa construction:
on the return journey the chauffeur drove the car with the
same rhythm and at the same speed (TW 89)
What if there was in prison another person with the same
name? (AM 50)
He is the same child I knew more than twenty years ago
(AM 40)
my road is the same as yours (HM 153)
the chair made of black wood in which Chekov used to sit ... is the same colour as the desk (JGh 27)

getting out of the bath is not always as easy as getting into it (SI 180)

they have the same precise meaning (TW 14)

They all said the same thing (TW 166)

30.4.1 With the meaning “same”, تَنَسَّمُ may occur in apposition to a definite noun. It takes a pronoun suffix referring to the noun:

قدْ نَزَّلْتَا بَادِئَ الأَمْرِ، بِيُرَاسِيَّ، فِي الْفَتْلِ قَسِيمًا مَعَ

فَأَصْحَبْتُ وَأَعْتِبُ عَلَيْهِ الْجَيْبَةِ نَفْسَهَا

سَيَجْزِبُ فِي مَوْضِعَتِهَا الْجَيْبَةِ نَفْسَهَا أُنْتِي سَأَرْكِبْهَا

إِلَى بِرْتُ

كَمَامًا حَدَثَ أَلْسِنَةٌ فَضْمَةٌ لِعَبْدِ الأَلْصَمَدِ

at first we had stayed in the same hotel together in Paris (JIJ 148)

I used to laugh and tell him the same story again (IH 56)

in Marseilles he will board the same ship which I will take to Beirut (JIJ 161)

Exactly the same thing happened to Abd al-Samad (HR 102)
31 The Noun عيين ("eye")

In addition to its basic meaning of "eye", عيين may have a function similar to ٕسم in modern Arabic.

31.1 عيين is usually introduced with the preposition ب 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.:

- Sometimes kind-heartedness is stupidity itself (HM 37)
- You are the devil himself (HM 200)
- it does not concern anyone in particular (HM 244)
- He didn't have any particular political slogan in mind (SI 234)
- This is arrogance itself (TW 213)
- he was waiting for this very question (TW 271)
- he himself (TW 165)
- We could not even discuss any particular subject (HR 228)

31.2 عيين 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":

- perhaps he is life itself (TW 90)
- he assailed me with the same question (JIJ 162)

31.3 عيين may occur in the indefinite accusative:

- He is Shelley himself (JIJ 214)

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32 The Nouns أب ("father") and أخ ("brother")

32.1 When the two nouns أب and أخ have any of the pronoun suffixes apart from the 1st person singular ن ("my") they take long vowels as their case endings:

<table>
<thead>
<tr>
<th>independent form</th>
<th>nominative</th>
<th>accusative</th>
<th>genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>أب</td>
<td>أبو</td>
<td>أبا</td>
<td>أبي</td>
</tr>
<tr>
<td>أخ</td>
<td>أخو</td>
<td>أخنا</td>
<td>أخي</td>
</tr>
</tbody>
</table>

a). أب

أو رأى أبوك نبكي
If your father saw you crying (AM 33)

أبوك وخش: Your father is a beast (HM 42)

أنا أبوك. نسيت أبادك؟
I am your father. Have you forgotten your father? (HM 78)

نتت أرفع أناها
I used to lift her father (JII 82)

كيف حال أبيك؟ how is your father? (HM 42)

هو رض من أبيه
he ran away from his father (JII 124)

b). أخ

أخونا بكر
Our brother Bakr (IH 158)

كانت أخوته ضابعا
His brother was lost (IH 125)

فصال قابل الذي قتل أخاه حايل
the story of Cain who killed his brother Abel (HM 20)

رغم وجود أختهاسألبر
despite the presence of her eldest brother (JII 110)

32.2 The pronoun suffix ن ("my") is added to أب and أخ without any case ending:

أذهب مع أبي
I go with my father (IKh 11)

أخي
my brother (IH 103)

32.3 أب and أخ also have long vowels as their case endings when they function as governing term in an idafa construction:

أحد معارف أبي واثلي
one of the acquaintances of Wa’il’s father (HR 29)

لا هو أب أقولادي
he is not the father of my children (HR 217)

كان رفيق عامري
he was the friend of Amir, Lamiya’s brother (JII 106)

كانت لبعة أيضا أختي أختي أسر الله بكر صدقي
Lamiya was also the niece of General Bakr Siddiq (JII 110)

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32.4 The dual is formed as follows:

<table>
<thead>
<tr>
<th>nom.</th>
<th>accus/gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُحُوْانِ</td>
<td>أُحُوًْانِ</td>
</tr>
<tr>
<td>أُبُوْانِ</td>
<td>أُبُوًْانِ</td>
</tr>
</tbody>
</table>

two brothers
two fathers; parents

32.5 The less common noun حَمْمُ ("father-in-law") is subject to the same rules as أَبُّ and أَخُ. These three, along with فَمُ ("mouth") and دُوْرُ ("possessor", "owner") are known as the "five nouns" (الأَسْمَاءُ الْخَمْسَةُ).
The Noun ﴿فَم﴾ ("mouth")

Like أَبٌّ and أَخٌ, the noun ﴿فَم﴾ formerly took long vowels before a pronoun suffix to indicate its case endings, ﴿م﴾ being omitted, thus:

<table>
<thead>
<tr>
<th>independent form</th>
<th>nominative</th>
<th>accusative</th>
<th>genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَمُّ</td>
<td>في</td>
<td>في</td>
<td>في</td>
</tr>
</tbody>
</table>

In modern Arabic, however, ﴿فَم﴾ is usually declined as normal:

- ﴿فَمَتْ رَأَيْتُ أَنيَّةٌ أَفْتَنَتْ فَمَهَا مِنْ الْدُهْشَةِ﴾ When Anisa saw me her mouth dropped open in surprise (AM 11)
- ﴿وَضَعْتْ يَدًا عَلَى فَمِهَا﴾ she put her hand on her mouth (HS 187)
- ﴿أَفْتَنَتْ فَمِي﴾ I open my mouth (HS 189)
- ﴿لَمْ تَفْتَنَتْ فَمَهَا﴾ she did not open her mouth (IH 200)

The original form may still very occasionally be found:

- ﴿قَفَّرَتْ فَخُورَ قَدْمُيَّ فَاغْرَةً فَاهَا﴾ it leapt towards my feet opening its mouth (IH 33)
34 The Demonstrative Pronouns

34.1 The demonstrative pronouns are

This/these:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing. (all cases)</td>
<td>ِهِذَا</td>
<td>ِهِذَا or less commonly ِهِذِي</td>
</tr>
<tr>
<td>dual (nom.)</td>
<td>ِهِذَان</td>
<td>ِهِذَان</td>
</tr>
<tr>
<td>dual (acc./gen.)</td>
<td>ِهِذَيْن</td>
<td>ِهِذَيْن</td>
</tr>
<tr>
<td>plural (all cases, masc. and fem.)</td>
<td>ِهِذُؤَلَاء</td>
<td></td>
</tr>
</tbody>
</table>

In general, ِهِذَا and ِهِذَيْن 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:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing. (all cases)</td>
<td>ِذَلِكْ or less commonly ِذَلِك</td>
<td>ِذَلِكْ</td>
</tr>
<tr>
<td>dual (nom.)</td>
<td>ِذَلِكْ</td>
<td>ِذَلِكْ</td>
</tr>
<tr>
<td>dual (acc./gen.)</td>
<td>ِذَيْنَكْ</td>
<td>ِذَيْنَكْ</td>
</tr>
<tr>
<td>plural (all cases, masc. and fem.)</td>
<td>ِأُولَٰكْ</td>
<td></td>
</tr>
</tbody>
</table>

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:

- ِهِوَ َقَالَ ِهِذَا: he himself said this (HM 245)
- ِهِوَ يُكَأَهُ: he can hardly believe that this is happening (GhS 8)
- َلَفَّ َخُصُّ ِهِذَا َمِنْ ِقِيلَ: This had occurred before (HR 133)
- ِيُلُكَ ِهِيَ َأَحَسَّتْهَا: this is what I felt (HR 185)
- ِبَعْدُ ِذَلِكَ: after that (HM 219)
- ِهِذَا َمُشْتَجِبُ: This is impossible (IKh 38)
- ِهِذَا َمُكَأَرَةُ َعَمِيقَ: This is my uncle’s cigarette (HM 130)
- ِرَجَٰحُ ْمِنْ ِهِذَاِ: Whose soul is this? (HM 153)
- ِهِذَا َمَا َأَخْرَصَ ْعَلَيْهِمَا: These two things are what I strive for (JGh 53)
- ِرَجَٰحُيِ ِالأَلْمَاتُ َأَمَّا ْتَشُفُّ فِي ِذَلِكَ ْعَنْ َالأَخْرَائِيَّاتِ: my dear wife was no different from the other women in that (JIJ 85)
- َفَعَلْتُ ِذَلِكَ: I did that (HM 74)
among these was our friend (JGh 61)

The demonstratives may refer to a preceding noun or situation:

that was in olden times (TW 104)
that was before the canal was opened (JIJ 15)
that is what made me utterly despairing (HR 29)
This is true (HM 101)
That was in autumn (IKh 143)
That was in the university (IKh 144)
al-Sham is the capital. This I know (HM 105)

—and this is ("this") are compounds of the demonstrative particles ِهَذَا (with the long alif replaced by a dagger alif) and ِيَذَا (or, much less commonly, ِيَذِي in the feminine):

So this is the beginning of the phase (JIJ 241)
This is a cathedral (IKh 41-2)
This is an order from me (GhS 131)
This is the only way (AM 19)
This had happened before (HR 135)

A rarer alternative to the feminine ِهِذِي is ِهِذَا:

does he deserve all these long years he is spending in prison? (AM 52)
May God silence that mother (AM 54)
this is a period of time (TW 268)

The two parts of ِهِذَا and ِهِذَا may be separated by a personal pronoun with which the second part agrees in gender:

There he is, in front of the door to the fifth staircase (HR 31)
There you are, a man, smoking cigarettes and not mixing whisky with water (TW 188)
There is my mother, opening the door and entering (HR 68)

The pronoun of the 1st person singular (ِأَنَا) may come between ِهَذَا and ِهِذَا. The final
alif of َة is omitted, giving the following forms:

\[
\text{ذَٰلِكُ مَا أَنْتَ بِهِ مَنْ َةِ َةِ َةَ َةَ َةُ}
\]

34.1.7 ْذَٰلِكُ ("that") are generally used for what is more distant in some way from the speaker:

\[
\text{ذَٰلِكُ ِّلاَسْعَانُ بِالْطَّمَرَ ُمُلْمُيُّ َةُ َةُ َةُ َةُ}
\]

That feeling of triumph was not repeated after that. That winter came and it was truly the most beautiful season (HR 33)

\[
\text{ذَٰلِكُ ُّبَأْثَ في ِّتَآذُكُ َةُ َةُ َةُ َةُ}
\]

In that year I had begun to teach those students a Shakespeare play (JII 173)

\[
\text{ذَٰلِكُ ِّلَتِيْبَيْنٍ ِّمَا ِّفِي ِّتَآذُكُ َةُ َةُ َةُ َةُ}
\]

We will remain alone together in those green tranquil fields (GhS 154)

34.1.8 ْذَٰلِكُ is used in a similar manner to ْذَٰلِكُ:

\[
\text{ذَٰلِكُ َةُ َةُ َةُ َةُ}
\]

I think that was the last violent clash between us (HR 151)

\[
\text{ذَٰلِكُ ِّمَعْدُرُ َةُ َةُ َةُ}
\]

That is the source of my happiness (TW 143)

\[
\text{ذَٰلِكُ ُّجَرِّيْنَ ِّفِي ِّرَوْيَةِ؟}
\]

Who is that sitting in the corner? (AM 118)

\[
\text{ذَٰلِكُ ُلْمُيُّ ِّلُمُيُّ ِّلُمُيُّ}
\]

Cigarettes no longer have that wonderful flavour (AM 28)

\[
\text{ذَٰلِكُ ُّيِّنِيْنَ ِّقَمُّ َةُ َةُ َةُ}
\]

O God, how Rajab has changed. He is no longer the man I knew (AM 59)

\[
\text{ذَٰلِكُ ِّلُمُيُّ}
\]

that day (HS 74)

34.1.9 ْهُؤُلَاءُ ("these/those") refer only to human beings and are invariable in form:

\[
\text{هُؤُلَاءُ أَرْجَالُ َةُ َةُ َةُ َةُ َةُ}
\]

These men understand each other in a secret and mysterious way (AM 132)

\[
\text{هُؤُلَاءُ ِّمَشْاَيِّنَ}
\]

It pleases me to say that since my early days I have been one of those people who walk (JII 73)

\[
\text{هُؤُلَاءُ ِّمُلْمُيُّ}
\]

but those stupid doctors understand nothing (GhS 88)

\[
\text{هُؤُلَاءُ ِّلُدْيِنَ َةُ َةُ َةُ َةُ َةُ َةُ}
\]

Those who have lost their mothers (AM 23)
In that year I had begun to teach those students a Shakespeare play (JII 173)

Those despicable people; there is no good in them or benefit from them (HM 97)

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, $\ddot{a}l\ddot{a}t\ddot{a}t$ / $\ddot{a}l\ddot{a}t\ddot{a}t$ may be used for the first and $\ddot{a}l\ddot{a}l\ddot{a}l$ / $\ddot{a}l\ddot{a}l\ddot{a}l$ for the second (or $\ddot{a}l\ddot{a}l\ddot{a}l$ with the first and $\ddot{a}l\ddot{a}l\ddot{a}l$ with the second):

He tells you to hurry up, to stop, to turn in this or that direction (AM 89)

My greatest concern was to write about experience of life and knowledge of people, and the means of gaining this experience and that knowledge (JII 21)

anyway, one of them made this or that observation (TW 61)

this small affair or that small circumstance (HR 109)

this is a drawing and that is a drawing (JGh 62)

is also used for the second part of the contrast:

she merely puts up with this request of mine or that mood (HR 86)

and further to this and that ... (HR 149)

he busies himself drawing our caricatures, one by one. He draws us realistically, and unrealistically, making this one handsome and that one ugly (JII 171)

As for my husband, he began to discover what was beyond this street and that turning, these shops and behind that building (HS 10)

if the wind blows you turn to this shoulder, to that shoulder, and drown (AM 81)

34.1.11 $\ddot{a}l\ddot{a}l\ddot{a}l$ / $\ddot{a}l\ddot{a}l\ddot{a}l$ sometimes have the meaning “the former” and $\ddot{a}l\ddot{a}l\ddot{a}l$ / $\ddot{a}l\ddot{a}l\ddot{a}l$ have the
meaning “the latter”:

هجور على النهر وهجور على النيل. هذا يهجور على ذلك وذكرنا يهجور على هذا ركماً وذكرنا يهجور علينا.

ستعمل باسم برج السلام، أو بعضهما باسم برج أبو سلام. كأنما يسمون منسوبًا بهذا الاسم أو نازرين وذات أخر.

ربما كانت هذه أبناء لملك.

34.1.12 The dual forms هدان، هداان etc. refer to two people or things:

هدان أنتمان ستكونان هديييًا لك ليلة الغروس.

لا تقطع الأشياء لنا إلا على أحد هذين الزوجين؟

ربع قرن من الأخران تفصل بين تليك الإلهام.

للم يفتتح هذين الأسوأين في ماهو المعلمرين.

في العام الأول من هذين الهائمين.

تري من هم؟ هذان اللذان قد بقي في حضور ليلة قواتهما؟

34.1.13 ها occurs as part of the demonstratives هدا، هذ، هذو. It also occurs independently as a demonstrative adverb used as a means of emphasis. With this function, ها usually introduces a verbal sentence and emphasises the time when something occurs:

ها قد بدأ خطاب التكريم في الستارة

ها قد وصلنا

ها أتبي غد

ها هو الأسيرة يكاد يتفص

ها قد خان الموعد، بل ما قد خان الموعد

the speech of honour has begun in the car (Ghs 138)

We have arrived (Ghs 146)

Now I have returned (TW 33)

The week has almost finished! (TW 110)

Now the time has come; or rather, now the time has passed (TW 120)

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)

perhaps the former are the offspring of the latter (AM 97)
there is the mysterious lady sitting in front of him (GhS 8)

Look, I'm calling her name now! (IH 74)

There you are, hesitating as usual over the final step (IKh 207)

Here are the tins of colours; here is the paint brush (TW 55)

Suddenly, there they are falling head over heels, and there are their bellowing voices (TW 142)

(i) <em>ka</em> may very occasionally take a pronoun suffix:

<em>ka</em> There you are! (TW 109)

<em>ka</em> There he is! (TW 39)

(ii) With an emphatic function, <em>ka</em> may precede the adverb <em>hiwa</em> (“here”), sometimes forming the compound <em>hiwa</em>: 

<em>hiwa</em> we are living here (TW 18)

<em>hiwa</em> I will hide here in the shop (HM 63)

<em>ka</em> occurs as part of the demonstratives <em>dāna</em>, <em>dāna</em>, and also the duals <em>dāna</em> and <em>dāna</em> (nom.) and <em>dāna</em> (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

<em>hiwa</em> 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:

<em>hiwa</em> this world (AM 29)

We never thought of sitting in this terrace cafe until that day (HS 74)

What are these bandages wrapped around my head? (TW 148)

in this case (HM 151)

This room was his studio (GhS 50)
34.2.2 The demonstrative may occasionally be in apposition to the definite noun, thus following it. This is to achieve an emphatic effect:

this work is a burdensome thing (HR 73)

Sulayman feels that this cold sun electrifies the visible world with a secret and hidden menace (GhS 33)

one Algerian, which is me, this poor servant (TW 66)

I am convinced that this delusion will be erased this very night (TW 91)

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:

I heard his voice with these two ears of mine (IH 186)

That conversation of ours gave me some comfort (HS 73)

I apologise for that feeling of mine (HS 135)

God, how pleasant this district of yours is (HR 72)

A true friend is a rarity in these days of ours (HM 88)

I will never forgive myself for these mistakes of mine (AM 175)

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:

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:

On that first meeting of ours he very much liked my poems (GhS 137)

these social circumstances of ours (JIJ 172)

34.2.6 The demonstrative follows proper nouns:

Has that Rajab died? (AM 59)

Why all this concern about that Abd al-Samad? (HR 61)

This Isa al-Awwam was a young man (IKh 57)

I don't want you to go to that deranged Lawandiyus (HM 71)

Who is this Abu Nuwas? (HM 107)

that Moscow (TW 184)

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:

This is Michael Clark in front of me now! (JIJ 215)

This is Farusiya, my cousin (HM 145)

This is Mount Carmel (IH 160)

34.2.8 When a demonstrative modifies the genitive in an ḍāf'a construction it comes immediately before it:

She is the wife of that hateful man (IKh 101)

How could you stand to hear these words from the mouth of that woman? (HS 76)

I discovered the truth about those people (IKh 113)

She was afraid of the shame of these meetings (HS 97)

I will not arrive at a solution to this puzzle (HM 10)

at the beginning of this affair (IH 159)
34.2.9 The demonstrative follows the whole idāfa construction when in apposition to the governing term:

After today he will not return to that hideous idea of marriage (HR 55)
I thought that Abd al-Samad had stopped that song about the veil (HR 7)
In those days of the ocean I also wrote my poems (JIJ 240)
words do not arise in these circumstances of meeting (TW 86)
this bastard (AM 48)

34.3 The Pronoun of Separation (ضمير الفصل) 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:

that was the frightening thing (GhS 143)
This is madness (SI 167)
Perhaps these are the last words of all that remains of my life (TW 139)
This is the only way (AM 19)
This is true knowledge (GhS 35)
this is the truth (HM 216)
This is Paradise (HM 53)
that is the problem (JIg 177)
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:

This was the title I gave to the trilogy (JIJ 201)
34.3.3 The pronoun of separation is often used when a separation is unnecessary. This serves to emphasise the demonstrative subject:

- That is Wa'il (HR 40)
- So this is the secret of his strength (HR 76)
- This is my daily slaughterhouse (HR 172)
- This is the cause of the disease (TW 15)
- This is the real Beirut (IKh 35)
- This is her custom (HM 59)
- This is your life (HR 155)
- 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:

- This is the same place (HR 67)
- 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:

- This is a basic position (IKh 8)
- This is Amsterdam airport (JGh 169)
- This is the secret of the blue on my lips (HR 175)
- This is the festival (IKh 32)
- These are acts of intimidation (HM 38)
- This is a photograph of me (GhS 21)
- This is a scientific phenomenon (GhS 80)
- This is the revolution (IKh 76)
- That was the beginning of the road (JIJ 78)
- these are the shepherds (HS 146)
34.4.2 The demonstrative agrees in gender with a noun with which it is in apposition:

\[ 
\text{حتى أشتهيت كانت من ذلك النوع} \]

even his questions were of that type (AM 55)

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:

\[ 
\text{أعجب المدير بوتيني فقط ونيسير بليستاني الهنديه} \]

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:

\[ 
\text{رأوا في خانكين المُعجَّزين غاية الصمود والتصدي} \]

In these two miracles they saw the utmost degree of defiance and resistance (IH 29)

These two cockerels will fight each other for a long time (HM 272)

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:

\[ 
\text{هؤلاء الشباب يقاتلون في حرب} \]

These young men are fighting in a war (IKh 124)

I discovered the truth about these people (IKh 113)

but those stupid doctors understand nothing (GhS 88)

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:

\[ 
\text{خلال تلك الأيام الاليه} \]

during those gloomy days (AM 38)

These things have become daily dreams (AM 29)

\[ 
\text{على تلك الأيام} \]

over those years (HR 170)

All these movements (HR 133)

\[ 
\text{كل هذه الحركات} \]

these trains (JIJ 30)

\[ 
\text{هذه النَّتائج} \]

these contradictions (GhS 131)
35 The Particles
\(تَعَمُّم\) and \\(أَجَلَ\)

35.1 \(تَعَمُّم\) ("yes", "yes indeed", "certainly") is generally used after questions that are expressed affirmatively:

What do you say? The foreign detachment? Yes, the foreign detachment (IKh 138)

"Do you want me to add you to the file?"
"Yes", I replied (JIJ 209)

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 \(تَعَمُّم\) may confirm a following statement:

Yes, I am a real magician (Ghs 32)
Yes, I am cursing them (HM 29)
Yes, I am Lebanese (Ghs 15)
Yes, he has what I don’t have (Ghs 208)
Yes! This is what happened with me (HM 186)

35.1.2 It may occasionally confirm a preceding statement:

I mentioned the battle, yes! (HM 118)
killing each other because of them is the height of stupidity; opposition - yes, declaring the truth - yes, uncovering mistakes - yes (TW 250)

My mother is the starting point then. Yes she is (HR 16)

35.2 \(أَلَّى\) ("yes", "certainly") is used to give an affirmative answer to a negative question:

"Did not the Messiah say, ‘Blessed are the meek’?!!"
"Certainly he said it" (HM 9)

"Haven't you heard of it?"
"Certainly", I replied (HM 106)

"Don't you want to know? To learn?"
"Yes, I want to know, to learn" (HM 110)

"Haven't I taught you to be brave?"
"Yes", I replied (HM 192)

35.2.1 **أَنَا لَا أَفْتَكُرُ بِالْمَرَّةُ** (HM 11)

"I don't think about women"

"You do think about women" (HM 11)

"Things haven't reached such a state between us"

"Yes they have!" he replied (HM 126)

35.3 **أَجَل** ("yes", "certainly") occurs after an affirmative question to confirm the statement:

"Do you remember how the servants were?"

"Yes", I answered him (GhS 121)

I asked her whether she was happy with her husband.

"Certainly", she said (SI 36)

"Do you still remember? Of course I do (SI 50-51)

"But you loved him?"

"Certainly!" (GhS 71)

35.3.1 It may be used to give an affirmative answer to a negative question:

"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:

I went up and poked my nose in again. Yes, he is praying (HR 108)

He smiled. Yes, this is him (HR 170)

Yes, I am at a trial like that conducted by witches (GhS 100)
36 Prepositions (أدوات الْبُرُجُورِ or خُرُوف الْبُرُجُورِ)

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 في، ب، من، إلى، مع، فين، ومن، and words that were originally nouns in the adverbial accusative of place which are used as prepositions, such as وَبَيْنَ، وَبَيْنَيْنَ، وَبَيْنِي وَبَيْنَيْنِ، and and

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:

I fell on the floor (IKh 111)

she speaks for perhaps an hour (HS 19)

We are all from Adam and Eve (IH 87)

I left the table (JGh 20)

In two or three days they came to visit me (JJI 149)

b). an adjective used as a noun:

She will return soon (GHS 19)

the children saw me from afar (AM 170)

We look into the distance (IKh 36-7)

it was obvious that she was the lady of the house (JGh 121)
c). a pronoun suffix:

- I listened to her (JGh 49)
- a photograph of me (GhS 192)
- What’s wrong with you? (GhS 171)
- I am on your side (IKh 138)

d). an interrogative pronoun:

- I am confused as to whom to talk to and to look at (HS 38)
- I was at a loss as to how to answer her (HS 208)
- Why did he come at this particular time? (TW 276)
- In which place will I spend the night tomorrow? (JGh 81)
- What did he die of then? (JGh 24)

e). a demonstrative pronoun:

- so he slept in the daytime (HM 227)
- Nevertheless, what am I? (HR 197)
- More than all that, and before all that ... (HR 86)
- What happened after that? (HR 168)

f). a relative pronoun:

- I weep looking for those whom I have loved in the past (GhS 178)
- we contacted someone we knew (JGh 30)
- he turns around to what is behind him (IH 45)
- I paid no attention to what he said (HM 5)
- from the one who impersonates actors, to the one who plays the guitar (HS 93)

g). an adverb, including interrogative adverbs:

- how long will that last? (JGh 163)
- He does not know until when or to where (AM 127)
- Where to? (IKh 71)
- Is it a letter from Irfan which I have not been worthy of before now? (GhS 189)
- A little noise from here and moans from there (TW 146)
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 ْأَنَّ و forms a noun clause. The preposition is often associated with a particular verb or verbal noun:

- I was unable to do anything (HR 81)
- We are afraid of the war after the battle is over (IKh 91)
- after I had taken my clothes off (JGh 20)
- The artist refuses to sleep (TW 65)
- I asked permission to smoke (AM 151)
- He thinks about getting up (GhS 34)
- He dreams that he is not going (IKh 80)
- between a man knowing and not knowing (HR 176)
- the gap between it and its becoming a melon necessitates surgery (SI 337)
- I cannot lift my head (AM 145)
- 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 ْأَنَّ thus forming a noun clause:

- I am not sure that he is a man (IKh 86)
- I was certain that the word “no” was still on my lips (HR 90)
- he dreams that he is sailing in a paper boat (TW 260)
- The girls whispered that she had drowned due to the force of the embrace (IH 69)
- I swallow my saliva as if there is a large stone in my throat (HS 48)
- 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 ْأَنَّ or ْأَنِّی:

- I was not certain that I had told Munira the whole truth (HR 84)
No doubt you have grasped the meaning (TW 185)
A mistake has certainly occurred (JGh 192)
I have thought a hundred times of writing a novel (AM 143)
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:

before or after recording the lecture (HS 14)
on the way from and to the village (SI 154)

36.1.4 The indefinite pronoun لَا may come between some prepositions and the genitive object (particularly with دونَما and عنَما):

soon one week will have passed after his son’s death (JGh 24)
They will soon be full (TW 97)
soon, there will be no train (TW 25)
the teachers responded without objection (JIJ 207)
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:

I go to my room, my studies, my anxiety (HR 43)
he beat me with his hands and his feet (AM 96)
he went up the Nile valley to Nubia and the borders of Sudan (IH 147)
she is the one famous for her beauty and her magnificence (JIJ 110)
on the wall were hung a collection of photographs of his father, his mother, his brothers and some of his relatives (JGh 26)
It is a shrine for Jews, Christians and Muslims (IH 52)

It may, however, be repeated for emphasis:

without the moustache and without the strange hair (HR 167)
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)

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)

I listened for a long while to his recollections of his village, of his father's bankruptcy, of his adventures (IKh 137)

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:

I used to pride myself on them and on my other shirts (JGh 92)

they gathered around me and Tamr (HS 29)

her mother does not know what is going on between me and her daughter (HS 69)

her children's eyes fasten on me and my son (HS 133)

she used to say them in front of me and Hamid (AM 53)

But this is not invariably the case:

Ingrid and I had to duck to go through the door (HS 22)

our friends come up to me and Nur (HS 38)

It never occurred to me that you got close to my husband and I so as to get to know his friend (GhS 95)

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 بين) 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

(ل، ب، ك، بن، في، مغ، إل، على، حن))

she rips it at the chest (IH 145)

he gathers what has fallen from its ancient olive trees (IH 109)
I rushed among them (JII 64)
I cannot live without him (HS 123)
he returned to her house without her (IH 125)
During that time I met Frank Stocks (JII 217)

\[ \text{من} \]  ("of", "out of", "from")

36.2.1 The following contractions occur:

\[ \begin{align*}
\text{مني} & = \text{ي} = \text{me} \\
\text{من} & + \text{نا} = \text{us} \\
\text{من} & + \text{ما} = \text{what}, \text{or} \\
\text{من} & + \text{من} = \text{who}
\end{align*} \]

36.2.2 \text{من} indicates the place or direction from which someone or something moves:

The child fell from my wife's hand (IKh 131)
he threw him out of the house (IKh 101)
Rim watches him from her place in the back seat (GhS 134)
I got out of bed (IKh 120)
I heard a shot from a place in the distance (AM 103)
I did not want anyone to see me from the house (HS 101)

a). It thus occurs in the adverbial expression ... من ناجية أخرى ... ("on the one hand ... on the other [hand] ... ”):

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 (JII 198)

with her very Iraqi outlook on the one hand, and her cosmopolitan outlook on the other, she began to follow everything that I wrote (JII 252)

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 ... on the one hand it is a joke, and on the other a severe reprimand (HM 14)

... يتكلّم، يقَهَّر، تُقلّب مِن جَهَةٍ 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 من is used with verbs with meanings related to “to free oneself”, “to escape”:

- حَرَّب مِنَ أَبِيه he ran away from his father (JII 124)
- أَرَدَتْ فِي مَنِّ أَرْزاقَه مِن النَّفْس I only wanted to rest from the drudgery (HR 190)
- اسْتَغْفَرَتْ بِالله مِن السَّيِّب اَلْسُجْح ينخلص من جاذبي she sought God’s protection from the accursed Satan (SI 125)
- تَتَخَلَّصَ مِن جَذَابِه she rids herself of her shoes (SI 350)
- غَسَّلَ يَدَيَّ مِن أَطِرِ الأَطِبَاع I washed my hands of the traces of the dyes (JII 205)
- لم يَبْقَ يُقَضِّي عَلَى إِجَارَة مِن عَمْلِه he could not get a leave of absence from his work (JII 236)
- تخُطَّطُ مِن النَّجَّة* you have disposed of the body (Ghs 97)

36.2.4 من may express the idea of nearness, especially after قريب ("near", “close”):

- مَا زَالَ قَرِيبً مَّنī she is still close to me (Ghs 187)
- وَقَدَّتْ فِي النَّمَر قريب مِن المَطْنَح We stood in the corridor near the kitchen (IKh 130)
- مَا زَال يَبْقِي بَقِبَ يَتَنِيَ he still walks close to him (Ghs 38)
- طِلْ يَقَضِّي بَقِبَ يَتَنِي he continued to live near us (AM 66)
- مَزَرَان بِالْبَقِبَ يَتَنِي we passed close by the tree (AM 113)

It is thus used with verbs meaning “to approach”, “to come near”:

- دَنَا مِنَّهَا We went up to her (IKh 116)
- الْقُرْبُ مِنَّهَا the nearer a man comes to the end, the nearer he is to the ground (JGh 46)
- إَقْتَرَبَ مِنَّهَا He approached her (IKh 129)
- دَنَّى مِنَّهَا مَعْرِضَٰهُ مِنِّهَا Minna approaches him (Ghs 95)

36.2.5 من may have the meaning “by” or “through” a place:

- دَخَلَ مِنْ كَافِهَةِ الْقَفْض he entered through the palace window (IH 189)
- يَحَاَوِلُ بِعَضُهُمْ أَتَهَرُ بِمِنْ الأَزْرَافِ Some of them try to escape through the windows and doors (Ghs 150)
36.2.6 من مُنْ is used temporally to specify the time “since which” an action or event takes or has taken place:

From the very first moment she made it clear to him that she was not a translator (TW 170)

nothing like this has happened to me before (GhS 69)

a few minutes after their death (TW 32)

For some time I have been thinking of contacting Your Excellencies (TW 165)

We have been here for forty years (JGh 166)

It thus occurs in the following adverbial expressions:

a). من زمن ("for quite a while", “a long time [ago]”) and من تَفْقِيد آلْرُمَانِ ("a very long time ago"): from her sandals emerged two heels which had lost their natural colour a long time ago (SI 183)

they died a long time ago (GhS 74)

it caused great trouble for the Egyptians a very long time ago (SI 10)

I learnt a long time ago to control my fear (HM 194)

b). من جديد ("again", “anew”):

one day my life began anew (JIJ 240)

They all roared with laughter again (HR 12)

Once again, Abd al-Majid laid down the boundaries (SI 17)

There is the pain in my tooth awakening again (GhS 26)

and من جُدِّين إلى جُدِّين and من جُدِّين إلى آخر ("from time to time", “once in a while”, “now and again”):

I would wipe the dust of it from time to time (GhS 53)

it falls from time to time (HM 90)

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:

- كانت تخرج من الفجر She used to leave at dawn (AM 47)
- نهضت من فوق بني I got up immediately (HM 47)
- لو أردت أنا، لو كنت ضريرة، فقضحت من الليلة If I had wanted, if I had been evil, I would have violated you on the first night (HM 228)
- كيف يا إلهي لم أتعرفه من أوائل فاتناتك? 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:

- كانوا من عالم مختلف They were from a different world (HR 28)
- لم أقبل بنهال أي ردا I did not receive any response from him (HR 18)
- هي من أسرة عريقة She is from a respectable family (JIJ 109)
- كان أغعم كفيفا من بضر He was a blind man from Egypt (TW 46)
- كان يتأجر من ألكترسي Your income is from teaching (JIJ 211)
- لم تنتظرني يبني أمينسارد She did not wait for me to ask for an explanation (GhS 68)
- هناك عددا من العصر الاستالينيي There are a number of buildings from the Stalin era (JGm 15)

36.2.9 من may indicate the material out of which something is made or what a thing consists of:

- يصنع قططا من ورق الصحف he makes a bag from newspaper (SI 349)
- علبة من الصحف a tin of sauce (SI 350)
- كوب من الشاي a cup of tea (SI 351)
- قافلة من ألباس a caravan of Bedouin (IH 158)
- قرن من الأحزان a quarter century of sadnesses (GhS 187)
- بيت صغير جميل من طابقين a small beautiful house of two stories (JGm 172)
- حاملة من الفاكهة a basket of fruit (JIJ 115)
- قامت لجنة خاصة من عبد المجيد وضابط الجيش A special committee was set up consisting of Abd al-Majid and the army officer (SI 53)
- كان يملك يدوين خصا صغيرة He was holding a small rod in his hand which I thought was made of wood (AM 14)
- كل يوم من ثلاثة ساعات Each shift is of eight hours (IH 186)
36.2.10 من may thus introduce the constituents of an earlier general term:

all the occupants attended it (the men, of course) (SI 52)
the kinds of treatment - electric shocks and chemical remedies - have been of no benefit to him (GhS 216)
the dead – my maternal uncles and paternal uncle (HR 27)

36.2.11 من occurs after the indefinite relative pronouns ما (“what”) and من (“who”) to specify what or who is being referred to and thus give the relative pronouns a more definite meaning:

As for those of them who read and write well (TW 75)
I told him about the conversation that passed between us (HM 233)
he kills the prisoners around him (TW 263)

a) من has a similar use after the nouns غَيْر ("other than") and سَوَى ("other than"):

like other men (HM 186)
and other liquids (SI 330)
she is like other girls (HS 94)
higher than any other rock on the shore (IH 27)

36.2.12 من may introduce the cause or reason behind an event or circumstance:

Ilyas al-Suyufi died of grief (IKh 16)
I am filled with terror at returning to my flat (GhS 191)
I moaned a few times from the pain (AM 95)
we will die of starvation (AM 123)
Because of this I refused to marry you (HM 185)
I can hardly see my way through anger (HM 186)
he screamed in alarm and fear (AM 173)
He was really angry because of the injury I caused him (HM 121)
he began to cry from both his pain and his joy (JII 202)
she was afraid to pour out the cup due to her great agitation (HM 101)

happiness was visible on her face due to the great concern with which she was surrounded (HS 94)

a). To introduce the cause or reason when referring to persons, ِمن أجلٍ ِis used:

إنه يعيش من أجل ابنه

he lives for his son (JGh 48)

For a long time I have viewed this arch as built for me (GhS 86)

I felt sad for the man (JGh 174)

Do something for me (AM 121)

36.2.13 ِمن is used for differentiation between two persons or things:

تبنيت الصديق من العدو

she distinguished the friend from the foe (SI 337)

لا تفهم كوعك من ووعك

you don't know your knee from your elbow (HM 18)

لا تعرف العذر من الشر

he doesn't know good from evil (HM 209)

36.2.14 The idea of differentiation gives rise to the use of ِمن after comparative adjectives, with the meaning “than”:

أقوى من الرجل

stronger than men (AM 64)

يعرف أحسن مبني

he knows better than me (AM 153)

أعظم من الشبلة

mightier than an ant (TW 35)

أنا أستأث أفضي فيهم

I am not better than them (JIJ 12)

36.2.15 ِمن may indicate that someone or something belongs to a group or is part of a whole:

هلهم من الأشباح أم من البقر؟

are they all ghosts or people? (GhS 74)

فاجرياً ليست من الإنسان

Fajriya is not a human (TW 152)

في ركن من القفص

in a corner of the cage (AM 98)

حوَّلت هذا كله إلى نوع من المرفعة

I converted all this into a kind of speech for the defence (HR 18)

وَعَيَّنَت أُنْها جاسوسية من أعدائي

I realised that she was a spy from my enemies (GhS 51)

فِي الْدُوُّار الأدبيَّ وأَنْهَامِين ِمِنْ إِحْدَى نَاطِخَاتَ الْشَخَاب

on the eighty-fifth floor of one of the skyscrapers (GhS 176)

معارَّفَةٌ مِنْ الْعُرَب

his acquaintances from among the Arabs (IH 111)
everyone who speaks your language is one of you (TW 207)

I learnt that the inhabitants of the camp were Arabs and foreigners (HS 9)

a). It is thus used with time:

the final year of my study in the Arab College (JIJ 41)
At eight o'clock on the evening of the following day (JIJ 59)
At nine o'clock on the morning of 9 August (JIJ 224)
At a late hour on the same night (SI 285)

b). It is also used with quantity and weight:

one and a half kilogrammes of boiled meat (SI 26)
a little salt (SI 60)
he bought a quantity of paper (AM 171)
I bought a kilogramme of black olives from him (JIJ 181)
a collection of curses (IKh 147)
the family inherited quantities of jewels (JIJ 221)
but it is part of the rhythm of the day (JGh 35-6)
he enjoys a small amount of skill and intelligence (TW 175)
in my suitcases were a few clothes and lots of books and papers (JIJ 55)
I have visited many cities (IKh 140)

c). It is thus used after numerals:

ten thousand pounds (SI 339)
she is sixteen years old (GhS 181)
each one of the boys (IH 117)
my situation will be that of hundreds of millions of people (JIJ 12)
We walked hundreds of miles on the roads of Jerusalem (JIJ 75)
four of them got involved in a fierce battle (SI 201)
two of the seagulls (IH 36)
three of them got jobs (JGh 123)

36.2.16 With the sense of belonging to a group or species, من may have the meaning “one of”:

Nijmegen is one of the oldest Dutch cities (JGh 175)
the Palestinian poet who was one of my colleagues in the
College of Arts (JII 106)
Grasmere was one of the first villages I headed for
(JII 43)
he has now become one of the most important translators
of Arabic (JGh 47)
the ancient Arabs considered it to be one of the gardens
of the world (JGh 109)
Who is this Abu Nuwas? One of the patrons of this café?
(HM 107)

36.2.17 من preceded by an indefinite noun may govern a definite plural of the same noun to
express the indefinite “a certain”, “one of”:

One day, while I was in an airport (IH 126)
Have you ever supposed that the lover can conceal his
love? (TW 196)
here am I in one of the houses (HS 43)
So you have got rid of them in some way or another
(HM 213)
I left to attend to some business (JGh 86)

36.2.18 من + 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”):

there is not a single animal on the Earth but that God
sustains it (HR 146)
He has no income whatsoever (JII 124)
there was absolutely no trace of the suitcase (JGh 24)
There was no one who was not afraid (HM 194)
There is no exorcist who can cast out the faces of yesterday’s loved ones (GhS 178)

there is no escape but to remain (IKh 139)

he found no way (SI 87)

She has absolutely no hope left (IH 205)

there is no one in the house (HM 252)

no one knows everything (HM 19)

I have absolutely no excuse (IH 140)

there is no helper and no protector (IH 27)

no one is listening and no one is responding (IH 36)

36.2.19 When 
ين governs a (usually definite) noun, especially a plural or a collective, it often indicates an indefinite quantity or number:

He gave me some of his wine to drink (HM 183)

I do not send him any of my money (AM 131)

Should I eat food that he has paid for? (HR 111)

she only wears light clothes (IH 194)

Are there any problems? Or obstacles? (JIJ 211)

she drank some of his wine (HM 232)

36.2.20 
ين is used in the construction 
من + active or passive participle or an adjective used as a noun. The subject is often a noun clause introduced with 
أَن or 
أنن (“it is ... that ...”):

It is impossible that this is Tracy (GhS 91)

Is it possible to meet her? (IH 40)

is it not better that we do not die? (IKh 147)

It is doubtful whether they would have been able to frighten him (HM 218)

he is certainly older than seventy (JGh 66)

I found it difficult to demand that they translate what I had dictated (JIJ 174)

it sometimes seems difficult to distinguish between old buildings and modern ones (JGh 72)
36.2.21 من often governs other prepositions thus forming prepositional compounds:

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لاونديوس مَرِّ من قَـَدَم نَـَيَت
النَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~
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Lawandiyus passed in front of my house (HM 193)

The fountains that continually pour out their water through the walls (JGh 154)

they set off from in front of the museum (JGh 195)

Water seeps from under the rock (IH 101)

the sky above us (IH 104)

the sea in front of it and the ruins of the anchorite monastery behind it (IH 72)

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”)

is typically used to indicate distance and separation from a place.

36.3.1 The following contractions occur:

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من + ي = ("me")
من + عا = ("us")
من + ما = ("what")
من + عا = ("who")
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36.3.2 عَنْ is used with verbs with meanings related to “staying away”, “stopping”:

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لَمْ يتَخَفَّفُوا يومًا واحدًا عن موقع عمالهم
تَخَفَّفُ عَنْ مُؤَدِّيْهَا
تَقَطَّعَ عَنْ رَوْقَةِ الْحَمِيم
كَفَّ عَنْ النَّدَرِس
تَمَسَّكَ عَنْ الأَكْثِر
```

they were not absent from their place of work for a single day (SI 323)

she does not meet her appointment (SI 324)

I stopped seeing the dream (IIJ 119)

She has given up teaching (IIJ 60)

I refused to eat (HS 39)

Have you ceased your professional activities? (TW 230)

I began to stop being shy (JGh 20)

the Egyptian Airlines' airplane was delayed (JGh 51)

we excused ourselves from accepting their invitation to lunch (JGh 77)
36.3.3 It is also used with verbs with meanings related to “going away”, “concealing”:

أختفت عن أمي الأمر
I hid the affair from my mother (AM 125)

خفيته عنهم
I hid from them (IH 84)

ناء صالح عن فكري
Salih slipped my memory (HS 94)

الغُفلُنا عن الجماعة لِمدةٌ عشر دقائق
we retired from the group for ten minutes (JGh 71)

غابت عن أنظارنا
it disappeared from our sight (IKh 75)

أنا أتبت إلى الدين عن طريق الحضارة
I came to religion by way of culture (IKh 43)

زَالَ النِّسْخُ عَنِي
The enchantment left me (IH 54)

It is thus used with the verb مات ("to die"):

هي أرملة مات عنها زوجها
she is a widow whose husband died before her (IH 132)

مات أبنتها وجيلها عنها ثم ماتت عن زوجها
Her only son died before her then she died before her husband (IH 138)

مات عنها والدها
Her father died before her (IH 68)

36.3.4 عن is used verbs with meanings related to “taking away”, “uncovering”:

أحسنت باليد قاسيّة تزفعني عن الأرض
I was aware of rough hands lifting me from the ground (AM 102)

هل التي تزعم البجاب عن عقلي؟
Have I removed the veil from my mind? (HR 7)

تَرْجَعَ عن المَنشَفَة
he took the towel away from me (HS 130)

يجفُر عن الكتبة
he pulls me from the sofa (HS 124)

يُهدَّىٌ محاولة أن تغمض شفتي عن جبهتي
his hand tries to wipe something off his forehead (IKh 120)

أدارت وجهها عن
she turned her face away from me (JJ 120)

ترجعت عن طلب الطلاق
she changed her mind about asking for a divorce (SI 337)

 كانوا يقطعون عن أغصانه
They used to pick it from its branches (IH 26)

أحمدُم شعر عن ساقيين فوتيين
one of them bared two strong forearms (JGh 20)

نفست عنها الْغَيْرَ
I shook the dust from it (JGh 34)

نويل الفَصٌ عن رأسها
She removes the straw from her head (IKh 61)

36.3.5 It is used with verbs with meanings related to “hindering”:

يُدافع عن نفسه
he defends himself (GhS 98)
they did not distract me from a need I had begun to become aware of (HR 38)

this gesture lightened our burden for us (JGh 84)

I was separated from him by about five hundred kilometers (JGh 85)

I opened the door that separates me from my mother (HS 108)

36.3.6  غنٍ may indicate motion away from a place:

In the evening he rises from his throne (IKh 153)

I got up from my seat (IH 53)

she jumped off the rock (IH 89)

he has left us (JGh 24)

I moved away from the tank (IKh 75)

be flew off it (GhS 169)

he fell from the roof of the mill (IH 132)

We picked them up from the ground (IKh 48)

the solemn middle-aged man lifted his hand from the front of the car (SI 130)

36.3.7  غنٍ may indicate distance from a place:

it will certainly be far from the place (GhS 208)

the opening was about one metre above the ground (JGh 177)

I was forced to park my car a long way from the house (IKh 119)

I saw them from afar (HS 11)

Moving things at a distance by mean of an inner force (GhS 80)

after I got to know him intimately (JGh 17)

We saw the tank from close up (IKh 74)

I see them from close up for the first time (IH 51)

36.3.8 In the adverbial expression غنٍ قريبٍ (soon, shortly) غنٍ is used temporally to
indicate distance from a point in time:

Soon, a week will have passed after the death of his son
(JGh 24)

They will soon be full (TW 97)

36.3.9 ḍan indicates a locality in the adverbial expressions ḍan ḍan ("on the right") and ḍan ḍan ("on the left"): one on the right, and another on the left (TW 23)

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, ḍan is used with words meaning "strange [to]", "unable [to]", "distracted [from]", "unable [to]":

the desert country that is alien to us (HS 132)

I am a stranger to them (JGh 142)

I am unable to reach my hand out for the radio (TW 28)

But of course that did not distract me from my work (JIJ 184)

I was distracted from that with my life (Ghs 21)

I found out that he lives apart from his family (HS 95)

at that time I did not discover the independence of my mind from my body (Ghs 96)

Perhaps something distracted him from us him (AM 116)

36.3.11 It is used with verbs meaning "different [from]":

he is different from the others (TW 183)

she is set apart from all her peers (JIJ 109)

36.3.12 ḍan is used with verbs meaning "less [than]", "more [than]":

his height was no more than my hand, from here to here (AM 123)

none of them are less important than their companions (JIJ 113)

its height was no less than a quarter of a metre (SI 346)

my mother’s golden bracelet which is worth no more than a tip (Ghs 89)
I fed the pigeons and the sparrows with the food we did not need (GhS 123)

36.3.13  expresses “as compensation for”, “on behalf of”, “as a substitute for”:

they mentioned the compensation for the hardships (TW 51)

I did not rush to pay for his coffee for him (JJJ 156)

they chose the ram ... as a sacrifice instead of our father Isaac (IH 152)

she does all the work for me she can (AM 123)

four shillings for every ton of oil extracted (JJJ 216)

she used to do everything on my behalf (TW 242)

let me persuade her to keep quiet on your behalf (GhS 54)

His family do his work for him (GhS 156)

Don’t you apologise; I will apologise instead of you (HM 78)

36.3.14  may indicate the source or origin of a thing:

I am not a copy of my mother (GhS 15)

This expression, of American origin, came from a brutal American “sport” (IH 100)

it is a tyrannical love inherited from our ancient ancestors (IH 109)

he inherited it from his father (IKh 115)

I chose this name “Saraya the daughter of the ghoul” from an old Palestinian legend (IH 11)

I am only telling you this from experience (AM 91)

he completely ignored her, not out of shyness (SI 23)

he quotes al-Azhari (JGH 104)

it was reported on the authority of Abd Allah (IH 100)

Saraya learnt them from me or her father (IH 141)
36.3.15  غن عن غن ("voluntarily"; "gladly")

**We left voluntarily (IKh 43)**

**I do not believe that you left voluntarily; you were forced to leave (IKh 43)**

**He does this voluntarily (TW 258)**

36.3.16 It occurs in the adverbial expressions غن عنه and غن عنه ("intentionally", "deliberately", "on purpose"):

**she started to become convinced that the "machines" were ignoring her on purpose (SI 98)**

**Dhat had hidden it on purpose (SI 331)**

**she walks sluggishly and deliberately shouts out ... (IH 203)**

**I would intentionally leave the tennis racket on the table (HS 55)**

**I don’t do that on purpose (HM 40)**

**I found myself deliberately laughing (HS 123)**

**David left me and climbed up to the highest floor on purpose (HS 181)**

36.3.17 غن has the meaning "on the topic/subject of", "about":

**he has written a famous book on the history of the Arabic novel (JGh 179)**

**I knew nothing about the art of Salvador Dali (HR 25)**

**they sit asking Mu’adh about every word I say (HS 133)**

**we talked about work (IKh 118)**

**he says nothing about what happened to him (GhS 148)**

36.4  إلى ("toward", "to")

إلى 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 إلين (إليه) becomes إليني when the pronoun suffixes are attached. For example:

إليني to you (masc. sing.)

إلينهم to them (masc.)
The pronoun suffix 

"me") assimilates with إِلَى ("to me").

34.4.2 indicates the place to which an action or movement is directed:

We used to go to the river (HR 42)
I went to his house (HS 108)
He went into his office (GhS 180)
we went to the restaurants (JlJ 128)
he leads us to the summit (IKh 80)
Perhaps he went into his room (GhS 167)
I arrived home (HR 26)
The woman looked at the beginning of the street (SI 349)
The water rises up to my waist (IKh 70)

36.4.3 It may also indicate the person to whom an action is directed:

I looked at her (HR 49)
He had sent many of his articles to us (GhS 134)
she drew me to her (TW 233)
I listened to her (JGh 49)
I eventually found her talking to herself (AM 110)

36.4.4 It may be used in adverbial expressions that indicate direction:

I moved back a little (HR 32)
He went down and climbed up (TW 168)
He looks to the right and to the left (IKh 110)
I did not look behind (IKh 161)
The donkey moved forward a little (SI 349)

36.4.5 may indicate a locality:

to the west is the Nuwayhar gate, and to the south is the Kush gate (JGh 106)
the mother sat next to it (SI 331)
he stood next to him (SI 53)
I was by the side of his bed (GhS 169)
My wife was by my side (IKh 111)
a number of river boats are moored by the river bank
(JGh 175)
but it is close to the heart (HR 15)
She throws herself into the chair nearest the door
(GhS 60)
he begins to sit at his desk (JGh 26)
He sits at an isolated table (GhS 45)

36.4.6 With a temporal meaning, إلى indicates the point up to which or "until" something continues or lasts:

لماذا تعيش إلى هذه الأيام السوداء؟
why has she lived until these dark days? (IKh 65)
لإلى اللقاء
Until we meet again (GhS 176)
كنت تعبا فيما إلى الصباح
I was tired so slept until morning (HM 210)
أنت أعطى حامد أن تؤجل الأمر إلى الصباح
Hamid urged her to leave the affair until the morning
(AM 52)
كنت أستمع للعمر عندها من وقت إلى آخر
I would wipe the dust of it from time to time (GhS 53)
هي، من حين إلى حين، تقع
it falls from time to time (HM 90)

a). This gives rise to the common adverbial expression إلى الأبد ("forever"):

ماتت إلى الأبد
She is dead forever (AM 113)
بتبت أنيشتانها وكأنها تستمتع إلى الأبد
His smile seemed as if it would last forever (HR 100)
ظننت أنها ستغيب فيي إلى الأبد
I thought she would live with me forever (HS 89)
نُستمتع إلى الأبد
We will find eternal rest (TW 96)
حرمت إلى الأبد من الإطلاع على وجه الدنيا
she was forever forbidden to gaze upon the face of the world (SI 14)

36.4.7 ("until") often precedes a noun clause introduced with أن:

فعل وليد يصرّان ضرورة وضعتAk النقر، إلى أن
it made my parents insist that I must refuse to travel until
الحرب
the war was over (JIJ 11)
قالوا لها كلاما لم تستطع أن تستمع إلى أن
they said words to her that she could not forget until she
died (AM 48)
I stayed in the kitchen until I heard the door bell (HS 175)

I determined to do this, until Farusiya appeared in the market (HM 65)

he continued battling for eleven years until he had completely overpowered it (JGh 110)

then they went with the soldiers for twelve days until an island appeared before them (JGh 152)

36.4.8 إلى indicates the point or degree reached by an action or circumstance:

the situation is extremely difficult (TW 157)

Has the situation reached such a state? (HM 200)

it cuts it into two halves (IKh 84)

The lemon has turned into a tree (IKh 86)

like a statue which has come to life (Ghs 106)

36.4.9 إلى may express “in addition to”:

In addition to all of this ... (JII 113)

It is, in addition, also near the sea (JII 25)

he writes stories as well as doing drawings (JII 175)

She had, besides that, a special charm (SI 281)

36.5 حتي (“up to”, “until”)

The pronoun suffixes are not used with this preposition.

36.5.1 حتي and إلى إلى are similar in that they both indicate direction towards a place. But whereas إلى implies movement towards but not necessarily arrival at the place, حتي always implies arrival:

she accompanied me to the door (HS 134)

He drowned in it up to his ears (HM 128)

we went through passport control to the airplane (JGh 9)

You had to travel, Abd Allah, as far as Moscow (IH 98)

the dust envelops him from his hair to his feet (IKh 35)

He went on foot to Rafah (IH 148)
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:

- He will wait for us until twelve o’clock (JGh 188)
- We watch films until dawn and sleep until the afternoon (HS 93)
- Up to now the market has not been open (JGh 10)
- From sunset till the morning (TW 45)
- It lasted from nine o’clock till one (TW 229)
- I have not forgotten her to this day (JJ 52)
- He was tortured to death (GhS 101)
- Let man totally empty his heart (TW 144)
- I am the one who madly longed for it (GhS 99)
- He must stay like this until he gets married (HM 209)
- 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:

- He remained defiant, even cruel (HM 275)
- But even death, which is the greatest issue, is not a problem (IKh 82)
- Even reading the newspaper has become illegal (IKh 105)
- I gave them everything, even my mother’s bracelet (GhS 85)
- Even the bombs seemed as if they wanted to sleep (IKh 89)
- Even your way of speaking has changed (AM 69)
- Even henna will not colour naturally red hair (HS 209)
- I did not even try to greet her (JJ 45)
You even wash your new clothes before you put them on afraid that they have been poisoned by your enemies (GhS 47)

Everything betrays a man, even his body (GhS 54)

a). With the same meaning, 
حَتَّى may introduce a prepositional phrase:

he did not know culture, even in its primitive form (TW 186)

geniuses are distinguished in everything, even in their sexual potency! (JII 17)

he seldom sees him and even when he does see him he does not play with him (HS 207)

She understands what goes on inside my head even without me saying a single word (AM 31)

it never leaves my memory even in the most critical moments (TW 31)

The walls have ears, even in the houses of ghosts (GhS 211)

there was no need even to invite him to stay (HR 83)

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 إننِ أن أو إن. When the noun clause begins with a verb أن is used, when it begins with a noun or pronoun أن or إن is used interchangeably:

those who are denied everything, even to cut off the ends of cigarette packets ... (AM 146)

Today I reached an agreement with the owner of a photography shop ... to retouch the customers' photos for him ... and even to photograph the customers myself (HR 156)

We could not even discuss a particular subject (HR 228)

I felt that she was not worthy even to see this (HS 223)

I covet my passport to the point where I sleep in a hotel that I pass through [only] after putting it under my pillow (JGh 59)
that water is completely frozen to the extent that some people put chairs on it to sit on (ICh 187)

I was so happy that I forgot my handkerchief on the table (Gs 53)

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)

They even used to steal from her and from her husband (hs 244)

Even my voice is changing (hs 221)

**36.5.5** In negative sentences, the negative particle is not usually repeated before ِحَيْثُ:

لا يَبْعَلُهُ صَرَاحَةً، حَيْثُ بُيُنَةً وَبُيُنَّ نَفْسِه

أَنَا لَا أَعْرُفُ الْبَرْكَانَ. لَمْ أَرْ النَّجَارَةَ حَيْثُ فِي

خَلَالَ الْمُشْهَرِ الأُولِ لَا نَزْبِدُ مِنْكَ مَيَّاً، وَحَيْثُ فِي

كَانَ الْعَلْمُ الْأَصْبَلَةَ نَشْتَقِينَ كُلَّ نَومٍ عَدْرَاتٍ

الْجَزِيَّةَ الْأَثْنَى لَمْ يَنْتِجَ لَهَا حَيْثُ فَرْضَةُ الْعَلْمِ

وَجَزِيَّةَ سَائِغَةً وَخَدِي لَا أَرَى أَحَدًا حَيْثُ عَلَى

مسافةً بعيدة

I don't know about volcanoes. I've not seen their eruptions even in photographs (HM 5)

we don’t want anything from you in the first month, not even in the second month (Am 10)

Every day the grubby pits received dozens of corpses which have not been given even the chance to dream (Am 140)

then I found myself alone, not seeing anyone even at a great distance (Jj 44)

It may, however, be repeated for emphasis:

أَنَا كَسَمَاءٌ، يُزَمِّي بِسُبْحَانَ رَبِّي مَعْرُوفَةً بِأَنَّ هِلْم

الْمُيَاهَا، لَا تَضُعُّ فِيهَا الأَكْصَمَاكَ، وَلَا حَيْثُ أَكْسَمَاكَ

وَطَيَّابَ لَمْ يَتَحُطُّ لَأَحَدٍ، وَلَا حَيْثُ لَأَبي

هَمَّكَ أَكْسِمَاكَ لَا يَعْفُرُ أَلْمَرْأَةَ بِهَا وَلَا حَيْثُ لَفْسِه

I am like a fisherman who casts a net despite knowing that no fish, not even plants, live in these waters (Hs 53)

Naturally, it did not occur to anyone, not even to my father (Hr 22)

there are things which one will not admit to, not even to oneself (Si 120)

**36.6** صَوبٌ ("towards", "in the direction of")

is used locally to indicate the person or place to which an action is directed:

أمِّي يَنْظَرُ صَوبًا he did not look in our direction (Hs 22)
the monks' footsteps headed towards the window (IKh 38)

He turns towards the negro (GhS 31)

Sulayman continues walking in the direction of the Metro station (GhS 38)

I will walk a little towards the house (GhS 85)

Tracy heads towards the door (GhS 94)

she walks towards him (GhS 94)

36.7 **خوّ** (“towards”, “in the direction of”)

is synonymous with **ضَّوَّبَ**

the longing which the children and I feel for him (AM 129)

I turned towards Abd al-Samad (HR 24)

He advanced towards me (IKh 125)

they make their way to the bar room (JIJ 107)

I headed for the door (JIJ 178)

I raised my eyes to her (JIJ 120)

their mutual hatred for him brings them together (GhS 95)

I steered my boat towards the south (IH 36)

36.8 **لِ** (“to”, “for”)

is an inseparable preposition attached directly onto the word it governs.

36.8.1 When the pronoun suffixes are attached, **لِ** becomes **لّا**. For example:

لّكَ to you (masc. sing.)

لّهمَ to them (masc.)

لّي to him

لّنا 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, **آلِ**, the alif is omitted:

إنّا للكليّة حقًا علّيّ 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. **اللغة** ["the language"]) the **لِ** of the definite article is omitted:

كان أستاذاً للغة العربية he was a teacher of the Arabic language (JGh 188)
36.8.4 لی is used locally to indicate direction towards a place:

لَن أَعْودُ إِلَى الْشَّمْلَةِ، يَمْكُثْ

I will not go back to work, to the office (TW 114)

وَدَعَتْ نُويَةُ إِلَى الْشَّمْلَةِ الْشَّمْلَيَةٍ

one day you returned to the eastern shore (AM 96)

كُنْتُ أَتَّقَلَطُ خَرْوَةً بَلْغَةً لَكِنِّ أَعْوَدُ لَوْسَالَةُ رَجْبِ

I was eagerly waiting for him to leave so that I could return to Rajab’s letter (AM 119)

دَخَلْتُ فِي الْأَمْسَاءَ لِمَرْكَزِّ الْشَّرْطَةِ

in the evening we went to the police station (AM 128)

عَرَضَ الشَّمْلَيْطِي عَلَى عَبْدِ الرَّحْمَنِ تَحْلُّقُهُ فِي

al-Shanqiti invited Abd al-Majid to accompany him on a visit to the office of one of his acquaintances (SI 210)

زاَقَةِ يَمْكُثُ اِحْدَى مَعاَكِرَةٍ

those leaving to countries other than those of the Middle East (TW 14)

الْمَعاَكَرَةُ يَغُيرُ بَلَدَانِ الْشَّرْطَةِ الأُوْسُتِ

we used to sit back to back (GhS 124)

كَتَبُ مُجَلَّدَينَ ظِلْهَا لَيْثَهُمْ

We were face to face (IKh 111)

كَتَبَ وَجَاهُهَا لِيَهْجُو


36.8.5 لی is used temporally to relate an event to a particular time:

أَخْرَجَ قَرْضُهُ مِنْ أَلْبَامِ آَدَابِ الْمَولِيَّةِ لَهُ فِي

he started to visit me three days after I saw him in the office (HS 131)

الْمَكْتَبِ

On the day following my arrival (JGh 175)

قَرْضُهُ عَلَيْهِ فِي أَلْبَامِ الْمَولِيَّةِ

I got to know them in the first year of my arrival (HS 9)

الْمَكْتَبِ أَلْبَامِ الْمَولِيَّةِ

the first day of their marriage (SI 17)

هَذِهِ مَجَلِّسَةُ "مَارِي مَانِش" أَثْضَانَةُ فِي الأَشْبَعِ

This is the “Paris Match” magazine which was published during the first week of my arrival in Paris (GhS 113)

الأَوْلِىُ الْمَولِيَّةِ إِلَى بَارِسِ

36.8.6 لی governs expressions of time to indicate when or for how long an event takes place. It may usually be translated “for”:

لِمُدَّةِ الأَوْلِيَةِ أَرَى نَفْسِي جَلْبًا

For the first time I see myself clearly (GhS 201)

إِذَّنَ أَخْبَرُ غَرِيْبًا لِمُدَّةِ الأَوْلِيَةِ

So you have fallen in love with an Arab for a second time? (GhS 77)

يُجَابُ بَالْحَيَاةِ بَلْ مَسْتَوْسِيَةً أَوْ عَمَلٍ لِمُدَّةَ

he wants to live without responsibility or work for a while (HS 99)

فَمَّا لَلْبَحْتَ

they stood for a moment (HS 101)

فَلَى لِبَدْلَةٍ إِنِّي مِنْبِمُ مَا لَيْدَعُ أَيَّامٍ

I told the young man that I was staying there for a few days (JGh 184)

كَانَ كَلِبَتُ كُلِّهَا الْمَدَامِ وَالْمُلْعُمُ فَذَ جَدَّتُ عَلَفَيْهِ مَعْهَا

The College of Arts and Sciences had renewed my contract with it for a third year (JIH 101)
she speaks for perhaps an hour (HS 19)
for a few moments we were seized with confusion (JGh 71)
there was silence for a few seconds (IIJ 132)
I ate as if seeing food for the first time in my life (IKh 137)
I left the room for a while (HS 174)
he said that his father ordered some of his men servants to put to sea for one month (JGh 152)
perhaps he went to visit his mother for ten days (HS 125)
I hid the news from him for two months (JGh 49)

36.8.7 ـ occurs with the general meaning “for the purpose of”, “for”:

an urgent meeting for a serious matter (TW 89)
That time was also a time of love (HR 37)
The shop is for work (HM 152)
spray for flies and mosquitoes (SI 329)
the Aspirins for headache (SI 327)
the servant’s love for the child (TW 228)

36.8.8 ـ may introduce the indirect object of a verb, indicating the person or thing towards which the action of the verb is directed:

what happened to her happened to me (GhS 187)
he did not open the door for me (HS 128)
We told her that you could love her (HR 34)
She told him a story (IH 111)
he did not find me a separate room (HR 29)
the small orchestra which plays for the guests (JGh 163)
she smiled at me (AM 97)
he had not sent us any letter (AM 127)
I lit a cigarette for her (AM 69)

36.8.9 ـ 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:

we had no money left to buy furniture after we bought the grand house (GhS 111)

He got used to his hearing the prayer (HS 45)

I am happy with her hugging me (GhS 43)

man's worship of material things (IKh 43)

36.8.10 لَمْ may introduce the object of active participles:

The man who loves beauty (HR 61)

he is studying Arabic literature (JGh 170)

36.8.11 To indicate possession, لَمْ is used in place of the verb “to have” which does not occur in Arabic. لَمْ 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.):

Don't they have an opinion? (AM 111)

Jerusalem is ours (IH 135)

does not every first have a last, and every beginning an end? (JGh 174)

we all have sisters (TW 160)

Whose face is this? (AM 12)

The cars are large with wide eyes (IKh 14)

I could not understand that it had a taste (IKh 39)

Everything that has a taste has a smell (IKh 128)

He has his rights and we have ours (HR 184)

We should have been married and ours (HR 214)

It has no neck (TW 204)

it has its own particular musical rhythm (JIJ 125)

It pleases me that we now have an Arab friend (JIJ 159)

They had dignity (IH 199)

She had a child (IH 203)

The political parties have centres (AM 155)
The day is mine and the night is yours (GhS 181)
there is an exception to every rule (HM 148)

36.8.12 لـ may also indicate the author, composer, artist etc.:

its subject was borrowed from a novel by Victor Hugo (IJ 16)
The Art of the Short Story by Dr Richard Rushdie (JGh 23)
the novel Zainab by Muhammad Husayn Haykal (JGh 179)
These are excerpts from a mazurka by Chopin (HR 200)
The History of Haifa in the Period of the Ottoman Turks by Dr Alex Karmal (IH 91)
A book entitled My Universities by Maksim Gorky (IH 182-3)
it is a beautiful poem by a poet living in Paris (GhS 70)
rare paintings by great artists (GhS 89)
Mu'jam al-Buldan by Yaqut (JGh 72)

36.8.13 لـ may express “a photograph/picture of”:

She pointed to a photograph of my family (JGh 93)
Why didn’t I take a photograph of her? (IJ 51)
In pencil, I drew a picture of four women (IJ 157)
one photograph of the new president (SI 23)
Like the photograph we see of the foetus in its mother’s womb (HR 119)

36.8.14 لـ is used in an alternative to an idāfa construction when it is required that the governing noun be indefinite:

he was a teacher of the Arabic language (JGh 188)
a large map of the metro lines (IKh 149)
Munira is a model of the free woman (HR 189)
an uncle of Abd al-Rahim (SI 95)
a new map of Paris (IJ 151)
36.8.15 لَا is used instead of a noun + pronoun suffix to avoid making the noun definite:

أَصْبِحْتُ أَبِيُّ َّنَا I became a son of his (HM 6)

كَانَ يَعْمَلُ كَائِنَ َّنَا He used to treat me like a secretary of his (HS 207)

خَرَجْتُ مَعَ رَفِيِّي َّلِي I went out with a friend of mine (JIJ 63)

36.8.16 لَا is often found in questions with the structure مِنْ أَينِ ("from where?") + لَا + pronoun suffix/noun + بِ:

مِنْ أَينِ لَيْسِيْنَ تَأْثِيرًا عِنْدَكَ؟ Where can I get jasmine from in New York? (GhS 196)

مِنْ أَينِ لَيْسِيْنَ تَأْثِيرًا عِنْدَكَ؟ Where can I buy warmth? (GhS 161)

36.8.17 The interrogative particle ما ِّنَا + لَا + pronoun suffix gives the expressions “what’s wrong with [you]?”, “what’s the matter with [you]?”:

مَا ْلَاكِ ِّي سَلَّمَ؟ What’s wrong with you Salma? (HR 98)

مَا ْلَاكِ ِّي سَلَّمَ؟ What’s the matter with her? (HM 273)

مَا ْلَاكِ ِّي سَلَّمَ؟ What’s wrong with you? (HR 135)

مَا ْلَاكِ ِّي سَلَّمَ؟ What’s wrong with you Faruh? (HM 164)

36.8.18 لَا may indicate the purpose, cause or reason for an event:

كَُنْتُ لأَمْرَ مَا، مُخْطَّطًا For some reason or other I was thwarted (IH 190)

الدَّجَارِبُ هَبَبَ مَدْخُورًا لِسَبِلِ مُجَهُولِي the dog ran away frightened for some unknown reason (GhS 32)

هِيْ تَحْرَزُ لِأَلْفَ لَسَّنَةَ يَدًا it moves at the lightest touch of the hand (JIJ 146)

لِتَظَهَّرَ عِلْمُ الْأَطْرَافِ بَينَ مَعْتِرِينَ وَمَثْوِينَ لِتَظَهَّرَ عِلْمُ الْأَطْرَافِ بَينَ مَعْتِرِينَ Due to the flying conditions between Egypt and Holland we arrived early (JGh 171)

أَشْفَقَتْ عَلَى الْأَرْجِلِ لِيَا لَدَّهَا مَعَةُ مِمْرِيحِي I sympathised with the man for the efforts he had exerted with us (JGh 193)

تُغَيّبُ عَنْ شَرْبِ ِّلَاكَهُ أَوَّلَ مَارِحَة The telephone rings again for an urgent matter (GhS 176)

عُفِّيَتْ عَنْ شَرْبِ ِّلَاكَهُ أَوَّلَ مَارِحَة She excuses herself from drinking the coffee because of her illness (GhS 189)

جَنَّتْ لَدَّهَا أَخَرِ I have come for another matter (HR 23)
Perhaps for this reason he has remained a bachelor until now (TW 92)

that anger which changes into a rage for the smallest of things (AM 49)

for some reason I woke up (JGh 41)

a). With this function, لـ also governs verbal nouns. لـ + verbal noun is usually translated as "to + infinitive":

We are here to protect the people and not to steal (IKh 37)

We finally began to get ready to leave the airport (JGh 14)

To know people you must go to what is under their skin (GhS 34)

we came to visit them (HR 6)

I am translating one of his books now to have it published in your publishing house (GhS 143)

Everyone around me knows what he wants and strives to achieve what he wants (HM 204)

36.8.19 لـ + the demonstrative ذلك gives لذلك ("thus", "therefore", "so", "for that reason"): ـت cường من هم، ولذلك لم يبقوا في شباكةها

He knows who she is and so did not fall into her snares (HM 245)

I think it likely that he stayed awake all night and so slept in the day (HM 227)

This is a problem which the details of daily life are not able to remove. Thus, fear will remain (HR 226)

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)

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  ل + the demonstrative particle دا is an alternative to ذا:

The language used was English, so I did not understand (TW 158)

you do not know how to say no or yes, so you don’t say anything (GhS 127)

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)

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)

so I had to do my utmost to be calm (JII 109)

36.8.21  ل + the interrogative pronoun ما [“what?”] and ل + دا + the demonstrative particle دا are used as interrogative adverbs meaning “why?”:

لماذا كنت تدرب؟ (TW 125)

لماذا كنت تدرب؟ (TW 125)

Why did we come here then? (HM 110)

36.8.22  ل may precede a noun clause introduced with أن or أن or أن ("because") and أن ("in order to"):

أنا أشعر أن الظروف تجعلني لا أستطيع تخفيف أشيئاً
she expressed her astonishment because the iron was not working (GhS 140)

أنا أشعر أن الظروف تجعلني لا أستطيع تخفيف أشيئاً

he told us that we would return because the operation had been cancelled (IKh 91)

هذا فشل في أن يجعلني لا أستطيع تخفيف أشيئاً

Huda was lost because I was a prisoner (AM 23)

هذا فشل في أن يجعلني لا أستطيع تخفيف أشيئاً

There is no need for you to contact anyone (AM 28)

قد أن آرتان لأن أشع طيفي بيني؟

The time had come to make my own way (HR 151)

36.8.23  ل may indicate that someone has a right to or permission for something:

إلى أي مكان ترغب أن تدعلي؟
Japanese ships could enter any port they wished (JII 13)

هل لي أن أطلب أمور من ذلك؟
can I ask for more than that? (JII 151)

لقد أن تتحكّم بإدارة المسرح؟
You may take over the running of the theatre (TW 246)
36.8.24  في introduces the creditor:

I was indebted to many people (HS 105)
I am indebted to you (GhS 93)
I owed her an apology (JGh 93)

36.8.25 In exclamations introduced by the interjectional particle في، في introduces the person or thing that is the cause of the exclamation:

O, Olga’s eyes! (TW 177)
What idiots you are! (TW 183)
How I long for that time! (GhS 179)
How unfortunate! (IJ 172)
That damned bee! (GhS 140)

36.8.26 في occurs in a number of common adverbial expressions:

a). في + pronoun suffix ("alone", "by himself/herself"):

I boil the coffee here and afterwards drink it alone (HR 187)

b). في ("at once", "immediately", "just now", "directly" etc.):

I arrived immediately (JGh 142)
I convinced myself that I was just returning from far away countries (HS 14)
My uncle caught up with me at once (HR 91)
He left immediately, after making the children laugh (GhS 168)

في + pronoun suffix also occurs:

His eyes were sunk in a yellow emaciated face as if he had just recovered from a serious illness (AM 50)
I immediately realized that the subject I had intended to ask her about played no part in her life (HR 60)
The young girl Su’ad had just left the house (IH 71)

(“fortunately”, “luckily”):

Fortunately, he found her telephone number (JGh 191)
Fortunately, this was an expression I knew (IJ 48)
Fortunately, we are not hunters (TW 111)

Shakir was born in the air raid shelter and luckily one of our neighbours was a registered midwife (GhS 160)

it is spring here, and these days are fortunately sunny (JGh 169)

Fortunately for me, she fell silent (GhS 207)

"unfortunately", "unluckily":

my financial resources which were, unfortunately, limited (JIJ 79)

unfortunately, I wasn't born with a silver spoon in my mouth (JIJ 222)

Unfortunately, this arrangement did not last long (SI 328)

To my misfortune, Lawandiyus was agitated (HM 265)

"unfortunately":

unfortunately the suitcase did not arrive (JGh 32)

unfortunately, I later saw four of them in the middle of the Latin quarter (JGh 46)

unfortunately, I have to say that the seed of this hostility is still present in some people (JGh 155)

Unfortunately, I write this and it is as if I am sticking the point of the pen into my skin (JGh 87)

but I unfortunately did not see it (JGh 26)

36.9 في ("in", "within", "into")

36.9.1 The pronoun suffix ي = ("me") assimilates with في to give في ("in me"):

ماذا وجدت في؟ what did you find in me? (HM 11)

36.9.2 في introduces the place where something occurs or is situated:

أنا هنا، في المطبخ I am here, in the kitchen (HM 99)
I felt that I was in another country (HR 27)
she lives in the countryside (AM 119)
I want to sleep in my bed (IKh 127)
He parked his car at the end of the street (IH 107)
the Arab lands in North Africa (JGh 178)
a young woman came out wearing a house coat (SI 349)
I stand on the highest summit on the highest mountain (IKh 81)
They were all in the house (TW 233)
I look closely at her in the fading light (GhS 68)
he is still reading his book (HS 98)

36.9.3 It also indicates movement into a place:
we went into one of the large houses (JIJ 150)
he walked in the direction of the stairs (SI 290)
I put the lemon in my mouth (IKh 87)
The car sped in the city streets (JGh 65)

36.9.4 With the idea of "in", في is used to express percentage:
15 fifteen percent (SI 213)

36.9.5 في may have a meaning equivalent to "among", "in the midst of":
at that time there was no one among us who gave any thought to this affair (JIJ 118)
Among those who were added to us was ... Husayn Haddawi (JIJ 170)
he equipped himself, got ready, and marched among his troops towards Iraq (JGh 105)
he marched with 500,000 men until he reached Iraq (JGh 105)
The search went round the pockets of all the passengers in the car, including those of the baby girl (SI 130)

36.9.6 في occurs in the reflexive expressions في نفس and في سر + pronoun suffix ("myself", "meself", etc.)
"himself" etc.):

فَلَتُ في نَفْسِي I said to myself (HM 179)
فَأَلَ في نَفْسِه he told himself (TW 264)
فَلَتُ في سَيْرِ 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:

قَامَتْهُ، فِي شَبَبِهِ، كَانَتْ كَألُوْهم

His stature when he was a young man was like a spear (HM 43)

يَمُنُّكَ انْ يُقْتَلُوهُ فِي الفَتْرَةِ العَالِمِيَّة

they could very soon arrest him (HR 34)

في بُيُوتٍ أو شَرْقَة يَكُنْ فِي النَّخْفَةِ بِمُدُنَّينَة

Within two or three days I had enrolled in a school (JIJ 151)

رَسَمَلَهَا فِي شَبَبِي

you painted her in my absence (JIJ 205)

كَثَرَ كَثَراً فِي السَّمْحَورِ الْأَخْرَجَة

He has grown up a lot in the past few months (AM 50)

لَمَّا آتَمَّ أَمْسَهُ فِي الأَيَامِ النَّفْسِيَّة؟

Why didn’t I ask him in days past? (AM 71)

تَحْرُّكُ فِي مَتْصَفِّ فَعْلَاءِ

we are in the middle of February (JGh 13)

كَانَوا يَحْبَّوْنَ بْنَةَ فِي كَلِّ وَقُتٍ

They were always afraid of him (AM 81)

يَعْلَمُ مَا لا يَعْلَمُ وْرَأَوْهُ فِي كَثِيرٍ مِنَ الأَشْبَاه

he knows what his ministers often do not (TW 52)

هَذِهِ سَمْعُهَا فِي الْمُتْسَكُّلِي

You will understand this in the future (HM 33)

تَعْجِبُتُ فِي بَلْدَةَ الْحَرْمَة

I was astonished at that moment (HR 25)

فِي نُهَايَةِ الْسَّمْهِرِ اكتشفتْ أَنَّي خَابُّ

At the end of the month, I discovered I was pregnant (HR 149)

يَخْرُجُ فِي الْوَاَجِدَةِ طُهْرًا

He leaves at one in the afternoon (IKh 110)

كَانَ أَشْتَكِفَتْ فِي الْشَّامِ

I used to wake up in the morning (JGh 149)

لا أَحَدُ يَبْزُوُرُ عَادًا فِي هَذَا الْوَقُتِ الْمُتَتَأَحِّرِ فِي

No one usually visits me at this late hour of the night (GhS 60)

أَلْلَهِ وَسْلَ فِي الْمَسَااءِ

he arrived in the evening (SI 121)

إِشْتَكِفَتْ الْأَشْتَكِنَّ فِي الْفُجُوْرِ

the occupants woke at dawn (SI 340)

جَيْ عِنْ تُنْتَمَّ فِي النَّيْلِ وَلاَ فِي الْإِنْهَارِ

she neither sleeps at night nor during the day (HS 104)

a). The meaning may be “per”, “for each”:

بَقَضَى خَمسةٌ جَنْحَاتِ فِي الْفُجُوْر

he gets five pounds per month (SI 67)

كَانَ يَضْعُبُ عَلَيْهِ أنْ أَكْلَ ثَلَاثَ مَرَاتٍ فِي الْيَوْمِ

It was difficult for me to eat three times per day (HS 231)
the salary of someone with an MA is twenty-five dinars per month (JIJ 249)

he visits me once a week (TW 61)

Ten cigarettes a day? (AM 42)

36.9.8 The temporal use of في في أَلْحَالِ gives rise to a number of common adverbial expressions:

a). في أَلْحَالِ (“at once”, “immediately”):

he immediately sold it for double its cost (SI 56)

I immediately fall into a black unconsciousness (JIJ 185)

He answered me at once (JIJ 217)

I knew at once that it was Lamiya (JIJ 232)

b). في آن (“at the same time”, “simultaneously”):

I know that he is the two men at the same time (Ghs 122)

Rida, whom I loved and hated at the same time (Ghs 140)

I simultaneously felt shame and regret (Ghs 157)

beautiful and educated at the same time (HS 95)

c). في أَلْسَابِي (“previously”, “before”, “at one time”, “once”):

They are all things we have experienced previously (IKh 50)

He once knelted before me in submission (HS 181)

I will leave for work like I did before (HM 221)

I did not imagine that I could sit like before (HS 201)

d). في البداية (“at first”, “in the beginning”):

This is what I imagined in the beginning (AM 89)

I did not recognize him at first (JGh 47)

At first, he had more customers than me (Ghs 27)

At first, she used to talk about him without mentioning his name (AM 109)

I was frightened at first (HM 71)

e). في البداية (“at first”, “in the beginning”):

At first, I wanted to work as a teacher (IKh 43)
At first, Taj thought that she wanted to steal her jewelry (HS 241)

f). في النهاية ("finally", "in the end", "eventually"):

- he finally has to arrive at the hospital (IKh 153)
- we will see who the winner is in the end (HM 187)
- they eventually became a whisper (AM 80)

36.9.9 في introduces the state or condition of someone or something:

- I was longing to know anything about the man (AM 133)
- Will they kill me while I am in this situation? (AM 103)
- he was not as wealthy as my father (HS 96)
- he is in a state of alarm (HS 128)
- she is in danger (GhS 53)

36.9.10 It may also indicate the action that is being engaged in:

- Salih was waiting (HS 113)
- he was waiting for this request (TW 166)
- Mu’adh is doing the housework (HS 133)
- I used to spend time looking at the buildings (JGh 16)
- I worked until the evening making sweets (HM 48)
- his country is at war (TW 177)
- Are you at war with him? (HM 99)
- it is what they are always searching for (IJ 158)

36.9.11 في is thus used in adverbial expressions that express the manner in which an action is performed:

- I get confidently in the car (HS 190)
- Hamat sighed loudly (SI 249)
- he calmly opened the door of his flat (SI 91)
- she asked him politely (SI 186)
- he slammed the door behind him (SI 187)
- she closed her eyes then cautiously opened them (SI 348)
she lowered her gaze in obvious disappointment (TW 50)

I always used to ask myself in amazement ... (JGh 195)

The train arrives as fast as lightning (TW 31)

he nodded his head in silence (SI 65)

they went on their way in silence (IH 32)

36.9.12 في actually”, “really”, “in fact”:

في ألا أعلم

occurs in the adverbial expression في ألا أعلم (in fact).

في ألا أعلم لا أعلم

In fact, up to that time I had published eight books (JIJ 70)

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:

أخطأ الطبيب في تشخيص مرضها

The doctor made a mistake in diagnosing her illness (AM 108)

أنا أفكارك

You are free in your thoughts (HR 14)

لا يطغى حرَاباً فعلياً في مسألة خطيرة

they do not give him a final answer in an urgent matter (JIJ 129)

سألتها عن رأيها في ذلك

I asked her what she thought about you (JIJ 141)

هي أسئلته نشأة في الأثر

its houses are similar in style (JGh 187)

أدخلت الأكتر في الزواج

I began to think about getting married (HS 92)

إذن يفكر في شيء واحد

He thinks about one thing (HS 128)

أنا أطرام شك في هذه الأمور

I am smarter than you in these matters (HM 224)

كتب قصيدة في المضيفين المصريين

he wrote a poem about the two Egyptian air hostesses (JGh 82)

لم أكن أتحدث معها في الکتاب

I did not talk to him about politics (JGh 87)

لن أتناش به خطأ قرارد هذا

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 فيمَا (literally “in that which”):

إِسْتَهْتَرُوا، فيمَا دُمِّى، يِنَصُبُهُمَا

they later became famous for fishing (IH 24)

شَعَبِيَّةُ المَارِع، فيمَا أَرَى، مَوْقَعُهُ جَدًّا

The name of the street, as I see it, is very appropriate (JIJ 80)
No sleep tonight it seems (GhS 75)
Apart from that (SI 56)
Later, Gloria got to like the furniture in my house (GhS 62)
I will tell you about it later (JII 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:

in Exeter University in the south of England (JII 25)
in Potsdam in East Germany (JGh 142)
the professor who specialises in the Arabic novel at the University of Pennsylvania (JGh 179)
are we in Chile? (TW 157)
is it reasonable that he should work while the hotel has only one guest in it? (JGh 166)
he complained of severe pains in his stomach (SI 155)
in her country she wears a cloak (HS 101)
the great writer used to live in a small flat on the ground floor (JGh 26)
in his hand is a Kleenex tissue (IKh 108)
our town in North Africa (GhS 135)
he carefully took out a white piece of paper from a file containing a number of papers (SI 240)
a young girl stood at the door (HM 41)
We left with a feeling of bitterness (JII 21)
I have a feeling which I do not discuss (JII 136)

a). When the idea of “inside” or “within” is to be emphasized, however, في is used:

In the darkness, I saw an ember burst into flame (HM 130)
I did not feel that something within me was dying (AM 129)

36.10.2 With the idea of “in”, بـ is used to express percentages:

it is one hundred percent against a woman’s will (HR 193)
ten percent of my body (HR 124)
more than sixty percent (HR 147)
ninety-five percent (SI 163)
an annual profit amounting to thirty percent (SI 288)

36.10.3 بـ is used in the expression بِاتجاه (“towards”, “in the direction [of]”):

he saw her coming towards us (JGh 193)
Kamil does not run towards the bus (IKh 112)
then we set off in a taxi heading for al-Rashid Street (JII 106)

36.10.4 With the general meaning of connection, بـ may introduce the attributes of someone or something:

I got into a carriage which had two horses (JII 98)
You, all of you, with your strength, your weakness, your victories and your defeats (TW 198)
police cars in their different colours and sizes (TW 154)
His Majesty, the King, with his slight frame (IKh 153)
She brought to mind a long list of Abd al-Majid’s good qualities (SI 120)
I preferred to remain in Oxford with the magnificent buildings of its colleges (JII 29)
the road with its cars and its noise (TW 93)
The room was warm, with its calm blue colour (AM 150)
Salim stands, with his short hair and tall stature (IKh 30)
I told him my story with all its details (HM 160)
The postcard had Hamid’s address on it (AM 107)
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:

أرى جلادين يقتربان مني بتباض أبيض

I see two executioners coming towards me in white clothes (GhS 214)

تقدم الرجل بخوته الأبيض

The man approached in his white cloak (IKh 160)

ثم يظهر في بيتنا، فجأة، بلبابه النقيذ

Then he suddenly appears in our house wearing his customary clothes (IH 156)

36.10.6 With the idea of closeness، ب often governs words meaning “next to”, “near”, “side”:

سيرت في الشوارع، وجبوار البحيرة

I went through the streets and next to the river (HR 26)

كنت نجول بجواري

You were sitting beside me (TW 187)

آثر أن تبقى بجوار والديها

she preferred to remain next to her father (JGh 46)

على شاطئ البحيرة مباشرة أو بالقرب منه

directly on the river bank or near to it (JGh 175)

لكن القديم صُدمت بالقرب من البيت

But the bomb fell near the house (IKh 107)

ذرّب برّابي ضيق تخفج بجانبيه أشجار البتروط

a narrow dirt path with oak trees on either side (IH 105)

36.10.7 ب expresses companionship:

تُعمل بالبوليس

she works with the police (JGh 191)

تمزقت الأثاث بالصوتي من جديد

The lover was alone with the loved one once again (TW 157)

جاية ألمص بقمصة روجية

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.):

جاء بها إلى القاهرة

he brought her to Cairo (SI 60)

صعدوا بها إلى الطابق الأعلى

they took us up to the top floor (JIJ 19)

علم بها داخل الدار

we took her back into the house (IH 72)

لا يهمي إلى أن تنتهي بي

it does not matter to me where it will lead me (JIJ 136)

36.10.9 ب is used temporally to indicate the time at which or during which an event occurs:

نُتقن في مناسبة عابرة ما تقتنيه بعشرة أشهر كاملة

we spend on a trifling occasion what we spend in ten whole months (TW 219)

كانت يشتبهان - ذات وزوجين المستقبل - أمام

They would sit - Dhat and her future husband - in front of

الجهاز بالشاعات

the television for hours (SI 11)
his memory died with his death (HM 6)
it was as if we had separated only yesterday (JGh 61)
yesterday we cooked stuffed aubergine (HR 48)
I fell in love with you from the beginning (HR 209)
it lost its potency with the passage of time (SI 97)

This gives rise to the following adverbial expressions:

a). "instantly", "in no time":

أحسى الإنسان أن الفهم تحولَّت يلمس النصر إلى

The feelings of shame and defeat instantly changed into feelings of rage (HR 112)

b). "constantly", "continually", "always":

كان وجهها ياشفزمر ووجه أزهرًا

her face was always one of contentment (HR 21)

يجيب أن تتعلم الإنسان، أن تتعلم يايشفزمر

Man must learn, always learn (AM 101)

الكفرات التي تدفق وبدةها يايشفزمر

The fountains which constantly pour out their waters (JGh 154)

الإنسان، المنتزع يايشفزمر نحو الألوهية

Man, constantly progressing towards divinity (TW 74)

الوزارة التي تعمل يايشفزمر مع ملاحظة أن يوم

the ministry which always works with the observation that

الأحد يغطي عطلة

Sunday means a holiday (JGh 194)

36.10.10 پ may further specify the time when an event takes place. پ and the noun it governs often follow temporal expressions employing the prepositions "بُعد" ("after") and "قبل" ("before"):  

بعد أن مات أُمي بقيَت نينين

two days after my mother died (AM 118)

جاء حامد بعد الغروب بساعة

Hamid arrived one hour after sunset (AM 172)

لقد جُبَلَ قبل مُؤجع بكثر من بضف ساغع

I arrived more than half an hour before my appointment (GhS 179)

فَلْلَم صغيِّر، عمى يشتفيل

shortly before my uncle’s arrival (HM 178)

فَلَحَمْصُورَك يشُقَّع

a minute before your arrival (IH 126)

وَضَلَّ كُلْما بضفر ساغع

he arrived half an hour before us (JGh 13)

فلل آنسانة يشَفِّيل

A little before six o’clock (AM 10)

قاتِلَ لي هذه الكلمات قبل أن نموت يشترَم

She said these words to me two months before she died (AM 32)

سيفَنِي في العزْة من الدراسَة بضفر أشهَر

she returned from her studies a few months before me (JJ 107)
he was two decades older than her (GhS 177)
I feel that I am many years younger than her (HS 134)
For each day I have aged ten days (HM 130)

36.10.11 ب occurs after the demonstrative adverb إذا ("and then [suddenly]") introducing an event which is somehow unexpected or surprising:

I was on the point of putting my arms around her, when she suddenly pushed me in the chest (HM 208)

36.10.12 ب frequently introduces the instrument with which the action of a verb is carried out:

she contacted her husband by mobile telephone (SI 54)
her head was covered with a blue kerchief (SI 188)
he promised he would come to me in his car (JII 224)
they all work by electricity (JCh 54)
he locked the door with the key (IKh 138)
she covers herself with the sheet (GhS 200)
he brushed his teeth with the toothbrush and toothpaste (TW 170)
My hands were tied with rope (AM 152)
I told him that I had not arrived by plane, but rather had come by train (JGh 56)
the streets were paved with stone (JGh 56)

36.10.13 ب is used in the emphatic expressions يَنفَسُ + pronoun suffix (“yourself”, “itself”, “in person” etc.):

I will let you discover it by yourself (GhS 190)
I hung up the curtains myself (HS 7)
The man himself came to each of us (JGh 86)
Am I not Prometheus himself? (TW 56)

36.10.14 ب occurs in the expression بَيْلََاتُ ("[in] particular", "[that] very [thing]"):

At that very moment (GhS 101)
on that very night (TW 79)
36.10.15 ـ occurs in the expression ـ ـ + pronoun suffix, with the meaning “what’s the matter with [him]?” “what’s wrong with [him]?”:

ما يا بكتار؟ ـ ما ي بك أليم؟ ـ ما يا بكتار؟
ما ي بك أليم؟
ما يا بكتار؟
ما يا بكتار؟
ما يا بكتار؟
ما يا بكتار؟
ما يا بكتار؟
What’s wrong with you? (GhS 171)
What’s the matter with you today? (HR 176)
What’s wrong with you? (HR 160)
I asked him what was wrong with him (HS 101)
What’s the matter with you Farah? (HM 206)
What’s wrong with you Zakiyya? (GhS 71)

36.10.16 ـ may occasionally introduce the agent of passive participles:

لَهَا لَا يَكْبُتُ بِهِ مَلِكَ الْمُؤْتِم، إِلَّا مَذْفُوعًا بَقَوارَةً في أَلْجَازِيُّهُ
أَنْذُكُرُ نَبِيَّا فَيْلِي إِنَّهُ مَسْكُونٌ بِالْأَشْتَاح
وَيَكْبُتُ مِنْهُمْ مَكْثُرَ
أَنَا الْمُتَلَفَ، المَهْمُومُ يَهْرُمُ مَكْثُرَ
أَنَا الْمُتَلَفَ، المَهْمُومُ يَهْرُمُ مَكْثُرَ
أَنَا الْمُتَلَفَ، المَهْمُومُ يَهْرُمُ مَكْثُرَ
I remember a house which I was told was haunted by ghosts (GhS 209)
I, the oppressed, worried by premature old age (JGh 161)
I was overwhelmed by the place (JGh 71)
among crowds of people, astonished by what they were seeing (JII 157)

36.10.17 ـ may introduce the direct object of a verb:

فَرَأَيْتُ بِهِ أَسْقَاسُهُ
فَرَأَيْتُ بِهِ أَسْقَاسُهُ
فَرَأَيْتُ بِهِ أَسْقَاسُهُ
فَرَأَيْتُ بِهِ أَسْقَاسُهُ
فَرَأَيْتُ بِهِ أَسْقَاسُهُ
He shook his head (HS 119)
the harshness affected me (HS 119)
I do not understand poetry (HM 265)
My mother never knew my story (HR 45)
he does not divulge to anyone the secret plot against you (GhS 50)
at first, she felt a certain amount of pleasure (SI 345)
my aunt pushed me into the Arab dance with the girls (GhS 70)
he began to throw pieces of bread to them (GhS 123)
he knew the reason (SI 218)
Of course, you know all these matters (TW 249)
36.10.18  

م  

may introduce the object of nouns and adjectives derived from verbs:  

Will the mistake lead to a decision to impose the death penalty? (JGh 67)  

he might issue an order for execution (JGh 68)  

my knowledge of those remote regions (JGh 97)  

At first, your concern was for me (TW 130)  

she knows better than anyone else the state of their small house (GhS 164)  

36.10.19  

م  

often occurs in adverbial expressions which introduce the manner in which an action is performed:  

I shook my head violently (JJ 50)  

they exchanged greetings warmly (JJ 163)  

I sat in fear on the edge of the bed (AM 38)  

My wife was next to me breathing regularly (IKh 107)  

he understood the Arabic language with difficulty (JGh 29)  

He led me unerringly to her grave (IH 73)  

they were heatedly debating (JGh 165)  

I ran escaping to my room as fast as I could (HR 66)  

Each one loved in a different way (AM 31)  

I slowly went down the steps (HR 37)  

The woman weeps silently (IKh 131)  

he does not practice his profession seriously (HM 17)  

I quickly read the card (AM 108)  

36.10.20  

م  

is used in the following common adverbial expressions:  

a).  

"(definitely", "certainly", "of course"):  

أنا أؤكد بهذا  

Certainly I'll read it (AM 125)  

أنا أؤكد بهذا  

There is definitely something unusual (JGh 83)
You surely know that (GhS 175)

“You trust me don’t you?” (HR 54)

b). ﴿ totalmente”, “completely”, “wholly”): I was totally exhausted (HR 114)
The two of them were absolutely strange (HR 12)
the bedroom vanished completely from my mind (HR 140)
Abd al-Samad wholly desired peace and quiet (HR 115)

الوجودة وَالْوُلْدَاعَة

I tried to remember what happened exactly (IKh 114)
He did not exactly use the expression “my darling” (TW 90)
I do not exactly know what it means (GhS 88)
I don’t know exactly why I cried (HR 178)
nobody knows precisely (GhS 150)
And that is precisely what she did (JIJ 110)

c). ﴿ exactly”, “precisely”): Dhat had indeed looked around her a few times (SI 119)
This really relaxes me (HR 15)
The plumber who actually entered Abd al-Majid’s flat filled him with alarm (SI 58)
they certainly reached the shores of South America (JGh 152)

وَقَدْ سَلَى الْبَلْدَةِ إِلَى سَواجِلِ أَمِيرِكَةِ الْشَّمْسِ

This is really what he did (JGh 87)

I read meticulously everything they had written (AM 13)
it is difficult to establish it precisely (TW 204)
he used to calculate it precisely (HR 20)

جَنَّتُ أَزْمَةَ ﯽَبِرَاءَةً ﯽَبِيرَاءَةً

Up to now I cannot give a name to that time exactly (HR 42)

I was closely observing him (JGh 87)

d). ﴿ indeed”, “really”): Dhat had indeed looked around her a few times (SI 119)
This really relaxes me (HR 15)
The plumber who actually entered Abd al-Majid’s flat filled him with alarm (SI 58)
they certainly reached the shores of South America (JGh 152)

I read meticulously everything they had written (AM 13)
it is difficult to establish it precisely (TW 204)
he used to calculate it precisely (HR 20)

جَنَّتُ أَزْمَةَ ﯽَبِيرَاءَةً ﯽَبِيرَاءَةً

Up to now I cannot give a name to that time exactly (HR 42)

I was closely observing him (JGh 87)

e). ﴿ exactly”, “precisely”, “meticulously”, “painstakingly”):
f. "by coincidence", "by chance", "accidentally":

I have learnt one thing, and learnt it accidentally
(AM 166)

I met her by chance in the town (JGh 186)

they were given the opportunity by chance (SI 344)

Munira and I began to meet by chance (HR 43)

g. + pronoun suffix ("alone"): 

I was alone in the restaurant (JGh 161)

my suitcase is going to France on its own (JGh 31)

there was some mistake which led us to be left on our own
(JGh 71)

each one by herself (TW 198)

h. ("truly", "in reality", "actually"): 

Abd al-Nasser was a giant, truly a giant (JGh 69)

It was a truly sociable evening that we spent in his house
(JGh 91)

his invitation was truly generous (JGh 183)

Your mother is indeed mad (HM 102)

but it is truly one of the wonders of the ancient world
(JGh 161)

i. ("in particular", "especially"): 

the male and female students surround him like a necklace, especially the girls (JIJ 106)

I noticed the young people going into the colleges, in particular the High College of Teachers (JIJ 111)

those interested in mathematics, especially algebra
(TW 15)

the virgins, in particular, were astonished (TW 224)

his saliva had dried up and his nerves in particular were on edge (TW 285)

j. ("in general", "generally"): 

the socialist management of the institutions, and what is generally known as "the left" (TW 61)
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). “in addition to”, “as well as”:
The most important piece of decor in the room, in addition to the dining table, was a sideboard (SI 328)

I used to finance a lady from that “charitable” organization ... in addition to pockets within the community (GhS 213)

in fact, some of its members split away from the “Ruwwad”, in addition to those whom Jawad gathered to himself (IJ 177)

l). “of course”, “certainly”, “naturally”:
Of course, all this did not distract me from my work (IJ 184)

The only person whom I showed the letter to was of course Lamiya (IJ 195)

Of course, I could not discover any Portuguese sources (JGH 145)

Safiyya naturally sat in front next to Aziz (SI 125)

m). “consequently”, “therefore”, “thus”; “subsequently”, “later”, “then”:
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)

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)

I think of how pleased I am because I do not have to sit amongst them, and then how lonely I am (HS 52)

She wondered how Abd al-Majid and al-Shanqiti (and thus her and Samiha) could benefit from the new discovery (SI 210)
n. "notwithstanding", "irrespective of", "regardless of":
Confession, in short everyday words, requires everyone to say everything without regard for grammar (AM 135)

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. "notwithstanding", "irrespective of", "regardless of":
regardless of whether I understand or do not understand (HM 121)

Notwithstanding the frivolousness of young people, you are not stupid (HM 124)

I found it to be a wonderful feeling regardless of the one who has it (HR 77)

p. "notwithstanding", "irrespective of", "regardless of":
Every creature, irrespective of its status and regardless of its habitat and environment ... is significant (TW 16)

As for the Jewish Arabs, and notwithstanding the political past ... (TW 76)

in particular, she is like a woman, irrespective of the contents and constituents of her head (TW 172)

regardless of our politics and ideology, we do not want to enter into open conflict (TW 227)

q. "in short", "briefly":
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)

ice cream, pop, jelly, chocolate, bonbons; in short, all the children's confectionary (SI 234)
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)

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)

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). ("to be exact"): Dhat could not understand Samiha’s parents, her mother to be exact (SI 283)

Two years later, on 22 March 1951 to be exact (JIJ 66)

s). ("more explicitly", "more exactly", "more precisely"): I got used to her not being in the house, more precisely, to not seeing her (HS 88)

he does not say it, or more precisely, can’t (AM 109)

What did I do on the third day, or more exactly, on the fourth day? (HR 30)

she began to change the subject or, more precisely, to return to the subject (TW 256)

t). ("more correctly", "more properly speaking"): yesterday, or more correctly, this morning (TW 182)

it will be put into effect the coming night, more correctly, this evening (TW 209)

u). ("all of", "the whole") occurs in apposition to a preceding singular noun or pronoun and takes an agreeing pronoun suffix:

Because all the people forgot honour (IKh 15)
The fate of all civilisation (IKh 44)
In the evening we lit all the riches (IKh 48)
The whole room shakes (IKh 100)
the future of the whole nation (IH 200)

\( \text{پرْمَتُ} \) ("whole", "entire"; "all") occurs in apposition to a noun or pronoun, and takes an agreeing pronoun suffix:

The story ends which lasted entire nights (TW 99)
The Algerian procession lasted a whole year (TW 279)
the whole issue (SI 277)
the entire situation had changed (SI 289)

\( \text{ب} \) may introduce the reason for an action or its cause:

That was through jealousy (HM 202)
and because of this I got to know her mother (JIJ 116)

Did he send someone after them to pursue them with the aim of subjugating them? (JGh 60)

He introduced me to her at her request (JIJ 100)
With your leaving, Miss Nazira, our happiness is complete! (HM 250)

I screamed with pain (HR 107)

Hamid's joy over the letter was greater than mine (AM 117)
he began to tell me about the task for which he had come to Iraq (JIJ 128)

Perhaps it was because of a mistake (HM 227)
... and because of this, the most successful in predicting what is to come (IH 176)
Perhaps he died of heart failure (GhS 102)

\( \text{ب} \) may introduce the price or cost of a thing:

her husband bought it at for a very low price (SI 347)
the shoes which he bought for her ... for four hundred pounds (SI 347)
they have now started to sell them at the cheapest prices
(JI 25)

I had bought them myself for two dinars (JI 99)

the cheapest ticket, for ninety dinars (JI 220)

he assigned for her a salary of five hundred dinars
(TW 224)

How much is a ticket to Bologna? (JGh 54)

one kilogramme of sugar costs four riyals (JGh 74)

I was forced to accept the journey at the high price which
he stated (JGh 94)

We owe twenty thousand (HR 163)

36.10.23 ٔ sometimes introduces the thing denied after negatives:

لا هو بالعرزم، ولا هو بالامثال

It is neither determination nor obedience (TW 203)

لا هو بالخيم، ولا هو بحَزْرَةُ زملي الصليب

It is not live coals nor the heat of the sand in summer
(TW 204)

ما هو بالواحة

they are not oases (IH 51)

ما هو بسَكَارى

they are not drunk (JGh 125)

ما أَنَا فينارُ

I am not joking (IH 27)

لا نحنُ كنِّيماً، إنْ كنِّيماً بكتوبة

The words in the dictionary were not enough (GhS 140)

كانوا إلى زملي ليس بهيج قطعويفها

not long ago they used to walk around with it (GhS 17)

إنْبَارِ المِثْل، نيِسَ بِالليل

not a short wait (JGh 131)

لم نحنُ بالأبيضي ولا بالأسود

I am neither white nor black (GhS 100)

هذا ليست باليتيم، أُلمهم

this is not the important thing (TW 58)

36.10.24 ٔ introduces names after verbs and participles meaning “to name”, “to be known
as”:

سمَّوهُ يَفْقِهُ واقُ أَلوْاق

they called it Cafe Waq al-Waq (JI 175)

انْخَلَأْ الصُّوْبَرْي يُوْرَكُهُ بِالخَلْفِ

the Swiss traveller Burckhardt, known as Sheikh Ibrahim
(JGh 161)

إِبْزَاهِم

it was known as Karim MacKenzie (JI 56)

عُرِفَ بِكَيْمِ مَكْتُوبٍ

it was given the name of General Taha al-Hashimi
(JI 80)

قد سمى باسم الخليفة طه الهاشمي
what was known as sexual freedom or the sexual revolution (JGh 124)
he was the first to be called khedive (JIJ 150)

36.11 "within", "inside", "in":
I am certain that I am inside a building of Arab design
we put it in the sand and the earth
you are free within our marriage
that is what made me utterly despairing within this new world
He returned alone in his car

36.12 "outside":
outside the Arab countries
Outside the room al-Rashidi looked at his watch
I will sleep outside the house
I remember that a wind gusted outside the window
Leave before I throw you out of the shop

36.13 "above", "over", "on", "upon"

36.13.1  علی when the pronoun suffixes are attached. For example:
علیك on you (masc. sing.)
علینا on us
علیه on him
علیهم on them (masc.)
The suffix ي comes from "me" assimilates with "to give" (على) ("on me").

36.13.2  علی is frequently used with the local meaning "on", "over", "above":
My father's fez is sitting on the table
Farusiya knocked on the door
her eye fell upon me
Dhat put the plate of unleavened bread on the dining table
She bent down over the basin
Bubus went out in the morning on his bicycle (GhS 169)
he lifted him onto his shoulders (GhS 157)

36.13.3 It may indicate a locality:

he does not sit in the cafes (SI 120)
this time, she sat near to me (JIJ 108)
I stood close to him (JGh 16)
she sat me on her right (JIJ 139)
a man waiting for a woman at the bus stop (AM 104)
they saw us at the window (AM 105)
ten metres away from the theatre (TW 186)
the house is a few steps away (GhS 85)
at a distance of thirty kilometers lie the Iranian borders (JGh 89)
a short distance from my hotel (JIJ 101)
I sat at the table (IKh 111)
I had to fight Rajab on two separate fronts (AM 121)

36.13.4 على often occurs in a hostile sense with words meaning “difficult”, “heavy”, “burdensome” etc.:

Sleep is difficult for me (HR 56)
that was not difficult for me (GhS 120)
A night which weighed heavily on me (JG 36)
nothing is more difficult for a man than seeing a friend or a relative in moments of surrender and weakness (JGh 46)
This is a lot ... too much for me (TW 120)
that is too little for me (TW 251)
it has become a burden to me (AM 32)
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”:

- ستنتصر على الغرباء
- تباعُ علَيَّ
- أنا لم أذهب على أمك ولا عليك
- كيف ضحكوا عليّ كل هذه الشهور!
- أغلق أبواب الخانقين علَيّا
- رفع صوانته ونذّمه عليه
- لا أحد يبعد بدعه علَيّ
- علّم الله علَيّكم وعلَم ملَك
- كان ذلك ين 배열 خازراً علَي حياتك
- جلال حملة كابلون على مشر
- أغتنم إكلترا وقررت الحرب على ألمانيا
- المعلم الأولاد أخذ علّي إيمانك
- نجم علَيهم
- كانت تتأمر علَيّ
- التورث على يدك

We will triumph over the foreigners (IKh 20)

you are being miserly with me (HM 163)

I have lied neither to your mother nor to you (HM 184)

How they laughed at me all those months! (HR 50)

he locked the wooden door on us (IH 84)

He raised his voice and his hand to her (IH 143)

No one will reach his hand out against you (AM 81)

God’s curse on you and your teacher (IH 146)

that represented a serious danger to his life (TW 171)

During Napoleon’s campaign against Egypt (IKh 151)

England and France declared war against Germany (JIJ 11)

the teacher of children has corrupted your faith for you (HM 156)

we attack them (IKh 63)

She was plotting against you (GhS 45)

36.13.6 علَى also occurs with a favourable meaning:

- آسلام علَيكم
- سهل علَيّه إذ رأى هذا الموت المجدب
- أشجع عليّها
- أخني حزني علي آلّج اليه
- الحمد لله على سلامة أليبت
- رحمة الله عليّه
- شكرني أخي علي هذه اللطفة

Peace be upon you (GhS 217)

it was easy for him to understand the new position (JIJ 135)

I feel sorry for her (HS 19)

I hide my sadness over the friendly man (JGh 50)

Praise be to God for the well-being of the house (SI 165)

God’s mercy be upon him (HR 49)

My brother thanked me for this gesture (IH 73)

36.13.7 علَى expresses necessity, duty or obligation:

- كان عليّ خصبة أن تعود إلى البيوت
- أشرَّط علي أشياء كبرى ألا يذكر أممي
- كان عليّ صاحبٌ الصومعي أن يبرّ ويبلغ قلّ أن
- بوصيناهما إلى محترم النقطة

Lamiya had to return home (JIJ 128)

I made it a condition on Mrs Kazin that my name would not be mentioned (JIJ 137)

Our friend the journalist had to pass by his house before taking us to the railway station (JGh 63)
I must not appear ridiculous (IKh 135)
He must wait for three weeks (AM 120)
My mother used to make me eat it (IKh 39)
He forced him to leave (IH 56)
Akhnaton imposed the worship of the disk of the sun on his people (IH 152)
We were surprised at the large number of things one had to remember to carry (GhS 121)
Perhaps I should be more humble (TW 28)

36.13.8 علي is used with a temporal meaning to indicate the occasion or time of an event or circumstance:

I opened my eyes at a sound (HS 136)
She awoke from her sleep at the sheikh’s shouting (HS 206)
Two days later, the residents awoke at dawn to the sounds of wailing (SI 340)
I do not know whether Hamid has got up at the screaming (AM 46)
How many cups of coffee have I drunk while writing this book? (JII 89)
We only meet infrequently (JGh 35)

36.13.9 علي is used temporally to express the passage of time with regard to an event:

Forty years passed after that meeting (IH 201)
Two months had not passed after the death of her father (HR 8)
The opposition groups assassinated him before one year had passed after the revolution (JII 110)
More than five years after her son’s departure (IH 124)
The broadcaster asked about the period of time which had passed since the house [was built] (JGh 166)
During the minutes remaining before the start of the party (AM 160)
may have the sense of “according to”, “on the basis of”:

Hashim and Munira’s marriage will be based on commitments (HR 188)

“You are a genius”

“Or a teacher of children, according to Lawandiyus’s opinion” (HM 169)

But things did not exactly go this way (SI 323)

I danced to the rhythms of the Tango (TW 178)

A faint light, trembling to the rhythm of the wind (IKh 31)

He said that I behave as I please, like a man (HS 161)

In this way, the infant gets to seeing with his own eyes (IH 105)

we live on what he earned in the past and on his wealth (GhS 203)

Little by little, the party began to take shape to the melodies of al-Dahamani (TW 193)

I listen to them attentively in the hope of stealing their soul for a story or a novel (GhS 61)

I have grown up driving (JGh 24)

I was brought up on the song “Only You are My Lover” (GhS 104)

He raised his children in her religion (IH 149)

you wanted to leave everything as it was (GhS 50)

a). With this usage,  may precede a noun clause introduced with  :

she sold me fake works of art as antiques (HS 105)

I received him as the doctor (HS 43)

he curses them on the basis that they are “thieves and robbers” (IH 23)

she was brought up in the belief that people are equal (SI 99)

b). It may also precede a pronominal relative clause introduced with  :

as I remember it, it was entitled “Sadness” (JGh 23)
We do not enjoy the hospitality of America, according to my understanding (TW 70)

The writer, as I remember, was talking about the relationship between Marxism and Christianity (IKh 145)

36.13.11 على is used to introduce terms or conditions:

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)

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 على ("on the basis of", "on account of", "on the strength of"):  

أpuésر على أساس ذلك الشيء
على أساس التصنيف العلمي
على أساس ألوانها وأحجامها

I will act on the basis of that thing (HR 168)

on the basis of scientific classification (SI 329)

on the basis of their colours and sizes (SI 330)

36.13.13 على may introduce the reason or cause:

the American Jews applaud its captain for the safe landing (IH 138)

thank you for these sentiments (TW 166)

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 على may have the adversative meaning "notwithstanding", "despite", "in spite of":

I had to try to regain it, despite the difficulty of dealing with all its details (JIJ 8)

Despite the large number of travellers like me in those regions, I found myself alone at that time (JIJ 44)

despite the large number of beautiful sculptures he produced, he did not subsequently achieve anything that surpassed it (JIJ 187)
36.13.15  

is also used as an adversative with the meaning “however”, “but”, “nevertheless”:

She found herself becoming accustomed to the life of comfort and of carousel ... but she never opened her heart, not to anyone (HS 240)

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)

Although all the circumstances were ready for this ending (SI 337)

36.13.16  

is used to indicate preference or superiority over someone or something:

she prefers her to most of my friends (IJJ 163)

I prefer the desert to here and to America (HS 155)

Who remembers the superiority of Ahmad b. Majid over Vasco da Gama? (JGh 152)

he preferred staying in the hotel to walking around with me (HS 93)

36.13.17  

may indicate the state or condition, mental or physical, of a person or thing:

He was always as he was (HR 187)

He saw how we were (GhS 200)

everything will return to as it was (AM 132)

I had a good relationship with the French (IKh 149)

The people follow the religion of their kings (IKh 154)

He saw that what his people the Arabs were doing was absolute folly (IH 129)

I found her in this state (IH 133)

It seemed to me that she was in her late fifties, somewhat stout and solidly built (IJJ 60)

he knows everything that happened (TW 244)

I used to feel that he was no closer to me than we used to be (GhS 117)
36.13.18 **على** is employed in adverbial expressions to indicate the manner in which an action or circumstance occurs:

- زِنَةٌ أَوْلَادُهُ عَلَيْنَا عَلَى الْأَثْمَيْنِ
  - mother answers us while walking (IH 141)

- يَزَفْ بِمِنْ خَلَالِ الرَّجُلِ مَشَهَدَ الْبَرَايِ عَلَى
  - he watches the scene of leave-taking with embarrassment through the window (JII 161)

- إنَّهَا تَتَّقَلَّبُ فِي الْمَتَّى عَلَى تَطْيِيفِ الْلَّامِ
  - She works in the building cleaning the stairs (GhS 61)

- نُرْتَأَتْ فِي الْثَّلْثِي عَلَى ضُرْعَ الْغَنِيَّةِ
  - we went down into the cell by the light of candelabra (IH 128)

- رُخْنَا نَفْرُتُنَا عَلَى الْأَسَايِبِ
  - We began to drink our coffee in silence (HM 144)

- يَبْحَسُ عَلَى بَلْدَ الْخَالِلِ
  - He is carried in this way (IH 117)

36.13.19 **على** thus occurs in a number of common adverbial expressions:

**a).** **على** **أَفْترَاءً** ("alone", "in private"):

- لَمْ أَسْتَطَعْ أَنْ أَرَاها عَلَى أَفْترَاءٍ
  - I was not able to see her alone (AM 56)

- خَرِجْتُ مَعَ الأَسْتَاذِ كَمِي أَحْكَمَيْ فَضْنِي، عَلَى أَفْترَاءٍ، ذَٰلِكَ أَنْ يَسْخَمَنَا أَحْدَثُ
  - I went out with the teacher to tell my story, in private and without anyone hearing us (HM 117)

- سَتَنْدُلَّ بِكِنْذٍ مَا عَلَى أَفْترَاءٍ، الْوَاجِدَ بَعْدَ الْآخِرِ
  - she will humiliate each of us in private, one after the other (HM 134)

- أَنَا أَسْتَطَعْ أَنْ أَكْلَمَ مَعَهُ عَلَى أَفْترَاءٍ
  - I can now speak with him alone (HM 252)
b). + genitive ("over a period of", "for [a period of]"):

For three days we did not leave the small hall (JGh 181)

my death was prolonged and painful over a period of thirty years (GhS 136)

I bought a bottle of cologne and over a whole night sprinkled it on the fur of the hat (JGh 21)

For two hours he continued to show us the products of his creative ability (JGh 63)

Perhaps I put all these antiquated instructions into effect for ages (GhS 118)

c). + genitive ("with the passage of [days, years, time etc.]", "in the course of [time]"):

the opposition was emotional, but with time it became objective (TW 146)

That was the beginning of love between us and gratitude from me which did not cease over the years (JIJ 206)

like the walls of a cavern which over the ages have been eaten away by salt (GhS 101)

I have heard the mutterings of people over thousands of years (GhS 175)

They said that a low part of the island in which mud has fermented over the years ... (IH 71)

d). + genitive ("most of the time", "mostly", "generally"):

the meetings increased ... mostly in Lamiya's house (JIJ 170)

The three of us met a number of times, mostly in the house of Walid and his wife (JIJ 214)

He generally steers and inspects it (TW 215)

e). + genitive ("always", "continually"):

He was always thwarting me (HR 23)

That is the affection which I always received from her (HR 48)
I used to feel that I was continually talking to him (HR 14)

I remained happy anyway (HR 36)

"What time is it?"

"I don’t know. It’s morning at any rate" (TW 286)

It is in any case just a cup of coffee, nothing more (HR 97)

In any case, the battle is lost (IKh 75)

at any rate, Timur became the sultan of all central Asia (JGh 109)

I knew that you would abandon me anyway (GhS 99)

In any case, a curse on them (GhS 86)

I will sleep a little, relax at least (TW 115)

This is at least the name that people give my profession abroad (GhS 156)

Dhat is ill, or at least not herself (SI 52)

At least have a bite to eat with us (HM 94)

We were attacked at least two or three times (JIJ 239)

He was probably watching us (GhS 205)

We will probably see you (JIJ 200)

She never once got angry with me again. On the contrary, her face was always one of contentment (HR 21)

She did not feel any fear; on the contrary, she was delighted (TW 265)

the bell did not bother him; on the contrary (TW 169)
لكن ماذا يكون الموقف، لو أن الأمر على عكس ما أتوقع؟

But what will the situation be if the affair is the opposite of what I imagine it to be? (HM 136)

j. “leisurely”, “slowly”:

أكلت على مهلي
I ate leisurely (AM 86)

وأتقت الصالّة
I slowly went into the sitting room (JGh 26)

شربت القهوة على مهلي
I slowly drank the coffee (AM 146)

أفتحت أسلم على مهلي
She slowly climbed the stairs (SI 350)

فتحت أبواب على مهلي
she slowly opened the door (HS 211)

تُنَفِّضِ أَشْيَافِيِّ في الصباح، وافنت على مهلي من بيني أخواتي
I used to wake up in the morning and slowly sneak in between my sisters (HR 47)

pronoun suffix occurs:

على مهلك! على مهلك!
Slowly! Slowly! (HM 101)

فِنَحْيَكَ على مهلك
Open it at your leisure (AM 133)

k. “in a hurry”, “hurriedly”, “quickly”:

أشرب ما تبقى من قهوتي على عجل
I will quickly drink what is left of my coffee (GhS 106)

تركت الصديقين يقاتلون على عجل
We hurriedly left our two old friends (JIJ 178)

فتحت على عجل
I quickly opened it (HS 205)

ليست تبايب على عجل، خرجت على عجل
I hurriedly put my clothes on, and hurriedly left (HM 62)

l. “instantly”, “at once”, “immediately”:

لم أشعر على الفور بالبرود
I did not immediately feel the cold (JGh 14)

انفتح على الفور إلى الغرفة
I immediately go to the room (JGh 149)

كنت على الفور أضمر نارا وكثر فيها سوّر
I lit a fire at once and burnt his photographs on it (HR 73)

أصيب في رأسه فمات على الفور
He was hit in the head and died instantly (TW 163)

حضر بها على الفور
he brought her at once (SI 54)

m. “exactly”, “precisely”:

لا أذكر منه كان ذلك على وجوه الدقة
I do not remember when that was precisely (JGh 23)

لم أنا أن أرمى هذا الرأي قبل أن أعرف من هو صاحبه على وجوه الدقة
I did not want to criticize this opinion before I knew precisely whose it was (HR 78)

إنه لا يعترف بالعنوان على وجوه الدقة
he does not know the exact address (JGh 191)
n). ("uncharacteristically", "unusually"): At this, Wa'il uncharacteristically intervened (HR 12)
He seemed unusually cheerful (HR 41)
Uncharacteristically, he took two sips from his cup before speaking (HR 177)
Why does he drink with such uncharacteristic indulgence? (TW 266)
+ pronoun suffix also occurs:
Unusual for him, Shakir smiled at the stranger (GhS 155)
Ringo said that Mu'adh had uncharacteristically been shouting (HS 171)
His body is unusually cold (TW 55)

o). ("absolutely", "under any circumstances", "without exception" etc.):
and without appearing to see me at all, he went on without what he was saying (HR 17)
our country has never ever seen an artist greater than him (TW 151)
perhaps it is without exception the most magnificent restaurant in Paris (JIJ 160)
there is no place at all for him in her life (HR 60)

p). ("more correctly", "more properly speaking"): the Ministry of Finance, or more correctly, of Taxes (TW 219)
their surprise at the request, or more correctly, their not being convinced of its legality (TW 220)

q). ("as well as one could possibly wish", "in excellent order" etc.):
Then everything began and continued as well as one could wish (HR 80)
but today, I am very well (HM 115)
everything was as well as one could wish (JIJ 83)
Things continue as well as one could wish (GhS 36)
better than one could possibly hope for (TW 91)

The negative is expressed with غير.
Today, you aren’t so well (HM 268)

36.14 مُنذَّ ("since", "from"); "for"); "ago")

never takes a pronoun suffix.

36.14.1 مُنذَّ indicates from which time an event or circumstance has taken place or existed:

since my childhood (HR 22)

for the first time I feel this kind of contentment and compassion; at least since the death of my father (HR 32)

not a single murder has taken place in the community for many years (JGh 74)

he had not travelled by sea for years (TW 269)

I had been on my way since early morning (AM 146)

I had begun to think about getting married since my return from Cairo (HS 92)

as if we had known each other for years (AM 161)

36.14.2 It may also refer to a time in the future:

as from tomorrow, I am ready to marry her (HM 135)

you trust them from the first moment (JGh 30)

from tomorrow morning (HM 130)

As of today I will stop annoying teacher Subhi (HM 96)

36.14.3 With the meaning “ago”, مُنذَّ indicates the time that has elapsed since an event or circumstance in the past:

Sahira had returned from America a few weeks ago (JIJ 107)

That was five years ago (IKh 137)

she had left Egypt about twenty-five years ago (JGh 186)

she escaped from the laboratory months ago (GhS 143)

He died in the hospital an hour ago (GhS 169)

it began thousands of years ago (AM 8)

I was in London a few years ago (JGh 35)

36.14.4 مُنذَّ may precede a noun clause introduced with انَّ ("[ever] since") is usually
followed by a perfect verb and comes after the main clause:

My friendship with Ali Haydar al-Rukabi remained warm ever since we got to know each other at the end of 1947 (JIJ 179)

Hamid has been cursing and quarrelsome since he returned on that day (AM 127)

It is ten days or more since I entered this house (HS 66)

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)

Father George has been my friend ever since I used to travel alone (IKh 14)

I remembered the Art Club in Jerusalem of which I was president since we founded it in 1944 (JIJ 215)

Since we came to the desert, my relationship with Basim has only existed within the walls of the house (HS 52)

It is very likely that the situation has been like this since God created Adam (IH 95)

The clause introduced by َذَٰٰتَ may precede the main clause:

ever since I began my travels in history, that invader could not be mentioned without me being overcome with distaste (JGh 109)

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 َذَٰٰتَ ("like", "as"; "in the capacity of")

َذَٰٰتَ is an inseparable preposition attached directly onto the noun it governs. It cannot take a pronoun suffix.

36.15.1 In many contexts َذَٰٰتَ is synonymous with مِثْلِ, with the meaning "like", "as", "similar to":

I remained sitting, like a cat watching a mouse (HS 62)

he will be like a traveller who has gathered together his belongings (HM 37)
he looks at me like someone looking at a lunatic (HR 151)

He sees her like someone seeing things in a dream (GhS 95)

My fate will be like that of others (HM 90)

he calmed down like the sea after a storm (HM 94)

My situation was like that of a thief (HM 131)

I am like a fisherman (HS 53)

A woman 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)

My body became bloated like a sponge (HS 103)

He suddenly stops, like someone struck by lightning (GhS 21)

He clapped with joy like a child (HM 106)

I went back to the housework like before (HR 61)

She woke me up as usual (IKh 111)

a). Such sentences can often be understood as similes:

the white is as white as snow, and the black is as black as coal (HR 161)

Gently, as light as a feather, it began to move again (HR 120)

I return to as I was before the worry and the secretcy: as light as the breeze, as chirpy as a sparrow, as happy, content and calm as a believer after prayer (HM 88)

The final night was as difficult as a still birth (AM 18)

Love is as strong as death (JIJ 201)

Love was as stormy as the wind and as raging as a torrent (JIJ 27)

36.15.2 ّ occurs in the sense of “in the capacity of”, often translated as “as”:

she is finished as a woman (HM 132)

For that reason I reject you as a husband (HM 183)
we will work me as an employee and her as an editor (GhS 160)

I want your opinion, not as a consultant, but rather as a teacher and a friend (TW 87)

Of course you knew, as someone who has been to school, who the Devil is (HM 20)

he was in Baghdad on leave from his work as district governor (JIJ 196)

at that time he was known as a poet (JIJ 213)

He refused a shirt which was offered to him as a gift (IKh 124)

one of them joined the Red Cross to work as a translator (JGh 123)

it was used as a royal rest house during the Byzantine period (JGh 144-5)

my calling, as an educated person, is to fight against quackery (HM 100)

36.15.3 الدل + the demonstrative pronoun ذلك gives the adverbial كذلك (“also”, “too”):

I remained silent and my mother remained silent too (HR 50)

My door is open for you and also my heart (HM 157)

We are drawn together by a passion for Palestinian antiquities and ancient history, and also by a love of music and art (JIJ 57)

The stars appeared meaningless, also the moon (HS 29)

The housework doesn’t let me relax for a minute, also responsibilities for the children (HS 8)

She kisses me on each cheek. She also kisses Suha (HS 194)

The sun disappeared, as did the moon (HS 45)

My sleep was heavy, as was that of my Somali nursemaid (HS 90)

36.15.4 الدل + the demonstrative particle كذا gives كذلك (“such and such”):

You say such and such about Farusiya? (HM 155)
We will arrive in New York on such and such a day (JIJ 237)
I want a definite time: on such and such a day and at such and such an hour (HM 139)
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 كَذَا may be repeated, giving كَذَا كَذَا ("such and such"):
You say such and such (AM 129)
Teacher Subhi used to tell you that such and such a person would laugh at you and deceive you (HM 73)
This such and such ... Pay attention! I said this such and such (HM 269)

b). كَذَا may be synonymous with كَذَا كَذَا ("also"): 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 هذا (هذا) and ذَا (ذَذَا) ("this"); may be separated by كَذَا giving the adverb كَذَا كَذَا ("like this", "in this manner"): you cannot remain like this (AM 127)
All wars are like that Father (IKh 40)
Such is my life; always like this (HR 185)
Is it possible for someone to speak like this? (GhS 30)
Real life isn't like that (HR 109)
My mother remained like this (AM 49)

36.15.6 كَذَا may precede a clause introduced with the indefinite relative pronoun مَا. The compound كَذَا كَذَا is equivalent to the English conjunction "as" ("in the same way as", "just as"). It often introduces a comparison.

a). كَذَا كَذَا may introduce a verbal clause and immediate precede a perfect or imperfect verb:
I am no longer as I was (AM 72)
We will get married like everyone else does (IKh 67)
He did not clean his teeth with a brush and toothpaste as he usually did (TW 49)
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)
Samiha was a young girl who had not yet completed her twentieth spring, as the men of letters say (SI 60)

the idea of writing as I used to conceive of it (AM 149)

I didn’t used to respect teacher Subhi as I should (HM 275)

Sulayman wants to tell them the truth as he sees it (GhS 40)

I want you in the house like we were before the war (GhS 106)

I said it as she wanted (JIJ 48)

We will meet tomorrow as you wish (IKh 140)

Smoking was not as pleasant as I had imagined (HM 71)

He did not sleep, as he told me, until I returned (HM 142)

it is not as usually happens (IKh 43)

He took her head in his hands, as he did with me, and kissed her forehead (JIJ 219)

b). َكمَا َكمَا often introduces a parallelism, where the same verb is repeated before and after the compound:

I am touching them as I have never touched them before (HR 174)

She argues with me concerning that opinion as she argues with me concerning any other opinion (JIJ 28)

Your mother threw you out like a dog (HM 202)

This was not true, as it was not a lie also (GhS 16)

You treat me like an easterner treats his lover (GhS 177)

I want to pay like Dr Sabri Hafez has paid (JGh 58)

she is calling to me just as she used to call to me (IH 43)

I do not think I have been as shocked before as I was concerning the writer Amil Habibi (JGh 87)

he ran away from his father just as he ran away from his job (JIJ 124)

The remaining period passed like a delightful dream (AM 75)
e) َكَّنَا may introduce a nominal clause, preceding a pronoun or a noun in the nominative case:

they sit like students in the school for sadness (GhS 101)

As is the case with me whenever I am taken aback by beauty, I sighed deeply (JIJ 153)

she moves her arms like a bird moving its wings to fly (IH 189-90)

the conversation changed, as is the case in every conversation (HR 84)

we would wake up without turning towards it, for it was there just as the sky above us was there (IH 104)

d) َكَّنَا may be followed by a prepositional phrase:

I did not think that I could sit like before (HS 201)

she is wearing the same clothes as in the photograph (GhS 21)

I found my mother crying, slapping her cheeks, wailing as if over a bier (HM 195)

e) َكَّنَا may be followed by a single noun or pronoun:

I will publish them as they are (AM 171)

Nothing remains as it is (JGh 52)

The important thing is for us to live life as it is, to take it as it is (IKh 48)

I said, "I will paint her again, just for you" "And as she really is? ... When?" (JIJ 142)

And the subject of the lecture? Woman; woman as she is, or as she could be (JIJ 167)

Nothing is stopping us from carrying our food as it is (GhS 120)

as if his sixty years had slipped away like water does on a rock (HM 275)
Come as you are (IKh 70)
it sometimes brings us periods of constraint, austerity and suffering like nightmares (JJ 168)

f. كما may be followed by a noun clause introduced with أن:  

night without end and day without end, as in Moscow and Leningrad (TW 210)

You must not get agitated, not get angry, not become sad, just as great happiness will also affect you (AM 154)

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)

It is a strategic position, and was also used by the enemy to fire at us (IKh 42)

hand”, “although on the other hand”:

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)

expresses a hypothetical comparison (“as if”, “as though”):

Then it dropped as though struck by a bullet (GhS 12)

Their faces come close to his and move away one after another as though in a nightmare (GhS 98)

He does not know why a shiver of fear runs through his body as if he had encountered a real magician! (GhS 40)

his breath is almost stifled as though the pressure of some explosion had emptied the street of air (GhS 38)

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 (JJ 105)

we used to talk about Rajab as though he was arriving in an hour (AM 109)

It is a strategic position, and was also used by the enemy to fire at us (IKh 42)
I remember everything as if seeing it now (AM 44)

36.15.7  لِنَّ أَنْ تَشْكِرْ كَأَنُّ كُلُّ شَيْءٍ كَأَنُّ أُلْقَى أُرَاءَةَ أَنْ

may form a compound with the conjunction أن to express a hypothetical comparison ("as if", "as though"). As with the conjunction أن, the compound كأن cannot be immediately followed by a verb:

عَيْبُهُمْ الْمُحْذِحةُ مَرَّةٌ فِي، كَأَنْ بَيْنِي وَبَيْنِيْهِمْ تَأْصَلْ أَرْزَى

حَتَّى الْبَدْرُ فِي الصَّحْرَاءِ كَأَنَّهُ أَرْبَعِ

تَمَّ أَمَسَّكَ تَاجَ النُّورَ بِذُورَةٍ كَأَنَّهَا تَسْتَنَجَّدُ بِهَا

كَتَبَ زَنَّيْجُ سِبْرًا كَأَنْ بَشَرُّ أَلْبَضَا مَنْطَقَةً بِالْأَشْوَد

ذَوَّرَتْ السَّوْآذُ كَأَنْهَا لَمْ تَفْتَرَ بِبَوَاتِ دُمُّهَا كَلَّهُ

لِمَاذَا رَكِّزَ وَمَضَى مُسْرَعًا، كَأَنَّهُ يُهْرِبُ مِنِّي؟

يَدْخِلُ الْمُتَشِنَّجَةُ وَيْخَرُجُ مُتَشِنَّجًا كَأَنَّهُ عَلَى

مَشْجَبٍ دَائِمٍ وَهُمْ مُتَمْسِكّيْ بِذِيِّبَانِ

مَغَرِّبُ مُغْرِبٌ يَدَنَّيْبِيْنَ تَبْرُقُ حَتَّى بَلْوَةُ كَأَنَّى أَكْبَرَتْ

مِن بَيْنِي دَيْ جَيْبُو

كَأَنَّ is often introduced with the conjunction أَنْ:

حَبْيَانِي وَكَأَنَّهُ يَرَانِي لِلْمُرَّةِ الْأُوْلَى

كَأَنْ يُدْخَلُ بِضُيَاءٍ وَكَأَنَّهَا السُّكَارَاءُ الْأَخْرَى

لَكِنَّ أَرْجَحُ أَنْ أَشْكَلَكَ أَقَلْبِيْ خَيْرًا وَكَأَنَّهُ لَمْ يَسْمَعْ دَيْنَا أَوْ كَأَنَّهُ لَيْبَدَّ أَنْ يَسْمَع

أَشْبُهُ وَكَأَنَّ وَكَأَنَّ أَخْفَلْ جَبْلًا فِي فَجَآئِيْي

يَدْخِلُ وَكَأَنَّهُ لَا يَدْخِلُ مَاذَا حَدَث

إِنَّهَا تَزْجَرُ عَابَرًا غَرَفَيْ بَيْدَوُ وَكَأَنَّهُ يُرْجِفُ نَخْتَ

وَقُلْ فَهُمْ، أَلْدَنَ وَالْمِلْحَةُ

نَبَيْرُ أَمَانَةً وَكَأَنَّهَا قَطَّرَتْ مَا مَلْتُوْنَ

their insolent eyes are focused on me, as if there was eternal revenge between us (TW 141)

even the cold in the desert is as if it was spring (HS 155)

Then Taj al-Arus took Muza’s hand as though appealing to her for help (HS 242)

I was a negro in secret, as though my white skin was lined with black (GhS 93)

She wears black as if she had known nothing else all her life (GhS 101)

Why did he leave me and dash off as though he was running away from me? (HM 19)

He comes into the class hurriedly and leaves the class hurriedly, as though he has a constant appointment (IKh 145)

I put my hair up with shiny pins until I looked as if I came from Rio de Janeiro (HS 116)

he greeted me as if seeing me for the first time (GhS 144)

he used to smoke in a way as though it was the last cigarette (HS 13)

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)

I walk as if carrying a mountain on my legs (IKh 84)

He seems as if he does not know what has happened (GhS 123)

she is rebuking a Moroccan worker who seems as if he is trembling under the electric shock of shame and humiliation (GhS 34)

They move in front of us as if they were coloured drops of water (IKh 13)
The people are racing along as though they are late for their appointments (IKh 142)

the bridge appeared from the air as if it was divided into two halves (JGh 138)

We became friends, and it was as though we had known each other for years (AM 161)

36.15.8  كَأَنْ may form a compound with the indefinite pronoun الذَا (“as if”, “as though”) is usually followed by a verbal sentence:

he brought his hands together on his chest as if praying (TW 153)

he acts haughtily and confidently as if his pockets were full of dinars (JGh 124)

Sulayman notices that she is walking quickly, as though rushing to an important appointment (GhS 38)

he was wearing a dirty and creased shirt and trousers as though he had spent the night sleeping in them (SI 180)

then he suddenly said, as if he had discovered something ...

(SI 246)

Kَأَنْ may occasionally be followed by a nominal sentence:

as if there was a very strange poem ... that I was writing (JGh 136)

36.16  عند (“beside”, “near”, “by”, “with”, “in the company of”)

36.16.1  عند expresses the local idea of nearness, indicating “near”, “by”, “with”, “next to” etc.:

he saw me by the river (HR 15)

he paused for a long time at six short stories (JGh 179)

After the wedding I found myself stopping at my family’s house (HS 95)

This notebook which I left with my mother (AM 69)

Lawandiyyus al-Salih is a vile informer with French Security (HM 196)
36.16.2 ـًا frequently has the sense of “in the company of”:

تركتها عنة
أقمنا عنة عميني
ماذا أكلت عنة أبيزة؟
عدنا إن شاء الله أثون عنةكم
أبوك بكره له الله لا يصلي عنة في الجامع
كان عنة قبل ساغة
أما رانت عنةكم؟
إن لم يكن في بيبي بكن عند ضابط البحرية
عملت أخيرا عند حلواي

I left her with him (HM 83)
We lived with my aunt (GhS 70)
What did you eat with the princess? (HS 108)
Tomorrow, God willing, I'll be with you (TW 191)
Your father hates him because he does not pray with him
in the mosque (TW 152)
he was with us an hour ago (GhS 169)
is she still staying with you? (HM 260)
If he isn’t at home he will be with the naval officer (TW 236)
I finally worked with a confectioner (HM 6)

This often has the implication “at the house of”:

هاجرت إلى للاستケーキريه بتيجم مع زوجها عند أهلني
قوميت كانت أمه عند لاوليبوس
أرممتها في على الدغاب معها ليكي تؤود لأمها
أنها كانت عندنا
منذ إقامتها عند أخوتي
نزلنا عند نائر وعني

she moved to Alexandria to live with her husband in his
family’s house (SI 14)
Farusiya was with Lawandiys yesterday (HM 158)
Huda forced me to go with her to convince her mother
that she had been at our house (AM 113)
Since our meetings at his sister’s house (HS 97)
we stayed with Nathir and May (JII 249)

36.16.3 With the idea of “nearness”, ـًا 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:

في يوم مطر يوم أول المساء، دخلت النحلة
وعند العصبر
تركوا بعده عند منتصف الليل
جاءوا في ذلك الستو، عند العروبة
فقط عند نهاية السفينة حل بنا أثرة
عند الفجر بدأ يختصر
ما استطعت إلا أنتهاي عند الطوفر

On a rainy day, in the early evening, she came in wet and
shivering (AM 53)
in the afternoon (AM 44)
they let him return in the middle of the night (AM 108)
They came at that time, at sunset (AM 171)
Only at the end of winter did the cold descend on us (HR
43)
at dawn he began to die (SI 333)
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”:

that anxiety which always assails me when leaving Egypt (JGh 185)

like a fish swallowing its young when there is danger (HS 19)

she did not stop except when I asked (HS 44)

I sank in the chair when I heard my name (HS 110)

they were weeping with emotion when the hero died (JGh 19)

she washes it in the morning and cooks it when she returns from work (SI 26)

When we arrived at the site of the excavations we were warmly greeted by Robert Hamilton (JIJ 67)

as I approached the door, the worker opened it (JGh 165)

When we left the light was bright (JGh 169)

When the children leave school I will be there (HM 25)

36.16.5 اَنَّى indicates possession, that something belongs to somebody. It may frequently be translated as “to have”:

I have my thick clothes (AM 27)

I have a small shop in the market (HM 42)

I do not have the appearance of the prophets (HM 124)

In these papers I have put the most valuable thing I possess (AM 137)

He asked me if I had an Aspro (HS 138)

let us suppose that you have a foal (JGh 25)

we did not have a balcony (HR 111)

I suddenly had time in abundance (HR 44)

I have something to say (HR 177)

Do you have any objection? (HM 148)

Do they have children? (HS 191)

she has a room to let (JIJ 149)
Do you mind? (JIJ 149) they say that they do not have any yellow papers (JGh 9)

36.16.6 The concept of belonging expressed by عند may be understood in more general terms:

مطاعم الوجبات السريعة المشابهة للميوني عندنا

We do not have anyone with that name (AM 48)

Do you know that if one of our painters had painted this canvas they would pelt him with stones!? (AM 161)

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 عند may indicate opinion or point of view on a subject:

أليس له قيمة عندك؟

To him, olives are no less important than poetry (JIJ 181)

With me, your being a man does not grant you any inherent privileges (GhS 18)

I will ask him for your hand. With us, one must ask permission from the male members of the family (GhS 55)

Mixing, for him, is a pleasurable activity (HM 92)

my opinion came to have its importance with them (GhS 112)

for me, travelling means severance (JGh 7)

I used to think that I was more important to you than work (HM 179)

36.17 لدَيْنَا (“at”, “with”, “in the possession of”)

36.17.1 لدَيْنَا becomes لدَيْنِي when the pronoun suffixes are attached. For example:

لديك with you (masc. sing.) لدَيْنِي with us

لديه with him لدَيْنِهم with them (masc.)

The suffix ين (“me”) is assimilated with لدَيْنِي to give لدَيْنِي.

36.17.2 لدَيْنِي expresses the general concept of possession. It may frequently be translated as
"to have":

Don't you still have a yearning for the stage? (TW 61)

he had a water pipe at home (JGh 182)

they found it in the possession of a middle-aged soldier (SI 242)

we did not have umbrellas (JGh 190)

Do you have the electricity bills with you? (GhS 36)

she was left with nothing but that bracelet (GhS 84)

I have a point which I would like to make to you (JIJ 159)

if I did not have a woman (HM 30)

we have time to listen to it (HM 112)

He is the only one who has a room (HR 21)

They have a story (AM 13)

we have a special word (IH 13)

I do not have the spirit of an adventurer (GhS 12)

I have an appointment with him (GhS 23)

Desmond said that he had a guest for dinner (JIJ 122)

He has many connections and friends in France (GhS 69)

36.17.3 لَدَى may have the sense of “in the company of”, “with”:

أحَدُ الْبَيْنِينَ بَعْمَوْنَ لَدَى وَالَّذِي
one of those who work with my father (HS 113)

سَأَلَتْهُ مِنْ النَّصِيرِ لَدَى الشَّرْطَة
I will ask him to intervene with the police (JGh 31)

بِوْسَاطَةِ نَحْشَةٍ مِنْهُ لَدَى الْعِمْيَد
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 مَالُوقًا لَدَى
it was not familiar to me (JIJ 48)

لَمْ يَجِدْ دَينُس تَفْسِيْرًا لِهِذَا الْأَهْيَامِ فِي بَعْضَةٍ لَدَى
Dennis found no explanation for this interest in Baghdad on the part of people who do not read French literary works (JIJ 131)

أَنَاِسُ لَا يَقْرَأُونَ الأَفْكَارَ الْفِرَنْسِيَةِ
it was an innovation which seemed familiar to them (SI 332)

وَهُوَ أَبْكَارُ بَداً مَالُوقًا لَدَى
the novel was produced in this unfamiliar way to me (TW 8)

جَابَتْ الأَرْوَاحُ بِهِذَا الْطُرْقَةِ غَيرُ الْمَالُوقِ لَدَى
36.17.5 With a temporal meaning, ٠ِلَيْ يُدَلُّ indicates an occurrence that occurs simultaneous with another ("when", "upon", "at the time of"):

وَجَدْنَا لَدَى تَقْفِيُشُي بِبَيْتِهِ الرِّحَابِ، أَلَّا ءَاذَانُ
لَدَى أَفْجَامُ الْأَرْوَاحِ الْأُولَى لِيَغْفِيُهَا، يَفْكَرُانُ
بِتُكْرِمُ ظُهُورِهَا وَيَاكُنُّ صَوْاَتُهَا لَدَى أَوْلِيَاءَ مُرَيَّبَة
تُقَدْ حُسْبُ أَنْهُمُ ٛسَبْتُونَ ٛتَضِيْفُوْنَ وَالْضَيْفُوْنَ لَدَى
ٛرَحْئَهُمْ. لَيْمَعْ

On searching the house of the detained, we found the illegal equipment (AM 155)

when souls first plunge into each other part of them can be broken (TW 132)

she would let her go at the first alarming noise (IH 203)

I had thought they would let out whistles and cries when they saw me (HR 17)

36.18 معَ ("with", "along with")

36.18.1 معَ expresses the general idea of connection and association:

ذَهَبْتُ معًا إِلَى ٛشَوَقٕ
في نفس المكان مع نفس البصر
جاء سامراً مع أخي
زائدة البُخْوُر مع الأزرَزُ التَّشْمُطُي مع أَحْرَر

you went with her to the market (HM 172)

in the same place with the same people (JGh 169)

Samir came with my brother (HS 92)

the smell of incense with Basmati rice with the heat (HS 133)

he lives with a black girl (TW 154)

he lives with his sister (JIJ 124)

he did not talk with anyone (JGh 24)

we left with our suitcases (JIJ 233)

36.18.2 This gives rise to the adverbal expressions:

a). معَ ٛالسَّلَمَةُ ("with peace" i.e. "goodbye"): معَ ٛالسَّلَمَةُ Goodbye (HM 156)

b). معَ ٛالآيَفُ ("unfortunately"): لا ٛبَدُ وَأَنْ يَكُونَ ٛجَزَّارِيَّا معَ أَسَنَبُ it must unfortunately be Algerian (TW 231)
Unfortunately, God answered my prayer this time (HR 40)

My father was like a horse, but an old one unfortunately (HM 36)

36.18.3 ُمَعُ may have the meaning "on the side of", "supporting":

أنَا مَعَكَ
I am on your side (IKh 138)

أَنَا مَعَهُمْ وَمَعَ قَصِيرُهُمْ
I am on their side and support their case (IKh 158)

لَيْسَ مَعَهُ مُحْضِيْكَ
she isn’t on the side of your opponent (HM 102)

الجَمِيعُ مَعِيُّ
All of society is on my side (HR 121)

36.18.4 ُمَعُ may indicate possession, usually translated as "to have":

هُؤُلاءُ أَسِانِيذَةُ، أَسِانِيذَةُ وَمَعَهُمْ مَهَاذَةَ عَالِيَةٌ
these are teachers, teachers who have high diplomas (HM 105)

مَعَكُّ كَلِّ هَذَا الْأَنْتَيْلَاءِ
You have all this money! (HR 156)

مَعِيَ غَرْبًا وَرَبَّا
I have a marriage contract (HR 121)

مَعِيَ حَنْٰٰٓ
You are right (HM 154)

a). The use of ُمَعُ often implies that the thing possessed is actually with the possessor:

لَمْ يَكُنْ مَعِي مَلَاتٌ
I did not have a weapon with me (AM 61)

زُوْلَا مَعِي وَمَعِيِّ هُمُومِي
My provisions are with me and so are my worries (IH 103)

لَمْ يَكُنْ مَعِي سَيْوَى قَوْشَةٌ وَأُهجٌ
I only had one penny (IH 168)

كَمْ مَعَكمْ مِنْ أَلْوَالِ?
How much money do you have on you? (Ghs 36)

الحَقَاقِيْبُ 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 تَدْفَعُهُ إِلَى الْجَبَانِبِ
if you don’t have [on you] something to pay the bill with (HM 119)

كَلِّ ذَلِكْ لَانَ مَعَكَ أَرْنَى لِيّ ضَرَابٌ
al this because you’ve got four lira (HM 121)

36.18.5 ُمَعُ is used temporally to indicate the time when an event takes place:

هُبَرَ مَعَ صَيْحَةِ الدِّلِبَ
he escapes at the cock crow (Ghs 61)

As I got older I began to go over my past (Ghs 82)

هِيَ تَوَاعِبُ عَلَى كُنْسِهَا بُؤُومَا، مُقَوَّمَيْنَ فِي أَلْوَامِ
she devotes herself to her sweeping day after day, two times a day – at dawn and at sunset (IH 133)

مَعَ الفِطْحِ وَمَعَ غِيَابِ أَنتُمُّ
- they grew taller and bigger with time (Jij 81)
This strange state of affairs came to an end with the revolution (JGh 73)

I used to think that had come to an end with the war (GhS 13)

A friendship immediately grew between us which only became stronger with time (JIJ 183)

I left at daybreak (IH 34)

36.18.6 .but may have the meaning of an adversative particle, with the sense of “although”, “despite”, “notwithstanding”:

لا يمكن أن يكون ذلك اسمًا إلا إذا أتهم من قارئنا في العمر

جملة مفيدة جدا مع فصرها

كنت مع نشاطي وذكائي في العمل أحلى

أنا أريد أن تغار علي، ولكنني، مع هذا

سأذهب

مع تواضع مواد ألبانية المستخدمة إلا أن الأعارف

العشقية حتى أتأند أدت الأثر الفني

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 مع ذلك ("although", "nevertheless", "in spite of", "still"):

كان مدربيما، ومع ذلك كان محبوبا

شوبتي إليه لا يطاق. ومع ذلك لا أستطيع كتمنة بين أصابعي

مع ذلك لا بد من مسألة

أضحى الأكر مصجرًا بالشاربة لي. ومع ذلك أكلت كبيرة

يضعون معي عطامين ومع ذلك ينذرو أخبر بيتي

يتفنن قليا خوفا على البيتين من الأثري. ومع ذلك لم أريد على رفع رأسي وماماكهم

He was pock-marked but he was nevertheless lovable (HM 93)

My yearning for him is unbearable. Nevertheless, I cannot grasp him between my fingers (HS 120-1)

Nevertheless, he must be asked (TW 161)

Food has become irksome for me, but I’ve still eaten a lot! (AM 62)

he is two years younger than me although he looks older (JGh 61)

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)
"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 مَعَ، أَنْ، or مَعُ، أَنْ, always has an adversative meaning ("although", "even though", "but").

a). The subordinate clause introduced by مَعَ أَنْ may usually follow the main clause:

the occupants of the houses here do not view it as an edible fruit... even though its fruit is large and handsome (JIJ 86)

he claims that he opens people's eyes, but he doesn't (HM 120)

The weather seems very hot even though we are in the north (JGh 54)

he does not sleep even though he used to love sleeping (HM 208)

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)

I did not feel hatred, although I was angry (HR 183)

he slept during the day, even though this is not his custom (HM 227)

b). The subordinate clause introduced by مَعَ أَنْ may precede the main clause which is sometimes introduced by the conjunction فَ:

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)

Although one of my friends... suggested to me that I join the faculty... I was not very enthusiastic (JIJ 193-4)

although he receives many invitations, he cannot travel (JGh 59)

Although he is a brilliant actor, he could not hide some of his lies (TW 88)

Although you have no experience, come back to us in a couple of weeks (HR 93)
although you are good-natured, even naive, you have shown your desire to take me in a shameful manner! (HM 228)

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:

الْخَرِيْجُ ثَلَاثَةَ أَشْهُرَ بَيْنَ الْخَلْبِ وَالْمُحْيِطَ
لا فَرْقٌ بَيْنَ مُسْلِمٍ وَمُسْلِمٍ
ما المُسَاخِّرَ بَيْنَ الخَلْبِ وَالْمُحْيِطَ؟
لَوْ يَتَبَرَّعَ الْإِنسَانُ بَيْنَ المَوْتِ جَوُهْرًا وَالْمَوْتِ
بِرَضَايَةٍ
يَقَارِنُ بَيْنَ بَارِسٍ وَرُوْمَةٍ وَبَيْنَ أَيْدِيَ وَصُوْفِيَّةٍ
إِسْتَطَعَوْا أَنْ يُصِّرُوا بَيْنَ الْوَاجِدَ وَالْآخِرَ
أَهْوَأَ بَيْنَ الْمُكْتَبِ وَالْمُطْنِحِ
ما أَفْقَرَ المُسَاخِّرَ بَيْنَ وَبَيْنَكَ
لَيْسَ بَيْنَهُمْ إِلَّا بَيْنَ مَعَاذٍ
ُفُرُوقٍ بَيْنَنَا
الْخَوْدَةُ الْمُضْطَلِعَةُ بَيْنَنَا

36.19.2 With the meaning “between”, بَيْنَ may express fluctuation between two states or circumstances:

I alternate between seriousness and frivolity (JII 117)

the airplane, that huge metal body, seemed to hesitate between continuing to ascend and descend (JGh 83)

I was torn between neglecting myself and ignoring Ayida (HS 50)

the time I spent travelling between the desert and the villages (HS 130)
36.19.3 بَيْن may indicate that its objects are connected in some way:

- We were both amazed at the physical similarity between him and me (JJ 156)
- what happened between me and Salih (HS 114)
- an affection immediately arose between us (JJ 183)
- there is no conversation between us apart from about food (GhS 140)
- the waves of the world toss us about, bring us close together until we embrace (JJ 147)
- he had brought together splendour and tranquility (JJ 84)
- it is a science which combines mathematics and physics (JJ 197)
- this disease has undoubtedly had an effect on the relations between the two sexes (JGh 124)
- 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 بَيْن may have the meaning "among":

- he lives among the Turkmen (HM 42)
- People are of different types: there are good among them and there are bad (HM 177)
- among them was more than one poet (JJ 135)
- I saw you yesterday in the theatre hall among the people (JJ 35)
- Majid was not among them (TW 233)
- Among them was my older brother Jawad (IH 65)
- Policemen and doctors move around among the bodies lying on the ground (GhS 151)
- They search among the books and papers (IKh 11)

36.19.5 With the same meaning, the compound preposition مِن بَيْنِ is often used:

- I rushed among them searching for Mrs Mallowan (JJ 64)
Among those people was Buland al-Haydari (JlJ 99)

Among those who gave lectures was Dr Alber Nasri Nadir (JlJ 113)

Whenever he answered her with simplicity everyone choked with laughter, and I was among them (HS 116)

she herself was supposed to be among them (Sl 102)

she was one of those who write the speeches of the President of America (HS 100)

36.19.6 With a temporal meaning, بینْ is used with nouns of time to express indefinite frequency:

أَلْتُ نَزُدْيِهِ هِذِهِ الْمَلَائِسَ بِبِنْ جَانِ وَأَخْرُ

أَحَدَتْ لَبِيْمَةَ، بِبِنْ جَانِ وَجَنِينَ، نَقْضَهَا إِلَى صَلْوَتِهَا

أَخَذَتْ أَطْلُبَ إِلَى الْجَارِ بِبِنْ جَانِ وَالْجَنِينَ

أَخَذَتْ جَانِ وَأَخْرُ بِبِنْ لَبِيْمَةَ سِحْسِهَا فِي جَانِ وَجَنِينَ

أَفْتَقَ عَنْي بِبِنْ لَحَظَةَ وَاخْرَى

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 بینْ governs two or more nouns, it need not be repeated after the first. All subsequent nouns are introduced with the conjunction وْ (“and”) or occasionally أوْ (“or”) (see also examples above):

مَسَّتْ الْمَسَاءَةَ بِبِنْ الْخَطَّةَ الْأَوْلى والْخَطَّةَ

إِمَّا مُؤَذِّبَ حَيَائِيَ الْمَلَائِسَةَ بِبِنْ الْخَاضِرَ وَالْمَلَائِسِ

لا فَوْقَ بِنْ مَسْلِمْ أوْ ذَرْزِي أوْ مَمْسِيْ

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 بینْ may, however, be repeated before each noun it governs، وْ being inserted between them:

كَانَ ذَلِكَ وَلَا بُنْ وَقَبْ بَعْضُ الْرَّابِطَ الْأَلْدِي جَمَعَ بِنْ

عَدَنَانَ وَبِنْ وَلْدَ الْأَلْدِيَّ

أَذَكَّرَ أَشْرَ في الْجَاءِبِ الْأَهْلَي بِنْ لَبِيْمَةَ وَبِنْ

أَفْرَادَ هَذِهِ الأَسْرَةِ الْمَعْمُودَةُ

This was undoubtedly part of the bond which united Adnan and Buland al-Haydari (JIJ 121)

I understood the secret behind the extraordinary attraction between Lamiya and the members of this distinguished family (JIJ 234)
between the school in which he teaches children and the house (HM 188)

This made me always active, divided between the duties of teaching and the pleasures of get-togethers (JIJ 97)

It was said that she passes messages between those who remain and those who have departed (IH 194-5)

it fluctuates between that which the sharp human sense of hearing can pick up and that which only hearts can hear (TW 120)

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  بين governs two genitives one or both of which is a pronoun suffix, then  بين is almost invariably repeated before each one. The prepositional phrases are connected with the conjunction و:

he stands between me and Wa'il (HR 179)

The distance between me and them (TW 141)

there was a famous meeting which took place between him and Ibn Khaldun (JGh 110)

is it shared between you and the eastern Christians? (IKh 40-1)

how many broken threads are between them and their origin? (IH 198)

Exceptions to this may occur:

I heard the rumour of the engagement between you and Irfan (GhS 183)

There is no medical impediment between him and recuperation (GhS 166)

Be careful not to erect barriers of logic between you and the absurd (GhS 35)

36.19.10 The expression ما بين (literally "what is between") is occasionally used as an alternative to  بين:

In the period between the first and the second elections (IH 134)

in the period between 1972 and 1974 (IH 138)
The young girl stood between me and a rocky hill (IH 39)

Between wakefulness and sleep I listened to the voice of my great friend Mahmoud al-Allim (JGh 21)

al-Zeeb is a coastal Palestinian village situated on the coast between Acre and Ra's al-Naqura (IH 22-3)

He ploughed the earth from his youth to the grave (IH 31)

he imagined that ghosts were standing between him and that rock (IH 206)

He was born between 572 and 580 (IH 52)

36.19.11 The expression + noun/pronoun suffix means either "between/in the hands/arms of" or idiomatically "in front of":

I slip from between my aunt's arms (HS 227)

I lifted my eyes from the book which was in my hands (JJI 57)

He picks the pile up in his hands (IKh 40)

he died in my arms (GhS 97)

We advance with the sea before us (IKh 50)

Today, you have blossomed in front of me (HR 202)

He poured me a cup of coffee and put it in front of me (HR 223)

your servant is before you (GhS 125)

36.19.12 The expression + pronoun suffix has the meaning "to himself/herself" etc.:

he does not declare it openly, not even to himself (TW 175)

I confessed to myself (HS 41)

Perhaps my return to Baghdad was a sort of confirmation to myself that I had passed the test regarding my relationship with Lamiya (JJI 170)

I look at them surprised and uncertain within myself (JGh 9)
36.20  تحت ("under", "below", "beneath")

36.20.1 تحت basically expresses the local idea of "under", "below", "beneath" a thing:

I have found these papers under the mattress (AM 125)
I felt that the ground had opened up beneath my feet (JJ 120)
he walks under the stone pines (TW 168)
They dug a tunnel under the ground (IH 38)
we are an enchanted statue under the sun and the rain (GhS 130)
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.:

if she had not fallen under the control of Lawandiyyus (HM 140)
The meeting was convened in Dhat's flat, under the supervision of the police (SI 341)

under torture he might weaken and confess (HM 190)
he acted in comedies under the supervision of the greatest international directors (TW 184)

under the influence of his injection (GhS 55)
he died a slow death under torture (GhS 97)

What if the door opened under the weight of the raging torrent? (GhS 107)

36.21 فوق ("above", "over", "on")

36.21.1 فوق expresses a local idea opposite to that of تحت:

Cities above the ground and cities under the ground (IKh 141)

I drive my car in the streets and on the bridges (GhS 178)
I climb up on the scales (GhS 201)
the branch fell on his head (GhS 217)

She lies on the pavement in a pool of blood (IKh 127)
I am aware of a dome over my head (IKh 150-1)

I stood on a rock (IH 112)

he put his hand on my shoulder (HS 107)

seven hundred feet above sea level (JGh 140)

A long ship made of wood floating on the sea (IKh 52)

36.21.2 ْفَوْقُ ۚ may be used figuratively to express the idea "more than", "beyond":

more than necessary (TW 14)

more than sixty percent (HR 147)

a mature man of more than sixty years old (SI 63)

these words are beyond my understanding (HM 122)

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":

he is superior to all of that (TW 15)

He was wealthy at the age of thirty-three, from a respectable Beirut family and, more important than anything, was handsome (GhS 109)

he always sees his family (and I am one of them) as beyond questioning and above protest and accusation (HR 37)

36.21.4 ْفَوْقُ ۚ may have the meaning "in addition to", "moreover" etc.:

I have memorised the four Gospels in addition to the epistles of the apostles (HM 18)

If your letters stop I will know that you are in a difficult situation and moreover that I must wait (AM 74)

I work and I study at university, and in addition I make my family accept my new situation (HR 33)

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)

I will tell him what happened with me ... and on top of this, what happened with my uncle (HM 87)
praise is unceasingly heaped on them merely because they are men and, furthermore, are studying medicine (GhS 109)

36.22 دُونَ ("without")

36.22.1 دُونَ has the meaning "without":

She scolded him for going away without telling her (SI 124)

This equipment cannot be transported without mules (IKh 80)

we go ... without the others (JJU 106)

What use is knowledge without understanding? (HM 9)

I quickly left, without coffee, without breakfast, without speaking to Farusiya (HM 62)

I search in vain for someone I can love (TW 237)

he discovered the principles of the modern science of semiotics alone and without anyone’s assistance (SI 175)

she reads without difficulty (SI 178)

The month of Ramadan arrived without the situation getting out of control (SI 280)

I do not deny that two of us were without mothers (AM 22)

36.22.2 With the same meaning, دُونَ often occurs as a compound preposition with بِ:

There will be no birthday without you (GhS 158)

he insists that we take what we like and without hesitation (JGh 62)

Our conversation continued in that way without speaking (JGh 94)

we understood each other without language (JGh 96)

You mean you don’t have a passport now? (JGh 133)

he returned to her house without her (IH 125)

We die like flies, unaware, without honour, without anything (IKh 92)
36.22.3 مثلاً، دُونَ، دونَة (بدون) بمعنى مُستحِلة "life without it will be impossible (JIJ 195)

"without", occurs with the relative pronoun ذٰن forming the

compound دونَة

quickly without pause (JIJ 77)

she set off with her friend in the other direction without a

word (JIJ 120)

he arranged the trip to Baghdad for me without hesitation

(JIJ 206)

the teachers responded without objection (JIJ 207)

She does not leave the house without asking your

permission (GhS 8)

The crowd this time was once again large, but without

being clamorous (JIJ 167)

It is unacceptable for a woman to live alone in Paris while

her husband is in Beirut and without his approval (GhS

105)

he waited in vain (TW 142)

I informed Abd al-Samad of my decision, with no room

for discussion (HR 151)

36.22.4 دونَة is often found as a compound preposition with من (من دون) expressing the idea of

"excluding", "disregarding" or "without":

لماذا أختارنها من دون خلقه الله؟ (IH 48)

why did she choose him to the exception of all God's

creation?

الأسداء: الأصدقاء يتلقون أشياء ولكن من دون خدم

the old lords remain lords but without servants (IKh 48)

وتخذهما من دون أن يضع وردة على قبري إذا ما

she alone of women will put a rose on my grave when I
die (GhS 86)

لا أستطيع أعلاش من دونها

I cannot live without him (HS 123)

ضحك لهما من دون ح Geli

he laughed in front of them without embarrassment (HS

154)

هو من دوني

he is without me (HS 156)

سافر من دوني

he left without me (HS 171)
36.22.5 ُ دون ("without") often precedes a noun clause introduced with أن:

I used to nod my head to show I understood, without understanding a thing (IKh 12)

I will not let them do what they want without screaming, without protesting (AM 21)

They speak without listening and eat without satisfaction (TW 208)

He looks at the rest of the photographs without wiping the dust off them (GhS 21)

But the children's laughter was concealed without [actually] stopping (GhS 167)

She says goodbye to Abd al-Razzaq without shaking his hand (GhS 18)

36.22.6 With the same meaning, ِنِن دون أن and ِيلى دون أن are also found:

it seems that my agitation showed itself on my features without me realising it (JGh 27)

It was said that she crosses the borders without them paying any attention to her (IH 194)

36.22.7 ُ دون may indicate that someone or something is excluded or left aside, with the sense of "excluding", "but not", "disregarding":

he offered the menu to him but not her (TW 172)

she chose to get in touch with me rather than her many other friends (HS 41)

Only the females did this work, not the males (IH 68)

Why English and not the rest of mankind? (JIJ 149)

he became known by his nickname rather than his surname (HM 6)

she jumped with fright when her eyes fell upon me; me to the exclusion of the others (JIJ 117)

I became a son to him in the official record book, not that of fact (HM 6)

I only want to reach Baghdad to see Lamiya and no one else (JIJ 240)
 دون ّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّـَّ~

36.22.8 دون may indicate that a thing acts as an obstacle or a hindrance, in the sense of "against":

I close the door on her (IH 84)

He does not have a university degree, but between him and it is one exam which his illness prevented him from sitting (SI 12)

his convictions and his associations all prevent that (TW 175)

the book remained closed to them (SI 89)

I treat my eyes with a painful remedy to get rid of the ophthalmia which was the obstacle to my travelling (JI 11)

he left us behind him, closing the door on us (JIJ 19)

The law does not permit you to put someone in a sanatorium against his will (GhS 53)

36.22.9 دون has the sense of "less than", "short of" when referring to a person's age:

Muhammad Taymur who died before he reached thirty (JGh 180)

she was an extremely shy girl of less than twenty years old (JIJ 163)

36.23 قبل ("before", "prior to")

36.23.1 قبل is mainly used with a temporal meaning:

they get the new inventions before us (HM 113)

He cursed and damned me before his death (GhS 78)

It passed like a hundred crises before it (HR 175)

They brought the lunch a little before it was due (AM 17)

She used to repeat this story whenever she saw me smoking before a meal (AM 68)

I will return to as I was before the worry and before the secret (HM 88)

he drinks his coffee and smokes his cigarette before going to the docks (HM 178)

My friend Dr Sabri left before me (JGh 57)
His father didn’t get to know him before his death (GhS 215)

like the sound of the sea before the raging of the storm (IKh 52)

36.23.2 

36.23.2 تَلَّم frequently precedes a noun clause introduced with أن

Before the words had taken shape in my mouth, he had said (HR 32)

I did not want to revile this opinion before I knew exactly whose it was (HR 78)

I will not philosophize to you even though I studied philosophy before I became a clown (GhS 160)

Why don’t you see him before you turn him down? (GhS 180)

Before Taj boarded the train she looked behind her and saw all the people of her village waving with coloured handkerchiefs (HS 236)

A piece of iron does not become steel before it is smelted with fire (HM 194)

We are afraid of death before we die (IKh 91)

We are afraid of the prison before we enter it (IKh 91)

36.23.3 When governing nouns referring to time, تَلَّم may often be translated as “ago”:

I had bought them myself for two dinars when I began working a year ago (JIJ 99)

a famous American novelist who had died a while ago (JIJ 108)

Two days ago I had been invited to a luncheon party (JIJ 163)

One day, about nine years ago (HR 227)

What I heard a few days ago from the students does not interest me (AM 148)

it was published thirty years ago (JGh 181)

the wave of interest which occurred a few years ago (JGh 181)
Didn't Nuri read the verdict to me a short while ago? (AM 102)

You are the one who, a short while ago, called on me to rescue her (HM 173)

I got married a few days ago (JIJ 237)

36.23.4 With the meanings “before” or “ago”  قَلِيلّ may be governed by من and form the compound preposition من قليل:

نَحْوًا فِي حَيْثْ نَخْوَاهُ قَلِيْلًا نَخْوَاهُ تَأْمُّورٌ من قُلِيلٍ أَنْ تَكُونِ أَنْسَنَةٌ we crawl in it like a child towards a fire before it burns him (IH 130)

من قليل طلوع الشمس إلى ما بعد غروبها from before the rising of the sun until after it has set (TW 123)

رَبَّاهَا إِلَى هذَا يَزْجَعُ عَرْشَهُ بِبَيْنِ يَدَيْهِ وَبِمِن قَلِيلٍ إِيمَانُهُ المُنْطَلِقُ بِحَبْضُو أَلْحَبْسَةِ perhaps this is responsible for his love for Yemen and India, and before this his absolute faith in our beloved Egypt (JGh 77)

من قليل نصف قرن about half a century ago (IH 39)

من قليل ألف سنة a thousand years ago (IH 114)

36.23.5 قليل may be used to refer to place:

إِخْرَاجًا لَأَخْرَاجٍ مَفْعُوَدًا في مَعْطَسَأُ الْجَزِيرَةِ قَلِيلٌ the We chose for ourselves a seat in the middle of the island before the bridge (GhS 124)

36.23.6 قليل occurs in the diminutive form قليلة (“shortly before”):

السُّمَّانُ تَلْعَبُ لَيْلَيْ أَحْيَاءًا قَلِيلَةً المَغْيِبَ the sun gathers up its red rays shortly before setting (JIJ 26)

قَبْلُ مِغْدَارِي shortly before my departure (JIJ 101)

نَحْرُ جِزْرَانٍ بَيْنَ يَتَأَخَّرُونَ فِي مَفَاعِلٍ قَبْلُ مَتْصِفُ قَلِيلٍ We come out of our houses in Shafa'amr just before midnight (IH 67)

قَبْلُ طَوْلِ الْفَخْرِ a little before the break of dawn (IH 67)

36.23.7 قليل is often preceded by the relative pronoun ما قليل ما (literally “what is before”):

هُوَ الَّذِي خَلَّا وَذَلِكَ مَعْمَهَا مِنْ آيَامِ الأُمِّ كَمَا يُقَدِّي الْجَمِيعُ أَمَامَ ما قَبْلُ الْحَزَبِ في بِيْرُوتٍ his parents carried them with them from the “days of glory”, as everyone calls the days before the war in Beirut (GhS 20)

إِنَّهُ ما يَزَالُ يُبْيِسُ فِي بَيْرُوتٍ طَفُولِيْهِ, بَيْرُوت وما قليل يُضِفِ قَوْمٍ He still lives in the Beirut of his childhood, Beirut of half a century ago (GhS 122)
But the history of Samarkand goes back to before Tamerlane (JGh 103)
our friendship goes back five years (JII 163)
they were, until one year ago or slightly longer, studying together in Oxford University (JII 192)
I go on foot returning from the world before the creation to the real world (JII 192)

36.24 بعد ("after")
expresses an idea opposite to that of قبل.

36.24.1 It is used to indicate the time “after which” an event occurs:

After a few minutes we were alone (HR 60)    بعد دقائق وقعت صمت
What happened after that? (HR 168)      بعد ذلك ماذا حدث؟
After a while Farusiya laid out her mattress (HM 203) بعد ذلك فارسيجا هي هي صممت سريرها
we go in after the start of the film (GhS 208) بعد بدء الفيلم
life after death (IH 146)     بعد الموت
After dinner we went to my flat (JII 130)     بعد� العشاء دعمنا إلى منزلي
He did not write after that (AM 107)    بعد ذلك لم يكتب
he fell after a blow to his head (AM 48)    بعد ضربة على رأسه
After a while she took us and introduced us to her parents (JII 35) بعد لحظات أخذتنا وعرفتنا على والديها

36.24.2 بعد may be translated as “later”:

Two days later I was working as an “architect’s secretary” (HR 29) بعد أسبوع
He returned a few months later (TW 250) بعد أشهر

36.24.3 بعد may indicate a time in the future after which an event will occur:

I will do it after getting married (HM 139) بعد الزواج
he thought I would agree after a while (HS 125) بعد قليل
We will return in a while (HR 191)
Come to the hotel in two hours (GhS 176) بعد ساعتين
the first meeting begins in the afternoon (JGh 178) بعد ساعتين
in two hours we will arrive in Piraeus (AM 99) بعد ساعتين
أرجع بعد أصابع
اغتنم السفر بعد يومني
رفيقي يحترمني أتى صبيًا بعد القدام
I will come back after a week (AM 130)
I resolve to travel in two days time (GhS 91)
my husband tells me that he will come after lunch (HS 32)

36.24.4 بعد may also refer to the present time:
لنز أرى بعد أنيوم ناب الجمعية
لكن لا تدع ضعفيك بعد أن يودي ين
أن شمع ضؤني بعد أنيوم
لم بعد يوشعي أن يذليي بعد آن
لا سبب عضويًا ليهاني بعد آن
I will not see the door of the society after today (HS 30)
But do not let your weakness destroy us after today (GhS 54)
You will not hear my voice after today (GhS 202)
he is no longer able to humiliate me from now on (GhS 76)
there is no organic reason for his malady from now on (GhS 166)

36.24.5 بعد often precedes a noun clause introduced with أن:
إلى اليسار باتية منتحفة تستخرج كعجور بعد أن
كسرت النافذتين مقاصلتها
قد شهد مؤهل خرافي آثاثية في روجي وغوفي. بعد
أن شهد ظهر والخوارج مؤهل خرافي الأولي
تأتي إسرائيل، وبعد أن نقمها تأتي أميركا
بعد أن غزتة عن ورب أحبته أكثر
After the applause in the commune died down, everything became normal (HR 18)

36.24.6 بعد is sometimes preceded by the relative pronoun ما (مابعد) literally “what is after”:
وإذا يليدَون عيني بعد أن قَمَتْ أساقفي؟
Can't we talk, and you give me your opinion of my story after you've heard it? (HM 163)

36.24.6 أ وغيرهs whose occurrence must not be delayed beyond the third year in college (HR 86)
until after the birth (SI 154)
I remember the gathering after dinner at "Candles" restaurant (GhS 195)

from before the rising of the sun until after it has set (TW 123)

I quickly fell into a deep sleep until after midnight (HM 276)

36.24.7 ْبَدَأْ ِمَتَّى ْيَكَتَيْشَفَ ْمَذَا ْبَدَأْ ْهَذَا ْالْشَّرَعَ ِحَقُّ أَنْحُوْلِ ِفِي ْقَاعِهِ ْطَابِقَ ْبَدَأْ ْطَابِيَ

he began to discover what was beyond this street (HS 10)

I began to wander around its halls, story after story (JJ 153)

36.25 ْأَمَامَ (“in front of”, “before”)

36.25.1 ْأَمَامَ ِيِقْفُ ْأَمَامَ ْلُوْحَةَ ِالْمَيْرُوْصرَ ْتَوْفِقَ ْأَمَامَ ِهِجْسُي ْيَقْفُ ْأَمَامَ ْالْعَشَاطِرَ

He stands in front of the map of the Metro (IKh 150)

I stopped before a castle standing in front of the coast (JGh 151)

ْتَوْفَقَ ْأَمَامَ ْغَيْبٍ ْلِمْ ْيَجِدُ ْشَيْتَ ْأَمَامَهُ ْتَوْفَقَ ْأَمَامَ ْنَافِرَةً ِضَخَمَةً ْوُجِدْتِي ْأَمَامَ ْمَنوْلَةَ

He died in front of my eyes (GhS 169)

He found nothing in front of him (IKh 129)

We stood in front of a large fountain (JGh 148)

I found myself in front of our house (TW 158)

36.25.2 ْأَمَامَ ِأَيْضًا اَنْهَٰمَا ْلَا شَيْءَ ْأَمَامَ ْحَبٌّ ِعَزْفَانٌ ْوُنْتَهِمَا ْلَا شَيْءَ ْأَمَامَ ْقَيْمَتْهُمَا ْمَا ْكَيْفَ ْقَيْسِيَ ْأَمَامَ ْمَخَاطِرَ

I also feel that they are nothing before Irfan’s love ... and that their price is nothing before their value (GhS 190)

ْيَقْفُ ْمَسَحَّرُ ْأَمَامَ ْهَيْدَرٌ ِغَاشَاءُ ِالْضَخْوَنَ

there is a lawsuit before the courts (SI 119)

ْيَقْفُ ْمَسَحَّرُ ْأَمَامَ ْهَيْدَرٌ ِغَاشَاءُ ِالْضَخْوَنَ

he stands enchanted before the roar of the dishwasher (HS 131)

ْلِسَ ْأَمَامَ ؟ِ أَلَّا أَنْ يَعْبُدْ

he has no choice but to return (AM 131)

ْإِنَّا حُكَّمَنا ْمَخْتَوْمُونَ ِبِالْعَذْبِ أَمَامَ ْأُفَادُ ْنَعْبَتُ بَيْنَا ْلَنْ ْيَخَارُ ْأَلْطِيبٍ ْأَمَامَ ْلُغَرُ ْغَايَٰٰدُ ْكَهْدَا

We are all sentenced to a curse in the face of fates which toy with us (GhS 129)

ْوُجِدْتُ ْأَمَامَ ْصَيْفَةُ

The doctor is never at a loss faced with a simple puzzle like this (GhS 151)

ْأَمَامَ ْمَشْكَلَةٌ

I found myself confronted with a problem (JGh 20)
36.26 متقابلة ("opposite", "facing")

36.26.1 متقابلة has a local meaning:

- Tracy sits opposite him (GhS 91)
- She sat facing him on the bed (AM 39)
- The shoe is in the tree directly opposite the door (AM 113)
- I sat on a chair facing the table (AM 151)
- I sat facing Mu'adh (HS 120)

36.26.2 متقابلة may also have the sense of "in return for", "as an equivalent for":

- it is the verdict which the lawyer hurried to appeal against for two hundred pounds (SI 292)
- he haughtily refused the five pounds that Abd al-Majid offered him in return for his work in the medical examination (SI 58)
- the owner of the building paid al-Shanqiti ten thousand pounds for the flat (SI 339)
- they offered to surrender on their part in return for surrender on my part (HR 16)

36.27 قبلة ("opposite", "in front of")

قبلة refers to place:

- he puts it on the cupboard in front of his bed (TW 179)
- she sat opposite us (HS 24)
- the neighbour opposite me (HS 136)
- I saw him stretched out, his face towards the wall (HS 217)

36.28 نجاح ("in front of", "in the face of")

نجاح usually indicates feeling or attitude "towards" or "with regard to" or when "faced with" someone or something:

- one feels a ready affection for him (JGh 170)
- I remained completely neutral regarding the political reforms (TW 249)
- you feel affection for him (JGh 190)
- he feels inadequate in front of his father (GhS 216)
As for men, they must take notice of a woman’s feeling for them (HR 124)
like us, you have responsibilities for the quarter (HM 167)
I felt a pity like one feels for a miserable child (HR 137)
he is afraid for his honour and his self-respect in front of my family (HS 113)

36.29  إِذَا  ("in front of");  "in the face of");  "as compared with")
expresses an idea similar to that of  نُجِّاهُ:
I could only weaken in the face of her insistence (JIJ 138)
one can do nothing but feel affection for him (JIJ 199)
she is terrified in the face of the unknown world of the university (HR 37)
In the face of this great yet calm exuberance Abd al-Samad was confused (HR 75-6)
the indifference which the machinists showed to this addition (SI 155)
That was a small problem compared with the enormous ones (HR 141)
what can I do in the face of Hamid’s obstinacy? (AM 131)
The surprise and the curiosity prevented me from becoming aware of my true feelings regarding my divorce (HS 206)
a shyness overcomes him, as you noticed, especially in front of women (JIJ 196)

36.30  وَزَاء  ("behind", "after", "in the rear of")
36.30.1  وَزَاء  usually has a local meaning:
He entered and closed the door of my boss’ office behind him (HR 39)
Bashshar was behind us (HR 30)
I was sitting behind my desk (IH 198)
I ran after him (HM 153)
36.30.2 It may form a prepositional compound with مَنْ (من وراء):
فَلَمۡ بِمَنْ وَرَأَهُ ظَهۡرَهُ عَلَى الْمَجِیدَةَ
she did it behind Abd al-Majid's back (SI 288)

36.30.3 وَرَأَهُ is also used figuratively in the sense of “responsible for”:
اِنۡتُبِحَ الْحَقِيقَةُ وَرَأَهُ عَزۡوُهُ عِنْ أَنۡرُوَاجٍ
the real reason behind his aversion to marriage (SI 344)
صَلَّبَ وَرَأَهُ هَذَا كَلِلَّو
Salih is behind all this (HS 113)
ربَّمَا يُفۡلَ الْعَلَّامَاسَ فِي الْمَأۡدَاءِ هُوَ وَرَأَهُ تَوَفِّقٌ
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 أُولَی الْأَمْرِ يُقِصُّ الْبِيِّنَةَ لَا تَحِيلُ مَغۡزَى وَلَا
At first she began with improbable stories without any meaning, not intending anything in particular behind them (AM 26)
تُرۡوِيَتْ مِنْ وَرَأَهَا عَيۡنًا مَعۡدَقاً

36.31 خَلۡفَ (“behind”, “after”, “in the rear of”)
خَلۡفَ is synonymous with وَرَأَهُ:
خَلۡفَ الْنَّهَرِ يَنۡتَبِحُ بُرۡجُ أَبِیِّلِ
Behind the river Seine stands the Eiffel tower (GhS 104)
مَاذَا خَلۡفَ الْجَانِبِ الَّاَخۡرِ?
What is behind the other side? (GhS 196)
قَتِفَ خَلۡفَ الْبَابِ
we stand behind the door (HS 125)
كَامِلٌ يَنۡشَبِ خَلۡفَ مَصَافِیٍّ
Kamil walks behind his car (IKh 123)
وَضَعَفَ خَلۡفَ ذۡوَةَ الْبَابِ الْمَفۡطُوْخَةَ
he put me behind the open leaf of the door (AM 95)
أَخۡفِیَ يَضِفُّ سِيَجَازَة مَشۡتَعَلَةً خَلۡفَ ظَهۡرِهِ
he hid half a lit cigarette behind his back (SI 202)

36.32 خَلۡوَن (“around”)
36.32.1 خَلۡوَن is used with a local meaning:
لَعَتْ هَذِهِ الْأَرۡضُ زِیۡتَةً خَلَوَنَ خَلَوَنَ عَنۡقَهَا
This time I wound your tie around her neck (GhS 51)
أَنۡتُبِحُ خَوۡلِی
I looked around me (HS 128)
ثَأۡرُوَ خَلَوْنَ هَذَا الْصَّدۡنُوۡفُ
I will walk around this box (HM 110)
الأَنۡظَارُ الْمُلۡمُتَنَّةَ خَلَوُنَ عَنۡقَهَا
the eyeglasses hanging around her neck (JJJ 60)
جَمَّانَا خَلَوُنَ ماۡيۡدَةَ صۡفِیرَةَ
We sat around a small table (IKh 42)
نَدْهَةُ ذَبِيعِهِ خَلَوُنَ فَمَیۡ
There are wrinkles around my mouth (GhS 106)
36.32.2 With the same meaning, حَوْلَ occurs in a compound preposition with مِن، (من حَوْلِ) مِن: 
around us were people jammed together (JIJ 119) 
around her were her children (HM 98) 
among those human beings around us (HM 115) 

36.32.3 With the meaning “concerning”, “regarding”, “about”, حَوْلَ may introduce the subject matter: 

I asked her about books on Chekhov (JGh 25) 
I avoided any question about them (HM 117) 
in these books there is a lot about this issue (HM 10) 
will the newspapers be published tomorrow containing news about the disappearance of a Lebanese married couple? (GhS 129) 
the details regarding the role which Jawad Salim played (JIJ 116) 
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: 

he will also take my desk and books to it as soon as I leave (JIJ 229) 
we will go to it as soon as we arrive in Cambridge (JIJ 242) 
he eventually married a beautiful woman ... right after her return from studying in America (JIJ 248) 
in the early sixties he would become the first president of the Society of Iraqi Architects immediately upon its establishment (JIJ 183) 

36.34 إنْ ("immediately after", "right after") 

36.34.1 إنْ expresses a temporal idea similar to that of حَالٌ: 

That was in 1973, immediately after the war (JGh 8) 
al-Hajj Abd al-Salam suddenly showed up in the quarter immediately after his return from Saudi Arabia (SI 284)
that enthusiasm she showed with tremendous passion immediately after the disaster in 1948 (JJ 193)

My nerves are certainly strained right after my decision to marry Nadin (GhS 20)

A fever struck him right after a night it was said he had spent in the field (GhS 84)

36.34.2 إِلَّا that is prefixed to a noun, or the preposition عَلَى is prefixed to a verb, "one after another":

The result was the departure of those present, one after the other (JGh 19)

like a miser counting his golden liras, coin after coin (GhS 196)

He began to hand me photo after photo (HS 169)

36.35 غائب ("immediately after")

is similarly used to indicate that an event occurs immediately after another:

on her return journey from Alexandria to Saudi Arabia immediately after a short holiday (SI 175)

Abd al-Majid intended to climb into bed immediately after the end of the government broadcast (SI 282)

36.36 فور ("immediately after", "as soon as")

govern a verbal noun:

immediately upon his arrival in the desert (HS 100)

As soon as we moved to Munira and her sister’s room her mother brought us some fruit juice (HR 28)

He went to sleep immediately after arriving home (HM 227)

36.37 يلُو ("after")

commonly occurs in expressions signifying "one after another":

she lets out shrill after shrill (TW 258)

They leave the house one after the other (GhS 101)

Mu’adhd began to order one glass after another (HS 152)

he puts on one music tape after another (HS 169)
36.38 لقاء ("in exchange for", "in return for", "for"): we were given rooms in the college building in return for our undertaking some duties (JIJ 55)
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)
we began to feel that our relationship with him was not in return for his gifts (HS 132)
I teach him English in return for him teaching me Arabic (HS 179)

36.39 خلال ("during", "within")

36.39.1 During commonly expresses the temporal idea of "during" or "within" a period of time:
The camera will arrive in a few minutes (JGh 194)
I have forgotten Rajab's features in a period of two weeks (AM 109)
he built the tomb in three days (AM 133)
during the following week I was always asking: Have I removed the veil from my mind? (HR 7)
I was an officer in the French army during the First World War (IKh 40)
if he hasn't returned within one month from now (AM 127)

36.39.2 The compound preposition من خلال may have the meaning "on the basis of", "on the strength of" with regard to knowledge, understanding etc.:
from a passing meeting a man might perceive all the secrets of a life, on the basis of tiny observations (JGh 172)
Dhat got to know the members of Umm Wahid's family from films (SI 333)
I understand a little about astronomy through my reading (HM 97)
36.39.3 *may also mean* “through”, “across”, “out of” when referring to place:

- he said that they came through the forest (JGh 174)
- she looked through the window at her daughter's guests (JIJ 117)
- I think he was looking at us through the wrinkles of his eyes (IKh 42)
- he watches the scene of leave-taking through the window (JIJ 161)

36.40 ("during", “in the course of”)

36.40.1 *indicates the time “during which” an event occurs:

- it began while I was looking for work (HR 92)
- Did she continue smoking even during her illness? (AM 41)
- He used to turn into a big child when Huda was there (AM 113)
- Hamid has stopped working during the day (AM 116)
- I will be in Geneva when he returns (AM 164)
- the wedding nights only during which did I feel free (HS 186)
- The fun was wonderful ... during it I forgot the approach of night (HS 217)
- When [he was doing] overtime, we would buy liberally (HR 146)

36.40.2 The compound preposition *is used with the same meaning:

- Over lunch in one of the restaurants we began to recall the history of the city (JIJ 14)
- 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)
- How can the oven cook a chicken in my absence? (HS 132)
- During that time I met Frank Stocks (JIJ 217)
She surrendered her soul to her Creator while giving birth (IH 148)

I tell her about Mu‘adh and what I discovered during our trip together (HS 179)

during the “war of liberation” of the country from its inhabitants (IH 125)

36.41 طول (or طولان) ("throughout", "during")

طول has a temporal meaning:

I did not sleep all night (AM 99)

my mother’s ghost continued to follow the two of us throughout those days (AM 42)

he did not write a single word for one month (AM 115)

they now wanted to fill the gap by staying with me all the time (HR 35)

I read the list of friends who had contacted me throughout the day (JGh 167)

Why don’t we go home and talk there. In peace throughout the night? (Ghs 43)

36.42 طويل ("throughout", "during")

طول is synonymous with طولان:

I realised that no one had entered the shop during this time (HR 191)

throughout my stay in Jerusalem (IH 134)

All day Abd al-Samad waited on me (HR 130)

All week I’ve been boiling the coffee here (HR 187)

36.43 طيلة ("throughout", "during")

طيلة is synonymous with طول and طولان:

they wear old clothes which they might not change throughout the days of the year (IJ 111)

We remained in close contact throughout the following years (IJ 169)

I was keeping it in my mind all the time (HR 210)
For three months you loved potatoes (TW 194)

36.44 عَرْضُ ("over", "across", "through")

36.44.1 عَرْضُ commonly has a local meaning:

*يَمْنُتُ النَّهْرَ عَرْضَ الْبَيْنَاءَ*  
the water gushes out of the rocks through a copper pipe (JGh 148)

*الْبَيْنَاءُ النَّهْرِ عَرْضَ الْأَطْرَابِ*  
the boats which sail across the Mississippi (JGh 176)

*يَرَاهُ عَرْضَ الْبَيْنَاءَ*  
I watched my husband through the window (GhS 158)

*يَمْسِكُ عَرْضَ الْبَيْنَاءَ*  
I enjoy talking over the telephone (HS 97)

*يَرَاهُ عَرْضَ الْبَيْنَاءَ*  
I saw myself talking through the television (HS 130)

*يَسْطِعُ عَرْضَ الْبَيْنَاءَ*  
she put her head through the doorway (HS 134)

*يَنْفُدُ عَرْضَ الْكَلِرْةَ*  
I looked through the window (HS 137)

36.44.2 عَرْضُ may also refer to time:

*رَجَبُ عَرْضَ الْمُعْصُورََ وَالْكَأَاكِنََ*  
dreaming is a journey across the ages and places (GhS 193)

*مَمْلَكَتُ صَدَاقَتِنا مُسْتَمْرَةَ عَرْضَ الْسَّلِّمِينَ*  
our friendship continued over the years (JIJ 105)

36.44.3 It may also be used figuratively with the sense “by means of”:

*كَيْفَ أَهْدَى فِي حُقُورِ، عَرْضَ الْأَرْقَامِ إِلَىَ وَحْدَة*  
how did Pythagoras, through numbers, discover the unity of the universe? (IH 109)

*إِفْتَنُثُتْ الأَلْمَاكُ عَرْضَ الْحَوَارِيَّاتِ المُتَبَشِّرَةُ أَنَّهَا مُؤْتَقَعَاءَ وَاحِدَة*  
the two of them discovered through conversations together that they had the same point of view (SI 216)

36.45 ضَدُّ ("against", "in opposition to")

ضَدُّ expresses the hostile idea “against”:

*أَنَا ضَدُّ الْإِسْتِفْقَاة*  
I am against resigning (TW 259)

*مِنْ أَيْنَ كَانَ أَسْتَثْنَى لَهَا ضَدًا*  
she is on the point of using them against you (GhS 43)

*فَتْنُ النَّسَاءُ ضَدًا أَضْطَهَبْهَا بَعْضُ الْذَّكْرُ*  
we women are against the oppression by some men (GhS 78)

*ضَدَّ مَنْ؟*  
Against whom? (HM 258)

36.46 وَسَطُ ("in the middle/centre of", "among", "in the midst of")

وَسَطُ has a local meaning:

*يَأْصُرُواْ هَذَا وَسَطَ الْشَّمْسِ*  
I will hit you, here in the middle of the market (HM 78)
Prepositions

I remained standing in the centre of the room (HM 180)

All the houses were lit up at once in the midst of an intense bombardment (IKh 128)

The old building lies in the middle of a country estate (JGh 141)

36.47 ضمن ("in", "within", "inside of", "among")

usually has a local meaning:

لو هذا آلهم حصل، ضمن إطار ما... (AM 134)

كنت ضمنهم (TW 243)

ما بعده يعود النواور الاتي صادقة في حياته ضمن الفرحة (TW 266)

تعمل ضمن الصمود والطالبات (TW 266)

بأنه مسافر في ميعة إلى الصمود، ضمن وقته في سياق الكلام، الكثيمة، ضمن السياقي، تكون مفهومة (HM 118)

هو ضمن حدود الصحراء (HM 118)

أصحابي، ماضيًا، وذكرى، ماضيًا ضمن كل ماضي (HS 151)

هذا البلد (HS 151)

36.48 قرب ("near", "in the vicinity of")

36.48.1 قرب is used locally to indicate proximity:

دعاني إلى الجلوس قربه (HM 175)

 desiyan قرب المدخل (JII 107)

فضعه في ضمن قرب سهرها (HS 8)

رأيت كلنا قرب البعدي (HS 32)

جلست قرب نور (HS 58)

36.48.2 قرب may occasionally refer to time:

نحن قرب الفجر (JGh 159)

He invited me to sit near him (HM 175)

they sit near the entrance (JII 107)

she puts it on a plate near her bed (HS 8)

I saw a dog near the camel (HS 32)

I sat near Nur (HS 58)

we are approaching midday (JGh 159)
36.49  قربة ("almost", "nearly")

is used to modify numbers:

- the strike lasted almost eleven months (JII 74)
- I walk almost two kilometres to reach the college (JII 74)
- it had gathered together nearly one hundred students (JII 123)
- Bashshar and Hashim hid for almost two months (HR 43)
- Nearly two years had passed (HR 85)

36.50  حوالي ("approximately", "about", "roughly", "around")

indicates an approximate number:

- He came in at about one in the afternoon (HR 39)
- about nine years ago (HR 227)
- after about two hours the stewardess arrived (JGh 83)
- The hotel contains around one hundred rooms (JGh 160)

36.51  حسب ("according to", "on the basis of", "depending on", "commensurate with"):

- he gives on a scale according to circumstances, according to the importance of the wedding (HM 93)
- everything is relative and dependent on one's position (TW 157)
- Subhi turned to me with great politeness, in conformity with what he said (HM 146)
- according to what he has learned or heard (TW 151)
- depending on what you want (TW 166)

36.52  بدلاً ("instead of", "in place of"):

- instead of praise he received rebuke (HM 252)

36.52.1  بدلاً  more commonly precedes a noun clause introduced with أن

- Let a man love passionately instead of prattling on about the details of the experience (TW 209)
- Instead of painting the post white, he leaves it in its natural colour (TW 222)
- He should have shown a feeling of bitterness and defeat rather than smiling (TW 254)
Why have I come to you instead of you coming to me? (HM 155)
I think of the letter rather than thinking of contemplation (TW 202)

36.52.2 The adverbial accusative ٌبَدَأْلا من يُبْتَسِعُ أَنَّ أَرَفَضَ وَأَذْعَمْهُ، بَدَأْلا مِن ذلِكْ، إِلَى هوُنُقْتَيْنَيْنَ حِينَ ٌحُبُبة
نَسَأَمْهُ نَحْتُ ٌفَضْلا بَدَأْلا مِن هَذَا ٌءِذلِكْ إِنَّ نَصْبٖ ٌبَدَأْلا
تَمَيَّثَ لٌَو أَنَّي حَالَّنِي ٌبِنْحُمٖ أُتْفَتْ، أَوْ ٌمَرِيْمَةٌ فِي
ٍالْشَّرْبِيْب، بَدَأْلا مِن ٍدُخْوَلٖ عَلَىُهُم أَلَّا
بَدَأْلا مِن ٌبِنْلِك ٌفَضْلا ٌحَكِيْمَةٌ لِمِنْهَا عَن أَنْتَيِلْيٖ
ٌالْمُحْمُبَيْبِنْحُربِيْبٖ وَأَحْوَاءٖ إِنَّ أَتْفَتْ لٌَلْعَالَمَ أُتْفَتْ بَدَأْلا مِن أَنثِئٖ وَاحِدَةٖ
ٍفِقْدِ أَخْتَارَتْ إِمْ ٌعَطِلْتْ أَنْ تَنُّيِّي ٌليِثَتِزَتْ بَيِّمَ ٌالْأَخْدُر
ٍبَدَأْلا مِن ٌبُيْوَمَ ٌالْمُحْمِعَةٖ مِن أَنثِئٖ لِهِذَهُ اٍالْجَيْبَةٖ بِمِن فُرْعٖ أَنْمَيِّيْلٖ ٌالْحَيْقَيْقٖ بِعِدْ
ٌأَرْزُعْاتٖ بَدَأْلا مِن أَنْدُبُلٖ؟ (GhS 10)

a). ٌبَدَأْلا ٍمِنٌْتَغَبُضُ وَبَدَأْلا مِن أَنْ بَيْنَتْ صَوْبٖ، آتِهُنَّ إِلَى أَثَبٖ
ٍوَتَجَّرَجُ بَدَأْلا مِن أَنْ يَنْتَأَفْ إِلَى لِيِنْذَرَجَ، رَخُلُ مَعَهَا إِلَى
ٌآيٌَلِلْوَرْضِيْبٖ بَدَأْلا مِن أَنْ تَنَّتَيِّي مِنْهَا عَلَى ٌالْحَمَّامِ، كُفْاٍتِهَا، شَاءَتْ
ٌبَدَأْلا مِن أَنْ يُصْعَبُ تُغَيِّرْهَا عَنِ ٌالْجَزَعٖ أَنْضَعٖ،
ٌصَارَ ذِيَّةً كَذٌَلِكَ دَأْبَيْاً بِهٌِ أَنْصُيْمُ إِنْسِيْبٖ ٌمٌَرِيْمَةٖ
ٌأَفْقُلْ لَهَا ٌفَتْأَةٖ ٌتَفْتَجِرَيْبِنْحُربِيْبٖ وَأَنِثٖ مَا فَكْرِتْ
ٌبَدَأْلا بٌِنْحُربٖ وٌَجِنْدٖ إِنْسٖ إِنْتَ نُمَتْحَانٖ،
ٌعَلَى سَوٍ؟ (HS 41)

I can refuse and, rather than that, invite him to take me home (HR 40)
I would rather die under bombarding that this silent cold humiliation (GhS 26)
I wished that I was sitting between them complaining or ill in bed, rather than going in to them now (HS 48)
Instead of that story, I told Munira about my constant concern for my brothers and sisters (HR 61)
I gave the world two daughters instead of one (HR 152)
Umm Atif chose to visit Dhat on Sunday rather than Friday (SI 331)
How does this lady know my real name, Abd al-Razzaq, rather than Abdul? (GhS 10)

frequently precedes a noun clause introduced with أَنْ:
He got up, but instead of coming to me he headed for the door and went out (HS 148)
rather than going to Leningrad, he travelled with us to Central Asia (JGh 13)
Rather than finishing her work in the bathroom as usual, she wanted to finish in the kitchen (SI 332)
rather than being a replacement for the missing part, it became a constant reminder of it (SI 10)
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  

يد ("although", "nevertheless", "however", "but")

always precedes a noun clause introduced with 

أَنَّ

although we were the only two beings in that vast open space immersed in sunlight and wind, she was nevertheless more courageous than me (JJ 45)

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 (JJ 173)

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 (JJ 199)

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  

رَعْم ("in spite of", "despite", "even though")

36.54.1  

رَعْم governs a noun or noun phrase which stands in an adversative relationship to the main clause.  

+ genitive may follow the main clause:

The children loved her despite her shouting (HS 12)

I gave up tennis too, even though I had acquired a good racket (JJ 76)

I didn't leave the bed even though my two daughters were asleep (HR 211)

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)

The plague was spreading despite the lime (HM 275)

a). It may precede the main clause:

Despite the burning sun, I lay down on the deck chair (HS 31)

Despite my amusement and my desire for this relationship, it amazes me (HS 86)

Despite their sweet words they were my enemies (AM 16)
Despite the presence of my sisters with me, my privacy was not affected (HR 68)

In spite of everything, I do not know how to act (AM 115)

Despite the driver's slowness, the car moved along quickly (TW 92)

b). It often occurs as a parenthesis within the main clause:

She is, despite her youth, the president of the Red Crescent organization (JII 141)

Despite her fourteen years, she knew a lot about men and women (HS 241)

it continued in spite of the war (JII 154)

Despite school, I am still ignorant (HM 18)

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  رغم occurs in a number of alternative constructions with the same meaning:

a).  رغم:

Despite her height, her clothes revealed her round belly (HS 19)

the dense trees despite the desert (JGh 90)

despite the unpleasantness of what I had read about Tamerlane, I stood amazed before the monuments he had left behind (JGh 103)

despite his admiration for the city he destroyed it (JGh 110)

despite this, it had not built a bridge (JGh 137)

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).  رغم:

Lamiya has married you in spite of my advice (JII 252)

how often evil is mixed with good, and ugliness with beauty, despite our wishes (JII 253)

In spite of them, I will think (TW 27)
I got up despite myself (HS 171)

He smiled despite himself (HR 178)

Despite that, her face seems familiar to him (GhS 101)

Despite my living with the ghosts, I find myself knowing little about them (GhS 73)

French is still the language of Paris despite the American invasion! (IJJ 150)

he could imagine a similar situation in Abd al-Majid’s flat, despite the presence of Dhat and her two daughters (SI 90)

he wants her despite what she might want (HM 205)

she feeds the pigeons in spite of the pouring rain (GhS 126)

we live in spite of everything (GhS 160)

d. 

Despite the difficulty of summarising a short story, I will try (JGh 23)

Our language is a living language, despite the “ages of silence” (IH 13)

As for Saraya, despite the rubbish bins of oblivion, she is of flesh and blood (IH 84)

I rise up in the air despite my wishes (IH 161)

36.54.3

and often precede a noun clause introduced with أن. The meaning is “although”, “even though”. The adversative clause may either follow or precede the main clause:

Although winter had spread its sovereignty over the city ...

I saw it as a verdant garden (HR 42)

Although I became more precise in my requests, nevertheless some of the boxes were still burnt (HS 13)

Although I am my own woman ... I still ask to be allowed to travel (HS 92)

I live in spite of everything (GhS 160)

I could imagine a similar situation in Abd al-Majid’s flat, despite the presence of Dhat and her two daughters (SI 90)

he wants her despite what she might want (HM 205)

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I saw it as a verdant garden (HR 42)

Although I became more precise in my requests, nevertheless some of the boxes were still burnt (HS 13)

Although I am my own woman ... I still ask to be allowed to travel (HS 92)
I didn’t even try to say hello to her, even though we were the only two creatures in that vast empty space (JJ 45)

we found the atmosphere in the flat sticky and unbearable even though we had opened all the windows (JJ 233)

I used to wait to hear his voice or a shot, even though there were no weapons in the house (AM 47)

I used to feel restrained and withdrawn when I was sitting next to them, even though their conversation was completely normal (HR 13)

it only weighs a few grammes even though it is made of steel (TW 23)

She is calm and composed and rarely becomes agitated, even though she is full of vitality (HR 59)

I will not propose marriage to her this evening, even though this morning I had determined to do so (GhS 23)

Although I am not a racist, her being a tortured and confused Arab attracts me to her (GhS 78)

Although I had clearly stated my opinion to him, now and again his voice rose (JGh 123)

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 ( делать ): Introduction

There are four basic types of verb in Arabic:

37.1 Strong Verbs ( لکرکن 
These have roots which consist only of strong radicals, that is, any letter of the alphabet excluding ي and hamza.

The great majority of strong verbs have three radicals and are called triliteral verbs ( делать للکرکن ), such as دکب (“to go”), جنس (“to sit”) and قطع (“to cut”). Some verbs have four radicals and are called quadriliteral verbs ( делать للکرکن 
نورجم ), such as دختر (“to translate”) and دختر (“to roll”).

The basic triliteral 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 quadriliteral 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 ( لکرکن 
These are formed from roots whose second and third radicals are identical, for example رد (“to reply”), وص (“to doubt”) and عدد (“to count”). Nearly all such verbs have a strong initial radical.

37.3 Hamzated Verbs ( لکرکن 
These have hamza as either the initial (e.g. أخذ “to take”), middle (e.g. سأل “to ask”) or final (e.g. قرأ “to read”) radical of the root.

37.4 Weak Verbs ( لکرکن 
These have a weak radical or ي. They may be further sub-divided into

a). Assimilated verbs ( لکرکن ) which have initial radical or less commonly ي, such as ( “to arrive”), وقع (“to fall”) and ( “to be dry”);

b). Hollow verbs ( لکرکن ) which have a weak middle radical between two strong radicals, such as ( “to say” – originally قول and ( “to sell” – originally بيع);

c). Defective verbs ( لکرکن 
 which have two strong radicals and a final weak radical or ي, such as ذغا ( “to invite” – originally زفا, ذغو ( “to throw” – originally رمي and ( “to find”);

d). Doubly Weak Verbs ( لکرکن ) which typically have two weak radicals and ي, such as ( “to be or become strong”), or one weak radical and hamza, such as شاء ( “to want” – originally دبأ);

e). Trebly Weak Verbs in which all three radicals consist of hamza and the weak radicals and ي, such as ( “to seek refuge”).

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38 The Strong Trilateral Verb (الْمُحْجَرُ) 

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 (الْماضِيِّ)

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:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>← he</td>
<td>← they (m.)</td>
<td>← they (m.)</td>
</tr>
<tr>
<td>← she</td>
<td>← they (f.)</td>
<td>← they (f.)</td>
</tr>
<tr>
<td>← you (m.)</td>
<td>← you (m./f.)</td>
<td>← you (m.)</td>
</tr>
<tr>
<td>← you (f.)</td>
<td>← you (m./f.)</td>
<td>← you (f.)</td>
</tr>
<tr>
<td>← I (m./f.)</td>
<td>← we (m./f.)</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>شرب he drank</td>
<td>شربا they (m.) drank</td>
<td>شربوا they (m.) drank</td>
</tr>
<tr>
<td>شرب she drank</td>
<td>شربت they (f.) drank</td>
<td>شربت they (f.) drank</td>
</tr>
<tr>
<td>شرب you (m.) drank</td>
<td>شربت you (m./f.) drank</td>
<td>شربت you (m.) drank</td>
</tr>
<tr>
<td>شرب you (f.) drank</td>
<td>شربت you (m./f.) drank</td>
<td>شربت you (f.) drank</td>
</tr>
<tr>
<td>شرب I (m./f.) drank</td>
<td>شربت we (m./f.) drank</td>
<td></td>
</tr>
</tbody>
</table>

a). The vowel on the first radical is always fatha.

b). The vowel on the middle radical, the “stem vowel”, is most often fatha:

شرب to hit

كتب to write
to know: عَرَفَ to cross: غَرَبَ
to go out: خَرَجَ to flee: غَزَبَ

It may, however, be kasra:
to drink: شَربَ to ride: رَكَبَ
to know: عَلَمَ to do: غَيَّرَ
to wear: لَبَسَ to hear: سَمَعَ

It may be damma. Such verbs are always intransitive:
to be holy: قَدَسَ to be near: قَرِبَ
to be numerous: كَثَرَ to be large: كَبَّرَ
to be wide: عُرِضَ to be handsome: حَسَنَ
to be distant: بَعَدَ to be heavy: ثَقَلَ

c). The alif on the suffix of the 3rd person masc. pl. (مَنْ) is a convention of spelling and is not pronounced. It is omitted before a pronominal object:

سَألُوهُمْ فَنَسَخَ الْأَمْنِيَّةُ they asked him the same questions (AM 108)
فَطَمْوَاهُ They cut it off (TW 191)
مَا ذَا فَعَلْتُوهُ فِي كَيْكَ What have they done to you? (HR 224)
حَدِيثُي عِنْ سَكَانِ الْبَيْتِ أَلْقَيْتِهِ they told me about the inhabitants of ancient Petra (JGh 160)

d). The suffix of the 2nd person masc. pl. (مُنْ) adds و before a pronominal object:

كَفْنُوْهُمْ أَسْيَمُوْهُا I thought you had forgotten it (TW 183)
لِمْ تَنْسَوْهُمْ وَخَوَّدُي Why have you left me on my own? (TW 199)
فَطَمْوَاهُ you destroyed it (IKh 42)
ضَفْعُوْمُي You have neglected me (HM 85)
فَطَمْوُهُ 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 (ث). For example سَكَتَ ("to be quiet"):

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m.) were quiet</td>
<td>سَكَتْكُمْ</td>
<td>سَكَتْكُمَا</td>
<td>سَكَتْكُمْ</td>
</tr>
<tr>
<td>you (f.) were quiet</td>
<td>سَكَتْكَ</td>
<td>سَكَتْكُ</td>
<td>سَكَتْكُ</td>
</tr>
<tr>
<td>I (m./f.) was quiet</td>
<td>سَكَتْكَ</td>
<td>سَكَتْكُ</td>
<td>سَكَتْكُ</td>
</tr>
</tbody>
</table>

f). When the final radical of a perfect verb is ن, this assimilates with the suffixes beginning...
with ن (i.e., نـ and نـ) and is written with a shadda (ـ). For example حَزَن (“to be sad”):

<table>
<thead>
<tr>
<th></th>
<th>you (f.pl.) were sad</th>
<th>we (m.f.) were sad</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَزَنْ</td>
<td></td>
<td>حَزَنْ</td>
</tr>
</tbody>
</table>

### 38.2 The Imperfect (الْمُضَارِعَ)

The imperfect has three moods: the indicative, subjunctive and jussive.

#### 38.2.1 The Imperfect Indicative (الْمُضَارِعَ الْمُرفُوعِ)

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:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>ُـي يَنِّي</td>
<td>ُـي وَنِّي</td>
</tr>
<tr>
<td>she</td>
<td>ُـت يَنِّي</td>
<td>ُـت وَنِّي</td>
</tr>
<tr>
<td>you (m.)</td>
<td>ُـت يَنِّي</td>
<td>ُـت وَنِّي</td>
</tr>
<tr>
<td>you (f.)</td>
<td>ُـت يَنِّي</td>
<td>ُـت وَنِّي</td>
</tr>
<tr>
<td>I (m.f.)</td>
<td>ُـت يَنِّي</td>
<td>ُـت وَنِّي</td>
</tr>
</tbody>
</table>

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 شَرْب, the imperfect stem of which is شَرْب, the persons of the imperfect indicative are:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he drinks</td>
<td>ُـي شَرْب</td>
<td>ُـي شَرْب</td>
</tr>
<tr>
<td>she drinks</td>
<td>ُـت شَرْب</td>
<td>ُـت شَرْب</td>
</tr>
<tr>
<td>you (m.) drink</td>
<td>ُـت شَرْب</td>
<td>ُـت شَرْب</td>
</tr>
<tr>
<td>you (f.) drink</td>
<td>ُـت شَرْب</td>
<td>ُـت شَرْب</td>
</tr>
<tr>
<td>I (m.f.) drink</td>
<td>ُـت شَرْب</td>
<td>ُـت شَرْب</td>
</tr>
</tbody>
</table>

### a). The verb stem may be vowelled with fatha:

- دَخَّل to push
- دَخَّل to manufacture
- نَفَّذ to lift up
- نَفَّذ to cheat
- نَفَّذ to be angry
- نَفَّذ to understand

with kasra:

- مَلَك to possess
- مَلَك to return
- مَلَك to know
- مَلَك to defeat
to sit

with damma:

to write

to judge; to rule

to look

to refuse

to pronounce

to study

Some verbs may take either kasra or damma:

or

or

or

or

38.2.2 The Subjunctive (السماح المضارع)

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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ـ ي ـ he</td>
<td>ـ ي ـ they (m.)</td>
<td>ـ ي ـ they (m.)</td>
</tr>
<tr>
<td>ـ ت ـ she</td>
<td>ـ ت ـ they (f.)</td>
<td>ـ ت ـ they (f.)</td>
</tr>
<tr>
<td>ـ ت ـ you (m.)</td>
<td>ـ ت ـ you (m./f.)</td>
<td>ـ ت ـ you (m.)</td>
</tr>
<tr>
<td>ـ ي ـ you (f.)</td>
<td>ـ ن ـ you (f.)</td>
<td>ـ ن ـ you (f.)</td>
</tr>
<tr>
<td>ـ أ ـ I (m./f.)</td>
<td>ـ ن ـ we (m./f.)</td>
<td>ـ ن ـ we (m./f.)</td>
</tr>
</tbody>
</table>

The final alif on the 2nd and 3rd persons masc. pl. is a convention of spelling and is not pronounced.

Taking the imperfect stem شرب as an example, the subjunctive is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>شرب he drinks</td>
<td>شربًا they (m.) drink</td>
<td>شربًا they (m.) drink</td>
</tr>
<tr>
<td>شرب she drinks</td>
<td>شربًا they (f.) drink</td>
<td>شربًا they (f.) drink</td>
</tr>
<tr>
<td>شرب you (m.) drink</td>
<td>شربًا you (m./f.) drink</td>
<td>شربًا you (m.) drink</td>
</tr>
<tr>
<td>شرب you (f.) drink</td>
<td>شربًا you (m./f.) drink</td>
<td>شربًا you (f.) drink</td>
</tr>
<tr>
<td>شرب I (m./f.) drink</td>
<td>شربًا we (m./f.) drink</td>
<td>شربًا we (m./f.) drink</td>
</tr>
</tbody>
</table>

38.2.3 The Jussive (السماح المضارع المتجزأ)

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:
The Strong Triliteral Verb

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َيَّ</td>
<td>َيَّ</td>
<td>َيَّ</td>
</tr>
<tr>
<td>ِتَّ</td>
<td>ِتَّ</td>
<td>ِتَّ</td>
</tr>
<tr>
<td>ــتَّ</td>
<td>ــتَّ</td>
<td>ــتَّ</td>
</tr>
<tr>
<td>َيَّ</td>
<td>َيَّ</td>
<td>َيَّ</td>
</tr>
</tbody>
</table>

Taking the stem ُشرُب as an example, the jussive is:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُشرُب</td>
<td>ُشرُب</td>
<td>ُشرُب</td>
</tr>
<tr>
<td>ُشرُب</td>
<td>ُشرُب</td>
<td>ُشرُب</td>
</tr>
<tr>
<td>ُشرُب</td>
<td>ُشرُب</td>
<td>ُشرُب</td>
</tr>
<tr>
<td>ُشرُب</td>
<td>ُشرُب</td>
<td>ُشرُب</td>
</tr>
</tbody>
</table>

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 ُن or ُن ن (الْونِ النَّودُكْدُ) to the jussive. When the jussive ends with َي or ِت these become the corresponding short vowels kasra and damma, and the fatha of the suffix is elided. The suffix ُن is not used with the duals or with the 2nd and 3rd persons fem. plural. The suffix on the duals is ُن. The suffix on the 2nd and 3rd persons fem. pl. is ُن. The following are the energetic forms of the verb ُشرُب ("to drink"):

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُشرْبَنِي or ُشرْبَي</td>
<td>ُشرْبَنِي</td>
<td>ُشرْبَنِي</td>
</tr>
<tr>
<td>ُشرْبَبَنِي or ُشرْبَبَي</td>
<td>ُشرْبَبَنِي</td>
<td>ُشرْبَبَنِي</td>
</tr>
<tr>
<td>ُشرْبُي or ُشرْبَي</td>
<td>ُشرْبُي</td>
<td>ُشرْبُي</td>
</tr>
<tr>
<td>ُشرْبَي or ُشرْبَي</td>
<td>ُشرْبَي</td>
<td>ُشرْبَي</td>
</tr>
</tbody>
</table>

The energetic is a more emphatic form of the jussive, but is very rarely used in modern Arabic. It is formed by suffixing ُن or ُن ن (الْونِ النَّودُكْدُ) to the jussive. When the jussive ends with َي or ِت these become the corresponding short vowels kasra and damma, and the fatha of the suffix is elided. The suffix ُن is not used with the duals or with the 2nd and 3rd persons fem. plural. The suffix on the duals is ُن. The suffix on the 2nd and 3rd persons fem. pl. is ُن. The following are the energetic forms of the verb ُشراء ("to drink"):
The Derived Forms (الْمُمْرِيدُ) of the Strong Triliteral 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 قَسَمْ ("to divide") has all the derived Forms (II to X, excluding IX which is mainly used for colours), the verb غَيَلْ ("to do") has no Form VII and فَجَعَلْ ("to open") has no Form IV or VI. Elsewhere, the root خَسِي exists only as a Form II verb (قَتَنْ "to examine") and the root رَمَي exists only in Form IV (أَرَمَ "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 (فَتَلٌ)

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 فَتَلٌ. Taking دَرَسَ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he taught</td>
<td>they (m.) taught</td>
<td>they (m.) taught</td>
</tr>
<tr>
<td></td>
<td>she taught</td>
<td>they (f.) taught</td>
<td>they (f.) taught</td>
</tr>
<tr>
<td></td>
<td>you (m.) taught</td>
<td>you (m./f.) taught</td>
<td>you (m.) taught</td>
</tr>
<tr>
<td></td>
<td>you (f.) taught</td>
<td></td>
<td>you (f.) taught</td>
</tr>
<tr>
<td></td>
<td>I (m./f.) taught</td>
<td></td>
<td>we (m./f.) taught</td>
</tr>
</tbody>
</table>

39.1.2 The Imperfect Indicative

The stem for the imperfect of Form II verbs is فَتَلٌ. 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 دَرَسَ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he teaches</td>
<td>they (m.) teach</td>
<td>they (m.) teach</td>
</tr>
</tbody>
</table>

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The Derived Forms of the Strong Trilateral Verb

she teaches 

they (f.) teach

they (f.) teach

you (m.) teach

you (m./f.) teach

you (f.) teach

I (m./f.) teach

we (m./f.) teach

a). The verbal noun typically has the pattern: تَعْمِيلَة

verb 

tْنَفِّدَ to implement

tْنَفِّدَ to search

tْتَسْمَعَ to encourage

tْتَقَدَّرَ to assess

tْتَرْتُبَ to arrange

verb noun

implementation

searching

encouragement

assessment

arrangement

The pattern تَعْمِيلَة is occasionally used:

verb 

جَرِّبَ to try out

cُطِلَ to offer, present

cُذَكَرَ to remind

cُكْمَلَ to supplement

cُفِصَ to separate

verb noun

trial, test

offer

reminder

supplement

separation

39.1.3 Meanings of Form II Verbs

The most common meanings are:

a). Form I transitive verbs are made causitive:

Form I

dُرُسَ to study

فِهِمَ to understand

حَمَلَ to carry

dَذَكَرَ to remember

dَعْلَمَ to know

dُرُضَ to reach

Form II

dُرُسَ to teach

فِهِمَ to make understand

حَمَلَ to make carry

dَذَكَرَ to remind

dَعْلَمَ to teach

dُرُضَ to make reach

b). Form I intransitive verbs are made transitive:

Form I

حَدَرَ to be cautious

Form II

dُرُضَ to caution, warn
c). The meaning of the Form I verb is strengthened:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَطَعَ to cut</td>
<td>قَطَعَ to cut into pieces</td>
</tr>
<tr>
<td>كَسَرَ to break</td>
<td>كَسَرَ to smash, break into pieces</td>
</tr>
<tr>
<td>قَتَلَ to kill</td>
<td>قَتَلَ to massacre</td>
</tr>
<tr>
<td>قَصَلَ to wash</td>
<td>قَصَلَ to wash thoroughly</td>
</tr>
<tr>
<td>قَفَقَ to separate</td>
<td>قَفَقَ to scatter, disperse</td>
</tr>
<tr>
<td>مَرَقَ to tear</td>
<td>مَرَقَ to tear to pieces, shred</td>
</tr>
</tbody>
</table>

39.2 Form III (فاعل)

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  فاعل. Taking  ساعد as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ساعد he helped</td>
<td>ساعدَا they (m.) helped</td>
<td>ساعدُوا they (m.) helped</td>
</tr>
<tr>
<td>ساعدت she helped</td>
<td>ساعدَتْ they (f.) helped</td>
<td>ساعدَتْ they (f.) helped</td>
</tr>
<tr>
<td>ساعدت you (m.) helped</td>
<td>ساعدَتْ you (m./f.) helped</td>
<td>ساعدَتْ you (m.) helped</td>
</tr>
<tr>
<td>ساعدت you (f.) helped</td>
<td>ساعدَتْ you (m./f.) helped</td>
<td>ساعدَتْ you (f.) helped</td>
</tr>
<tr>
<td>ساعدت أ I (m./f.) helped</td>
<td>ساعدَتْ we (m./f.) helped</td>
<td></td>
</tr>
</tbody>
</table>

39.2.2 The Imperfect Indicative

The stem for the imperfect of Form III verbs is  فاعل. As with Form II verbs, the vowel on the subject prefixes is damma rather than fatha. Taking  ساعد as an example, the persons of the verb are:
The verbal noun commonly has the pattern **مَعِشَة**:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَارِنَ to compare</td>
<td>مَقاَرِنَةَ comparison</td>
</tr>
<tr>
<td>قَالَ to meet [s.o.]</td>
<td>مَقاَلِبَةَ meeting</td>
</tr>
<tr>
<td>غَادِرَ to depart</td>
<td>مَعُادِرَةَ departure</td>
</tr>
<tr>
<td>رَأَفَ to supervise</td>
<td>مَراَفِقَةَ supervision</td>
</tr>
<tr>
<td>عَالِمَ to treat, deal with</td>
<td>مُعَايِمَةَ treatment</td>
</tr>
</tbody>
</table>

The pattern **يَقَالُ** is occasionally used:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَتَنَّى to fight</td>
<td>فَتَنَّى fight</td>
</tr>
<tr>
<td>سَبِاقَ to race</td>
<td>سَبِاقَ race</td>
</tr>
<tr>
<td>وَفَاعَ to defend</td>
<td>وَفَاعَ defence</td>
</tr>
<tr>
<td>جَادِلَ to argue, dispute</td>
<td>جَادِلَ argument, dispute</td>
</tr>
<tr>
<td>خَاصِمَ to argue, dispute</td>
<td>خَاصِمَ argument, dispute</td>
</tr>
<tr>
<td>نَافَضَ to argue; to debate</td>
<td>نَافَضَ argument; debate</td>
</tr>
<tr>
<td>خَانَتَ to settle an account</td>
<td>خَانَتَ settlement, accounting</td>
</tr>
</tbody>
</table>

### 39.2.3 Meanings of Form III Verbs

The most common meanings are:

#### a). Attempting to do something:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form III</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَرَعَ to throw down</td>
<td>صَارَعَ to wrestle</td>
</tr>
<tr>
<td>سَبَقَ to precede</td>
<td>سَبَقَ to try to get ahead, to race against</td>
</tr>
<tr>
<td>غَلَبَ to defeat</td>
<td>غَلَبَ to try to defeat; to fight</td>
</tr>
<tr>
<td>شَرفَ to be noble</td>
<td>شَرَفَ to compete for precedence in nobility</td>
</tr>
<tr>
<td>قَتَلَ to kill</td>
<td>قَتَلَ to try to kill, to fight</td>
</tr>
</tbody>
</table>
to defeat (in argument)  خصم

to boast  فخر

to cheat  خادع

to argue, quarrel  خاضم

to compete in glory  فاخر

to try to cheat  خادع

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  جَانَسَ to sit with [s.o.]

رَفَقَ  رافقَ to be a companion of [s.o.]

كَتَبَ  كاتبَ to write to [s.o.], correspond with

خَرَبَ  خاربَ to fight [s.o.]

شَارَكَ  شاركَ to share, participate with [s.o.]

عَمِلَ  عاملَ to do business with [s.o.]

39.3 Form IV (فعلٌ)

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 ﺃ. Taking خبر as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخبر</td>
<td>he informed</td>
<td>أخبرًا</td>
<td>أخبروا</td>
</tr>
<tr>
<td>أخبرت</td>
<td>she informed</td>
<td>أخبرتًا</td>
<td>أخبرتو</td>
</tr>
<tr>
<td>أخبرت</td>
<td>you (m.) informed</td>
<td>أخبرتنًا</td>
<td>أخبرتم</td>
</tr>
<tr>
<td>أخبرت</td>
<td>you (f.) informed</td>
<td>أخبرتنًا</td>
<td>أخبرتم</td>
</tr>
<tr>
<td>أخبرت</td>
<td>I (m./f.) informed</td>
<td>أخبرتنًا</td>
<td>أخبرتم</td>
</tr>
</tbody>
</table>

39.3.2 The Imperfect

The stem for the imperfect of Form IV verbs is ﺘُفُرَ, the initial ﺃ of the perfect being omitted. As with verb Forms II and III, the vowel on the subject prefixes is damma. Taking خبر as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يخبر</td>
<td>he informs</td>
<td>يخبران</td>
<td>يخبرون</td>
</tr>
<tr>
<td>يخبر</td>
<td>she informs</td>
<td>يخبران</td>
<td>يخبرون</td>
</tr>
<tr>
<td>يخبر</td>
<td>they (m.) inform</td>
<td>يخبرون</td>
<td>يخبرون</td>
</tr>
<tr>
<td>يخبر</td>
<td>they (f.) inform</td>
<td>يخبرون</td>
<td>يخبرون</td>
</tr>
</tbody>
</table>
The Derived Forms of the Strong Triliteral Verb

you (m.) inform  تعريض  you (m./f.) inform  تعريضون  you (m.) inform  تعريض
you (f.) inform  تعريضت  you (f.) inform  تعريضة  I (m./f.) inform  تعريض

a). The verbal noun has the pattern  إنعام :

verb  verbal noun
أكرّم  هومن  هومن, respect
أُفِّقة  اسفاقة  pity, compassion
أخرج  إخراج  taking out
أشرف  إشرف  supervision
أجبر  إجبار  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
جلس  جنس  to sit  جنس  to make sit
ظهر  أظهر  to be visible  أظهر  to make visible
سعد  أشد  to be happy  أشد  to make happy
دخل  أدخل  to enter  أدخل  to make enter
حضر  أحضر  to be present  أحضر  to bring, get
بعد  أبعد  to be distant  أبعد  to send away
نزل  أنزل  to descend  أنزل  to take down

b). Form I transitive verbs may be made causative:

Form I                                      Form IV
طعام  أطعم  to eat  أطعم  to feed
لبس  ألبس  to wear  ألبس  to dress [s.o.]
علم  أعلم  to know  أعلم  to inform
نطق  أ讷ص  to speak  أ讷ص  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
بطل  أبطل  to invalidate
Form II

- علمَ: to teach
- صدقَ: to believe
- بدعَ: to accuse of heresy
- فدم: to offer, present

Form IV

- علمَ: to inform
- صدقَ: to fix a dowry
- بدعَ: to create
- فدم: to embark, venture

39.4 Form V (فعل)

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 تقدم. Taking تقدم as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>تقدمَ</td>
<td>تقدمَا</td>
<td>تقدمَوا</td>
</tr>
<tr>
<td>تقدمت</td>
<td>تقدمتَا</td>
<td>تقدمتَوا</td>
</tr>
<tr>
<td>تقدمْت</td>
<td>تقدمتْما</td>
<td>تقدمتْموا</td>
</tr>
<tr>
<td>تقدمْتْ</td>
<td>تقدمْتْما</td>
<td>تقدمْتْموا</td>
</tr>
<tr>
<td>تقدمْتْل</td>
<td>تقدمْتْلما</td>
<td>تقدمْتْلما</td>
</tr>
</tbody>
</table>

39.4.2 The Imperfect Indicative

The stem for the imperfect of Form V verbs is تقدم. The subject prefixes and suffixes are identical to those used on Form I verbs. Taking the stem تقدم as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>تقدمُ</td>
<td>تقدمْا</td>
<td>تقدمْا</td>
</tr>
<tr>
<td>تقدمت</td>
<td>تقدمتْا</td>
<td>تقدمتْا</td>
</tr>
<tr>
<td>تقدمْت</td>
<td>تقدمْتْا</td>
<td>تقدمْتْا</td>
</tr>
<tr>
<td>تقدمْتْ</td>
<td>تقدمْتْا</td>
<td>تقدمْتْا</td>
</tr>
<tr>
<td>تقدمْتْل</td>
<td>تقدمْتْلا</td>
<td>تقدمْتْلا</td>
</tr>
</tbody>
</table>

Next page:

- فهمَ: to make understand
- فقَ: to lock
- حرفَ: to destroy
- رجعَ: to make return

There may, however, be differences in meaning. For example:
The verbal noun has the pattern تَفَاعُلُ:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَمُرُّدُ</td>
<td>rebellion</td>
</tr>
<tr>
<td>تَنَفسُ</td>
<td>respiration</td>
</tr>
<tr>
<td>تَبَدُّلُ</td>
<td>change, transformation</td>
</tr>
<tr>
<td>تَفَرُّقُ</td>
<td>separation</td>
</tr>
<tr>
<td>تَصَرَّفُ</td>
<td>behaviour</td>
</tr>
</tbody>
</table>

### 39.4.3 Meaning of Form V Verbs

The most common meaning is to express the reflexive or passive of Form II verbs:

<table>
<thead>
<tr>
<th>Form II</th>
<th>Form V</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَعَلَّمَ to teach</td>
<td>تَعْلَمَ to learn</td>
</tr>
<tr>
<td>تَحْركَ to move [s.th.]</td>
<td>تَحْركَ to move</td>
</tr>
<tr>
<td>تَفْكِرُ to explain</td>
<td>تَفْكِرُ to be explained</td>
</tr>
<tr>
<td>تَذْكَرُ to remind</td>
<td>تَذْكَرُ to remember</td>
</tr>
<tr>
<td>تَقْدمَ to offer, present</td>
<td>تَقْدمَ to advance, go forward</td>
</tr>
<tr>
<td>تَفَرَّقَ to separate</td>
<td>تَفَرَّقَ to be separated, scattered</td>
</tr>
</tbody>
</table>

### 39.5 Form VI (نَطَاعَلُ)

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 تَطَاعَل. Taking تَطَاعَل as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَطَاعَلَ  he pretended</td>
<td>تَطَاعَلُوا they (m.) pretended</td>
<td>تَطَاعَلُتُ they (m.) pretended</td>
</tr>
<tr>
<td>تَطَاعَلَتُ  she pretended</td>
<td>تَطَاعَلُتُمَا they (f.) pretended</td>
<td>تَطَاعَلَتُ  they (f.) pretended</td>
</tr>
<tr>
<td>تَطَاعَلَتْ  you (m.) pretended</td>
<td>تَطَاعَلَتْمَا you (m./f.) pretended</td>
<td>تَطَاعَلُتْ  you (m.) pretended</td>
</tr>
<tr>
<td>تَطَاعَلَتْ  you (f.) pretended</td>
<td>تَطَاعَلَتْمَا you (m./f.) pretended</td>
<td>تَطَاعَلُتْ  you (f.) pretended</td>
</tr>
<tr>
<td>تَطَاعَلَتْ  I (m./f.) pretended</td>
<td>تَطَاعَلُتْ  you (m.) pretended</td>
<td>تَطَاعَلُتْ  we (m./f.) pretended</td>
</tr>
</tbody>
</table>
39.5.2 The Imperfect Indicative

The stem for the imperfect of Form VI verbs is تَغَاعَل. Taking تَغَاعَل as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he pretends</td>
<td>they (m.) pretend</td>
<td>they (m.) pretend</td>
</tr>
<tr>
<td>she pretends</td>
<td>they (f.) pretend</td>
<td>they (f.) pretend</td>
</tr>
<tr>
<td>you (m.) pretend</td>
<td>you (m./f.) pretend</td>
<td>you (m.) pretend</td>
</tr>
<tr>
<td>you (f.) pretend</td>
<td></td>
<td>you (f.) pretend</td>
</tr>
<tr>
<td>I (m./f.) pretend</td>
<td></td>
<td>we (m./f.) pretend</td>
</tr>
</tbody>
</table>

a). The verbal noun has the pattern تَغَاعَل:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَبَالِلْ</td>
<td>to exchange</td>
</tr>
<tr>
<td>تَعَامَل</td>
<td>to trade with one another</td>
</tr>
<tr>
<td>تَمَالِلْ</td>
<td>to fight with one another</td>
</tr>
<tr>
<td>تَأَغَشَع</td>
<td>to follow in succession</td>
</tr>
<tr>
<td>تَصَلَّح</td>
<td>to make peace with one another</td>
</tr>
<tr>
<td>تَبَالِلْ</td>
<td>mutual exchange</td>
</tr>
<tr>
<td>تَعَامَل‌</td>
<td>trade relations</td>
</tr>
<tr>
<td>تَمَالِلْ</td>
<td>mutual struggle</td>
</tr>
<tr>
<td>تَأَغَشَع</td>
<td>succession</td>
</tr>
<tr>
<td>تَصَلَّح</td>
<td>reconciliation</td>
</tr>
</tbody>
</table>

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):

<table>
<thead>
<tr>
<th>Form III</th>
<th>Form VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>غَانَتْ</td>
<td>to embrace</td>
</tr>
<tr>
<td>شَارَكْ</td>
<td>to share</td>
</tr>
<tr>
<td>صَافَعْ</td>
<td>to shake hands</td>
</tr>
<tr>
<td>فَانَتْ</td>
<td>to fight</td>
</tr>
<tr>
<td>نَافَعْ</td>
<td>to debate</td>
</tr>
<tr>
<td>جَانَلْ</td>
<td>to argue</td>
</tr>
<tr>
<td>غَانَتْ</td>
<td>to embrace each other</td>
</tr>
<tr>
<td>شَارَكْ</td>
<td>to share with one another</td>
</tr>
<tr>
<td>صَافَعْ</td>
<td>to shake hands with one another</td>
</tr>
<tr>
<td>فَانَتْ</td>
<td>to fight one another</td>
</tr>
<tr>
<td>نَافَعْ</td>
<td>to debate together</td>
</tr>
<tr>
<td>جَانَلْ</td>
<td>to argue with one another</td>
</tr>
</tbody>
</table>

b). They may express pretending to be in a certain state:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>تَغَاعَلْ</td>
<td>to pretend to know nothing</td>
</tr>
<tr>
<td>تَغَاعَلْ</td>
<td>to pretend to be inattentive</td>
</tr>
<tr>
<td>تَغَاعَلْ</td>
<td>to pretend</td>
</tr>
<tr>
<td>تَغَاعَلْ</td>
<td>to feign illness</td>
</tr>
<tr>
<td>تَغَاعَلْ</td>
<td>to pretend to be busy</td>
</tr>
</tbody>
</table>
39.6 Form VII (نُصِّفُ)

The distinctive feature of Form VII verbs is the initial إنَّ with hamzat al-wasl.

39.6.1 The Perfect

The stem for the perfect of Form VII verbs is إنَّ. Taking إنَّ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he left</td>
<td>إنَّ يعتِرَفَ</td>
<td>they (m.) left</td>
<td>إنَّ يعتِرَفَوا</td>
</tr>
<tr>
<td>she left</td>
<td>إنَّ يعتِرَفتَا</td>
<td>they (f.) left</td>
<td>إنَّ يعتِرَفَنَا</td>
</tr>
<tr>
<td>you (m.) left</td>
<td>إنَّ يعتِرَفَكَامَا</td>
<td>you (m./f.) left</td>
<td>إنَّ يعتِرَفَنَمَا</td>
</tr>
<tr>
<td>you (f.) left</td>
<td>إنَّ يعتِرَفَنا</td>
<td>you (f.) left</td>
<td>إنَّ يعتِرَفَنَ</td>
</tr>
<tr>
<td>I (m./f.) left</td>
<td>إنَّ يعتِرَفَنا</td>
<td>we (m./f.) left</td>
<td>إنَّ يعتِرَفَنا</td>
</tr>
</tbody>
</table>

39.6.2 The Imperfect Indicative

The stem for the imperfect of Form VII verbs is نُصِّفُ, the initial alif + hamzat al-wasl on the perfect being removed. Taking نُصِّفُ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he leaves</td>
<td>نُصِّفُ يعتِرَفَ</td>
<td>they (m.) leave</td>
<td>نُصِّفُ يعتِرَفَوا</td>
</tr>
<tr>
<td>she leaves</td>
<td>نُصِّفُ يعتِرَفتَا</td>
<td>they (f.) leave</td>
<td>نُصِّفُ يعتِرَفَنَا</td>
</tr>
<tr>
<td>you (m.) leave</td>
<td>نُصِّفُ يعتِرَفَكَامَا</td>
<td>you (m./f.) leave</td>
<td>نُصِّفُ يعتِرَفَنَمَا</td>
</tr>
<tr>
<td>you (f.) leave</td>
<td>نُصِّفُ يعتِرَفَنا</td>
<td>you (f.) leave</td>
<td>نُصِّفُ يعتِرَفَنَ</td>
</tr>
<tr>
<td>I (m./f.) leave</td>
<td>نُصِّفُ يعتِرَفَنا</td>
<td>we (m./f.) leave</td>
<td>نُصِّفُ يعتِرَفَنا</td>
</tr>
</tbody>
</table>

a). The verbal noun has the pattern إنَّ: إِنِّي غَالِبُ

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to leave</td>
<td>إنِّي غَالِبُ</td>
</tr>
<tr>
<td>to be disturbed</td>
<td>إنِّي عَطَابُ</td>
</tr>
<tr>
<td>to be defeated</td>
<td>إنِّي كَفَرُ</td>
</tr>
<tr>
<td>to be agitated</td>
<td>إنِّي غَيْبُ</td>
</tr>
<tr>
<td>to retreat</td>
<td>إنِّي سَحْبُ</td>
</tr>
</tbody>
</table>

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  

\[
\begin{array}{l}
كَسَر  
\text{to break [s.th.]}  

\text{إِكُسَرَ}  
\text{to be broken}  

تَبَعَ  
\text{to send out}  

تَبَعَ  
\text{to be sent out}  

tَفَعَّلَ  
\text{to push}  

تَفَعَّلَ  
\text{to hurry off}  

تَهْمَدَ  
\text{to demolish}  

تَهْمَدَ  
\text{to be demolished}  

tَفَعَّلَ  
\text{to cut off}  

تَفَعَّلَ  
\text{to be cut off}  

كَنْفَثَ  
\text{to reveal}  

كَنْفَثَ  
\text{to be revealed}  

تَعَقَّدَ  
\text{to convene [meeting]}  

تَعَقَّدَ  
\text{to be convened}  
\end{array}
\]

39.7 **Form VIII (إِنْتَظَرُّ)**

The distinctive feature of Form VIII verbs is the initial \( \ddot{a} \) and the ت between the first and second radicals of the root. The hamza on the alif is hamzat al-wasl. *(See 40 "Phonetic Changes in Form VIII Verbs")*

### 39.7.1 The Perfect

The stem for the perfect of Form VIII verbs is إِنْتَظَرُّ. Taking إِنتَظَرَ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>إِنتَظَرَ he waited</td>
<td>إِنتَظَرُوا they (m.) waited</td>
<td>إِنتَظَروا they (m.) waited</td>
</tr>
<tr>
<td>she</td>
<td>إِنتَظَرتَ she waited</td>
<td>إِنتَظَرتَانَا they (f.) waited</td>
<td>إِنتَظَرتَانُ they (f.) waited</td>
</tr>
<tr>
<td>you (m.)</td>
<td>إِنتَظَرتَكَ you (m./f.) waited</td>
<td>إِنتَظَرتَكَما you (m./f.) waited</td>
<td>إِنتَظَرتَكَمُّ you (m.) waited</td>
</tr>
<tr>
<td>you (f.)</td>
<td>إِنتَظَرتَكَ you (m./f.) waited</td>
<td>إِنتَظَرتَكَمُّ you (f.) waited</td>
<td>إِنتَظَرتَكَمُّ you (f.) waited</td>
</tr>
<tr>
<td>I</td>
<td>إِنتَظَرتَ I (m./f.) waited</td>
<td>إِنتَظَرتَانَا we (m./f.) waited</td>
<td>إِنتَظَرتَانَا we (m./f.) waited</td>
</tr>
</tbody>
</table>

### 39.7.2 The Imperfect Indicative

The stem for the imperfect of Form VIII verbs is جِلَّلَّ, the initial alif + hamzat al-wasl on the perfect being removed. Taking جِلَّلَّ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>جِلَّلَّ he waits</td>
<td>جِلَّلُترَانَّ they (m.) wait</td>
<td>جِلَّلُترَانَّ they (m.) wait</td>
</tr>
<tr>
<td>she</td>
<td>جِلَّلَّتَ she waits</td>
<td>جِلَّلُترَانَّا they (f.) wait</td>
<td>جِلَّلُترَانَّا they (f.) wait</td>
</tr>
<tr>
<td>you (m.)</td>
<td>جِلَّلَّتَكَ you (m./f.) wait</td>
<td>جِلَّلُترَانَّا you (m./f.) wait</td>
<td>جِلَّلُترَانَّا you (m./f.) wait</td>
</tr>
<tr>
<td>you (f.)</td>
<td>جِلَّلَّتَكَ you (f.) wait</td>
<td>جِلَّلُترَانَّا you (f.) wait</td>
<td>جِلَّلُترَانَّا you (f.) wait</td>
</tr>
<tr>
<td>I</td>
<td>جِلَّلَّ I (m./f.) wait</td>
<td>جِلَّلُترَانَّا we (m./f.) wait</td>
<td>جِلَّلُترَانَّا we (m./f.) wait</td>
</tr>
</tbody>
</table>
a). The verbal noun has the pattern إِفْعَالٌ:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِعْتُدَرْ</td>
<td>إِعْتُدَر</td>
</tr>
<tr>
<td>إِخْتَلَفْ</td>
<td>إِخْتَلَفْ</td>
</tr>
<tr>
<td>إِخْتَرَأَ</td>
<td>إِخْتَرَأَ</td>
</tr>
<tr>
<td>إِخْتُرَمْ</td>
<td>إِخْتُرَمْ</td>
</tr>
<tr>
<td>إِشْتَرَكْ</td>
<td>إِشْتَرَكْ</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>شُهِّرْ</td>
<td>شُهِّرْ</td>
</tr>
<tr>
<td>جَمِعْ</td>
<td>جَمِعْ</td>
</tr>
<tr>
<td>تُسَرْ</td>
<td>تُسَرْ</td>
</tr>
<tr>
<td>مُرِجْ</td>
<td>مُرِجْ</td>
</tr>
<tr>
<td>خَنَنْ</td>
<td>خَنَنْ</td>
</tr>
<tr>
<td>حَرَقْ</td>
<td>حَرَقْ</td>
</tr>
<tr>
<td>نَظَمْ</td>
<td>نَظَمْ</td>
</tr>
</tbody>
</table>

39.8 Form IX (إِفْعَلْ)

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 ٍ with hamzat al-wasl, 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 إِخْمَرْ. Taking إِخْمَرْ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِخْمَرْهُ</td>
<td>إِخْمَرَهُ</td>
<td>إِخْمَرُوا</td>
</tr>
<tr>
<td>إِخْمَرْجَهَا</td>
<td>إِخْمَرَجَهَا</td>
<td>إِخْمَرَجُوا</td>
</tr>
<tr>
<td>إِخْمَرْتِهِ</td>
<td>إِخْمَرَتِهِ</td>
<td>إِخْمَرُبَتِهِ</td>
</tr>
<tr>
<td>إِخْمَرَتْهَا</td>
<td>إِخْمَرَتْهَا</td>
<td>إِخْمَرَتْبَتِهَا</td>
</tr>
<tr>
<td>إِخْمَرَتْهُ</td>
<td>إِخْمَرَتْهُ</td>
<td>إِخْمَرَتْبَتْهُ</td>
</tr>
</tbody>
</table>
39.8.2 The Imperfect Indicative

The stem for the imperfect of Form IX verbs is إِخْمَرُنَا، the initial alif + hamzat al-wasl on the perfect being removed. Taking إِخْمَرُ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَخْمِرُ he blushes</td>
<td>يَخْمِرُانِ they (m.) blush</td>
<td>يَخْمِرُونَ they (m.) blush</td>
</tr>
<tr>
<td>نَخْمِرُ she blushes</td>
<td>نَخْمِرُانِ they (f.) blush</td>
<td>نَخْمِرُونَ they (f.) blush</td>
</tr>
<tr>
<td>يَخْمِرُ you (m.) blush</td>
<td>يَخْمِرُانِ you (m./f.) blush</td>
<td>يَخْمِرُونَ you (m.) blush</td>
</tr>
<tr>
<td>نَخْمِرُ you (f.) blush</td>
<td>نَخْمِرُانِ you (f.) blush</td>
<td>نَخْمِرُونَ you (f.) blush</td>
</tr>
<tr>
<td>أَخْمِرُ I (m./f.) blush</td>
<td>أَخْمِرُانِ we (m./f.) blush</td>
<td>أَخْمِرُونَ we (m./f.) blush</td>
</tr>
</tbody>
</table>

(a). The verbal noun has the pattern إِفِيلَانِل:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِخْمَرُ to blush, be red</td>
<td>إِخْمَارُ blushing, reddening</td>
</tr>
<tr>
<td>إِرْدَفُ to be blue</td>
<td>إِرْدَفُ blueness</td>
</tr>
<tr>
<td>إِضاَرُ to be yellow</td>
<td>إِضاَرُ yellowing; paleness</td>
</tr>
<tr>
<td>إِشَوُدُ to be black</td>
<td>إِشَوُدُ blackening</td>
</tr>
<tr>
<td>إِيِضَضُ to be white</td>
<td>إِيِضَضُ whitening</td>
</tr>
<tr>
<td>إِغَيَجُ to be crooked</td>
<td>إِغَيَجُ crookedness</td>
</tr>
</tbody>
</table>

39.8.3 Meaning of Form IX Verbs

They express the reflexive of Form II verbs referring to colour and physical deficiencies:

<table>
<thead>
<tr>
<th>Form II</th>
<th>Form IX</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَخَرُ to make red</td>
<td>إِخْمَرُ to be or become red</td>
</tr>
<tr>
<td>حَخْسَرُ to make green</td>
<td>إِخْمَسُ to be or become green</td>
</tr>
<tr>
<td>سَوُدُ to blacken</td>
<td>إِشَوُدُ to be or become black</td>
</tr>
<tr>
<td>غَيْجُ to bend, crook [s.th.]</td>
<td>إِغَيَجُ to be or become bent, crooked</td>
</tr>
<tr>
<td>غَوَرُ to blind one eye</td>
<td>إِغَوَرُ to be one-eyed</td>
</tr>
</tbody>
</table>

39.9 Form X (إِشْتَفَعُلِ)

The distinctive feature of Form X verbs is the initial إِشْتَفَعُ with hamzat al-wasl.

39.9.1 The Perfect

The stem for the perfect of Form X verbs is إِشْتَفَعُ. Taking إِشْتَفَعُ as an example, the persons
of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>استخدمَة</td>
<td>استخدمائنا</td>
<td>استخدمائنا</td>
</tr>
<tr>
<td>he used</td>
<td>they (m.) used</td>
<td>they (m.) used</td>
</tr>
<tr>
<td>استخدمَة</td>
<td>استخدمائنا</td>
<td>استخدمائنا</td>
</tr>
<tr>
<td>she used</td>
<td>they (f.) used</td>
<td>they (f.) used</td>
</tr>
<tr>
<td>استخدمَة</td>
<td>استخدمائنا</td>
<td>استخدمائنا</td>
</tr>
<tr>
<td>you (m.) used</td>
<td>you (m./f.) used</td>
<td>you (m.) used</td>
</tr>
<tr>
<td>استخدمَة</td>
<td>استخدمائنا</td>
<td>استخدمائنا</td>
</tr>
<tr>
<td>you (f.) used</td>
<td>you (m./f.) used</td>
<td>you (f.) used</td>
</tr>
<tr>
<td>استخدمَة</td>
<td>استخدمائنا</td>
<td>استخدمائنا</td>
</tr>
<tr>
<td>I (m./f.) used</td>
<td>we (m./f.) used</td>
<td>we (m./f.) used</td>
</tr>
</tbody>
</table>

39.9.2 The Imperfect Indicative
The stem for the imperfect of Form X verbs is استعمل, the initial alif + hamzat al-wasl on the perfect being removed. Taking استعمل as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يستعملُ</td>
<td>يستعملين</td>
<td>يستعملون</td>
</tr>
<tr>
<td>he uses</td>
<td>they (m.) use</td>
<td>they (m.) use</td>
</tr>
<tr>
<td>يستعملَة</td>
<td>يستعملائنا</td>
<td>يستعملائنا</td>
</tr>
<tr>
<td>she uses</td>
<td>they (f.) use</td>
<td>they (f.) use</td>
</tr>
<tr>
<td>يستعملَة</td>
<td>يستعملائنا</td>
<td>يستعملائنا</td>
</tr>
<tr>
<td>you (m.) use</td>
<td>you (m./f.) use</td>
<td>you (m.) use</td>
</tr>
<tr>
<td>يستعملَة</td>
<td>يستعملائنا</td>
<td>يستعملائنا</td>
</tr>
<tr>
<td>you (f.) use</td>
<td>you (m./f.) use</td>
<td>you (f.) use</td>
</tr>
<tr>
<td>يستعملَة</td>
<td>يستعملائنا</td>
<td>استعملائنا</td>
</tr>
<tr>
<td>I (m./f.) use</td>
<td>we (m./f.) use</td>
<td>we (m./f.) use</td>
</tr>
</tbody>
</table>

a). The verbal noun has the pattern استعمل:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>استعمل</td>
<td>use</td>
</tr>
<tr>
<td>to use</td>
<td>استعمل استعمال</td>
</tr>
<tr>
<td>استفسَر</td>
<td>inquiry</td>
</tr>
<tr>
<td>to inquire</td>
<td>استفسأ استفسار</td>
</tr>
<tr>
<td>استنتج</td>
<td>inference; deduction</td>
</tr>
<tr>
<td>to infer; to deduce</td>
<td>استنتج استنتاج</td>
</tr>
<tr>
<td>استبدل</td>
<td>exchange</td>
</tr>
<tr>
<td>to exchange</td>
<td>استبدل استبدال</td>
</tr>
<tr>
<td>استنجد</td>
<td>enjoyment</td>
</tr>
<tr>
<td>to enjoy</td>
<td>استنجد استنجد</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form X</th>
</tr>
</thead>
<tbody>
<tr>
<td>علم</td>
<td>استدفَرْ</td>
</tr>
<tr>
<td>to know</td>
<td>to ask to be known (i.e. to review)</td>
</tr>
<tr>
<td>سلم</td>
<td>استفرَضَ</td>
</tr>
<tr>
<td>to be safe</td>
<td>to ask for safety (i.e. to surrender)</td>
</tr>
<tr>
<td>عرض</td>
<td>استقرأ</td>
</tr>
<tr>
<td>to show</td>
<td>to ask forgiveness</td>
</tr>
<tr>
<td>غفر</td>
<td>استقرأ</td>
</tr>
<tr>
<td>to forgive</td>
<td>to ask forgiveness</td>
</tr>
<tr>
<td>نجِد</td>
<td>استقرأ</td>
</tr>
<tr>
<td>to help</td>
<td>to ask for help</td>
</tr>
</tbody>
</table>
b). To find or believe that a thing has the quality expressed by the Form I verb:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form X</th>
</tr>
</thead>
<tbody>
<tr>
<td>حسن</td>
<td>إشتقَسَن</td>
</tr>
<tr>
<td>كثر</td>
<td>إشتقَر</td>
</tr>
<tr>
<td>عظم</td>
<td>إشتقَم</td>
</tr>
<tr>
<td>ثقل</td>
<td>إشتقَل</td>
</tr>
<tr>
<td>قَبَع</td>
<td>إشتقَح</td>
</tr>
<tr>
<td>ضمر</td>
<td>إشتقَمر</td>
</tr>
</tbody>
</table>

| to be beautiful | to find beautiful                     |
| to be numerous  | to regard as too much                 |
| to be great     | to regard as great                    |
| to be heavy     | to regard as heavy                    |
| to be ugly      | to find ugly, to loathe               |
| to be small     | to deem small                         |

c). Less commonly, Form X verbs may make the Form I verb causitive:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form X</th>
</tr>
</thead>
<tbody>
<tr>
<td>خدم</td>
<td>إستخدَم</td>
</tr>
<tr>
<td>رجع</td>
<td>إسترجَع</td>
</tr>
<tr>
<td>شهَد</td>
<td>إستشهد</td>
</tr>
<tr>
<td>حضر</td>
<td>إستحضر</td>
</tr>
<tr>
<td>قَدِم</td>
<td>إستقدَم</td>
</tr>
<tr>
<td>خلف</td>
<td>إستخلف</td>
</tr>
</tbody>
</table>

| to serve       | to use (cause to serve)              |
| to return      | to get back, retrieve.               |
| to witness     | to call to witness (cause to witness)|
| to be present  | to send [for]; to bring              |
| to come        | to ask to come (to send for)         |
| to swear       | to make s.o. swear                   |

39.10 Summary of the Derived Forms of the Strong Triliteral Verb:

<table>
<thead>
<tr>
<th>Form</th>
<th>perfect</th>
<th>indicative</th>
<th>subjunctive</th>
<th>jussive</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعلُ</td>
<td>يفعلُ</td>
<td>فعلُ (ة) فعَّالَةً</td>
</tr>
<tr>
<td>III</td>
<td>فإعل</td>
<td>يفَقَع</td>
<td>يفَقَعُ</td>
<td>يفَقَعُ</td>
<td>فإعلَ (ة) مَعَالُةً</td>
</tr>
<tr>
<td>IV</td>
<td>أفعل</td>
<td>يفَعَل</td>
<td>يفَعَلُ</td>
<td>يفَعَلُ</td>
<td>أفُعلَ</td>
</tr>
<tr>
<td>V</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعلُ</td>
<td>يفعلُ</td>
<td>فعلُ</td>
</tr>
<tr>
<td>VI</td>
<td>فَقَعَ</td>
<td>يفَقَع</td>
<td>يفَقَعُ</td>
<td>يفَقَعُ</td>
<td>فَقَعَ</td>
</tr>
<tr>
<td>VII</td>
<td>إفُعلَ</td>
<td>يفَعَل</td>
<td>يفَعَلُ</td>
<td>يفَعَلُ</td>
<td>إفَعلَ</td>
</tr>
<tr>
<td>VIII</td>
<td>إفَعلَ</td>
<td>يفَعَل</td>
<td>يفَعَلُ</td>
<td>يفَعَلُ</td>
<td>إفَعلَ</td>
</tr>
<tr>
<td>IX</td>
<td>إفُعل</td>
<td>يفَعَل</td>
<td>يفَعَلُ</td>
<td>يفَعَلُ</td>
<td>إفَعلَ (ة) فعَّالَةً</td>
</tr>
<tr>
<td>X</td>
<td>إستفعَل</td>
<td>يفَعَلُ</td>
<td>يفَعَلُ</td>
<td>يفَعَلُ</td>
<td>إستفعَلَ</td>
</tr>
</tbody>
</table>
40 **Phonetic Changes in Form VIII Verbs**

The 

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 

or 

of assimilated verbs is assimilated to the following 

of the Form VIII verb and is written with a shadda 

(see 46.2c)

40.2 In Form VIII of the verb 

("to take") the initial hamza is assimilated to the following 

to give the common verb 

("to take").

40.3 When the initial radical of the root is 

or 

, the 

of Form VIII becomes 

a). Initial radical 

. Assimilation takes place and the 

is written with a shadda 

: 

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

to become extinct          | 

to cover o.s.               |
| 

to chase away               | 

to be driven away           |
| 

to support                  | 

to be supported             |
| 

to call, invite             | 

to claim, allege            |
| 

to be near                  | 

to be near                  |
| 

to be warm                  | 

to warm o.s.                |
| 

to reject                   | 

to contend                  |
| 

(Form II) to armour         | 

to put on armour            |

b). Initial radical 

. The 

usually becomes 

and assimilation takes place 

: 

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

to keep, preserve           | 

(or ) to keep, preserve     |
| 

to remember                 | 

(or ) to remember           |

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

to repel                    | 

to be repelled, driven away |
| 

to crowd                    | 

to be crowded               |
| 

to choke [s.o.]             | 

to swallow                  |
| 

to sow, plant               | 

to sow                      |
| 

to swallow                  | 

to swallow                  |
| 

to approach                 | 

to flatter                  |
**40.4** When the initial radical is ص و ض or ط، the س of Form VIII becomes ط.

### a). Initial radical ص:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>صَبْحٌ to be patient</td>
<td>إِضْطَبْحٌ to be patient</td>
</tr>
<tr>
<td>صَغِّرَ to dye</td>
<td>إِضْطَغِّرَ to be dyed</td>
</tr>
<tr>
<td>صَحِبَ to accompany</td>
<td>إِضْطَحِبَ to accompany</td>
</tr>
<tr>
<td>صَفِّحَ to shout, bellow</td>
<td>إِضْطَفِّحَ to raise a din</td>
</tr>
<tr>
<td>صَدَمَ to strike, collide</td>
<td>إِضْطَدَمَ to collide, clash</td>
</tr>
<tr>
<td>صَضَعَ to throw down</td>
<td>إِضْطَضَعَ to wrestle with one another</td>
</tr>
<tr>
<td>صَلَحَ to be good, proper</td>
<td>إِضْطَلَحَ to agree</td>
</tr>
<tr>
<td>صَمَّمَ to make</td>
<td>إِضْطَمَمَ to produce</td>
</tr>
<tr>
<td>صَفِّمَ to be pure</td>
<td>إِضْطَفِّمَ to choose</td>
</tr>
<tr>
<td>صَدَكَ to beat, strike</td>
<td>إِضْطَدَكَ to knock together, to tremble</td>
</tr>
<tr>
<td>صَفِّ لَ to set in a row</td>
<td>إِضْطَلَلَ to line up, take position in a row</td>
</tr>
<tr>
<td>صَلَحَ to burn</td>
<td>إِضْطَلَحَ to warm o.s.</td>
</tr>
</tbody>
</table>

### b). Initial radical ض:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَرَبَ to beat, strike</td>
<td>إِضْطَرَبَ to be unsettled, disturbed</td>
</tr>
<tr>
<td>ضَرِعَ to be humble, submissive</td>
<td>إِضْطَرَعَ to humiliate o.s.</td>
</tr>
<tr>
<td>ضَرَمَ to catch fire</td>
<td>إِضْطَرَمَ to catch fire</td>
</tr>
<tr>
<td>ضَلَعَ to be strong</td>
<td>إِضْطَلَعَ to be skilled, proficient</td>
</tr>
<tr>
<td>ضَرَمَ to harm</td>
<td>إِضْطَرَمَ to force, compel</td>
</tr>
</tbody>
</table>

### c). Initial radical ط. Assimilation takes place and the ط is written with a shadda (ط):

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>طَرَحَ to throw</td>
<td>إِطْرَحَ to throw</td>
</tr>
</tbody>
</table>
40.5 When the initial radical is ُ، the ت becomes ٌ. Assimilation takes place (ٌ) :

Form I                      Form VIII

طَرَّدُ to oppress           طَرَّدَ to suffer injustice

40.6 When the initial radical is ت، assimilation takes place (ت) :

Form I                      Form VIII

تَبَعُ to follow             تَبَعَ to follow
تَجَرَ to trade, do business تَجَرَ to trade, do business
تَخَمَ to have indigestion   تَخَمَ to have indigestion

40.7 When the initial radical is ث، the ت is assimilated to it and is written ث :

Form I                      Form VIII

تَأَرَ to take vengeance     ثَأَرَ to get one’s revenge

40.8 The verbal nouns of all the above verbs are regular (إِفْعَالِ) :

إِذْهَةٌ claim; allegation    إِذْهَاتٌ contempt
إِذْوَاحٌ crowdedness         إِذْوَاهٌ pairedness, doubling
إِضْطَرَارٌ patience          إِضْطَرَارٌ compulsion, coercion
إِضْطَاعَةٌ production        إِضْطَاعَةٌ study, examination
إِضْطَافَةٌ selection         إِضْطَافَةٌ disturbance, confusion
إِنجَارٌ trade, business     إِنجَارٌ following

40.9 The active (مَعْطِلٌ) and passive (مُمْطَلٌ) participles are regular:

<table>
<thead>
<tr>
<th>active participles</th>
<th>passive participles</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُضَطَّعٌ crowded</td>
<td>مُضَطَّعٍ crowd, crush, jam</td>
</tr>
<tr>
<td>مُضَطَّعٌ disturbed, unsettled</td>
<td>مُضَطَّعٌ decorated</td>
</tr>
<tr>
<td>مُضَطَّعٌ informed, cognisant</td>
<td>مُضَطَّعٌ followed; adhered to</td>
</tr>
<tr>
<td>مُضَطَّعٌ putting on armour</td>
<td>مُضَطَّعٌ forced, compelled</td>
</tr>
<tr>
<td>مُضَطَّعٌ producing</td>
<td>مُضَطَّعٌ artificial</td>
</tr>
</tbody>
</table>
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

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

41.2.1 The subjunctive mood is used only after certain particles, mainly conjunctions. These conjunctions are:

a). ("that") and its negative (alternatively أَلَّا) ("that not"): If they want a battle, they must fight in the streets (IKh 29)

وَلَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~*لَُلُئْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~*لَُلُئْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَأَلَّا If they want a battle, they must fight in the streets (IKh 29)

وَلَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَأَلَّا I asked them to stay with us (IKh 76)

وَصَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَأَلَّا My advice to you is not to harm anyone (AM 32)

وَصَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَأَلَّا She should not have cried (HM 214)

b). ("lest", "in order not to"): I had to say something quickly so he wouldn’t think that things would go back to as they were (HR 227)

إِنْ أَرْسَلْتُ أَنْ أَشْرَعَ فِي الْفُؤَادٍ كَلِمَةً مَّنْ يَنْطِقُ أَنْ أَمْوَرُ شُفْعَةً إِلَى مَجَابِهَ I had to say something quickly so he wouldn’t think that things would go back to as they were (HR 227)

c). ("in order to"): It was time to ask myself who I really was (HR 5)

كَانَتْ مَنَاسِبَةً إِلَّا أَنْ آمَنَ نَفْسِي مَا ذَا أَنْ آنَحْنَا نَخْنُ مَشْتَعِدُونَ لْأَنْ لَنْ تَقْدُمْ إِلَّا كَثُرَ غَوْنُ We are prepared to offer you every assistance (IH 181)

d). ("in order to/that", "so that", "so"): I left the shop and came to Paris to start from scratch (IKh 150)

إِنْ أَنْ أَجْبَتْ لَأَشْعُمَ لاَ لَأَمْكَنُ أَنْ أَجْبَتْ L I left the shop and came to Paris to start from scratch (IKh 150)

أَنْ أَجْبَتْ لَأَشْعُمَ لاَ لَأَمْكَنُ I have come to listen, not to speak (HM 159)

e). ("in order to") and its negative (alternatively كَيْ) ("in order not to"): I used to give dirhems to my sister’s children so they could buy things at your shop (IKh 65)

كَيْ لَأَشْتَرُوا مِنْ دَكَارِكَ I used to give dirhems to my sister’s children so they could buy things at your shop (IKh 65)
414 Uses of the Moods of the Arabic Verb

f). لكي ("in order to") and its negative لكيلا ("in order not to"): I was the guard, watching the outside door to warn them if anybody came (AM 19)

I started fighting her ghost and exorcising it with harsh words to prevent it from returning to me again (AM 114)

g). حتي ("until"); "so that"): I will look after them until you return (AM 77)

She said she would wait for me until I get married (HS 245)

he would shake him gently so as to rouse him (AM 17)

41.2.2 The subjunctive is also used after the negative particle لان ("will not"): I will never get married (HR 77)

You won't find it in the dictionary (IH 107)

41.3 The Jussive (المضارع المجزوم)

41.3.1 The jussive mood is used after the negative particle ل لأ to deny the past:

I did not smile (HM 144)

she did not go to the ministry (SI 245)

41.3.2 It is used after the negative particle لن ("have/has not yet", "had not yet"): We've finished but haven't yet begun? (HM 163)

The house was new; not one year had passed since it was built (JII 116)

41.3.3 It is used to give negative commands after the negative particle ل:

Don't go (GHS 125)

Don't be late (GHS 136)

41.3.4 ل + jussive is used to give an indirect command equivalent to the English "let":

let her go after that (AM 32)

let him do what he wants (AM 65)
41.3.5 The jussive is occasionally used in indefinite conditional clauses introduced with such as مَنْ ("whoever") and مَمَّا ("whatever", "no matter [what/how]"):

من يكتب شيء سخيفاً يكن جائرًا فعلاً  
Whoever says foolish things is truly an ass (HM 38)

من يُغب عن الأنظار يُنسى الناس  
Whoever is out of sight is forgotten by people (TW 75)

مهما يكن فانا سلمى  
Whatever the case, I am Salma (HR 166)

أريد ان تعبر عنها فهما أف كتاب، مهما تكون اللهجة التي  
I want to express it in what I write, whatever language I write in (JIL 32)

41.3.6 It is occasionally used in conditional sentences with إن ("if"):  

إِن لَّمْ يَكُنْ فِي بَيْتِهِ يَكُنْ عَنْدَ ضَارِبِ الْبَيْتِ  
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:

لا يُؤْتَنِ قَارِئًا مِنْ قُرَءَاءِ هَذِهِ الْسَّمْعَةُ  
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 (الفعل المجرور) 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 dāamma + stem vowel kasra (قُلم). In the derived Forms all vowels preceding the stem vowel are also changed to dāamma when they are short vowels (in Forms V, VIII and X), and to the long vowel ُ 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 dāamma + stem vowel fāṭha (بُعُل). 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 (بُعُل) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضربَ</td>
<td>he was hit</td>
<td>they (m.) were hit</td>
<td>they (m.) were hit</td>
</tr>
<tr>
<td>ضربت</td>
<td>she was hit</td>
<td>they (f.) were hit</td>
<td>they (f.) were hit</td>
</tr>
<tr>
<td>ضربتم</td>
<td>you (m.) were hit</td>
<td>you (m./f.) were hit</td>
<td>you (m.) were hit</td>
</tr>
<tr>
<td>ضربتُ</td>
<td>you (f.) were hit</td>
<td></td>
<td>you (f.) were hit</td>
</tr>
<tr>
<td>ضربتما</td>
<td>I (m./f.) was hit</td>
<td></td>
<td>we (m./f.) were hit</td>
</tr>
</tbody>
</table>

b). The Imperfect Passive (بُعُل) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضربَ</td>
<td>he is hit</td>
<td>they (m.) are hit</td>
<td>they (m.) are hit</td>
</tr>
<tr>
<td>ضربت</td>
<td>she is hit</td>
<td>they (f.) are hit</td>
<td>they (f.) are hit</td>
</tr>
<tr>
<td>ضربتم</td>
<td>you (m.) are hit</td>
<td>you (m./f.) are hit</td>
<td>you (m.) are hit</td>
</tr>
<tr>
<td>ضربتُ</td>
<td>you (f.) are hit</td>
<td></td>
<td>you (f.) are hit</td>
</tr>
<tr>
<td>ضربتما</td>
<td>I (m./f.) am hit</td>
<td></td>
<td>we (m./f.) are hit</td>
</tr>
</tbody>
</table>

42.2 Form II

a). The Perfect Passive (فُعُل) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>قدرَ</td>
<td>he was warned</td>
<td>they (m.) were warned</td>
<td>they (m.) were warned</td>
</tr>
<tr>
<td>قدرت</td>
<td>she was warned</td>
<td>they (f.) were warned</td>
<td>they (f.) were warned</td>
</tr>
<tr>
<td>قدرتم</td>
<td>you (m.) were warned</td>
<td>you (m./f.) were warned</td>
<td>you (m.) were warned</td>
</tr>
<tr>
<td>قدرتُ</td>
<td>you (f.) were warned</td>
<td></td>
<td>you (f.) were warned</td>
</tr>
<tr>
<td>قدرتما</td>
<td>I (m./f.) were warned</td>
<td></td>
<td>we (m./f.) were warned</td>
</tr>
</tbody>
</table>
b). The Imperfect Passive (فعل مضارع) :

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بحِرَتْ</td>
<td>بَحْرُونَا</td>
<td>بَحْرُونَنَا</td>
</tr>
<tr>
<td>بحِرَتْ</td>
<td>بَحْرُونَا</td>
<td>بَحْرُونَنَا</td>
</tr>
<tr>
<td>بحِرَتْ</td>
<td>بَحْرُونَا</td>
<td>بَحْرُونَنَا</td>
</tr>
<tr>
<td>بحِرَتْ</td>
<td>بَحْرُونَا</td>
<td>بَحْرُونَنَا</td>
</tr>
<tr>
<td>بحِرَتْ</td>
<td>بَحْرُونَا</td>
<td>بَحْرُونَنَا</td>
</tr>
<tr>
<td>بحِرَتْ</td>
<td>بَحْرُونَا</td>
<td>بَحْرُونَنَا</td>
</tr>
</tbody>
</table>

42.3 Form III

a). The Perfect Passive (فعل ماضى) :

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُبِلَ</td>
<td>قُبِيلُ</td>
<td>قُبِيلُ</td>
</tr>
<tr>
<td>قُبِلَ</td>
<td>قُبِيلُ</td>
<td>قُبِيلُ</td>
</tr>
<tr>
<td>قُبِلَ</td>
<td>قُبِيلُ</td>
<td>قُبِيلُ</td>
</tr>
<tr>
<td>قُبِلَ</td>
<td>قُبِيلُ</td>
<td>قُبِيلُ</td>
</tr>
<tr>
<td>قُبِلَ</td>
<td>قُبِيلُ</td>
<td>قُبِيلُ</td>
</tr>
<tr>
<td>قُبِلَ</td>
<td>قُبِيلُ</td>
<td>قُبِيلُ</td>
</tr>
</tbody>
</table>

b). The Imperfect Passive (فعل مضارع) :

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَطَبِلْ</td>
<td>قَطَبِلْنَأ</td>
<td>قَطَبِلْنَنَا</td>
</tr>
<tr>
<td>قَطَبِلْ</td>
<td>قَطَبِلْنَأ</td>
<td>قَطَبِلْنَنَا</td>
</tr>
<tr>
<td>قَطَبِلْ</td>
<td>قَطَبِلْنَأ</td>
<td>قَطَبِلْنَنَا</td>
</tr>
<tr>
<td>قَطَبِلْ</td>
<td>قَطَبِلْنَأ</td>
<td>قَطَبِلْنَنَا</td>
</tr>
<tr>
<td>قَطَبِلْ</td>
<td>قَطَبِلْنَأ</td>
<td>قَطَبِلْنَنَا</td>
</tr>
</tbody>
</table>

42.4 Form IV

a). The Perfect Passive (فعل ماضى) :

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
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</thead>
<tbody>
<tr>
<td>أَوَسِلَ</td>
<td>أَوَسِيلُ</td>
<td>أَوَسِيلُ</td>
</tr>
<tr>
<td>أَوَسِلَ</td>
<td>أَوَسِيلُ</td>
<td>أَوَسِيلُ</td>
</tr>
<tr>
<td>أَوَسِلَ</td>
<td>أَوَسِيلُ</td>
<td>أَوَسِيلُ</td>
</tr>
</tbody>
</table>
Formation of the Passive of the Strong Trilateral Verb

**b). The Imperfect Passive ( aktul) :**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
</tbody>
</table>

**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 ( aktul) :**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
</tbody>
</table>

**b). The Imperfect Passive ( aktul) :**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
<tr>
<td>ِْزِلَتْعُ</td>
<td>ِْزِلَتْلَنَأٌ</td>
<td>ِْزِلَتْلُنَأٌ</td>
</tr>
</tbody>
</table>

**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 ُْلَأٌ ("to take") which despite the weak middle radical behaves in exactly the same way as a strong verb.
a). The Perfect Passive (تَفْعَلُ) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>نَوَّلَ he was taken</td>
<td>نَوَّلَا they (m.) were taken</td>
<td>نَوَّلُوا they (m.) were taken</td>
</tr>
<tr>
<td>2</td>
<td>نَوَّلَت she was taken</td>
<td>نَوَّلَتْ they (f.) were taken</td>
<td>نَوَّلَتْ فِيَانَة they (f.) were taken</td>
</tr>
<tr>
<td>3</td>
<td>نَوَّلَتْ you (m.) were taken</td>
<td>نَوَّلَتْ فِيَانَة you (m./f.) were taken</td>
<td>نَوَّلَتْ فِيَانَة you (m.) were taken</td>
</tr>
<tr>
<td>4</td>
<td>نَوَّلَتْ you (f.) were taken</td>
<td>نَوَّلَتْ فِيَانَة you (m./f.) were taken</td>
<td>نَوَّلَتْ فِيَانَة you (m.) were taken</td>
</tr>
<tr>
<td>5</td>
<td>نَوَّلَتْ I (m./f.) was taken</td>
<td>نَوَّلَتْ فِيَانَة you (m./f.) were taken</td>
<td>نَوَّلَتْ فِيَانَة we (m./f.) were taken</td>
</tr>
</tbody>
</table>

b). The Imperfect Passive (يُفْتَعَلُ) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>نَوَّلَ he is taken</td>
<td>نَوَّلَا they (m.) are taken</td>
<td>نَوَّلُوا they (m.) are taken</td>
</tr>
<tr>
<td>2</td>
<td>نَوَّلَت she is taken</td>
<td>نَوَّلَتْ they (f.) are taken</td>
<td>نَوَّلَتْ فِيَانَة they (f.) are taken</td>
</tr>
<tr>
<td>3</td>
<td>نَوَّلَتْ you (m.) are taken</td>
<td>نَوَّلَتْ فِيَانَة you (m./f.) are taken</td>
<td>نَوَّلَتْ فِيَانَة you (m.) are taken</td>
</tr>
<tr>
<td>4</td>
<td>نَوَّلَتْ you (f.) are taken</td>
<td>نَوَّلَتْ فِيَانَة you (m./f.) are taken</td>
<td>نَوَّلَتْ فِيَانَة you (m.) are taken</td>
</tr>
<tr>
<td>5</td>
<td>نَوَّلَتْ I (m./f.) am taken</td>
<td>نَوَّلَتْ فِيَانَة you (m./f.) are taken</td>
<td>نَوَّلَتْ فِيَانَة we (m./f.) are taken</td>
</tr>
</tbody>
</table>

42.7 Form VIII

a). The Perfect Passive (تَفْعَلُ) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>أُتِمَسَ he was sought</td>
<td>أُتِمَسْ they (m.) were sought</td>
<td>أُتِمَسْ they (m.) were sought</td>
</tr>
<tr>
<td>2</td>
<td>أُتِمَسَت she was sought</td>
<td>أُتِمَسْتَ they (f.) were sought</td>
<td>أُتِمَسْ فِيَانَة they (f.) were sought</td>
</tr>
<tr>
<td>3</td>
<td>أُتِمَسَت you (m.) were sought</td>
<td>أُتِمَسْ فِيَانَة you (m./f.) were sought</td>
<td>أُتِمَسْ فِيَانَة you (m.) were sought</td>
</tr>
<tr>
<td>4</td>
<td>أُتِمَسَت you (f.) were sought</td>
<td>أُتِمَسْ فِيَانَة you (m./f.) were sought</td>
<td>أُتِمَسْ فِيَانَة you (m.) were sought</td>
</tr>
<tr>
<td>5</td>
<td>أُتِمَسَت I (m./f.) was sought</td>
<td>أُتِمَسْ فِيَانَة you (m./f.) were sought</td>
<td>أُتِمَسْ فِيَانَة we (m./f.) were sought</td>
</tr>
</tbody>
</table>

b). The Imperfect Passive (يُفْتَعَلُ) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>يُتِمَسَ he is sought</td>
<td>يُتِمَسْ they (m.) are sought</td>
<td>يُتِمَسْ they (m.) are sought</td>
</tr>
<tr>
<td>2</td>
<td>يُتِمَسَت she is sought</td>
<td>يُتِمَسْتَ they (f.) are sought</td>
<td>يُتِمَسْ فِيَانَة they (f.) are sought</td>
</tr>
<tr>
<td>3</td>
<td>يُتِمَسَت you (m.) are sought</td>
<td>يُتِمَسْ فِيَانَة you (m./f.) are sought</td>
<td>يُتِمَسْ فِيَانَة you (m.) are sought</td>
</tr>
<tr>
<td>4</td>
<td>يُتِمَسَت you (f.) are sought</td>
<td>يُتِمَسْ فِيَانَة you (m./f.) are sought</td>
<td>يُتِمَسْ فِيَانَة you (m.) are sought</td>
</tr>
<tr>
<td>5</td>
<td>يُتِمَسَت I (m./f.) am sought</td>
<td>يُتِمَسْ فِيَانَة you (m./f.) are sought</td>
<td>يُتِمَسْ فِيَانَة we (m./f.) are sought</td>
</tr>
</tbody>
</table>
### 42.8 Form X

#### a).

The Perfect Passive (أَشْفَعُ) :

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>استُفِعْتُ</td>
<td>they (m.) were met</td>
<td>they (m.) were met</td>
</tr>
<tr>
<td>استُفِعْتُا</td>
<td>they (f.) were met</td>
<td>they (f.) were met</td>
</tr>
<tr>
<td>أَشْفَعْتَ</td>
<td>you (m.) were met</td>
<td>you (m./f.) were met</td>
</tr>
<tr>
<td>أَشْفَعْتُ</td>
<td>you (f.) were met</td>
<td>you (f.) were met</td>
</tr>
<tr>
<td>أَشْفَعْتُي</td>
<td>we (m./f.) were met</td>
<td></td>
</tr>
</tbody>
</table>

#### b).

The Imperfect Passive (أَشْفَعْ) :

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُشَفِّعُ</td>
<td>they (m.) are met</td>
<td>they (m.) are met</td>
</tr>
<tr>
<td>يُشَفِّعُان</td>
<td>they (f.) are met</td>
<td>they (f.) are met</td>
</tr>
<tr>
<td>أَشْفَعْتَ</td>
<td>you (m.) are met</td>
<td>you (m./f.) are met</td>
</tr>
<tr>
<td>أَشْفَعْتُ</td>
<td>you (f.) are met</td>
<td>you (f.) are met</td>
</tr>
<tr>
<td>أَشْفَعْتُي</td>
<td>we (m./f.) are met</td>
<td></td>
</tr>
</tbody>
</table>

### 42.9 Summary of the Passive Verb – Forms I to X:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
<tr>
<td>II</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
<tr>
<td>III</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
<tr>
<td>IV</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
<tr>
<td>V</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
<tr>
<td>VI</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>فعل</td>
<td>يفعل</td>
<td>يفعل</td>
<td>يفعل</td>
</tr>
</tbody>
</table>
43 Formation of the Imperative (الفم) 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, ي + hamzat al-wasl is prefixed. The persons addressed are all 2nd person ("you"), singular, plural or dual, masculine or feminine.

The vowel on the prefixed ي is either kasra or damma. When the stem vowel of the jussive is fatha or kasra, the vowel on ي is kasra (ی) , when the stem vowel is damma, the vowel on ي is damma (ی).

a). Thus, the jussive of the verb ضرب is:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you</td>
<td>ضربَتِ you (m.)</td>
<td>ضربِيُتَ you (m/f.)</td>
<td>ضربتوُنَ you (m.)</td>
</tr>
<tr>
<td></td>
<td>ضربَتِ you (f.)</td>
<td></td>
<td>ضربتوُنَ you (f.)</td>
</tr>
</tbody>
</table>

The subject prefixes are removed:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you</td>
<td>ضرباَنَ you (m.)</td>
<td>ضرباَنَ you (m/f.)</td>
<td>ضرباَنَ you (m.)</td>
</tr>
<tr>
<td></td>
<td>ضرباَنَ you (f.)</td>
<td></td>
<td>ضرباَنَ you (f.)</td>
</tr>
</tbody>
</table>

Since the stem vowel is fatha, ي is prefixed to obtain the imperative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you</td>
<td>ضربِي ح! (m.)</td>
<td>ضربِي ح! (m/f.)</td>
<td>ضربِي ح! (m.)</td>
</tr>
<tr>
<td></td>
<td>ضربِي ح! (f.)</td>
<td></td>
<td>ضربِي ح! (f.)</td>
</tr>
</tbody>
</table>

b). ي is also prefixed when the vowel on the middle radical is kasra. The jussive of رجع is:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you</td>
<td>رجعَتِ you (m.)</td>
<td>رجعِتَ you (m/f.)</td>
<td>رجعُوا you (m.)</td>
</tr>
<tr>
<td></td>
<td>رجعَتِ you (f.)</td>
<td></td>
<td>رجعُوا you (f.)</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you</td>
<td>رجعِي ح! (m.)</td>
<td>رجعِي ح! (m/f.)</td>
<td>رجعِي ح! (m.)</td>
</tr>
<tr>
<td></td>
<td>رجعِي ح! (f.)</td>
<td></td>
<td>رجعِي ح! (f.)</td>
</tr>
</tbody>
</table>
432 Formation of the Imperative of the Strong Triliteral Verb

c). ٰٰ is prefixed when the stem vowel is ُamma. The jussive of ََّبَث is:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m.) write</td>
<td>ََّبَثْكَيْتُ</td>
<td>ََّبَثْكَتْكَيْتُ</td>
<td>ََّبَثْكَتْكَيْتُ</td>
</tr>
<tr>
<td>you (f.) write</td>
<td>ََّبَثْكَيْتُمْ</td>
<td>ََّبَثْكَيْتُكَّمْ</td>
<td>ََّبَثْكَيْتُكَّمْ</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>write! (m.)</td>
<td>ََّبَثْكَيْتُنْ</td>
<td>ََّبَثْكَيْتُكَنْ</td>
<td>ََّبَثْكَيْتُكَنْ</td>
</tr>
<tr>
<td>write! (f.)</td>
<td>ََّبَثْكَيْتُنْ</td>
<td>ََّبَثْكَيْتُكَّمْ</td>
<td>ََّبَثْكَيْتُكَّمْ</td>
</tr>
</tbody>
</table>

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, ٰٰ + hamzat al-wasl is prefixed, the vowel being mostly kasra (ī) (on Forms VII, VIII, IX and X). Form IV verbs take the prefix ٰٰ with hamzat al-qāf.

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:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m.) teach</td>
<td>ََّدْرُسْكَيْتُ</td>
<td>ََّدْرُسْكَيْتُ</td>
<td>ََّدْرُسْكَيْتُ</td>
</tr>
<tr>
<td>you (f.) teach</td>
<td>ََّدْرُسْكَيْتُ</td>
<td>ََّدْرُسْكَيْتُ</td>
<td>ََّدْرُسْكَيْتُ</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>teach! (m.)</td>
<td>ََّدْرُسْكَيْتُنْ</td>
<td>ََّدْرُسْكَيْتُكَنْ</td>
<td>ََّدْرُسْكَيْتُكَنْ</td>
</tr>
<tr>
<td>teach! (f.)</td>
<td>ََّدْرُسْكَيْتُنْ</td>
<td>ََّدْرُسْكَيْتُكَّمْ</td>
<td>ََّدْرُسْكَيْتُكَّمْ</td>
</tr>
</tbody>
</table>

43.2.2 Form III

The jussive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m.) meet</td>
<td>ُّقَالِبَيْتُ</td>
<td>ُّقَالِبَيْتُ</td>
<td>ُّقَالِبَيْتُ</td>
</tr>
<tr>
<td>you (f.) meet</td>
<td>ُّقَالِبَيْتُ</td>
<td>ُّقَالِبَيْتُ</td>
<td>ُّقَالِبَيْتُ</td>
</tr>
</tbody>
</table>

The imperative:


singular dual plural

قُبِلَ (m.) قُبِل (m/f.) قُبِلوا (m.) قُبِلْ (f.)

43.2.3 Form IV

The jussive:

singular dual plural

تُرَسِبَ (m.) تُرَسِب (m/f.) تُرَسِبوا (m.) تُرَسِبْ (f.)

The imperative adds the prefix َفُ with hamzat al-qat'a:

singular dual plural

أَرْسِبَ (m.) أَرْسِب (m/f.) أَرْسِبوا (m.) أَرْسِبْ (f.)

43.2.4 Form V

The jussive:

singular dual plural

تَعْلَم (m.) تَعْلَم (m/f.) تَعْلَم (m.) تَعْلَمْ (f.)

The imperative:

singular dual plural

تَعْلَمَ (m.) تَعْلَمَ (m/f.) تَعْلَمْ (m.) تَعْلَمْ (f.)

43.2.5 Form VI

The jussive:

singular dual plural

تَطَأَرْ (m.) تَطَأَر (m/f.) تَطَاهَرْ (m.) تَطَاهَرْ (f.)

The imperative:

singular dual plural

تَطَأَرِي (m.) تَطَأَرِي (m/f.) تَطَاهَرِي (m.) تَطَاهَرِي (f.)
43.2.6 Form VII

The jussive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(m.)</td>
<td>َنَصْرِفْ</td>
<td>َنَصْرِفَ</td>
<td>َنَصْرِفُوا</td>
</tr>
<tr>
<td>(f.)</td>
<td>َنَصْرِفي</td>
<td>َنَصْرِفَي</td>
<td>َنَصْرِفْنَ</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(m.)</td>
<td>َنَصْرِف</td>
<td>َنَصْرِفَ</td>
<td>َنَصْرِفْ</td>
</tr>
<tr>
<td>(f.)</td>
<td>َنَصْرِفَي</td>
<td>َنَصْرِفَي</td>
<td>َنَصْرِفْنَ</td>
</tr>
</tbody>
</table>

43.2.7 Form VIII

The jussive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(m.)</td>
<td>َنَتَطَرْ</td>
<td>َنَتَطَرَ</td>
<td>َنَتَطَرُوا</td>
</tr>
<tr>
<td>(f.)</td>
<td>َنَتَطَري</td>
<td>َنَتَطَري</td>
<td>َنَتَطَرنَ</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(m.)</td>
<td>َنَتَطَر</td>
<td>َنَتَطَرَ</td>
<td>َنَتَطَرْ</td>
</tr>
<tr>
<td>(f.)</td>
<td>َنَتَطَري</td>
<td>َنَتَطَري</td>
<td>َنَتَطَرنَ</td>
</tr>
</tbody>
</table>

43.2.8 Form IX

The jussive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(m.)</td>
<td>َتَخْحَمَر</td>
<td>َتَخْحَمَرَ</td>
<td>َتَخْحَمْرُوا</td>
</tr>
<tr>
<td>(f.)</td>
<td>َتَخْحَمَري</td>
<td>َتَخْحَمَري</td>
<td>َتَخْحَمْرنَ</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(m.)</td>
<td>َخْحَمَر</td>
<td>َخْحَمَرَ</td>
<td>َخْحَمْرُ</td>
</tr>
<tr>
<td>(f.)</td>
<td>َخْحَمَري</td>
<td>َخْحَمَري</td>
<td>َخْحَمْرنَ</td>
</tr>
</tbody>
</table>

The jussive of "you blush" (masc. sing.) may also take the form َتَخْحَمْرُ, the imperative therefore being َخْحَمْرَ ("blush!").
43.2.9 Form X

The jussive:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>dual</td>
<td>plural</td>
</tr>
<tr>
<td>استخدِمُ</td>
<td>استخدِمًا</td>
<td>كن استخدِمُوا</td>
</tr>
<tr>
<td>use! (m.)</td>
<td>use! (m./f.)</td>
<td>you (m.) use</td>
</tr>
<tr>
<td>استخدِمِي</td>
<td>استخدِمَة</td>
<td>كن استخدِمُوا</td>
</tr>
<tr>
<td>use! (f.)</td>
<td>use! (f.)</td>
<td>you (f.) use</td>
</tr>
</tbody>
</table>

The imperative:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td>dual</td>
<td>plural</td>
</tr>
<tr>
<td>استخدِمُ</td>
<td>استخدِمًا</td>
<td>كن استخدِمُوا</td>
</tr>
<tr>
<td>use! (m.)</td>
<td>use! (m./f.)</td>
<td>use! (m.)</td>
</tr>
<tr>
<td>استخدِمِي</td>
<td>استخدِمَة</td>
<td>كن استخدِمُوا</td>
</tr>
<tr>
<td>use! (f.)</td>
<td>use! (f.)</td>
<td>use! (f.)</td>
</tr>
</tbody>
</table>

43.3 The Negative Imperative

The negative imperative of all verbs is لا + jussive:

لا تكتبُ  don’t read! (m.s.)
لا تنتظرِ  don’t wait! (f.s.)
لا تستخدِمُوا  don’t use! (m.pl.)

43.4 Summary of the Imperative of Strong Triliteral Verbs – Forms I to X:

<table>
<thead>
<tr>
<th>Form</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>VI</td>
</tr>
<tr>
<td>II</td>
<td>VII</td>
</tr>
<tr>
<td>III</td>
<td>VIII</td>
</tr>
<tr>
<td>IV</td>
<td>IX</td>
</tr>
<tr>
<td>V</td>
<td>X</td>
</tr>
</tbody>
</table>

| أفعلُ / إفعلُ | تفاعلُ |
| أفعلُ / إفعلُ | إنفعلُ |
| فعلُ | إفعلُ |
| فعلُ | إنفعلُ |
| فعلُ | إفعلُ |
44 The Doubled Verb (الَّذِيْعُ الْمُضَاعِفُ)

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 مُرَّ
- مُوا they (masc.) passed instead of مُروا
- مَارَ passing [active participle] instead of مُارَ

In the imperfect this involves moving the vowel normally on the middle radical on to the first:

- يُبَدِّت instead of يِبَدِّت
- يُعْمَّر instead of يِعْمَر
- ثُلُّث (Form IV) instead of ثِلَّث

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:

- رَدَدَت I replied instead of رَدَدَنا
- أَمَّ أَرْدَدَ I did not reply instead of أَرْدَدت
- يُرِضُونَ they (fem.) reply instead of يِرِضُونَ

3). When a long vowel comes between the two identical radicals, they are written separately:

- حَمَوْنَ staying instead of حِمَوْنَ
- هَيْبَنَ longing instead of هِيْبَنَ
- جَافُ dryness instead of جِافُ

44.1 Form I

As with strong Form I verbs, the stem vowel on the imperfect may be kasra, damma or fatha.

a). The stem vowel is most usually damma:

- بَدْلَ he indicates instead of بَذَكَ
- بَذَّرَn they (f.) reply instead of بَذَرَنَ
- أُقُدُ I count instead of أَقُدُ

b). It may occasionally be kasra:

- بَتَمُ it is completed instead of بَتَمُ
- بَتَمُ he flees instead of بَتَمُ
- بَتَمُ it is correct instead of بَتَمُ

- بَشَبُn they (f.) go astray instead of بَشَبُنَ
- بَشَبُn you (f.pl.) become strong instead of بَشَبُنَ
- بَشَبُn it rings instead of بَشَبُ

c). It may, less commonly, be fatha:

- بَتَقُ he is weak instead of بَتَقُ
- بَتَقُ he bites instead of بَتَقُ
we smell [s.th.]

it flaps its wings [bird]

he is deaf

it becomes meagre

d). Some doubled verbs have kasra as the stem vowel in the perfect and fatha in the imperfect:

<table>
<thead>
<tr>
<th>perfect</th>
<th>imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>َيُطَلُنَّ</td>
<td>َيُطَلُنَّ</td>
</tr>
<tr>
<td>I continued</td>
<td>they (f.) continue</td>
</tr>
<tr>
<td>ِيُعَذُنَّ</td>
<td>ِيُعَذُنَّ</td>
</tr>
<tr>
<td>they (f.) liked</td>
<td>they (f.) like</td>
</tr>
<tr>
<td>اَمُلُ</td>
<td>اَمُلُ</td>
</tr>
<tr>
<td>I became bored</td>
<td>I am bored</td>
</tr>
<tr>
<td>َتَسُرُّ</td>
<td>َتَسُرُّ</td>
</tr>
<tr>
<td>we were evil</td>
<td>we are evil</td>
</tr>
<tr>
<td>َلُجِجُتَ</td>
<td>َلُجِجُتَ</td>
</tr>
<tr>
<td>you (m.s.) were stubborn</td>
<td>you (m.s.) are stubborn</td>
</tr>
</tbody>
</table>

e). In the perfect, when the two identical radicals are written separately, the middle radical usually takes fatha:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ُهَبَطُتَ</td>
<td>ُهَبَطُتَ</td>
</tr>
<tr>
<td>I indicated</td>
<td>you (m.pl.) counted</td>
</tr>
<tr>
<td>ُهَبَطُتَ</td>
<td>ُهَبَطُتَ</td>
</tr>
<tr>
<td>you (m.s.) thought</td>
<td>we passed</td>
</tr>
<tr>
<td>ُهَبَطُتَ</td>
<td>ُهَبَطُتَ</td>
</tr>
<tr>
<td>I solved</td>
<td>we replied</td>
</tr>
</tbody>
</table>

44.1.1 The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرُدُتَ</td>
<td>ِرُدُتَ</td>
<td>ِرُدُتَ</td>
</tr>
<tr>
<td>he replied</td>
<td>they (m.) replied</td>
<td>they (m.) replied</td>
</tr>
<tr>
<td>مُرُدُتَ</td>
<td>مُرُدُتَ</td>
<td>مُرُدُتَ</td>
</tr>
<tr>
<td>she replied</td>
<td>they (f.) replied</td>
<td>they (f.) replied</td>
</tr>
<tr>
<td>َرُدُتَ</td>
<td>َرُدُتَ</td>
<td>َرُدُتَ</td>
</tr>
<tr>
<td>you (m.) replied</td>
<td>you (m/f.) replied</td>
<td>you (m.) replied</td>
</tr>
<tr>
<td>ِرُدُتَ</td>
<td>ِرُدُتَ</td>
<td>ِرُدُتَ</td>
</tr>
<tr>
<td>you (f.) replied</td>
<td>you (f.) replied</td>
<td>you (f.) replied</td>
</tr>
<tr>
<td>َرُدُتَ</td>
<td>َرُدُتَ</td>
<td>َرُدُتَ</td>
</tr>
<tr>
<td>I (m/f.) replied</td>
<td>we (m/f.) replied</td>
<td>we (m/f.) replied</td>
</tr>
</tbody>
</table>

44.1.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرُرُتَ</td>
<td>ِرُرُتَ</td>
<td>ِرُرُتَ</td>
</tr>
<tr>
<td>he replies</td>
<td>they (m.) reply</td>
<td>they (m.) reply</td>
</tr>
<tr>
<td>مُرُرُتَ</td>
<td>مُرُرُتَ</td>
<td>مُرُرُتَ</td>
</tr>
<tr>
<td>she replies</td>
<td>they (f.) reply</td>
<td>they (f.) reply</td>
</tr>
<tr>
<td>َرُرُتَ</td>
<td>َرُرُتَ</td>
<td>َرُرُتَ</td>
</tr>
<tr>
<td>you (m.) reply</td>
<td>you (m/f.) reply</td>
<td>you (m.) reply</td>
</tr>
<tr>
<td>َرُرُتَ</td>
<td>َرُرُتَ</td>
<td>َرُرُتَ</td>
</tr>
<tr>
<td>you (f.) reply</td>
<td>you (f.) reply</td>
<td>you (f.) reply</td>
</tr>
<tr>
<td>َرُرُتَ</td>
<td>َرُرُتَ</td>
<td>َرُرُتَ</td>
</tr>
<tr>
<td>I (m/f.) reply</td>
<td>we (m/f.) reply</td>
<td>we (m/f.) reply</td>
</tr>
</tbody>
</table>
44.1.3 The Subjunctive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he replies</td>
<td>ﯽ ﯽ</td>
<td>they (m.) reply</td>
</tr>
<tr>
<td></td>
<td>she replies</td>
<td>ﯼ ﯽ</td>
<td>they (f.) reply</td>
</tr>
<tr>
<td>you (m.) reply</td>
<td>ﯽ ﯽ</td>
<td>you (m.) reply</td>
<td></td>
</tr>
<tr>
<td>you (f.) reply</td>
<td>ﯽ ﯽ</td>
<td>you (f.) reply</td>
<td></td>
</tr>
<tr>
<td>I (m./f.) reply</td>
<td>ﯽ ﯽ</td>
<td>we (m./f.) reply</td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he replies</td>
<td>ﯽ ﯽ</td>
<td>they (m.) reply</td>
</tr>
<tr>
<td></td>
<td>she replies</td>
<td>ﯼ ﯽ</td>
<td>they (f.) reply</td>
</tr>
<tr>
<td>you (m.) reply</td>
<td>ﯽ ﯽ</td>
<td>you (m.) reply</td>
<td></td>
</tr>
<tr>
<td>you (f.) reply</td>
<td>ﯽ ﯽ</td>
<td>you (f.) reply</td>
<td></td>
</tr>
<tr>
<td>I (m./f.) reply</td>
<td>ﯽ ﯽ</td>
<td>we (m./f.) reply</td>
<td></td>
</tr>
</tbody>
</table>

44.1.5 The Perfect Passive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he was pulled</td>
<td>ﯽ ﯽ</td>
<td>they (m.) were pulled</td>
</tr>
<tr>
<td></td>
<td>she was pulled</td>
<td>ﯽ ﯽ</td>
<td>they (f.) were pulled</td>
</tr>
<tr>
<td>you (m) were pulled</td>
<td>ﯽ ﯽ</td>
<td>you (m/f) were pulled</td>
<td></td>
</tr>
<tr>
<td>you (f.) were pulled</td>
<td>ﯽ ﯽ</td>
<td>you (f.) were pulled</td>
<td></td>
</tr>
<tr>
<td>I (m./f.) was pulled</td>
<td>ﯽ ﯽ</td>
<td>we (m/f) were pulled</td>
<td></td>
</tr>
</tbody>
</table>

44.1.6 The Imperfect Passive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he is pulled</td>
<td>ﯽ ﯽ</td>
<td>they (m.) are pulled</td>
</tr>
<tr>
<td></td>
<td>she is pulled</td>
<td>ﯽ ﯽ</td>
<td>they (f.) are pulled</td>
</tr>
<tr>
<td>you (m) are pulled</td>
<td>ﯽ ﯽ</td>
<td>you (m/f) are pulled</td>
<td></td>
</tr>
<tr>
<td>you (f.) are pulled</td>
<td>ﯽ ﯽ</td>
<td>you (f.) are pulled</td>
<td></td>
</tr>
</tbody>
</table>
I (m./f.) am pulled

we (m./f.) are pulled

44.1.7 The imperative is usually derived from the subjunctive (which the jussive also uses):

<table>
<thead>
<tr>
<th>sub./juss.</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>t.s.</td>
</tr>
<tr>
<td>ﻟُهَّ ﻟُهَّ</td>
<td>ﻟُهَّ</td>
</tr>
<tr>
<td>ﻟُهَّ ﻟُهَّ</td>
<td>ﻟُهَّ</td>
</tr>
<tr>
<td>ﻟُهَّ ﻟُهَّ</td>
<td>ﻟُهَّ</td>
</tr>
</tbody>
</table>

Much less commonly, the imperative may be derived from the alternative form of the jussive:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>t.s.</td>
</tr>
<tr>
<td>ﻟُهَّ ﻟُهَّ</td>
<td>ﻟُهَّ</td>
</tr>
<tr>
<td>ﻟُهَّ ﻟُهَّ</td>
<td>ﻟُهَّ</td>
</tr>
<tr>
<td>ﻟُهَّ ﻟُهَّ</td>
<td>ﻟُهَّ</td>
</tr>
</tbody>
</table>

44.1.8 The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻟُهَّ</td>
<td>to pass</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to flee</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to crawl</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to be thin</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to solve</td>
</tr>
</tbody>
</table>

44.1.9 The active participle follows the regular pattern ﻟُهَّ، but the kasra is omitted since the two identical radicals are followed by a vowel (the case ending):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻟُهَّ</td>
<td>to reply (instead of راًا) replying</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to flee (instead of فار) fleeing, escaping</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to think</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to be dry</td>
</tr>
<tr>
<td>ﻟُهَّ</td>
<td>to doubt</td>
</tr>
</tbody>
</table>

44.1.10 The passive participle is regular (مُﻛُوَّل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻟُهَّ</td>
<td>to reply</td>
</tr>
</tbody>
</table>

Modern Literary Arabic: A Reference Grammar
44.1.11 One common doubled verb has an initial weak radical و ("to like, love"). The ال is retained in the imperfect:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَعْبُرُ he likes</td>
<td>يَعْبُرُ they (m.) like</td>
<td>يَعْبُرُ they (m.) like</td>
</tr>
<tr>
<td>يَعْبُرُ she likes</td>
<td>يَعْبُرُ they (f.) like</td>
<td>يَعْبُرُ they (f.) like</td>
</tr>
<tr>
<td>يَعْبُرُ you (m.) like</td>
<td>يَعْبُرُ you (m./f.) like</td>
<td>يَعْبُرُ you (m.) like</td>
</tr>
<tr>
<td>يَعْبُرُ you (f.) like</td>
<td>يَعْبُرُ you (f.) like</td>
<td>يَعْبُرُ you (f.) like</td>
</tr>
<tr>
<td>يَعْبُرُ I (m./f.) like</td>
<td>يَعْبُرُ we (m./f.) like</td>
<td></td>
</tr>
</tbody>
</table>

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 triliteral 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 (بَلَغَ) and VIII (بَلَغَ) looses 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:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Perfect Passive</th>
<th>Imperfect</th>
<th>Imperfect Passive</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>دَلَّلْ</td>
<td>دَلُّل</td>
<td>بُتَلَّلْ</td>
<td>بُتَلُّل</td>
<td>مَدْلُّل</td>
<td>مَدْلُّل</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>صَوِّرَ</td>
<td>صَوْرَةَ</td>
<td>بِصَوْرَةَ</td>
<td>بِصَوْرَةَ</td>
<td>مَصَاوِرَةَ</td>
<td>مَصَاوِرَةَ</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>أَنْذَرْ</td>
<td>أَنْذَرْ</td>
<td>بِأَنْذَرْ</td>
<td>بِأَنْذَرْ</td>
<td>إِذْنَرْ</td>
<td>إِذْنَرْ</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>نَذَلْ</td>
<td>نَذُلُ</td>
<td>بِنَذَلْ</td>
<td>بِنَذَلُ</td>
<td>مَنْذَلُ</td>
<td>مَنْذَلُ</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>نَذَرْ</td>
<td>نَذُرُ</td>
<td>بِنَذَرْ</td>
<td>بِنَذَرُ</td>
<td>مَنْذَرُ</td>
<td>مَنْذَرُ</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>بُتْحَمَّلْ</td>
<td>بُتْحَمَّلُ</td>
<td>بُتْحَمَّلْ</td>
<td>بُتْحَمَّلُ</td>
<td>مَتْحَمَّلُ</td>
<td>مَتْحَمَّلُ</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>بُنْجَمُّ</td>
<td>بُنْجَمُ</td>
<td>بُنْجَمُ</td>
<td>بُنْجَمُ</td>
<td>مَنْجَمُ</td>
<td>مَنْجَمُ</td>
<td></td>
</tr>
</tbody>
</table>

Theodore W. Parke
44.2.2 The Imperative:

II دَّنْلُ (إِسْتَدَلَّ) VII (إِسْتَدَلَّ)

III ضَادَّةً (إِحْتَسَم) VIII (إِحْتَسَم)

IV أَذْلُ (إِسْتَدَلَّ) IX none

V تَدَّلْ (إِسْتَدَلَّ) X (إِسْتَدَلَّ)

VI ضَادَّةً (إِسْتَدَلَّ)
45 The Hamzated Verb (الْفَعْلُ أَلْمَهْمُورُ)

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. ذَرَأَ) 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 triliteral verbs.

45.1.1 The Perfect:

Initial hamza always sits on alif (ا):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَخَذَ</td>
<td>he took</td>
<td>أَخَذَا</td>
<td>أَخَذُوا</td>
</tr>
<tr>
<td>أَخَذَتْ</td>
<td>she took</td>
<td>أَخَذَتْا</td>
<td>أَخَذَتْنِي</td>
</tr>
<tr>
<td>أَخَذَتْكُم</td>
<td>you (m.) took</td>
<td>أَخَذَتْكُمَا</td>
<td>أَخَذَتْكُمْ</td>
</tr>
<tr>
<td>أَخَذَتْهُم</td>
<td>you (f.) took</td>
<td>أَخَذَتْهُمَّا</td>
<td>أَخَذَتْهُمُ</td>
</tr>
<tr>
<td>أَخَذَتْكُنَّا</td>
<td>I (m./f.) took</td>
<td>أَخَذَتْكُنَّا</td>
<td>أَخَذَتْكُنَّا</td>
</tr>
</tbody>
</table>

45.1.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَأَخَذَ</td>
<td>he takes</td>
<td>يَأَخَذُونَ</td>
<td>يَأَخَذُونَ</td>
</tr>
<tr>
<td>يَأَخَذَتْ</td>
<td>she takes</td>
<td>يَأَخَذَتْنَ</td>
<td>يَأَخَذَتْنِي</td>
</tr>
<tr>
<td>يَأَخَذَتْكُم</td>
<td>you (m.) take</td>
<td>يَأَخَذَتْكُمَا</td>
<td>يَأَخَذَتْكُمْ</td>
</tr>
<tr>
<td>يَأَخَذَتْهُم</td>
<td>you (f.) take</td>
<td>يَأَخَذَتْهُمَّا</td>
<td>يَأَخَذَتْهُمُ</td>
</tr>
<tr>
<td>يَأَخَذَتْنَنَا</td>
<td>I (m./f.) take</td>
<td>يَأَخَذَتْنَنَا</td>
<td>يَأَخَذَتْنَنَا</td>
</tr>
</tbody>
</table>

١ + أ of the first person singular is written أ.

45.1.3 The Perfect Passive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُخَذَ</td>
<td>he was taken</td>
<td>أُخَذَ</td>
<td>أُخَذُوا</td>
</tr>
<tr>
<td>أُخَذَتْ</td>
<td>she was taken</td>
<td>أُخَذَتْ</td>
<td>أُخَذَتْنِي</td>
</tr>
<tr>
<td>أُخَذَتْكُم</td>
<td>you (m.) were taken</td>
<td>أُخَذَتْكُمَا</td>
<td>أُخَذَتْكُمْ</td>
</tr>
<tr>
<td>أُخَذَتْهُم</td>
<td>you (f.) were taken</td>
<td>أُخَذَتْهُمَّا</td>
<td>أُخَذَتْهُمُ</td>
</tr>
<tr>
<td>أُخَذَتْنَنَا</td>
<td>I (m./f.) was taken</td>
<td>أُخَذَتْنَنَا</td>
<td>أُخَذَتْنَنَا</td>
</tr>
</tbody>
</table>
45.1.4 The Imperfect Passive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَوْصَدُ</td>
<td>يُوْصَدِينَ</td>
<td>يُوْصَدُونَ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>they (m.) are taken</td>
</tr>
<tr>
<td>she is taken</td>
<td></td>
<td>they (f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>you (m./f.) are taken</td>
</tr>
<tr>
<td>you (f.) are taken</td>
<td></td>
<td>you are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>we (m./f.) are taken</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبْسَفْ</td>
<td>(instead of أَبْسَفْ)</td>
</tr>
<tr>
<td>he is sorry</td>
<td>be sorry!</td>
</tr>
</tbody>
</table>

| يَأْمُنْ | (instead of أَأْمَنْ) |
| he hopes | hope! |

Further examples:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَدْنَ</td>
<td>إِدْنَ</td>
</tr>
<tr>
<td>m.s.</td>
<td>f.s.</td>
</tr>
<tr>
<td>he permits</td>
<td>permit!</td>
</tr>
<tr>
<td>يَمِيزُ</td>
<td>إِمْيُزْ</td>
</tr>
<tr>
<td>he captures</td>
<td>capture!</td>
</tr>
<tr>
<td>يَأْنِجُ</td>
<td>أُأْنَجْ</td>
</tr>
<tr>
<td>he rewards</td>
<td>reward!</td>
</tr>
<tr>
<td>يَأْمَنْ</td>
<td>أُأْمَنْ</td>
</tr>
<tr>
<td>he is reliable</td>
<td>be reliable!</td>
</tr>
</tbody>
</table>

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:

| قَلْتُ أَكْسَفْ | I said: be sorry! |
| قَلْتُ أَأْمُنْ | I said: hope! |

b). When the affirmative imperative is preceded by the conjunctions َسُر or ْفُر, hamzat al-waṣl and the long vowel are replaced with ٌ:

| وَأَبْسَفْ | and be sorry! |
| قَأْمُلْ | so hope! |

c). In the imperative of three common verbs the hamzat al-waṣl and initial hamza of the root
are omitted:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>f.s.</td>
</tr>
<tr>
<td>يأكل (he eats)</td>
<td>كلي (eat!)</td>
</tr>
<tr>
<td>يأخذ (he takes)</td>
<td>خذي (take!)</td>
</tr>
<tr>
<td>يأمر (he orders)</td>
<td>مري (order!)</td>
</tr>
</tbody>
</table>

45.1.7 The verbal noun follows the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمل (to hope)</td>
<td>أمل (hope)</td>
</tr>
<tr>
<td>أسف (to be sorry)</td>
<td>أسف (sorrow)</td>
</tr>
<tr>
<td>أخذ (to take)</td>
<td>أخذ (taking)</td>
</tr>
<tr>
<td>أكل (to eat)</td>
<td>أكل (eating; food)</td>
</tr>
<tr>
<td>أين (to stay, linger)</td>
<td>أين (stay)</td>
</tr>
<tr>
<td>أثير (to transmit)</td>
<td>أثير (transmission)</td>
</tr>
<tr>
<td>أبل (to be feminine)</td>
<td>أبل (femininity)</td>
</tr>
</tbody>
</table>

45.1.8 The Active Participle (فاعل). The initial ى of the root and the following ى are written ی:

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخذ (to take)</td>
<td>أخذ (taking)</td>
</tr>
<tr>
<td>أكل (to eat)</td>
<td>أكل (eating)</td>
</tr>
<tr>
<td>أمل (to hope)</td>
<td>أمل (hoping)</td>
</tr>
<tr>
<td>أسف (to feel sorry)</td>
<td>أسف (sorry)</td>
</tr>
<tr>
<td>أمر (to order)</td>
<td>أمر (ordering)</td>
</tr>
</tbody>
</table>

45.1.9 The Passive Participle (مفعول به):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخذ (to take)</td>
<td>مأخوذ (taken)</td>
</tr>
<tr>
<td>أليف (to be familiar (with))</td>
<td>مأمل (familiar)</td>
</tr>
<tr>
<td>أم (to be reliable)</td>
<td>مأمون (reliable)</td>
</tr>
<tr>
<td>أمين (to transmit, relate)</td>
<td>مأثور (transmitted, handed down)</td>
</tr>
<tr>
<td>أكل (to eat)</td>
<td>مأكل (edible)</td>
</tr>
</tbody>
</table>
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 ی + ی of Form III and the initial ی + ی of Form IV both being written ی.

In the perfect passive of Forms III, IV and VIII, the theoretical initial ی becomes ی.

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect Passive</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>یَفَفَفُ</td>
<td>یُؤُفَفُ</td>
<td>یَؤُفَفُ</td>
<td>یَمَلَفَ</td>
<td>یَمَلَفَ</td>
</tr>
<tr>
<td>III</td>
<td>یَمَأَرَ</td>
<td>یَؤَمَرَ</td>
<td>یَؤَمَرَ</td>
<td>یَمَوَأَرَ</td>
<td>یَمَوَأَرَ</td>
</tr>
<tr>
<td>IV</td>
<td>یَبَمَنَ</td>
<td>یَبَمَنَ</td>
<td>یَبَمَنَ</td>
<td>یَمَوَسَنَ</td>
<td>یَمَوَسَنَ</td>
</tr>
<tr>
<td>V</td>
<td>یَتَلَفَ</td>
<td>یَتَلَفَ</td>
<td>یَتَلَفَ</td>
<td>یَمَتَلَفَ</td>
<td>یَمَتَلَفَ</td>
</tr>
<tr>
<td>VI</td>
<td>یَبَلَفَ</td>
<td>یَبَلَفَ</td>
<td>یَبَلَفَ</td>
<td>یَمَتَلَفَ</td>
<td>یَمَتَلَفَ</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>یَبَيَمَرَ</td>
<td>یَبَيَمَرَ</td>
<td>یَبَيَمَرَ</td>
<td>یَمَوَيَمَرَ</td>
<td>یَمَوَيَمَرَ</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

X یَبَيَمَرَ یَبَيَمَرَ یَبَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ یَمَوَيَمَرَ

In Form VIII of یَبَيَمَرَ ("to take"), the initial hamza is assimilated to the following ی to give the common verb یَبَيَمَرَ ("to take").

45.2.1 The Imperative:

| II   | یَفَفَفَ | VII  | none          |
| III  | یَمَأَرَ   | VIII | یَبَيَمَرَ |
| IV   | یَبَمَنَ   | IX   | none          |
| V    | یَتَلَفَ   | X    | یَبَيَمَرَ |
| VI   | یَبَلَفَ   |      |               |

45.3 Hamza as Middle Radical: Form I

Form I verbs with hamza as the middle radical are conjugated regularly like strong triliteral verbs. The hamza may be written on ی or ی 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:

سأَلَ to ask
نَآَرَ to avenge o.s.
پُؤُسَ to be brave
ضَؤُنَ to be small, scanty
## The Hamzated Verb

### 45.3.1 The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he asked</td>
<td>سأَلَ</td>
<td>سَلَّا</td>
<td>سَلَّوَا</td>
</tr>
<tr>
<td>she asked</td>
<td>سَأَلَتِ</td>
<td>سَلَّتِ</td>
<td>سَلَّتُونَ</td>
</tr>
<tr>
<td>you (m.) asked</td>
<td>سَأَلْتِكَ</td>
<td>سَلَّتِكَ</td>
<td>سَلَّتُونَ</td>
</tr>
<tr>
<td>you (f.) asked</td>
<td>سَأَلْتِكَ</td>
<td>سَلَّتِكَ</td>
<td>سَلَّتُونَ</td>
</tr>
<tr>
<td>I (m./f.) asked</td>
<td>سَأَلْتُ</td>
<td>سَلَّتْ</td>
<td>سَلَّتُونَ</td>
</tr>
</tbody>
</table>

### 45.3.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he asks</td>
<td>يُسَأَلْ</td>
<td>يَسَّأَلُونَ</td>
<td>يَسَّأَلُونَ</td>
</tr>
<tr>
<td>she asks</td>
<td>يُسَأَلَتِ</td>
<td>يَسَّأَلَتِ</td>
<td>يَسَّأَلَتِ</td>
</tr>
<tr>
<td>you (m.) ask</td>
<td>يُسَأَلْتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
</tr>
<tr>
<td>you (f.) ask</td>
<td>يُسَأَلْتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
</tr>
<tr>
<td>I (m./f.) ask</td>
<td>يُسَأَلْتُ</td>
<td>يَسَّأَلَتْ</td>
<td>يَسَّأَلَتُ</td>
</tr>
</tbody>
</table>

### 45.3.3 The Perfect Passive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he was asked</td>
<td>يُسَأَلَ</td>
<td>يَسَّأَلُوا</td>
<td>يَسَّأَلُوا</td>
</tr>
<tr>
<td>she was asked</td>
<td>يُسَأَلَتِ</td>
<td>يَسَّأَلَتِ</td>
<td>يَسَّأَلَتِ</td>
</tr>
<tr>
<td>you (m.) were asked</td>
<td>يُسَأَلْتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
</tr>
<tr>
<td>you (f.) were asked</td>
<td>يُسَأَلْتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
</tr>
<tr>
<td>I (m./f.) was asked</td>
<td>يُسَأَلْتُ</td>
<td>يَسَّأَلَتْ</td>
<td>يَسَّأَلَتْ</td>
</tr>
</tbody>
</table>

### 45.3.4 The Imperfect Passive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he is asked</td>
<td>يُسَأَلُ</td>
<td>يَسَّأَلُونَ</td>
<td>يَسَّأَلُونَ</td>
</tr>
<tr>
<td>she is asked</td>
<td>يُسَأَلَتِ</td>
<td>يَسَّأَلَتِ</td>
<td>يَسَّأَلَتِ</td>
</tr>
<tr>
<td>you (m.) are asked</td>
<td>يُسَأَلْتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
</tr>
<tr>
<td>you (f.) are asked</td>
<td>يُسَأَلْتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
<td>يَسَّأَلَتِكَ</td>
</tr>
<tr>
<td>I (m./f.) am asked</td>
<td>يُسَأَلْتُ</td>
<td>يَسَّأَلَتْ</td>
<td>يَسَّأَلَتْ</td>
</tr>
</tbody>
</table>
45.3.5 The subjunctive and jussive moods of the imperfect undergo the same changes as in strong verbs. The common verb سَأَلَّ ("to ask") has, however, an alternative form for the jussive:

\[
\begin{align*}
& لَمْ يَسْأَلَ نَعَمْ \\
& لَمْ يَسْأَلُوا نَعَمْ
\end{align*}
\]

he did not ask
they did not ask

and so on.

45.3.6 The Imperative:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
<th>m.s.</th>
<th>f.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَسَأَلُ</td>
<td>ِسَأَلُ</td>
<td>اسْأَلِي</td>
<td>اسْأَلُوا</td>
<td>ask!</td>
</tr>
<tr>
<td>يَسَأَلَ</td>
<td>ِسَأَلَ</td>
<td>اسْأَلُ</td>
<td>اسْأَلُوا</td>
<td>be weary!</td>
</tr>
<tr>
<td>يَسَأَلَ مَعَ</td>
<td>ِسَأَلَ مَعَ</td>
<td>اسْأَلُ مَعَ</td>
<td>اسْأَلُوا مَعَ</td>
<td>be brave!</td>
</tr>
<tr>
<td>يَسَأَلَ مَعَ بَيْنَيْهِ فينَسوُ</td>
<td>ِسَأَلَ مَعَ بَيْنَيْهِ فينَسوُ</td>
<td>اسْأَلُ مَعَ بَيْنَيْهِ فينَسوُ</td>
<td>اسْأَلُوا مَعَ بَيْنَيْهِ فينَسوُ</td>
<td>be small!</td>
</tr>
</tbody>
</table>

a). The hamza is commonly omitted from the verb سَأَلَّ ("to ask") resulting from the alternative form of the jussive:

<table>
<thead>
<tr>
<th>m.s.</th>
<th>f.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَأَلُ</td>
<td>سَأَلِي</td>
<td>سَأَلُوا</td>
</tr>
</tbody>
</table>

45.3.7 The verbal noun follows the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَابُ</td>
<td>دَابَةُ persistence</td>
</tr>
<tr>
<td>ضَوْلُ</td>
<td>ضَوْلَةُ smallness</td>
</tr>
<tr>
<td>رَأَسُ</td>
<td>رَأَسَةُ leadership</td>
</tr>
<tr>
<td>كِبْرُ</td>
<td>كِبْرَةُ dejection</td>
</tr>
<tr>
<td>سَأَلُ</td>
<td>سَأَلَةُ question</td>
</tr>
<tr>
<td>رَأَزُ</td>
<td>رَأْزِرَةَ roaring</td>
</tr>
</tbody>
</table>

45.3.8 The Active Participle (فاعلٍ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَأَلُ</td>
<td>سَأَلٍ asking</td>
</tr>
<tr>
<td>بَيِّنُ</td>
<td>بَيِّنٍ miserable</td>
</tr>
<tr>
<td>نَأَرُ</td>
<td>نَأَرٍ avenger</td>
</tr>
</tbody>
</table>
to persist

مَنَأَتٌ to provision


to be in charge

45.3.9 The Passive Participle (منَّعُول):

verb

to bode ill

to ask

to be in charge

passive participle

ill-omened

asked; responsible

subordinate

45.4 The Derived Forms of the Verb with Middle Hamza

There is no Form VII or IX.

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Perfect Passive</th>
<th>Imperfect</th>
<th>Imperfect Passive</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>رَأَسُ</td>
<td>رَأَسَ</td>
<td>بِرَائِنَ</td>
<td>مُرَائِنَ</td>
<td>تَرَائِنَ</td>
<td>مُرَائِنَ</td>
<td>مُرَائِنَ</td>
</tr>
<tr>
<td>III</td>
<td>مَسَأَلَ</td>
<td>مَسَأَلَ</td>
<td>يُسَائِلَ</td>
<td>يُسَائِلَ</td>
<td>يُسَائِلَ</td>
<td>يُسَائِلَ</td>
<td>مُسَائِلَ</td>
</tr>
<tr>
<td>IV</td>
<td>أَسِيْلَ</td>
<td>أَسِيْلَ</td>
<td>يُسِيْلَ</td>
<td>مُسِيْلَ</td>
<td>إِسَيْلَ</td>
<td>مُسِيْلَ</td>
<td>إِسَيْلَ</td>
</tr>
<tr>
<td>V</td>
<td>نَسَأَلَ</td>
<td>نَسَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>مُسِنَأَلَ</td>
</tr>
<tr>
<td>VI</td>
<td>مَسَأَلَ</td>
<td>مَسَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>يُسِنَأَلَ</td>
<td>مُسِنَأَلَ</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>مَلَأَمَ</td>
<td>مَلَأَمَ</td>
<td>يُمَلَأَمَ</td>
<td>يُمَلَأَمَ</td>
<td>يُمَلَأَمَ</td>
<td>يُمَلَأَمَ</td>
<td>مُمَلَأَمَ</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>مِثْلَى</td>
<td>مِثْلَى</td>
<td>يُمِثُلى</td>
<td>يُمِثُلى</td>
<td>يُمِثُلى</td>
<td>يُمِثُلى</td>
<td>مُمِثُلى</td>
</tr>
</tbody>
</table>

45.4.1 The Imperative:

II   رَأَسَ

III  مَسَأَلَ

IV   أَسِيْلَ

V    نَسَأَلَ

VI   مَسَأَلَ

VII  none

VIII إِلَامَ

IX   none

X    أَسْتَرَأَفَ

45.5 Hamza as Final Radical: Form I

Form I verbs with hamza as the final radical are conjugated regularly like strong triliteral verbs. The hamza may be written on ٰٰ (أ)، (و) or (ئ) according to the rules for writing hamza (see 2.1.3).
45.5.1 The Perfect:

As with strong triliteral verbs, the stem vowel may be fathā, dāmma or kasra.

_a). Stem vowel fathā:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>قرأ  he read</td>
<td>قرأا  they (m.) read</td>
<td>قرؤوا  they (m.) read</td>
</tr>
<tr>
<td>قرأت  she read</td>
<td>قرأتنا  they (f.) read</td>
<td>قرأن  they (f.) read</td>
</tr>
<tr>
<td>قرأت  you (m.) read</td>
<td>قرأتما  you (m./f.) read</td>
<td>قرأن  you (m.) read</td>
</tr>
<tr>
<td>قرأت  you (f.) read</td>
<td>قرأتم  you (f.) read</td>
<td>قرأن  you (f.) read</td>
</tr>
<tr>
<td>قرأت  I (m./f.) read</td>
<td>قرأنا  we (m./f.) read</td>
<td>قرأن</td>
</tr>
</tbody>
</table>

The perfect of the 3rd person masc. pl. is occasionally written قرأوا (“they read”).

_b). Stem vowel dāmma:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جرأ  he dared</td>
<td>جرأا  they (m.) dared</td>
<td>جرؤوا  they (m.) dared</td>
</tr>
<tr>
<td>جرأت  she dared</td>
<td>جرأتنا  they (f.) dared</td>
<td>جرؤن  they (f.) dared</td>
</tr>
<tr>
<td>جرأت  you (m.) dared</td>
<td>جرأتما  you (m./f.) dared</td>
<td>جرؤن  you (m.) dared</td>
</tr>
<tr>
<td>جرأت  you (f.) dared</td>
<td>جرأتم  you (f.) dared</td>
<td>جرؤن  you (f.) dared</td>
</tr>
<tr>
<td>جرأت  I (m./f.) dared</td>
<td>جرؤنا  we (m./f.) dared</td>
<td></td>
</tr>
</tbody>
</table>

_c). Stem vowel kasra:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطّن  he sinned</td>
<td>خطّنا  they (m.) sinned</td>
<td>خطّنوا  they (m.) sinned</td>
</tr>
<tr>
<td>خطّت  she sinned</td>
<td>خطّتنا  they (f.) sinned</td>
<td>خطّن  they (f.) sinned</td>
</tr>
<tr>
<td>خطّت  you (m.) sinned</td>
<td>خطّتتما  you (m./f.) sinned</td>
<td>خطّن  you (m.) sinned</td>
</tr>
<tr>
<td>خطّت  you (f.) sinned</td>
<td>خطّتتم  you (f.) sinned</td>
<td>خطّن  you (f.) sinned</td>
</tr>
<tr>
<td>خطّت  I (m./f.) sinned</td>
<td>خطّتنا  we (m./f.) sinned</td>
<td></td>
</tr>
</tbody>
</table>

45.5.2 The Imperfect Indicative:

The stem vowel may be fathā, dāmma or, much less commonly, kasra.

_a). Stem vowel fathā:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يقرأ  he reads</td>
<td>يقرأا  they (m.) read</td>
<td>يقرأون  they (m.) read</td>
</tr>
<tr>
<td>يقرأ  she reads</td>
<td>يقرأا  they (f.) read</td>
<td>يقرأون  they (f.) read</td>
</tr>
<tr>
<td>يقرأ  you (m.) read</td>
<td>يقرأا  you (m./f.) read</td>
<td>يقرأون  you (m.) read</td>
</tr>
<tr>
<td>يقرأ  you (f.) read</td>
<td>يقرأا  you (f.) read</td>
<td></td>
</tr>
<tr>
<td>يقرأ  I (m./f.) read</td>
<td>يقرأا</td>
<td></td>
</tr>
</tbody>
</table>

The perfect of the 3rd person masc. pl. is occasionally written يقرأوا (“they read”).

_b). Stem vowel dāmma:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جرأّ  he dared</td>
<td>جرأّا  they (m.) dared</td>
<td>جرؤون  they (m.) dared</td>
</tr>
<tr>
<td>جرأّ  she dared</td>
<td>جرأّتا  they (f.) dared</td>
<td>جرؤن  they (f.) dared</td>
</tr>
<tr>
<td>جرأّ  you (m.) dared</td>
<td>جرأّتتما  you (m./f.) dared</td>
<td>جرؤن  you (m.) dared</td>
</tr>
<tr>
<td>جرأّ  you (f.) dared</td>
<td>جرأّتت  you (f.) dared</td>
<td></td>
</tr>
<tr>
<td>جرأّ  I (m./f.) dared</td>
<td>جرأّنا  we (m./f.) dared</td>
<td></td>
</tr>
</tbody>
</table>

_c). Stem vowel kasra:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ختّن  he sinned</td>
<td>ختّنا  they (m.) sinned</td>
<td>ختّنوا  they (m.) sinned</td>
</tr>
<tr>
<td>ختّت  she sinned</td>
<td>ختّتنا  they (f.) sinned</td>
<td>ختّن  they (f.) sinned</td>
</tr>
<tr>
<td>ختّت  you (m.) sinned</td>
<td>ختّتتما  you (m./f.) sinned</td>
<td>ختّن  you (m.) sinned</td>
</tr>
<tr>
<td>ختّت  you (f.) sinned</td>
<td>ختّتتم  you (f.) sinned</td>
<td></td>
</tr>
<tr>
<td>ختّت  I (m./f.) sinned</td>
<td>ختّتنا  we (m./f.) sinned</td>
<td></td>
</tr>
</tbody>
</table>

The perfect of the 3rd person masc. pl. is occasionally written ختّنوا (“they sinned”).

_d). Stem vowel kasra:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطّن  he sinned</td>
<td>خطّنا  they (m.) sinned</td>
<td>خطّنوا  they (m.) sinned</td>
</tr>
<tr>
<td>خطّت  she sinned</td>
<td>خطّتنا  they (f.) sinned</td>
<td>خطّن  they (f.) sinned</td>
</tr>
<tr>
<td>خطّت  you (m.) sinned</td>
<td>خطّتتما  you (m./f.) sinned</td>
<td>خطّن  you (m.) sinned</td>
</tr>
<tr>
<td>خطّت  you (f.) sinned</td>
<td>خطّتتم  you (f.) sinned</td>
<td></td>
</tr>
<tr>
<td>خطّت  I (m./f.) sinned</td>
<td>خطّتنا  we (m./f.) sinned</td>
<td></td>
</tr>
</tbody>
</table>

The perfect of the 3rd person masc. pl. is occasionally written خطّنوا (“they sinned”).

The stem vowel may be fathā, dāmma or, much less commonly, kasra.
The Hamzated Verb

You (f.) read
أَتَأْتُرُّنْ you (f.) read
I (m./f.) read
يُقَرُّنَ we (m./f.) read

The imperfect of the 2nd and 3rd persons masc. pl. is occasionally written قِرَوْنَ (“you read”) and قِرَأْنَ (“they read”).

b). Stem vowel damma:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَيْعُوجُأ  he dares</td>
<td>بَيْعُوجُأ  they (m.) dare</td>
<td>بَيْعُوجُأ  they (m.) dare</td>
</tr>
<tr>
<td>بَيْعُوجُأ  she dares</td>
<td>بَيْعُوجُأ  they (f.) dare</td>
<td>بَيْعُوجُأ  they (f.) dare</td>
</tr>
<tr>
<td>بَيْعُوجُأ  you (m.) dare</td>
<td>بَيْعُوجُأ  you (m./f.) dare</td>
<td>بَيْعُوجُأ  you (m.) dare</td>
</tr>
<tr>
<td>بَيْعُوجُأ  you (f.) dare</td>
<td>بَيْعُوجُأ  you (f.) dare</td>
<td>بَيْعُوجُأ  you (f.) dare</td>
</tr>
<tr>
<td>بَيْعُوجُأ  I (m./f.) dare</td>
<td>بَيْعُوجُأ  we (m./f.) dare</td>
<td>بَيْعُوجُأ  we (m./f.) dare</td>
</tr>
</tbody>
</table>

c). Stem vowel kasra:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِجْنَتْنُ  he is healthy</td>
<td>بِجْنَتْنُ  they (m.) are healthy</td>
<td>بِجْنَتْنُ  they (m.) are healthy</td>
</tr>
<tr>
<td>بِجْنَتْنُ  she is healthy</td>
<td>بِجْنَتْنُ  they (f.) are healthy</td>
<td>بِجْنَتْنُ  they (f.) are healthy</td>
</tr>
<tr>
<td>بِجْنَتْنُ  you (m.) are healthy</td>
<td>بِجْنَتْنُ  you (m./f.) are healthy</td>
<td>بِجْنَتْنُ  you (m.) are healthy</td>
</tr>
<tr>
<td>بِجْنَتْنُ  you (f.) are healthy</td>
<td>بِجْنَتْنُ  you (f.) are healthy</td>
<td>بِجْنَتْنُ  you (f.) are healthy</td>
</tr>
<tr>
<td>بِجْنَتْنُ  I (m./f.) am healthy</td>
<td>بِجْنَتْنُ  we (m./f.) are healthy</td>
<td>بِجْنَتْنُ  we (m./f.) are healthy</td>
</tr>
</tbody>
</table>

45.5.3 The Perfect Passive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خِيَبُأ  he was hidden</td>
<td>خِيَبُأ  they (m.) were hidden</td>
<td>خِيَبُأ  they (m.) were hidden</td>
</tr>
<tr>
<td>خِيَبُأ  she was hidden</td>
<td>خِيَبُأ  they (f.) were hidden</td>
<td>خِيَبُأ  they (f.) were hidden</td>
</tr>
<tr>
<td>خِيَبُأ  you (m.) were hidden</td>
<td>خِيَبُأ  you (m./f.) were hidden</td>
<td>خِيَبُأ  you (m.) were hidden</td>
</tr>
<tr>
<td>خِيَبُأ  you (f.) were hidden</td>
<td>خِيَبُأ  you (f.) were hidden</td>
<td>خِيَبُأ  you (f.) were hidden</td>
</tr>
<tr>
<td>خِيَبُأ  I (m./f.) was hidden</td>
<td>خِيَبُأ  we (m./f.) were hidden</td>
<td>خِيَبُأ  we (m./f.) were hidden</td>
</tr>
</tbody>
</table>

45.5.4 The Imperfect Passive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خِيَبُأ  he is hidden</td>
<td>خِيَبُأ  they (m.) are hidden</td>
<td>خِيَبُأ  they (m.) are hidden</td>
</tr>
<tr>
<td>خِيَبُأ  she is hidden</td>
<td>خِيَبُأ  they (f.) are hidden</td>
<td>خِيَبُأ  they (f.) are hidden</td>
</tr>
<tr>
<td>خِيَبُأ  you (m.) are hidden</td>
<td>خِيَبُأ  you (m./f.) are hidden</td>
<td>خِيَبُأ  you (m.) are hidden</td>
</tr>
<tr>
<td>خِيَبُأ  you (f.) are hidden</td>
<td>خِيَبُأ  you (f.) are hidden</td>
<td>خِيَبُأ  you (f.) are hidden</td>
</tr>
<tr>
<td>خِيَبُأ  I (m./f.) are hidden</td>
<td>خِيَبُأ  we (m./f.) are hidden</td>
<td>خِيَبُأ  we (m./f.) are hidden</td>
</tr>
</tbody>
</table>
45.5.5 The Imperative:

<table>
<thead>
<tr>
<th>Jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>يقرأ   he reads</td>
<td>إقرأ    read!</td>
</tr>
<tr>
<td>يتأخر   he is slow</td>
<td>أتأخر    be slow!</td>
</tr>
<tr>
<td>يعف  he is healthy</td>
<td>إعف     be healthy!</td>
</tr>
</tbody>
</table>

45.5.6 The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>خاطئ to be mistaken</td>
<td>خطاط  mistake</td>
</tr>
<tr>
<td>جائزة to dare</td>
<td>جائزة       daring</td>
</tr>
<tr>
<td>بطيء to be slow</td>
<td>بطيء       slowness</td>
</tr>
<tr>
<td>قراءة to read</td>
<td>قراءة       reading</td>
</tr>
<tr>
<td>براءة to be innocent</td>
<td>براءة   innocence</td>
</tr>
<tr>
<td>نمو to grow</td>
<td>نمو        growth</td>
</tr>
</tbody>
</table>

45.5.7 The Active Participle (نِعَالٍ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>قاري to read</td>
<td>قاري   reader</td>
</tr>
<tr>
<td>خاطئ to make a mistake</td>
<td>خاطئ   wrong, incorrect</td>
</tr>
<tr>
<td>نادي to begin</td>
<td>نادي   beginning</td>
</tr>
<tr>
<td>نامي to grow</td>
<td>نامي   growing</td>
</tr>
<tr>
<td>ناجح to take refuge</td>
<td>ناجح   refugee</td>
</tr>
</tbody>
</table>

45.5.8 The Passive Participle (مَعْمُونِ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>قاري to read</td>
<td>مقرأ   read</td>
</tr>
<tr>
<td>مملوء to fill</td>
<td>مملوء   filled</td>
</tr>
<tr>
<td>مملوء to be infected</td>
<td>مملوء   infected</td>
</tr>
<tr>
<td>مبتدأ to begin</td>
<td>مبتدأ   begun</td>
</tr>
<tr>
<td>مثير to ridicule</td>
<td>مثير   ridiculed</td>
</tr>
</tbody>
</table>
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 جلالة:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>هَدَى</td>
<td>هَدِئة</td>
</tr>
<tr>
<td>وَضَعَ</td>
<td>وَضُرية</td>
</tr>
<tr>
<td>غَرَّ</td>
<td>غَرِيبة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Perfect Passive</th>
<th>Imperfect</th>
<th>Imperfect Passive</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>نَسَى</td>
<td>نَسِيَ</td>
<td>نُنَسَ</td>
<td>نُنَسِي</td>
<td>منَسَة</td>
<td>منِسِة</td>
<td>منَسِبة</td>
</tr>
<tr>
<td>III</td>
<td>كَفَفَ</td>
<td>كَفَفَيَة</td>
<td>كَفَفَ</td>
<td>كَفَفَيَة</td>
<td>مَكَفِفًا</td>
<td>مَكَفِفٌ</td>
<td>مَكَفِفًا</td>
</tr>
<tr>
<td>IV</td>
<td>أَنْفُسَ</td>
<td>أَنْفُسَيَة</td>
<td>أَنْفُسَ</td>
<td>أَنْفُسَيَة</td>
<td>إِنَفَسَة</td>
<td>إِنَفَسَة</td>
<td>إِنَفَسَة</td>
</tr>
<tr>
<td>V</td>
<td>نَتَشَأَ</td>
<td>نَتَشَأَيَة</td>
<td>نَتَشَأَ</td>
<td>نَتَشَأَيَة</td>
<td>مَنَتَشَأَة</td>
<td>مَنَتَشَأَة</td>
<td>مَنَتَشَأَة</td>
</tr>
<tr>
<td>VI</td>
<td>كَتَكَرَ</td>
<td>كَتَكَرَيَة</td>
<td>كَتَكَرَ</td>
<td>كَتَكَرَيَة</td>
<td>مَكَتَكرَة</td>
<td>مَكَتَكرَة</td>
<td>مَكَتَكرَة</td>
</tr>
<tr>
<td>VII</td>
<td>أَكْفَفَ</td>
<td>أَكْفَفَيَة</td>
<td>أَكْفَفَ</td>
<td>أَكْفَفَيَة</td>
<td>إِنَفَفَة</td>
<td>إِنَفَفَة</td>
<td>إِنَفَفَة</td>
</tr>
<tr>
<td>VIII</td>
<td>إِنْتَجَ</td>
<td>إِنْتَجَيَة</td>
<td>إِنْتَجَ</td>
<td>إِنْتَجَيَة</td>
<td>مَنْتَجَة</td>
<td>مَنْتَجَة</td>
<td>مَنْتَجَة</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

45.6.1 The Imperative:

| II   | نَسِي   |
| III  | كَفَفَ |
| IV   | أَنْفُسَ |
| V    | نَتَشَأَ |
| VI   | كَتَكَرَ |
| VII  | أَكْفَفَ |
| VIII | إِنْتَجَ |
| IX   | none   |
| X    | إِسْتَنْفِي |
| VII  | إِنْفِهَ |
| VIII | إِنْتَجِي |
| IX   | none   |
| X    | إِسْتَنْفِي |
46 The Assimilated Verb (الْفِعْلُ الْأَلْيَّاتُ)

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 damma would precede و with suku, و becomes the long vowel ي or ى, 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:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he arrived</td>
<td>وَصَلَ</td>
<td>وَصَلَا</td>
<td>they (m.) arrived</td>
</tr>
<tr>
<td>she arrived</td>
<td>وَصَلَتْ</td>
<td>وَصَلَتْا</td>
<td>they (f.) arrived</td>
</tr>
<tr>
<td>you (m.) arrived</td>
<td>وَصَلَ</td>
<td>وَصَلَتْا</td>
<td>you (m.) arrived</td>
</tr>
<tr>
<td>you (f.) arrived</td>
<td>وَصَلَتْ</td>
<td>وَصَلَتْا</td>
<td>you (f.) arrived</td>
</tr>
<tr>
<td>I (m./f.) arrived</td>
<td>وَصَلَتْ</td>
<td>وَصَلَتْا</td>
<td>we (m./f.) arrived</td>
</tr>
</tbody>
</table>

a). The stem vowel is typically fatha:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>وَزنَ</td>
<td>to weigh</td>
<td>وَزنَ</td>
</tr>
<tr>
<td>وَسمَ</td>
<td>to brand</td>
<td>وَسمَ</td>
</tr>
<tr>
<td>وَضَعَ</td>
<td>to put down</td>
<td>وَضَعَ</td>
</tr>
</tbody>
</table>

b). On a few verbs the stem vowel is kasra:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>وَرَتَ</td>
<td>to inherit</td>
<td>وَرَتَ</td>
</tr>
<tr>
<td>وَرمَ</td>
<td>to be swollen</td>
<td>وَرمَ</td>
</tr>
<tr>
<td>وَقَفَ</td>
<td>to be suitable</td>
<td>وَقَفَ</td>
</tr>
</tbody>
</table>

c). Some assimilated verbs have damma as the stem vowel. These are always intransitive:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>وَسَنَ</td>
<td>to be wide</td>
<td>وَسَنَ</td>
</tr>
<tr>
<td>وَسَنَ</td>
<td>to be sturdy</td>
<td>وَسَنَ</td>
</tr>
</tbody>
</table>
46.1.3 The Imperfect Indicative:

In the most common assimilated verbs, the initial ج is omitted in the imperfect active:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُصلِبُ he arrives</td>
<td>يُصلِبُانِ they (m.) arrive</td>
<td>يُصلِبونَ they (m.) arrive</td>
</tr>
<tr>
<td>تُصلِبُ she arrives</td>
<td>تُصلِبُانِ they (f.) arrive</td>
<td>تُصلِبونِ they (f.) arrive</td>
</tr>
<tr>
<td>يُصلِبِنِ you (m.) arrive</td>
<td>تُصلِبِنِانِ you (m./f.) arrive</td>
<td>تُصلِبونِ you (m.) arrive</td>
</tr>
<tr>
<td>يُصلِبْنِ you (f.) arrive</td>
<td>تُصلِبْنِانِ you (f.) arrive</td>
<td>تُصلِبونِ you (f.) arrive</td>
</tr>
<tr>
<td>أُصلِبُ I (m./f.) arrive</td>
<td>أُصلبْنِ we (m./f.) arrive</td>
<td></td>
</tr>
</tbody>
</table>

(a). The stem vowel is mostly kasra:

<table>
<thead>
<tr>
<th></th>
<th>to describe</th>
<th>to trust</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُصِفُ</td>
<td>يُثقُ</td>
<td></td>
</tr>
<tr>
<td>يُجِدُ</td>
<td>يُلمِ</td>
<td>to imagine</td>
</tr>
<tr>
<td>يُحْدِثُ</td>
<td>يُنَبِّئُ</td>
<td>to be necessary</td>
</tr>
</tbody>
</table>

(b). On a few verbs the stem vowel is fatha:

<table>
<thead>
<tr>
<th></th>
<th>to fall</th>
<th>to put down</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُطَعُ</td>
<td>يُوضعُ</td>
<td></td>
</tr>
<tr>
<td>يُدْخِلُ</td>
<td>يُطمِعُ</td>
<td>to restrain</td>
</tr>
<tr>
<td>يُلْخِذُ</td>
<td>يُهَبُ</td>
<td>to give, grant</td>
</tr>
<tr>
<td>يُنَعَ</td>
<td>يُطَأَا</td>
<td>to trample on</td>
</tr>
</tbody>
</table>

46.1.4 In a number of mostly less common verbs the initial ج 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 وَجَعُ ("to hurt [s.o.") as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُوجَعُ he hurts</td>
<td>يُوجَعَانِ they (m.) hurt</td>
<td>يُوجَعُونَ they (m.) hurt</td>
</tr>
<tr>
<td>مَوجَعُ she hurts</td>
<td>مَوجَعَانِ they (f.) hurt</td>
<td>مَوجَعَانِ they (f.) hurt</td>
</tr>
<tr>
<td>يُوجَعَ you (m.) hurt</td>
<td>يُوجَعَانِ you (m./f.) hurt</td>
<td>يُوجَعَانِ you (m.) hurt</td>
</tr>
<tr>
<td>مَوجَعَ you (f.) hurt</td>
<td>مَوجَعَانِ you (m./f.) hurt</td>
<td>مَوجَعَانِ you (f.) hurt</td>
</tr>
<tr>
<td>أُوجَعُ I (m./f.) hurt</td>
<td>أُوجَعَانِ we (m./f.) hurt</td>
<td></td>
</tr>
</tbody>
</table>

Other such verbs are:

<table>
<thead>
<tr>
<th></th>
<th>to be hairy</th>
<th>to pay attention</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَجَرَ</td>
<td>وَجَرْنِ</td>
<td></td>
</tr>
<tr>
<td>وَجَرِبَ</td>
<td>وَجَرِبْنِ</td>
<td>to be mistaken</td>
</tr>
<tr>
<td>وَجَلْ</td>
<td>وَجَلْنِ</td>
<td>to crave</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
<td></td>
</tr>
<tr>
<td>to be dirty</td>
<td>َوَجَمَّ</td>
<td></td>
</tr>
<tr>
<td>to sleep</td>
<td>ُوُرَرَ</td>
<td></td>
</tr>
<tr>
<td>to be ill</td>
<td>ُوُطَفَ</td>
<td></td>
</tr>
<tr>
<td>to catch fire</td>
<td>ُوُعَرَ</td>
<td></td>
</tr>
<tr>
<td>to be faint, weak</td>
<td>ُوُلَتَ</td>
<td></td>
</tr>
<tr>
<td>to be frightened</td>
<td>ُوُجَلَ</td>
<td></td>
</tr>
</tbody>
</table>

a) Verbs which take ُدَمَّا as the stem vowel in the perfect and imperfect also retain the initial ُو in:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُوُقَرَ</td>
<td>ُوُأَلَّ</td>
</tr>
<tr>
<td>ُوُنَتَ</td>
<td>ُوُأَلَّ</td>
</tr>
<tr>
<td>ُوُجَرَ</td>
<td>ُوُأَلَّ</td>
</tr>
</tbody>
</table>

Other such verbs are:

- ُوُتَرَ (to be soft [bed])
- ُوُنَعَ (to be wide)
- ُوُسَكَ (to hurry)
- ُوُرَّ (to be abundant)
- ُوُفَحَ (to be insolent)
- ُوُصَفَ (to be dignified)
- ُوُهَنَ (to be weak)
- ُوُجَةَ (to be a notable)
- ُوُجَمَّ (to be unwholesome)
- ُوُصَمَ (to be pure, clean)
- ُوُحَمَ (to be lowly, humble)
- ُوُرَّ (to be rough [terrain])
- ُوُرَّ (to be strong, sturdy)

b) The common doubled verb ُوُذَيَ ("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. ُوُصَفَ “to be described”):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُوُصَفَ</td>
<td>ُوُصَفَ</td>
<td>ُوُصَفَ</td>
</tr>
<tr>
<td>ُوُصَفَتُ</td>
<td>ُوُصَفَتُ</td>
<td>ُوُصَفَتُ</td>
</tr>
</tbody>
</table>

46.1.6 The Imperfect Passive:

The hypothetical ُوُصَفَتُ (ُوُصَفَتُ) becomes the long vowel ُو after the ُدَمَّا.
The subjunctive and jussive moods of the imperfect undergo the same changes as in the strong triliteral verb.

The Imperative:

Those verbs that omit the initial ُ in the imperfect (and therefore the jussive) necessarily omit it in the imperative:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative m.s.</th>
<th>f.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَقَلُ he stops</td>
<td>قَالَها stop!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يَقَلُ he trusts</td>
<td>يَقَلْهَا trust!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يَضُعُ he puts down</td>
<td>ضَعْهَا put down!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يَتَعَسُ he gives</td>
<td>ضَعَهَا give!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Those verbs that retain the initial ُ in the imperfect (and therefore the jussive), retain it in the imperative:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative m.s.</th>
<th>f.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُوْفِقُ he is afraid</td>
<td>يُوْفِقَهَا be afraid!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يُوْفِقُ it is brief</td>
<td>يُوْفِقَ أُوْفِقَهَا be brief!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَقَعَ to fall</td>
<td>وَقَعَهَا fall</td>
</tr>
<tr>
<td>وَهُبَ to give, grant</td>
<td>وَهُبَّهَا giving, granting</td>
</tr>
<tr>
<td>وَسُعُ to be wide</td>
<td>وَسُعَّهَا wideness</td>
</tr>
<tr>
<td>وَخَدَ to be alone</td>
<td>وَخَدَّهَا solitude</td>
</tr>
<tr>
<td>وَرَثَ to inherit</td>
<td>وَرَثَهَا inheritance</td>
</tr>
</tbody>
</table>
46.2 The Derived Forms of the Assimilated Verb with Initial ُ

The derived Forms are conjugated mostly like those of the strong triliteral verb. Similarly, the verbal nouns and active and passive participles follow the same patterns as those of strong triliteral verbs.

Assimilated verbs do not have Forms VII and IX.

The following points should be noted:

a). In Form IV, the ُ in the imperfect (pattern ُبُعِلْ) and the active and passive participles
The Assimilated Verb

(مَعْلُوم) becomes a long vowel after the preceding damma:

<table>
<thead>
<tr>
<th>perfect</th>
<th>imperfect</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُوُلْغَٰنَ</td>
<td>بُولْغَٰنَ</td>
<td>مُولْغَٰنَ</td>
<td>مُولْغَٰنَ</td>
</tr>
<tr>
<td>أُوُجَدَ</td>
<td>بُوجَدَ</td>
<td>مُوجَدَ</td>
<td>مُوجَدَ</td>
</tr>
<tr>
<td>أُوُجَزَ</td>
<td>بُوجَزَ</td>
<td>مُوجَزَ</td>
<td>مُوجَزَ</td>
</tr>
</tbody>
</table>

b). In the verbal noun of Form IV (إِفَجَادُ) and becomes يي after the initial kasra:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
<th>explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُوُسُخَ</td>
<td>إِبِضَاخُ</td>
<td>explanation</td>
</tr>
<tr>
<td>أُوُجَدَ</td>
<td>إِبِجَادُ</td>
<td>creation</td>
</tr>
<tr>
<td>أُوُقَدَ</td>
<td>إِبِقَادُ</td>
<td>setting on fire</td>
</tr>
<tr>
<td>أُوُقَتَ</td>
<td>إِبِقَافُ</td>
<td>stopping</td>
</tr>
<tr>
<td>أُوُجَبَ</td>
<td>إِبِجَابُ</td>
<td>obligation</td>
</tr>
</tbody>
</table>

c). In Form VIII (إِفَجَادُ), و is assimilated to the following ت which is then written with a shadda (ت غ):

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَفَقَ</td>
<td>إِفَقَ</td>
</tr>
<tr>
<td>وَضَعَ</td>
<td>إِضْعَ</td>
</tr>
<tr>
<td>وَضَلَ</td>
<td>إِضْلَ</td>
</tr>
<tr>
<td>وَضَفَ</td>
<td>إِضْفَ</td>
</tr>
</tbody>
</table>

d). The verbal noun and active and passive participles of Form VIII follow the same patterns as those of the strong triliteral verb but the assimilation of و and ت remains:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفَقَ</td>
<td>إِفَاقَ</td>
<td>مُفَقَ</td>
<td>مُفَقَ</td>
</tr>
<tr>
<td>إِسْتَنْسَمَ</td>
<td>إِسْتَنْسَمَ</td>
<td>مُنَسَمَ</td>
<td>مُنَسَمَ</td>
</tr>
<tr>
<td>إِسْتَنْسَمَ</td>
<td>إِسْتَنْسَمَ</td>
<td>مُنَسَمَ</td>
<td>مُنَسَمَ</td>
</tr>
<tr>
<td>إِسْتَنْسَمَ</td>
<td>إِسْتَنْسَمَ</td>
<td>مُنَسَمَ</td>
<td>مُنَسَمَ</td>
</tr>
</tbody>
</table>

e). In the verbal noun of Form X (إِشْيَافُ) and becomes يي after the kasra:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
<th>explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِسْتَحْيَانَ</td>
<td>إِسْتَحْيَانَ</td>
<td>importation</td>
</tr>
<tr>
<td>إِسْتَحْيَانَ</td>
<td>إِسْتَحْيَانَ</td>
<td>depositing</td>
</tr>
<tr>
<td>إِسْتَحْيَانَ</td>
<td>إِسْتَحْيَانَ</td>
<td>alienation</td>
</tr>
<tr>
<td>إِسْتَحْيَانَ</td>
<td>إِسْتَحْيَانَ</td>
<td>inquiry</td>
</tr>
</tbody>
</table>
46.2.1 Summary of the Derived Forms:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Perfect Passive</th>
<th>Imperfect</th>
<th>Imperfect Passive</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>موصَل</td>
<td>وصل</td>
<td>موصَل</td>
<td>بوصَل</td>
<td>موصَل</td>
<td>موصَل</td>
<td>موصَل</td>
</tr>
<tr>
<td>III</td>
<td>موصل</td>
<td>وصل</td>
<td>موصل</td>
<td>بواصل</td>
<td>موصل</td>
<td>موصل</td>
<td>موصل</td>
</tr>
<tr>
<td>IV</td>
<td>موصل</td>
<td>إتصل</td>
<td>موصل</td>
<td>بتواصل</td>
<td>موصل</td>
<td>موصل</td>
<td>موصل</td>
</tr>
<tr>
<td>V</td>
<td>موصل</td>
<td>توصل</td>
<td>موصل</td>
<td>بتواصل</td>
<td>موصل</td>
<td>موصل</td>
<td>موصل</td>
</tr>
<tr>
<td>VI</td>
<td>موصل</td>
<td>توصل</td>
<td>موصل</td>
<td>توواصل</td>
<td>موصل</td>
<td>موصل</td>
<td>موصل</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>متصل</td>
<td>متصل</td>
<td>متصل</td>
<td>متصل</td>
<td>متصل</td>
<td>متصل</td>
<td>متصل</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>متصلة</td>
<td>متصلة</td>
<td>متصلة</td>
<td>متصلة</td>
<td>متصلة</td>
<td>متصلة</td>
<td>متصلة</td>
</tr>
</tbody>
</table>

46.2.2 The Imperative:

<table>
<thead>
<tr>
<th>II</th>
<th>وصل</th>
<th>VII</th>
<th>none</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>وصل</td>
<td>VIII</td>
<td>إتصل</td>
</tr>
<tr>
<td>IV</td>
<td>أوصِل</td>
<td>IX</td>
<td>none</td>
</tr>
<tr>
<td>V</td>
<td>توصل</td>
<td>X</td>
<td>إستوصِل</td>
</tr>
<tr>
<td>VI</td>
<td>توواصل</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

- يِضسَ to be dry
- يِمسِر to be easy
- يِفِين to be sure
- يِمسَ to be lucky
- يِيسَ to give up hope
- يِسمَ to be an orphan
- يِمَقَ to wake
- يِفَقَ to reach adolescence
- يِمقَ to ripen
- يِبَرَ to be a coward
46.3.1 Form I

46.3.2 The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيقَّطُ he awoke</td>
<td>يَبِّيَتِّئَانِ they (m.) awoke</td>
<td>يَبِّيَتُونِ they (m.) awoke</td>
</tr>
<tr>
<td>بيقَّطَت she awoke</td>
<td>يَبِّيَتّئَانِ they (f.) awoke</td>
<td>يَبِّيَتْنِ they (f.) awoke</td>
</tr>
<tr>
<td>بيقَّطَت you (m.) awoke</td>
<td>يَبِّيَتْئَانِ you (m./f.) awoke</td>
<td>يَبِّيَتْ يَكِمُ you (m.) awoke</td>
</tr>
<tr>
<td>بيقَّطَت you (f.) awoke</td>
<td>يَبِّيَتْئَانِ you (f.) awoke</td>
<td>يَبِّيَتْ يَكِمُ you (f.) awoke</td>
</tr>
<tr>
<td>بيقَّطَت I (m./f.) awoke</td>
<td>يَبِّيَتْئَانِ we (m./f.) awoke</td>
<td>يَبِّيَتْ يَكِمُ we (m./f.) awoke</td>
</tr>
</tbody>
</table>

46.3.3 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيقَّطُ he wakes</td>
<td>يَبِّيَتِّئَانِ they (m.) wake</td>
<td>يَبِّيَتُونِ they (m.) wake</td>
</tr>
<tr>
<td>بيقَّطَت she wakes</td>
<td>يَبِّيَتّئَانِ they (f.) wake</td>
<td>يَبِّيَتْنِ they (f.) wake</td>
</tr>
<tr>
<td>بيقَّطَت you (m.) wake</td>
<td>يَبِّيَتْئَانِ you (m./f.) wake</td>
<td>يَبِّيَتْ يَكِمُ you (m.) wake</td>
</tr>
<tr>
<td>بيقَّطَت you (f.) wake</td>
<td>يَبِّيَتْئَانِ you (f.) wake</td>
<td>يَبِّيَتْ يَكِمُ you (f.) wake</td>
</tr>
<tr>
<td>بيقَّطَت I (m./f.) wake</td>
<td>يَبِّيَتْئَانِ we (m./f.) wake</td>
<td>يَبِّيَتْ يَكِمُ we (m./f.) wake</td>
</tr>
</tbody>
</table>

46.3.4 The passives of the perfect and imperfect are rare:

<table>
<thead>
<tr>
<th>perfect passive</th>
<th>imperfect passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُسُ يُسُ and so on</td>
<td>يُوسُ يُوسُ and so on</td>
</tr>
</tbody>
</table>

46.3.5 The Imperative:

When kasra or damma would precede a hypothetical يَبُ with sukūn, يَبُ becomes the long vowel يَبُ or يَبُ respectively:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
<th>m.s.</th>
<th>t.s.</th>
<th>m.pl.</th>
<th>and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يئُ يئُ it is easy</td>
<td>إيسِ يأوْسُ إيسِ يأوْسُ</td>
<td>إيسِ إيسِ إيسِ إيسِ</td>
<td>be easy!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يئُ يئُ it is lucky</td>
<td>يئُ يئُ إيسِ يأوْسُ</td>
<td>إيسِ إيسِ إيسِ إيسِ</td>
<td>be lucky!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

46.3.6 The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

- بِكَّالٍ dryness
- بَكَّالٍ easiness
good luck  ṣa'awār  ripeness

46.3.7 The Active Participle (مفعول) :

verb  active participle

日に  to reach adolescence  باقع  adolescent
نيس  to give up hope  مبكي  hopeless
نيس  to be dry  مبكي  dry
نيس  to ripen  مبكي  ripe

46.3.8 The Passive Participle (مفعول) :

verb  passive participle

نيس  to be lucky  مبكي  lucky
نيس  to give up hope  مبكي  lost [cause]
نيس  to be easy  مبكي  easily done

46.4 The Derived Forms of the Assimilated Verb with Initial ي

The derived Forms are conjugated like those of strong triliteral verbs.

In those patterns in which kasra or damma would precede ي with sukūn, ي becomes the long vowel ی or ی respectively.

In Form VIII (مفعول), the initial ي is assimilated to the following ت which is then written with a shadda (ت).

46.4.1 Summary of the Derived Forms:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Perfect Passive</th>
<th>Imperfect</th>
<th>Imperfect Passive</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
</tr>
<tr>
<td>III</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
</tr>
<tr>
<td>IV</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
</tr>
<tr>
<td>V</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
</tr>
<tr>
<td>VI</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
</tr>
<tr>
<td>VIII</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
<td>ميسن</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
</tr>
<tr>
<td>X</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
<td>ميشن</td>
</tr>
</tbody>
</table>
### 46.4.2 The Imperative:

<table>
<thead>
<tr>
<th>II</th>
<th>ٌبِسَن</th>
<th>VII</th>
<th>none</th>
</tr>
</thead>
<tbody>
<tr>
<td>III</td>
<td>ٌبِسَن</td>
<td>VIII</td>
<td>ٌتِسَن</td>
</tr>
<tr>
<td>IV</td>
<td>ٌبِسَن</td>
<td>IX</td>
<td>none</td>
</tr>
<tr>
<td>V</td>
<td>ٌبِسَن</td>
<td>X</td>
<td>ٌتَسَبَسَن</td>
</tr>
<tr>
<td>VI</td>
<td>ٌبِسَن</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Hollow Verb

Hollow verbs have a weak middle radical or 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. َيَقُولُ), the vowel on the weak middle radical is moved to the first radical and the weak radical becomes the corresponding long vowel (immutable). For example:

- يَقُولُ becomes يَقُولُ he says
- يَنْسِبُ becomes يَنْسِبُ she goes
- يَنْتَمُ becomes يَنْتَمِي he sleeps
- يَتَرَى becomes يَتَرَى she wants
- أَرَادَ becomes أَرَأَدَ he wanted
- إِسْتَطَعاَوْا becomes إِسْتَطَاعُوا they (masc.) were able
- إِسْتَطَاعُ I become able
- يَزَارُ becomes يَزَارُ he is visited

b). These long vowels are changed into the corresponding short vowels (،، or ) when the final radical has sukūn (either the jussive mood marker or a subject marker beginning with a consonant) (e.g. أَفَعَّلْ). For example:

- لَمْ يَقُولَ becomes لَمْ يَقُلَ he did not say
- لَمْ يَنْسِبَ becomes لَمْ يَنْسِبَ he did not go
- لَمْ يَنْتَمَ becomes لَمْ يَنْتَمُ he did not sleep
- يَنْتَمُ becomes يَنْتَمِي they (fem.) sleep
- يَقُولُ becomes يَقُولُ they (fem.) say
- أَرَأَدَ becomes أَرَأَدَ I wanted
- إِسْتَطَعَ becomes إِسْتَطَعَ you (masc.) were able
- أَفَعَّلْ becomes أَفَعَّلْ I stayed

c). When all three radicals have vowels, the first being fatha (e.g. َقَالَ), the weak radical becomes lām:

- قَوْلًا becomes قَالَ he said
- قَوْلًا becomes قَالُوا they (masc.) said
becomes becomes becomes becomes becomes becomes becomes becomes becomes becomes becomes becomes becomes becomes becomes becomes

قارت سارت نام خافت يكاف ينهار

she stood up they (masc.) went he slept she was afraid he is led, guided it collapsed

The weak radical also becomes  in Form VIII verbs:

إختير يختار يختار يختار يختار

he chose he chooses he needed he needs

d). When the vowel on the first radical is دamma, however, and the vowel on the weak radical is kasra (e.g. نَعَلَ), 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:

يَقِل يَبَر يَجَب يَقِل

it was said it was sold it was visited

e). When the first radical has فatha and the final radical has sukun, there are three possibilities:

1). The weak radical may be vowelled with fatha (e.g. تَرَبَّث). Here, the weak radical and its vowel are elided and the first radical takes the short vowel corresponding to the weak radical, if the weak radical was و, and if the weak radical was ي. For example:

يَعَرَب يَدْرَا يَغَب يَعَرَب يَدْرَا يَغَب

I stood up we returned I sold you (m.s.) became you (f.s.) went

2). The weak radical may be ي+ kasra or, less commonly, و+ دamma. Here, the weak radical and its vowel are elided and the first radical takes the short vowel corresponding to the weak radical, if the weak radical was ي and if the weak radical was و. For example:

يَفْتَل يَفْتَل

I obtained you (m.s.) were afraid
3. The weak radical may be و + kasra. Here, the weak radical is elided and the first radical takes kasra. For example:

\[\text{كَسَّرَ} \text{ تَمَّ} \quad \text{I slept}\]

\[\text{كَسَّرَ} \text{ كُدَّنَا} \quad \text{we were on the point [of]}\]

\[\text{كَسَّرَ} \text{ كُفَّنَا} \quad \text{I was afraid}\]

\[\text{كَسَّرَ} \text{ كُفَّنَتْ} \quad \text{you (f.pl.) were afraid}\]

47.1 Form I

There are three main types of Form I hollow verb, each with different vowel patterns.

47.1.1 Type I: These have و as the middle radical of the root. The original form of قول ("to say") is قول.

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَلَّا</td>
<td>they (m.) said</td>
<td>تَلَّا    they (m.) said</td>
</tr>
<tr>
<td>تَلَّت</td>
<td>they (f.) said</td>
<td>تَلَّت    they (f.) said</td>
</tr>
<tr>
<td>تَلَّتْ</td>
<td>you (m./f.) said</td>
<td>تَلَّتْ   you (m.) said</td>
</tr>
<tr>
<td>تَلَّتْ</td>
<td>you (f.) said</td>
<td>تَلَّتْ   you (f.) said</td>
</tr>
<tr>
<td>تَلَّتِنَّ</td>
<td>we (m./f.) said</td>
<td>تَلَّتِنَّ   we (m./f.) said</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَتَلَّلِي</td>
<td>they (m.) say</td>
<td>يَتَلَّلِي   they (m.) say</td>
</tr>
<tr>
<td>يَتَلَّلِي</td>
<td>they (f.) say</td>
<td>يَتَلَّلِي   they (f.) say</td>
</tr>
<tr>
<td>يَتَلَّلِي</td>
<td>you (m./f.) say</td>
<td>يَتَلَّلِي   you (m.) say</td>
</tr>
<tr>
<td>يَتَلَّلِي</td>
<td>you (f.) say</td>
<td>يَتَلَّلِي   you (f.) say</td>
</tr>
<tr>
<td>يَتَلَّلِي</td>
<td>we (m./f.) say</td>
<td>يَتَلَّلِي   we (m./f.) say</td>
</tr>
</tbody>
</table>

c). The subjunctive mood of the imperfect undergoes the same changes as in strong verbs.

d). The Jussive:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَتَلَّلِ</td>
<td>they (m.) say</td>
<td>يَتَلَّلِ   they (m.) say</td>
</tr>
<tr>
<td>يَتَلَّلِ</td>
<td>they (f.) say</td>
<td>يَتَلَّلِ   they (f.) say</td>
</tr>
</tbody>
</table>
The Hollow Verb

You (m.) say  تَفَوَّلُ you (m./f.) say  تَفَوَّلُوا you (m.) say  تَفَوَّلُ
You (f.) say  تَفَوَّلُتُ you (f.) say  تَفَوَّلُتُوا
I (m./f.) say  تَفَوَّلْتِ

e). Other verbs of this type include:

كَانَ to be  قَامَ to rise up
زَارَ to visit  دَامَ to last, continue
قَالَ to boil  عَادَ to return

47.1.2 Type 2: These have كَي as the middle radical of the root. The original form of مازر (“to go”) is مازر.

a). The Perfect:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He went</td>
<td>سَارَةٌ</td>
<td>سَارُوا</td>
</tr>
<tr>
<td>She went</td>
<td>سَارَتَةٌ</td>
<td>سَارُونَ</td>
</tr>
<tr>
<td>You (m.)</td>
<td>سِيرَتْهُ</td>
<td>سِيرُونَ</td>
</tr>
<tr>
<td>You (f.)</td>
<td>سِيرَتْهَا</td>
<td>سِيرُونَ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>سِيرُتْنَا</td>
<td>نُغَيَّرُونَ</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He goes</td>
<td>تَبَيَّسُونَ</td>
<td>تَبَيَّسُونَ</td>
</tr>
<tr>
<td>She goes</td>
<td>تَبَيَّسَتْهَا</td>
<td>تَبَيَّسُونَ</td>
</tr>
<tr>
<td>You (m.)</td>
<td>تَبَيَّسْتَهُ</td>
<td>تَبَيَّسُونَ</td>
</tr>
<tr>
<td>You (f.)</td>
<td>تَبَيَّسْتِهَا</td>
<td>تَبَيَّسُونَ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>تَبَيَّسْنَا</td>
<td>نُبَيَّسُونَ</td>
</tr>
</tbody>
</table>

C). The subjunctive mood of the imperfect undergoes the same changes as in strong verbs.

d). The Jussive:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He goes</td>
<td>تَبَيَّسْنَا</td>
<td>نُبَيَّسُونَ</td>
</tr>
<tr>
<td>She goes</td>
<td>تَبَيَّسْتَهَا</td>
<td>تَبَيَّسُونَ</td>
</tr>
<tr>
<td>You (m.)</td>
<td>تَبَيَّسْتَهُ</td>
<td>تَبَيَّسُونَ</td>
</tr>
<tr>
<td>You (f.)</td>
<td>تَبَيَّسْتِهَا</td>
<td>تَبَيَّسُونَ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>تَبَيَّسْنَا</td>
<td>نُبَيَّسُونَ</td>
</tr>
</tbody>
</table>
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 نَامَم ("to sleep") is نَامَم. The original form of نَانَم ("to obtain") is نَائِم.

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَامَم he slept</td>
<td>نَامَم they (m.) slept</td>
<td>نَامَم they (m.) slept</td>
</tr>
<tr>
<td>نَانَم she slept</td>
<td>نَانَم they (f.) slept</td>
<td>نَانَم they (f.) slept</td>
</tr>
<tr>
<td>نَنَم you (m.) slept</td>
<td>نَنَم you (m./f.) slept</td>
<td>نَنَم you (m.) slept</td>
</tr>
<tr>
<td>نَنَم you (f.) slept</td>
<td>نَنَم you (m./f.) slept</td>
<td>نَنَم you (f.) slept</td>
</tr>
<tr>
<td>نَنَم I (m./f.) slept</td>
<td>نَنَم we (m./f.) slept</td>
<td>نَنَم we (m./f.) slept</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَنَنَم he sleeps</td>
<td>نَنَنَم they (m.) sleep</td>
<td>نَنَنَم they (m.) sleep</td>
</tr>
<tr>
<td>نَنَنَم she sleeps</td>
<td>نَنَنَم they (f.) sleep</td>
<td>نَنَنَم they (f.) sleep</td>
</tr>
<tr>
<td>نَنَنَم you (m.) sleep</td>
<td>نَنَنَم you (m./f.) sleep</td>
<td>نَنَنَم you (m.) sleep</td>
</tr>
<tr>
<td>نَنَنَم you (f.) sleep</td>
<td>نَنَنَم you (m./f.) sleep</td>
<td>نَنَنَم you (f.) sleep</td>
</tr>
<tr>
<td>نَنَنَم I (m./f.) sleep</td>
<td>نَنَنَم we (m./f.) sleep</td>
<td>نَنَنَم we (m./f.) sleep</td>
</tr>
</tbody>
</table>

c). The subjunctive mood of the imperfect undergoes the same changes as in strong verbs.

d). The Jussive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَنَنَم he sleeps</td>
<td>نَنَنَم they (m.) sleep</td>
<td>نَنَنَم they (m.) sleep</td>
</tr>
<tr>
<td>نَنَنَم she sleeps</td>
<td>نَنَنَم they (f.) sleep</td>
<td>نَنَنَم they (f.) sleep</td>
</tr>
<tr>
<td>نَنَنَم you (m.) sleep</td>
<td>نَنَنَم you (m./f.) sleep</td>
<td>نَنَنَم you (m.) sleep</td>
</tr>
<tr>
<td>نَنَنَم you (f.) sleep</td>
<td>نَنَنَم you (m./f.) sleep</td>
<td>نَنَنَم you (f.) sleep</td>
</tr>
<tr>
<td>نَنَنَم I (m./f.) sleep</td>
<td>نَنَنَم we (m./f.) sleep</td>
<td>نَنَنَم we (m./f.) sleep</td>
</tr>
</tbody>
</table>

e). Other verbs of this type include:

- نَحَف to be afraid
- كَانَ to be on the point [of]
- نَانَم to obtain
- مَاهَ to fear
47.1.4 The imperative of Form I hollow verbs:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
<th>m.s.</th>
<th>f.s.</th>
<th>m.pl.</th>
<th>and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَفُلْ he says</td>
<td>فُلُوا</td>
<td></td>
<td></td>
<td></td>
<td>say!</td>
</tr>
<tr>
<td>يَكُرْ he goes</td>
<td>كُرُوا</td>
<td></td>
<td></td>
<td></td>
<td>go!</td>
</tr>
<tr>
<td>يَتَمْ he sleeps</td>
<td>تَمُوا</td>
<td></td>
<td></td>
<td></td>
<td>sleep!</td>
</tr>
</tbody>
</table>

47.1.5 The Passive

All three types of hollow verb have exactly the same vowel patterns in the passive voice:

The perfect:

<table>
<thead>
<tr>
<th>مَرَأَ instead of</th>
<th>مَرَأ لِلَّهِ he was visited</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبِعٍ instead of</td>
<td>يَبِع لِلَّهِ it was sold</td>
</tr>
<tr>
<td>يَبِل لِلَّهِ it was obtained</td>
<td></td>
</tr>
</tbody>
</table>

The imperfect:

<table>
<thead>
<tr>
<th>مَرَأَ instead of</th>
<th>مَرَأ لِلَّهِ he is visited</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبِعٍ instead of</td>
<td>يَبِع لِلَّهِ it is sold</td>
</tr>
<tr>
<td>يَبِل لِلَّهِ it is obtained</td>
<td></td>
</tr>
</tbody>
</table>

a). The Perfect Passive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرَأ لِلَّهِ he was visited</td>
<td>مَرَأ لِلَّه نَا they (m.) were visited</td>
<td>مَرَأ لِلَّه نَا they (m.) were visited</td>
</tr>
<tr>
<td>زِبَر لِلَّهِ she was visited</td>
<td>زِبَر نَا they (f.) were visited</td>
<td>زِبَر نَا they (f.) were visited</td>
</tr>
<tr>
<td>زِبَر لِلَّهِ you (m.) were visited</td>
<td>زِبَر نَا you (m./f.) were visited</td>
<td>زِبَر نَا you (m.) were visited</td>
</tr>
<tr>
<td>زِبَر لِلَّهِ you (f.) were visited</td>
<td>زِبَر نَا you (m./f.) were visited</td>
<td>زِبَر نَا you (f.) were visited</td>
</tr>
<tr>
<td>زِبَر لِلَّهِ I (m./f.) was visited</td>
<td>زِبَر نَا we (m/f.) were visited</td>
<td>زِبَر نَا we (m/f.) were visited</td>
</tr>
</tbody>
</table>

b). The Imperfect Passive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرَأ لِلَّهِ he is visited</td>
<td>مَرَأ لِلَّه نَا they (m.) are visited</td>
<td>مَرَأ لِلَّه نَا they (m.) are visited</td>
</tr>
<tr>
<td>مَرَأ لِلَّهِ she is visited</td>
<td>مَرَأ لِلَّه نَا they (f.) are visited</td>
<td>مَرَأ لِلَّه نَا they (f.) are visited</td>
</tr>
<tr>
<td>مَرَأ لِلَّه نَا you (m.) are visited</td>
<td>مَرَأ لِلَّه نَا you (m./f.) are visited</td>
<td>مَرَأ لِلَّه نَا you (m.) are visited</td>
</tr>
<tr>
<td>مَرَأ لِلَّه نَا you (f.) are visited</td>
<td>مَرَأ لِلَّه نَا you (m./f.) are visited</td>
<td>مَرَأ لِلَّه نَا you (f.) are visited</td>
</tr>
<tr>
<td>مَرَأ لِلَّه نَا I (m./f.) am visited</td>
<td>مَرَأ لِلَّه نَا we (m/f.) are visited</td>
<td>مَرَأ لِلَّه نَا we (m/f.) are visited</td>
</tr>
</tbody>
</table>

47.1.6 The verbal nouns of Form I hollow verbs follow the patterns for those of the Form I
triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَامَةَ</td>
<td>to sleep</td>
</tr>
<tr>
<td>قَادَةَ</td>
<td>to lead</td>
</tr>
<tr>
<td>طَالَةَ</td>
<td>to be or become long</td>
</tr>
<tr>
<td>ضَاءَةَ</td>
<td>to be depressed</td>
</tr>
<tr>
<td>نَاعَةَ</td>
<td>to wail</td>
</tr>
<tr>
<td>دَوَاءَةَ</td>
<td>to taste</td>
</tr>
<tr>
<td>نَومَةَ</td>
<td>sleep</td>
</tr>
<tr>
<td>قِيَادَةَ</td>
<td>leadership</td>
</tr>
<tr>
<td>طُولَةَ</td>
<td>length</td>
</tr>
<tr>
<td>دَبَآةَةَ</td>
<td>depression</td>
</tr>
<tr>
<td>دُوَآةَةَ</td>
<td>wailing</td>
</tr>
<tr>
<td>دُوَآةَةَ</td>
<td>taste</td>
</tr>
</tbody>
</table>

47.1.7 In the active participle (فاعَل) the weak radical is replaced with hamza:

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَارَةَ</td>
<td>to visit</td>
</tr>
<tr>
<td>بَنَّةَةَ</td>
<td>to be master</td>
</tr>
<tr>
<td>كَامَةَ</td>
<td>to last, continue</td>
</tr>
<tr>
<td>خَانَةَ</td>
<td>to betray</td>
</tr>
<tr>
<td>دَوَآةَةَ</td>
<td>(instead of زَارَةَة)</td>
</tr>
<tr>
<td>بَنَّةَةَةَ</td>
<td>(instead of بَنَّةَة)</td>
</tr>
<tr>
<td>كَامَةَةَ</td>
<td>(instead of كَامَة)</td>
</tr>
<tr>
<td>خَانَةَةَ</td>
<td>(instead of خَانَة)</td>
</tr>
<tr>
<td>دَوَآةَةَةَ</td>
<td>(instead of دَوَآةَة)</td>
</tr>
<tr>
<td>زَارَةَةَ</td>
<td>visiting</td>
</tr>
<tr>
<td>بَنَّةَةَةَ</td>
<td>selling</td>
</tr>
<tr>
<td>كَامَةَةَ</td>
<td>lasting, continuing</td>
</tr>
<tr>
<td>خَانَةَةَ</td>
<td>treacherous</td>
</tr>
<tr>
<td>دَوَآةَةَةَ</td>
<td>prevailing</td>
</tr>
</tbody>
</table>

47.1.8 The passive participle (مَعْفُول) typically has the shape مَلَفَلَم when the weak radical is و (مَلَفَلَم) instead of و (مَلَفَلَم), and the shape مَيْلَم when the weak radical is ي (مَيْلَم) instead of ي (مَيْلَم):

a). Weak middle radical و:

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَآمَةَ</td>
<td>to blame</td>
</tr>
<tr>
<td>مَلَفَلَم</td>
<td>blamed</td>
</tr>
<tr>
<td>خَانَةَ</td>
<td>to protect</td>
</tr>
<tr>
<td>مَضَفَفَةَ</td>
<td>well-protected</td>
</tr>
<tr>
<td>زَارَةَ</td>
<td>to visit</td>
</tr>
<tr>
<td>مَلَفَلَم</td>
<td>visited</td>
</tr>
<tr>
<td>قَالَةَ</td>
<td>to say</td>
</tr>
<tr>
<td>مَيْلَم</td>
<td>that which is said, speech</td>
</tr>
<tr>
<td>خَافَةَ</td>
<td>to be afraid</td>
</tr>
<tr>
<td>مَخَوَفَةَ</td>
<td>feared</td>
</tr>
</tbody>
</table>

b). Weak middle radical ي:

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَآةَ</td>
<td>to increase</td>
</tr>
<tr>
<td>مَزِيدَةَ</td>
<td>increased</td>
</tr>
<tr>
<td>بَعَةَ</td>
<td>to sell</td>
</tr>
<tr>
<td>سَيِّيَةَ</td>
<td>sold</td>
</tr>
<tr>
<td>هَابَةَ</td>
<td>to fear</td>
</tr>
<tr>
<td>مَيْبَةَ</td>
<td>feared</td>
</tr>
<tr>
<td>نَانَةَ</td>
<td>to obtain</td>
</tr>
<tr>
<td>مَيْنَلَةَ</td>
<td>obtained</td>
</tr>
</tbody>
</table>
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 يdepending on whether the root of the verb has ُ or ي:

<table>
<thead>
<tr>
<th>Form</th>
<th>perfect</th>
<th>imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>حَوَلُ to change [s.th.]</td>
<td>بَيِّنُ to make clear</td>
</tr>
<tr>
<td>III</td>
<td>مَشَأَرُ to consult</td>
<td>يُشَأَرُ to harass</td>
</tr>
<tr>
<td>V</td>
<td>نَطَرُ to develop</td>
<td>يُنَطَرُ to develop</td>
</tr>
<tr>
<td>VI</td>
<td>يَتَحِيَّرُ to be confused</td>
<td>يُتَحِيَّرُ to take</td>
</tr>
<tr>
<td>IX</td>
<td>يَسْوَدُ to be or become black</td>
<td>يُسْوَدُ to be or become white</td>
</tr>
<tr>
<td></td>
<td>يَضْفُ to be or become white</td>
<td></td>
</tr>
</tbody>
</table>

b). Derived Forms IV, VII, VIII and X show no difference in vowelling whether the weak radical of the root is ُ or ي. These are illustrated below.

47.2.1 Form IV

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَرَأَتْ</td>
<td>أَرَاكَا the (m.) wanted</td>
<td>أَرَأُوا they (m.) wanted</td>
</tr>
<tr>
<td>أَرَأَتْ</td>
<td>أَرَاكَا the (f.) wanted</td>
<td>أَرَاكُمْ they (f.) wanted</td>
</tr>
<tr>
<td>أَرَأَتْ</td>
<td>أَرَاكَا you (m./f.) wanted</td>
<td>أَرَاكُمْ you (m./f.) wanted</td>
</tr>
<tr>
<td>أَرَأَتْ</td>
<td>أَرَاكَا you (m.) wanted</td>
<td>أَرَاكُمْ you (m.) wanted</td>
</tr>
<tr>
<td>أَرَأَتْ</td>
<td>أَرَاكَا you (f.) wanted</td>
<td>أَرَاكُمْ you (f.) wanted</td>
</tr>
<tr>
<td>أَرَأَتْ</td>
<td>أَرَاكَا we (m./f.) wanted</td>
<td>أَرَاكُمْ we (m./f.) wanted</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُرِيدُ</td>
<td>يُرِيدَانٍ they (m.) want</td>
<td>يُرِيدُونَ they (m.) want</td>
</tr>
<tr>
<td>يُرِيدُ</td>
<td>يُرِيدَانٍ they (f.) want</td>
<td>يُرِيدُونَ they (f.) want</td>
</tr>
<tr>
<td>يُرِيدُ</td>
<td>يُرِيدَانٍ you (m./f.) want</td>
<td>يُرِيدُونَ you (m./f.) want</td>
</tr>
<tr>
<td>يُرِيدُ</td>
<td>يُرِيدَانٍ you (m.) want</td>
<td>يُرِيدُونَ you (m.) want</td>
</tr>
<tr>
<td>يُرِيدُ</td>
<td>يُرِيدَانٍ you (f.) want</td>
<td>يُرِيدُونَ you (f.) want</td>
</tr>
</tbody>
</table>
I (m./f.) want  نريد we (m./f.) want

c). The verbal noun (إِنْتِالِ) omits the weak radical and compensates for this with tā’ marbūta:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَدرَّجَ</td>
<td>إِدرَّجَةً direction, management</td>
</tr>
<tr>
<td>أَدرَّجَ</td>
<td>إِدرَّجَاءً will; desire</td>
</tr>
<tr>
<td>أَجِبَ</td>
<td>إِجَابَةَ answering; reply</td>
</tr>
<tr>
<td>أَشَّرَ</td>
<td>إِشَارَةَ sign, indication</td>
</tr>
</tbody>
</table>


d). The Active Participle (مُفعَلٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَدْرَجَ</td>
<td>مَدْرَجَ عض. director, manager</td>
</tr>
<tr>
<td>أَدْرَجَ</td>
<td>بَثْ عض. broadcasting; broadcaster</td>
</tr>
<tr>
<td>أَمْضَى</td>
<td>مُضْيِ عض. luminous, shining</td>
</tr>
<tr>
<td>أَمُحَ</td>
<td>مُهِينِ عض. humiliating</td>
</tr>
</tbody>
</table>


e). The Passive Participle (مُفعَلٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَرَقَ</td>
<td>مَرَقَ عض. raised up, erected</td>
</tr>
<tr>
<td>أَرَقَ</td>
<td>مَرَقَ عض. wanted</td>
</tr>
<tr>
<td>أُصِبَ</td>
<td>مُصِبَ عض. stricken, befallen</td>
</tr>
<tr>
<td>أُضافَ</td>
<td>مُضَافَ عض. added</td>
</tr>
</tbody>
</table>

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:

أَعِلَ to provide for  or  أَغْوَى to lament, wail
أَمْضَى to illuminate  or  أَنْضَرَ to appear, be revealed
أَرَقَ to let rest  or  أَرَفَ to smell bad

47.2.2 Form VII

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِنْتَلَّا</td>
<td>إِنْتَلَا</td>
<td>إِنْتَلَّا</td>
</tr>
<tr>
<td>إِنْتَلَّت</td>
<td>إِنْتَلَّت</td>
<td>إِنْتَلَّت</td>
</tr>
<tr>
<td>إِنْتَلَّت</td>
<td>إِنْتَلَا</td>
<td>إِنْتَلَا</td>
</tr>
<tr>
<td>إِنْتَلَّت</td>
<td>إِنْتَلَا</td>
<td>إِنْتَلَا</td>
</tr>
</tbody>
</table>
I (m./f.) was led

\( \text{إِقتَدَتْ} \quad \text{إِقتَدَتْ} \)

we (m./f.) were led

\( \text{إِقتَدَتَ} \quad \text{إِقتَدَتَ} \)

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َتجُدا</td>
<td>َتدّا</td>
<td>َتدّا</td>
</tr>
<tr>
<td>َتجدّا</td>
<td>َتدّا</td>
<td>َتدّا</td>
</tr>
<tr>
<td>َتجدّا</td>
<td>َتدّا</td>
<td>َتدّا</td>
</tr>
<tr>
<td>َتجدّا</td>
<td>َتدّا</td>
<td>َتدّا</td>
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<tr>
<td>َتجدّا</td>
<td>َتدّا</td>
<td>َتدّا</td>
</tr>
<tr>
<td>َتجدّا</td>
<td>َتدّا</td>
<td>َتدّا</td>
</tr>
<tr>
<td>َتجدّا</td>
<td>َتدّا</td>
<td>َتدّا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>َتجَدا</td>
<td>َتجَدا</td>
</tr>
<tr>
<td>َتجَدا</td>
<td>َتجَدا</td>
</tr>
<tr>
<td>َتجَدا</td>
<td>َتجَدا</td>
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<td>َتجَدا</td>
<td>َتجَدا</td>
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<td>َتجَدا</td>
<td>َتجَدا</td>
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<tr>
<td>َتجَدا</td>
<td>َتجَدا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>َرتَدا</td>
<td>َرتَدا</td>
</tr>
<tr>
<td>َرتَدا</td>
<td>َرتَدا</td>
</tr>
<tr>
<td>َرتَدا</td>
<td>َرتَدا</td>
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<tr>
<td>َرتَدا</td>
<td>َرتَدا</td>
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<tr>
<td>َرتَدا</td>
<td>َرتَدا</td>
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<tr>
<td>َرتَدا</td>
<td>َرتَدا</td>
</tr>
<tr>
<td>َرتَدا</td>
<td>َرتَدا</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (أَنْبَعِلْ) :

d). The Active Participle (مَتَغَلِّ) :

e). The passive participle does not occur.

47.2.3 Form VIII

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
<tr>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
<td>ِختَرَ</td>
</tr>
</tbody>
</table>
b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَخَتَّارُ</td>
<td>يَخَتَّارَانِ</td>
<td>يَخَتَّارُونَ</td>
</tr>
<tr>
<td>he chooses</td>
<td>they (m.) choose</td>
<td>they (m.) choose</td>
</tr>
<tr>
<td>يَخَتَّارَةٌ</td>
<td>يَخَتَّارَانَانِ</td>
<td>يُخَتَّارِنَ</td>
</tr>
<tr>
<td>she chooses</td>
<td>they (f.) choose</td>
<td>they (f.) choose</td>
</tr>
<tr>
<td>يَخَتَّارُ</td>
<td>يَخَتَّارَانِ</td>
<td>يَخَتَّارُونَ</td>
</tr>
<tr>
<td>you (m.) choose</td>
<td>you (m./f.) choose</td>
<td>you (m.) choose</td>
</tr>
<tr>
<td>يَخَتَّارَينَ</td>
<td>يَخَتَّارَانِ</td>
<td>يُخَتَّارِنَ</td>
</tr>
<tr>
<td>you (f.) choose</td>
<td></td>
<td>you (f.) choose</td>
</tr>
<tr>
<td>أَخَتَّارُ</td>
<td></td>
<td>we (m./f.) choose</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (إِطْبَامُ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِخَتَأَرُ to choose</td>
<td>إِخْيَبَّارَ choice</td>
</tr>
<tr>
<td>إِخَتَنَجُ to need</td>
<td>إِخْيَبَّاجُ need</td>
</tr>
<tr>
<td>إِخَتَنَقُ to long, yearn</td>
<td>إِخْيَبَّاقٌ longing, yearning</td>
</tr>
<tr>
<td>إِخَتَنَبُ to doubt, suspect</td>
<td>إِخْيَبَّابُ doubting, suspecting</td>
</tr>
</tbody>
</table>

d). The Active Participle (مُتَنْعَلُ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِخَتَنَجُ to be accustomed</td>
<td>مَغَانُت اً accustomed</td>
</tr>
<tr>
<td>إِخَتَنَجُ to become angry</td>
<td>مَغَانُتُ angry</td>
</tr>
<tr>
<td>إِخَتَنَقُ to long, yearn</td>
<td>مَغَانُتً longing, yearning</td>
</tr>
<tr>
<td>إِخَتَنَبُ to buy</td>
<td>مَغَانُتُ buyer</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مُتَنْعَلُ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِخَتَأَرُ to choose</td>
<td>مَخَتَّارُ chosen</td>
</tr>
<tr>
<td>إِخَتَنَبُ to doubt, suspect</td>
<td>مُخْتَنَبً doubted, suspected</td>
</tr>
<tr>
<td>إِخَتَنَجُ to hunt</td>
<td>مَخْتَنَجُ hunted</td>
</tr>
<tr>
<td>إِخَتَنَقُ to spend the summer</td>
<td>مَخْتَنَقَ summer resort</td>
</tr>
</tbody>
</table>

f). In a very small number of Form VIII verbs the weak radical is treated as strong. For example:

| إِخَتَنَجُ to be in pairs | إِخَتَنَجُ to befall, affect |
47.2.4  Form X

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he stood up</td>
<td>اَسْتَقَامَ</td>
<td>they (m.) stood up</td>
<td>they (m.) stood up</td>
</tr>
<tr>
<td>she stood up</td>
<td>اَسْتَقَامَتْ</td>
<td>they (f.) stood up</td>
<td>they (f.) stood up</td>
</tr>
<tr>
<td>you (m.) stood up</td>
<td>اَسْتَقَامَتْ</td>
<td>you (m./f.) stood up</td>
<td>you (m.) stood up</td>
</tr>
<tr>
<td>you (f.) stood up</td>
<td>اَسْتَقَامَتْ</td>
<td>you (m./f.) stood up</td>
<td>you (f.) stood up</td>
</tr>
<tr>
<td>I (m./f.) stood up</td>
<td>اَسْتَقَامَتْ</td>
<td>we (m./f.) stood up</td>
<td></td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he stands up</td>
<td>اَسْتَقَمُ</td>
<td>they (m.) stand up</td>
<td>they (m.) stand up</td>
</tr>
<tr>
<td>she stands up</td>
<td>اَسْتَقَمَتْ</td>
<td>they (f.) stand up</td>
<td>they (f.) stand up</td>
</tr>
<tr>
<td>you (m.) stand up</td>
<td>اَسْتَقَمَتْ</td>
<td>you (m./f.) stand up</td>
<td>you (m.) stand up</td>
</tr>
<tr>
<td>you (f.) stand up</td>
<td>اَسْتَقَمَتْ</td>
<td>you (m./f.) stand up</td>
<td>you (f.) stand up</td>
</tr>
<tr>
<td>I (m./f.) stand up</td>
<td>اَسْتَقَمْتُ</td>
<td>we (m./f.) stand up</td>
<td></td>
</tr>
</tbody>
</table>

c). The verbal noun (اَسْتَفَعَال) omits the weak radical and compensates for this with tā‘ marbūta:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَسْتَقَامَنَ to ask for help</td>
<td>اَسْتَفَعَاءٌ     seeking help</td>
</tr>
<tr>
<td>اَسْتَقَامَتْ to benefit</td>
<td>اَسْتَفَعَاءٌ     benefit</td>
</tr>
<tr>
<td>اَسْتَقُامَ to ask for advice</td>
<td>اَسْتَفَعَاءٌ     seeking advice</td>
</tr>
<tr>
<td>اَسْتَقَمْ to borrow</td>
<td>اَسْتَفَعَاءٌ     borrowing</td>
</tr>
</tbody>
</table>

d). The Active Participle (مُسْتَفَعَل):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَسْتَقَامَ to circle, rotate</td>
<td>مَسْتَقَامُ    circular; round</td>
</tr>
<tr>
<td>اَسْتَقَامُ to respond to</td>
<td>مَسْتَقَامُ     responding, answering</td>
</tr>
<tr>
<td>اَسْتَقَامَ to be impossible</td>
<td>مَسْتَقَامُ     impossible</td>
</tr>
<tr>
<td>اَسْتَقَامَ to be or become long</td>
<td>مَسْتَقَامُ     long; rectangle</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مُسْتَفَعَل):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَسْتَقَامَ to be able</td>
<td>مَسْتَقَامُ     possible</td>
</tr>
</tbody>
</table>
to invite as guest

to borrow

to be suspicious

f). In a small number of Form X verbs the weak radical is treated as strong. For example:

إِسْتَفْسَدَ to overwhelm

إِسْتَفْسَدَ to approve of, sanction

إِسْتَفْسَدَ to distrust

The normal conjugation may exist alongside this. For example:

إِسْتَفْسَدَ or إِسْتَفْسَدَ to consider easy

إِسْتَفْسَدَ or إِسْتَفْسَدَ to find good

There may be differences in meaning. For example:

إِسْتَفْسَدَ to respond or إِسْتَفْسَدَ to interrogate

إِسْتَفْسَدَ to relax or إِسْتَفْسَدَ 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:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect Passive</th>
<th>Imperfect Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV</td>
<td>أَرَدَ it was wanted</td>
<td>يَرَدَ it is wanted</td>
</tr>
<tr>
<td>VIII</td>
<td>أُخَيْرَ it was chosen</td>
<td>يَخْيَرَ it is chosen</td>
</tr>
<tr>
<td>X</td>
<td>أَتْفَيَدَ it was beneficial</td>
<td>يَتْفَيَدَ it is beneficial</td>
</tr>
</tbody>
</table>

47.3 Summary of the Derived Forms with Middle Radical و:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Perfect Passive</th>
<th>Imperfect</th>
<th>Imperfect Passive</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>أَجَّلَ</td>
<td>اجْلَأَ</td>
<td>يَجَّلَ</td>
<td>يَجَّلَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>III</td>
<td>أَحْلَ</td>
<td>أَحْلَ</td>
<td>يَحْلَ</td>
<td>يَحْلَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>IV</td>
<td>أَخَلَ</td>
<td>أَخَلَ</td>
<td>يَخَلَ</td>
<td>يَخَلَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>V</td>
<td>مَخَالَ</td>
<td>مَخَالَ</td>
<td>يَمَخَالَ</td>
<td>يَمَخَالَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>VI</td>
<td>مَخَالَ</td>
<td>مَخَالَ</td>
<td>يَمَخَالَ</td>
<td>يَمَخَالَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>VII</td>
<td>مَخَالَ</td>
<td>مَخَالَ</td>
<td>يَمَخَالَ</td>
<td>يَمَخَالَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>VIII</td>
<td>مَخَالَ</td>
<td>مَخَالَ</td>
<td>يَمَخَالَ</td>
<td>يَمَخَالَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>IX</td>
<td>مَخَالَ</td>
<td>مَخَالَ</td>
<td>يَمَخَالَ</td>
<td>يَمَخَالَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
<tr>
<td>X</td>
<td>مَخَالَ</td>
<td>مَخَالَ</td>
<td>يَمَخَالَ</td>
<td>يَمَخَالَ</td>
<td>مَخَالَ</td>
<td>مُخَالَ</td>
<td>مَخَالَ</td>
</tr>
</tbody>
</table>
47.3.1 The Imperative:

II حَوَّلْ تَجْهَّلِی
III خَوَّلْ خَلِّل
IV أَحْجْلَ (إِحْجَلَلْ) إِحْجَلَلْ
V نَحْوَلْ إِشْكَّلْ
VI تَحْوَلْ فَحَّلْ

47.4 Summary of the Derived Forms with Middle Radical ي:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect Passive</th>
<th>Perfect</th>
<th>Imperfect Passive</th>
<th>Imperfect</th>
<th>Verbal Noun Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>مَحْلُونَةٌ</td>
<td>مَحْلُونَةٌ</td>
<td>مَحْلُونَةٌ</td>
<td>مَحْلُونَةٌ</td>
<td>مَحْلُونَةٌ</td>
<td>مَحْلُونَةٌ</td>
</tr>
<tr>
<td>III</td>
<td>مَبَّلُونَةٌ</td>
<td>مَبَّلُونَةٌ</td>
<td>مَبَّلُونَةٌ</td>
<td>مَبَّلُونَةٌ</td>
<td>مَبَّلُونَةٌ</td>
<td>مَبَّلُونَةٌ</td>
</tr>
<tr>
<td>IV</td>
<td>مَابْنَةٌ</td>
<td>مَابْنَةٌ</td>
<td>مَابْنَةٌ</td>
<td>مَابْنَةٌ</td>
<td>مَابْنَةٌ</td>
<td>مَابْنَةٌ</td>
</tr>
<tr>
<td>V</td>
<td>فَبَّلُونَةٌ</td>
<td>فَبَّلُونَةٌ</td>
<td>فَبَّلُونَةٌ</td>
<td>فَبَّلُونَةٌ</td>
<td>فَبَّلُونَةٌ</td>
<td>فَبَّلُونَةٌ</td>
</tr>
<tr>
<td>VI</td>
<td>مَبَّنَةٌ</td>
<td>مَبَّنَةٌ</td>
<td>مَبَّنَةٌ</td>
<td>مَبَّنَةٌ</td>
<td>مَبَّنَةٌ</td>
<td>مَبَّنَةٌ</td>
</tr>
<tr>
<td>VII</td>
<td>إِنْجِحَادٌ</td>
<td>إِنْجِحَادٌ</td>
<td>إِنْجِحَادٌ</td>
<td>إِنْجِحَادٌ</td>
<td>إِنْجِحَادٌ</td>
<td>إِنْجِحَادٌ</td>
</tr>
<tr>
<td>VIII</td>
<td>مَخَابِرٌ</td>
<td>مَخَابِرٌ</td>
<td>مَخَابِرٌ</td>
<td>مَخَابِرٌ</td>
<td>مَخَابِرٌ</td>
<td>مَخَابِرٌ</td>
</tr>
<tr>
<td>IX</td>
<td>إِسْتَخْطِبَ</td>
<td>إِسْتَخْطِبَ</td>
<td>إِسْتَخْطِبَ</td>
<td>إِسْتَخْطِبَ</td>
<td>إِسْتَخْطِبَ</td>
<td>إِسْتَخْطِبَ</td>
</tr>
<tr>
<td>X</td>
<td>مُحْلُونَةٌ</td>
<td>مُحْلُونَةٌ</td>
<td>مُحْلُونَةٌ</td>
<td>مُحْلُونَةٌ</td>
<td>مُحْلُونَةٌ</td>
<td>مُحْلُونَةٌ</td>
</tr>
</tbody>
</table>

47.4.1 The Imperative:

II تَجْهَّلِی
III خَلِّل
IV أَحْجْلَ
V نَحْوَلْ
VI تَحْوَلْ

III إِحْجَلَلْ
IV إِحْجَلَلْ
V إِشْكَّلْ
X إِشْكَّلْ
The Defective Verb (الفعل الإفتاقصي)

Defective verbs are formed from roots consisting of two strong radicals and a final weak radical ٰ or َ.

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 (َ or ُ) or short vowel (ُ or َ). It may occur as َ َ or َ. It may form the diphthong ُ or ُ.

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 َ as the final radical of the root and which have the pattern ُبُ (to invite”) is ُبُ. The original form of ُبُ (“to invite”) is ُبُ.

In the perfect, those persons of the verb with suffixes beginning with a consonant or َ (i.e. ٰ 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 َ (i.e. the duals) are regular. The other persons are subject to elisions of the final weak radical with the suffix (ِ and ُ). The indicative mood marker damma is omitted.

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>دِعَأ  he invited</td>
<td>دِعَأ they (m.) invited</td>
<td>دِعَأ they (m.) invited</td>
</tr>
<tr>
<td>دِعَت she invited</td>
<td>دِعَت they (f.) invited</td>
<td>دِعَت they (f.) invited</td>
</tr>
<tr>
<td>دِعَتَ  you (m.) invited</td>
<td>دِعَتَ you (m./f.) invited</td>
<td>دِعَتَ you (m.) invited</td>
</tr>
<tr>
<td>دِعَتَ  you (f.) invited</td>
<td>دِعَتَ you (f.) invited</td>
<td>دِعَتَ you (f.) invited</td>
</tr>
<tr>
<td>دِعَتَ I (m./f.) invited</td>
<td>دِعَتَ we (m./f.) invited</td>
<td>دِعَتَ we (m./f.) invited</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَدِعُو  he invites</td>
<td>يَدِعُو they (m.) invite</td>
<td>يَدِعُو they (m.) invite</td>
</tr>
<tr>
<td>يَدِعُو she invites</td>
<td>يَدِعُو they (f.) invite</td>
<td>يَدِعُو they (f.) invite</td>
</tr>
<tr>
<td>يَدِعُو  you (m.) invite</td>
<td>يَدِعُو you (m./f.) invite</td>
<td>يَدِعُو you (m.) invite</td>
</tr>
<tr>
<td>يَدِعُو  you (f.) invite</td>
<td>يَدِعُو you (f.) invite</td>
<td>يَدِعُو you (f.) invite</td>
</tr>
<tr>
<td>يَدِعُو I (m./f.) invite</td>
<td>يَدِعُو we (m./f.) invite</td>
<td>يَدِعُو we (m./f.) invite</td>
</tr>
</tbody>
</table>
c). The Subjunctive:

The same changes take place as with strong verbs:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُدعَوَ</td>
<td>يُدعَوَ (m.) invite</td>
<td>يُدعَوَ (m.) invite</td>
</tr>
<tr>
<td>يُدعَوَ</td>
<td>يُدعَوَ (f.) invite</td>
<td>يُدعَوَ (f.) invite</td>
</tr>
<tr>
<td>يُدعَوَ</td>
<td>يُدعَوَ (m./f.) invite</td>
<td>يُدعَوَ (m./f.) invite</td>
</tr>
<tr>
<td>يُدعَوَ</td>
<td>يُدعَوَ (f.) invite</td>
<td>يُدعَوَ (f.) invite</td>
</tr>
<tr>
<td>أَدعِي</td>
<td>أَدعِي</td>
<td>أَدعِي</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُدعَ</td>
<td>يُدعَ (m.) invite</td>
<td>يُدعَ (m.) invite</td>
</tr>
<tr>
<td>يُدعَ</td>
<td>يُدعَ (f.) invite</td>
<td>يُدعَ (f.) invite</td>
</tr>
<tr>
<td>يُدعَ</td>
<td>يُدعَ (m./f.) invite</td>
<td>يُدعَ (m./f.) invite</td>
</tr>
<tr>
<td>يُدعَ</td>
<td>يُدعَ (f.) invite</td>
<td>يُدعَ (f.) invite</td>
</tr>
<tr>
<td>أَدعِ</td>
<td>أَدعِ</td>
<td>أَدعِ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبُنَ</td>
<td>يَبُنَ (m.) invite</td>
<td>يَبُنَ (m.) invite</td>
</tr>
<tr>
<td>يَبُنَ</td>
<td>يَبُنَ (f.) invite</td>
<td>يَبُنَ (f.) invite</td>
</tr>
<tr>
<td>يَبُنَ</td>
<td>يَبُنَ (m./f.) invite</td>
<td>يَبُنَ (m./f.) invite</td>
</tr>
<tr>
<td>يَبُنَ</td>
<td>يَبُنَ (f.) invite</td>
<td>يَبُنَ (f.) invite</td>
</tr>
<tr>
<td>أَنبِ</td>
<td>أَنبِ</td>
<td>أَنبِ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبُنَ</td>
<td>أُدعِ</td>
</tr>
<tr>
<td>أَنبِ</td>
<td>أَدعِ</td>
</tr>
<tr>
<td>أَدعِ</td>
<td>أَدعِ</td>
</tr>
</tbody>
</table>

f). Other verbs of this type include:

<table>
<thead>
<tr>
<th>verb</th>
<th>pattern</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَجَعَ</td>
<td>رَجَعَ (to run)</td>
</tr>
<tr>
<td>نَجَّا</td>
<td>نَجَّا (to forgive)</td>
</tr>
<tr>
<td>ضَحَّا</td>
<td>ضَحَّا (to approach)</td>
</tr>
<tr>
<td>طَلَّا</td>
<td>طَلَّا (to leave)</td>
</tr>
<tr>
<td>عَلَا</td>
<td>عَلَا (to follow, succeed)</td>
</tr>
</tbody>
</table>

48.1.2 Type 2

This consists of those verbs with يَدَ as the final radical of the root and which have the pattern قَلِ. The original form of رَفَي (“to throw”) is رَفَي .

In the perfect, those persons of the verb with suffixes beginning with a consonant or (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 َلا
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 (٥ = and ٥ = ). The indicative mood marker ٥ is omitted.

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>٤٢٢٤٢٣  he threw</td>
<td>٤٢٣٢٢١  they (m.) threw</td>
<td>٤٢٢٣  they (m.) threw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  she threw</td>
<td>٤٢٣٢٢١  they (f.) threw</td>
<td>٤٢٢٣  they (f.) threw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (m.) threw</td>
<td>٤٢٣٢٢١  you (m./f.) threw</td>
<td>٤٢٢٣  you (m.) threw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (f.) threw</td>
<td>٤٢٣٢٢١  you (f.) throw</td>
<td>٤٢٢٣  you (f.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  I (m./f.) threw</td>
<td>٤٢٣٢٢١  we (m./f.) throw</td>
<td>٤٢٢٣  we (m./f.) throw</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>٤٢٢٤٢٢٣  he throws</td>
<td>٤٢٣٢٢١  they (m.) throw</td>
<td>٤٢٢٣  they (m.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  she throws</td>
<td>٤٢٣٢٢١  they (f.) throw</td>
<td>٤٢٢٣  they (f.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (m.) throw</td>
<td>٤٢٣٢٢١  you (m./f.) throw</td>
<td>٤٢٢٣  you (m.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (f.) throw</td>
<td>٤٢٣٢٢١  you (f.) throw</td>
<td>٤٢٢٣  you (f.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  I (m./f.) throw</td>
<td>٤٢٣٢٢١  we (m./f.) throw</td>
<td>٤٢٢٣  we (m./f.) throw</td>
</tr>
</tbody>
</table>

c). The Subjunctive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>٤٢٢٤٢٢٣  he throws</td>
<td>٤٢٣٢٢١  they (m.) throw</td>
<td>٤٢٢٣  they (m.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  she throws</td>
<td>٤٢٣٢٢١  they (f.) throw</td>
<td>٤٢٢٣  they (f.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (m.) throw</td>
<td>٤٢٣٢٢١  you (m./f.) throw</td>
<td>٤٢٢٣  you (m.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (f.) throw</td>
<td>٤٢٣٢٢١  you (f.) throw</td>
<td>٤٢٢٣  you (f.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  I (m./f.) throw</td>
<td>٤٢٣٢٢١  we (m./f.) throw</td>
<td>٤٢٢٣  we (m./f.) throw</td>
</tr>
</tbody>
</table>

d). The Jussive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>٤٢٢٤٢٢٣  he throws</td>
<td>٤٢٣٢٢١  they (m.) throw</td>
<td>٤٢٢٣  they (m.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  she throws</td>
<td>٤٢٣٢٢١  they (f.) throw</td>
<td>٤٢٢٣  they (f.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (m.) throw</td>
<td>٤٢٣٢٢١  you (m./f.) throw</td>
<td>٤٢٢٣  you (m.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  you (f.) throw</td>
<td>٤٢٣٢٢١  you (f.) throw</td>
<td>٤٢٢٣  you (f.) throw</td>
</tr>
<tr>
<td>٤٢٢٤٢٢٣  I (m./f.) throw</td>
<td>٤٢٣٢٢١  we (m./f.) throw</td>
<td>٤٢٢٣  we (m./f.) throw</td>
</tr>
</tbody>
</table>
e). The Imperative:

<table>
<thead>
<tr>
<th>Jussive</th>
<th>Imperative m.s.</th>
<th>Imperative f.s.</th>
<th>Imperative m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُرْمُي</td>
<td>أرمي</td>
<td>أرموا</td>
<td>throw!</td>
</tr>
</tbody>
</table>

f). Other verbs of this type include:

- تَحْكَى  to tell
- تَبْنَى  to build
- تَسْنَى  to capture
- تَفْقَى  to leave
- تَنْبُى  to deny
- عَلَى  to boil
- فَقَسَى  to finish [s.th.]; to spend time
- هَذَى  to guide
- تَكْفَى  to be enough
- جَرَى  to run

48.1.3 Type 3

This consists of those verbs with ي or ي as the final radical of the root and which have the pattern (the original form of رَضَيْتُ “to be pleased”) is رضى. 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 ن 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 (١٨ and ن١/٢). The indicative mood marker دامما is omitted.

a). The Perfect:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبْقِى  he remained</td>
<td>يَبْقِيتَا they (m.) remained</td>
<td>يَبْقِيْنَا they (m.) remained</td>
</tr>
<tr>
<td>يَبْقَتْ she remained</td>
<td>يَبْقِيْتَا they (f.) remained</td>
<td>يَبْقِيْنَ she (f.) remained</td>
</tr>
<tr>
<td>يَبْقِيتَ you (m.) remained</td>
<td>يَبْقِيْتَكَا you (m./f.) remained</td>
<td>يَبْقِيْتَكَ you (m./f.) remained</td>
</tr>
<tr>
<td>يَبْقَتَ you (f.) remained</td>
<td>يَبْقِيْتَكَ you (f.) remained</td>
<td>يَبْقِيْتَكَ you (f.) remained</td>
</tr>
<tr>
<td>يَبْقَتْ I (m./f.) remained</td>
<td>يَبْقِيْنَا we (m./f.) remained</td>
<td>يَبْقِيْنَا we (m./f.) remained</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبْقَى  he remains</td>
<td>يَبْقِيْتَا they (m.) remain</td>
<td>يَبْقِيْنَا they (m.) remain</td>
</tr>
<tr>
<td>يَبْقَتْ she remains</td>
<td>يَبْقِيْتَا they (f.) remain</td>
<td>يَبْقِيْنَ she (f.) remain</td>
</tr>
<tr>
<td>يَبْقِيتَ you (m.) remain</td>
<td>يَبْقِيْتَكَا you (m./f.) remain</td>
<td>يَبْقِيْتَكَ you (m./f.) remain</td>
</tr>
<tr>
<td>يَبْقَتَ you (f.) remain</td>
<td>يَبْقِيْتَكَ you (f.) remain</td>
<td>يَبْقِيْتَكَ you (f.) remain</td>
</tr>
</tbody>
</table>
I (m./f.) remain

we (m./f.) remain

c). The Subjunctive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبْقَ (I remain)</td>
<td>يَبْقُ (I remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقَ (he remains)</td>
<td>يَبْقُ (I remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقَ (she remains)</td>
<td>يَبْقُ (I remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقَ (you (m.) remain)</td>
<td>يَبْقُ (you (m./f.) remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقَ (you (f.) remain)</td>
<td>يَبْقُ (you (m.) remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقَ (I (m./f.) remain)</td>
<td>يَبْقُ (I remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
</tbody>
</table>

d). The Jussive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبْقُ (I remain)</td>
<td>يَبْقُ (I remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقُ (he remains)</td>
<td>يَبْقُ (you (m.) remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقُ (she remains)</td>
<td>يَبْقُ (you (m.) remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقُ (you (m.) remain)</td>
<td>يَبْقُ (you (m./f.) remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقُ (you (f.) remain)</td>
<td>يَبْقُ (you (f.) remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
<tr>
<td>يَبْقُ (I (m./f.) remain)</td>
<td>يَبْقُ (we (m./f.) remain)</td>
<td>يَبْقُوا (you remain)</td>
</tr>
</tbody>
</table>

e). The Imperative:

<table>
<thead>
<tr>
<th>m.s.</th>
<th>f.s.</th>
<th>m.pl.</th>
<th>and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَبْقُ (he remains)</td>
<td>يَبْقُ (I remain)</td>
<td>يَبْقُوا (you remain)</td>
<td></td>
</tr>
</tbody>
</table>

f). Other verbs of this type include:

- رضىٰ to be pleased
- غنيٰ to cover
- غنيٰ to be rich
- رقىٰ to be pure
- فكىٰ to rise, ascend
- نفسيٰ to forget
- ملئىٰ to meet, find
- نفسيٰ to cease to exist
-شىٰ 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:

<table>
<thead>
<tr>
<th>active</th>
<th>perfect passive</th>
<th>imperfect passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>دعاٰ to invite</td>
<td>دُعىٰ he was invited</td>
<td>يُدُعىٰ he is invited</td>
</tr>
<tr>
<td>رمىٰ to throw</td>
<td>رُمِىٰ it was thrown</td>
<td>يُرُمَىٰ it is thrown</td>
</tr>
<tr>
<td>لقيٰ to find</td>
<td>لُقِيٰ it was found</td>
<td>يُلُقَىٰ it is found</td>
</tr>
</tbody>
</table>
Taking the verb **ذَٰلِكَ** ("to invite") as an example, the persons of the perfect and imperfect passive are as follows:

**a). The Perfect Passive:**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>she</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
</tbody>
</table>

**b). The Imperfect Indicative Passive:**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>she</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
</tbody>
</table>

**c). The Subjunctive Passive:**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>she</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
</tbody>
</table>

**d). The Jussive Passive:**

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>she</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>ذَٰلِكَ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
<td>ذَٰلِكَ الْأَيْتَامَاءُ</td>
</tr>
</tbody>
</table>

48.1.5 The verbal nouns of Form I defective verbs follow the patterns for those of the Form
1 triliteral verb. For example:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعَأَ</td>
<td>to invite</td>
</tr>
<tr>
<td>خَلَأَ</td>
<td>to be empty</td>
</tr>
<tr>
<td>جَرَأَ</td>
<td>to run</td>
</tr>
<tr>
<td>حَمَأَ</td>
<td>to protect</td>
</tr>
<tr>
<td>بَقَأَ</td>
<td>to remain</td>
</tr>
<tr>
<td>خَفَأَ</td>
<td>to fear</td>
</tr>
<tr>
<td>دَعُأَ</td>
<td>invitation</td>
</tr>
<tr>
<td>خَلُأَ</td>
<td>emptiness</td>
</tr>
<tr>
<td>جَرَأَ</td>
<td>running</td>
</tr>
<tr>
<td>حَمَأَ</td>
<td>protection</td>
</tr>
<tr>
<td>بَقَأَ</td>
<td>remaining</td>
</tr>
<tr>
<td>خَفَأَ</td>
<td>fear</td>
</tr>
</tbody>
</table>

48.1.6 The Active Participle (فاعل): 

All Form I defective verbs form the active participle in the same way. They are defective adjectives (see 12.8):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعَأَ</td>
<td>inviting</td>
</tr>
<tr>
<td>صَحَأَ</td>
<td>awake</td>
</tr>
<tr>
<td>رَأَأَ</td>
<td>throwing</td>
</tr>
<tr>
<td>فَقَأَ</td>
<td>decisive; judge</td>
</tr>
<tr>
<td>بَقَأَ</td>
<td>remaining</td>
</tr>
<tr>
<td>رَأَأَ</td>
<td>content</td>
</tr>
</tbody>
</table>

48.1.7 The Passive Participle (فعل): 

a). When the weak final radical is و, this is assimilated to the و of the pattern and written with a shadda:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَخْسُوَأَ</td>
<td>مَخْسُوَأَ (instead of مَخْسُوَأَ) stuffed</td>
</tr>
<tr>
<td>دَعَأَ</td>
<td>invited</td>
</tr>
<tr>
<td>كَسَأَ</td>
<td>clothed, dressed</td>
</tr>
<tr>
<td>رَجَأَ</td>
<td>hoped for</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَتَبَعَأَ</td>
<td>مَتَبَعَأَ (instead of مَتَبَعَأَ) built</td>
</tr>
<tr>
<td>نَفَأَ</td>
<td>denied</td>
</tr>
</tbody>
</table>
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 رَمَيْ (Type 2 above).

The imperfect is conjugated like تِرْمَيْ (Type 2) except for Forms V and VI which are conjugated like بَتَيْ (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 زِيْنَانَ) , IV, VII, VIII and X, the weak radical after alif is changed to hamza.

The active participles all end with a hypothetical مَيْ. The masculine singular is thus a defective adjective (see 12.8).

The passive participles all end with a hypothetical مَيْ. The masculine singular is thus indeclinable (see 12.7).

Form IX is extremely rare.

### 48.2.1 Form II

**a). The Perfect:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِسَمَّى</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّوُا</td>
</tr>
<tr>
<td>ِسَمَّتَ</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّيَّانَ</td>
</tr>
<tr>
<td>ِسَمَّيْتَ</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّيَّاتَ</td>
</tr>
<tr>
<td>ِسَمَّىَتَ</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّيَّاتَ</td>
</tr>
<tr>
<td>ِسَمَّيْتُ</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّيَّاتَ</td>
</tr>
</tbody>
</table>
| **b). The Imperfect Indicative:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِسَمَّي</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّوُونَ</td>
</tr>
<tr>
<td>ِسَمَّيَتَ</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّيَّاتَ</td>
</tr>
<tr>
<td>ِسَمَّيْتَ</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّيَّاتَ</td>
</tr>
<tr>
<td>ِسَمَّيَّتَ</td>
<td>ِسَمَّيَّانَ</td>
<td>ِسَمَّيَّاتَ</td>
</tr>
</tbody>
</table>
I (m./f.) name

we (m./f.) name

c). The pattern for the verbal noun is: 

verb

سَمَى to name
نَسَمَة naming

نَجَّى to rescue
نَجْمَة rescuing

نَعَمَى to make grow
نَعْمَة advancement, increase

رَى to raise, educate
رَوْيَة upbringing, education

تَعَبَى to amuse
تَعْبُيَة amusement

d). The Active Participle (مُفعَّل): 

verb

سَمَى to name
نَسَمُ naming

مُنَّى to sing
مُنْى singer

مُصَلِّى to pray
مُصَلِّي prayer, worshipper

مُنَجَّى to rescue, save
مَنْجَى rescuer, saviour

e). The Passive Participle (مُفعَّل): 

verb

سَمَى to name
نَسَمُ named

رَى to raise, bring up
رَى raised, brought up

خَلَصَى to sweeten; to embellish
خَلَصَى sweetened; embellished

تَبَكَى to make cry
تَبَكَى made to cry

48.2.2 Form III

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَذَاى</td>
<td>َنَذَاىا</td>
<td>َنَذَاىا</td>
</tr>
<tr>
<td>َنَذِئَت</td>
<td>َنَذِئَتَا</td>
<td>َنَذِئَتَا</td>
</tr>
<tr>
<td>َنَذَىىَت</td>
<td>َنَذَىىَتَمَا</td>
<td>َنَذَىىَتَمَا</td>
</tr>
<tr>
<td>َنَذَىَت</td>
<td>َنَذَىَتَمَا</td>
<td>َنَذَىَتَمَا</td>
</tr>
<tr>
<td>َنَذَىَتَب</td>
<td>َنَذَىَتَبَنَا</td>
<td>َنَذَىَتَبَنَا</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَذَاىي</td>
<td>َنَذَاىيا</td>
<td>َنَذَاىيا</td>
</tr>
<tr>
<td>َنَذِئَتَي</td>
<td>َنَذِئَتَيَا</td>
<td>َنَذِئَتَيَا</td>
</tr>
<tr>
<td>َنَذَىىَتَيَن</td>
<td>َنَذَىىَتَيَنَمَا</td>
<td>َنَذَىىَتَيَنَمَا</td>
</tr>
<tr>
<td>َنَذَىَتَيَب</td>
<td>َنَذَىَتَيَبَنَا</td>
<td>َنَذَىَتَيَبَنَا</td>
</tr>
<tr>
<td>َنَذَىَتَبَنَيَب</td>
<td>َنَذَىَتَبَنَيَبَمَا</td>
<td>َنَذَىَتَبَنَيَبَمَا</td>
</tr>
</tbody>
</table>
The Defective Verb

The final ى is changed into alif:

\[
\begin{array}{l}
\begin{array}{lll}
\text{verb} & \text{verbal noun} & \\
\text{رَايَعُ} & \text{حَمْرَأَة} & \text{consideration, regard} \\
\text{غَايِعُ} & \text{حُمُرَاة} & \text{exemption} \\
\text{كَافِعُ} & \text{حُمُرَاة} & \text{reward} \\
\text{نَادِعُ} & \text{حُمُرَاة} & \text{calling, shouting} \\
\text{جَارَعُ} & \text{حُمُرَاة} & \text{repayment} \\
\end{array}
\end{array}
\]

The verbal noun may have the pattern ِنَمَالْ. The weak radical changes to hamza after the alif:

\[
\begin{array}{l}
\begin{array}{lll}
\text{verb} & \text{verbal noun} & \\
\text{لَايَعُ} & \text{عِيَة} & \text{meeting, encounter} \\
\text{نَادِعُ} & \text{يَدَة} & \text{call, shout} \\
\end{array}
\end{array}
\]

d). The Active Participle (مُمَاعِلَ) :

\[
\begin{array}{l}
\begin{array}{lll}
\text{verb} & \text{passive participle} & \\
\text{خَاتِعُ} & \text{خَانِم} & \text{lawyer} \\
\text{نَافِعُ} & \text{مَناَفِ} & \text{incompatible} \\
\text{يَنِيَلُ} & \text{مَيَلِي} & \text{observant} \\
\text{خَالِدُ} & \text{مَخَالِد} & \text{opposite, facing} \\
\end{array}
\end{array}
\]

e). The Passive Participle (مُمَاعِلُ) :

\[
\begin{array}{l}
\begin{array}{lll}
\text{verb} & \text{passive participle} & \\
\text{عَافِعُ} & \text{مُعَافِعُ} & \text{excused} \\
\text{نَادِعُ} & \text{مَنَادِعُ} & \text{called} \\
\text{لَايَعُ} & \text{مُلَفَغُ} & \text{met, encountered} \\
\text{جَارَعُ} & \text{مَجَارِعُ} & \text{rewarded} \\
\end{array}
\end{array}
\]

48.2.3 Form IV

a). The Perfect:

\[
\begin{array}{lll}
\text{singular} & \text{dual} & \text{plural} \\
\text{لاَمُي} & \text{لاَمِيَا} & \text{لاَمِيو} \\
\text{he threw} & \text{they (m.) threw} & \text{they (m.) threw} \\
\end{array}
\]
she threw | they (f.) threw | they (f.) threw
you (m.) threw | you (m./f.) threw | you (m.) threw
you (f.) threw | you (f.) threw | you (f.) threw
I (m./f.) threw | we (m./f.) threw | we (m./f.) threw

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَلْفَنِي</td>
<td>يَلْفَنِي</td>
<td>يَلْفَنُونَ</td>
</tr>
<tr>
<td>يَلْفَنَي</td>
<td>يَلْفَنَي</td>
<td>يَلْفَنُنِي</td>
</tr>
<tr>
<td>يَلْفَنَي</td>
<td>يَلْفَنَي</td>
<td>يَلْفَنُنِي</td>
</tr>
<tr>
<td>يَلْفَنَي</td>
<td>يَلْفَنَي</td>
<td>يَلْفَنُنِي</td>
</tr>
<tr>
<td>I (m./f.) throw</td>
<td>we (m./f.) throw</td>
<td></td>
</tr>
</tbody>
</table>

(إِنْمَٰنُ) . The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْفَنِي</td>
<td>إِلْفَنُةٍ cancellation</td>
</tr>
<tr>
<td>أَهُدِي</td>
<td>إِهُدِآ presentation</td>
</tr>
<tr>
<td>أَجِرْي</td>
<td>إِجْرَآأَى carrying out, performance</td>
</tr>
<tr>
<td>أَمِلُي</td>
<td>إِمْلِآَى dictation</td>
</tr>
<tr>
<td>أَعْطِى</td>
<td>إِعْطَآَى giving</td>
</tr>
</tbody>
</table>

d). The Active Participle (مَعْطَلُ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْفِنُهُ</td>
<td>مَلْفُهْ amusing</td>
</tr>
<tr>
<td>أَعْدِى</td>
<td>مَعْدُى infectious</td>
</tr>
<tr>
<td>أَجِرُى</td>
<td>مَجِرُى enticing</td>
</tr>
<tr>
<td>أَعْطُى</td>
<td>مَعْطُى causing tears</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مَعْلُ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَلْفُهُ</td>
<td>مَلْفُهُ thrown</td>
</tr>
<tr>
<td>أَعْصِى</td>
<td>مَعْصُى counted</td>
</tr>
<tr>
<td>أَجَرُى</td>
<td>مَجِرُى rented, hired out</td>
</tr>
<tr>
<td>أَعْطُى</td>
<td>مَعْطُى given</td>
</tr>
</tbody>
</table>
### 48.2.4 Form V

**a). The Perfect:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he walked</td>
<td>مُنَفَّضَى</td>
<td>they (m.) walked</td>
<td>they (m.) walked</td>
</tr>
<tr>
<td>she walked</td>
<td>مُنَفَّضَى</td>
<td>they (f.) walked</td>
<td>they (f.) walked</td>
</tr>
<tr>
<td>you (m.) walked</td>
<td>مُنَفَّضَى</td>
<td>you (m./f.) walked</td>
<td>you (m.) walked</td>
</tr>
<tr>
<td>you (f.) walked</td>
<td>مُنَفَّضَى</td>
<td>you (f.) walked</td>
<td>you (f.) walked</td>
</tr>
<tr>
<td>I (m./f.) walked</td>
<td>مُنَفَّضَى</td>
<td>we (m./f.) walked</td>
<td>we (m./f.) walked</td>
</tr>
</tbody>
</table>

**b). The Imperfect Indicative:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he walks</td>
<td>مُنَفَّضَى</td>
<td>they (m.) walk</td>
<td>they (m.) walk</td>
</tr>
<tr>
<td>she walks</td>
<td>مُنَفَّضَى</td>
<td>they (f.) walk</td>
<td>they (f.) walk</td>
</tr>
<tr>
<td>you (m.) walk</td>
<td>مُنَفَّضَى</td>
<td>you (m./f.) walk</td>
<td>you (m.) walk</td>
</tr>
<tr>
<td>you (f.) walk</td>
<td>مُنَفَّضَى</td>
<td>you (f.) walk</td>
<td>you (f.) walk</td>
</tr>
<tr>
<td>I (m./f.) walk</td>
<td>مُنَفَّضَى</td>
<td>we (m./f.) walk</td>
<td>we (m./f.) walk</td>
</tr>
</tbody>
</table>

**c). The Verbal Noun (مَنْفَضُى).** This is a defective noun:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to walk</td>
<td>walking</td>
</tr>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to cross, overstep</td>
<td>crossing, overstepping</td>
</tr>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to ascend</td>
<td>ascent</td>
</tr>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to adopt</td>
<td>adoption</td>
</tr>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to spread</td>
<td>spreading</td>
</tr>
</tbody>
</table>

**d). The Active Participle (مَنْفَضُى):**

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to be raised, educated</td>
<td>well-mannered</td>
</tr>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to remain, stay</td>
<td>remnant, remainder</td>
</tr>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to become double</td>
<td>double</td>
</tr>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to clothe o.s.</td>
<td>dressed</td>
</tr>
</tbody>
</table>

**e). The Passive Participle (مَنْفَضُى):**

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُنَفَّضَى</td>
<td>مَنْفَضُى</td>
</tr>
<tr>
<td>to challenge</td>
<td>challenged</td>
</tr>
</tbody>
</table>
to hope  hoped

to rebuke rebuked

48.2.5 Form VI

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (m.) shunned</td>
<td>َنَكََىَتْ (m.) shunned</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (f.) shunned</td>
<td>َنَكََىَتْ (f.) shunned</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (m./f.) shunned</td>
<td>َنَكََىَتْ (m.) shunned</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (f.) shunned</td>
<td>َنَكََىَتْ (f.) shunned</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (m./f.) shunned</td>
<td>َنَكََىَتْ (m./f.) shunned</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (m.) shun</td>
<td>َنَكََىَتْ (m.) shun</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (f.) shun</td>
<td>َنَكََىَتْ (f.) shun</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (m./f.) shun</td>
<td>َنَكََىَتْ (m.) shun</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (f.) shun</td>
<td>َنَكََىَتْ (f.) shun</td>
</tr>
<tr>
<td>َنَكََىَتْ</td>
<td>َنَكََىَتْ (m./f.) shun</td>
<td>َنَكََىَتْ (m./f.) shun</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (نَكََىَتْ). This is a defective noun:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَكََىَتْ</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>to be vast</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>to be incompatible</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>to meet</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>to disappear</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>to be close together</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>to rise; to be high</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>to follow one another</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>mutual compatibility</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>meeting</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>disappearance</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>mutual complaining</td>
<td>نَكََىَتْ</td>
</tr>
</tbody>
</table>

d). The Active Participle (نَكََىَتْ):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>َنَكََىَتْ</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>high</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>successive</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>close together</td>
<td>نَكََىَتْ</td>
</tr>
<tr>
<td>litigant</td>
<td>نَكََىَتْ</td>
</tr>
</tbody>
</table>
e). The Passive Participle (مُحَمَّلٰ):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>تُحَمِّل</td>
<td>shunned</td>
</tr>
<tr>
<td>تُحَمِّل</td>
<td>avoided</td>
</tr>
<tr>
<td>تُحَمِّل</td>
<td>taken</td>
</tr>
</tbody>
</table>

48.2.6 Form VII

These are not common.

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>İnhā'ī</td>
<td>İnhā'ī</td>
<td>İnhā'ī</td>
</tr>
<tr>
<td>She</td>
<td>İnhā'ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
<tr>
<td>You (m.)</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
<tr>
<td>You (f.)</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
<tr>
<td>I</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
<tr>
<td>She</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
<tr>
<td>You (m.)</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
<tr>
<td>You (f.)</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
<tr>
<td>I</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
<td>İnhā’ī</td>
</tr>
</tbody>
</table>

C). The Verbal Noun (إِنْحَمَا). The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>İnhā’ī</td>
<td>İnhā’āna (bow, bend)</td>
</tr>
<tr>
<td>İnhā’ī</td>
<td>İnhā’āja (termination)</td>
</tr>
<tr>
<td>İnhā’ī</td>
<td>İnhā’āja (extermination)</td>
</tr>
</tbody>
</table>

D). The Active Participle (مُهَمَّلٰ):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>İnhā’ī</td>
<td>İnhā’ī (bowed, bent)</td>
</tr>
<tr>
<td>İnhā’ī</td>
<td>İnhā’ī (revealed)</td>
</tr>
<tr>
<td>İnhā’ī</td>
<td>İnhā’ī (opposing)</td>
</tr>
</tbody>
</table>
a). The Passive Participle (مُتَّجْلَى) :
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
---|---
to bend | مُتَّجْلَى bend, turn

48.2.7 Form VIII

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِشْتَرَى</td>
<td>اشترى</td>
<td>يُشْتِرُوا</td>
</tr>
<tr>
<td>إِشْتَرَتِ</td>
<td>اشترت</td>
<td>يُشْتِرُون</td>
</tr>
<tr>
<td>إِشْتَرِتُ</td>
<td>اشترتي</td>
<td>يُشْتِرُون</td>
</tr>
<tr>
<td>إِشْتَرَتِ</td>
<td>اشترت</td>
<td>يُشْتِرُون</td>
</tr>
<tr>
<td>إِشْتَرَتِ</td>
<td>اشترت</td>
<td>يُشْتِرُون</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُشْتَرِي</td>
<td>اشترى</td>
<td>يُشْتَرُون</td>
</tr>
<tr>
<td>يُشْتَرِي</td>
<td>اشترى</td>
<td>يُشْتَرُون</td>
</tr>
<tr>
<td>يُشْتَرِتُ</td>
<td>اشترتي</td>
<td>يُشْتَرُون</td>
</tr>
<tr>
<td>يُشْتَرِتُ</td>
<td>اشترتي</td>
<td>يُشْتَرُون</td>
</tr>
<tr>
<td>يُشْتَرِتُ</td>
<td>اشترتي</td>
<td>يُشْتَرُون</td>
</tr>
<tr>
<td>أَشْتَرِي</td>
<td>اشترى</td>
<td>نُشْتَرُون</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (اِفْتَمَى). The weak radical changes to hamza after the alif:

verb | verbal noun
---|---
to slacken | ازْبَخَة slackening |
to be finished | اِنْهُنَّة end, conclusion |
to desire | اِبْعَاهَة desire |
to be satisfied | اِزْبَخَة satisfaction |
to acquire | اِفْتَمَى acquisition |

d). The Active Participle (مُتَّجْلَى) :

verb | active participle
---|---
to hide o.s. | مُسْتَفَتَّب hidden |
to be content | مُسْتَفَتَّب contented |
to feel concern — concerned

to belong, be associated — belonging

e). The Passive Participle (مَنْتَعَلُ) :

**verb**

- to necessitate
- to seek, desire
- to select
- to belong, be associated

**passive participle**

- necessary
- desire, aspiration
- selected
- membership

482.8 Form X

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>استدعى</td>
<td>they (m) summoned</td>
<td>they (m) summoned</td>
</tr>
<tr>
<td>اِستَدَعَت</td>
<td>she summoned</td>
<td>they (f.) summoned</td>
</tr>
<tr>
<td>إِستَدَعْتَ</td>
<td>you (m) summoned</td>
<td>you (m/f.) summoned</td>
</tr>
<tr>
<td>إِستَدَعْتَ</td>
<td>you (f.) summoned</td>
<td>you (f.) summoned</td>
</tr>
<tr>
<td>إِستَدَعْتَ</td>
<td>I (m/f.) summoned</td>
<td>we (m/f.) summoned</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُستَدَعَى</td>
<td>they (m.) summon</td>
<td>they (m.) summon</td>
</tr>
<tr>
<td>يُستَدَعَى</td>
<td>they (f.) summon</td>
<td>they (f.) summon</td>
</tr>
<tr>
<td>يَسْتَدَعَى</td>
<td>you (m.) summon</td>
<td>you (m.) summon</td>
</tr>
<tr>
<td>يَسْتَدَعَى</td>
<td>you (m/f.) summon</td>
<td>you (m.) summon</td>
</tr>
<tr>
<td>يَسْتَدَعَى</td>
<td>you (f.) summon</td>
<td>you (f.) summon</td>
</tr>
<tr>
<td>أَسْتَدَعَى</td>
<td>I (m/f.) summon</td>
<td>we (m/f.) summon</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (إِستَعْمَال). The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِستَدَعَى</td>
<td>summons</td>
</tr>
<tr>
<td>إِستَنتَى</td>
<td>exception</td>
</tr>
<tr>
<td>إِستَقَى</td>
<td>retention</td>
</tr>
<tr>
<td>إِستَعَى</td>
<td>request for pardon</td>
</tr>
<tr>
<td>إِستَرْخَى</td>
<td>loosening</td>
</tr>
</tbody>
</table>
d). The Active Participle (مُستَنْشَقَّل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to lie down</td>
<td>مُستَنْشَقَّل</td>
</tr>
<tr>
<td>to be difficult</td>
<td>مُستَنْشَقَّل</td>
</tr>
<tr>
<td>to summon</td>
<td>مُستَنْشَقَّل</td>
</tr>
<tr>
<td>to conciliate</td>
<td>مُستَنْشَقَّل</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مُستَنْسَقَّل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to summon</td>
<td>مُستَنْسَقَّل</td>
</tr>
<tr>
<td>to implore</td>
<td>مُستَنْسَقَّل</td>
</tr>
<tr>
<td>to consult</td>
<td>مُستَنْسَقَّل</td>
</tr>
<tr>
<td>to clarify</td>
<td>مُستَنْسَقَّل</td>
</tr>
</tbody>
</table>

48.2.9 The Passive:

In the perfect passive, the weak final radical of all the derived Forms is يَلَف. In the imperfect passive the final weak radical is يَلَفُّ:

<table>
<thead>
<tr>
<th>Form</th>
<th>perfect</th>
<th>indicative</th>
<th>subjunctive</th>
<th>jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>ضَعْفٌ</td>
<td>يُضَعِّفُ</td>
<td>يُضَعِّفُ</td>
<td>يُضَعِّفُ</td>
</tr>
<tr>
<td>III</td>
<td>نُودِي</td>
<td>يُنَادِى</td>
<td>يُنَادِى</td>
<td>يَلَفُ</td>
</tr>
<tr>
<td>IV</td>
<td>أَلَفِي</td>
<td>يُنَافِى</td>
<td>يُنَافِى</td>
<td>يَلَفُ</td>
</tr>
<tr>
<td>V</td>
<td>نُلْفَى</td>
<td>يُنَافِى</td>
<td>يُنَافِى</td>
<td>يَلَفُ</td>
</tr>
<tr>
<td>VI</td>
<td>تَرْفُعِي</td>
<td>يُنَافِى</td>
<td>يُنَافِى</td>
<td>يَلَفُ</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>none</td>
</tr>
<tr>
<td>VIII</td>
<td>أَسْتَرَى</td>
<td>يُنَسِّى</td>
<td>يُنَسِّى</td>
<td>يُنَسِّى</td>
</tr>
<tr>
<td>X</td>
<td>أَسْتَعَى</td>
<td>يُنَسِّى</td>
<td>يُنَسِّى</td>
<td>يُنَسِّى</td>
</tr>
</tbody>
</table>

48.3 Summary of the Derived Forms of the Defective Verb:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>ضَعْفٌ</td>
<td>يُضَعِّفُ</td>
<td>يُضَعِّفُ</td>
<td>يُضَعِّفُ</td>
<td>تَشْيِبٌ</td>
<td>مُستَنْشَقَّل</td>
<td>مُستَنْسَقَّل</td>
</tr>
<tr>
<td>III</td>
<td>نُودِي</td>
<td>يُنَادِى</td>
<td>يُنَادِى</td>
<td>يَلَفُ</td>
<td>مُلَفَّةٌ/إِلْفَةٌ</td>
<td>مُستَنْشَقَّل</td>
<td>مُستَنْسَقَّل</td>
</tr>
<tr>
<td>IV</td>
<td>أَلَفِي</td>
<td>يُنَافِى</td>
<td>يُنَافِى</td>
<td>يَلَفُ</td>
<td>مُلَفَّةٌ</td>
<td>مُستَنْشَقَّل</td>
<td>مُستَنْسَقَّل</td>
</tr>
<tr>
<td>V</td>
<td>نُلْفَى</td>
<td>يُنَافِى</td>
<td>يُنَافِى</td>
<td>يَلَفُ</td>
<td>مُلَفَّةٌ</td>
<td>مُستَنْشَقَّل</td>
<td>مُستَنْسَقَّل</td>
</tr>
</tbody>
</table>
The Imperative:

II  سُمُّ

III  لَاقِ

IV  أَلْقِ

V  تَلْقُ

VI  بَلْقِ

VII  بَلْقِ

VIII  بَلْقِ

X  بَلْقِ

48.4 The Imperative:
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 that 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 زوٌئي ("to relate"):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>زوئي</td>
<td>زوئان</td>
<td>زوئان</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئين</td>
<td>زوئين</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئيما</td>
<td>زوئيما</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئين</td>
<td>زوئين</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئيما</td>
<td>زوئيما</td>
</tr>
</tbody>
</table>

The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>زوئي</td>
<td>زوئيما</td>
<td>زوئيما</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئيما</td>
<td>زوئيما</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئيما</td>
<td>زوئيما</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئيما</td>
<td>زوئيما</td>
</tr>
<tr>
<td>زوئي</td>
<td>زوئيما</td>
<td>زوئيما</td>
</tr>
</tbody>
</table>
49.1.2 The perfect of قويُ ("to be or become strong"):

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>قويَتْ he was strong</td>
<td>قويَتْا they (m.) were strong</td>
<td>قويَتْ they (m.) were strong</td>
</tr>
<tr>
<td>قويَتْa she was strong</td>
<td>قويَتْا they (f.) were strong</td>
<td>قويَتْ they (f.) were strong</td>
</tr>
<tr>
<td>قويَتْ you (m.) were strong</td>
<td>قويَتْا you (m./f.) were strong</td>
<td>قويَتْ you (m.) were strong</td>
</tr>
<tr>
<td>قويَتْa you (f.) were strong</td>
<td>قويَتْا you (f.) were strong</td>
<td>قويَتْ you (f.) were strong</td>
</tr>
<tr>
<td>قويَتْ I (m./f.) was strong</td>
<td>قويَتْا we (m./f.) were strong</td>
<td>قويَتْ we (m./f.) were strong</td>
</tr>
</tbody>
</table>

The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَقُوُتْ he is strong</td>
<td>يَقُوُتْا they (m.) are strong</td>
<td>يَقُوُتْ they (m.) are strong</td>
</tr>
<tr>
<td>يَقُوُتْ she is strong</td>
<td>يَقُوُتْا they (f.) are strong</td>
<td>يَقُوُتْ they (f.) are strong</td>
</tr>
<tr>
<td>يَقُوُتْ you (m.) are strong</td>
<td>يَقُوُتْا you (m./f.) are strong</td>
<td>يَقُوُتْ you (m.) are strong</td>
</tr>
<tr>
<td>يَقُوُتْ you (f.) are strong</td>
<td>يَقُوُتْا you (f.) are strong</td>
<td>يَقُوُتْ you (f.) are strong</td>
</tr>
<tr>
<td>يَقُوُتْ I (m./f.) am strong</td>
<td>يَقُوُتْا we (m./f.) are strong</td>
<td>يَقُوُتْ we (m./f.) are strong</td>
</tr>
</tbody>
</table>

49.1.3 The Imperative:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative m.s.</th>
<th>f.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَعُوُتْ he relates</td>
<td>يَعُوُتْ اَلّيإ</td>
<td>إِرَوْوَا</td>
<td>relate!</td>
</tr>
<tr>
<td>يَقُوُتْ he is strong</td>
<td>يَقُوُتْ اَفَوْوَا</td>
<td>إِقُوُوَا</td>
<td>be strong!</td>
</tr>
</tbody>
</table>

49.1.4 The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>هوَى to love</td>
<td>حوَى love</td>
</tr>
<tr>
<td>قَوُى to burn; to iron</td>
<td>كَوُى burning; ironing</td>
</tr>
<tr>
<td>عُوَى to howl</td>
<td>عُوَى howling</td>
</tr>
<tr>
<td>سَوُى to be equal, the same</td>
<td>سَوُى equality, sameness</td>
</tr>
<tr>
<td>عُوَى to go astray</td>
<td>عُوَى error, sin</td>
</tr>
<tr>
<td>حوَى to be hungry</td>
<td>حوَى hunger</td>
</tr>
</tbody>
</table>
49.1.5 The Active Participle (فاعل):

verb                     active participle
رَوَى  to relate          رَاوُل relating
خَوَى  to be empty        خَوُل empty, vacant
طَوَى  to starve          طَوُل starved
غَوَى  to tempt, seduce   غُارُل tempter, seducer

49.1.6 The Passive Participle (مفعول):

verb                     passive participle
رَوَى  to relate          مُرووُل related
كَوَى  to iron            مَكُوُل ironed
نَوَى  to curve, bend     مُلُوُل curved, bent
طَوَى  to fold            مُطُوُل folded up

49.1.7 Other verbs of this type are:

دَوَى  to sound, ring out  دُوُى  to intend
غَوَى  to covet, desire   خَوُى  to collect; to contain
شَوَى  to grill, roast     لُوُى  to be crooked, bent
زَوَى  to wrinkle [s.th.]  دُوُى  to fall, come down
نَوَى  to stay, settle down ضُوُى  to be thin

49.2 Verbs with Initial ى 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 fatḥa. In the imperfect active they lose the initial ى, and the stem vowel is always kasra.

49.2.1 The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>۹ٰٓٔٙٛٛ٘ٙٓ     he protected     ۹ٰٓٔ٘ٛٛ٘ٙٓ     they (m.) protected ۹ٰٔٔٗ٘ٙٓ     they (m.) protected</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ٰۨٔٔ٘ٙٓ     she protected    ٰۨٔٔ٘ٙٓ     they (f.) protected ٰۨٔٔٔ٘ٙٓ     they (f.) protected</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ٰۨٔٔ٘ٙٓ     you (m.) protected ٰۨٔٔٔ٘ٙٓ     you (m./f.) protected ٰۨٔٔٔٔ٘ٙٓ     you (m.) protected</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ٰۨٔٔٙ٘ٙٓ     you (f.) protected ٰۨٔٔٔ٘ٙٓ     you (f.) protected ٰۨٔٔٔٔ٘ٙٓ     we (m./f.) protected</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ٰۨٔٔٔ٘ٙٓ     I (m./f.) protected    ٰۨٔٔٔٔ٘ٙٓ     we (m./f.) protected</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
49.2.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُقيّ</td>
<td>يِقِيَانَ</td>
<td>يِقِيَّونَ</td>
</tr>
<tr>
<td>he protects</td>
<td>they (m.) protect</td>
<td>they (m.) protect</td>
</tr>
<tr>
<td>يُقيّة</td>
<td>يِقِيَّانَ</td>
<td>يِقِيَّونَ</td>
</tr>
<tr>
<td>she protects</td>
<td>they (f.) protect</td>
<td>they (f.) protect</td>
</tr>
<tr>
<td>يُقِيّ</td>
<td>يِقِيَانَ</td>
<td>يِقِيَّونَ</td>
</tr>
<tr>
<td>you (m.) protect</td>
<td>you (m./f.) protect</td>
<td>you (m.) protect</td>
</tr>
<tr>
<td>يُقيّة</td>
<td>يِقِيَانَ</td>
<td>يِقِيَّونَ</td>
</tr>
<tr>
<td>you (f.) protect</td>
<td></td>
<td>you (f.) protect</td>
</tr>
<tr>
<td>َتُقِيّ</td>
<td>نَتِقِيَّانَ</td>
<td>َتِقِيَّونَ</td>
</tr>
<tr>
<td>I (m./f.) protect</td>
<td></td>
<td>we (m./f.) protect</td>
</tr>
</tbody>
</table>

49.2.3 The imperative very rarely occurs:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>f.s.</td>
</tr>
<tr>
<td>يُقيّ</td>
<td>قَيِّ</td>
</tr>
<tr>
<td>he protects</td>
<td>قَيِّ</td>
</tr>
<tr>
<td>يُقيّة</td>
<td>غَيِّ</td>
</tr>
<tr>
<td>he pays attention</td>
<td>غَيِّ</td>
</tr>
</tbody>
</table>

49.2.4 The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَخَى</td>
<td>inspiration</td>
</tr>
<tr>
<td>to inspire</td>
<td></td>
</tr>
<tr>
<td>وَنِى</td>
<td>وَحُقُ</td>
</tr>
<tr>
<td>to be weak, faint</td>
<td>or</td>
</tr>
<tr>
<td>وَلِى</td>
<td>وَلَة</td>
</tr>
<tr>
<td>to be friends with</td>
<td></td>
</tr>
<tr>
<td>وَسْى</td>
<td>وَسِىَهُ</td>
</tr>
<tr>
<td>to slander</td>
<td></td>
</tr>
<tr>
<td>وَلِى</td>
<td>وَلَة</td>
</tr>
<tr>
<td>to govern, rule</td>
<td></td>
</tr>
</tbody>
</table>

49.2.5 The Active Participle (فَاعِلَةٍ):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَقِى</td>
<td>َواقِ</td>
</tr>
<tr>
<td>to protect</td>
<td>َواقِ</td>
</tr>
<tr>
<td>وَسِىٌ</td>
<td>وَشاَهِ</td>
</tr>
<tr>
<td>to slander</td>
<td>وَشاَهِ</td>
</tr>
<tr>
<td>وَلِى</td>
<td>وَلِىٌ</td>
</tr>
<tr>
<td>to rule</td>
<td>وَلِىٌ</td>
</tr>
<tr>
<td>وَخَى</td>
<td>َوَخَىٌ</td>
</tr>
<tr>
<td>to be weak, feeble</td>
<td>َوَخَىٌ</td>
</tr>
</tbody>
</table>

49.2.6 The Passive Participle (مَعْمُورَةٍ):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَفَى</td>
<td>مَوْفِىٌ</td>
</tr>
<tr>
<td>to fulfil</td>
<td>مَوْفِىٌ</td>
</tr>
</tbody>
</table>
49.2.7 Other verbs of this type include:

- وَكَى to tie up ـَكَى to intend
- وَرَى to kindle ـَدَى 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَاءَ he was bad</td>
<td>سَاءَا they (m.) were bad</td>
<td>سُؤَوا they (m.) were bad</td>
</tr>
<tr>
<td>سَاءَت she was bad</td>
<td>سِئَا they (f.) were bad</td>
<td>سُؤَن她们 they (f.) were bad</td>
</tr>
<tr>
<td>سَسَت you (m.) were bad</td>
<td>سَسَتا you (m./f.) were bad</td>
<td>سُسُتت you (m.) were bad</td>
</tr>
<tr>
<td>سَسِت you (f.) were bad</td>
<td>سسِتا you (f.) were bad</td>
<td>سُسُتت you (f.) were bad</td>
</tr>
<tr>
<td>سَسُت I (m./f.) was bad</td>
<td>سُسَت they (m./f.) were bad</td>
<td>سُسُتت we (m./f.) were bad</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَسَةَ he is bad</td>
<td>يَسَات they (m.) are bad</td>
<td>يَسَتت they (m.) are bad</td>
</tr>
<tr>
<td>يَسَت she is bad</td>
<td>يَسَات they (f.) are bad</td>
<td>يَسَتت they (f.) are bad</td>
</tr>
<tr>
<td>يَسِت you (m.) are bad</td>
<td>يَسِتت you (m./f.) are bad</td>
<td>يَسَتت you (m.) are bad</td>
</tr>
<tr>
<td>يَسِتت you (f.) are bad</td>
<td>يَسِتت you (f.) are bad</td>
<td>يَسَتت we (m./f.) are bad</td>
</tr>
<tr>
<td>يَسَت I (m./f.) am bad</td>
<td>يَسَت they (m./f.) are bad</td>
<td>يَسَتت we (m./f.) are bad</td>
</tr>
</tbody>
</table>

49.3.2 The middle radical may be ي، corresponding to Type 2 hollow verbs:

a). The Perfect:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَا he came</td>
<td>جَا they (m.) came</td>
<td>جَاوَا they (m.) came</td>
</tr>
<tr>
<td>جَازَت she came</td>
<td>جَازَت they (f.) came</td>
<td>جُنُت they (f.) came</td>
</tr>
<tr>
<td>جَازَت you (m.) came</td>
<td>جَازَت you (m./f.) came</td>
<td>جُنُت you (m.) came</td>
</tr>
<tr>
<td>جَازَت you (f.) came</td>
<td>جَازَت you (f.) came</td>
<td>جُنُت you (f.) came</td>
</tr>
</tbody>
</table>
490 The Doubly Weak Verb

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَجِيتَ you (f.) came</td>
<td>نَجِيتُ they (m.) come</td>
<td>نَجِيتُونُ they (m.) come</td>
</tr>
<tr>
<td>نَجِيتُ I (m./f.) came</td>
<td>نَجِيتُ they (f.) come</td>
<td>نَجِيتُنِّهُ they (f.) come</td>
</tr>
<tr>
<td>نَجِيتُنِّي you (m.) come</td>
<td>نَجِيتُنَّا you (m./f.) come</td>
<td>نَجِيتُنَّا you (m.) come</td>
</tr>
<tr>
<td>نَجِيتُنی you (f.) come</td>
<td>نَجِيتُنَّا you (f.) come</td>
<td>نَجِيتُنی you (f.) come</td>
</tr>
<tr>
<td>نَجِيتُنی I (m./f.) come</td>
<td>نَجِيتُنی we (m./f.) come</td>
<td>نَجِيتُنی we (m./f.) come</td>
</tr>
</tbody>
</table>

49.3.3 The middle radical may be و or ي, corresponding to Type 3 hollow verbs:

- **a). The Perfect:**

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَشَأَتَ he wanted</td>
<td>نَشَأَتُ they (m.) wanted</td>
<td>نَشَأَتُنُّهُ they (m.) wanted</td>
</tr>
<tr>
<td>نَشَأَتُ she wanted</td>
<td>نَشَأَتُ they (f.) wanted</td>
<td>نَشَأَتُنی they (f.) wanted</td>
</tr>
<tr>
<td>نَشَأَتَ you (m.) wanted</td>
<td>نَشَأَتُ you (m./f.) wanted</td>
<td>نَشَأَتُ you (m.) wanted</td>
</tr>
<tr>
<td>نَشَأَتُ you (f.) wanted</td>
<td>نَشَأَتُ you (f.) wanted</td>
<td>نَشَأَتُ you (f.) wanted</td>
</tr>
<tr>
<td>نَشَأَتُ I (m./f.) wanted</td>
<td>نَشَأَتُ we (m./f.) wanted</td>
<td>نَشَأَتُ we (m./f.) wanted</td>
</tr>
</tbody>
</table>

- **b). The Imperfect Indicative:**

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَشَأَتَ he wants</td>
<td>نَشَأَتُنُّهُ they (m.) want</td>
<td>نَشَأَتُنُّهُ they (m.) want</td>
</tr>
<tr>
<td>نَشَأَتُ she wants</td>
<td>نَشَأَتُنی they (f.) want</td>
<td>نَشَأَتُنی they (f.) want</td>
</tr>
<tr>
<td>نَشَأَتَ you (m.) want</td>
<td>نَشَأَتُ you (m./f.) want</td>
<td>نَشَأَتُ you (m.) want</td>
</tr>
<tr>
<td>نَشَأَتُ you (f.) want</td>
<td>نَشَأَتُ you (f.) want</td>
<td>نَشَأَتُ you (f.) want</td>
</tr>
<tr>
<td>نَشَأَتُ I (m./f.) want</td>
<td>نَشَأَتُ we (m./f.) want</td>
<td>نَشَأَتُ we (m./f.) want</td>
</tr>
</tbody>
</table>

49.3.4 The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَجَأَت to come</td>
<td>coming, arrival</td>
</tr>
<tr>
<td>نَشَأَت to want</td>
<td>wish, desire</td>
</tr>
<tr>
<td>ضَأَت to shine</td>
<td>light, brightness</td>
</tr>
</tbody>
</table>
49.3.5 The Active Participle (نَافَعٌ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَاءَ to come</td>
<td>جَاءُ coming</td>
</tr>
<tr>
<td>شَاءَ to want</td>
<td>شَاءُ wanting</td>
</tr>
<tr>
<td>بَاءَ to return</td>
<td>بَاءُ returning</td>
</tr>
</tbody>
</table>

49.3.6 The Passive Participle (مَفْعُولٌ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَاءَ to bring</td>
<td>مُجِيءُ brought</td>
</tr>
</tbody>
</table>

49.3.7 The imperative very rarely occurs:

<table>
<thead>
<tr>
<th>Jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَنَّا</td>
<td>نَّا want!</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَأَى he saw</td>
<td>رَأَوُا they (m.) saw</td>
<td>رَأَوُنَّ they (m.) saw</td>
</tr>
<tr>
<td>رَأَت she saw</td>
<td>رَأَتْ they (f.) saw</td>
<td>رَأَتِنَّ they (f.) saw</td>
</tr>
<tr>
<td>رَأَى you (m.) saw</td>
<td>رَأَوُا you (m./f.) saw</td>
<td>رَأَوُنَّ you (m.) saw</td>
</tr>
<tr>
<td>رَأَيْتَ you (f.) saw</td>
<td>رَأَتْ you (m./f.) saw</td>
<td>رَأَتُنَّ you (f.) saw</td>
</tr>
<tr>
<td>رَأَيْتْ I (m./f.) saw</td>
<td>رَأَتْ we (m./f.) saw</td>
<td>رَأَتُنَّ we (m./f.) saw</td>
</tr>
</tbody>
</table>

49.4.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُرَى he sees</td>
<td>يُرَى they (m.) see</td>
<td>يُرَى they (m.) see</td>
</tr>
<tr>
<td>يُرَى she sees</td>
<td>يُرَى they (f.) see</td>
<td>يُرَى they (f.) see</td>
</tr>
</tbody>
</table>
you (m.) see  

you (m./f.) see  

you (m.) see  

you (f.) see  

you (f.) see  

I (m./f.) see  

we (m./f.) see  

The verbal nouns follow the patterns for those of Form I triliteral verbs. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأي</td>
<td>to see</td>
</tr>
<tr>
<td>رأيّة</td>
<td>seeing</td>
</tr>
<tr>
<td>رأيّة</td>
<td>opinion</td>
</tr>
<tr>
<td>نائي</td>
<td>to be remote</td>
</tr>
<tr>
<td>نائيّة</td>
<td>remoteness</td>
</tr>
</tbody>
</table>

The Active Participle (فعل):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأي</td>
<td>to see</td>
</tr>
<tr>
<td>رأيّ</td>
<td>seeing; viewer</td>
</tr>
<tr>
<td>نائي</td>
<td>to be remote</td>
</tr>
<tr>
<td>نائيّ</td>
<td>remote, distant</td>
</tr>
</tbody>
</table>

The Passive Participle (مفعول):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأي</td>
<td>to see</td>
</tr>
<tr>
<td>رأيّ</td>
<td>seen; visible</td>
</tr>
</tbody>
</table>

The imperative does not occur.

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.

The perfect of آل ("to return") (root أول):
49.5.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَوْلَن  he returns</td>
<td>يَوْلَان  they (m.) return</td>
<td>يَوْلَان  they (m.) return</td>
</tr>
<tr>
<td>تَوْلَن  she returns</td>
<td>تَوْلَان  they (f.) return</td>
<td>تَوْلَان  they (f.) return</td>
</tr>
<tr>
<td>تَوْلَن  you (m.) return</td>
<td>تَوْلَان  you (m./f.) return</td>
<td>تَوْلَان  you (m.) return</td>
</tr>
<tr>
<td>تَوْلَن  you (f.) return</td>
<td>تَوْلَن  you (m./f.) return</td>
<td>تَوْلَن  you (f.) return</td>
</tr>
<tr>
<td>تَوْلَن  I (m./f.) return</td>
<td>تَوْلَن  we (m./f.) return</td>
<td></td>
</tr>
</tbody>
</table>

49.5.3 The imperative does not occur.

49.5.4 The verbal nouns follow the patterns for those of Form I triliteral verbs. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَبَيَت (أَبَي) to return</td>
<td>أَبَتَ or أَبَتَة return</td>
</tr>
<tr>
<td>أَبَيَلَة to bend [s.th.]</td>
<td>أَبَتَة bending</td>
</tr>
<tr>
<td>أَبَنَيَنَأ to return; to lead [to]</td>
<td>أَبَنَيَنَأ outcome</td>
</tr>
</tbody>
</table>

49.5.5 The Active Participle (فَاعِلُ):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَبَنَيَنَأ to return</td>
<td>أَبَنَيَنَأ returning</td>
</tr>
<tr>
<td>أَبَنَيَنَأ to moan</td>
<td>أَبَنَيَنَأ moaning</td>
</tr>
<tr>
<td>أَبَنَيَنَأ to bring bad luck</td>
<td>أَبَنَيَنَأ bringing bad luck</td>
</tr>
</tbody>
</table>

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 أَبَنَ ("to refuse"). They are conjugated according to the rules for defective verbs and hamzated verbs with initial hamza.

49.6.1 The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَتَى he came</td>
<td>أَتَيَأ  they (m.) came</td>
<td>أَتَيَأ  they (m.) came</td>
</tr>
<tr>
<td>أَتَيَأ she came</td>
<td>أَتَيَأ  they (f.) came</td>
<td>أَتَيَأ  they (f.) came</td>
</tr>
<tr>
<td>أَتَيَأ you (m.) came</td>
<td>أَتَيَأ  you (m./f.) came</td>
<td>أَتَيَأ  you (m.) came</td>
</tr>
<tr>
<td>أَتَيَأ you (f.) came</td>
<td>أَتَيَأ  you (f.) came</td>
<td>أَتَيَأ  you (f.) came</td>
</tr>
</tbody>
</table>
49.6.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he comes</td>
<td>يَأْتِيُّ</td>
<td>يَأْتِيُّينَ</td>
<td>يَأْتِينَ</td>
</tr>
<tr>
<td>she comes</td>
<td>يَأْتِيُّ</td>
<td>يَأْتِيُّينَ</td>
<td>يَأْتِينَ</td>
</tr>
<tr>
<td>you (m.) come</td>
<td>يَأْتِيُّ</td>
<td>يَأْتِيُّينَ</td>
<td>يَأْتِينَ</td>
</tr>
<tr>
<td>you (f.) come</td>
<td>يَأْتِيُّ</td>
<td>يَأْتِيُّينَ</td>
<td>يَأْتِينَ</td>
</tr>
<tr>
<td>I (m./f.) come</td>
<td>يَأْتِيُّ</td>
<td>يَأْتِيُّينَ</td>
<td>يَأْتِينَ</td>
</tr>
</tbody>
</table>

49.6.3 The imperative very rarely occurs:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>f.s.</td>
</tr>
<tr>
<td>يَأْبٌ</td>
<td>إِيَّبٌ</td>
</tr>
<tr>
<td>refuse!</td>
<td>إِيَّبٌ</td>
</tr>
</tbody>
</table>

49.6.4 The verbal nouns follow the patterns for those of Form I triliteral verbs:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to come</td>
<td>مَأْتَائُ or أَتْبُ or إِتَائُ coming, arrival</td>
</tr>
<tr>
<td>to refuse</td>
<td>إِتَائُ or إِتَائَر refusal, rejection</td>
</tr>
<tr>
<td>to be harmed</td>
<td>أَذَيَّ         harm</td>
</tr>
<tr>
<td>to be sad</td>
<td>أَسَيَّ          sadness</td>
</tr>
<tr>
<td>to approach [time]</td>
<td>أَتَنُ          period [of time]</td>
</tr>
</tbody>
</table>

49.6.5 The Active Participle (فاعل):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to refuse</td>
<td>مَأْبِرٕ unwilling, reluctant</td>
</tr>
<tr>
<td>to come</td>
<td>مَأْبِرٕ coming, next</td>
</tr>
<tr>
<td>to neglect</td>
<td>مَأْبِرٕ neglecting</td>
</tr>
</tbody>
</table>

49.6.6 The Passive Participle (.Shipūn):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to neglect</td>
<td>مَأْبِرٕ neglected</td>
</tr>
<tr>
<td>to refuse</td>
<td>مَأْبِرٕ refused</td>
</tr>
</tbody>
</table>
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 وطینعد ("to tread"):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he trod</td>
<td>وطینعد</td>
<td>they(m.) trod</td>
<td>they(m.) trod</td>
</tr>
<tr>
<td>she trod</td>
<td>وطینعسا</td>
<td>they(f.) trod</td>
<td>they(f.) trod</td>
</tr>
<tr>
<td>you(m.) trod</td>
<td>وطینعضا</td>
<td>you(m./f.) trod</td>
<td>you(m.) trod</td>
</tr>
<tr>
<td>you(f.) trod</td>
<td>وطینعشا</td>
<td>you(f.) trod</td>
<td></td>
</tr>
<tr>
<td>I (m/f.) trod</td>
<td>وطینعا</td>
<td>we(m./f.) trod</td>
<td></td>
</tr>
</tbody>
</table>

49.7.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he treads</td>
<td>يطانا</td>
<td>they(m.) tread</td>
<td>they(m.) tread</td>
</tr>
<tr>
<td>she treads</td>
<td>يطانا</td>
<td>they(f.) tread</td>
<td>they(f.) tread</td>
</tr>
<tr>
<td>you(m.) treads</td>
<td>يطانا</td>
<td>you(m./f.) tread</td>
<td>you(m.) tread</td>
</tr>
<tr>
<td>you(f.) treads</td>
<td>يطانا</td>
<td>you(f.) tread</td>
<td></td>
</tr>
<tr>
<td>I (m/f.) tread</td>
<td>يطانا</td>
<td>we(m./f.) tread</td>
<td></td>
</tr>
</tbody>
</table>

49.7.3 The Imperative:

<table>
<thead>
<tr>
<th></th>
<th>m.s.</th>
<th>f.s.</th>
<th>m.pl.</th>
<th>and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>طنعد</td>
<td>تثدا</td>
<td>تثدوا</td>
<td>tread!</td>
<td></td>
</tr>
</tbody>
</table>

49.7.4 The verbal nouns follow the patterns for those of Form I trilateral verbs. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>وطینعد</td>
<td>تریدن</td>
</tr>
<tr>
<td>وطینعسا</td>
<td>ایپادن</td>
</tr>
<tr>
<td>وطینعضا</td>
<td>ابیدن</td>
</tr>
<tr>
<td>وطینعشا</td>
<td>وضعدن</td>
</tr>
</tbody>
</table>

49.7.5 The Active Participle (نامی) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وطینعد</td>
<td>تریدن</td>
</tr>
<tr>
<td>وطینعشا</td>
<td>وضعدن</td>
</tr>
</tbody>
</table>
49.7.6 The Passive Participle (مَفْعُول):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَعَتْ</td>
<td>مُؤْمَّنَة</td>
</tr>
<tr>
<td>تَزْوَتْ</td>
<td>مُؤْمَّنَة</td>
</tr>
</tbody>
</table>

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: خَيَّى ("to live").

49.8.1 The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَيَّى</td>
<td>خَيَّاَتْ</td>
<td>خَيَّاَتْ</td>
</tr>
<tr>
<td>خَيَّتْ</td>
<td>خَيَّاَتْ</td>
<td>خَيَّاَتْ</td>
</tr>
<tr>
<td>خَيَّى</td>
<td>خَيَّاَتْ</td>
<td>خَيَّاَتْ</td>
</tr>
<tr>
<td>خَيَّتْ</td>
<td>خَيَّاتَانَ</td>
<td>خَيَّاتَانَ</td>
</tr>
</tbody>
</table>

49.8.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمَخَيَّى</td>
<td>لَمَخَيَّيْنَ</td>
<td>لَمَخَيَّيْنَ</td>
</tr>
<tr>
<td>لَمَخَيَّتْ</td>
<td>لَمَخَيَّيْنَ</td>
<td>لَمَخَيَّيْنَ</td>
</tr>
<tr>
<td>لَمَخَيَّى</td>
<td>لَمَخَيَّيْنَ</td>
<td>لَمَخَيَّيْنَ</td>
</tr>
<tr>
<td>لَمَخَيَّتْ</td>
<td>لَمَخَيَّيْنَ</td>
<td>لَمَخَيَّيْنَ</td>
</tr>
</tbody>
</table>

The imperfect indicative may also be written لَمَخَيَّى ("he lives"), لَمَخَيَّى ("she lives") etc.

49.8.3 The imperative is rare:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَمَخَيَّى</td>
<td>إِخَيَّى</td>
</tr>
<tr>
<td>لَمَخَيَّتْ</td>
<td>إِخَيَّا</td>
</tr>
<tr>
<td>لَمَخَيَّى</td>
<td>إِخَيَّاتَانَ</td>
</tr>
<tr>
<td>لَمَخَيَّتْ</td>
<td>إِخَيَّاتَانَ</td>
</tr>
</tbody>
</table>

m.s. f.s. m.pl. and so on
49.8.4 The verbal noun is خِيَاءُ ("life").

49.8.5 The active participle (فتاعل) خَيَاءًا ("living", "alive").

49.8.6 The passive participle does not occur.

49.8.7 In the perfect of the derived Forms of خَيَاءِ the final ي becomes ی:

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect</th>
<th>Imperfect</th>
<th>Verbal Noun</th>
<th>Active Participle</th>
<th>Passive Participle</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>خَيَاءُ</td>
<td>مُخَيَّأَةُ</td>
<td>خَيِّ</td>
<td>مَخَيَّأَتِي</td>
<td>مَخَيَّأَتِي</td>
<td>إِخَيَأَمُ</td>
</tr>
<tr>
<td>IV</td>
<td>خَيَاءَةُ</td>
<td>مُخَيَّآَتِي</td>
<td>أُخِيَّأُ</td>
<td>مَخَيَّآَتِي</td>
<td>مَخَيَّآَتِي</td>
<td>إِخَيَآَمُ</td>
</tr>
<tr>
<td>X</td>
<td>خَيَِّإَ</td>
<td>مَخَيَّأَتِي</td>
<td>إِخَيَأَ</td>
<td>مَخَيَّأَتِي</td>
<td>مَخَيَّأَتِي</td>
<td>إِخَيَآَمُ</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>perfect</th>
<th>imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَنْ</td>
<td>يَعُونُ</td>
</tr>
<tr>
<td>أَعْجَ</td>
<td>يَعُوجُ</td>
</tr>
<tr>
<td>أَمَّمْ</td>
<td>يَعُومُ</td>
</tr>
</tbody>
</table>

to groan, moan  
to burn, blaze  
to go; to become a mother

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:

<table>
<thead>
<tr>
<th>perfect</th>
<th>imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَأَذْوَ</td>
<td>يَيدُ</td>
</tr>
<tr>
<td>وَأَرْيُ</td>
<td>يَيرُ</td>
</tr>
<tr>
<td>وَبَيْسُ</td>
<td>يَينُ</td>
</tr>
</tbody>
</table>

to bury [a female child] alive  
to frighten  
to despair
50  The Trebly Weak Verb

These are verbs in which all three radicals consist of hamza and the weak letters ر and ي. Verbs of this type are very rare, but they do include the common verb أَوْيَى ("to seek refuge"), conjugated below.

50.1 The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَوْيَى</td>
<td>he sought refuge</td>
<td>أَوْيَا they (m.)</td>
<td>أَوْيَا they (m.)</td>
</tr>
<tr>
<td>أَوْيُ</td>
<td>she</td>
<td>أَوْيَا they (f.)</td>
<td>أَوْيُ</td>
</tr>
<tr>
<td>أَوْيَتُ</td>
<td>you (m.)</td>
<td>أَوْيَتُ</td>
<td>أَوْيَتُ</td>
</tr>
<tr>
<td>أَوْيَتُ</td>
<td>you (f.)</td>
<td>أَوْيَتُ</td>
<td>أَوْيَتُ</td>
</tr>
<tr>
<td>أَوْيُ</td>
<td>I (m./f.)</td>
<td>أَوْيُ</td>
<td>أَوْيُ</td>
</tr>
</tbody>
</table>

50.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَوْيَي</td>
<td>he seeks refuge</td>
<td>أَوْيَاي</td>
<td>أَوْيَاي</td>
</tr>
<tr>
<td>أَوْيَت</td>
<td>she</td>
<td>أَوْيَت</td>
<td>أَوْيَت</td>
</tr>
<tr>
<td>أَوْيَتُ</td>
<td>you (m.)</td>
<td>أَوْيَتُ</td>
<td>أَوْيَتُ</td>
</tr>
<tr>
<td>أَوْيَتُ</td>
<td>you (f.)</td>
<td>أَوْيَتُ</td>
<td>أَوْيَتُ</td>
</tr>
<tr>
<td>أَوْيُ</td>
<td>I (m./f.)</td>
<td>أَوْيُ</td>
<td>أَوْيُ</td>
</tr>
</tbody>
</table>

50.3 The imperative does not occur.

50.4 The verbal noun is مَأَوَى or أَوْيَيْ ("refuge").

50.5 The active participle (قَاعِل) is آُوْيُ ("seeking refuge").

50.6 The passive participle does not occur.
51 The Quadrilateral Verb ( لأنهُ جَمِيءٌ)

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 ( لأنهُ جَمِيءٌ)

The conjugation of Form I quadrilateral verbs corresponds to that of Form II strong triliteral verbs ( لأنهُ جَمِيءٌ / لأنهُ جَمِيءٌ), 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. ىَرَجَمَ “to translate”):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>translated</td>
<td>they (m.)</td>
<td>they (m.)</td>
</tr>
<tr>
<td>she</td>
<td></td>
<td>they (f.)</td>
<td>they (f.)</td>
</tr>
<tr>
<td>you (m.)</td>
<td></td>
<td>you (m./f.)</td>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
<td></td>
<td></td>
<td>you (f.)</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td></td>
<td></td>
<td>we (m./f.)</td>
</tr>
</tbody>
</table>

51.1.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>translates</td>
<td>they (m.)</td>
<td>they (m.)</td>
</tr>
<tr>
<td>she</td>
<td></td>
<td>they (f.)</td>
<td>they (f.)</td>
</tr>
<tr>
<td>you (m.)</td>
<td></td>
<td>you (m./f.)</td>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
<td></td>
<td></td>
<td>you (f.)</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td></td>
<td></td>
<td>we (m./f.)</td>
</tr>
</tbody>
</table>

51.1.3 The perfect and imperfect passives correspond to those of the strong Form II triliteral verb:

Perfect Passive

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>translated</td>
<td>*ىَرَجَمَ</td>
</tr>
</tbody>
</table>

Imperfect Passive

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>it was translated</td>
<td>*ىَرَجَمَ</td>
</tr>
</tbody>
</table>

51.1.4 The Imperative corresponds to that of the strong Form II triliteral verb:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>he translates</td>
<td>*ىَرَجَمَ</td>
</tr>
<tr>
<td>he retreats</td>
<td>*ىَرَجَمَ</td>
</tr>
</tbody>
</table>

499
51.1.5 The verbal noun commonly has the pattern ﻦﺴﻼل : 

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
</tbody>
</table>

The pattern ﻦﺴﻼل is occasionally used:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
</tbody>
</table>

51.1.6 The Active Participle (لُمْعَلَ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
</tbody>
</table>

51.1.7 The Passive Participle (لُمْعَلَ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
<tr>
<td>ﻰَﻛْﻓُﻋَأ</td>
<td>ﻰَﻛْﻓُﻋَأ</td>
</tr>
</tbody>
</table>

The verbal noun commonly has the pattern ﻦﺴﻼل :
51.1.8 Meanings of Form I Quadrilateral Verbs

a). A few Form I quadrilateral verbs are derived from prominent letters or syllables in familiar phrases:

- حَوْقَلَ ("there is no power and no strength except in God")
- بَسَمَ عَلَّهَ ("in the name of God")
- خَمَدَ ("praise be to God")

b). Two letters expressing a sound may be repeated to indicate a repetition of that sound:

- أَحَمَمَ to stammer
- قَحَصَ to roar, clamour
- خَفِفَ to mumble
- خَحَصَ to clatter, rattle
- غَنَعَ to gargle
- جَفَهَ to laugh boisterously
- رَفَعَ to whisper
- رَفَفَ to flap the wings [bird]
- كَحَحَ to cough
- نَمَأَ to beat [sheep]
- سَلَلَ to lament
- دَنَنَ to buzz, hum

51.1.9 Further examples of Form I quadrilateral verbs:

- نَمَكَ to camp
- بَطَرَ to practice veterinary science
- صَفَلَ to rattle, clank
- سَلَطَ to establish as ruler
- خَلَطَ to stare
- مَلَلَ to make restless
- جَحَرَ to gather, collect
- خَرَجَ to rattle in the throat
- حَرْفَ to shake [s.th.]

51.2 The Derived Forms of the Quadrilateral 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 (إِنَّمَا "to be calm").

51.2.1 Form II (تفُنِّي

The Form II quadrilateral verb is distinguished by the initial ت. The conjugation corresponds to that of strong Form V triliteral verbs (تَفْنِي/تَفَنُّي).

51.2.2 The Perfect (e.g. تَفْنِي to philosophise):
51.2.3 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف يُتَّلَفَشُف</td>
<td>يُتَّلَفَشُفون</td>
<td>they (m.)</td>
</tr>
<tr>
<td>يُتَّلَفَشْف يُتَّلَفَشُف يُتَّلَفَشُف</td>
<td>يُتَّلَفَشُفون</td>
<td>they (f.)</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف يُتَّلَفَشُف</td>
<td>يُتَّلَفَشُفون</td>
<td>you (m.)</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف يُتَّلَفَشُف</td>
<td>يُتَّلَفَشُفون</td>
<td>you (m. and f.)</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف يُتَّلَفَشُف</td>
<td>يُتَّلَفَشُفون</td>
<td>you (f.)</td>
</tr>
<tr>
<td>يُتَّلَفَشَف</td>
<td>يُتَّلَفَشُف</td>
<td>we (m./f.)</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>يُتَّلَفَشُف يُتَّلَفَشُف</td>
</tr>
<tr>
<td>he retreats</td>
<td>retreat!</td>
</tr>
</tbody>
</table>

51.2.6 The Verbal Noun (مَتَّلَفِيَل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to be restless</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>restlessness</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to hesitate</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>hesitation</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to fall, decline</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>fall, decline</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to be confused</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>confusion, muddle</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to slide, slip</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>skating; skiing</td>
</tr>
</tbody>
</table>

51.2.7 The Active Participle (مَتَّلَفِيَل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to retreat</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>retreating</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to be continuous</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>continuous</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to shake</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>unsteady, shaky</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to be arrogant</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>arrogant</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>to philosophise</td>
</tr>
<tr>
<td>يُتَّلَفَشَف يُتَّلَفَشُف</td>
<td>philosophising</td>
</tr>
</tbody>
</table>
51.2.8 Form II quadrilateral verbs do not form a passive participle.

51.2.9 Meanings of Form II Quadrilateral Verbs

a). They often form the passive or reflexive of Form I quadrilateral verbs:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
</tr>
</thead>
<tbody>
<tr>
<td>تلقَّنَّ</td>
<td>تلقّنَّ to be shaken</td>
</tr>
<tr>
<td>توسَنَّ</td>
<td>توسّنَ to be in doubt</td>
</tr>
<tr>
<td>سُلْسلَ</td>
<td>سُلسلَ to form a chain</td>
</tr>
<tr>
<td>مَلَمَ</td>
<td>مَلَمَ to be restless</td>
</tr>
<tr>
<td>رَغَعَ</td>
<td>رَغَعَ to be shaken</td>
</tr>
<tr>
<td>سُلَطَ</td>
<td>سُلَطَ to become ruler</td>
</tr>
<tr>
<td>تَوَفَّ</td>
<td>تَوَفَّ to put a veil on</td>
</tr>
<tr>
<td>يَبِلَّ</td>
<td>يَبِلَّ to be insulted</td>
</tr>
</tbody>
</table>

b). A number of Form II quadrilateral verbs are derived from nouns. For example:

<table>
<thead>
<tr>
<th>noun</th>
<th>verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذهب</td>
<td>تَتَمَلَّصَ to follow a sect</td>
</tr>
<tr>
<td>مسلم</td>
<td>تَتَصَلَّمَ to become a Muslim</td>
</tr>
<tr>
<td>فلسف</td>
<td>تَتَصَلَّفَ to philosophise</td>
</tr>
<tr>
<td>أديب</td>
<td>تَتَصَلَّفَ to be an atheist</td>
</tr>
<tr>
<td>سوداني</td>
<td>تَتَصَلَّمَ to become [like a] Sudanese</td>
</tr>
<tr>
<td>أمريكي</td>
<td>تَتَصَلَّمَ to become [like an] American</td>
</tr>
<tr>
<td>فرنسي</td>
<td>تَتَصَلَّمَ to become [like] a Frenchman</td>
</tr>
<tr>
<td>مطرَّف</td>
<td>تَتَصَلَّمَ to wear a hat</td>
</tr>
</tbody>
</table>

51.3 Form IV (إفْتَمَّلُ)

The Form IV quadrilateral verb is distinguished by the initial إ فْتَمَّلُ on the perfect and the doubling of the final radical. The conjugation corresponds to that of Form IX triliteral verbs (إفْتَمَّرُ / إفْتَمَّرَ).

51.3.1 The Perfect (e.g. إفْتَمَّرَ “to shudder”):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إفْتَمَّرَ</td>
<td>he shuddered</td>
<td>إفْتَمَّرَأ</td>
<td>they (m.)</td>
</tr>
<tr>
<td>إفْتَمَّرَة</td>
<td>she</td>
<td>إفْتَمَّرَأنا</td>
<td>they (f.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>إفْتَمَّرَأو</td>
<td>they (m.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>إفْتَمَّرَأة</td>
<td>they (f.)</td>
</tr>
</tbody>
</table>
51.3.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Form</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he shudders</td>
<td>يَفْقَحُرُ</td>
<td>يَفْقَحُرُونَ</td>
<td>they (m.)</td>
</tr>
<tr>
<td>she</td>
<td>يُفْقَحُرُ</td>
<td>يُفْقَحُرُونَ</td>
<td>they (f.)</td>
</tr>
<tr>
<td>you (m.)</td>
<td>يَفْقَحُرُ</td>
<td>يَفْقَحُرُونَ</td>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
<td>يَفْقَحُرُ</td>
<td>يَفْقَحُرُونَ</td>
<td>you (f.)</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>يَفْقَحُرُ</td>
<td>يَفْقَحُرُونَ</td>
<td>we (m./f.)</td>
</tr>
</tbody>
</table>

51.3.3 Form IV quadriliteral verbs are reflexive in meaning and thus do not form a passive.

51.3.4 The Imperative:

<table>
<thead>
<tr>
<th>Form</th>
<th>m.s.</th>
<th>f.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>jussive</td>
<td>يَفْقَحُرُ</td>
<td>يَفْقَحُرُ</td>
<td>إِفْقَحُرُوا</td>
</tr>
</tbody>
</table>

51.3.5 The Verbal Noun (فعَلَان) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be dark, gloomy</td>
<td>دُلُوَّة</td>
</tr>
<tr>
<td>to be calm</td>
<td>سَكَالِم</td>
</tr>
<tr>
<td>to disappear, fade away</td>
<td>إِضَمَالِان</td>
</tr>
<tr>
<td>to be very dark</td>
<td>أَضْهَام</td>
</tr>
<tr>
<td>to feel disgust</td>
<td>إِضْرَاع</td>
</tr>
</tbody>
</table>

51.3.6 The Active Participle (مَعْطَل) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be dark, gloomy</td>
<td>مَكْفَحُرَ</td>
</tr>
<tr>
<td>to be calm</td>
<td>مَطَمِين</td>
</tr>
<tr>
<td>to shudder</td>
<td>مِقْفَحُر</td>
</tr>
<tr>
<td>to become red, flushed</td>
<td>مُزَمِّمُر</td>
</tr>
</tbody>
</table>

504 The Quadrilateral Verb
51.3.7 Form IV quadrilateral verbs do not possess a passive participle.

51.3.8 Meanings of Form IV Quadrilateral Verbs

They may express an intensive degree of a state or a quality:

- ِّدُمٍّ to be very dark
- َسَمَّرُ to be very tall [building]
The Verbal Sentence

While nominal sentences are those which do not contain a verb, verbal sentences are those which do.

52.1 The Subject (الفاعل) 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:

- صمتنا We fell silent (HR 136)
- ينظر He looks (TW 109)
- انتظرت I waited (HS 114)
- مخطئا You are mistaken (AM 162)
- هربوا 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:
- ضحك أستاذ The teacher laughed (HM 118)
- تم حول رنين أجهزة Our voices are raised (IKh 49)
- الناس نكرس خلفهم the people run after them (IKh 15)

b). a proper noun:
- كارمن لا تعرف Carmen does not know (GhS 214)
- فارسيا يحب أن يسوى Farusya likes the market (HM 248)
- تقلب حامد Hamid turned over (AM 55)
- بروموديوس سرق ألعاب Prometheus stole the fire (TW 68)

c). a verbal noun:
- ندم قاضي أن يثير إلى الله Then teaching led me to God (IKh 43)
- التفكير بالخطأ ي يعني أفرادها Dissociation means no more than refusing to be connected with them (TW 145)
- فكر في سوء 영화ته ألم أرتكبتها Thinking of a sin is the same as committing it (HM 21)
- أهلي جعلني أقدم موجون على تنفيذ أهدافي my family's opposition made me absolutely determined to carry out my intentions (HR 9)
d). a personal pronoun:

I was not like that boy (HR 10)
She also complains to me of her worries (HR 15)
You don't know (AM 121)
you don't know what you want (GhS 126)

e). a demonstrative pronoun:

This is not a church (IKh 31)
This puts me at ease (HR 15)
that happened to me (GhS 124)
This will not be my only tragedy (HR 224)

f). a demonstrative phrase:

this frivolity leads to impudence (HM 118)
But these two mules are sharing the throne with us (IKh 83)
This young man likes nothing (HR 79)
When do these people sleep? (AM 93)

g). an idāfa construction:

Hashim and Munira's marriage broke down (HR 225)
The farm dogs don't bark in the market (TW 185)
My husband's family are sleeping (HS 205)

h). an adjective used as a noun:

The idiot wants witnesses for her ghost to prove that she hasn't gone mad (GhS 77)
a few of the foreign women did not understand what was happening (HS 31)
the old and the new are side by side (JGh 60)
The children memorized it (AM 49)

i). an active or passive participle used as a noun:

the authors write about these atrocities (JIJ 61)
the sleeper awoke (HS 137)
Its occupants moved (HR 28)
his father replied (IKh 12)
a friend was supposed to wait for me (JGh 53)
the workers started to turn on the electric lamps (JIJ 20)

j). one of the interrogative pronouns منْ (“who?”), ماٰ ("what?") , أيّ (“which?”) and كمْ ("how much/many?"):

منْ يُفْتِنَّى؟ Who will believe me? (JIJ 51)
منْ قَالَ لَكَ هَذَا؟ منْ حَدَّثَكَ عَنْ هَذَهَا الْقَالِبَةِ؟ Who told you this? Who spoke to you about this sinner? (HM 106)
ماذا حدث بعد ذلك؟ What happened after that? (HR 101)
ما كان حدث؟ what had happened? (HR 71)
أيَّةَ سِنَةٌ كَانَتْ؟ Which year was it? (JIJ 213)
كمْ بقي؟ How many remained? (JGh 36)

k). a clause introduced with a relative pronoun:

الذَّي نَمْ تَغَرَّقُهُ الرَّجْبَ بِمَخَافِهُ The one whom experiences have not hurt is afraid (HM 192)
الذَّي أَخَافُهُ صَارَ That which I fear has happened (HM 25)
الذَّي جَزَى جَرَاء Those who do not want to kill me want to kidnap me (GhS 85)
ما يَصِبُّ الأَكْاسِ بِصِيَعَةٍ what afflict the people afflicts us (AM 118)
مَنْ يَرَى أَنَّ الْأَنُّ لَا يُحْرَكُ whoever saw you now would not recognise you (AM 34)
مَنْ يَبِعُ سَّيْفَهُ عَلَى رَأْيِ فَلِيَقُولُ آنَ whoever thinks himself weak, let him speak up now (AM 88)

l). noun clause introduced with أنّ or أن:

لا يَجَوَّرُ چَانَ تَحْمَلْنَى مَرْتِينَ في يَوْمِ واحِدٍ You cannot be made a laughingstock twice in one day (HM 114)
أِسْتَيْحُ لَيْنَ أَقْتُرَبُ مِنْ شَخْصِيَّةٍ صَنَعَ اللَّهُ I was allowed to get close to Sun’ Allah’s personality (JGh 33)
خَطَرَ لَيْنَ أَقْتُرَبُ مِنْ جَهَالَةَ الْغَرْفَ It occurred to me to contact room service (JGh 166)
ليسَ فِحْرًا كَرِيرًا چَانَ تَكُونَ طَالِبِيَّةً في قَبْبَةِ الأَعْذَابِ It is not a great honour to be a student in the College of Arts (HR 85)
لَمْ بَلَّغَ لَيْنَ أَبْصَحَ لِيّ الأَطْرُورُ the affair soon became clear to me (AM 148)
إِنْ تَمْتَّعَوْنَ يُغْفَرْ چَانَ تَغْفِرُ to marry means to go on an adventure (HM 174)
إِنْ يَقْرَأَ الأَيْتَامَ چَانَ يَظْهَرُ وَيَرَى for a man to read is not like hearing and seeing (JGh 129)
It was impossible for him to leave (HR 82)

she likes to speak in English (JIJ 149)

It has never occurred that they stopped me by mistake (HM 236)

I thought that they could not see us (GhS 194)

It is enough that she left me alone (HR 46)

The subject of the verb سبيل ("to precede", "to do before") is often a noun clause introduced with أن + perfect verb. The object may be introduced with the preposition لٌ:

I had not previously seen the desert (HS 22)

I have not sat at a drinking table before (HM 122)

She had not previously been near one of the boys' schools (SI 201)

She had not danced with a young man before (GhS 182)

52.2 The Verbal Object (المفعول به)

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:

he loves your father (HM 98)

They are demolishing the old buildings (HS 15)

I seized the first opportunity (HR 6)

I create a terrible upset in their life (HR 35)

We found a small boat (JIJ 15)

she informs them (HS 145)

we have heard you (TW 105)

52.2.2 Many verbs have an object governed by a preposition:

the beast bares its fangs (TW 219)

he defends him (TW 263)

He approached me (HR 23)
you know all these matters (TW 249)
He shook his head (HS 119)
it helps the digestion (GhS 90)

52.2.3 The object may be a noun clause introduced with ُنَّ أَنَّ or ُأَنَّ:

أَنْذَكَرَ اللَّهُ ِحَثًا جَعَلَهَا هَذَى
He remember that he hid Huda’s shoe (AM 113)
أَنْفَلَ اللَّهُ ِنَّى مَسْتَوَى
He declared that he was not responsible (SI 52)
أَذْرَكَ اللَّهُ ِلَكْلَةَ رَحْلَةِ ُطُروُقُهَا
I have come to realise that every journey has its own circumstances (JGh 169)
أَذْرُ أَنَّي بِكَبْثُ
I remember that I cried (IKh 23)
حَاوَلَتْ أَنْ أَحْسَنَ الْبَيْت
I tried to decorate the house (HS 9)
أَنَا أَرْبَدَ أَنَّ أَخْشَى ِفَضْقُبُ
I want to tell my story (HM 117)
أَنَّ أَقْلَ أَنْ أَحْوَّلُ إِلَى ُرَفْقٍ
I will not consent to becoming a number (HR 13)
قَرَرَ أَنْ أَذْهَبُ إِلَى ُبِيْتِهَا
I decided to go to their house (GhS 204)
ثِمَ أَنْسَ هِذِهِ الْعُمْرَةِ أَنْ أَحْسَبَ أَيْضًا ُكَاَمِرَة
This time I didn’t forget to carry the camera too (JIJ 42)

52.2.4 The object may be a pronominal relative clause:

مَا ُتَحْمِلُ عَلَى ُبَالِيَّةِ
she puts into effect what comes into her mind (HR 60)
تعْرِفُ ِلِلْمَرْأَةِ مَا ُفَكَّرُ بِهِ
a woman knows what he is thinking about (HS 50)
يُعْرَفُ مَا ِفِي ِعْقَبِ
his knows what is in my soul (HM 13)
وَرَأَيْتُ ُلِذَّيْنِ حُرَّيْتُ الْعَمْشَ
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, pronomon suffixes, prepositional phrases or noun clauses introduced with ُنَّ أَنَّ or ُأَنَّ. 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:

أَعْطَى ُمَنْ ُبَقِوُّا ُهُوَا he gave me money (GhS 203)
he is dead (GhS 169)
he gave his friend the telephone number (JGh 194)
I gave Mu'adh the cup (HS 119)
all that gives the community hope for the future (JIJ 121)

b). Verbs of considering (e.g. اعتبار ["to consider"], رأى ["to consider", "to regard"], تصور ["to imagine"], حسبت ["to think", "to reckon"], طُنّ ["to think"]):

We imagined it to be a future full of problems (HR 38)
does he imagine that Negro to be a magician? (GhS 32)
we imagined ourselves capable (HR 38)
Did she think I was a vision? (JIJ 50)
I regarded it as another truce (HR 106)
I consider you to be a man (AM 158)

He considers himself to be a part of its history (IKh 18)
You consider Timur to be an invader (JGh 111)
they consider the great writer as a sign of the county's culture (JGh 134)

I considered them all as wolves in sheep's clothing (HR 51)

I thought the whole affair hell (HR 120)
I considered it as alien to me (HR 172)
I began to imagine every passer-by to be a murderer (GhS 86)

he considered himself to be an existentialist (JIJ 125)

I used to think the seagulls were wild creatures (GhS 123)
she thinks our meeting is arranged (GhS 183)

When verbs such as رأى ("to see"), وجد ("to find") and أحس ("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 (حائلا):

he finds his voice frozen (GhS 28)
I feel the ground soft (AM 93)
he feels everything around him as strange (AM 109)

he found it in a state of desolation (JGh 105)
they found its flesh to be bitter (JGh 152)

You call the virtuous woman a chatterbox? (HM 81)
You call Lawandiyyus a charlatan? (HM 99)
I call him a charlatan (HM 99)
I don’t know whether it was possible for me to call that
time one of love (HR 32)

I gave her no reply (HS 222)
I show him the new flowers (AM 55)
he fills the college dormitories with noise (JJJ 197)
I had written it in English, describing in it her small
wonderful hands as two of the secrets of her charm
(HJJ 134-5)
She turns all this happiness into misery and a disgrace
(HR 16)

he made himself rely on being alone (HS 51)
I showed him into her room (HS 43)

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:

he gave it to me (JGh 130)

Much more commonly, when a verb takes two pronominal objects one is attached to
the verb while the second is attached to the particle يِنَا. The pronoun suffix attached to يِنَا is
always the one that would be appended second to the verb:

what Mu’adh gave me (HS 149)
she gives it to me (HS 174)
is this what they taught you in school? (HM 7)
he had given it to me (JJJ 42)
I have nothing to teach her (TW 256)

She took her telephone bill out of her handbag and
showed it to me (Ghs 72)
52.3.4 A noun clause introduced with أن or أنَّ may be used as an object of doubly transitive verbs:

- كَانَا أَعْلَمُوا أَنَّ مَلِكَ الْمُوْتِ إِبْرَاهِيمٌ They had taught us that the angel of death was Izra'il (IH 125)
- أَخْرَجُونَا أَنَا سَوْفُ تَعْوَدُ He informed us that we were going to return (IKh 91)
- طَلَبَ إِلَيْهِمْ أَنْ يَبْقُوا مَعَهُ إِبْرَاهِيمٌ I asked them to stay with us (IKh 76)
- رَبِّي إِنَّ آتِيكَ كُلَّ امرَأَةٍ غَيْرُهَا She wants me to forget every woman but her (JIJ 157)
- نَقُلْنِي أَنْ يَبْنِي لِهَا إِبْكَرًأَ فَأَوْصِهَتْهَا أَنْ يَجْعَلَ عَلَى مَا أَعْلَمُهُمْ I implored him to find a solution for me (IH 168)
- أُورَضَنِي أَنْ يَعْفَهُ عَنْ غُلُورِهِ أَنْ يُمْرِّ عَلَيْنِمُهُ I advised Abd al-Ghafur to pass by you (AM 162)

52.3.5 The indirect object may be introduced with the preposition لِـ:

- هَوُوُ يُقَدِّمُ لِي اِبْنَاهُا he gives me presents (HM 44)
- لَقَدْ أُعِطَتْ لِلْعَالَمِ أَبْنَتِي I gave the world two daughters (HR 152)
- بَيِّنَ مَعْرِضُ إِلَى اِبْنَتِي أُوْضَافُهَا he gives her description to the building security guard (Ghs 20)
- أُعِطَتْهَا لَهَا وَالدَّنَا her mother gave them to her (JIJ 221)
- لَمْ يَرْسَلْ لَنَا أَلِيْلَةً يَرْسَالَةً he hasn’t sent us any letter (AM 127)
- لَمْ يَقْفَحَ لِي أَئِبَاتٍ he did not open the door for me (HS 128)
- أُعِطَتْ لِي لُبْسَيْنِ عُنُقَةً أَشْعَوْنِ 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:

- الْخَيْرَةُ The car roared (AM 102)
- الْخَيْرَةُ Autumn came (HR 138)
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:

Your capacity for lying was amazing (GhS 92)

You talk a lot (IKh 65)

The children are singing (GhS 168)

Knowledge makes one rational not insane (HM 15)

Only my mother was delighted with the happy circumstance (HR 133)

The heat was intense (HS 18)

The nation itself cannot do that (TW 137)

He knows and I know (HM 133)

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:

His arm reaching out towards the bell to ask for help and to summon his guards falls on the red button (GhS 101)

Something in his refusal to look at me made me certain that he was not going to resume the fight (HR 106-7)

the gap between it and its becoming a melon necessitates surgery (Sl 337)

This expression, of American origin, came from a brutal American “sport” (IH 100)

c). When the subject is modified by an adjectival relative clause:

The Indian fig bushes that hurt our legs are dying (IKh 10)
the perfume I smell whenever I go into Nur's house now suddenly wafts in (HS 42)

The last sentence that he uttered revealed that he isn't always made of steel (HR 32)

A distance of not less than two metres separated us (HR 102)

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:

لا من يدفنهم there is no one to bury them (IKh 44)

لا ضرير ضار فيه من أنتم ولأ رؤية نسيملا Paris did not come to give news of you, nor did Rome announce your presence (TW 192)

لا شيء يجعل نوجدي Nothing incites my anger (TW 271)

لا شيء يبتعد حقا Nothing really changes (GhS 126)

لا أحد يقول لأحر كله الحقيقة No one tells a person all the truth (HR 84)

لا أحد يغفو No one knows (AM 8)

لا دبلوم المحاسبة الذي حصل عليه قبل سنين سنوات ولا المنحة الأجرية التي أرسلت إليها في كلية الهندسة كان لهما أي أثة فاعيلة 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)

لا هو دخل البلد رسميا he has not entered the country officially (JGh 133)

لا هي نسيت ولا أنا نسيت She didn't forget and I didn't forget (JIJ 143)

More commonly, however, the subject precedes both the negative particle and the verb:

أنت لا تكتب You do not lie (HM 23)

يبيع لا يجيب Badi does not answer (GhS 56)

لا نحن لا نتجاوز أبدا We never converse (HR 31)

المبلغ لا يفهم The amount is not important (HM 126)

أنا الناس لا ن تخيل People do not have compassion (HR 217)
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:

The people forgot the thieves (IKh 15)
Layla carries her child (GhS 163)
a woman knows what he is thinking about (HS 50)
The car resumed its journey (SI 162)
I drank my coffee (GhS 117)
he doesn't know good from evil (HM 209)
I have visited many cities (IKh 140)
Sulayman continues walking (GhS 38)

This word order may be changed:

a). Subject + verb + object:

His legs betray the rest of his body (GhS 91)
Two books opened my eyes (IKh 182)
Mosquitoes are filling the house (HM 207)
Prison changes a man (AM 60)
the women are going into the shops (HS 204)

b). Verb + object + subject:

Two mud houses catch my attention (HS 28)
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:

We are afraid of the war after the battle is over (IKh 91)
you have disposed of the body (GhS 97)
he went up to her (IKh 116)
I have renounced my right (HR 11)
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:

nothing like this has happened to me (GhS 69)
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:

At the end of the month, the accountant goes to Beirut (IKh 15)
Quickly the bus passes (TW 117)
Outside was the storm (JGh 167)
Two days later, the residents awoke (SI 340)

(ii) Adverbial + verb + subject + object:

After a while Farusiya laid out her mattress (HM 203)
Jihad eventually found the treasure (IKh 48)
now and again one of them would ride in the car (TW 142)
(iii) Adverbial + verb + object:

أيامّ عرفت خطر التفكير في المدرسة لم يعلمونا أمثال هذه الكلمات في ضحايا جمهورية تركمانستان أيضًا شاهدنا أنازم

من الجو زأتئي في البداية لم أصدق عيني

Today I have learnt the danger of thinking (HM 48)

In school they didn't teach us such words (HM 15)

We also saw antiquities in the desert of a Turkmenistan republic (JGh 90)

I saw it from the air (JGh 137)

At first I didn't believe my eyes (GhS 200)

(iv) Adverbial + verb + object + subject:

في غرفتي أتمنى غالبًا مرة أخرى ذلك الحضور

ربما شغلنا عنا شيء

In my room that siege once again encircled me (HR 90)

Perhaps something distracted him from us (AM 116)

(v) Subject + adverbial + verb (+ object):

أنا أخفٌ أن أذهب إلى البحر

فوسنا، أغلب أنظمنا، لم تسحقها قامة، في شبابها، كانت كأنها ضيع

نحن الآن لن نعد في المدرسة

أنا في الواقع لم ألق كثيرًا على حقتي الحبايب، عموًا، في المجلة، عادت إلى خالتها الطلبية

أنت وأنا أريد أن تعرفون ذلك

نحن نقطع النظر عن سياستنا وأيديولوجيتنا لا نريد أن ندخل في صراع مكتوف

From time to time I go to the sea (HM 88)

Farusiya most probably didn't believe it (HM 264)

His stature when he was a young man was like a spear (HM 43)

We aren't in school now (HM 8)

In fact, I wasn't very worried about my suitcase (JII 13)

In general, life in the region returned to its normal state (TW 157)

You surely know that (GhS 175)

regardless of our politics and ideology, we do not want to enter into open conflict (TW 227)

b). Adverbials may follow the verb:

(i) Verb + adverbial + subject:

نصب في تلك الملحقة نيمي

 يجعل أو أرضها الصاعة

لم يكن في بدي أي واحد منهم كتاب

كانت هناك فخوة

وقعت بأنياب ناقة

At that moment Na'im arrives (GhS 168)

The goldsmiths sit on its ground (HS 37)

there was not a book in the hands of any of them (HR 51)

There was something missing (HR 89)

a young girl stood at the door (HM 41)

(ii) Verb + adverbial + object:

уютبيون في نهاية الشهر مركبات

They receive wages at the end of the month (IKh 15)
I will not see the door of the society after today (HS 30)

(iii) Verb + subject + adverbial:

the occupants woke at dawn (SI 340)

Hamat sighed loudly (SI 249)

Safiyya naturally sat in front (SI 125)

Bubus went out in the morning on his bicycle (GhS 169)

(iv) Verb + subject + adverbial + object:

Abd al-Majid (to say nothing of Dhat) could not understand the complicated mathematical process (SI 62)

instead of it Verdi presented the opera Rigoletto (JIJ 16)

Isma'il subsequently informed me that he had been astonished (JGh 51)

Later, Gloria got to like the furniture in my house (GhS 62)

(v) Verb + subject + object + adverbial:

Dhat repeated the story once, then twice (SI 165)

a tall man knocked on the door of my house one morning (HS 166)

Dhat put the plate of unleavened bread on the dining table (SI 348)

(vi) Verb + object + adverbial:

he calmly opened the door to his flat (SI 91)

he slammed the door behind him (SI 187)

I slowly went down the steps (HR 37)

I have heard the mutterings of people over thousands of years (GhS 175)

I slowly drank the coffee (AM 146)

(vii) Subject + verb + adverbial:

You didn't sleep last night (HM 69)

The newspapers arrive late (HS 34)

The woman weeps silently (IKh 131)

The telephone rings again (GhS 176)
Kamīl walks behind his car (IKh 123)

(viii) Subject + verb + adverbial + object:

جَهَّلُونِي يُنفِقُ الْفَجْرَ في عَدَّةِ الطَّلَب I can now speak with him (HM 252)

(ix) Subject + verb + object + adverbial:

أَنَا لَمْ أَتَحَلِّفُ الوَصِيْنَ أَبَا I have never gone against the advice (HM 21)

مُوَّدَّةُ الحَلَوَاتِ عَلَى عَرْضِهِ He sells sweets on his cart (HM 42)

المَجَمَّعُ قَالُوا أُسْرُهُمْ في أَعْمَارِ مَتَافِرَة All of them had left their families at approximately the same age (JGh 123)

النَّمَاتِ الْقُدُسيَّةُ يُسْتَلَبُ الآنسانُ مِنَ الدَّاجِل 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:

أَنْتَفَقُ طَوِيلاً أَتَمَّ الْفَسَاطَةُ I stand for a long time in front of the platform (GhS 113)

تَجَمَّعاً في الأَخْيَر نَحْنُ السُّجَدَانُ In the end, they assembled below the walls (TW 151)

هَذَا لَمْ يُبَدِّلْ آنَا مِنْ قُلْلِ هَذَا This has not happened to us before here (GhS 168)

أَشْتَرَى هَذَا الْأَنْسَاءُ فِي الْأَنْصَرَى I will relax tonight at home (TW 115)

فِي هَذِهِ أَلْلُحْظَةِ تَحْرَكْتُ فَزُوبًا فِي فَرَاشِهَا At that moment, Farusiya moved in her bed (HM 132)

كُنَّتْ أَطْلَقْتُ كِلَّ يَوْمٍ مِنْ فِضْقُوِ كُرْنُوْبَ كِبير 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:

نُفُّضُي في الْمَسْتَمِقَي مَنْذِ عَاَمَّةُ He died in the hospital an hour ago (GhS 169)

كَنَّا نَتَفَقُّوا فِي بَاحَةٍ بِنَبِيَّ، بَعْدُ الْظُّهُرَ We were talking in the courtyard of his house in the afternoon (HM 19)

لَمْ أَخْرُجْ مِنْ أَبِيْنِ أَبَا I never left the house (HR 47)

كَانَتْ هَذِهِ الْعَضُورَةُ هُنَا ذَايَا This photograph has always been here (GhS 21)

أَحَضَرْتُهُمْ عَنْ مَنَحُ كَلِبٍ لأَؤَلَأَ مَرَّةٍ 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:

many years of his life has he spent here (JGh 41)
these opinions and dreams I leave to the man (JGh 69)
we passed a short time in one of the cafes (JGh 189)
the windows are covered with translucent glass (JGh 113)
We see the church in front of us (1Kh 29)
He forbade me from even great happiness (AM 154)
This blue bench is every day occupied by a tramp (GhS 122)
Even your new clothes you wash before putting them on (GhS 47)
This child feels no joy (GhS 159)
Even the executioners, I don’t believe they are capable of being happy (AM 154)
this I know (HM 9)
The closed mouth is not entered by flies (TW 105)
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:

All the lies, I was happy to believe them (GhS 92)
We asked to go to three places (JGh 65)
Indeed, this idea occurred to me (HR 60)
we must strive to maintain our meal times together (JGh 125)
The Uzbek institute was named after Abu Rihan al-Buruni (JGh 116)
The subject of the radio, have we done with it? (HM 114)
These people, what shall we do for them? (HM 124)
None of us felt any of this (HR 106)

c). The noun may be one that would be the genitive in an idāfa construction:

Me, my situation is different (HM 133)
the rain had got heavier (JGh 192)
What is under it is difficult to establish precisely (TW 204)

Even the price of bread has increased by thirty percent (HR 147)

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:

Rajab cried (AM 46)
The king is dead (GhS 95)
The students went out (HR 31)
The porters surrounded Aziz (SI 129)
The guards and the driver come in (GhS 102)
The neighbours leave their houses (IKh 10)
the two men went out (HS 227)
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:

A white bird flaps its wings (HS 15)
The telephone rang (GhS 113)
The battle began again (HR 103)
The door opened (HR 114)
The path continues (IH 77)

52.5.3 When the subject refers to female humans (singular, dual or plural) the verb is feminine singular:

Elizabeth opened the door for me (GhS 55)
The woman returned (HS 237)
My mother opens the door of the house (IKh 10)
the two women agreed to go (SI 241)
52.5.4 When the subject refers to feminine non-humans in the singular, the verb is feminine singular:

- The storm raged (IKh 58)
- The word melted away in the air (AM 84)
- The plane landed (JII 232)
- The car resumed its journey (SI 162)
- 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:

- Our friend’s family still lived in Wadi al-Nasnas (IH 87)
- The majority agreed (TW 151)
- The crowd this time was also large (JII 167)

52.5.6 When the subject is a collective noun referring to non-humans, the verb is in the masculine singular:

- The pigeons and the sparrows come (GhS 130)
- The pieces of glass were small (IKh 107)
- the locusts attack the green fields (AM 144)
- 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:

Two further days passed (HR 220)
Two mud houses catch my attention (HS 28)
These two cockerels will fight each other (HM 272)
My hands were tied (AM 94)
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:

the cats occupied its staircase (SI 52)
Wolves, bears and wild goats were plentiful in these regions (IH 23)
The tears were like small torrents (AM 46)
The goat and the lambs disappeared (IKh 205)
The days and weeks passed (HR 137)
How can the dogs refrain? (TW 135)
the fish swim in the sea (HM 114)
The houses had no balconies (HS 16)
The Greek and Roman gods were more divine than 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:

I suddenly had plenty of time (HR 44)
There was something missing in all those images (HR 89)
He had the gift of [being able to] cry insincerely (GhS 89)
there will be no intimacy (HR 57)

There were, of course, extenuating circumstances (SI 56)
we had no balcony (HR 111)

It is quite common, however, for the verb to be in the masculine singular:

Beirut has come to have its own smell (IKh 76)
he had a water pipe in his house (JGh 182)
they only lacked the official minutes and pens (HR 64)
Two Jewish families used to live in our quarter (IKh 203)
the mausoleum had two minarets (JGh 113)
there is no longer any private property (IKh 78)
There are two schools in the town (JGh 77)
My opinion became important to them (GhS 112)
this characteristic is not found among any of them (JGh 101)

52.5.10 When the subject is a noun clause introduced with أن or or أن the verb is in the masculine singular:

I should have understood that (HM 122)
It occurred to me to go back and catch up with her (JJJ 50)
It was not ordained that Abd al-Majid would discharge that duty (SI 288)
I have to say that I was lucky (HR 38)
It naturally comforted me that we did not walk slowly (HR 41)
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:

the ghosts take possession of my throat and say their words (GhS 74)
Wa’il and Bashar entered the hall and came towards me (HR 33)
The children began to play around us and to make a noise (HR 80)
Everyone came to want my friendship (IKh 112)
The male and female students began to pass between us (HR 31)
The attendants went on carrying the trays of coffee (JJJ 20)

yasfuli al-sha’ab ‘alai ‘llah ‘alayhi wa ‘lladando ‘llam ‘atha’man}

حَلَّ وايَل، وَبَسَّارُ إِلَى النَّهَرِ وَأَنْحَجَهَا إِلَيْهِ

أَصْحَبُ الْجَمِيعِ يُرِيدُونَ صَدَاقَيْنِ

إِسْتَمِرُّ الْفَرَاسُونَ يَحْمِلُونَ صَوْانِيَ الْفَهْوَةِ
52.6.1 When the subject is masculine singular, the verb is masculine singular:
The other old women around her were turning to me with rebuke (IH 134)

52.6.2 When the subject is feminine singular, the verb is feminine singular:

52.6.3 When the subject is a plural referring to male humans, the verb is masculine plural:

52.6.4 The feminine singular may very occasionally be found agreeing with broken plurals referring to male humans:

52.6.5 When the subject is a plural referring to female humans, the verb is feminine plural:

The week comes to an end. The day comes to an end (TW 120)

the train pulls away (IH 79)

the small old tram is still a means of transport (JGh 153)

Hamid does not write (AM 131)

The sparrow trembles (IKh 46)

My mother was there (IKh 11)

Real life isn’t like that (HR 109)

The widow becomes a queen after the death of her husband (GhS 212)

The banquet will be in your honour (HM 107)

Huda is going now (AM 112)

The children loved her (HS 12)

The thieves run (IKh 15)

the children have grown up (SI 119)

The experts say that this is a normal thing (TW 155)

The Beirutis used to go there to spend the summer (IKh 12)

Men do not fall (AM 156)

the doctors say that you have a child in your belly (HS 199)

the children’s mothers arrived and sat down (HS 7)

Old women gathered around a baby girl (GhS 148)
52.6.6 The noun نساء ("women") may be regarded as feminine singular or plural:

- The women do not understand (IKh 104)
- the women are going into the shops (HS 204)
- 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:

- The minutes pass (HM 131)
- the heavy clouds began to gather in the sky (JGh 162)
- The raised voices died down (GhS 182)
- The muscles relax (TW 126)
- tears began to pour from her eyes (GhS 60)
- The animals hate looking at it (AM 61)
- The dogs come in (HS 38)
- the fish breathe in the large aquarium (HS 38)
- The cats yawn in the streets (IKh 126)
- The eagles attack and the crows eat the corpses (TW 246)
- 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:

- It seems that the dogs are distributing the roles after they have carried out their plan (TW 139)
- she said, “O ants, go into your houses” (TW 26)
- the youth of today, those eagles who fly in the raging storm (TW 251)
- 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:

المَفَارِب ... أُعادَوا كُلَّ شَيءٍ إِلَى خَالِهِ

the demons ... had put everything back as it was (SI 348)

الجَنَّ لا يُستعجلون إِلَّا اللَّفْريَّة

Cherubims formed a circle around the stretcher and carried it (IH 137)

يَسْتَوْلِي الأَشْوَاب عَلَى حَجَرِي وَيَقُولُون كِلَّمَاتِهِم

the jinnis only use French (TW 158)

فِي الْفُرْنِيَّة

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:

أَشْبَهُهُمْ مَا زَوال مِنْهَا

the ghosts which inhabit tents (Ghs 61)

جُيُّياتِ السَّاحِلِ الَّذِي يَتَسَكَّنُ أَفْريَقا

the jinnis of the coasts who live in Africa (TW 177)

أَشْبَهُهُمْ مَا زَوال مِنْهَا

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:

مَعْذَبَتَانِ كَبِيرَتَينِ، فَلَينْ عَقَّاهَا بَليِّي؟

when my two daughters grow up, will they do the same as me? (HR 30)

يَدَاهَا أُعَمِّدَت إِلَى عَقْيِتِه

His hands reached out for my neck (Ghs 200)

سَتَغْطُونَ بَيْنَتَيْنِ جِسْدِي

His legs betray the rest of his body (Ghs 91)

هَنَانَانْ الْمَعِشَاتَانْ، سَتَغْطُونَ بَيْنَتَيْنِ هَيْئَتِيْ لِكَ

These two diamonds will be my gift to you (Ghs 175)

كِتَابَانِ قَنَحَ عُيْمِيْ عَلَى الْجِصَّرَةَ

Two books opened my eyes to see (IKh 182)

إِمْزَأُانَانْ غَرِيّانَانْ تَسَأَّلاَنَّ عَنْكَ

Two strange women are asking about you (IKh 199)

الْأَلْكَانِ بِجَوُارِ النَّكَبَاءِ الْعُرْقَيِّ

the two of them study Arabic literature (JGh 179)

الْجَحْيَاَانِ يَخْطَنَّ بِكَلِسِيَ

the two horses trot sluggishly (JIJ 223)

كَأَمَا نَوْ تُلْحِيْنَ لَحَنَيْنَ فِي الْمِدَانِ، أَوْ أَلْحَنَّ حَنَّا

as if we were two dreams which met in the city, or two people who dreamed the same dream (HR 42-3)

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:

فَلَينْ عَقَّاهَا بَليِّي

they speak with the woman (HS 237-8)

نَحْنُ نَكِبْنِ

We get bigger (IKh 13)

أَنْثِمْ نَجَلْفُونَ مَا نُرُبِّدُونَ حَقًا

you don’t know what you really want (Ghs 126)
b). a demonstrative pronoun:

They cling on to her (HS 248)

This is not an ordinary church (IKh 41)

that was the last violent clash between us (HR 151)

the army was getting ready (IKh 62)

does not grant me a moment of peace (AM 146)

the police say that to frighten us (AM 53)

that was the last violent clash between us (HR 151)

These, the vile men and women, do not know (TW 132)

who does not grant me a moment of peace (AM 146)

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):

As usual, I asked the audience to submit their questions (JII 114)

The army steal (IKh 151)

the people run (JGh 15)

her family were trailing her and beleaguer ing her (AM 56)

The market traders don’t know that you are my cousin (HM 222)

the English left feudal lords and capitalists behind them (SI 122)

the Arabs who remained (JGh 130)

a people claiming that they are a nation (TW 76)

the people were looking, dazzled (JGh 176)

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):

the English leave feudal lords and capitalists behind (SI 122)

a nation claiming that they are a nation (TW 76)

the police say that to frighten us (AM 53)
A family that loves boys (GhS 21)  

The police lock the cages containing the works of art (GhS 102)  

The family is eating (HS 144)  

The second group jump (IKh 78)  

52.6.13 A verb agreeing with الناس ("people") may be masculine plural:

- They knock on his door (GhS 94)
- They know (TW 99)
- Do people still go to cinemas? (AM 29)
- They speak well of him (JGh 73)

Alternatively, the verb may be feminine singular:

- They are afraid (HR 84)
- People are dying (IKh 107)
- They run (IKh 130)
- 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:

- The furniture divided the room into three sections (HS 38)
- Mosquitoes are filling the house (HM 207)
- The flies which fly in the room (IKh 108)
- The bees are swarming (GhS 150)
- The bullets are flying around him (SI 121)
- 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):

- The wave of dust and sounds envelope us (IKh 36)
- The blind man of India beats with exceptional fervour on his drum (TW 269)
- The farm dogs do not bark in the market (TW 185)
My husband's family are sleeping (HS 205)

A girl of fourteen years who is suitable for the wedding of the age (GhS 10)

signs of emotion appear on Tracy's face (GhS 94)

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:

Most of the employees are still students at university (IKh 109)

I noticed that the smallest things began to upset him and make him angry (AM 108)

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:

Hundreds of workers are coming (IKh 16)

Five years passed (HR 148)

behind me are two wives and seven children studying and eating (GhS 27)

half of the students went in (IKh 147)

three pupils exchanged blows (SI 202)

52.6.18 When the constituents of a preceding general noun are introduced with من, a subsequent verb may agree with the word governed by the preposition (the logical subject):

Many fathers do this (HM 133)

One or two of the passers-by looked at me (HR 166)

Alternatively, the verb may agree with the noun preceding من (the grammatical subject):

No doubt many of you do not turn off their televisions (TW 47)

how many stories will be written about us? (IKh 36)

each of us knew the times of the other’s lectures (HR 59)

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:

- His wife and their child go to sleep (JGh 183)
- My mother, the women and I waited (HS 114)
- My mother and father were spending the evening outside the house (HS 117)
- The women and children were between the houses (HS 218)
- As my mother, Abd al-Samad and everyone says (HR 180)
- He and Samiha began to make nocturnal visits (SI 67)
- Manal and her husband returned (SI 232)
- The boys and girls gathered (SI 346)
- Did he have two eyes, a nose, a mouth and two ears? (TW 100)
- The bathroom and toilet were among the most important parts of old Arab houses (JGh 178)
- The men, women and children ran (IKh 15)
- People and things have changed (AM 114)
- 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” (واو المماثل) (“with”). The subject noun is governed by ب in the accusative case:

- My husband and I were sad (GhS 63)
- Susan and I entered Sayta’s house (HS 21)
- My mother and I were in a women’s gathering (HS 234)
- I went in with Fatima (HS 174)
- Why haven’t you and Serge lived together? (GhS 79)
- I stayed with my family in our house (JIJ 83)
- Wa’il and I remained alone (HR 41)
- Munira and I began to meet by accident (HR 43)
When the second subject introduced with the “waw of simultaneity” is a personal pronoun it occurs as a pronoun suffix on the particle إِنَّا:

- they both melted together with the melody (TW 181)
- I go with him to the oven (IKh 104)
- 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:

- Anwar, Abd al-Karim and Najib are now living in freedom (AM 26)
- the aides, the chauffeur and Najat spoke first (TW 127)
- did Abu al-‘Ala al-Ma‘arri, Bashshar b. Burd, Abd Allah al-Buruni and Taha Husayn not know? (TW 128)
- 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:

- my father, brothers and grandmother stopped opposing me (JIJ 12)
- My mother, brother and maternal and paternal uncles seemed like alien people (HR 207)
- Her daughter, Umar and other children were being noisy (HS 38)
- I saw men and women going up and down in them (JIJ 52)
- the male and female students surround him (JIJ 106)
- around them appear men and women wearing veils (JIJ 158)
- 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:

\[
\text{البجعة} و\text{الغضاير} و\text{الأشجار} و\text{النهر} \text{ ستكون} \text{كلها خليفة} \text{هنية}
\]

 possessing, sparrows, trees and the river will all be an ally to his love (GhS 118)

\[
\text{الأدب} و\text{الأسياخ} و\text{الأدبية} و\text{السينما} و\text{التلفزيون} \text{ ينحروه} \text{الكاذبين}
\]

 literature, the American cinema and television disseminate these lies (GhS 61)

Occasionally, the following verb is singular, agreeing in gender with the final subject:

\[
\text{الإلهام} و\text{الأنام} و\text{العذور} \text{ أطاع} \text{ كُل} \text{ أشواري} و\text{كلماتي}
\]

 Agitation, pain and despair swept away all my barriers and words (HR 69)

... لكن ألحان الموسيقى والشعر بالحرية يجعلون يتساقطون إلى الحياة

But the excitement, the music and the feeling of freedom ... make them all race each other to get on the stage (HS 60-1)

\[
\text{كان} \text{النَّفث} و\text{الشرس} و\text{الثروت} يحجبها
\]

 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:

\[
\text{دخَّل وَأَذَّنَ عَلَى النَّوَى وَأَنَّهَ} \text{ إلى}
\]

Wa'il and Bashar entered the hall and came towards me (HR 33)

الإحراج والاشتياح منحنائي الفذرة على الشرح

The aversion and the astonishment gave me the strength to make fun (HR 77)

مَسْؤُولٍ وحَوَابٍ ينْتَهِي كَبَائِسِهِ تَغَيَّرٌ

a question and an answer which are always resolved after the journey (JGh 8)

الشعور والكَيْذِبَ لَا يَغِيبان

Respect and lying do not go together (HM 239)

رَبَّما العَرَبِية وَالإِرُادة أُرْحَمَة لى هذه الأفكار الخريدة

perhaps exile and loneliness have suggested these sad thoughts to him (AM 122)

أَلَوْتَ لَهُ نَضَّةً لَا أَكْثَرَهُ بِالصَّرْاحَةِ فِي

You and Miss Lamiya, Sir, have been too open in appearing everywhere together (JJJ 208)

الظُّوّام مَعًا في ثلَّ مَكَانٍ

One or two minutes passed (HR 161)

d). When the subjects are of different genders, the following verb is masculine dual:

\[
\text{الضَّرِّعَة} و\text{الأمرَأة} لَا يَجْتَنُبانَ
\]

Prison and women do not go together (AM 24)

كَانَ أُمَي وَأَمَيْ يَنْتَفُعَانَ عَلَى ضَمْهُ من خَشب

My mother and father used to sleep on a wooden pallet (HM 7)

\[
\text{قُدُرَتُ رَجُلًا وَأَمَراء} بَيْنَ يَديْنِي إِلَى مَبْيَارِنا
\]

I saw a man and a woman pointing at our car (JGh 15)
The surprise and curiosity prevented me from becoming aware of my true feelings (HS 206)

But the jacket and the shirt cover his imperfection (TW 156)

The buck and doe rabbits are lying down (HS 27)

I felt calmness and hatred alternately overcoming me (AM 112)

His stern face and calm eyes say that (AM 154)

you and her don’t mean a thing to me (HM 184)

Occasionally, the following verb is in the singular, agreeing in gender and number with the second of the two subjects:

His revolutionary past and his important position enabled us to appoint him as an advisor in the ministry (TW 154)

their appearance and something or other in the airplane made me feel that I was bound for a distant place (JGh 134)

the sullied hand and the sullied heart cannot write (AM 144)

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 (النافية) and the imperfect (الضارع). The perfect (or لام + 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”):

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 tied my hair and left (HR 40)

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)

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)

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”):

I have come to say goodbye (GhS 91)

I don’t want to listen. It is enough for me what I have heard! (AM 100)

You know the reason why I haven’t married up to now (HR 70)
I will marry my cousin whom I have not seen (GhS 178)

Why have you let your moustache grow? (HR 181)

I’ve told you a hundred times: do not overstep your boundaries (HR 194)

I haven’t forgotten her up to today (JIJ 52)

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”):

My mother came with the coffee and distributed the cups.
My cup stayed where she had put it (HR 55)

She carelessly steps on the pane of glass which the carpenter had left lying on the ground (GhS 19)

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 لَمْ + jussive):

I finally worked with a confectioner to whom my uncle had recommended me (HM 6)

They alighted from the airplane which had carried them from Prague (IH 53)

We did not know the misfortunes that we had known in the first war (IKh 18)

We began to divide ourselves into groups in the positions which had been assigned to us (IKh 75)

I saw myself as an animal which had fallen into a pit in the ground (HR 99)

It was the biggest pin I had seen in my life (AM 96)

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”):

Are you with me Faruh? I mean, are you following me? (HM 11)
We trust and believe that you are a virtuous woman (HM 81)

Now I am certain that my mother is insane (HM 86)

I know! (AM 82)

The sultan liked it and said, "I am pleased" (HS 236)

By God, I don't agree! (IKh 75)

No, by God, I know nothing (TW 164)

The important thing is that you return quickly. Do we agree? (AM 11)

Do you understand what I mean? (GhS 34)

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:

They say that it is the cave in which the prophet Elijah lived (IH 52)

as we read in stories (AM 58)

Why is a brother called a brother? (HR 31)

c). After the indefinite relative pronoun مَنْ ("who", "whoevers", "someone"), a perfect verb may have a present tense meaning:

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)

May God assist you against whoever opposes you (TW 107)

Whoever grows up missing opportunities will grow old in a life full of missed opportunities (IH 67)

Like someone who is frightened that his silence will give me a chance to speak (HR 90)

d). After the indefinite relative pronoun ما ("what", "whatever"), the perfect may have a present or future meaning. This is particularly common when the verb following ما is تَمَلَّ ("to want"):

The people can adorn their house with sofas and decor as they like (HR 28)
I wanted to scream, to say “Do what you like, you murderers” (AM 102)

View the matter as you please (HM 156)

e). The perfect may have a present or future meaning after رَمَتْ ("perhaps", "maybe", "possibly"): Perhaps you are right (TW 55)

You will tell me your story and I will listen to that story and judge, and perhaps I will change my mind (HM 160)

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:

If you delay, you will lose the man (AM 53)

If I don’t find you here, I will contact you by telephone (TW 235)

If you want to find her, you will (IKh 201)

let them rage against each other if they want (TW 106)

If you need ... any repairs in your house ... do not hesitate to ask for my help (TW 108)

If anyone asks you ... (AM 75)

What will you do with yourself if you don’t get married? (HR 84)

If she gives birth to a boy she will be pampered (HS 93)

This is also the case following اِذَا ("if", "whenever"): It will not fly if you leave me (IH 131)

Whenever there arises an opportunity (TW 144)

g). It may have a present or future tense meaning in temporal clauses introduced with اِنَّا ("when"): When she isn’t travelling or visiting her friends she is asleep or speaking on the telephone (HS 88)

when the sun rises, its light touches the tomb of his lover, and when it sets the rays touch his own tomb (JGh 91)
You know that when people speak they find rest (AM 39)

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 *نهما* (“whatever”), *جيتنا* (“whenever”), *أينما* (“however”), *كيمما* (“wherever”) and *ثمنا* (“whenever”):

Every triangle, whatever its form and whatever the size of its angles, fits into a circle (IKh 144)

I will remain like this whatever the people say (AM 51)

Come whenever you want (HR 32)

Whenever I listen to Chopin, for example, I know that his ghost is present (GhS 73)

However you fall, you will land on your feet (IKh 103)

I will stay with you wherever you go (JIJ 210)

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:

Yes, it was the capital of Abd al-Hamid, may God not have mercy on him (HM 106)

May God not make you prosper (HM 153)

May God curse her if she is the reason (HM 142)

God kill them! (HM 29)

**j).** The perfect has a present tense meaning in wishes, also usually referring to God:

May God protect you from the wild beasts (HM 47)

We want to start a new beginning. May God erase what has passed (AM 10)

It is my sister Badriyya’s rosary, God bless her (GhS 22)

May God prolong her life (HM 147)

The king is dead; long live the king (GhS 95)

God assist you (TW 107)

May your and his blessings increase! (IH 171)
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):

God curse the prison! (AM 24)
God preserve you (HM 212)
God bless you (IKh 78)
May God pave the way (IKh 71)
May God make you prosper (AM 14)
May God protect you (AM 27)
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”):

There must be a logical explanation for what is happening (GhS 92)
We are building the future (IKh 83)
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:

Every morning the driver brings her to the college in a magnificent car, and then takes her back (JIJ 109)
I teach reading and writing in the school (HM 8)
My sister writes letters to me from Brazil (HS 32)
They transmit in Cairo, and here in Iskenderon the radio receives what they transmit (HM 114)
Working in the administrative departments does not demand a lot of effort (TW 108)
I teach here in the college (JIJ 57)
c). The imperfect is thus used to express general truths:

Only the brave obtain pleasure (HM 115)

Ignorance leads to fear, and fear leads to betrayal (HM 72)

Love comes with being intimate (HR 57)

The vast and infinite universe is composed of constellations of stars which are generally made up of hydrogens and gases (TW 21)

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:

When I was young I lived with my mother in one room in a house composed of three stories (HS 211)

I noticed that Mrs. Mallowan was very alert to what was going on around her (JIJ 63)

I carried out the necessary work, and knew that what I was doing was of neither benefit nor harm (GhS 27)

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)

Abd al-Samad explained to me what I had to do (HR 137)

I thought the church was burning (IKh 49)

Amjad hesitated for a moment as if he was wanting to resist (AM 15)

I looked at the seagulls and they were coming back and circling over my boat (IH 36)

I ran escapeing 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:

That summer passed, and I did not know what to do with myself (HR 78)

She prepared her coffee and sat in front of the door drinking it (HM 59)

I was looking at the clock, wanting it to be the only witness of the end (AM 16)

I stood on its doorstep raised above the ground, looking around me (HS 9)

I shook my head violently, wanting to dispel my confusion (JII 50)

a woman who spent her life in her brother’s house, sweeping, washing the dishes and feeling that she was a stranger (IKh 100)

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:

The bottles shattered into pieces, and the blood flowed from his hands (IKh 117)

Suzanne rushed out of the kitchen shouting. She hugged and kissed me (HS 18)

She entered and closed the door behind her (HS 77)

he was a professor of the Arabic language and its literature in Amsterdam university before he resigned and became a prominent businessman (JGh 188)

I immediately left to look for Gregory Peck (JGh 16)

c). With مُتَنَّدِثُونَ ("since", "for") the imperfect corresponds to the English present perfect progressive ("have/has been doing"):

For a long time you have been ploughing your land with tractors (IKh 77)

For three hundred years the West has been sticking its knife in our hip (IKh 85)
I have known her for years (GhS 35)
For a while I have been yearning to be alone (GhS 87)
he has been teaching children since he was a young man (HM 175)
Hamid, my husband, whom I have known for thirteen years (AM 47)

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):

They enter. They search the house for me. I was not there. They search between the books and the papers. I was not there (IKh 11)

He looks at his watch and finds it is a quarter past five ...
Like someone awakening from a trance, he stands up in a hurry (GhS 23)

Her hand is still outstretched. She is waiting. I must not prolong her wait. She is suffering and I am suffering. A mere touch of hands will put an end to this pain (HM 139)

The mysterious lady is preparing to leave, and Abd al-Razzaq does not know why he wants to make her stay (GhS 17)

A wandering knight comes across her and lifts her onto his horse. She takes him to her enchanted cave, and there she sighs in grief and weeps. He closes her restless eyes with four kisses, and she rocks him until sleep takes him. He dreams of kings, princes and knights ... (JIJ 51)

53.2.3 The Future

The imperfect verb refers to the future when the sentence contains an adverbial indicating a future time:

Tomorrow we will advance to new positions (IKh 31)
I will relax at home tonight, have a bath and sleep a little (IKh 115)
We are drinking coffee, smoking and talking, and at midday we will have lunch (HM 69)

After that we'll go to any hotel (HM 139)

after that I will get married (HR 49)

Tomorrow, before noon, you'll get out (AM 10)

Perhaps I will die in a moment (JIJ 14)

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)

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:

No, we won’t kill the prisoner. We’ll take him and put him inside the brown cloak of Father Marcel (IKh 47)

I have thousands of ways which will make you talk like a parrot (AM 94)

I am the host, and I am the one who will pay the bill (HM 126)

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:

Sleep an hour, two hours, so that you will wake up fit and strong (AM 38)

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)

Amjad, be brave, so they will erect a statue for you in the main square (AM 16)

Don’t be frightened sister, there are men in the queue who will protect you (GhS 30)
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:

When will we arrive? (IKh 35)

And the prisoner, what shall we do with the prisoner? (IKh 46)

When will you grow up? When will you understand? When will you become a man? (HM 37)

Will you sign? Will someone sign? (AM 15)

How long will you remain behind bars Rajab? (AM 30)
The Future Particles 

The future tense may be expressed by using the particle سُوُفْ or, more commonly, its abbreviated form ِنَّ, before the imperfect indicative.

54.1 ِنَّ is prefixed directly onto the imperfect indicative and is used only in affirmative statements:

With this pen and these sheets of paper I will try to discover some of the answers (HR 6)

I will stay here for a while. I will visit my mother’s grave (AM 42)

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)

Who will believe me when I tell what I have seen? (JIJ 51)

The time will pass quickly. You will sleep without really sleeping (Ghs 32)

54.1.1 The negative of the future is formed with ﻻ + subjunctive:

I will not forget (JIJ 83)

You will not wake up (Ghs 32)

Your ribs won’t get broken (Ghs 33)

no one will believe in my chastity (HR 133)

Won’t you speak? (HM 77)

54.2 سُوُفْ immediately precedes the imperfect indicative and is generally used for affirmative statements:

We shall sleep for a long time (AM 18)

In the future, when you grow up, you will consider the cars to be very small (Ikh 12)

She is not married yet; she will get married soon (AM 24)

I feel as if the wall will fall in my face (Ikh 100)

54.2.1 A construction using سُوُفْ can be made negative with the negative particle ﻻ placed between the particle and the verb:

She will not marry
But this is rare in modern literary Arabic. As with سَوْفٌ, the negative is usually formed with لنَّ + subjunctive.

54.2.2 سَوْفٌ may be considered as more formal than سَوْفُ, although the two are often interchangeable:

I will inform Mrs. Mallowan today, and we will speak much about Nimrod (JJ 58)

54.2.3 سَوْفَ may be preceded by the emphatic particle لَ:

He was clearly ambitious with his talents and abilities and would subsequently, and deservedly, occupy important posts (JJ 123)

My relationship with them all would come very strong (JJ 183)

I will meet him in Rome (JJ 188)

It will help us (JJ 237)

54.3 When two or more imperfect verbs are modified with سَوْفٌ or سَوْفَ, the particle need not be repeated:

Don’t worry Badi; together we will put the world to rights and will free ourselves of the evils of women (GhS 43)

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)

We will completely destroy it and will drive the foreigners out of Lebanon (IKh 20)

I will paint her, and will make her as if she is the bride (JJ 118)

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)

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:

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)
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, ستَفَر or ستَفَر + 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"):

I was afraid and thought that the anger would explode all at once (AM 67)

I felt that I was boiling, and I knew that I would cry in a little while (HS 29)

In the commune we didn't know what we would do with our future (HS 38)

He knew he was about to die (IKh 51)

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)

I imagined that I would not need a map of the area (JJ 41)

Every morning I used to read the text of the play that I was going to see that evening (JJ 33)

54.4.1 The negative is formed with لَنْ + subjunctive:

It had occurred to me that he would not bother me there (HR 114)

I thought I would not live (AM 104)

Something in his refusal to look at me made me certain that he was not going to resume the fight (HR 106-7)

I had known since childhood that I would not be more than I was (IH 86)
55 The Particle ُّذ

55.1 ُّذ + 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”):

أثنى أن تكون أخشي قديمًا أخذت إلى الأبد
I felt that my second childhood had gone for ever (HR 86)

كانوا يعيشون بطريقة ما أن يكن ُذ حصل
They sensed in some way that something had happened (AM 18)

كان من الصعب أن أستيقظ ضبيقتين. فذ أخذت بالكعب النحير على كل ما هو موجود هنا من إنسان
It was difficult for us to become friends, for I had put a seal of red wax over all the people here (HS 37)

قد أخمنا ليضفرنا سفينة بارسة
We had chosen a Japanese ship for our journey (JJ 13)

لست متأكدًا من أن جرس أنابيب ُذ رن
I wasn’t sure that the door bell had rang (GhS 10)

55.1.1 ُذ + perfect may correspond to the present perfect (“have/has done”):

أنت تعرف يا بديع ألل في خطر وقد خضعت
You know Badi that you are in danger, and I have come to help you (GhS 42)

لقد مضى على موتئها ثلاث سنوات، وتبنت!
Three years have passed since her death, and you’ve forgotten! (AM 43)

لقد عاملتنا بعض دُكَّور بلديًا كما تعاملهم الدكاتورة
Some of the men of our country have treated us like the dictator treats them (GhS 30)

هي نذرني بأن ُذ خان موعده عموتها إلى مضروب أهلها
She warns me that the time has arrived for her to return to her family’s tents (H 49)

55.1.2 Occasionally ُذ 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:

لدت قطعتين، وقد أخبت تدبي وغليبي
I regretted and was punished. But I loved my regret and my punishment (HM 58)

إقتضحي قبل أكثر من ثلاث سنوات في القدس,
I met her more than three years ago in Jerusalem, and she told me that she was teaching sculpture in Baghdad (JJ 59)

وقد قالت لي إنها تعلم يتفرسي أنجبت في بغداد
I met my mother who was teaching sculpture in Baghdad

قد جاء وائل ونماز بالغ الصمالي
Wa’il and Bashshar brought some money (HR 27)

قد طلبتها فعلا من الإدارة
Indeed, I ordered it from the bureau (JGh 11)
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 دام may be prefixed to دام: We left with a feeling of bitterness (JIJ 21)
We silenced them (IKh 31)
He said something half-joking about my intention to be alone with Umm Bashir (HR 5)
they had asked him to come (HR 80)
Then I added, trying to smile, “She has got married” (AM 24)
I didn’t know you were here. Indeed, I rang Nadin a minute ago and asked about you (GhS 22)
I have become a new person (AM 31)
Please don’t ask me about her again. She is finished [for good] as far as I’m concerned (AM 24)
I was [absolutely] astounded when I came out of the bathroom and found her strangled (GhS 51)
I gave the world two daughters instead of one (HR 152)

55.1.4 When two or more perfect verbs are modified by دام, the particle is not usually repeated:

most of its pavements are shaded by verdant eucalyptus trees, and they have grown tall and got bigger over time (JIJ 81)
my mother had lied down and become still (HR 43)
he had simply said goodbye to me and had left for work (HR 11)
The mistake had happened and it was too late (HR 113)

55.2 دام + imperfect indicative expresses uncertainty (“might”, “may”):
I might spend my whole life and not arrive at a solution to this complexity (HM 10)
He might come (TW 252)

She might be twenty-five years old (JIJ 45)

dthis thing might be useful (AM 136)

I might be away for a long time (GhS 18)

There may be someone other than me who has hidden his misfortune as I hide mine! (IH 48)

The day might come when I record all of this (TW 29)

A minute passes. Two minutes. He might come. He will come. He is definitely on his way (TW 252)

I guessed that she might be an old friend of hers (GhS 9)

55.2.1 + imperfect indicative is used as a negative expression of uncertainty (“might not”):

I might not see you (AM 31)

he might not consent to her conditions (GhS 18)

they achieve in their discussions while walking what they might not attain while sitting in their rooms (JIJ 73)

A family might not find a way to its room except by entering another one (IH 87)

My brother Abuda might not be much better than him (HR 74)

At six o’clock Rajab is leaving, travelling, and I might not see him again (AM 53)

What will her response be? Will she scream? She might not scream (HM 135)

55.2.2 Rarely, قد may also emphasise that the action of the imperfect verb is actually occurring:

There is no doubt that you know (TW 249)
56 The Verb َكانَ ("to be", "to exist")

*كان* 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 َكانَ is used to express the existence (or non-existence when negated) of its subject in the past:

- دَخَبَهُ إِلَى سِتْرَانْتُمُورَ بَوْمَةَ السُّنيَّتِ. وَكَانَ َالمَعَاجِرَةَ (JII 37)
  - *I went to Stratford on Saturday, and what a surprise!*

- كَانَ الْصَّمُّ وَالْخُمْرَ وَالْغَفِينَةَ كَانَ صُوَّيًّا لَمْ يَكْنِ (IKh 54)
  - *There was the silence, the sea and the ship (IKh 54)*

- كَانَ َوُجُوعُ الْمَلَكَاةَ بِالْفِخْحَاةِ لَّا كَانَ (JGh 90)
  - *as if my voice did not exist (GhS 135)*

- لَمْ يَكْنِي الْجَرْحَ (IKh 36)
  - *the ruins reveal the splendour that was (JGh 90)*

- كَانَتَا لَمْ َتَكُنَّ (IH 47)
  - *There was no sadness (IKh 36)*

- كَانَتَا لَمْ َتَكُنَّ (IH 47)
  - *As if we had not existed (IH 47)*

56.2 The imperfect expresses the existence of the subject in the present or the future:

- الْنَّافِضُ لَكَ َوْلَا لَكَ (GhS 143)
  - *There will or will not be continuity (GhS 143)*

- الْإِلَّامَاضُ الْعَلَايِّيِّيِّ لَا َكَمْ َوْلَا لَفَرْضٍ (JGh 35)
  - *getting in touch by telephone only takes place for a reason (JGh 35)*

- لَمْ يَكْنِ هذَا َالْأَمَرُ إِلَّا بَعْدُ َالْيَدَاءِ َالْوُقُّ َالْكَايِ (IH 13)
  - *This affair does not occur except after the appropriate time has elapsed (IH 13)*

- كَيْفَ لَا َكَمْ ذَلِكْ? (TW 30)
  - *how can that not be? (TW 30)*

- ذَاتُ بَوْمَة َسَتْفْضُخُ وَلَا َكَمْ َوْلَا َالْهُيْلِيَّةَ، أَوْ أَحْسَى بِذَكَرٍ وَلَا َكَمْ َوْلَا َأَمْساَىَ (HR 227)
  - *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 َكانَ 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 َكانَ + subject + predicate:

- َكَانَ وَجِيْهَةٌ ِفَرْفَى (AM 37)
  - *His face was sad (AM 37)*

- َكَانَتُ َالأَمْسَىَّةُ َخَارِجَةً (JII 139)
  - *The night was hot (JII 139)*

- َكَانَتْ َهِنَّ الْيَدَاءَ (AM 161)
  - *That was the beginning (AM 161)*

- َكَانَ أَلْيَبُ الْأَحْضَرُ َمَتْنُوا (SI 184)
  - *The green door was open (SI 184)*

- َكَانَتْ غَيْبَةُ َخَمَرَايِّي (AM 44)
  - *His eyes were red (AM 44)*

- َكَانَتْ َمَاشِيَةً ِفي ِسَارَعِ َالْأَنْدِلُسِ (HR 9)
  - *I was walking on al-Andalus street (HR 9)*
56.3.2 Word order may be subject + كان + predicate:

- this invitation was not expected (TW 43)
- The results were conflicting (SI 208)
- The heat was intense (HS 18)
- Your capacity for lying was amazing (GhS 92)
- The water was very hot (HS 72)
- That time was also a time of love (HR 37)
- The language used was English (TW 158)
- That was a small problem (HR 141)

56.3.3 Word order may be كان + predicate + subject:

- We had a relative (IH 68)
- Bashshar was behind us (HR 30)
- Among those people was Buland al-Haydari (JIJ 99)
- There were others (JIJ 84)
- there was silence for a few seconds (JIJ 132)
- There were, of course, certain extenuating circumstances (SI 56)
- There was trust in people (HR 180)

56.3.4 The subject may be implicit in the form of the verb:

- I was certain (HR 90)
- I was in an airport (IH 126)
- he was one of the rich (HS 96)
- he was waiting for this request (TW 166)
- she was in the house (AM 49)
- they were from a different world (HR 28)
- They were twins (IH 88)
- They were all in the house (TW 233)
- They were ... young men (HR 12)
- We were face to face (IKh 111)
- We were constant travelling companions (JII 108)
56.3.5 The negative is usually rendered with لم + jussive:

\[\text{لمَ أنَّ خُلِّيْ} \] I wasn’t a scoundrel (GhS 92)
\[\text{لمَ أنَّ خُلِّيْ} \] I was not there (IKh 24)
\[\text{لمَ أَنَّ غُلِّيْ} \] It wasn’t a pleasant life (AM 55)
\[\text{لمَ أَنَّ غُلِّيْ} \] I was not at ease (HR 80)
\[\text{لمَ أَنَّ غُلِّيْ} \] we did not have a balcony (HR 111)

It may occasionally be negated with ما:

\[\text{ماَ كُنَّ في الْصَّحرَاءِ} \] I was not completely in the desert (HS 30)
\[\text{ماَ كُنَّ هَاكُمُ} \] There was no video (HS 87)

56.4 The imperfect of كانَ may express the future in nominal sentences. It may or may not be preceded by the particles سَنَفُ or سَنَفَ:

\[\text{سَنَفُ} \] the appointment will be in a week (HR 191)
\[\text{سَنَفُ} \] He will never be stronger than her will (HR 193)
\[\text{سَنَفَ} \] perhaps its will be a silent elegy for that old woman (AM 144)

\[\text{عَنْ يَوْمِ أَطْلَقَ} \] When the children come out of school I will be there (HM 25)
\[\text{عَنْ يَوْمِ أَطْلَقَ} \] We will have money (HR 163)
\[\text{عَنْ يَوْمِ أَطْلَقَ} \] You will be free (AM 9)

\[\text{قَوْمُ} \] The civil war will be a war of the metro (IKh 141)
\[\text{قَوْمُ} \] Every pampering of them will be at the expense of my life and my nerves (HR 154)
\[\text{قَوْمُ} \] I will be here with you (HR 191)

56.4.1 The negative of the future is formed with لن + subjunctive:

\[\text{لَنَّهُ} \] this won’t happen soon (AM 67)
\[\text{لَنَّهُ} \] this will not be my only tragedy (HR 224)
\[\text{لَنَّهُ} \] 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 ليس in nominal sentences:

\[\text{لاَ بِكُونَ وَلَدٍ} \] The role which Mount Carmel played was only that of “Newton’s apple” (IH 106)
65.6 The imperfect of كَانُ is generally not used in nominal sentences when a present tense significance is intended. It may, however, occur in order to emphasise the statement:

Thinking is not done by talking (TW 29)

Isn’t this affair real? (IH 174)

Why doesn’t she have any equipment? (SI 343)

65.6.1 The imperfect of كَانُ is generally not used in nominal sentences when a present tense significance is intended. It may, however, occur in order to emphasise the statement:

in the countryside, the panorama is more extensive and wider (JGh 172)

disaster, when it befalls us, is merely a key to a box full of disasters (IH 48)

the only use of this hole in times of fear is for killing or for suicide! (AM 8)

for the first time his mode of expression is terse and decisive (AM 163)

A banquet is in the honour of someone or other (HM 106)

Respecting me is in being frank with me (HM 239)

This is how revolutions are (IKh 76)

I know that man in exile is weak (JGh 49)

65.7 The imperfect is often used in an emphatic function with the interrogatives:

Is it them? (TW 95)

what man in this world is equal to Olga? (TW 178)

Who is Huda? (AM 119)

Who is she? (IH 201)

Who am I? (TW 56)

Is Farusiya suspect like Yorgo? (HM 220)

How is he? (HR 125)

65.8 قد + the imperfect indicative of كَانُ expresses uncertainty (“might be”, “may be”):

I might be awake. I might be asleep (TW 243)

It might be better for me to burn it (AM 69)
56.9  كَانَ قدَ لا + imperfect expresses negative uncertainty ("might not be", "may not be"):  
قدَ لا تكونُ هذه الصخارةُ هي تلك الصخارةُ  
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):  
ولا يُبَدِّلُهُ ما نَكُتْ  
الجُرْحُ الصَّغيرُ الَّذي كنتُ بهُ يَغْلُغُمُ  
The small puppy which I was has begun to be sexually aware (HM 52)

القَفُى النَّفِئِي الَّذي كنتُ قد أضحى الشابُّ النَّفِئٌ الذي  
سأَفِؤُهُ  
تلكُ الفارقةُ أُصيبتُها  
صالحٌ في عُجْوِ البُحارِ القديمِ الذي كانُ  
It isn't easy for one to be a new person (HR 9)

أَحَافُ أن أُكُونَ وُحِيدًا  
أَقْرَرُ أن أُكُونَ لَقَمِّبَ أَكْثَرُ مِن أَحْيٍ  
أَنَا أَقْرَرُ أن أُكُونَ أَمًا وَمَهْلِيَّةٍ  
أَيْجَبُ أن لا أُكُونَ مُتَخَمِّسًا  
It isn't easy for one to be a new person (HR 9)

56.11 occurrences in the subjunctive mood after the conjunctions أن ("that") and ألا ("that not") with the meaning "[not] to be":  
ليس سهلاً أن تكون شخصية جيدة  
أنا أَقْرَرُ أن أُكُونَ لَقَمِّبَ أَكْثَرُ مِن أَحْيٍ  
أنا أَقْرَرُ أن أُكُونَ أَمًا وَمَهْلِيَّةٍ  
أَيْجَبُ أن لا أُكُونَ مُتَخَمِّسًا  
She expected that the man sitting at the desk would not be the one with the stamp (SI 252)

56.12  كَانَ occurs in the subjunctive after the conjunction ل ("in order to"):  
لَأَكُونَ دَائِمًا  
نَهَضْتُ إلى الْبُكْرِ، فَقَطْ لأَكُونَ وُحِيدٍ  
I went out to the balcony just to be alone (HR 165)

56.13  كَانَ occurs in the imperative:  
كُنْ طَيِّبًا  
كُونِي مُتَحَاشِيًا  
لا تَكُنْ مَجْنُونًا  
لا تَكُنْ أَخْفَى!  
be good (HM 70)

be ready (HR 34)

Don't be crazy! (AM 16)

Don't be a fool! (HM 60)
56.14 The Auxiliary Function of كَانَ

كانَ 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 كانَ and the subordinate verb agree with the subject.

56.14.1 + perfect is equivalent to the English past perfect/pluperfect ("had done"):

لا تكون مختوّماً Don’t be a lunatic (HM 110)

إِنِي لَمْ نَسْمَعْ كَلِمَةً "أَبِيَّا" كَانَتْ قَدْ خُرِجْتْ مِنَ الْخَرْجَةِ My mother didn’t hear the words “her son”; she had gone out of the room (HM 51)

كَانُوْا قَدْ أَكْتَفَوْا مِنَ الأَكْنِان They had finished eating (AM 17)

أَرْدَتْ أَنْ أَتْرَجَعُ, نَكَتْ كَانَ قَدْ رَأَيْتُ I wanted to go back, but he had seen me (AM 37)

كَانَ قَدْ أَخَرَجْتُ مِنَ جَنَّةِ مَطْرُوفًا أَضْفَرْ He had taken a yellow envelope out of his pocket (HR 54)

يَحْمَسُنَّ فَائِئِينَ عَلَى الْأَقْلِ كَانْتُ قَدْ شَرَبْتُ ذلِكَ I had drunk at least five cups that day (HR 153)

أَلْيَومُ I had prepared myself for it (JIJ 11)

كَانَتْ قَدْ هَيَاثُ تَفَيِّضَ لَهَا The attacks on the cities had not yet begun (JIJ 29)

لَمْ تَكُنْ بَعْدُ قَدْ بَدَأْتِ الْغَزاَتِ عَلَى الْمُدْنِ I had not entered it (HR 96)

a). If the subject is stated it generally goes between كانَ and قَدْ:

كَانَ دُوَّارُ الْبَيْتِ قَدْ نَمَسَكَيْنِ Seasickness had taken hold of me (IH 39)

كَانَ مَوْجُ أَسْتِيقْلَالِ الْإِنْطِلَاقِ قَدْ خَانَ The time had come for our two daughters to wake up (HR 37)

كَانَتَ سَبْعَ سَنَوَاتَ قَدْ مُضَتْ عَلَيْنَا Six years had passed me by (HR 7)

كَانَ أَسْتَقْلَالُ الْحَربَ قَدْ أَشْتَقَّتْ بَعْدَ فِي الْأَشْهرِ الأَوَّلِ The war had not yet intensified in the first months (JIJ 28)

ُدْخَرْتُ رَسَائِلَ غَيْرَةُ كَانَ أَهَمُّ أَوْلَادِي قَدْ أَرْسَلُهَا I remembered a strange letter which one of my children had sent to me from Czechoslovakia (IH 52)

كَانَ أَبِي قَدْ مَاتَ مَتََّا كَانَ أَبِي قَدْ مَاتَ مَتََّا My father had died prematurely (GhS 84)

لَمْ يَكْنَ عَبْدُ الْحَمْلِي قَدْ وَقَفَ عَلَى قَدِيمِهِ عِنْدَمَا Abd al-Samad had not stood up when I shouted at him (HR 131)
b). *Labāb* is sometimes omitted:

*كانَ نَتَّبَعُُهمَُ أَبِي أَلْكِبَرُ جَوَادَ الَّذِي كَانَ تَرْكُنا*  
Among them was my elder brother Jawad who had left us (IH 65)

*كَانَتْ بَدْأَتْ الْكَلَامِ*  
I had started to speak (HR 24)

*لَا شَكَّ إِنَّ أَبِي كَانَ أَغْطَسًا خَلَىَّ*  
No doubt my father had given her her rights (HR 133)

*كَانَتْ كَسَّارَةُ مُحْيَتُوْرَة*  
Perhaps she stirred up feelings which had died (TW 50)

*كَانَتْ سَرَايَا أَشْتَهْرَتْ*  
Saraya had become famous (IH 189)

*كَانَتْ عَشْتَ وَأَنَا أَبْحَثُ عَن مَكَانٍ أَيْنَ أَخْلَفْتُهَا فِيْهِ*  
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"):***

*كَانَتْ نَتَّخْرِجُ الْمَنْبِلَهُ مِنْ رَمْلِ الْمَشْاطِى*  
We would extract salt from the sand on the shore (IH 67)

*كَانَتْ أَنْصِرُهَا مِنْ بَطْلَةِ الأَسْمَاطِ*  
I used to imagine her as a mythical heroine (AM 23)

*كَانَتْ تَخْيَفُ كَانَتْ أَنْحَمَسْ بِفَوْقَانِ مَا بِتْ*  
I thought of how eager I used to be to watch the Muppet Show (HS 14)

*كَانَتْ أَعْتَمَّ مِنْ الْمَدْرَسَةِ وَقَتَلَ الْغَمُرُوب*  
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:**

*كَانُتْ الْحَلْلَةُ أَلْبِي أَمَامَ لَنُحَمَّلُ مِنْ نَفْلِ جَذْعَهَا*  
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 عَبَّدُ الْأَلْسَمِ يَكْرُرُ زِيَارَةً لِيَنْفَعَْ*  
Abd al-Samad used to visit our house repeatedly (HR 20)

*درَكَّةَ الْكَيْبُورَ وَجَاجَتْ الْقُبَّةُ*  
Drunkenness has gone and thinking has come, as my father used to say (HR 204)

**b). The subject may occasionally follow كَانَ + subordinate verb:**

*كَاذَبَ أَعْلَمُ أَنَّكَ لَمْ تَهْرُبْ*  
the armed men used to use it (IKh 20)

*كَاذَبَ عَبْدُ الصَّمَّامِ يُخَلَّفُ رَيْضَةَ لِيَنْفَعَْ*  
An old Syrian used to manage it (JJ 100)

*كَاذَبَ بَيْنِي الْأَسْمَاعِ بَعْدَ طُفُّلٍ 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"):***

*سَيْعاَتْ تَخَطَّى أَمْيَةً وَعَيْصُي. كَاذَبَ كَانَ كَانََْ*  
I heard the snoring of my mother and my uncle. They were sleeping (HM 58)

*كَاذَبَا لِيَخْرُونَ عَلَى عَبْدَ الصَّمَّامِ بِلَبْلَاءَْ*  
They were imploring Abd al-Samad to stay (HR 81)
I didn’t leave fingerprints behind me because I was wearing gloves (GhS 56)

When the men came in I was sitting in the lounge drinking lemonade (HS 5)

I returned to Wa’il. He was talking to two young men (HR 226)

he was studying in Exeter (JIJ 30)

Weren’t you talking to Agatha Christie? (JIJ 64)

The scoundrel wasn’t expecting me to return (GhS 53)

56.14.4 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 كان (the simple past):

I answered him, “Let’s suppose I am a sinner as you say” (HM 12)

He visited my boss at work, and his visit seemed truly strange (HR 39)

When we assembled on the following day to appraise the battle, Jabir said, “It’s an excellent one” (IKh 36)

I did not want to see anyone (AM 25)

I could not begin (IKh 144)

I remained silent because I too did not understand (GhS 105)

We gazed at the towering statue (JIJ 17)

He was still smiling (HR 31)

I did not know how (HR 149)

56.14.5 or more usually + perfect is equivalent to the future perfect (“will have done”, “would have done”):

We will have written the story of the longest and most beautiful war (IKh 48)

I hope he will not have left his room (GhS 82)

If anyone asks you, you will say that he has gone away, and I really will have gone away (AM 75)
He will have remained under its cover (IH 52)

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 قدّ and يكونّ:

That fish will have attacked the coloured feathers (IH 35)
The water of the sea will have ebbed away from islands of sand on the beach (IH 68)

When I return to the house, the sun will have reached the middle of the sky (IKh 104)

b). قدّ may be omitted:

Nature spoke before her son, and he will have learned how to speak from her (IH 46)

he will probably have gone to sleep before that (TW 73)

They will have tied a piece of lead on the end of the line (IH 35)

56.14.6 كان + imperfect indicative preceded by من expresses the equivalent of “will” in the past (“was/were going to”, “would”):

The course of events which would follow (JGh 91)

Its season was going to start on Monday (JIJ 33)

But death, to which everyone is subject, was going to be resisted with this love of life (JIJ 29)

al-Tahir said that he was not going to attend that meeting (JGh 30)

56.14.7 In hypothetical sentences, كان + imperfect indicative gives the meaning “would have”:

God alone knows how much I would have suffered had I been in his country and had a child by him (GhS 81)

I could not lose the deal, and I would have lost it if I had not shown up (GhS 99)

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 كانَ need not be repeated when it modifies more than one subordinate verb:

- We used to run or walk (IKh 143)
- She was talking and sobbing (GhS 71)
- 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)
- My brother had engraved the name of his daughter on her tombstone and had gilded it (IH 73)
- 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:

- I did not know how (HR 149)
- I never hoped that these stories would be repeated (AM 53)
- Waleed didn’t used to let anyone speak (AM 103)
- I still hadn’t slept (HM 59)
- you did not believe him (HM 73)
- I am ready to explain it to you, if they didn’t explain it in school (HM 164)
- I didn’t think it unlikely that Lawandiys had fallen on his knees before her (HM 186)
- she did not leave him (IH 88)
- I would not be able to restrain myself (HS 152)
- she did not stop summoning me (HS 192)
- she didn’t used to like crying in front of him (AM 76)

The negative particle may, however, modify كانَ. There is no change in meaning:

- He did not know (HS 135)
I didn't realise that my duties as a woman were more than my rights (GhS 75)

we were not lying (GhS 65)

I could not see well (IKh 86)

I could not believe what I heard from him! (JIJ 199)
The Sisters of كَانَ (أَخْوَاهُ كَانَ)

In addition to كَانَ, 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 كَانَ” or “أَخْوَاهُ كَانَ and its sisters”. Like كَانَ, the sisters of كَانَ are often used in an auxiliary function governing a subordinate verb.

The following are those in common use:

- أُصْبحُ to become
- أُصْبحُ to become
- بَقِيَ to remain, to continue
- بَقِيَ to remain, to continue
- رَأَى to cease to exist
- رَأَى to cease to exist
- عَادَ to become
- عَادَ to become
- طَلَّ to become, to continue
- طَلَّ to become, to continue
- أَصْبحُ to become
- أَصْبحُ to become
- لَنْ to not be
- لَنْ to not be

a). Like كَانَ, 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 طَفِئًا I am not a child (HM 183)
- لَعْلَهُ مَا رَأَى حَيًا Perhaps he is still alive (GSh 201)
- طَلَّتْ صَبايْتَا I remained silent (AM 9)
- هَلْ أُمِّيَ مُومِيَةٌ مِنْ مُومِيَاتِي؟ Has he become one of his mummies? (IH 147)
- مَا دُمَّتْ رَجُّلاً You are still a man (HM 184)
- لَمْ أَعُدْ طَفِئًا I am no longer a child (HM 130)
- غَدَتْ جُرُّدًا مِنْ أَلْمَلْكَةِ الأُرْضِ الْأَمْسِيَةِ It became part of the Hashemite Kingdom of Jordan (JIJ 101)
- بَقَيَتْ سَبِيلًا I remained happy (HR 36)

b). When the predicate is an adverb or a prepositional phrase, no inflection is possible:

- بَيْنَ مَا رَأَى جَعَلَ عَنْتِةً أَلْبَابٍ Basim is still at the threshold of the door (HS 34)
- لَكِنْ تَفَرَّقَ عَلَى الأَرْضِ But Talal stays on the ground (IKh 72)
- وَعَفَا نَسْتُ مِنْ هَذَا I suddenly realised that I was not from here (HS 42)
- بَقِيَتْ أَنَا وَحْيَتِي في أَلْفِرَاشِ I and my disappointment remained in bed (HM 141)
- لَمْ بَقِيَ مِنْ هَذَا مُجَالًا لِلْشَّكِّ There remained no room for doubt (TW 107)

57.1 أُصْبحُ generally occurs without its original meaning “to be in the morning”, and is
commonly used to mean “to become”, “to come to be”:

أَصِبَّت إِنسَانًا جَدِيدًا  I have become a new person (AM 31)
أَصِبَّت أُمَّةً وَأَخْتِهَا فِي نَفْسِ الْوُفَّاتِ I became his mother and sister at the same time (AM 52)
أَصِبَّ الْمَذَابِث أَلْبِيَةً  he has become the sensible young man (HM 64)
لَا تَلَبَّى أَنْ أَصِبْحَ غُصْبَةً they soon become nervous (AM 63)

57.1.1 In an auxiliary function, أَصِبِح (+ imperfect indicative) may have the meaning “to come to be”:

الْبَيْنَاءُ الْمِلَّةُ الَّتِي أَصِبَّت تُعْطَفُ مَعْطَفًا جَلِيبًا the tiresome smile which has come to resemble a leather coat (TW 54)
مَمَّ أَصِبَّت الْكِتَابَاتِ لَا تَقُالُ إِلاً فِي الْغَرَفِ المُغْلُقَةَ then the words came not to be spoken except in closed rooms (AM 80)

More usually, however, this may be interpreted as “to begin”:

أَصِبَّت تَقْضِي وَقُتِّي طُوْلًا مَتْنِيَّةً عَلَى مَكْتَبِهَا she began to spend a long time bent over her desk (SI 284)
أَصِبَّ بَرْزَى he has started to see (HM 53)
أَصِبَّ تَقْضِي أَبْنَاهَا أَلْمَالْيَةَ أَصِبَّت تُغْطِي أَلْبِيَةً The high buildings began to cover the sea (IKh 17)
أَصِبَّ بَرْزَى الْمُرْسَابِيَّينَ he started to drive a Mercedes (SI 338)

57.2 أَمَسُّ 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”:

أَمَسَّ عِطْامَهُ مَكَاجِلٌ their bones became containers for kohl (IH 211)
أَمَسَّ عَظَامًا She has become deaf (IH 208)
أَمَسَّ غَرَايًا The rest became naked (HR 124)
أَمَسَّ مَثَلُ مُطْلَبِيَّ ّتَمْ بَيْنِي I will become like Umm Bashir (HR 145)

57.2.1 Used as an auxiliary verb, أَمَسُّ (+ imperfect indicative) has the meaning “to come to be”, “to get to the point where”, “to begin”:

أَمَسَّ أَمَسَّ هذَا الْمُمْلَكَةُ I began to seize this glory (IH 126)
أَمَسَّ أَمَسَّ عَظَامًا عَظَامًا even pleasure came to leave my mind (HR 139)
أَمَسَّ لَا أَقْهَمُ شَيْئًا أَمَسَّ لَا أَقْهَمُ شَيْئًا I began to understand nothing (HR 98)

57.3 يَبْقِي ("to remain", "to continue"):

يَبْقِي الْمَكْتَبُ مَعْلَمًا مِنْ مَعَايِرِ الْمُدَّيْنَةِ the bookshop continued to be one of the landmarks of the city (JIJ 56)
We finally remained alone (HR 31)
I remain firm (HS 47)

57.3.1 With an auxiliary function, يَبْقِ (± imperfect indicative) has the same meaning:

- until the summer of that year he continued to wear the same long raincoat (JIJ 124)
- she continued to lean against the door (HS 68)
- I continued to control myself (HS 47)
- I went on doing that even after I grew up (GhS 109)
- Who still knows the people now? (TW 137)
- I remained unable to settle into a situation that would enable me to get married (JIJ 169)

57.4 ضَارَ ("to become", "to come to be"): It came to be called Khayt mountain (IH 115)
he has become rotten (HM 161)

57.4.1 As an auxiliary, ضَارَ (± imperfect indicative) may have the same meanings:

- he came to be known by the nickname (HM 6)
- they came to call it the school of communism (IH 199)

A more common meaning is "to begin":

- Munira and I began to meet by accident (HR 43)
- she began to beat her servant (SI 338)
- you started to read and write (HM 23)
- Abd al-Samad started to sit in a corner (HR 45)
- Even my sisters began to treat me like a venerable lady (HR 88)
- I began to tremble (GhS 174)
- I began to cry (HR 192)
- they began to sleep at my mother’s (GhS 44)

57.5 زَانٌ ("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 لُمُ + jussive or, more commonly, لُ + perfect. The
imperfect is negated with لا or ما لا زال حيًا he is still alive (AM 116)
ما زال طالبًا he is still a student (JIJ 123)
ما زال في أول أطروحة you are still at the beginning of the road (AM 159)
إنهما ما زالتين مجهولات أمهما ما زالت مجهولة Her mother is still undecided (JIJ 211)
ما زال هذا البيت قائما this dome is still standing (JGh 99)
ما زال في بداية المدرّب 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:

ما زال في الكلّية الفرنسية they assured me that, despite the outbreak of war, the student exchange was still taking place (JIJ 11)
ما زالت قاتلة the empress came alone with her most magnificent clothes and finery, and she was still very beautiful (JIJ 15)

57.5.2 زال may be used without a following predicate as an elliptical sentence:

ألا زلت تذكر أجنل؟ Do you still remember? Of course I do (SI 50-51)

57.5.3 زال is often used in an auxiliary function modifying a verb in the imperfect indicative:

ما زال أريدك He still wants you (HR 21)
ما زال يبتكر I thought he was still joking (JIJ 64)
ما زال يتصرخ the bell continues to ring (GhS 90)
ما زال يبتسم women are still succumbing (HR 104)
ما زالت تقول: “فأله!” Do you still say “murder”? (HR 224)
ما زالت تحبه Do you still love him? (GhS 189)
ما زال ينادي نفسه he is still struggling with himself (AM 77)
ما زالت لا أنفهم فضحك I still don’t understand what you mean (JIJ 63)

57.5.4 When زال is subordinate to the perfect of كان it has a past tense meaning. Both verbs agree with the subject of the sentence:

كان لا يزال على ثوبه the salt was still on my clothes (IKh 128)
كان ما يزال مبتسمًا He was still smiling (HR 31)
كان ما يزال يمسكك الشعر He was still holding on to my hair (HR 105)
he was still alive (JIJ 154)
we still used to meet (JIJ 184)
I asked her if she still wanted to marry me (JIJ 209)
I was still burning (HM 59)
I was still thinking about the colour of my blood-red lips (HS 32)

57.5.5 كان may be connected with the conjunction زال to express “was and still is”:

كان وما زال أمستنا وسعاودنا في أقليم جمّعنا
I was and still am one of his fiercest opponents (JGh 96)
لا شك أن الضرحة كانت وما زال قضية ذاتية
No doubt the scream was and still is a spontaneous affair (TW 136)
كانت ولا أزال مسلمة إلا شهرين من والدي
I received it and continue to receive it every month from my father (HS 105)

57.6 كام ("to last", "to continue", "to persist"): the bitterness did not last long (JIJ 21)
the stopover will not last more than forty minutes (JGh 82)
our conversation lasted about an hour (JGh 85)
a long engagement which lasted two years (GhS 109)

57.6.1 كام is most commonly used in the perfect preceded by the adverbial particle ما ("as long as") with the meaning “since”, “as long as”, “because”, “while”, “inasmuch as”. ما كام has a present tense significance:

ما كام أن كرملت باتنا وما دمت أن كنتي فأنتي غالبًا أن أوجل إفاعنا
as long as Mount Carmel is still here, and as long as I am still here, I can postpone our meeting (IH 117)

ما كام يوشح زاهي أن يكون بهذا الصرود، فيوشيء
Since Wa’il can be so cold, I can be an iceberg (HR 39)
انا أنا أن يكون نلون
she is free, since she is asleep, to stretch out her arm or her leg (HM 141)
ما أفرقني ما كام يئنوتين سعدًا?
What’s the difference as long as the customers are happy? (GhS 28)

57.6.2 With the same meanings، ما كام occurs with an auxiliary function modifying the
imperfect indicative. It has a present tense significance:

As long as he is writhing in pain and torment I will not allow myself to dance (AM 114)
as long as I see this letter, then he is still alive (AM 116)
as long as I can think (TW 226)
Since he knows Yorgo, he knows the relationship between him and Farusiya (HM 271)
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 (JII 244)
Yes, it’s a good idea, as long as I don’t divulge to him a word of what I’ve heard (HM 263)
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)
as long as our souls cannot emerge (IH 117)

57.6.3  ما دامُ مُؤتَمًا أُزورُ أُخْرَىْلَا تَتُطَلَّعَ (or لَمْ + jussive), with a past tense meaning:

As long as you have started to see yourself in a bridal gown, then praise be to God (HR 74)
since we have heard the sound of the explosion, this means that the danger has passed (JGh 39)
Since I have determined that he is Wa’il, what should I do? (HR 168)
As you have forgotten how the old woman died, you have aged a lot (AM 43)
since my emotional life has come to an end (HR 136)
As long as the man was unsuccessful in weakening her will to refuse, then this authority was not his (HR 193)
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 قد may be used between نا دام and the perfect verb:
Would they arrest the son because they have arrested the father? (HM 193)

57.7 عاد ("to become") usually occurs in the negative of the perfect:

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":

life without her is no longer possible (IIJ 199)

I saw that there was no longer any difference between me and Umm Tahir (HR 220)

I am no longer a child (HM 23)

57.7.1 In the negative of the perfect, عاد often occurs in an auxiliary function modifying the imperfect indicative. It has the present tense meaning "no longer to be":

She no longer thinks like before (HS 240)

I no longer remember (Ikh 9)

I no longer think (HM 48)

We no longer notice its existence (IH 104)

that which I used to be amazed at no longer surprises me (HM 188)

I no longer like talking to people (AM 82)

I don’t know what else he said, because I was no longer listening to him (HR 14)

She no longer asks, no longer cries (AM 57)

57.7.2 In the positive, عاد (+ imperfect indicative) may have the meaning "to do again", "to repeat":

I requested her again (HS 122)

I asked him again (HS 126)

At night, I re-opened the subject of remaining here (HS 33)

My nervous tension increased again with the approach of departure (JGh 190)

He slapped his palms together again (IH 118)

57.7.3 With the meaning "to do again", عاد may modify a subordinate imperfect or perfect
verb introduced with the conjunction ﻓَ:  
أُؤُودُ قَالتِي I forget again (HR 129)  
عَادَ قَبَلِي He kissed me again (HM 78)  
أُؤُودُ قَلتِي I put it on again (HR 17)  
عُدَتْ قَالتِيْنِيْنِي I convinced myself again (JIJ 51)  

The subordinate verb may occasionally be introduced with the conjunction و:  
غَادَتْ وَنَظَرَتْ إِلَيْهِ she looked at me again (JIJ 34)  
ثُمَّ أُؤُودُ وَأَخَذَتِ وَلِيْ أُنْعَم Then I crawl on all fours again (IH 47)  

57.8 لَيْتَ ("to continue", "to remain"):  
لَيْتَ سَاكِنًا he remained silent (HS 98)  
لَيْتَ بَضَفِيْ مُمَتَّدُ، عَلَيْ النَّشَرِ I remained half stretched out on the bed (HR 109)  

57.8.1 With the same meaning, لَيْتَ is also used with an auxiliary function modifying a verb in the imperfect indicative:  
لَيْتَ بَلَاءُ إِلَيْهِ He kept looking at me (HS 128)  
لَيْتَ أَنْ تَنَاسِقَ I continued to breathe heavily (HR 106)  

57.8.2 More commonly, however, لَيْتَ occurs in the negative followed by a noun clause introduced with أَنْ. The meaning is "not to take long", "soon":  
ما لَيْتَ أَنْ يَرَضَى it soon broke (TW 222)  
لَمْ لَيْتَ أَنْ يَظْهَرَ he soon appeared (SI 247)  
السَّمْوَاتُ الَّذِي لَيْتَ أَنْ يَتَلاشَى the silence which will soon disappear (SI 350)  
ما لَيْتَ أَنْ يَسْلَوَّنَ فِي قَنَارَاتِ العَفُوَات it was not long before it flowed out in streams of fear (HR 32)  
لَمْ لَيْتَ أَنْ يَصُصُّ لِيَا لَمْ تَلْبَثْ أَنْ رَأَى الْأَمَرُ the affair soon became clear to me (AM 148)  
لَمْ تَلْبَثْ أَنْ رَأَى الْأَمَرُ She soon arrived (SI 98)  
صِبْحَةٌ لَيْتَ أَنْ تَصْغِبَ his health will soon improve (AM 174)  
لا لَيْتَ أَنْ يَصْغِبَ صِبْحَةٍ they soon become nervous (AM 63)  

57.9 ﻋَلَّ ("to continue", "to remain"):  
لَمْ تَؤَدَّ جَيْزَةً سَوُى مَنْيُ ﻋَلَّ طَفَلاً There is a secret part of me that has remained a child (GhS 187)  
عَلَّا حَالِفِينَ أَنْ يَخْتُمُوهُمْ رَوْجَاهُمْ they remained afraid that their wives would deceive them (HM 174)
57.9.1 Used with an auxiliary function, َّلَتُ (+ imperfect indicative) has the same meaning:

- I must continue to expect that explosion (HM 32)
- he keeps trying to reach that star (HM 175)
- he continued living near us (AM 66)
- we went on visiting the houses (GhS 65)
- he continued turning the pages of an illustrated magazine (SI 248)
- I remained many days without sleeping (AM 22)
- she spent days without speaking to me (AM 49)

57.10 َّتَت often occurs without its original meaning “to spend the night”, and is rather used to mean “to become”, “to get to the point where”:

- the names of those lakes and places became familiar to me (JII 41)
- It became certain (HR 93)
- We came to understand each other (HR 175)

57.10.1 With an auxiliary function, َّتَت (+ imperfect indicative) has the meaning “to come to be”, “to get to the point where”:

- I felt that at that moment someone had come to stand behind the platform (HR 167)
- he came to know me well (HS 127)
- his friends got to know me (JII 36)

The meaning may be understood as “to begin”:

- Its branches grew, blossomed, and began to give shade and fruit (TW 191)
- we began to hear that our street had come to be called lovers ... lane (JII 84)
- I started to want only to arrive in Baghdad (JII 240)
- the people began to be afraid (JII 29)
- she began to smile (HR 46)
57.11 غداً ("to become"):

كل شيء غداً مُشجِّأ
لماذا تعود الذاكرة في هذه الملاحظات بالذات؟
غداً قُدِّرت مَعْطْهَا؟
غداً مُبَشِّرٌ
ليسة، منذ لقاءي الأول، غدت فـَمَعْضْهَا أكْثَر
غدت له جَنْهَة
غدت من أشهر أطباء العراق
غدت مع الزمان قد غدت أبطالاً في التغيير مما كنت
فيما مضى
غداً is not commonly used in an auxiliary function.

57.12 أضنني ("to become"):

أضنني مُفروضوري أن أرىها
فقد أضنني تفّقدت مَعْطْهَا
أضنني ذلك الكُبر
قد أضنني مُعيِّن طَاجِية زمار
أضنني ذلك مَكِينا
أضنني is not commonly used in an auxiliary function.

57.13 ليس ("not to be") expresses the negation of general existence. Although taking the form of a perfect verb, ليس generally has a present tense significance:

ليس في العائلة أُمَرَأة تزوجت وترزَّوْجَت
ليس في العائلة أُمَرَأة لا تنصرف بأن بُضِرْبَتها زوجها
ليس هناك غير الطريق إلى الموت
ليس من دخل تحقيق سبأني
ليس معي أيٌّ آخرى
ليس من بضيافة

there is no woman in the family who leaves the matrimonial home (SI 283)
there is no woman in the family who does not have the honour of being beaten by her husband (SI 283)
there is nothing to do but to pretend to be asleep (SI 282)
No one has entered your school but me (HM 73)
I have no papers with me (JGh 133)
No one picks them (JIJ 86)
57.13.1 The main function of لَيْسُ is to form the negative of nominal sentences:

لا يَشْتَبِهُ هَذِهِ خُيَانَةُ Isn't this treachery? (TW 89-90)
لا يَشْتَبِهُ أَلْثَمْا وَمَدَدًا The sky is not an expanse (IKh 150)
لا يَشْتَبِهُ هُدُوُّي أَنْ يَكُنْ مَادَيْهَا I do not have any corporeal being (GhS 208)
لا يَشْتَبِهُ الْجُوُابُ مُهَامًا The answer is not important (IKh 33)
لا يَشْتَبِهُ هُذَا وَشَدًا This is not a promise (TW 29)
لا يَشْتَبِهُ كُلُّ الْحُرُوبِ هَكَدَا Not all wars are like this (IKh 40)

57.13.2 لَيْسُ may acquire a past tense meaning in contexts which indicate the past:

لَيْسَ إِلَّا أَقْصَى أَلْبَالِيَّ في حُلُوَّةِ الْغَدْرِ 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)
لَيْسَ هُذَا أَشْعُرُ أَنِّي لَمْ أَقْرُوْجَةَ وَلَمْ أُخَابِيْهَا I used to feel that I wasn’t married and wasn’t pregnant (HS 222)
لَيْسَ إِلَّا رَأَيْتُ رَأْيَيَّ في خُطْبَةِ الْغَدْرِ Then he asked me, “Weren’t you the ballet dancer in yesterday's performance?” (JIJ 33)
لَيْسَ إِلَّا أَقْصَى أَلْبَالِيَّ في حُلُوَّةِ الْغَدْرِ I entered, not realising that I was going in without my veil over my head (HR 26)
لَيْسَ إِلَّا أَقْصَى أَلْبَالِيَّ في حُلُوَّةِ الْغَدْرِ she saw that the two jackets were not clean (JGh 93)
لَيْسَ إِلَّا أَقْصَى أَلْبَالِيَّ في حُلُوَّةِ الْغَدْرِ they deported him to Rome; he didn’t have an entry visa (JGh 132)

57.13.3 لَيْسُ 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:

لا يَشْتَبِهُ إِلَّا أَقْصَى أَلْبَالِيَّ I am not hungry (AM 12)
لا يَشْتَبِهُ إِلَّا أَقْصَى أَلْبَالِيَّ I am not proud of that (GhS 99)
لا يَشْتَبِهُ إِلَّا أَقْصَى أَلْبَالِيَّ It is not the sound of the wind (GhS 208)
لا يَشْتَبِهُ إِلَّا أَقْصَى أَلْبَالِيَّ 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 لَيْسِيُ رَجُلًا I am not a man (AM 156)
أَنَا لَيْسِيُ رَجُلًا I am not a servant in this house! (HR 66)
أَنَا لَيْسِيُ رَجُلًا I am not in the desert (HS 10)
أَنَا لَيْسِيُ رَجُلًا We are not alone here (IKh 42)
57.13.4 Although the normal word order is ّليس + subject + predicate, ّليس is very often placed before the predicate, that is, the part of the sentence it denies:

- This young man is not a genuine young man (HR 161)
- the difference is not great (GhS 66)
- My name is not Gloria but rather Zakiya (GhS 70)
- This is not certain (GhS 63)
- The reason is not fear of the uncle (HR 9)
- This is not my sin (AM 22)
- Khalid has no need of physics and mathematics (JIJ 188)
- This is not a church (IKh 31)
- the sky is not blue (IKh 66)

57.13.5 ّليس also occurs before the predicate in nominal sentences with inverted word order (predicate + subject):

- There is no division between the room and this hall (HR 68)
- In our family there is no such thing as divorce (SI 287)
- I had no record player in Baghdad (JIJ 189)

57.13.6 As a more emphatic form of negation, the predicate negated by ّليس may be introduced with the preposition بِ, thus being in the genitive case:

- I am not imagining [it] (GhS 150)
- a time not far away (GhS 17)

The predicate introduced by بِ often has the definite article:

- a war which goes on for seven years is not an insignificant event (JIJ 39)
- not a short wait (JGh 131)
- they are not, in turn, easy (TW 102)
- she is not beautiful (TW 281)
- I am neither black nor white (GhS 100)

57.13.7 The subject of ّليس may be introduced by the preposition مِن, also serving to stress the negative effect:

- no one knows everything (HM 19)
57.13.8 When a feminine subject follows لَّيْسُ but is separated from it by other parts of the sentence, لَّيْسُ is very often in the masculine singular:

- لَّيْسُ لي جَدَّارَةَ I have no worth (AM 144)
- لَّيْسُ لِذِيْنِ آجْزِيةَ He has no answers (HR 210)
- لَّيْسُ لِلمَعْلَم زَائِدَةً Salt has no smell (IKh 106)
- لَّيْسُ مَعَةْ تَأْبَيْضَة دَخَلَ he did not have an entry visa (JGh 132)
- لَّيْسُ في العائلة أَمْرَأَةً there is no woman in the family (SI 283)

57.13.9 لَّيْسُ 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:

- تَنْظَلُ عَلَى جَهَينَينَ, لَّيْسَ جَهَينَةً واحِدَةً it looks out on two directions, not one (JGh 149)
- أَمْهُمُ في فَلَيْمِي أَنْ يَكُونُ التَّعْلِيْمُ عَلَيْهِ ثَانِيَةً, لَّيْسَ الإِكْتِيَابُ The important thing in my film is that the commentary is in Arabic, not in English (JIJ 217)
- إِشْتُرِبَ لَهَا لأَنَّ وَلَيْسَ لى بَانَيْسَ مَنْ تَزَمُّرُ, مَتَّلَ جَمِيعِ الْمَدَنِ, وَلَكِنْ لَيْسَ يَكُونُ هذِهِ أَسْرَايْلًا buy them for our mother and not for me (GhS 51)
- إِنَّا عَلَى الْأَثْرَاءَ يَلْبَسُ لَّيْسَ تَأْوِيْلَةً Paris will be destroyed like all the cities, but not so quickly (IKh 149)
- لَّيْسَ مِنْ هَذَا, إِنَّهَا الأَحَادِيثِ عَشْرُ, وَلَيْسَ النَّاَسِقَةُ No, not from there (TW 85)
- تَعَذَّبُنَّهُ أَنْ تَسْتَفْتَفُوا مَيْلَيْنَ? it is eleven o’clock and not nine (TW 163)
- تُعَلِّقُنَّهُ اِلْعَسَامِيَّةُ صَنُّعٌ! وَلَيْسَ إِلَى الْكَانَ I was used to waking early? (AM 63)
- لَّيْسَ قَلِ الْبَلَدَةُ “Were you used to waking early?”
- لاَ, لَّيْسَ إِلَى الْبَلَدَةُ “Not before six” (AM 63)
- سَأُعَمِّدُ إِلَى الْمُدِينَةِ صَنُّعٌ! وَلَيْسَ إِلَى الْكَانَ I will go to teacher Subhi and not to the shop (HM 252)
- تَسْمَّيْنَ مَثْقَالَةٌ! لَّيْسَ هُنَّ أَجْهَيْهٌ . . . لَّيْسَ مَثْقَالَةٌ She smiles, saying, “Not here” (GhS 36)
- كَانَ هُمَا وَرَأَاهُو? لَّيْسَ بإِنْتِقَادِي I answer him, ...“Not tonight” (GhS 177)
- تُصِدَّقُنَّهُ, لَّيْسَ أَشْعَالُ المَكْتَبِ لَّيْسَ إِلَى الْكَانَ Was it a dream that has disappeared? Not for sure (GhS 192)
- تُصِدَّقُنَّهُ, لَّيْسَ أَشْعَالُ المَكْتَبِ لَّيْسَ إِلَى الْكَانَ She believes him, yes, but no more than that (HM 172)
- لَّيْسُ إِلَى أَشْعَالِ النَّاَرِ إِنَّهَا فِي أَشْعَالِ النَّارِ 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 لَكُنْتُ أُذْرِي ("I don't know"): 

لَكُنْتُ أُذْرِي I don't know (JIJ 184) (HR 11)
لَكُنْتُ أُنْبِرُ I am not boasting (TW 31)
لَكُنْتُ أُذْرُ I don't remember (HR 140) (JIJ 104)
Verbs of Beginning (أفعال الشروع)

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:

- أخذ to take
- جعل to make, to bring about
- جرح to go
- راح 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

أخذ

The children began to play around us and to make a noise (HR 80)

أخذت تكيي

she began to cry (AM 64)

أخذت العلاقة تبدأ بِقودها وِبِعد آخر سروية

Day after day, the relationship began to seem secret (HS 61)

أخذ يضحك

He began to laugh (HS 125)

أخذ النساء في البيت يتناولون على الشباب

The women in the house began to take turns at the window (HS 218)

أخذت تردي الصبي

She started to put her clothes on (Ghs 201)

أخذت الأحظ

I began to notice (IH 146)

58.2

جعل

قد جعل فيها ضرب على عقلي

its flames had begun to strike my mind (HR 23-4)

جعلنا نضحك

we started to laugh (Jij 21)

جعل يقرني

it started to shake me (Jij 132)

جعل أبكي وأجهش

I began to weep and wail (HR 172)

جعل الموطونين يشعرون مصابين الكهرباء

the employees began to turn on the electric lamps (Jij 20)

58.3

شرع

I began to write in English (Jij 246)

شرع أن أكتب بالإنكليزية

he began to read its contents (SI 128)

شرع يقرأ محfiction

he began to move his fingers (SI 188)

شرع يحرك أصابعه

he started to write (SI 247)

58.3.1

شرع is often followed by في by + verbal noun rather than by a verb in the imperfect
indicative. Here, شع‌ه may be used in the imperfect:

- the other man started to write (SI 247)
- I began to turn them over (JGh 133)
- her plane begins to land (IH 138)

58.4 راح We started to drink our coffee in silence (HM 144)
- the sailor started to row (JI 15)
- I began to scream (IH 36)
- The male and female students began to pass between us (HR 31)
- I began to ask myself (HR 46)
- His stomach began to swell (HR 150)

58.5 When modifying the imperfect indicative, verbs of beginning have the same meaning as the verb بدأ. The difference, however, is that whether in the perfect or the imperfect بدأ always means “to begin”:

- he started to say the words I was afraid of (AM 38)
- he begins to call out the names (AM 54)
- we began to talk to him (AM 173)
- they began to shout (HR 35)
- I started to take my clothes off (HM 131)
- My heart began to palpitate (HM 138)

58.5.1 A further difference is that بدأ may take a verbal noun as object instead of modifying the imperfect indicative:

- he starts to smoke the water pipe (JGh 18)
- he begins to sit at his desk (JGh 26)
- he starts to walk (HR 53)
- I began to wander on the winding paths (JI 42)
The Verb كاذ ("to be on the point of", "almost", "nearly")

59.1 كاذ is used in an auxiliary function in either the perfect or the imperfect and modifies a subordinate verb in the imperfect indicative:

This is the word she was on the point of uttering (HM 224)

they almost saw me (GhS 214)

We had almost forgotten him (TW 155)

I almost confess to him that I am contemplating suicide (GhS 157)

I began to buy books, I can almost say daily (JIJ 25)

my brother's wife Aliya, who could almost be the twin sister of Lamiya (JIJ 141)

they almost kidnap the people getting off the train (JIJ 13)

I am almost ... a half Negro (GhS 29)

59.1.1 كاذ is occasionally followed by a noun clause introduced with أن:

I almost choked (IH 113)

I almost described that Aton as the red fire of hell (IH 172-3)

59.1.2 كاذ may be used without a repetition of the subordinate verb as an elliptical sentence:

it has all finished, or almost (HM 188)

he will have completed the framework of the villa, or almost (TW 110)

59.2 كاذ is also used in the negative with the meaning "hardly", "scarcely":

Palestine had hardly yet emerged from its upheaval (JIJ 21)

I can hardly make out my way through anger (HM 186)

we can scarcely believe that we are her companions (JIJ 168)

We had hardly yet stepped onto American soil (JIJ 243)

59.2.1 With the same meaning, كاذ may remain in the positive, while the subordinate verb is

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in the negative:

I hardly know him (AM 132)
I can scarcely believe it (GhS 176)
I hardly have the strength to open my eyes (GhS 77)
I hardly recognised you (GhS 9)

59.2.2 A clause with the negative of كاذ is often followed by a clause introduced with حَتَّى + verb with the meaning “no sooner ... than...”, “[he] had hardly ... when...”:

No sooner do I bring you out of the donkey's tavern than you force me to take you back there? (HM 164)
No sooner did she reach our house than she burst into tears (SI 101)
I had no sooner said it than I was taken aback by the girls' loud laughter (JIJ 174)
I had hardly began when the celebrations began (AM 149)
No sooner did I reach out my hand wanting to touch it than Hamilton stopped me (JIJ 68)
No sooner did he start the engine of the car than he caught up with them (SI 129)
No sooner do I decide to go to their house than I find myself there! (GhS 204)
the car had hardly left the bridge when he asked him to slow down (TW 92)
No sooner did he finish his speech than I woke up (GhS 196)
Miscellaneous Verbs with an Auxiliary Function

Other verbs with an auxiliary function include:

60.1 أستَرَعَ ("to hurry", "to do quickly"):

أَسْتَرَعَ يُعْمَرُ الإِلَّاتُّ
he quickly crossed the road (JGh 184)

أَسْتَرَعَ أَشْرَبَ من الْبَقَاقِينَ
I quickly drank from the cup (HR 191)

أَسْتَرَعَ عِبَادُ الإِنْقَلَامُ يَخُلُفُونَهُمَا إِلَى الْقُرْنِ
Abd al-Samad quickly carried them to bed (HR 162)

أَسْتَرَعَ أَرْفُ أَلْحَيْرَ إِلَى جَارَانٍ
I quickly gave the news to my neighbours (HS 10)

60.2 إنْتَلَقَ ("to hurry", "to set out to do s.th.", "to begin"):

إِنْتَلَقَ يَعْمَكُي لَهَا يَخْمَسُ مَكْرَةَةَ الْفَطْرَةَ الْيَثِّي شَارَكَ
he began to tell her enthusiastically about the battle with the cats he had taken part in (SI 212)

إِنْتَلَقَ فِي طَرِيقٍ الْعَرَاءِ يَرُوِي الْجِدَانِ
on the return journey he started to tell stories (SI 213)

إِنْتَلَقَ يَجْرِي
he set off running (SI 182)

إِنْتَلَقَنا نَزُرُعُ
we began to sow (TW 238)

60.3 إِسْتَمَرَّ ("to continue", "to persevere"):

إِسْتَمَرَّ الفَرَاغُ يَحْمَلُونَ صُوَبَانِي أَفْهَةَ
The attendants went on carrying the trays of coffee (JJ 20)

خَلَ أَسْتَمَرَّتْ تَدْخِنُ؟
Did she continue smoking? (AM 41)

60.4 مَضَى ("to continue", "to go on"):

مَضَى يَقْبَلُ صَفَحَانِهِ
he continued turning its pages (SI 243)

مَضَيَّعُ ... أَنْهَى في نَخْمِ جَسَمِي
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:

Sally apologised again (HS 100)
Everyone came to want my friendship (IKh 112)
Kamil Abu Mahdi no longer understands (IKh 128)
The plane begin to lift you above the sea (IH 114)
My poor father had died prematurely (GhS 84)

61.2 The subject may, however, occur before the auxiliary and the subordinate verb:

some men still beat their women (GhS 71)
his family still lives in the north (GhS 77)
The man is still staring at my face (GhS 82)
life continues to produce new stories and surprises every day (JII 8)
the water still pours out (HS 43)
the door bell hardly stops ringing (GhS 100)
The high buildings began to cover the sea (IKh 17)
Hamid can no longer bear to see me like this (AM 28)
she hardly sees him (JII 209)
The pain in his tooth almost makes him cry (GhS 31)

61.3 Adverbials are often placed between the auxiliary verb and the subordinate:

I have now come to realise my weakness (HM 187)
during her work she began to laugh at my mistakes (GhS 62)
in that gathering of ours she used to speak in French (GhS 73)
As I got older I began to look back over my past (GhS 86)
1, in turn, was still under the effect of their charm (JII 41)
Up to now I still remember my mother’s words (AM 127)
“I have always loved you (GhS 92)

Then Salih, like a school teacher, started asking me whether I had read the newspapers (HS 99)

The other old women around her were turning to me with rebuke (IH 134)

From the beginning of this month, uncle, I have been tearing the flesh of my body (IH 140)

He began to punch me in the stomach whenever I got up on my knees (HR 105)

Whenever our conversation started to draw to a close, I began to keep it alive, even with false news (HS 97)

As I was getting undressed I thought of Nuri (AM 150)

When we met he had read a poem to me (JIJ 213)

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:

I began to tidy the room and clean the floor (HR 46)

we used to run or walk in a long street (IKh 143)

he began to organise my things and to remake the bed (JGh 163)

I began to shout, to rant and to wave the ears about (IH 36)

Do people still go to the cinema? Still laugh? Still sit in the gardens? (AM 29)

She was talking and sobbing (GhS 71)

I began to inquire and ask questions (JGh 173)

They were joking with each other, making fun of each other, saying bawdy things (HM 63)

I used to spend the time in the college library, and after this eat some kind of sandwich and return to Munira (HR 29)
he continues to jump and to walk about (GhS 139)

His hand began to press, to squeeze and to pull (HR 123)

she began to change the subject or, more accurately, to return to it (TW 25)

My mother would neither add to, nor take away from, nor change her way of speaking (HS 211)
62 The Verb **أُوشَّكَ** ("to be on the point/verge of [doing s.th.]", "[he] almost")

62.1 **أُوشَّكَ** typically takes as its object a noun clause introduced with **أن**:

My brother almost gave up his job (HR 10)

I almost told him that he wasn't forced to undergo all this hardship (HR 97)

I was about to ask (HS 135)

he almost clung to her (SI 124)

The worker was on the point of bursting into tears (SI 346)

62.2 **أُوشَّكَ** is often paraphrased with the prepositional phrase **على وشك** + a verbal noun in **إِدَّاع**:

Here is the plane from Marseilles about to arrive (JGh 33)

it transpired that he was on the point of leaving (JIJ 61)

The academic year was almost at an end (JIJ 143)

he was on the point of leaving the job (JIJ 209)

We were even on the point of abolishing the hospitals (IKh 136)

I was on the point of returning to my work (GhS 49)

Less commonly, **على وشك** may be followed by a noun clause introduced with **أن** also in **إِدَّاع**:

it was on the verge of culminating in an important agreement (JIJ 192)
The Verb أَعْجِبْ ("to please")

may often be translated as the English "to like", "to admire". This is seen in the Arabic sentence

أَعْجِبْني الأَذْكُرُكْ.  I like intelligent people (HM 11)

which literally means "intelligent people please me". The subject in Arabic is الأَذْكُرُكْ ("intelligent people") and the object is the pronoun suffixي ("me"). أَعْجِبْ agrees with the subject of the sentence:

أَعْجِبْكَ هَذَا؟ Did you like that? (HM 161)
هل أَعْجِبْكَ الْطَّعَامُ؟ Did you like the food? (JGh 164)
هل أَعْجِبْكَ الأَغْنِيَّة؟ Do you like the song? (TW 167)
بَلَّ أَعْجِبْتُ إِلَى الإِنْجِلِيْزِيَّةَ she likes to speak in English (JIJ 149)
هل أَعْجِبْكَ الفِلْم؟ Did you enjoy the film? (IKh 63)
Verbs of Arriving ("to receive")

Verbs meaning "to arrive", "to come" (commonly جَاءَ and وَصَلَ) may be used in constructions which can be translated with the English "[he] received", "[he] got" etc.

For example, the Arabic sentence

جَاءَنِي أَلِيِّاً (الإِجَابَةَ) 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 (إِجَابَةُ). The Arabic verb agrees with its subject.

Further examples:

الْتَقَارِيرُ الْمَهْرِيِّ وَضَرْلَتْنَا جَاءَنِي، فِي رَبِيعِ يَتْلُّ الْأَنْبَاء، وَسَلَّمَ مِنْ قَاصِ مُوْيَّعَيْنِ وَضَرْلَتْنَا وَسَلَّمَ مِنْ قَاسِ

I received a letter from a young lady (JIJ 157)

نُبْدِعُ أُصُوْرَتَنِّي أُوْنَ لِلْأَنْبَاءَ بِلَعْضِيّ بَرْقَّيْةَ مِنْ جَونِ مَارْسَل

Two or three weeks later I received a telegramme from John Marshal (JIJ 195)

وَضَرْلَتْهَا الْأَنْبَاءُ

she received the news (SI 63)

لَمْ جَاءَنِي خَنْرُ رَوْجُ مَبْرَأَة وَقَاسِمَ

Then I heard the news of Munira and Hashim's wedding (HR 88)

في هَارْفُوْدَ جَاءَنا الْأَنْبَاءُ

In Harvard we received the news (JIJ 247)

مِنْ أَبِي جَاءَنِي يَلَّكَ الْعَمْوَةُ?

Where did I get that strength from? (HR 106)
Verbs of Motion with the Preposition ب

Verbs of motion ("to go", "to come", "to climb" etc.) may be followed by prepositional phrases introduced with ب and express the causative "to bring", "to take" etc.:

You have brought the sun with you (JGh 169)

Wa’il and Bashshar brought some money (HR 27)

she brought us the coffee (HR 28)

What brought him at such an hour? (HM 144)

I don’t know where he got that large pin from (AM 96)

I went into the kitchen to fetch him a glass of water (HS 181)

the lady of the house brought us some tea (JIJ 132)

he brought some tins of paint (TW 179)

What has brought the police car? (TW 252)

she took me to a boarding school at sunset during the following week (GhS 44)

the lift takes her up (GhS 191)

he took her to Alexandria (SI 118)

They rushed her to the general hospital (SI 163)

she took me out on what she claimed was a tourist excursion (JIJ 152)

This sonata always takes me back to my first days of immersion in classical music (JIJ 190)

they carried her up the mountains on their shoulders (IKh 139)
Uses of the Verbal Noun (ال مصدر)

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:

I cannot run anymore (IKh 60)
Thinking of a sin is the same as committing it (HM 21)
they asked him to come back on Saturday (AM 108)
we continued shooting and advancing (IKh 46)

I used to love going into her house and drinking mulberry juice (HS 11)
Basim explained the principles of driving to him (HS 17)
I tried to concentrate on what she was saying (HS 17)
I spend the remainder of my time reading, writing and translating (IJJ 11)

66.1.1 Verbal nouns are, however, not always defined:

it does not require explanation and comment (HM 8)
he said, with some censure and blame ... (HM 14)
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):

I began to ignore the existence of the fridge in the room (JGh 57)
my family's opposition made me absolutely determined to carry out my intentions (HR 9)

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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:

- He got used to his hearing the prayer (HS 45)
- He smashed everything before he left (GhS 76)
- The result was the departure of those attending (JGh 19)
- After our return from Tashkent I was depressed (JGh 21)
- like the sound of the sea before the raging of the storm (IKh 52)
- Abd al-Majid was certain that his two daughters were asleep (SI 91)
- the outbreak of war (JIJ 11)
- he apologises to me for his friend’s departure (JIJ 122)
- the sounds of his shoes hitting the ground become louder (IKh 41)
- 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):

- he helped me to take off the cloak (IKh 23-4)
- Stop accusing me, cursing me (HM 11)
- he was unable to open his eyes (HM 53)
- I get used to seeing him (HR 21)
- He began to cover the books as he was reading them (AM 125)
- she wants me to help her (HS 42)
- I forced myself to listen to him (HS 96)
- he told me the story of his father’s imprisonment (HS 116)
- Then she asked me to tell her what would happen to Mu’adh (HS 122)
- Riding in the car is no longer an ambition or a dream (HS 185)
- she doesn’t try to return it to its place (JIJ 45)
I couldn't follow the second half of the play (JII 64)
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:

حاولت شرح ما قولة لسوزان أريد معرفة ما جرى

I tried to explain what she was saying to Susan (HS 25)
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:

لست بحاجة إلى جمالية الرجلين
لا أريد زيارتها
طلبت من أنتما في المطار
رفض استقبال أحد من أصدقائه
يفكر بعفادة حراسه
تُم أخيارهم

I have no need of men's protection (GhS 20)
I don't want to visit it (AM 66)
I asked him to wait for her in the airport (JGh 51)
He refused to meet one of his friends (AM 37)
He thinks of calling his guards (GhS 91)
they were chosen (JII 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 لِ:

لدى زوجتي لي
أنا سعيد بإخصاصها لي
الممره الأولى لدخوللي بنينها وروتيني للمهام
غذاً على سماوتي للصلاة
حتى أثنيت يبكر وذكربي لโปรดت آلهتي كان يا لله للفات

when they see me (HR 17)
I am happy with her hugging me (GhS 43)
the first time I went into her house and saw the servant (HS 19)
He got used to hearing the prayer (HS 45)
my remembering his black eyes (HS 131)
Even my eating of dates and drinking a cup of tea was without desire (HS 137-8)
It inevitably leads to man's worship of material things (IKh 43)
merey imagining that I have lost it fills me with alarm (JGh 59)
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:

I inform the others of my suitcase being left behind, of my fear that it is lost (JGh 32)

after we ate dinner (JGh 32)

I was afraid that I would discover a mistake after I had left (JGh 58)

my intention to be alone with Umm Bashir (HR 5)

approximately two months after I entered university (HR 11)

I told him that she died before he went into prison (AM 55)

I remembered the first time I entered this house (HS 70)

I can no longer remember whether this happened before or after David left the party (HS 137)

there is no use in me waiting for the staff to return (IH 76)

I gave up tennis too, despite having acquired a good racket (JIJ 76)

66.4.2 A pronominal object is appended to ِهِ:

كان لا يخفى تفضيله إياهًا 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 īḍāfa construction or as a pronoun suffix, and the second object in the accusative:

they refused to give him permission (GhS 71)

he began to circle around me in view of my being someone who could read and write (HM 13)

Can he be considered a king? (TW 80)

without them appearing compelled to give us a deliberate impression (HR 28)

Which girl from those in the commune dared imagine him as her lover? (HR 38)

I had that year begun to teach those students Shakespeare'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:

- توُقَنَتْ من الإجابة على أشيائهم
  She stopped answering their questions (IKh 11)
- كان لا بد لي من الاحتفال بهذا الحدث الطيب
  I had to celebrate this great event (HM 74)
- كنت حريصًا على التأثير على، والحديث إليه
  I was eager to get close to him and to talk to him (JGh 17)
- متصلة الخوف على علمي
  the problem of finding work (HR 6)
- ما توُقَنَتْ من الدفاع عنها
  I didn’t stop defending her (HS 19)
- قال لي إن توُقَنَتْ من التدخين سيجعلني غضبة
  he told me that my giving up smoking would make me nervous (HS 103)
- كنت أخف الزواج منها
  I was afraid of marrying her (GhS 16)
- رفض الحلف على قسيمه
  he refused to relinquish his department (SI 20)
- لقد نجحوا هنا في المحافظة على الطابع
  here, they have managed to preserve the old architectural character (JGh 72)
- حاولت الإسلك بالنها
  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”):

- أُغِيَتْ مُعْرِدةً من المطار
  I hate returning from the airport (JGh 9)
- كُنْتُما بانتظار
  We are all waiting for you (HR 32)
- أنْحَرْب فهمته فئت ذهابي إلى علمي
  I drink my coffee before going to work (GhS 104)
- ما عُدِّث أَنْحُلَّ سماع مَكَّارَات الصوت
  I can no longer bear listening to the loudspeakers (HS 34)
- كُنْتُ أجبر دخول عُرفة والدي
  I used to love going into my parents’ room (HS 54)
- أُعِيْه على أرضي حَوَفًا من الأزلاء
  I crawl on all fours, afraid of slipping (IH 47)
- كُتِبَ عن الفضيحي في مَفَهِّم الفنون الجميلة
  She stopped teaching in the Institute of Fine Arts (JIJ 60)
- دما ياً جَلِب إلى خليه الفنون، لا تَأْوَل فَهُوَاء الصباح
  he did not begin shaving his beard before taking morning coffee (TW 49)
- أُلْعِيَ فِي اضطجاع الطيارات
  I am against hijacking planes (TW 70)
- أَجِيَتْ زيارة هذه البلاد مُكنَّة، وإقامة الصلاة
  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:
66.9 Verbal nouns may be governed by the preposition ل ("in order to", "for the purpose of"):  

<table>
<thead>
<tr>
<th>He prefers to sit (IKh 110)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I don't want to hear these words (HM 31)</td>
</tr>
<tr>
<td>I want to know what happened (HM 80)</td>
</tr>
<tr>
<td>He had decided to leave (HR 53)</td>
</tr>
<tr>
<td>I used to wait to hear his voice (AM 47)</td>
</tr>
<tr>
<td>I wanted to put my clothes on (GhS 51)</td>
</tr>
<tr>
<td>I decided to return to them (IH 47)</td>
</tr>
<tr>
<td>I wanted to hide in the cracks in the ceiling (HS 47)</td>
</tr>
<tr>
<td>I prefered to stay in Oxford (JJ 29)</td>
</tr>
<tr>
<td>Khaled’s wife asked us to wait (JJ 177)</td>
</tr>
</tbody>
</table>

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 سؤال means “questioning” and also “a question”; إعلان 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:

<table>
<thead>
<tr>
<th>sing.</th>
<th>pl.</th>
<th>sing.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>علم a science</td>
<td>علوم عناوين</td>
<td>an attempt</td>
<td>محاولات</td>
</tr>
<tr>
<td>وعد a promise</td>
<td>وعود ليعبُب</td>
<td>a game</td>
<td>ألعاب</td>
</tr>
<tr>
<td>زيارة a visit</td>
<td>زيارات طُروُّر</td>
<td>a development</td>
<td>نظورات</td>
</tr>
<tr>
<td>بناة a building</td>
<td>تقدّييم تفاعيل</td>
<td>a custom, a convention</td>
<td>نقالبية</td>
</tr>
<tr>
<td>إجتماع a meeting</td>
<td>إجتماعات مبادرات</td>
<td>an undertaking, an incentive</td>
<td>مبادرات</td>
</tr>
<tr>
<td>استفسار an inquiry</td>
<td>استفسارات إصلاحات</td>
<td>a revolution, an overthrow</td>
<td>إصلاحات</td>
</tr>
<tr>
<td>اختراع an invention</td>
<td>اختراعات إيجابيات</td>
<td>an examination</td>
<td>إيجابيات</td>
</tr>
</tbody>
</table>
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

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:

the approaching Algerian airplane (JGh 32)
I opened the window looking out on the courtyard which led to the entrance (JGh 149)

the falling rain (JG 192)
a sleeping dog (HM 52)

he is violently pulling a crying child (HR 9)
I gave them a fleeting glance (HR 23)

I am a working girl (HR 24)
the image of a contented man (HR 73)

the visiting troop (JIJ 63)

he is searching for something lost (AM 137)
I have become a successful official (IKh 112)

My father is frightful (HM 36)
O Lebanese Hamlet, fleeing from the deed to poetry (GhS 14)

the two angry Lebanese women (GhS 37)
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:
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:

- أنا غارقٌ في التفكير
  I am immersed in thought (HM 9)
- أنا موجةً روالجي حتى أنغريج
  I am postponing getting married until I graduate (HR 49)
- ماذا نحن فاعلون؟
  What are we doing? (JGh 48)
- نحن قدامون إلى أهلنا الساحرة
  We are approaching the enchanted land (IKh 42)
- أنا ذهب إلى الأكاديمية
  I am going to the shop (HM 47)
- أنا راجع الآن إلى البيت
  I am returning to the house now (HR 32)
- أنتين في أنثي داهية؟
  Do you know where you are going? (JIJ 46)

Active participles derived from stative verbs are best translated by the English simple present tense:

- إنه وعلى تشكيل فاعل
  he speaks with the fluency and speed of someone who knows where he is going and what he is doing (JIJ 211)
- إن في البيت هو فاعل
  he is able to exorcise the devil from you (HM 82)
- أنا فاهمة
  I understand (HS 68)
b). According to context or when modified by an adverbial indicating a future time, active participles may have the meaning of the future:

it is certain that God will answer his prayer (HR 15)

As for Nur, she will return no matter how much she travels or is away (HS 42)

I am going away (HS 104)

he is going to Baghdad soon (JIJ 195)

he now seemed like Isam who was returning the next day (SI 124)

I will leave if you won’t (HR 143)

c). According to context, active participles may have a past tense meaning:

the references which have been published about it are very rare (JGh 101)

I went to him and with me was Desmond Stewart who, like me, had recently arrived (JIJ 179)

last night (JIJ 209)

You have surely noticed that for months I haven’t been aware of Abd al-Samad (HR 63)

I did not believe that I was travelling (JGh 11)
I didn’t go back. I was going to my shop (HM 75)
the children have been sleeping for hours (AM 36)
His brother got married to my elder sister a few months
ago (GhS 77)
the boxes which came from the USA were confiscated
(HS 13)
I believed that I was your great love even though I was
married (GhS 95)
she descended, returning from the summit of the
mountain to which I was going (JIJ 45)
I am a real magician who has come from the forests of
secrets (GhS 32)
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:

I considered how I looked as I sat next to them (HR 13)
I stood in front of him, staring at him as he was sitting
(IIF 53-4)
While I was asleep in bed I heard my mother (HS 188)
He said that these ideas came to him as he was sitting on
his rock (IH 31)
The male and female students began to pass between us
as we stood (HR 31)
he carried some kind of stick as he was entering unto the
god (TW 56)

**e).** 

I was walking on al-Andalus Street (HR 9)
We were sitting near his office (HR 11)
they were embracing each other in the photograph
(GhS 21)
He was standing in front of her (SI 65)
My wife was bringing the morning cup of coffee
(IKh 111)
We were not sleeping (AM 105)
I was returning from Beirut (JIJ 162)
I was going to the kitchen (HR 57)

f). ْكانَ + active participle derived from a stative verb gives the simple past:

I was angry (AM 31)
We were convinced of the power of freedom (HR 38)
I was not frightened (JIJ 11)
I was in agreement. I was content (AM 123)
I knew full well why I was crying (HR 192)
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:

The woman who is standing in the queue (GhS 28)
the huts which surround us (IKh 71)
He spread out the new plan which had come from Germany (SI 62)
his wife is a famous actress who has acquired the nickname “the people’s artiste” (JGH 91)

he was put on the first airplane which was returning to the desert (HS 112)
from there I board the ship which will sail me to Beirut (JIJ 160)
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:

the body of a young man which his brothers and cousins lifted onto their shoulders carrying it to its final resting place (IH 58)
b). The direct object may be introduced by the preposition لِ:  

- The man who loves beauty (HR 61)  
- he lost his papers (JGh 133)  
- he is studying Arabic literature (JGh 170)  
- it is certain that God will answer his prayer (HR 15)  
- the first “laymen” to see this amazing find (JIJ 68)  

C). The object may occur in the accusative case:  

- in two or three minutes I will go into the bathroom (HR 51)  
- something or other in the airplane makes me feel as if I am heading for a distant place (JGh 134)  
- at the bottom of the well was a monster opening its mouth (IH 78)  
- We will finish like creatures who have lost everything (AM 129)  
- 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:  

- 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:  

- I will hide here in the shop in an attempt to regain my equilibrium (HM 63)  
- you saw me wearing a bridal gown (HR 74)  
- His molar tooth throbs with pain, firing its darts in every direction (GhS 26)  
- He again felt the place where his feet were, trying to return (IH 48)  
- She sat amusing herself with her surroundings, ignoring our presence (HS 24)  
- He sat, putting his head in his hands (HS 73)
he appeared in the department for the first time, carrying a tape recorder (SI 20)

she turned onto her side, pulling the cover over her (SI 92)

I spent the rest of the day climbing the foot of the mountain (JIJ 52)

His Excellency goes out leaving behind him the offensive smell of cigars (TW 61)

I came wearing a blue shirt (JIJ 139)

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 participle:  

We will begin with Elizabeth before Edward gets in touch with her to warn her (GhS 52)

he convinced the governor Sa‘id Pasha ... telling him about the vision in which a huge rainbow had appeared to him (JIJ 15)

He turned towards one of his companions asking him for advice (JIJ 18)

he moves away from me, calling me the Devil (HM 20)

he gathers his courage, telling her that he has often wanted to travel and see the world (HS 159)

he set off running, paying no attention to her cries and obliging her to trot after him (SI 182)

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:

I was afraid of them (IKh 113)

this friend of ours is married to an Italian (JGh 60)

They can do anything (AM 29)

she continued holding those small handkerchiefs (SI 25)

I am not sure he is a man (IKh 86)

The passenger seems unwilling to listen (JGh 24)
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”:

- the sleeper on the sofa awoke (HS 137)
- You are a failure (HM 154)
- Who told you about this sinner? (HM 106)
- In their eyes I was a newcomer (JGh 142)
- 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:

- But here she is dealing with another applicant for residence (GhS 35)
- their perpetrators remain safe from punishment (JIJ 17)
- the writer of those lines (JGh 179)
- the history teacher (AM 169)
- Such are those who alter [the course of] the age (JIJ 154)
- the lute player (HM 5)
- the editors of readers’ letters (SI 89)
- it does not seem that the passers-by have any other explanation (GhS 40)
- he is the founder of the city (JGh 104)
- I will work as a cake seller (IKh 69)
- I approached the tank commander (IKh 73)
- many historians of the Crusades mentioned him (IH 57)
- the weather forecaster (GhS 32)
- The bearer of the letter will return here (AM 136)
- Islamic intellectuals (JGh 118)
- he suddenly stops at a shoeshine man on the pavement (HR 71)
Active participles are used in the construction من أجل أن/an + a definite active participle, and the subject is a noun clause introduced with إن or أن. The active participle is always masculine singular:

67.2 The Passive Participle

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:

organised theft entered the region (IKh 15)
All the shops are locked up or looted (IKh 39)
I think that the problem has not been studied (IKh 88)
he began to read from a long written statement (JGh 18)
I am busy (HM 10)
Munira's unknown fiancé (HR 48)
the dog retreats terrified (Ghs 29)
I found her strangled (Ghs 51)
I pretended that we had been invited (Ghs 63)
smoked salmon (Ghs 88)
it is my favourite hobby (IH 27)
the doors of the future are open (SI 12)
she did not come at the appointed time (JIJ 16)
this invitation was not expected (TW 43)
his passport has been taken away (JGh 59)
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:

أحد المُعتقدين أحمد ميعوتين
ركبوا مخشورين، فِي يُلِّيهم إلى فندق
We owe twenty thousand (HR 163)
The English are known for the fact that they rarely get
carried away with literary disputes (JIJ 131)

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:

البريق*Bخاطر* النسيم* من* العود
in the heart of that forest stands the hotel in which we
were scheduled to stay (JGh 173)
I picked up the head cover which was made from fur
(JGh 13)
this face which is disfigured with smallpox (HM 7)
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:

The windows are high and surrounded by wire (IKh 88)
He was bent over with grief (IKh 41)
He had become familiar and well known to every single
individual within the family (HR 80)

I remained, fascinated by her image (JIJ 50)
I mentioned to him a teacher with whom he was familiar (IH 65)

Samiha herself was stained with marks of another kind (SI 61)

he was still in his early twenties, driven by an amazing talent (JIJ 186)

despite the smallpox which disfigures this face (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:

in accordance with the laws in effect (JGh 123)

The city of deluded young men (JGh 151)

it was forbidden for cars to drive down some streets (JGh 155)

Are the stolen things insured? (JGh 174)

his determination to leave was not well received (HR 83)

he will fall on the floor of the office unconscious (TW 54)

The form of the question was like the tone of voice in which it was delivered: in utmost derision (TW 73)

I had heard about him, but had not met him. He was also an object of anger, exiled (JGh 61)

Man is sentenced to his demise (AM 142)

a university recognised abroad (JIJ 193)

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 of复合 sentence “one of the things which … is that”, “it is … that…” (see above 67.1.8):

is it reasonable in an historic city like Samarkand for rock music to be played in the hotel? (JGh 17)

He is certainly over seventy years old (JGh 66)

Serge was supposed to come tonight (GhS 78)
it was expected that she was going to die (AM 121)
she herself was supposed to be among them (SI 102)
It is impossible that this is Tracy (GhS 91)
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:

- this is unreasonable (IKh 17)
- She mumbled some indiscernible words (IKh 24)
- Everything is permissible (IKh 78)
- I admit that I have gone beyond the acceptable (GhS 94)
- the house was acceptable (HS 9)
- I committed the forbidden by writing my name on one of the window frames (JIJ 31)
- 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:

- we were compelled to occupy it (IKh 42)
- I alone was deprived of all these sweet things (HM 72)
- I am compelled to agree (AM 23)
- I am cut off from the world here (JGh 163)
- So you are immune from sinning (HM 81)
- They sat him down on the carpet reserved for men (HR 83)

67.2.9 Passive participles occur in adjectival iḍāfas, governing a following noun in the genitive case:

- you are the deaf woman with amputated ears (AM 140)
- He stood at the front of the room with his legs astride (HR 64)
- I am broken hearted (GhS 43)
- He will be ... out of breath (IH 30)
I came wearing a blue shirt with short sleeves and an open neck (JIJ 139)

a muscular young man sat next to me (JGh 54)

she looked towards me open mouthed (HR 52)

67.2.10 As with other adjectives, passive participles are often used as nouns:

he will not get what he wants (HM 28)

You know that they ask those condemned to death whether they have any [last] wishes (AM 102)

my mother will not know whether any bad thing has happened to me or my brothers (HS 91)

y they stole her child (TW 225)

It is the link with the unknown (GhS 64)

This is an old concept (IKh 41)

the coffins of those buried here (JGh 113)

he offered the menu to him (TW 172)
Uses of the Passive Voice (المُعْطَّل أو المَعْطُورُ)

Unlike the active voice (المَعْطَّل أو المَعْطُورُ), 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 نَمَّ (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:

They are the "vagabonds", and the wadi was named after them (IH 25)

I was offered cigarettes (HR 67)

three companions were wounded (IKh 36)

He told me that three prisoners had been killed because they had tried to escape (AM 51)

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)

the house was acceptable when compared to those covered in dust (HS 9)

the door was knocked at (AM 133)

my father died (HR 7)

They say that Umm Asad has gone mad (AM 51)

68.2 The passive occurs in the imperfect verb:

My son is called Shakir too (GhS 155)

he no longer cares about anything that is said (AM 122)

I felt that I was being born anew (AM 98)
the issues which will be discussed (JGh 148)

He went towards the donkey, braying like a wild beast being slaughtered (IH 69)

he knows almost everyone who is worth knowing (JIJ 63)

No doubt every civilization in history has witnessed people known as “walkers” (JIJ 73)

some of the houses are sold to new buyers, then they are demolished to be rebuilt (JIJ 88)

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:

Whenever she was spoken, the pink of her cheeks turned to bright red (JIJ 171)

We were sent together (JIJ 197)

We were attacked (JIJ 239)

he was put on the first plane (HS 112)

if I was not visited I went visiting (HS 105)

they don't know where they will go nor how they will be sold (IKh 15)

68.4 The imperfect passive of the verb وُجَدَ (“to find”) (يَوَلَدَ “it is found”) is used with the meaning “to exist”, “to be”, the usual English translation being “there is/are”. The subject of وُجَدُ is typically an indefinite noun:

There is no death except during war (IKh 73)

There are no private possessions in a revolution (IKh 86)

There is no place large enough for us except this prison (IKh 88)

I was thirsty. She said there was no water (IKh 128)

68.5 Arabic differs from English in that it cannot express the agent (الفعّال) 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 بـ:

we were quickly pleased by the arrival of a number of our wonderful friends (JII 245)

We liked the hotel (JII 235)

The two of them were surprised by my entrance (HR 21)

On the following evening I was surprised by three people sitting in the living room (HR 56)

He has been stricken with paralysis (AM 26)

If the roads are blocked with snow they won't be able to leave (JGh 161)

I was busy with pleasure trips (JII 7)

68.5.2 “on the part of”, “by”) may be used to introduce what appears to be the agent:

it is a strategic position, and was also used by the enemy to fire at us (IKh 42)

I was elected as a member of a committee by a huge and clamorous gathering of refugees (JII 166)

68.5.3 Phrases meaning “at the hands of”, while actually stating the instrument of the action, also manage to indicate the agent:

most of these manuscripts were written at the hands of skilled artisans (JGh 119)

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 بـ (“by means of”, “by”, “with”):

I took it and put it round Elizabeth’s neck as if she had been strangled with it (GhS 56)

then they were trodden underfoot (AM 169)

Part of the buzzing is heard with the eyes and not the ears (IH 22)

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:

ربِّ يُعِدَّ جَنِيدًا
لِمَا حَمَضَ أَنَّى أَحْمَى؟
عَمْنَ قَبْيَةٌ بِنِّ مُحَمَّدٍ وَأَلِيَّاً عَلَى خُرَاسَانٍ
تُغَيَّرَ الْبَيْنَانَ بَلْ دَا مَوْعِقَ قُرَيْد
أَغْطِيَةً غَرِيِّبًا

Why is a brother called a brother? (HR 31)
Ouatayba b. Muslim was appointed governor of Khurasan (JGh 104)
Portugal is considered to be a country with a unique position (JGh 147)
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:

هَذَا أَنْبِيَاءٌ لَا نَظَرُونَ ثُمَّ تَحْلِيمُهُمْ يَتَلُّكَ بِفَتْحِهِ
هَذَا سَؤَالٌ لَا يُشَاءُ هَذَا سِرُّ
هَذَا الْبَيْتُ لَا تُعْيَذُنَا وَسَطُ هَذَا الْبَيْدُ الْلَّهُ لَا يُطَأَّقُ
أَجِرًا أَكْتَشَفَ جَهَادُ الْكَحْلَةِ. يَمْعُونَ لَا يَخْضَبُ
فَاكَهَةٌ جَدِيدَةٌ كَانَ بَيْنَهَا الْأَنْسَانُ لَا يَفْقَلُ
سَائِلَةً مَّارِحًا عَنْ يَقِيمَتِهَا، فَأَجَابَ: لَا تَنَبِّئُنَّ
يَكْتَشِفُ،
يَكُنُّ أَنْبِيَاءٌ لَا تُنْظِرُنَّ ضَمْنِي إِلَيْهِ يَضْطَرَّعُهُمْ أَلْبَى لَا تُضَلُّهُ
اِبْنُ بُعْفَانَ عَدْيَةٌ لَا تُرَى
فَيُضَمْنُ إِلَيْهِ يَضْطَرَّعُهُمْ وَسَعَادَةٌ لَا يُضَفَّانَ
الْبَيْرُوسَ لَيْسَ قَطَّرَاتٌ نَعْدُ، وَالْمَسْخُوْرُ عِيْشَاءٌ حُبِّيَّةٌ
رَمَيْلُ يَخْضَبُ

These are things that are unteachable; a young man like you discovers them for himself (HM 39)
This is a question which cannot be asked: it is a secret! (HM 55)
This way of life is no longer bearable (HR 70)
in the midst of this unbearable cold (IKh 85)
Finally, Jihad discovered the treasure: innumerable candles (IKh 48)
a new fruit which people used to think was inedible (HS 53)
In fun, I asked him how much it was worth. “It is priceless” he replied (JIJ 68)
Why did it roll along with that incredible speed? (Ghs 39)
much invisible things (JGh 139)
he hugged me with indescribable gratitude and happiness (HR 140)
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:

limited time for entry (AM 45)

They were not allowed to enter (AM 45)

They were permitted to take a limited amount of money (IH 169)

then she faints (GhS 214)

She would certainly faint if she heard their conversation (GhS 11)

When he tasted it he fainted from the sweetness of its taste (HS 53)

and I, as a Palestinian, was now cast out once again into the cosmic void (JIJ 210)

like a slaughtered animal tossed into the woods (GhS 39)

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 ب and express the causative meaning “to bring”:

his family was brought to live with him (HS 72)

I was given a meeting with Khatoun (HS 223)

a naked corpse is brought (IKh 153)

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 أن or أنّ is the masculine singular subject of the passive verb:

I was finally given the chance to see Nimrod (JIJ 66)

The one who in his schools is not given the opportunity to read modern poetry (TW 9)

on its packet was written that it has an appetizing aroma and flavour (HS 13)
it seems to him that he has seen this rosary (GhS 14)

It is inconceivable that he is stretched out dying (GhS 170)
has the meaning "to be achieved", "to take place":

this occurred immediately after an agreement which took place between the head of the journalists and the minister of the interior (JGh 84)

The process of unification was not achieved (TW 212)

The next meeting between the two families took place in the engineers' flat (SI 235)

the journey took place in his private car (JGh 171)

70.2 ٌنُم sometimes occurs with a verbal noun as its subject and is used to paraphrase a passive construction. For example, the passive construction

may be expressed using ٌنُم + verbal noun as:

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 pronominal suffix):

the cheque was taken out (SI 214)

the rooms are tidied twice a day (JGh 163)

He said with sadness that twenty-four chairs were stolen (JGh 173)

how was it found so quickly? (JGh 194)

forty-eight bodies were pulled out (JGh 43)

the gifts which were bought from the duty-free shop (JGh 44)

they were chosen (JIJ 55)

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”:

[The hour] It was approaching 1.00 p.m. (JGh 71)
[The hour] It is almost two o’clock (HR 11)
[The hour] It is eight o’clock in the evening (HS 45)
The heat was intense [= It was very hot] (HS 18)
[The sky] It was thundering and lightning (HS 45)
[The sky] It was raining heavily (JGh 122)
[The time] It was night time (JGh 121)
[The time] It was sunset (GhS 44)
[The day] It is Sunday (JGh 25)
[The day] It was raining heavily (IH 204)

71.2 In expressions such as “النسماء فطرت” (“the sky snowed”) and “النسماء رطبت” (“the sky rained”), the noun “النسماء” is occasionally not stated. Here, the expression becomes similar to an impersonal one:

[The sky] It was raining (HS 45)
[The sky] It rains in summer (IKh 102)
[The sky] It is raining (TW 127)

71.3 This is also the case regarding time of day:

[The hour] It was four in the morning (IKh 89)
[The hour] It is a quarter to two (GhS 125)
[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:

My mother married Rizq Allah al-Makhzumi whom people said was a few years younger than her (HM 5)

The others were scattered to the four winds, as they say (HR 43)

He was told that she used to love him like a son (GhS 21)

b). the 3rd person masculine plural of the active voice (“they”):

why did they give this café the name “casino”? (HM 109)

Do you know that if one of our artists had painted this picture they would have stoned him! (AM 161)

In our quarter, the factory quarter, they say that the philosopher is a madman (HM 13)

Be brave Amjad, so that they erect a statue of you in the main square (AM 16)

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”):

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)

You can buy this device ready-made in a shop for fishing equipment (IH 34-5)

How can you change or renounce a pact you have made with the dead? (HR 17)

Between a sacred statue and an ancient icon you could read the words “God is Great” (IKh 47)
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 يَطَرُّطُهَا طَارِقُ أَخَرِ
يَحْوَلُونَ الْمَخْرُوفَانَ
وَتَقَوَّلُ الْمَخْرُوفُانَ عَلَيْهَا

no one else will strike it (TW 84)
Those who say "there is no power and no strength save in God" say it (IH 187)
The rumour mongers spread rumours about her (IH 196)

72.2 The noun المَرَءُ ("the man") may be used with the meaning "one":

يُبَحَّرُ المَرَءُ، فِيما إِذَا كَانَ هُؤُلَاءُ أَنَاسٌ يَتَصَرَّفُونَ بِذَلِكَ، إِمَّا بِالْبَرَاءَةِ
لا يَقْرَفُ المَرَءُ بَيْنَ وَجُوهِهِمْ وَضَخَمِيْهِمْ
هُمْانُ أَشْيَاءٌ لا يَعْتَفُّ أَلْمَاءٌ بَيْنَهُمْ ولا حَتَّى لَقَصْيٍ
فَقُدْ كَانَ أَجْمَالُ مَنْ يَقُولُ لَهَا المَرَءُ كَلِمَةً
لا يَتَسَطِّعُ المَرَءُ أَن يَخْبِلَ يَطْبِخُينَ فِي يَدٍ وَاحِدَةٍ

One is confused over whether these people were acting according to intelligence or instinct (TW 43)
one could not tell their faces or personalities apart (JIJ 213)
there are things one will not admit to, not even to oneself (SI 120)

She was too beautiful for one to say a hurtful word to her (GhS 18)
One cannot hold two melons in one hand (IH 29)

72.3 فلاًن ("so-and-so") (fem. فلنَّة) may be used as a substitute for an unspecified or unnamed person:

يَقُولُ، أَنَا فلنَّانَ أَبَنَ مَلَانَ
ما قَيْمَةُ المَرَأَةُ إِذَا لَمْ تَكُنَّ زُوجَةَ فلنَّانَ أو عَمَّةَ فلنَّانَ
أَو أَمَّ فلنَّانَ؟
إِنَّهُ دَأَّ بَيْشَرُ فلنَّانَ عَلَى اللَّغَة
كَنَا فِي بَيْتِ خَمْسٍ، مَعَ فلنَّانَ وفلنَّة

he says, "I am so-and-so the son of so-and-so" (IH 76)
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)

He invited Mr. so-and-so to lunch (JGh 35)
we were in Khamis’ house with Mr. so-and-so and Mrs. so-and-so (JIJ 231)

72.3.1 The nisba adjective فَلَانِي ("such and such") is occasionally used when referring to inanimates:

إِذَا بِانْثِيَادٍ يَتَصَرَّفُ عَلَى أَسْمَيْهِ أَنْ أَخْضَرَ إِلَى وَقَعْتِهِ
ذَاتُ أَرْوَافِ الفِلَانِيِّ
في مَطْحُومِ الفِلَانِيِّ

the announcer suddenly called my name to go to desk number such-and-such (IH 126)
in such-and-such a restaurant (JGh 35)
73 Uses of the Imperative (لا أمر)

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:

- أُعيِّنوا المَسَافِينَ: Bring back the prisoners (JGh 68)
- إخْبِرْ ضَوْلَكَ قَلِيلًا: Lower your voice a little (GhS 53)
- نامِي عَلَى أَلقَاطُ: Sleep in the chair (GhS 62)
- إحتِيَّلا بِعيد ميلاذُه: Celebrate his birthday (GhS 159)
- إذِعُبِّ: Go! (HM 86)
- إفْعَلْ مَا نُنْشُأ: Do what you want (AM 125)
- إفْتَحِي أَلْبَاب: Open the door (TW 56)
- إسْتَرْخِحُوا آنَاَ وَكُونُوا خَذْرِينَ: Relax now but be cautious (IKh 31)
- أَنْظُرُوا: Look! (JIJ 67)
- أعْطُوُي نِويُمَنَ: Give me two days (HR 28)
- إِنْشَأِ أَمْامِي: Go in front of me (IKh 69)
- حُذْوا جَزاَرَائِكُمْ: take your passports (JIJ 20)
- فِلْ مَعَنَا: eat with us (HM 94)

73.2 Imperatives may take a pronominal object:

- حُذْوا آنَاَ: Take him now (AM 105)
- دَخْنِي أَخْرُر: Let me guess (JIJ 46)
- عَلَّمْي: teach me (HM 39)
- حُذْني! Take me! (IH 39)
- سَمْوَ مَا مِتْ: Call it what you like (HM 104)
- إِلْمِعَيِ أَنْدَخُ: . . . Inhale the smoke. Inhale it (AM 40)

73.3 The negative imperative (i.e. prohibition) is rendered with the negative particle لا + jussive:

- لا تَضْرَبْوُهُ: Don't hit him (IKh 93)
- لا تَنَأَّبُ إِلَى هَذَا مَرَّةَ أَخْرَى: don't come here again (AM 26)
- لا تسأَلُي: don't ask (AM 63)
- لا تضحكُ: Don’t laugh (IKh 69)
- لا تَقتْلُنَي: Don't kill me (IKh 93)
Don’t look now (JIJ 34)
Don’t move (HR 64)

For negative commands using the energetic mood see 41.4.

73.4 The particle ليُ + jussive gives an indirect command equivalent to the English “let”. The verb is often in the 3rd person:

Just let him speak (HM 31)
let her go after that, I don’t want to see her (AM 32)
let him do what he wants (AM 65)
Down with literature! (IKh 36)
Let them go to hell (TW 30)
Let him come to me (JIJ 210)
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:

Let me read the letter (AM 133)
Let me descend (IH 161)
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)

let’s remain friends (GhS 67)
let’s pray (HM 56)
let’s pay the fare (JGh 55)
Let us climb up now (IKh 41)
Let’s suppose that you have analysed me (HM 11)

a). ليُ is often preceded by the conjunction ف، in which case the vowel on ليُ is omitted:

Let me try to enjoy a few days without housework (GhS 139)
let me precede (JGh 20)
let me hang on until I reach Bologna (JGh 54)
Let me live for today (JGh 163)
let him listen (JIJ 61)
Let Sayta live (HS 130)
To hell with the music of past centuries! (JIJ 134)
Let tonight be the longest of nights (TW 224)
"I want three wishes"
"Fine. So be it" (GhS 126)
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 َنَعْلُي ("to leave alone", "to release") and َنَغَعْ ("to let", "to leave") with the pronoun suffix of the 2nd person plural (نا):

خرَّبْنَا نَفْسَتُكِ بِطُرْيقَةٍ َنُفْهِنَا نَخْرُجُ نُغْنَا نَخْرِجُ
let's think of a way (HS 47)
let's go out (HM 103)
let's leave this place (GhS 54)

73.5 The imperfect indicative is sometimes used in the sense of a polite request:
لا بل أنت تختارين وأنا أدفع َنَفْهِنَا نَخْرِجُ
No, rather you choose and I'll pay (JIJ 35)

73.6 َنَهَتْ ("give!" "bring!") only exists as an imperative. It has forms for the various persons commonly addressed:

masc. sing. َنَهْتُ
fem. sing. َنَهْتِ
masc. pl. َنَهَتُوا

When the object of َنَهَتْ can be inflected, it is in the accusative case:

َنَهَتْ مَوْاعِظُكَ Give [me] your advice (HM 30)
َنَهَتْ يَدًا give [me] your hand (GhS 12)
َنَهَتْ أَلْظَطُ، أَلوْدَ أَلْكِِثَََ َنَهَتْ أَلْقَوْلاً
bring the cats. Bring the dog (AM 158)
hand over the dollars (TW 122)
َنَهَتْ أَلْبَاطًا َنَهَتْ أَلْبَاطًا
Give [me] a cup of water (HM 79)
َنَهَتْ أَلْوَانًا أَلْبَاطًا َنَهَتْ أَلْوَانًا أَلْبَاطًا
bring the tray (HM 85)
َنَهَتْ أَلْبَاطًا أَلْوَانًا أَلْوَانًا
Give us Rita Hayworth (JIJ 178)

َنَهَتْ may take a pronominal object:

َنَهَتْ أَلْبَاطًا أَلْوَانًا أَلْبَاطًا أَلْوَانًا
Hand it over (TW 111)

73.7 َنَهَالَ ("come!") is an imperative derived from Form VI of the verbal root أَعْلَو and is used instead of the imperative of َنَجِإَ ("to come"). It may be conjugated for all persons of the verb,
those in common use being:

1st person masc. sing. تُعالِئ
1st person fem. sing. تُعالِئّي
masc. and fem. dual تُعالِئًا
masc. pl. تُعالِئُوا

Examples in context:

تُعالِئ كَمَا أَنتَ Come as you are (IKh 70)
تُعالِئ يا فَرْخُ Come here Farah (HM 36)
تُعالِئِي إِلَيّ Come to me (HM 87)
تُعالِئِيْ يَا سَلَامَيْ Come here Salma (HR 23)
تُعالِئِيْ إِلَيّ بَيْتي Come to my house (HS 108)
تُعالِئَ لَيْسَهُمْ عِنْدَنَا Come and spend the evening with us (GhS 63)
تُعالِئُوْ إِلَيّ Come to me (JII 49)
74 Nouns in Apposition

Apposition (الإسْتِدْعَاء) 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:

اطمئن، أستغفر الله أختُمُدُي شَفَيقٍ
هل أنتَ صديقي أنيسة العثيمين؟
هربت من زوجي الأول، إبراهيم غمٌّ، زوج أمي
جرح رئيس المليئة جزائل من أبناء الله
لا يذهبون إلى طبيب البلديَّة، الدكتور عطا الله
أعني أن الموتى والذَّكَّار صار نزباً
هذا خانتي بدريَّة
فِي وسط العاصمة الإغريقية أثينا
أنا وجدت، بين زملائي الفيكتوريين
ستعود إلى العاصمة صنعاء.
فَطَعَ أَجَيُّ نَادِر الْكَابِّ

This is my aunt Badriya (GhS 21)

in the middle of the capital of Greece, Athens (IKh 171)

I am alone among my companions the fishermen (IH 27)

we will return to the capital, Sana’a (JGh 71)

My brother Nadir opened the door (HR 53)

74.2 Proper names may have an appositive which supplies information about them:

في ستراتفورد أون آفون، مسقط رأس شكسبير

أحمد المصري

in Stratford upon Avon, the birthplace of Shakespeare (JII 76)

Ahmad the Egyptian (IKh 171)
As for Lamiya, the holder of an MA from Wisconsin University, she is her own woman (JIJ 110)

I recalled my visit to the home of Dostoyevski, the great novelist (JGh 27)

Sally the American, the daughter of a friend of my father’s (HS 100)

Uncle Sadiq the doorman (SI 52)

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:

الشحن وربرت هاميلتون
Mr. Robert Hamilton (JIJ 59)

الأستاذ وايسم
Professor Weissmann (JIJ 68)

الدكتور ألفير نصري داود
Doctor Alber Nasri Nadir (JIJ 113)

أبوبنا موسيل
Father Marcel (IKh 43)

74.4 A noun may follow another noun in apposition and modify it in the same way as an adjective:

my home town (GhS 180)

the virgin soul (IKh 89)

the appearance of the man prophet (IKh 109)

the moon god (IKh 110)

the eagle statue (IKh 131)

she works as a servant for a werewolf (HM 170)

their dagger nails (GhS 53)

It sometimes happens that we fall in love with the “wrong person” (GhS 106)

the miracle child (SI 201)

We never thought of sitting in this balcony cafe (HS 74)

the mother camel (HS 137)

the woman child (AM 84)

the Jumbo plane (JGh 43)
74.5 The appositives may take a pronoun suffix which refers to the noun being modified:

- the experiences which I have, the old ones and the new ones (JII 76)
- 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 من:

- the Arabic books, the cultural ones and the modern Iraqi ones (JII 56)

- your loved ones ... the living and the dead (IH 99)

- dreams in sleep and dreams while awake in all their varieties, the dry and the wet (SI 12)

- the values it represents, the clear and the hidden (SI 287)

- 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”), أحَمِمْ (“entirety”), كَلَا (“both”), مِنْ (“soul”) and مِثْلٌ (“like”, “likeness”):

- The students all left (HR 41)
- all my friends' wives (JII 85)
- she locks all the rooms (HS 241)
- all the names (TW 46)
- Neither of us has any money (JII 210)
- it belongs to both of us (HR 215)
- he himself said that (HM 15)
- you translated it from Sartre himself (JII 132)
- 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:

- as for the writing, it is in two colours: white and blue (JGh 112)
- I used to listen to all the radio stations of Morocco: Tangiers, Rabat and Marrakesh (JGh 146)
- Three doctors met me, a woman and two men (AM 150)
She bore him three children: two boys and a blond girl (IKh 71)

he analyses our souls, we five - my mother, my uncle, Farusiya, Lawandiys and I (HM 87)

Since I have lost all my weapons - the look of anger, defiance and silence - I will try the weapon of the word (AM 146)

I learnt the secret of the women here - the old ones, the young ones, the black and the fair (HS 241)

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:

I had a friend, another artist (JII 189)

God sent His prophet Muhammad (IIH 129)

I do not doubt that Socrates, the father of them all, was one of the greatest walkers (JII 73)

Umm Amir, Lamiya’s mother, arrived (JII 117)

the river flows into the great ocean, the Sea of Shadows in former times, the Atlantic now (JGh 137)

she loves a man, a prisoner (AM 111)

after a few weeks (JII 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:

we swarmed out, young and old, like locusts (HS 93)

I began to get to know many people, men and women (JII 97)

she lives on the fourth floor which is set aside for us, men and women workers (GhS 61)

the al-Amri family with all its wonderful individuals, men and women (JII 117)
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. أصغر "smaller/smallest").

Formation of the Elative

The Arabic elative (اسم الفاعل) 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 أَفْلَأ. 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 أَفْلَأ.

a). The elative is formed from adjectives with three strong radicals (i.e. consonants):

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Elative</th>
</tr>
</thead>
<tbody>
<tr>
<td>جاهل</td>
<td>أجهل</td>
</tr>
<tr>
<td>سهل</td>
<td>أسهل</td>
</tr>
<tr>
<td>كبير</td>
<td>أكير</td>
</tr>
<tr>
<td>خسن</td>
<td>أحسن</td>
</tr>
<tr>
<td>كريم</td>
<td>أكرم</td>
</tr>
</tbody>
</table>

more ignorant

easier

bigger

better

more generous

b). It is formed from adjectives containing a doubled radical:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Elative</th>
</tr>
</thead>
<tbody>
<tr>
<td>قديم</td>
<td>أقدام</td>
</tr>
<tr>
<td>صحيح</td>
<td>أصيح</td>
</tr>
<tr>
<td>فاض</td>
<td>أفهم</td>
</tr>
<tr>
<td>قليل</td>
<td>أقل</td>
</tr>
<tr>
<td>جديد</td>
<td>أجد</td>
</tr>
</tbody>
</table>

stronger

more correct

more important

fewer

newer

c). The elative is formed from adjectives derived from verbs whose third radical is either ج or أ.
The elative always ends with alif maqṣūra (ي) :

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكيّ</td>
<td>clever</td>
</tr>
<tr>
<td>غنيّ</td>
<td>rich</td>
</tr>
<tr>
<td>عاليّ</td>
<td>high</td>
</tr>
<tr>
<td>قويّ</td>
<td>strong</td>
</tr>
<tr>
<td>قاسيّ</td>
<td>harsh</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أذكيّ</td>
<td>more clever</td>
</tr>
<tr>
<td>أغنيّ</td>
<td>richer</td>
</tr>
<tr>
<td>أعاليّ</td>
<td>higher</td>
</tr>
<tr>
<td>أقويّ</td>
<td>stronger</td>
</tr>
<tr>
<td>أقاسيّ</td>
<td>harsher</td>
</tr>
</tbody>
</table>

d). It is formed from adjectives with initial radical و or ي :

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>واسعّ</td>
<td>wide, spacious</td>
</tr>
<tr>
<td>واضحّ</td>
<td>clear</td>
</tr>
<tr>
<td>عسيرّ</td>
<td>rough, rugged</td>
</tr>
<tr>
<td>وقفيّ</td>
<td>loyal; complete</td>
</tr>
<tr>
<td>بسيطّ</td>
<td>easy</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أوسّع</td>
<td>wider, more spacious</td>
</tr>
<tr>
<td>أوضّع</td>
<td>clearer</td>
</tr>
<tr>
<td>أورّع</td>
<td>rougher, more rugged</td>
</tr>
<tr>
<td>أوقتيّ</td>
<td>more loyal; more complete</td>
</tr>
<tr>
<td>أسيرّ</td>
<td>easier</td>
</tr>
</tbody>
</table>

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 ي :

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رائعّ</td>
<td>wonderful</td>
</tr>
<tr>
<td>قائمّ</td>
<td>straight; right</td>
</tr>
<tr>
<td>جيدّ</td>
<td>good</td>
</tr>
<tr>
<td>خيبّ</td>
<td>easy; insignificant</td>
</tr>
<tr>
<td>طويلّ</td>
<td>long; tall</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أروعّ</td>
<td>more wonderful</td>
</tr>
<tr>
<td>أقائمّ</td>
<td>straighter; more correct</td>
</tr>
<tr>
<td>أجيدّ</td>
<td>better</td>
</tr>
<tr>
<td>أخيّ</td>
<td>easier; more insignificant</td>
</tr>
<tr>
<td>أطولّ</td>
<td>longer; taller</td>
</tr>
</tbody>
</table>

When the adjective is derived from a verb with middle radical ي , the elative will have ي :

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضيقّ</td>
<td>narrow, tight</td>
</tr>
<tr>
<td>قيمّ</td>
<td>clever, skillful</td>
</tr>
<tr>
<td>لائقّ</td>
<td>suitable</td>
</tr>
<tr>
<td>مائلّ</td>
<td>inclined</td>
</tr>
<tr>
<td>زائدّ</td>
<td>excessive</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أضيقّ</td>
<td>narrower, tighter</td>
</tr>
<tr>
<td>أقيمّ</td>
<td>cleverer, more skillful</td>
</tr>
<tr>
<td>ألائقّ</td>
<td>more suitable</td>
</tr>
<tr>
<td>أميلّ</td>
<td>more inclined</td>
</tr>
<tr>
<td>أزيدّ</td>
<td>more excessive</td>
</tr>
</tbody>
</table>
The Comparative and the Superlative

1. A few elatives are derived from Form IV verbs:

<table>
<thead>
<tr>
<th>verb</th>
<th>elative</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُجِدَى</td>
<td>to be useful</td>
</tr>
<tr>
<td>أُجِدَى</td>
<td>more useful</td>
</tr>
<tr>
<td>أَحَدَجُ</td>
<td>to need</td>
</tr>
<tr>
<td>أَحَدَجُ</td>
<td>in greater need</td>
</tr>
<tr>
<td>أَصَبُ</td>
<td>to be correct</td>
</tr>
<tr>
<td>أَصَبُ</td>
<td>more correct</td>
</tr>
<tr>
<td>أَفَادُ</td>
<td>to be useful</td>
</tr>
<tr>
<td>أَفَادُ</td>
<td>more useful</td>
</tr>
<tr>
<td>أَزَعَ</td>
<td>to calm</td>
</tr>
<tr>
<td>أَزَعَ</td>
<td>more calming</td>
</tr>
</tbody>
</table>

75.1.1 The form of the masculine plural is the diptote أَفَاعِلُ. The masculine sound plural أَفَاعِلْنَ 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 أُفَاعِلٌ. This is only used with a few words such as وَسْطِ, عَظِيمَ, صَغْرِي, فَخِرى. It is indeclinable and thus has no inflections for case.

75.1.3 The form of the feminine plural is أُفَاعِلَاتُ. 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:

<table>
<thead>
<tr>
<th>nom.</th>
<th>أَكْبَرُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>accus./gen.</td>
<td>أَكْثَرُ</td>
</tr>
</tbody>
</table>

75.2.2 The comparative is typically followed by a prepositional phrase introduced by the preposition مِنَ ("than"):

- I used to think I had a mother stronger than men (AM 64)
- All property owners are more miserly than dogs (IKh 119)
- Something is better than nothing (HM 164)
- I am happier than a cockerel, stronger than a cat and mightier than an ant (TW 35)
- it is stronger than rationality (HR 145)
- You are more important than the empress (HS 101)
- Returning there is preferable to this photography shop (HR 183)
a) The prepositional phrase introduced by ْمن may be omitted if the meaning is clear from the context:

Everything will return to as it was, and perhaps worse [than it was] (AM 132)

Those in Damascus accuse me of liking al-Ladhiqiyya more [than Damascus], and those in al-Ladhiqiyya accuse me of liking Damascus more [than al-Ladhiqiyya] (HS 79)

Here it is warmer, food is more available, peace of mind is more assured and life flows more easily [than over there] (TW 127)

This is better [than that] (HR 27)

Here, the elative often follows an indefinite noun:

I see her less clearly (GhS 205)

You do not know the hidden fear of a girl having an older brother (HR 63)

If we spoke to each other now, you would understand what I want to say more easily (AM 134)

He will explain them to you in a better way (HM 242)

You are more knowledgeable and have greater experience (HM 167)

I was surprised when she said that because of this situation they pay less tax (JGh 122)

75.2.3 When following an indefinite noun, the elative may have the meaning of an ordinary adjective and lose its comparative meaning. It may agree in gender with the noun:

In a large party thrown by one of the colleges (JJJ 119)

I think to remain silent now would be a great crime (AM 136)

Wall'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 elative cannot be formed), and adjectives of colour and physical deficiencies (which already have the form ْأنَّم). The elatives most often used here are those of general significance such
as ("more"), أَقْلُ ("less") and أَشْدَدَ ("stronger"):  
Her face was lengthening and becoming whiter (IKh 157)  
As for his hand, I thought it whiter (AM 14)  
The fifth boy was blacker than Fajriyya and any other African (TW 225)  
The dead became more numerous than the living (IKh 106)  
but popular usage has stuck more to it than any official name (JIJ 80)  
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:

I wanted, with ideas and with words, to make the people happier (AM 152)  
but the thick sandstone was more able to provide a feeling of security (IKh 35)  
The judge was more intelligent than those who stopped him (JIJ 126)  
She was more beautiful (HS 220)

75.2.5 The second part of a comparison may be a noun clause introduced with أَن (+ subjunctive), often with the meaning “too (poor) to”, “too (big) to” etc.:

Her reputation was too well-known to make her renounce this name (JIJ 65)  
I was too young to understand (GhS 100)  
That was unbelievable - too good to be true (GhS 184)  
She was too beautiful for anybody to say a hurtful word to her (GhS 18)  
They can do no more than kill you. That is the most they can do (AM 103)  
As for the man, no more is required of him over there than to sire a man! (GhS 118)
The second part of a comparison may be a pronominal relative sentence introduced with مَّا (ما) forming the compound مَّا + مَّا (ما ما) in the evenings they find themselves too tired to enjoy a bath (GhS 106)

You have written more than you were able, and more than was necessary (AM 169)

Because of that, I bore more than a woman of my age has to bear (AM 52)

I love you more, more than I should (JIJ 35)

a hungry world consuming more weapons than proteins (TW 16)

she says more with her glance than she does with her tongue (HM 52)

Nahid spoke to her husband in a voice which to me appeared firmer than necessary (GhS 202)

What do you want to arouse my concern, Counselor, more than my situation? (TW 93)

Sir, you have made me dizzy! You have made me dizzier than I am already (HM 110)

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 مَّا (ما):

Mount Carmel ... was nearer the stars in the sky than it was to the houses in the wadi (IH 103)

He was more like a servant than a husband (HR 115)

As for tonight, I feel that I am closer to the autumn leaves than I am to the monuments (GhS 86)

The session was more about friendship than it was about talking (JGh 69)
75.2.8 The comparative may function as a noun:

He knows more than al-Salih (HM 22)
after less than a year (JIJ 158)
I was heavier than usual (GhS 155)
among the dead and wounded was more than one friend
of mine (JIJ 202)
I arrive in less than ten minutes (JIJ 98)
An hour or more passed (JIJ 20)

75.2.9 As a noun, the comparative (commonly أَكْثَرُ) often occurs in the adverbial accusative:

I cannot run anymore (IKh 60)
I go closer (IKh 142)
Don’t raise your voice more (TW 105)
I decided to profit more and tire myself out less (GhS 28)
he knows better than me (AM 153)
it lasted for more than one century (JGh 105-6)
I won’t stay longer than a few months (AM 145)
I regretted more the words I said (AM 52)
Then he changed; he changed more than once (AM 21)

75.2.10 The common phrase أُقُربَ إلى (“nearer to”) has the meaning “more like”, “almost like”:

Our marriage was still nothing but a vague desire of ours, almost impossible (JIJ 171)
Shakir Hasan who used to decorate his drawings with strange notes, almost like poetry (JIJ 175)
But when I told my mother coldly, almost like a rebuke ... (AM 64)
The people should know Hadi – a face more like that of a child (AM 143)

75.2.11 The nouns خَيْرُ (“good”, “excellent”) and, less common, شَرُّ (“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...
- أَذِّنَنَا إِذَا ذَلِكَ الْطَّلَبُ خَيْرٌ المَنْتَوْعَ أَنْ خَيْرٍ أَنْ أَلَّا نُطَلَبَ بِأَيّ تَفْصِيلٍ... Faced with that unexpected kindness we realised that it was better for us not to request any explanation (JIJ 21)
- كَانَ جَوَابُهُ فِي الْخَاطِبَةِ أَخْيَاءٌ خَيْرٌ أَنَّ لَوْ تَطَلَّبْنِينَ أَخْمَرْ... His immediate answer was “Lamiya, it would be better for you to ask for the moon...” (JIJ 210)
- الصَّلَاةُ خَيْرٌ مِنْ النَّومُ Prayer is better than sleep (TW 230)
- لَعَلَّتْ خَيْرًا مِنْ أَمِينِ رَوْلا 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:

- كَانَ الْبَخْرَاءُ نَهُوَيْنَ أَعْمَقَ وأَعْقَقَ The abyss got deeper and deeper (HR 207)
- لَا يُؤْخَذُنَّ قَوْلًا يُسْمِعُونَهُ مَّا يُؤْخَذُنَّ أَنْ يَذْكَرُوا 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)
- دَفْعَتْهَا يِنْدِي أَكْثَرَ تَخْبِيْتُ أَمْحَى أَكْثَرَ I pushed her with my hand further under the water, further and further (GhS 44)
- مَعْرَضَ أَكْثَرَ وَأَكْثَرَ... كَمْ إِنْ أَرْوَاحُ هُوَ كُلُّ السُّوءِ I felt more and more how much marriage meant total freedom (HS 105)
- لِهَذَا تَطْلَعْتُ فِي رُوحِي أَكْثَرَ فَاكْثَرَ For this reason it penetrated my soul more and more (HR 59)
- مَا ضَرْبَيْنِ أَنْ أُصْمَيْنَ فِي أَطْلَبُ أَنْ أَفْغَلَى... What harm can it do me to continue flying higher and higher? (IH 161)
- صَارَ أَكْثَرَ فَاكْثَرَ أَشْحَالًا they became more and more impossible (HR 218)
- أَنْ تَدْوَخُ بَعْضُهَا أَكْثَرَ فَاكْثَرَ 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 فِيْلَا or فِيْلِيْلَا are commonly used:

- “Did she smoke a lot while I was in prison?”
- “Like before, a little more” (AM 41)
75.3.2 To intensify the comparative ْبِكَيْرُ is commonly used:

She was younger than me by a year or just over (JIJ 27)
for two months or a little longer (JIJ 136)

my health is not bad - much better than before (AM 134)
There will be a love between us that you do not comprehend, much better than my feelings of bitterness
(HR 155)
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 ْمِنَ.

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:

أَجَابَتْهُوَ بَعْدُ يُفْعَلُ لأَنَّ يُيُبْلِيَنَّ أَمَّهُ أَنْ أُخْلِقَ
I am standing on the highest peak of the highest mountain (IKh 81)

أَنَا أَذْلِكُ عَلَى أَعْلَى قَدْرٍ فِي أَعْلَى جَلِبٍ
I looked around me searching for the nearest chair to collapse in (HR 149)

أَنَا أَطْلُ وَرَجُلٌ فِي الْأَلْخَالِمِ
I am the tallest man in the world (IKh 82)

الْبَيْعَةُ أَشْرَأَ شَيْءٌ
the worst thing (AM 110)

I am sure now that the worst thing is for a woman to ask a woman like her who she loves (AM 110)

The greatest Italian musician of that era (JIJ 16)

The best way to protect yourself is with spice and black pepper (HS 8)

The most insignificant thing was that my heart swelled until it filled all the spaces in my breast (HR 30)

الْبَيْعَةُ أَشْرَأَ شَيْءٌ
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 ما:

- That's the most he can do (AM 95)
- My uncle wears the best clothes he has (HM 93)
- The worse thing happened that can happen to a girl in her life: my father died (HR 7)
- 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:

- One cockroach is enough to ruin the largest restaurant (AM 29)
- as far as these devils are concerned, men are the most worthless of things (AM 143)
- The happiest man is he who finds himself a tomb in the belly of a whale (AM 8)
- He thinks of the easiest way to obtain his own requirements (HS 43)
- Hatred is the best of teachers (AM 159)
- Most of the employees are still students at university (IKh 109)
- the most eminent writers (JGh 17)
- he will be one of the very cleverest (TW 114)
- 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:

- the most intelligent girls in town (HM 63)
- the University of Bologna, the oldest university in Europe (JGh 55)

75.4.5 The genitive may be a defined singular noun:

- I used to spend most of my time in that shop (HM 25)
75.4.6 The elative may be rendered definite by a pronoun suffix:

She reaches her hands out as far as possible (IKh 61)
The summer was at it hottest (IH 198)
The workshop to build the new church, which stands to this day, was at its busiest (IH 88)

Had I opened the sails as far as they would go before the wind? (HR 38)

I lived through the worst of winters, after having lived the most pleasant of them (HR 87)

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:

Most of the time, the women ask me about the most delicate and difficult of matters (AM 53)

Is the road I am following the easiest and shortest? (AM 163)

We will have written the story of the longest and most beautiful war (IKh 48)

He married his cousin - the most beautiful and tallest of fair-complexioned women (IH 71)

in the best and most excellent circumstances (TW 38)

Alternatively, the governed noun may follow the second elative only:

A few steps away from the biggest and most important of the two hotels which Baghdad knew at that time (JIJ 101)

She is the most intelligent and outstanding student in the class (JIJ 109)

it was the most modern and biggest hotel in town (JIJ 235)

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:

أجمل النساء الفضائل اطولهن فامة

the most beautiful and tallest of fair-complexioned women (IH 71)

Of all the Palestinians, he is the one who best understands the necessity of the stages (TW 125)

أحسن الرجال إفضالا على الشرف... فهم أكثر

The men who insist the most on honour ... they are the people who suspect most a woman's behaviour (HR 205)

أنتم الحلال سابقا كانت تلك التي تجيء مع الأيام الأخيرة للدورة

the worst circumstances were those which came with the last days of menstruation (HR 218)

كان أكثر الدراجات ضيقة

It was the narrowest step (AM 87)

فم أثنين تخلف أكثر الدراجات محوطة

I was not really the most perfect of men (GhS 208)

شرحت مطبلها لأطولهن فامة

she explained her request to the tallest of them (SI 240)

75.4.9 When the superlative elative is governed by من the meaning is generally “one of” or “among”:

إنها من أقدم المدن في العالم

It is one of the oldest cities in the world (TW 48)

إكستر من أجمل المدن البريطانية

Exeter is one of the most beautiful cities in Britain (JII 25)

ведا ووصلت يوجد جلست بصدقي من آخر

As soon as I arrived in Beirut I made contact with one of my best friends from the Jerusalem days (JIJ 146)

اضطحلامي أطيب الفنان

he became one of the most famous doctors in Iraq (JIJ 169)

فدنا من أشهر أطباء العراق

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)

فرأت له "الشهدة، يعودون هذا الأشاعر

he became one of the most important translators of Arabic (JGh 47)

و أولئك، و مرسين بالغ

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:

الشارع الأولم في بغداد

the most important street in Baghdad (JII 56)
My greatest concern (JIJ 21)
the greatest part (TW 28)
his youngest son (IH 124)
the fastest man (IH 176)
The heir to the throne did not forget the most important thing (SI 177)
the nicest expression (TW 20)
the closest word (TW 25)
the longest time was two months (JGh 124)
the most wonderful woman in my life (JIJ 102)
the hysterical weeping which befell my youngest sisters (HR 27)
the moments of silence remained the most radiant and
clearest pieces in our rainbow (HR 42)
our closest neighbours (HR 114)
the largest issues of history (JIJ 17)
she is the prince’s youngest sister (JIJ 80)
to insult religion was tantamount to the “greatest
treason” and its penalty was the greatest punishment
(IKh 158)
it isn’t life threatening, but the utmost care is necessary
(AM 9)
she is his eldest sister (JIJ 182)
they rush off with the utmost speed (TW 134)
the closest friends (JGh 35)
they are now my closest friends (JIJ 136)

**a). Such elatives are often followed by an accusative of specification which restricts their meaning:**

We were sitting at the table, and this is the situation which most calls for chatting and conversation (HR 49)
I went and bought a few nightgowns and some best sellers (HS 156)
their most impoverished male colleagues (JIJ 112)

As for the most lethal drugs like heroine (JIJ 174)

I wished that, as usual, I could be the most attractive
(HS 116)

my eldest son (GhS 135)

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:

My love for the language is an overwhelming love inherited from our ancient ancestors (IH 109)

I saw the enthusiasm of the learned men to start eating
(JGh 20)

The gods of her forefathers the ancient Egyptians
(IH 209)

Alexander the Great (JGh 104)

the great Zaytuna mosque (TW 47)

her lower lip (JIJ 204)

high ideals (GhS 19)

I used to retire alone to the large hall (JIJ 190)

it transpired that he was returning from his university studies in England (JIJ 161)

The great coincidence which Abd al-Majid encountered
(SI 95)

Don't fire except when absolutely necessary (IKh 29)

she points at the chimney in the small room at the top
(AM 67)

I let my head relax on the top stair (AM 87)

some high ranking officers (JIJ 213)

he does the hard work in the kitchen (HR 115)

This is often the case in certain set phrases. For example:

The Middle Ages

The Great Powers
Superlative elatives may occur in the masculine singular with the definite article and be used as nouns:

> It is best for him to forget her (AM 56)
> We will probably see you (JIJ 200)
> I'm not sure, but that's what I visualise, or more exactly, that's what I long for (AM 135)
> He tries to remember but doesn't remember, or at least did not speak of his dreams (AM 54)
> You found it best to change into a driver (TW 108)
> He was supposed to ask for His Excellency the minister, or more correctly, the departmental secretary (TW 52)
> they generally go to Beirut to pursue their further studies (JIJ 12)
> The safest thing is for the balance to remain as it is (TW 15)

Some elative masculine plurals have also either partially or wholly lost their superlative meaning and are used as nouns. For example:

> the majority, the most of them
> the minority
> learned, excellent men
> relatives, relations
> leaders, those of senior rank
> the ancients
> pleasures; delicacies

When **خير** ("good", "excellent") and less commonly **شر** ("bad", "evil") govern either
a singular or a plural noun in an idâfa construction, they have the meaning of the superlative:

He reminded him of the Prophet’s tradition: “The best of your women are those whose first child is a daughter” (HR 152)

The best situation is not to give birth (HR 230)

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)

Marriage is the best security for my future (HR 88)

The best way to counter that dismay was for me to ignore it (HR 206)

the best community created for the people (TW 207)

I held my breath ... afraid that they might become aware of my presence and throw me out (IH 144)

the worst of bloody encounters (IH 170)

75.5 Agreement with the Superlative

Agreement with the superlative when governing a noun in an idâfa construction or with a pronoun suffix is with the genitive or pronoun suffix:

the smallest things began to upset him and make him angry (AM 108)

God, I also consider my sister to be the most beautiful girl I have known in my life (JIJ 218)

The severest blow a man can receive is to see his mother or sister weeping in front of him (AM 76)

The worst situations were those which came with the last days of menstruation (HR 218)

Most of the employees are still students at university (IKh 109)

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 idâfa construction. The plural is defined with either the definite article or with a
pronoun suffix:

You my teacher are the best of teachers (HM 107)
God is great, O best of Tamurs (HS 228)
The greatest of leaders fades away (TW 214)
do you know what he said? The most idle of talk (HM 156)

But even death, which is the greatest issue, is no problem (TKh 82)
he shouts from the deepest part of his soul (TW 272)
As for me, I find myself looking down on my holy of holies (IH 109)

75.6.2 **تَّجِيَّرٌ** ("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:

The leading scholars in Washington (TW 155)
one of the most senior officials of the United Nations Relief and Works Agency (JIJ 163)
The tour of examination began at the hands of the senior doctors (SI 66)
the son of the arch demon (HM 113)
my father, the head of the family (IH 145)
76 Relative Clauses

76.1 Adjectival Relative Clauses

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”) 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 (المراعِج [الضمير] or [الضمير] [الضمير]).

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

When the antecedent is grammatically definite it is connected to the relative clause using one of the relative pronouns (here used adjectively).

The Relative Pronouns:

<table>
<thead>
<tr>
<th></th>
<th>fem.</th>
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<tbody>
<tr>
<td>sing.</td>
<td>لَيْتَيْ</td>
</tr>
<tr>
<td>dual</td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>لَئِنَّنَّ</td>
</tr>
</tbody>
</table>
| accus./gen. | لَئِنْنِن | لِمْ  
| plural | لَئِنْنِيِّيْن  |

The الّ of the relative pronouns is derived from the definite article, the hamza therefore being hamzat al-wasl.

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:

- the others in whom he showed no interest (SI 24)
- The Egyptians are the only Arabs who enjoy the affection of the Saudis (SI 159)
- The Muslims who remained were forced to change their religion (JGh 155)

645
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:

أفتح عيني اللَّهُمَّ رَالِثَ عَلَيْهَا الْفُضُوْرَة

I open my eyes from which the veil has been removed (HM 64)

أنا وأمي الْوُجُودُانِ في هذَا الْيَتِّيُ اللَّدْنَايِ لَا يُفْهِمُانِ

My mother and I are the only ones in this house who do not understand (HM 245)

هو عيني اللَّدْنَاي لَا يُتَحَكَّلَ عَنْهَا

it was my eyes which did not leave him (HR 54)

كَتَبَ أَمْرُ بِالْجَوْرِ أَلْصَابُ بِبِنْنِ المَكَانِيِّ اللَّدْنِر

I felt the silent dialogue between the two places whose Arab features time had not erased (JGh 139)

c). The relative clause usually immediately follows the relative pronoun, but sometimes a parenthesis comes between them:

نَتَظَرُّ أَشْهَالَ الْقُمَّرَ مِن مَّكَارِئِ الْقُمُّ أَلِيِّ مَهَامُ

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 أَثْنَاءُ الأَكَلِ وَالْأَغْرَاصِ، وَأَلِيِّ أُذُنَّ مَا

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)

أَحْتَ مَظْهَرُهُ مِن مَّقَالِيْهَا، جَعَلَهُنَّ مَأْلُوعَةً عَلَى

she follows the news of the miracle child who, as Dhat calmly announced, says "orange" and "apple" with absolute fluency (SI 208)

جَانِبَ وَأُلْجِ

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 أَوْ أَلِيُّ:

الْمُرْسَلُونَ الْأَجْدَادُ الْمُحْيِينُ الَّذِيْ تَعْلَمُهُ وَلَنْ أَنَتِهَ:

the new useful lesson which I have learnt and will not forget (HM 64)

هِذَا أَلِيُّ لا غَافِلًا أَلِيُّ وَلَا شَفَاءًا

that one whom God should not protect nor grant health to (HM 36)

لَا يَسْتَهْلَأُ أَن تَكُونَ مَخْتَصِيَّةً جَيْدِيَةً مَعَاَكَيْنَةً

It is not easy to be a new person completely different from the person you were and lived as for a while (HR 9)

إِلَيْهِ مَخْتَصِيَّةً أَلِيُّ عَشَيْهَا وَعَشَيْهَا مَدَّةً

the other days which precede or come after it (HR 43)

الْهَمَارَاتُ الْأُخْرَى أَلِيُّ تَشْفِيَهَا أَوْ تَنْقِفُهَا
the place where Jabal Street ends and Mount Carmel begins (IH 103)

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:

to the Devil with all the advice which confused me and which changed me into an idiot (HM 58)

I used to think about the days that we had lived through and that we are still living through (AM 117)

We returned to the city which we passed through yesterday and which I visited last year (JGh 175)

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:

the stairs whose steps were piled with rubbish (SI 117)

I am playing the role of the mother whose son’s horse has returned from the battle field with his body (TW 269)

the houses whose walls are of marble (HS 115)

I found myself asking Fatima, whose belly had grown bigger (HS 172)

b). The referent may be the pronominal object of a preposition:

she was passionately in love with the man for whom she worked as a secretary (GhS 177)

he opened his right hand in which the wedding ring was (HM 120)

Hearing is the only sense which has any significance (1Kh 104)

I thought of the gift he had promised me (HS 170)
c). The referent may be the pronominal object of a verb:

- It is the place which Wafiq chose (GhS 118)
- the emancipated female writers whom my husband used to call the shameless (GhS 139)
- I will marry my cousin whom I have not seen (GhS 178)
- We did not know the sorrows which we knew in the first war (IKh 18)
- you will die before you hear the words you are waiting for (AM 100)
- 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 إِنَّا:

- I shaved him with the razor he had given me (HM 7)
- She was wearing the nightdress that my mother had lent her (HM 59)
- I dream of the stories of the dwarfs which they told us in school (IKh 13)
- This became possible with the salary of those months which the college used to pay us (JIJ 143)

e). The referent may occur on the conjunctions أن or إن:

- He wants to smell the scent of Beirut which they said has died (IKh 129)
- the marks which they said were on the prisoners' bodies (AM 60)
- he tries to prepare convincing answers to all the questions he thinks he will be asked (GhS 33)
- the sun which must be burning outside (HS 184)
- 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:

- But even death, which is the greatest issue, is no problem (IKh 82)
and did the idiot who is me accede to all her desires? (GhS 206)

it is like the light of the sun which unceasingly floods the world (IH 71)

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:

my real life began with the war that freed me (GhS 106)

Does he love me, that young man who is two decades younger than me? (GhS 177)

He speaks to me at length about his brother who was a soldier (IKh 18)

he knocked on the door of his neighbour who answered straight away (SI 91)

I used to think about his glory which has disappeared (JGh 110)

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:

The palm in front of our house (IKh 10)

I heard the men around me talking in low voices (AM 102)

I picked up my bag and put in it my things which were on the table (HR 40)

I lifted my eyes from the book in my hands (JIJ 57)

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”:

my relationship with the woman I love was, it transpired, the main impetus (JIJ 208)

he gave us the information we wanted (JIJ 242)
it was one of the three or four cities which I adore (JIJ 232)
I will wear the clothes I want (HR 10)
his eyes reflect the words he is saying (AM 38)
Rida whom I loved and hated at the same time (GhS 140)
He is the same child I knew (AM 40)

76.2 The Adjectival Relative Clause with Indefinite Antecedent

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:

I finally worked with a confectioner to whom my uncle had recommended me (HM 6)
I asked a neighbour of ours who worked as a tailor (HM 17)
I can protect you from a world which is all treachery (GhS 42)
I am granting you two wishes which I will carry out for you (GhS 125)
I read two or three letters which he wrote while he was in prison (AM 107)
you easily read a column of a page which was in front of me (TW 189)
There is something in an older brother which makes every sister tremble (HR 64)

b). It is omitted after a grammatically indefinite ɪdāfa construction:

he threatened to shoot anyone who moved from his place (AM 48)
What use is any word which I say now? (AM 102)
He wanted to touch everything he saw in the shops (HS 153)
On my face is a look of pride which does not appear in the eyes of my sisters (GhS 21)
Our only daughter was killed by a bullet of rejoicing which one of them fired to celebrate the end of the war (Ghs 63)

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:

أكبر وأهم فندقين عرفتهم بعداً

the biggest and most important two hotels I knew in Baghdad (Jij 101)

إنه أجمل نائبة أعرفها

she is the most cheerful young woman I know (Jij 108)

ما رأيت أكثر من مرّة سافرت فيهما

I still remember the first time I travelled (Jgh 8)

كله أعرب عرف للموم رأتهما

those were the strangest bedrooms I had seen (Jgh 177)

كان أكبر ذكريات رأيته في حياتي

it was the biggest pinch I had seen in my life (AM 96)

هذه السمكة أجمل وأمعن أعمرها أعوفها

this lady is the most unclean and squalid woman I know (HR 157)

أول أمراة شاهدنا ندخن سيجار

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.):

في يوم مضى

One day [in the past] (Jij 89)

لأمام عيدنا الله

For many days following (HS 72)

منذ أعوام مضت

a few years ago (HS 129)

شاهدت صورا بعد أن قضع طال

I saw Sadeq 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:

هل الأماكن الأخرى تستقبل لاجئين يبحثون عن الحرية؟

Will the other places receive refugees who are looking for freedom?

or

I was like someone who is waiting at a bus stop

Will the other places receive refugees looking for freedom? (AM 127)

كانت مثل واحدة تنتظر عند موقيف النصار

or

I was like someone waiting at a bus stop (HR 43)

رسمت شابًا يعزف على الأكورديون

I painted a young man who was playing an accordion
or

I painted a young man playing an accordion (JIJ 75)

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)

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:

That is a saying whose meaning I don't know (HM 19)

there is another city and another life which I no longer want to leave (GhS 105)

in the Republic of Turkestan I saw another minaret that was forty-seven metres tall (JGh 100)

We visited a locked room whose primitive wooden door was opened for us by one of the site custodians (JIJ 69)

a poem half of which was composed of one word (HR 202)

They discovered a book on whose back cover was a photograph of Abdul Nasser (1Kh 24)

b). The referent may be the pronominal object of a verb:

the first thing I did (IKh 100)

A man approached him whom he had not seen before (AM 118)
I was filled with a desire to teach her a lesson she wouldn’t forget (HS 85)

Is it al-Safi, or her mother, or a person I do not know? (GhS 73)

It looked out on an inner courtyard which cars did not enter (HR 67)

There will be a love between us which you do not know of (HR 155)

c). The referent may occur on the conjunctions اَنْ or اَنَّ:

My mother asked Rajab about a piece of paper which I had told her was a poem (AM 126)

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:

this is the first time I touch a tank with my hand (IKh 74)

we walked for more than a further two hours after which I arrived exhausted (JII 77)

This is a question to which there is no answer (HM 260)

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):

We sat around a small table on which was the cheese and the wine (IKh 42)

He gave me a particular look in which was compassion and sympathy (HM 237)

We found a small boat with one sail (JII 15)

He returned after a few moments carrying a plate of sweets (JGh 164)

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:

You are running away to something that is yours alone (IKh 89)
**Relative Clauses**

This befits a beautiful street which is one of the most beautiful streets in Baghdad (IJJ 80)

These students used to meet each other in the colleges of the female students who were mostly from another social class (IJJ 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:

\[ \text{أنتَ بنت ما فيك} \]

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:

\[ \text{هذى أشياء لا تُدْعَ} \]

These are things which are not learnt (HM 39)

\[ \text{ربما تنهاها أولئك حورى قديم من ليون} \]

Perhaps the first silk merchant who came from Lyons built it (IKh 47)

\[ \text{كان ضواتها موجزة يرتفع بشكلٍ يفيض الأعصاب} \]

The sound of his wailing grew so loud that it shattered one’s nerves (HR 9)

\[ \text{بُخاراً مدينة تُبَثِّر بِالتأريخ} \]

Bukhara is a city which oozes history (JGh 99)

\[ \text{إضفت أسماء كبيرة تعمّنا} \]

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:

\[ \text{هذى آخر مرة أذكرك بهذا} \]

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 ِiḍāfa construction, since ِالذي 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.):

\[ \text{السَّيِّئُونَ هُمُ الَّذِينَ يُخَابِرُونَ} \]

The civilians are the ones who are fighting (IKh 40)
I sob, searching for those whom I have loved in the past (GhS 178)
seeing also depends on the size of the one who sees (IKh 12)
It was only irritation which caused her to change the conversation (HR 61)
Suddenly, the door opened and a policeman came out other than the one who went in (JIJ 20)
Experience is what has changed me (HM 188)
These two matters are what hover around my head like spectres (AM 109)
It pleases me to say the one who drew up the initial plans was the architect Qahtan Awni (JIJ 79)
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:

What has happened has happened (HM 80)
Those of our age play and joke (HM 66)
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:

I am the one who used to think he was intelligent (HM 20)
I am the one who will persuade her (JIJ 221)
I am the one who changed my religion so as to marry you (GhS 92)
you are the one who carries it out (HR 33)
I thought you were the one who was staring at my face (IH 54)
you are the ones who will lose (AM 15)
You are the ones who are killing (AM 105)
we are the ones who wore out the roads with our shoes (JIJ 74)

a). A verb will occasionally agree with the relative pronoun:

Are you the one who played the part of Hamlet yesterday? (JIJ 34)

I am the one who will leave (HM 200)

I am not the one who isn’t afraid (HM 194)

I am the one who committed suicide because of you (GHS 98)

I am the one who spends (GHS 112)

76.4 The Relative Pronouns ََّنُّ ("who") and َّنَا ("what")

As with َّنِّي etc., َّنُّ and َّنَا 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 ِِدَّا construction. The relative clause usually contains a referent which may, however, occasionally be omitted.

76.4.1 َّنُّ 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:

there was no one there to hear us (HM 19)

I don’t bother about who is content and who is angry (HM 268)

whoever saw you now would not recognise you (AM 34)

He was going round like someone searching for something lost (AM 75)

whoever thinks himself weak, let him speak up now (AM 88)

I walked about like someone in a holy place (JIJ 31)

I don’t think there is anyone who can match the ability of the Egyptian mechanic (JGh 176)

he remained silent like someone wanting to close the subject (HS 98)

b). َّنُّ may also have a definite meaning ("the one/s who", "those/these who") and refer to a specific person or persons:

I am not the one who does that (HM 194)
those of them who at that time were in their fields escaped to Syria (IH 25)

Among them were those who dug a tunnel, reached the end and emerged into the open air (IH 38)

it is related from al-Azhari that the one who built it was Shimr Abu Karb (JGh 104)

I was the first who answered the summons (TW 191)

You are the one going to hell (TW 159)

c).  من may also have the meaning “someone (in particular)”:

ما كنت قد كنت في الطلاوي لو أتم تر(real) سامير من

Someone was sent to them who freed them from those prison cells (IH 93)

There was someone who held an axe and was hitting me with it (GhS 53)

There is someone playing with my things (GhS 79)

Someone who seemed to be the manager looked out at me (HR 92)

d).  Since من 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:

هناك من اشتغل في الحرب وهاك من

There are those who have been martyred in wars, and those whose married lives have been destroyed (JII 87)

Perhaps this condition of mine has started to irritate those who visit me (HS 103)

they don’t get up early like the rest of those who work (TW 213)

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:

أنا كنت إلي كمن شكرت خفيفة مزعجة

I moved my head and raised my eyebrows with the air of someone who had done her duty (HR 58)

She turned to me like someone who had remembered an unpleasant truth (HR 61)
he wants to enjoy someone younger (HS 114)

I entered the house ... like someone overcome with madness (HS 89)

among my friends there is no one who has experienced travelling on the Metro (Ghs 110)

perhaps it is the slow deliberate movement of someone who walked as if she were jumping in the air (SI 118)

e). Agreement with مَن is often with the logical idea. Thus it may be masculine plural:

as if those who built the houses of Wadi al-Nasnas had left the openings for the windows low down (IH 90)

We discover that the desert is full of those who are looking for fun (HS 93)

I contacted everybody I knew (HS 180)

in some European countries I met those who allege that they have been subjected to political oppression (JGh 186)

they give orders to those who work (TW 213)

I talked to people I did not know (HR 213)

f). مَن forms the contraction :

I began to talk with four of those who worked in the restaurant (JGh 164)

There were many of those who had the financial resources to purchase large plots of land (JIJ 84)

g). مَن forms the contraction :

I search in vain for someone I can love (TW 237)

(“including [s.o.]”):

They were all, including Mrs. Mallowan, on the point of leaving (JIJ 62)

everyone is filled with astonishment, including the lawyer (Ghs 214)

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)
76.4.2 The relative pronoun ّما is used to refer to non-humans.

a). It often has the indefinite meaning of the English “whatever”, “all that”:

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)

Do what you want (IKh 49)

what afflicts the people afflicts us (AM 118)

Has he found something to eat? (TW 199)

Drink what you want (HM 117)

I ask him, without speaking, to say what he wants or even what he doesn’t want (HM 37)

I controlled my throat as much as I could (JJJ 166)

b). ّما may also have the definite meaning of the English “that which”:

I vomit up everything that was in my stomach (HM 74)

What I meant was that mistakes always happen (HM 236)

This is what we heard (AM 105)

this is what Dhat used to do (SI 53)

she paid for what she had eaten (Ghs 52)

I used to choose for them what suited them (Ghs 112)

I gulped down what was in my cup (HR 199)

What attracts me to her is the same thing that frightens me away from her (Ghs 12)

c). Verbs and pronouns agreeing with ّما are in the masculine singular:

What has happened is a disgraceful thing (HM 62)

He has what I do not have (Ghs 208)

The church was transformed into what resembled an abandoned house (IKh 47)

This is what was impossible (HR 10)

what grieves him is that very important documents went missing from the house (JGh 66)

d). ّما is often governed by prepositions. The contractions ْبِّمَا (for ّبَيْنَّا مَا) and ْعَمَّا (for ّعَنَّا مَا)
occur:

I was afraid, not of what had passed, but of what was coming (HR 29)

he seems, from what we hear about him here, like a mythical hero (JGh 75)

I will not say anything about what happened with me (HM 19)

I didn’t pay attention to what he said (HM 5)

he reminded me of what was there (Ghs 122)

I brought her what she asked for (HM 225)

The name of the street, as I see it, is very appropriate (JIJ 80)

e). ما is occasionally followed by the demonstrative دَأْبَةَ forming the compound ما دَأْبَةً:

I watched attentively the movement of her hand so as to see what she was concealing (HS 134)

he had begun to discover what was beyond this street (HS 10)

she tells me what she is wearing now and what she is doing (HS 62)

You can see with your own eyes what has happened (AM 112)

76.4.3 Pronominal relative clauses with مَنّ and ما 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:

Some went and some stayed (TW 238)

the waves cause a sudden flood in which some people drown (JIJ 87)

this evening’s appointment was a plot devised by someone or other (TW 277)

some loved and some hated (TW 283)

he saw what he saw (Ghs 39)

he was what he was in Lebanon (Ghs 63)

He said what he said and left (HM 220)

what was said was said (IH 157)
what happened happened (TW 99)
The day will do what it does (TW 114)
it means what it means (TW 166)

76.5 The and

Constructions

Since the relative pronouns and 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 . This prepositional phrase generally follows the relative clause. In English, such constructions can often be translated as adjectival relative clauses. For example, the sentence

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

a dean who was one of the most prominent intellectuals that Palestine had produced (JJI 12)

It struck me that Mrs. Mallowan was well aware of what surrounded her and of the people she saw (JJI 63)

then those of them who became Christians were subjected to the brutality of the Inquisition courts (JGh 155)

he kills the prisoners around him (TW 263)

I came upon the tombs of those of my family who had died (IH 132)

those of his brother’s children whom he chooses (IH 151)

76.5.2

the strange events that have occurred to me and the alarming sights that I have witnessed (IH 22)

Most of the great buildings which Samarkand contains (JGh 109)
you are quarrelsome and miserable (GhS 162)
the eye could no longer distinguish the surface of the sea from the sky above it (IH 30)

They were young men who had squandered all the provisions for a great and stable future that their families had given them (HR 12)
I resumed my journey (JIJ 51)

a). sometimes governs a noun clause introduced with أن:

I didn’t care what the neighbours said: that I was Farah al-Armun (HM 6)

I reject what teacher Subhi says: that he is a deranged man (HM 20)

b). The prepositional phrase with من may precede the relative clause:

now and again he would show her such love and tenderness that one was touched (JGh 63)

I bore beatings and humiliations which man cannot withstand (AM 31)

We do not have enough money (GhS 156)

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 الذي etc. or من what 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:

those whose married lives have been destroyed (JIJ 87)

Have they brought all those whose names Nuri mentioned? (AM 103)

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:

he began to hide what he obtained (SI 68)

this is what has been achieved (SI 90)

All she can do is chatter (GhS 42)

this is what I am sure of (HM 262)

he is the one for whom the doors of heaven opened ((HR 153)

I am the one with whom you spent a pleasant time (GhS 99)
c). The referent may be the pronominal object of a verb:

- most of those you see around you now are dead (GhS 157)
- This is what I imagined in the beginning (AM 89)
- He repeated what we had said to the watchman (JIJ 18)
- This is what you will do (HM 195)
- I began to calculate what I would earn (HS 132)
- what you have heard (HM 200)
- we contacted someone we knew (JGh 30)
- 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 إِنَّا:

- I had put all that Mu'adh had given me in my handbag (HS 177)
- I have nothing to teach her (TW 256)
- Is this what they taught you in school? (HM 7)
- 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:

- the more important thing was done (SI 11)
- all that is around me (HS 93)
- I started to realise that I would never meet someone like you (HS 94)
- My mother Kawkab thought that I wanted someone wealthier (HS 115)
- You and those like you should be proud (HM 14)
- 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:

- I have seen those who have experienced the opposite (AM 91)
This is what happened with me (HM 186)
I had been preparing myself for it for almost a year (JIJ 11)
this is what will become clear in a little while (JGh 33)
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:
you believe what you hear (HM 38)
Of course, I did not mean what I said (Ghs 202)
This is the most he can do (AM 95)
what he saw pleased him (SI 16)
this is what they want (TW 215)
The children of the district gathered in front of it, those I knew and those I didn’t (IH 90)
we do not choose those with whom we fall in love (Ghs 77)
Men are passionate, and they don’t discriminate regarding whom they love (HR 146)
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:
This is all there is to the affair (IKh 86)
The fortress stands alone, towering over what is around it (JGh 154)
The day will come to an end as did yesterday and what preceded it (HM 263)
he turns to what is behind him (IH 45)
The particle ًأّمًأ ("as for", "as regards") is a contraction of ًأنّ and the relative pronoun ْنَّا. 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 ًأّمًأ, 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 ًأّمًأ.

77.1 The noun introduced with ًأّمًأ 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:

- As for Mustafa Nabil, he is the embodiment of an active friendship that has lasted for a long time (JGh 36)
- our companion was an Arab (JGh 59)
- as for the manuscript ... it is of the book Jamī‘ al-Tarikh (JGh 117)
- as regards the subject, it was human rights in the Middle East (JGh 135)
- Hilandra Kilpatrick is of Irish descent (JGh 179)
- As for Nur, she will return no matter how much she travels (HS 42)

a). The pronoun introduced with ْفَ may be a demonstrative:

- as for what we talked about ... this is something I will keep secret (JGh 69)
- 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 ًأّمًأ is the subject of a nominal sentence:

- The sound of the engine was unusual (JGh 82)
- as regards the tractors, they are older (JGh 176)
- Central Asia is a region full of history (JGh 89)
As for Saraya, despite the rubbish bins of oblivion, she is of flesh and blood (IH 84)

the writing is in two colours: white and blue (JGh 112)

As for Lamiya, the holder of an MA from Wisconsin University, she is her own woman (JIJ 110)

The daytime is for children (JKh 127)

b). It occurs when the noun/pronoun introduced with اَنْمَا is the subject of a verbal sentence:

I froze to the spot (JIJ 50)

As for me, I find myself looking down on my holy of holies (IH 109)

As for the shift at ten at night, it finished at six in the morning (IH 186)

As for those of them who read and write well, they are charged with filling in forms for the visitors (TW 75)

As for men, they must take notice of a woman's feeling for them (HR 124)

As for me, I was wearing only my ordinary shoes (JIJ 77)

as for the prison itself, it was dreadful (JGh 67)

They were a world different from mine (HR 13)

77.2 When the noun introduced with اَنْمَا is not the subject of a nominal or verbal sentence, its position in the sentence following ف 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:

as for the train, I naturally paid for it out of my own pocket (JGh 56)

as for his hand, I thought it whiter (AM 14)

As for the books it contained ... they were not touched (JIJ 14)

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:

as for lunch, some people feel the need to sleep after it (JGh 43)
As for the lady of the lakes ... I did not see her (JII 52)
As for mutton, a kilogramme of it costs twenty-four Riyal (JGh 74)
as far as we in the Middle East are concerned, we have a perfect way of life (JGh 177)
The remaining things have no meaning (IKh 104)
As far as the other kinds of freedom are concerned, they have no value (HR 94)
They will never approach you (AM 64)

c) The noun may be one that would be the genitive in an idāfa construction:

As for the Jewish Arabs ... the judgement regarding them is ... (TW 76)
As for the executive official, his title was “the wali” (JGh 31)
As regards the genius of Islam, al-Farabi, among his writings we find Uyun al-Masa’īl (JGh 118)

77.3.1  It often introduces an adverbial modification:

As for tonight, I feel that I am closer to the autumn leaves than I am to the monuments (Ghs 86)
As for in these black days, there is no electricity (IKh 102)
As for this time, love was stormy like the wind (JII 27)
In 1948 ... they were shackled with chains (JGh 67)

Beirut has a definite smell now (IKh 76)
The echo has another rhythm here (IKh 47)
As for on top, there is a solid block (AM 7)
They did not understand a thing over there (AM 162)
The matter was different for my mother (AM 52)

77.3.2  آمّا frequently introduces a subordinate clause, the main clause being introduced with فَ
Now that the Soviet Union has collapsed... an important task falls on the shoulders of the research centres (JGh 101)

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 إِذًا ("when", "if"): When a hunger strike began he would be hundreds of times more severe with us than the guards (AM 20)

When the occasion was sad, a funeral for example, the number would have to be in pairs (JGh 94)

When he found one of us, he would shake him gently (AM 17)

When she reached her hand out to my face... I would push it down nervously (AM 26)

If they kill Hamid, he will leave four children (AM 165)

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: as for my confusion shaming me, that is death (HR 174)
as for you remaining silent, we will never allow this (AM 93)

As for remaining silent like a wall, you will drown to death in urine (AM 80)

77.4 The sentence following فَ may be introduced with إِنَّ: During the days of alarm he uses it for one purpose (AM 8)

As for the accursed illness, it has no mercy (AM 25)

As for the others, they remained (AM 22)

As regards The Search for Mas'ud's Son, there are whole pages in it whose meaning I could not grasp (JIJ 87)

That which takes place on the other shore of the sea does away with man's humanity (JGh 125)
As the newspapers, they publish everything (AM 155)

77.4.1  

As for the him, he entered the room (AM 37)

She continued to smoke before that (AM 42)

As for in the past days, he was angry (AM 46)

As far as the final part is concerned, it was built in 1078 (JGh 76)

Winter has arrived now (AM 7)

as for the other man, he remained leaning against the wall (AM 48)

77.5  

As for when I headed to the left to reach the garden ... the warning sirens went off (JIJ 83)

As for your kindness, your pleasure and all your actions, they have one meaning (HR 65)
Interrogative Sentences

The Interrogatives

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 ً or ِ.

2). The subject or object of a sentence may be questioned. This is achieved with the interrogative pronouns مَنْ ("who?") or مَا ("what?") and كَمْ ("how much/many?").

3). An adverbial or attendant circumstance may be questioned. This is achieved with the interrogative adverbs مَعَ ("when?") or أَينَ ("where?") and كَيْفَ ("how?").

İ 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:

Is this her daughter? (GhS 91)

"Is this me?" I screamed (IH 146)

Is it merely self-confidence? (HR 205)

"Are you afraid to look behind you and thus turn into a pillar of salt?" I asked (IH 66)

To be or not to be, that is the question (JIJ 31)

Could it be that this siege began in another place? (HR 19)

Have you looked? (IKh 141)

Do you know where I put all the papers? (AM 168)

Hamilton asked, "Do you know Max Mallowan?" (JIJ 58)

(a). İ may be followed by the conjunctions فَ (and تَ) . These do not, however, precede it:

And have I seen pictures of it? (JGh 66)

Is it not the right of the passers-by and the pedestrians to go happily on their way? (JIJ 89)

Can't I put up with the ordeal of the viper? (HR 212)

(b). İ is used before لنِس and the negative particles:

Then, is this not idle talk? (TW 136)

Won’t you have a drink? (HM 104)
Is it not best for them to gather around him while he is still alive? (IKh 105)

she whispers to me, “Will you never make your choice?” (JIJ 157)

Does your molar tooth still hurt you Sulayman? (GhS 34)

Didn’t you see something special on the side of the road? (TW 93)

haven’t you heard of Harun al-Rashid either? (HM 108)

Don’t you hear the voices? (IKh 120)

Don’t you agree? (JIJ 141)

78.1.2 ِّْ is also used for questions which may be answered yes or no, with both nominal and verbal sentences. ِّْ and َّْ are often used interchangeably:

هل هذا كتاب؟ ِّْ

Is this a book?

أَهْذَا كِتَاب؟ َّْ

Is this a book?

ِّْ is, however, preferred before a negative, while ِّْ is generally preferred before words beginning with hamzat al-wasl (e.g. the definite article):

هل أناَّ كُلّهُم على شاكّانِي؟ ِّْ

Are all people like me? (HR 59)

هل أَذْبَحْتَ تَحْيَرْهُ؟ َّْ

Is the mountain falling down? (IKh 16)

هل يَجْتَبِي إِخْوَيْنِي؟ َّْ

Do my brothers love me? (HR 37)

فَلْتَ: ِّْ يَقِىَ الْعَمِرِ صِبْدُ السَّمَك؟

“Does the drowned man like fishing?” I asked (IH 28)

هل في الإِمَانِ إِزَا عَجِبَتِ يَبْلِغُ أَمْعاً؟ ِّْ

Can he be troubled by asking for a meeting? (TW 53)

هل كَانَ لَهُ وَجْهُ؟ َّْ هل كَانَ لَهُ عَيْنَانِ وَأَفْقٌ وَفُمْ

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)

هل أَمْوَتْ فِي عَلَيْهَا؟ َّْ

Am I really going to die? (AM 102)

a). Unlike ِّْ, َّْ may be immediately preceded by ُّ, ُّ, ّّ, ّّ and َّّّ. It does not, however, come before these:

هل تستطيع الإِنتِبار؟ ِّْ هل تستطيع الإِنتِبار؟

Can you wait? And can I wait? (GhS 184)

وَهل أَيْسَ ذَلِكَ الْتَّارِيْخُ الَّذِي حَسَّنَ لِي سَيْنَارَ

Can I forget that date which determined the course of my life? (JIJ 105)

خِتَانِي؟ ِّْ

We managed to keep our household together when we were poor, so will wealth tear us apart? (GhS 122)

لَقِدْ حَفَظَتْنَا عَلَى نُنَاسِكَ بَيْنَيْنَا فِي الْقَرْرِ، ِّْ

have you told that to anyone? (HM 33)
b). Did Abu al-Ala al-Ma'arri, Bashshar b. Burd ... and Taha Husayn not know? (TW 128)

Did he know that I had made a mistake? (HM 31)

... Did Abu al-Ala al-Ma'arri, Bashshar b. Burd ... and Taha Husayn not know? (TW 128)

b). ... Did Abu al-Ala al-Ma'arri, Bashshar b. Burd ... and Taha Husayn not know? (TW 128)

Why didn't they go with him to his house for dinner? (JII 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:

Have you heard of Salvador Dali? (HR 24)

Are you an animal? (HR 194)

Do you understand now? (JII 150)

Do you think? (HM 23)

And because of this you are at war with him? (HM 123)

Did you believe her? (HM 159)

Has the situation reached such a point? (HM 200)

78.1.3 كم (“how much/many?”) is an interrogative pronoun that is always used at the beginning of a sentence. The indefinite meaning of كم is often made explicit by means of a following noun which is indefinite, singular, and in the accusative case (the “accusative of specification”):

How many fish do you have? (TW 121)

One day I asked her, “How many novels have you written up to now?” (JII 70)

How many days have I been here? (TW 148)

How many times do I have to tell you we’re not playing games? (HM 261)

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? (JII 89)

And us, how many novels will be written about us? (IKh 36)
a). ْكُمْ may function as the predicate of an inverted nominal sentence, followed by a noun (the subject) in the nominative case:

-ْكُمْ مُغَرَّبُ الْيَتِّيْحُ الْيَوْمُ؟  How much are melons today? (TW 133)
-ْكُمْ عَجَّابُ؟  How much is the bill? (Ghs 119)
-ْكُمْ أَلْسَانُ؟  What time is it? (HR 107)
-ْكُمْ وُجُوهُ؟  How old is he? (AM 28)
-ْكُمْ خُدْهُ أَلْسُنًا إِلَى بُولُوْنِيَا؟  How much is a ticket to Bologna? (JGh 54)

b). ْكُمْ may be followed by a verbal sentence:

-ْكُمْ نَسِيتُ حَتَّى سَكَرَتْ؟  How much did you drink so as to get drunk? (HM 105)
-ْكُمْ كُانُوهُمُ؟  How many were they? (AM 91)
-ْكُمْ تَقْبَلُونَ؟  How many remained? (JGh 36)
-ْكُمْ تَكَرَّرُ ذُلِّكَ عَيْنَ مَالِيْنِ أَلْسَيْنِ؟  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 يَصْدِقُكُمْ عِندَمَا أُرْوِي عَنْهَا رَأْيُهُ؟  Who will believe me when I tell what I have seen? (JII 51)
-ْمَنْ أَلْتَ؟  Who are you? (IKh 93)
-ْمَنْ مِنْ أَلْسَنَاءِ تَشْتَطِيعُ أَنْ تَكُونَ صَخْراً؟  Which woman can be a rock? (HR 193)
-ْأَلْهَمْ مِنْ إِنْذُ؟  Who shall I accuse then? (HM 243)
-ْمَنْ كَأْلَ فَالْكَهْدِهِ؟ ْمَنْ مَخْلَكَ عَنْ هَذَا أَنْطَلَامْ؟  Who told you this? Who spoke to you about this sinner? (HM 106)
-ْمَنْ أَفْهَمْهُ؟  Who informed him? (TW 134)
-ْمَنْ تَنْصَرْنَ؟  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 الْخَيْرُ بَيْنَكُمْ؟  Who is the contemptible one Farusiya? (HM 199)
who is the devil and who is the angel? (HM 20)

"Who are these men?" she asked (HM 223)

Who are the detectives? (HM 166)

b). Questions with مَنَّ are often expressed as pronominal relative sentences with آلِدّي ("[the one] who"):

who is it that is waiting for me? (AM 25)

Who is it that gets up and goes out at night? (HM 137)

Who has been playing with your mind? Who has led you astray? (HM 143)

Who is it that cut my tie? (Ghs 132)

The demonstrative particle ذا may occur between مَن و the relative pronoun:

who is that who is able to live with your daughter? (HS 70)

c). مَن may occur as the genitive in an اِدَّة construction:

Whose spirit is this? (HM 106)

Whose ghost? (Ghs 76)

Whose words are those I have read? (AM 136)

d). مَن may be governed by certain prepositions to form compounds:

(i) بِمَن (بِنَ و مَن) ("from whom?"):

Who did you learn it from? (HM 199)

(ii) لِمَن (لِنَ و مَن) ("whose?" "to whom?"):

Whose face is this? (AM 12)

Whose are these workers? (TW 108)

To whom has he written? (AM 137)

Who shall I leave the children's upbringing to? (HR 37)

(iii) عَمَن (عَن و مَن) ("about whom?"):

Who do you want to write about now? (AM 146)

78.1.5 ما ("what?") is an interrogative pronoun that asks a question about a thing:

What is torturing you? (AM 39)

What's the use? (HR 186)

What do you think? (HM 213)

What is my excuse for refusing? (HR 176)
What's wrong with you? (HR 135)

What's your opinion? (TW 56)

So what is your explanation of this strange agreement? (IH 128)

What is his name? (AM 28)

What's to be done in your opinion? (TW 95)

Wafeeq asks me, “What is that scratch on your leg?” (GhS 131)

a). ما may be used of a person when enquiring about status or nature:

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 ما, ما 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:

What is the difference between war and civil war? (IKh 33)

What is this speciality? What is this characteristic? (TW 94)

What is this personal secret? (HM 91)

What is the true story? (IKh 154)

What are the words you find strange for example? (HM 108)

What is a cathedral? (IKh 42)

c). Also like من, ما are often expressed as pronominal relative sentences with من ("[the thing] which/that"):

What has made you angry? (TW 161)

What is it that you want exactly? (JIJ 194)

What have we said, and what have we left to say in the coming days? (JIJ 223)

What will remain in the memory? (JGh 90)

What happens to someone when he dies? (GhS 87)

What can we do but laugh? (HR 72)

d). The interrogative ما may be governed by a preposition, thus forming a number of
compounds. It does not, however, form compounds with 
أَنَامِ or 
بَعْدَ or any other preposition ending with fatha. 
is often shortened to 
which is then joined onto the preposition. Other assimilations may also take place:

(i) ("with what"): 

According to what do these people make decisions? (TW 249)

(ii) ("why"): 

Why all this hesitation? (TW 125)
Why the fear and hesitation? (TW 166)
And why not? (GhS 56)

why did they do to him what they did? (TW 30)

(iii) ("concerning what"): 

Who knows? And what does it concern? (TW 136)
What do you want His Excellency for? (TW 163)
how does it concern me? (TW 53)

(iv) ("from what"): 

You're warning me? What are you warning me against? (HM 269)

What did he die of then? (JGh 24)

(v) ("about what"): 

I asked him about what had happened (HS 155)
he asks me about what I need (JGh 166)

(vi) ("to what"): 

to what will life lead them? (JGh 85)

(vii) ("concerning what"): 

But you worked, were successful and got pregnant, so what are you blaming me for? (GhS 93)
But who is this newcomer, and why the mourning dress? (GhS 98)

78.1.6 
("what") is an interrogative pronoun which is a compound of the interrogative 
+ the demonstrative particle 
:

Then what? (TW 139)
What are you doing? (HR 220)
But what about the mind? (HR 28)
What is this? (IKh 71)
What is necessary? (TW 22)

**a)**  مَاذا may serve as the subject or object of a verb:

What happened after that? (HR 101)
If people knew the secret of every husband and the secret of every wife, what would happen to married people? (HM 91)
What did I do on the third day? (HR 30)
What do you say? (TW 156)
What were you doing three hundred years ago in the ancient gardens? (IKh 78)
What shall we do? (IKh 38)
What do they want? (IKh 37)

**b)**  مَاذا, although more common, مَاذا may be used of a person when enquiring about status or nature:

What do you work as? (TW 230)
What am I? (HR 197)
Who is she? What is she? (TW 175)
You? What are you? (HM 124)
Here I am: a wife, a mother and a housewife. But nevertheless, what am I? (HR 197)

78.1.7 مَاذا ("why?") is a compound of the preposition لِمَاذا + لِـ:

Why doesn’t the boat sink in the sea? (IKh 49)
"So why didn’t you speak to the birds?" I asked him (IH 36)
Why did we come here then? (HM 110)
Why are you laughing? (HR 208)
Why do their eyes shine? (AM 19)
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)
Why isn't this halo the soul? (TW 32)

Why is he staying at home? (JGh 51)

78.1.8 أيُّ (masc.) and أيُّه (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 أيُّ and أيُّه are declined for case.

a). The genitive is often singular and indefinite:

أيْ قَمَّةُ؟ أيْ بَيْتُ؟

أَيْ دُوَّارُ تَقَبَّلْ لَهَا نَّعْنَ أَسْنَابٍ؟

أَيْ سَنَةُ كَانَتْ؟

في أيّة حَيَاة، في أيّة زَمْنَ؟

وَلْنَّكَ أيْ غَوْبِ لا يَرْجِبُ غَرْيَا أَخْرَ في أُوْضٍ

غرَبِيَّ كَبِيلَتِكَ؟

في أيّة مَكَانِ سَامِيَسَ يَلَتِي غَدًا؟

وَأَيْ عَرْيُسٌ مَُعِيْسَ يَتَرَضَّي بِالْأَفْتْرَابِ مَلْكٍ؟

أَيْة رُوحٍ أَبَايْةَ يَمْكِنُ أَنْ يَعْيَشَ في الإِنسَانَ؟

Which village? Which sea? (GhS 69)

What role is left for we youth? (HR 36)

Which year was it? (JII 213)

In which life and in what age? (IH 51)

But what kind of stranger would not greet another stranger in a strange land like that? (JII 45)

In what place shall I spend the night tomorrow? (JGh 81)

and what kind of bridegroom will want to approach you? (GhS 108)

What devilish soul can live in a man? (AM 95)

b). The genitive may be plural and indefinite:

أيّة كُتَابْيُ؟

أَيْ أَحْدَامُ سَارِيَّةَ الْقَلَّةِ؟

وَرَأَى أيُّ عَجْمٌ سَتَتَفِيقُهُمُ وَفِي أيِّة أَماَتْ مُقَدْسَةَ هَذِهِ

الْـِحْـِرَّـِ؟

أَيْهَا أُكَابِرُ يَهِبُ أُتَّخِبَتْ؟ أَيْهَا كَلِمَاتِ يَمْكِنُ أَنْ

تَنْبَعُ اَمْجَدَّ أُوْبُرَ أَوْ إِبْرَاحِمَ؟

أَيْهَا رَعَيْبُ ؟ أَيْهَا أَوْامِرُ؟

Which artists? (JII 178)

What dreams will I see tonight? (GhS 192)

Behind which fence will we find them, and in which holy places this time? (IH 170)

which thoughts must be written down? Which words can save Amjad or Ibrahim? (AM 146)

What wishes? What orders? (AM 102)

c). أيّ ("which of?") may occasionally govern a noun which is plural and definite:

أييّهُا الأَفْقَاء؟

which of the cliques? (GhS 96)

d). أيّه ("which of?") may take a dual or plural pronoun suffix:

أَيْهَا أَمْخَافِيل؟

Which of the two is better? (HM 239)

أَيْهَا؟

which of them? (HS 215)

أَيْهَا أَمْخَافِيل، الأَلْجِمَارُ الْبَضْرِي أمَّ الأَلْجِمَارُ

الْإِسْبَأَنِي؟

Which is faster, the Egyptian donkey or the Spanish donkey? (TW 266)
Which of them is a better guarantee for the security of this country? (IH 42)
which of us, the minister or me, is more entitled to the post? (TW 144)

e). Although أين generally agrees in gender with the noun it governs, the masculine form is sometimes used with feminine words:

I didn’t understand what he meant, and asked, “Which crime?” (JIJ 63)

Which girl from the commune would dare to imagine him as her lover? (HR 38)

at which table? (HM 109)

I thought of asking her, “What affairs?” (HM 224)

78.1.9 أين (“where?”) is an interrogative adverb which is used in both nominal and verbal sentences:

where are my clothes? (HR 108)

where is it? (HR 153)

Where is my coffee? (AM 75)

Where are you Ahmad al-Missri? (IH 172)

Where do you want to sit? (HM 109)

Where have you been all this time? (TW 280)

where have they all gone? (HR 145)

“Where is the house?” I asked him (JIJ 58)

a). أين occasionally takes the pronoun suffixes:

Where are you now? (TW 156)

But where are they now? (TW 270)

Where have you been Aliwat? You are very late (TW 156)

b). أين is often governed by the prepositions إلى and من (إلى أين and من أين) [“to where?”] and [“from where?”] . Here, the interrogative أين 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?”):

إلى أين تُضاَفر؟ Where are you going to? (AM 83)
**78.1.10** ("when?") is an interrogative adverb that usually, though not invariably, precedes a verbal sentence:

"When will you two get married?" he added (JIJ 211)

When will you grow up? When will you understand? When will you become a man? (HM 37)

When do you want? (HR 63)

When will the poor make their own war? (IKh 94)

So, when was I writing? (JIJ 184)

When will you visit us in Nimrod? (JIJ 64)

When is our appointment? (TW 122)

**a).** (unless) is sometimes governed by the preposition إلى ("until when? "how long?"):

How long will you keep asking me ... to take my time in finishing this fairy tale? (IH 118-9)

For how long will I continue to fall apart in monotony, stupidity and idleness? (HR 197)

How long will you remain behind bars? (AM 30)

How long will you go on deluding yourself? (IH 180)

**b).** It may be preceded by منذ ("since"): Since when have I needed an appointment with your mother? (GhS 9)

**78.1.11** ("how?") is an interrogative adverb that may precede both nominal and verbal sentences:

"Then how can one travel?" I ask (JGh 9)

How is your marriage? (HR 145)
كيف تكون حالتك؟ (HR 125)
كيف كانوا يعبرون الحدود؟
كيف تكونون طريقك إلى أي مكان هذه السفينة؟ يتلك الجرير؟
كيف تمكنتا من جمع كل النقابات؟
كيف أمشي إلى المنزل بدون الزيرة الصفراء؟
قال لي - كيف أقبلت؟ هي؟

How would his situation be? (HR 125)
How were they crossing the borders? (JGh 60)
How can one gain this experience and this knowledge? (JIJ 21)
How were they able to gather all the details? (TW 57)
How can I go to the airport without the yellow form? (JGh 8)

"How did you meet him?" he asked me (GhS 69)

May be followed by a prepositional phrase with ب with the sense of "what about":

قد قبل: "لا تستطيع المرء أن يحمل بطيخين في يد واحدة"؟ كيفك بهذا البطيخ أثقل؟
كيف بي إذا أتفرحتي؟ كيفك بي إذا أخرجت؟
كيف بي أزدخته طفلته؟
كيف بي وفد جاء فيما كان يتبنا خارجا من أسئله غزاوء؟

It is said that a man can carry two melons in one hand, so what about the third melon? (IH 28)

what shall I do if he demands more from me? And what will he do if I am unable to do it? (IH 102)

How would he be if his daughter put it on? (IH 205)

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 إن or أو:

ما دا أطبعتي إذا إنهار جسدي؟
كيف بكون حاليهم إن أوملوا في الصحراء؟
كيف يكون حالي اليوم لو تعاملنا معهم تعامل مع المستمدين؟
ما دا تقولين لو ذمعت إلى الناحي ممضطب الخزائني؟

What can I do if my body falls apart? (AM 22)
How would they be if they went deep into the desert? (IH 50)
What would we be like today if we had dealt with them as I did with the pessimist? (IH 182)
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:

ما دا لو أشذعا مدهي؟ لو سألوه؟
ما دا لو أكتب أنت عليها؟ ما دا لو كان في السجن شخص آخر بنتي آليسم؟ ما دا لو أخطأ في أستوالأ؟

What if they summon Huda? What if they question him? (AM 119)
What if he was lying to her? What if there was someone else in the prison with the same name? What if he had made a mistake when enquiring? (AM 50)
What if you turned your back to the street? (HM 222)
What if the whole world heard me? (AM 102)
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:
And if this other worker confesses? (HM 90)
Taj al-Arus asked, “And if I don’t get pregnant?” (HS 242)
And if I come and you haven’t finished with them? (AM 125)
But if he is innocent? (HM 197)

b). The emotive force of questions may be intensified by the adverbs حقيقةً (“truly”, “really”, “actually”), فعلاً (“really”, “actually”) and بالضبط (“exactly”, “precisely”):
Did I really do that? (TW 28)
Do you really believe in ghosts? (GhS 171)
Are they actually asleep? (AM 93)
Do you really believe it will arrive on the Egyptian plane? (JGh 31)
What do you want exactly? (GhS 188)
Where exactly? (JGh 189)

78.2 The emphatic particles ترى and تكون ترى ترى ترى sometimes occur in interrogative sentences to stress the element of doubt in the question. ترى is the 2nd person masculine singular imperfect of the verb رأى (“to see/think”), while تكون 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:
Where is the boy today? (GhS 192)
Can I jump off the bridge with her? (GhS 23)
Should I advise her to go to a psychologist’s clinic? (GhS 79)
Is it their clothes? (HS 56)
Did Carmen know the secret of my relationship with Nahid? (GhS 212)
How did a memory of him come to my mind? (IH 97)
What has happened? (HR 71)
Who are they? (JGh 77)
How much does a week’s stay cost? (JGh 163)

78.2.1 Unlike ُئَإَّ, ُنَأَّ is often preceded by the interjunctonal particle َمَا and occurs anywhere within a sentence:

Where is Zaynab today? (GhS 121)
But who dares fall in love with Wa’il? (HR 38)
How long must I go on weeping? (HR 192)
Who reads those leaflets to him? (HM 218)

78.2.2 ُنَأَّ may take the pronoun suffixes:

Did he know my secrets? (HR 6)
Is she ill? (GhS 79)
Does he really believe this business of honour? (HR 205)
Is she afraid? (HM 179)
Have they tortured him? (HM 218)
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 َلْيَأْرَأَيْ or َفْلُ, while the disjunctive conjunction ُأَمْ ("or") introduces the alternatives:

Is it blood or milk? Is it truth or passion? (TW 167)
To be or not to be, that is the question (JIJ 31)
Is this man insane or a philosopher? (HM 13)
Has one of them smuggled whisky or pornographic videos? (HS 13)

78.3.2 ُأَمْ may introduce more than one alternative question:

Can he be regarded as a king, a president, a prince or a leader? (TW 80)
Is it their clothes, or the veils which reach the end of their noses, or their hair which affects those present? (HS 56)

Is he Yarhabeel or Ajleel or Isra'il? (IH 125)

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":

أَصْنَعُ الْفَهْرُةَ أَيْنَ أَوْ بَعْدَ أَنْ تَنْهَيَ؟

Shall I make the coffee now or after you've shaved? (AM 68)

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”):

“Don’t you hear it?” asks Salim (IKh 32)

One day I asked her, “How many novels have you written up to now?” (JII 70)

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”):

I asked him whether he drank (TW 108)

I asked her whether she was happy with her husband (SI 36)
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


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 سألان ("to ask"): 

لا سألاني أحد كله حدث ما حدث لا سألني أحد كله حدث ما حدث

I did not ask her which of them [she meant] for there are many relatives over there (HS 215)

سأله ليذا؟

Then I asked myself whether it was Nur's pillow (HS 50)

If you ask yourself why you have lived up to these dark days (IKh 65)

نقلت وقلتها هل هذه وسادة نور؟

I asked him why (HS 193)

ألف سأليل ليذا أضفتك؟

I did not ask him why (JGh 47)

ما سألتها أيها فهناك قريبات كبيرات?

Haven't you wondered why she chose you? (GhS 45)

I don't know whose mother (HR 153)

I don't know which cities (AM 138)

she doesn't know how much time has passed (GhS 151)

I don't know where she will have gone (TW 273)
I don’t know how the course of the conversation went after that (TW 277)

Do you know why? (HM 28)

I don’t know what certificate he has nor from which school he graduated (HM 73)

If I was only able to know when this siege began (HR 5)

I don’t know where it came from (HR 99)

I don’t know how long I will be away (AM 127)

I don’t know how to take advantage of freedom (AM 134)

I never knew for certain when I was the killed and when I was the killer (GhS 86)

Give me a chance to guess which place you are from (AM 160)

Tell me how the war in Lebanon started (IKh 150)

I don’t remember when Umm Badi told me that my uncle Ibrahim’s stick was consecrated (IH 150)

I do not remember when that was precisely (JGh 23)

But I now understand why the commune fell apart (HR 225)

78.4.3 When the pronouns  ماذا ("what?") or  من ("who?") 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.:

You ask who the contemptible one is? (HM 199)

Do you know who you are talking to? (TW 239)

I asked her what the man was complaining about (HS 22)

Lamiya doesn’t understand what is happening (JIJ 243)

Tell me what is in your heart (AM 39)

I didn’t know what I had to do (AM 37)

Do you know what a cathedral is? (IKh 42)
I don’t know what it is (HR 203)

Do you know what a fatal mistake is? (HM 23)

I didn’t know what to do (HR 31)

I don’t know what they want and what I am to do (AM 117)

Do you know what they did with it? (IKh 158)

she left without me knowing what had happened to her husband (IKh 75)

I don’t know what happened exactly (IKh 107)

I don’t know what my wife said (IKh 117)

78.4.4 Alternative constructions occur in indirect questions:

he doesn’t know whether he has a ruptured liver or a ruptured brain (TW 31)

she asked me about my emotional life and whether I was married or not (HR 51)

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 إنُّ (“whether”, “if”) may be used to introduce an indirect question:

She asks me mockingly whether Sayta would change her into one of them (HS 24)

I asked her if she had any melons or sweets (HS 86)

I don’t know whether I was able (AM 112)

Abu Bashir asked me whether I subsequently regretted that haggling (HR 11)
79  The Negative Particles

The negative particles are لَنّ, لَا, لَمّ and لَنّ. 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 لَنّ precedes a verb in the subjunctive mood and is the usual way of denying the future (i.e. the negative of سَفِر or سَنّ + imperfect indicative). It may imply some emphasis (“not at all”, “never”):

We will not kill you (IKh 46)
No one will ever notice (GhS 57)
She will not hear my voice after today (GhS 202)
I will not shut up (HM 80)
You won’t find it in the dictionary (IH 107)
Rajab isn’t the first man to be imprisoned, and he won’t be the last (AM 51)
I will never get married (HR 77)

79.1.1 When لَنّ + subjunctive is subordinate to a perfect verb, it expresses a future time as viewed from the past (“would not”, “was not going to”):

It had occurred to me that he would not bother me there (HR 114)
I thought I would not live (AM 104)
I had known since childhood that I would not be more than I was (IH 86)

Something in his refusal to look at me made me certain that he was not going to resume the fight (HR 106-7)
I was certain that no one would mess about with contents like these (JIl 14)
I knew that I would not find my friend (JGh 46)
He used to hint, without articulating it, that he would not disclose its secret (IH 151)

79.2 لَمّ is the most common particle for expressing the negative of the perfect verb. It is followed by a verb in the jussive mood:

he did not speak with anyone (JGh 24)
I did not smile (HM 144)
لا أثقُ بِهِ  I did not really choose him (GhS 119)
لا تشتغل  She has not worked (HR 37)
لم تعط لها حتى فرضة العلم  She wasn't even given the chance to dream (AM 140)
أجمع لم تلحظ  Haven't you noticed? (SI 231)
لم تبقى سوى توقيع رئيس الإذاعة  nothing remained but the signature of the head of the bureau (SI 128)
لم أقرر شيئا  I have decided nothing (GhS 118)
لم تذهب إلى الوزارة  she did not go to the ministry (SI 245)
لم أسمع بالراديو  I haven't heard of a radio (HM 109)

79.3  

ما may be used to negate the perfect verb. This is not as common as `لَمْ + jussive:
ما كان يدرس  He didn't used to study (HS 207)
ما فهمت العجوز  The old woman did not understand (HS 230)
ما كانوا يعودون  They would not return (IH 170)
ما صدقوا  they did not believe it (IH 194)
ما لم يأت مكانًا بروعةها  I have never seen a place as magnificent as this (JII 44)
ما نسيت  I did not forget (JII 206)
ما عشت مدرسة  I haven't crossed the threshold of a school (HM 16)
ما استطاع  I could not (HS 6)

a).  

ما is, however, often used to negate the perfect of the verbs كان و رأى و لبث:
ما تنهى في أزتيق ما لبث أن تبدّد  she was sighing with a relief which soon disappeared (SI 183)
ما لبث أن ضيع  it soon broke (TW 222)
ما رأى حين  he is still alive (AM 116)
ما عُدت أطيعها  I can no longer stand her (HR 195)
ما عادت تفكر كمما في السابق  She no longer thinks like before (HS 240)
ما كنت أبدًا  I had hardly begun (AM 149)

79.3.1  

ما + imperfect indicative may be used to negate the imperfect indicative. This is quite common with the verbs كان and رأى:
ما يوجد بعضهم جميعًا تلك الشخصيَّة  this characteristic is not found in any of them (JGh 101)
ما أراك أخرج  No sooner do I bring you out ... (HM 164)
ما أراك أذهب  No sooner do I decide to go ... (GhS 204)
...
79.3.2 ما is used as a negative particle in nominal sentences. It usually precedes the part of the sentence that is to be denied:

- ما هي أجنبيّة؟ She is not a foreigner (HS 28)
- ما هو الأقدام فقط؟ travelling isn’t only for the feet (HS 33)
- ما هو المال؟ the issue isn’t the money (HS 90)
- ما هو بالأساس فقط بل بالأشياء? your disdain isn’t only towards people but also towards things (HS 102)
- ما أنت فاهم؟ I have no incentives (HR 224)
- ما لديك علاقة؟ You do not understand (IH 137)
- ما يثبت أي دليل على ما بين ذلك أي شكل؟ you have no relationship (HR 178)
- ما في ذلك أي شكل؟ there is no proof of it in my hands (JIJ 51)
- ما في ذلك أي شكل؟ there is absolutely no doubt about it (TW 39)
- ما في ذلك ريب؟ There is no doubt about it (TW 114)

a). The predicate of the nominal sentence may be introduced with the preposition ب :

- ما في بالواحة they are not oases (IH 51)
- ما هم يسكانيون they are not drunk (JGh 125)

79.3.3 The thing denied by ما is often preceded by the preposition أنّ as an emphatic form of negation (“not at all”, “whatsoever”, “absolutely none”):

- ما أنّ واقع يبقى على حاله Absolutely nothing remains as it is (JIJ 46)
- ما أنّ متوقف واحد شاغري there was not a single seat vacant (JGh 43)
- ما أنّ أحد يريد أن يضيعه إليه absolutely no one wants to listen to him (JGh 24)
- ما أنّ منبئ بمحلا ببيننا there is no reason for the disagreement between us (IH 29)
- أما من يبذل عن هذا الأمر؟ Is there no alternative to this course? (IH 178)

79.3.4 ما often occurs as the first part of an exceptive construction, the second part being introduced with إلا:

- ما أنت خارجة إلا معى You aren’t going out except with me (HS 232)
There is no evil but that it will be exposed on the Day of Resurrection (IH 124)

There was no solution but to leave the house (HS 13)

He has no income but a few dinars per month (JIJ 124)

This sound is nothing but your wailing (JGh 33)

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 

\[
\text{غَيْبٌ} \quad \text{or} \quad \text{غَيْبَةٌ}
\]

I saw nothing but the sand (HS 236)

I have nothing but the mist (IH 192)

No one but her mother had kissed her on the mouth (GhS 8)

79.3.5 حَتَّى occurs in the first part of a temporal construction with حَتَّى introducing the second part. The meaning is “not ... until ...”, “as soon as”, “hardly”:

Not one month passed after our marriage than I began to get restless (HS 98)

not one month passed than the joy turned into a funeral ceremony (AM 34)

no sooner had he asked him a second and a third time than Hamid shook with rage (AM 118)

I had hardly said it when I was taken aback by the girls’ loud laughter (JIJ 174)

79.3.6 حَتَّى may precede the emphatic particle إنّ, with the meaning “as soon as”, “no sooner had ...”. The second part of the sentence is often introduced with حَتَّى:

No sooner had we left the airport than I opened my eyes (HS 14)

As soon as I heard the sound of my sentence I realised I had made a mistake (HS 69)

This tension used to disappear as soon as I got in the car (HS 76)

No sooner had I gone inside the building than I was filled with gloom (HR 37)

I began to get up as soon as I saw him (HR 128)

No sooner had I arrived in a small hotel ... than thoughts, feelings and memories filled my mind (JIJ 41-42)
79.4  "لَا" is immediately followed by a verb in the jussive mood, and commonly has the meaning “have/has not yet” or “had not yet”:

アルバム جديد، لأني لم بسر على بابه عام واحد

The house was new, not one year had passed since it was built (JII 116)

حبيبت أن تعود نادين إلى الجسر وأن أتم أخبار

I was afraid that Nadin would return to the bridge while I had not yet become free (Ghs 13)

تقول لي نعيم إن بوبوس لأني يا خضر

she tells Na’im that Bubus has not yet arrived (Ghs 164)

لكن ألمضح وتجيزة أن يحققها لبيضاء

But the explanation and the experience had not yet achieved a result (HR 137)

إنهننا ولهام نبدا؟

We’ve finished but haven’t yet begun? (HM 163)

لكن المبارزة لم تنتهي، أو على رأي الأشخاص صبيجي

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 "لَا" is usually replaced by "لم + jussive + the adverb بعدّ (“yet”, “still”, “only”):

لم تكون متروكة بعد

they were not yet well known (JII 144)

لم أنس بعد

I had not yet forgotten (Ghs 78)

السَّبَرُ؛ اللهم أنتي لم أقهره بعد

The important thing which I haven’t mentioned yet (AM 150)

كنت لم أتم بعد

I still hadn’t slept (HM 59)

لم يكن أوان ذلك بعد

the time for that has not come yet (IH 110)

أنتم لم تر شيئا بعد

you haven’t seen anything yet (JII 214)

79.5  "لا" is the most commonly used negative particle.

79.5.1 It occurs independently as a negative answer to a question:

أعرف مالك سألوا؟

“Do you know Max Mallowan?”

قلت: لا

“No” I replied (JII 58)

هل شاهدت وجهه؟

“Have you seen his face?”

لا

“No” (Ghs 80)

هل يفعل ذلك؟ إن كان كذلك لا

Is this reasonable? Of course not (Ghs 131)

هل تريد الغداء؟ لا شكرًا

“Do you want dinner?”

“No thanks” (Ghs 119)

هل نعنت؟ لا

“Are you tired?”

“No” (Ghs 215)
79.5.2 It may confirm the negative of a following statement:

لا، هذه الأمارة لم أأت أيّة هارية
No, this time I did not consider that I was running away (HR 210)

لا، ليس صوت أزين، إنه صوتي
No, it isn’t the voice of the wind — it is my voice (Ghs 208)

لا، إنها لا تستطع
No, she does not fall (IKh 99)

79.5.3 كلّا ("not at all", "certainly not") is a more emphatic negative response or negative confirmation than لا:

هل تأتّم النهوض؟ كلّا
Had the ordeal come to an end? Not at all (SI 129)

أقتربت وأنا خائف. كلاً لم أكن خائفاً
I approached frightened. No, I certainly wasn’t frightened (IKh 142)

لم ينظر لي أن أصمع بكرتة... كلّا
It didn’t occur to me to correct his idea ... Not at all (HR 77)

لأ تأتيت عدد الفجر شيطنا من الطعام، لئا أقتت
if I ate some food at dawn, I would not wake up until the following day. But no ... (HR 109)

حتى اليوم التالي. ولكن كلّا...
Perhaps he is this newcomer. No (TW 48)

كلّا. ينبغي أن لا يكون الخطاب طويلة
No. The speech must not be long (TW 48)

79.5.4 لا is used in alternative questions with أم ("or"):  

هل تجب أن تغلب عليها أم لا؟
do you want to comment on them or not? (Ghs 141)

هل سأرى مرة أخرى أم لا؟
will I see it again or not? (JGh 28)

دكَ ركعت 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:

لبست متنانا أبدًا. بلا أكتمام
I put on a sleeveless white dress (HR 165)

أقتفيتّ بأخيّتة. أبدًا بلا سكر
I contented myself with sipping tea without sugar (HS 188)

كان يعمل بلا كفّ
He used to work tirelessly (JGh 28)

تجربتي للمثل أبدًا لاتسمى بلا نصي
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:

لا أعرف عنه شيئاً  I know nothing about him (JIJ 108)
لا أريد وضايى أحيد  I don’t want anyone’s advice (HM 143)
لا يهم  It doesn’t matter (TW 17)
لا يموت كثير من الناس جوعا  Not many people die of hunger (HR 147)
لا يشعرون بهذا الأمر  they can’t do this thing (IKh 77)
لا يعرفها أحد  no one knows it (JIJ 204)
لا يرى سوى ضعف الصخر  He is only aware of the silence of the rocks (IH 45)
لا يفصل بينهما سوى الحائط  nothing separates them apart from the wall (SI 93)

a). In inverted verbal sentences (subject + verb), لا will still precede the verb:

أنت لا تقدر  You cannot (HS 120)
يدعي لا يجيب  Badi doesn’t answer (GhS 56)
الأم لا تحطِّم  A mother does not make mistakes (AM 130)
خاضد لا يكتب  Hamid does not write (AM 131)

b). When the subject is specifically to be negated, لا is placed before it:

لا هي نسيت، ولا أنا نسيت  She didn’t forget, and I didn’t forget (JIJ 143)
لا هم يلقون إلى بالا  they do not pay attention to me (IH 191)

79.5.7 لا is used to negate nominal sentences. It usually negates the whole sentence and thus precedes it:

لا هو خيار  It isn’t a cucumber (TW 112)
لا هو من حيفا  He is not from Haifa (IH 99)
لا هو والدي ولا أنا أبنه  He is not my father and I am not his son (HM 133)
لا هو أنتفاض  it is not insolence (TW 93)
لا أنتفاض كُفر  You are not men (TW 112)
لا الحرب متعية  The war isn’t tiresome (IH 81)

a). It may negate only the predicate:

أنا لا عابِد ولا يصن  I am neither a lover nor a thief (HM 137)

79.5.8 In curses, لا + perfect has a present or future tense meaning:

لا رحمه الله  may God not have mercy on him (HM 106)
لا أصلحك الله  May God not make you prosper (HM 153)
May God not forgive her and not give her health (HM 36)

Don't go (GhS 125)
Don't be late (GhS 136)
Don't say anything about your friends (AM 144)
Don't let a reader of this history ask me ... to spend my remaining days searching for her (IH 96)
We must not blame Lenin (IH 180)

I am speaking in Arabic, not in Hindi (HM 118)
the pain and the swelling are in his eye not his thigh (HS 174)
my son was supposed to drive, not me (JGh 24)
he is my father not my uncle (HM 11)
You are the daughter of your mother not your father (HM 46)
I watched where he was looking, not his hands (HM 49)
I like the journey not the arrival (GhS 99)
it is the bullet, not the hand that pulls the trigger (GhS 145)
The revealing of truth takes place in stories and on television, not in life (GhS 203)
she imagined a male broadcaster not a female one (SI 209)
she wants to confirm that I am a real body and not an hallucination (JIJ 49)
I want you to work like a stupid English horse, not like a fiery Arab charger (JIJ 239)
They accused me of doing that out of longing not love for her (GhS 89)
I remember the cities of fables, irrationality and strangeness, not merely the austerity (GhS 119)

they were friends not strangers (HR 98)

Nur wants her passport, not to discuss the subject of Salih (HS 42)

79.5.11  لا may express an apposition to a preceding negative statement:

he is now learning not to be afraid of anything, not of experience and not of sins (HM 188)

I won't tell you who she is, not you nor the police (HM 193)

I have not visited [the village], not when it was thriving nor when it fell to ruin (IH 100)

it is no longer a refuge, not for Baal nor for al-Khadar (IH 205)

that which has not changed, not its colour nor its taste (TW 104)

No one told me that, not my father nor the shaykh (GhS 78)

79.5.12  لا may be preceded by the conjunction  انه to form the negative compound  ولا (“and not”).

a). When two negative sentences are joined by  انه, the same negative particle may be used in both sentences:

I have not run away and have not hidden myself (HM 193)

But Talal didn’t fall ill and didn’t leave the battle (IKh 51)

we did not sit down and did not sleep (AM 105)

I will not start a home and will not get married (AM 122)

I will not omit a café or a public square (AM 155)

he will not hang up the bell and nothing will change (GhS 145)

We will not disappear and they will not frighten us (TW 194)
he neither saw nor heard a thing (GhS 19)

It is common, however, for the second negative sentence to be introduced by the compound 

لا، since the preceding negative particle already indicates the kind of negation intended:

he wasn’t in control of any positions and didn’t expect support from any military units (SI 93)

I haven’t heard of a radio nor have I seen one (HM 109)

They weren’t important papers and didn’t concern anyone but Rajab (AM 67)

Palestine was not absent from my mind for a moment, nor were the cares of my family (JII 31)

b). ي لا resumes a negation already expressed by another negative particle when no new verb is mentioned. This is usually equivalent in meaning to “neither ... nor”:

She no longer saw the roads she saw in her dream, nor the trees nor the houses (HS 249)

I did not lie either to your mother or to you (HM 184)

I no longer believe in miracles or the stories of 1001 Nights (GhS 120)

Neither Jawad nor Baland wasted any time (JII 177)

I was neither totally in the desert nor in the city (HS 30)

the young woman for whom sex was never an open book nor a well-trodden path (HR 117)

I am no longer their director nor their producer (TW 248)

He was neither rough nor quick (HR 202)

I could no longer see nor touch nor smell (HR 119)

Her clothes were not those of a sultaness, nor were her golden earrings (HS 249)

It is neither day nor night (HR 233)

the affair is neither simple nor guaranteed (JII 200)

he has no neck or head or ears (TW 204-5)

He is neither my husband nor the father of my children (HR 217)
may have the same function after 

 gangs ... steal without mercy or decency or basic principles (IKh 15)

It sings by electricity, without a record or a horn (HM 109)

feelings neither mixed nor confused (SI 345)

c). \( \mathrm{\text{و}} \mathrm{\text{ا}} \mathrm{\text{ذ}} \) occurs in double negation, where both the complete sentence and its parts are negated. The parts are negated by ... \( \mathrm{\text{لا}} \) ...  

I was neither an imbecile nor an animal (HM 119)

the Arab governments were not interested in the martyred or the living (IKh 74)

I did not see the ancient civilization nor the modern (IKh 151)

in reality it resembles neither sleep nor wakefulness (TW 49)

she no longer cares about her clothes or making herself up (TW 50)

none of them deserve pity or compassion (TW 277)

d). After a negative, \( \mathrm{\text{و}} \mathrm{\text{ا}} \mathrm{\text{ذ}} \) may be repeated emphatically with the meaning “even”: 

she didn’t open her heart to even one [of them] (HS 240)

there are things which man will not admit, not even to himself (SI 120)

between walls not even painted with oil, not even a single inch (SI 121)

79.6 The \( \mathrm{\text{لا}} \) of Absolute Negation (\( \mathrm{\text{لا}} \) لن تُنَّى الْجِنْس, “the \( \mathrm{\text{لا}} \) 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 nunciation:

There is no god but God (IKh 69)

Our losses are none (IKh 31)

He had only four million francs left, no more (GhS 113)

As for in these black days, there is no electricity (IKh 102)
it was as wide as a street, no more (GhS 120)
No one is infallible (HM 173)
There is nothing more dangerous now (JGh 83)
There was no man and no gazelle (IH 102)

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 لَّا is generally followed by a prepositional phrase (or occasionally an adverb) which modifies it:

لَا بَدَّ مِنَ الْجُذْرَ
كَانَ لَا بَدَّ مِنَ عِبَادَكَ
لَا زِعَالَ وَلَا صَلَحَ بِبَيْنَا
لَا مَقَرُ مِنْ أَنْفُسِكَ قَرَارً
لَا ضَرْوَةُ لِلنَّفَّاصِبِ
لَا مَعْتَاصِمَ مِنْ أَنْفُسِكَ قَرَارً
لَا أَشْيَاءَ حَتَّى اَلْآنَ
لَا سَبِيلٍ إِلَى إِنْهَاءِ كُرُوبِي
لَا سَبِيلٌ أَمَامَهُ سِبْوَى هَذَا السَّبِيل
أَنْتُ لَا مَنْظُورٌ لَّكَ وَأَنتُ لَا نَوْذَةٌ لَّكَ
لَا وُجُودُ النُّورِ
لَا أَشْيَاءُ لِلهُ حَنَّا
لَا حَوْلَ وَلَا قَوْةٌ إِلَّا بِاللَّهِ
سُمِّيَتْ أَنَّ أَلْفَامَا حَنَّا لَا قِيَمَةَ لَهُ
لَا شَهِيدَةٌ لِي
لَا جَنَّةٌ فِي الْحَرَابِ
لَا دَابِيَ لِذَلِكَ
لَا جَدِيدٌ تَحْتَ النَّمْسِ
لَا قُوَّةٌ بَيْنَ نَضْرَانِي وَمُشْلِم

One must be careful (JGh 55)
You had to be punished (GhS 99)
There is neither anger nor peace between us (HM 68)
There is no avoiding making a decision (GhS 118)
There is no need for details (TW 72)
There is no way out of making a decision (GhS 115)
There is no news up till now (IKh 68)
there is no way to put an end to my confusion (HM 265)
there is no way before him but this way (IH 211)
You don’t have good looks and you don’t have wealth (HR 68-9)
The police had no presence (IKh 126)
He has no friends here (GhS 71)
There is no power and no strength save in God (HM 78)
I felt that money here had no value (HS 136)
I have no appetite (HM 95)
There is no neutrality in war (HM 102)
There is no need for that (HS 121)
there is nothing new under the sun (TW 33)
There is no difference between a Christian and a Muslim (IH 170)
79.6.2 The preposition occasionally governs a noun clause introduced with ُأَنْ:  

ٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٖٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛٛ   

79.6.3 The preposition is, however, usually omitted before noun clauses introduced with ُأَنْ and ُأَنُ:  

لا ُبُدَّ ُأَنْ ُتَعْدِيدُ لَهُمْ ُجَلْسَةٌ  

We must convene a meeting for them (SI 341)  

لا ُبُدَّ ُأَنْ ُتَعْقِلُوْنَهُمْ  

but such are the rules and they must be obeyed (JGh 30)  

لا ُبُدَّ ُأَنْ ُتَعْقِلُهُمْ ُفَقَأَلَ ُهُمْ ُشَيَا  

he must have told them something (AM 21)  

لا ُبُدَّ ُأَنْ ُأَغْفِرَهُمْ  

I must know it (HM 252)  

لا ُبُدَّ ُأَنْ ُلَعْبِيَةُ ُفِي ُمُجْلِكْلَةٌ ُجَلْسَاءٌ ُمُحَمَّلَةٌ ُلِمْ يَقْعُدُوْنَهُمْ  

no doubt life in the kingdom of jinnis is extremely boring (SI 343)  

لا ُبُدَّ ُأَنْ ُبَسَّتْ ُهُمْ ُسَاءةٌ ُسَاحِرَةٌ ُقُرْسُونَهُمْ ُعَلَى ُسَيِّي  

No doubt a smile of derision is at this moment on my lips (TW 34)  

لا ُبُدَّ ُأَنْ ُأَكْتَبُ ُهُمْ ُلَمْ يَعْقِلُوْنَهُمْ  

No doubt many of you did not turn off their televisions (TW 47)  

لا ُبُدَّ ُأَنْ ُأَلْحَبُّ ُبُعْثُرُهُمْ ُجَلْسَةٌ  

there is absolutely no doubt that love purifies the body (HR 203)  

لا ُبُدَّ ُأَنْ ُزَغَبُبُ ُشَيَّعَ ُأَلْحَبَ ُفِي ُسَيِّي  

No doubt throughout the following year I began to enjoy myself (JIJ 104)  

لا ُبُدَّ ُأَنْ ُعَفَّرَ ُأَنْ ُبَلَدُ ُأَلْسَنَةَ ُلَا ُبُدَّ ُأَنْ ُمُهْمِيمُ  

all that he knew was that these papers undoubtedly concerned me (JIJ 203)  

79.6.4 After ُلا ُبُدَّ (“it is unavoidable” [“it is certain”]), ُأَنْ and ُأَنْ are often preceded by the conjunction ُفَ:  

لا ُبُدَّ ُأَنْ ُيَكُونَ ُأَخْسَرُ ُمِنْ ُذَاكُر  

he is certainly better than the other one (AM 87)  

لا ُبُدَّ ُأَنْ ُيَقْعَلُوْنَ ُهُمْ ُمَيْتَا  

they will certainly do something with you (AM 103)  

لا ُبُدَّ ُأَنْ ُيَرْيَحَ ُطَأَةَ ُتَفْيِئَةٌ  

He had to remove the formica table (SI 97)  

لا ُبُدَّ ُأَنْ ُعَرْجَ ُمُعْرَكَةٌ ُعَلِيمَةٌ  

It will certainly be an extraordinary battle (IKh 33)  

لا ُبُدَّ ُأَنْ ُتَلْبِيْسُ ُمُعْرَكاَتَهُمْ ُقُدْ أَنْتْعَبَتْ  

No doubt the sitting room window opened (IKh 120)  

لا ُبُدَّ ُأَنْ ُتَطَبْعَ ُهُمْ ُمَا َأَذَّنَتْ ُهُمْ ُهُمْ ُأَذَّنَتْ  

We have certainly exceeded that number (IKh 131)  

79.6.5 When the prepositional phrase which generally follows expressions such as ُلا ُبُدَّ (مَهْيَ) and ُلا ُزَغَبُبُ (مَهْيَ) is omitted, these expressions function as adverbials:  

ُمَا ُبِدَّ ُأَنْ ُمُحَالَةٌ  

He will certainly come (TW 253)
Then I thought that Mu'adh had certainly lost his way (HS 156)
I realized that I was inevitably falling into a difficult situation (IH 36)
it will undoubtedly be completed (TW 101)
My mother is undoubtedly the starting point (HR 16)

a). With this adverbial function, the expression is often introduced with the conjunction ّ (most commonly with and):

something which undoubtedly bothered our other colleagues (JIJ 106)
You certainly know him (JIJ 217)
he has undoubtedly taken her (HM 59)
it undoubtedly means the colour white (TW 219)
her conversation which was without doubt stimulating (HS 214)
She is certainly tired (JIJ 49)
The lover is undoubtedly angry (TW 213)
No wonder (JIJ 123)
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 ّ (one, “someone”):

No one knows (AM 8)
No one sees (IKh 67)
No one here is able to sleep (AM 157)

After today nothing can make him live in Paris (GhS 118)

79.6.7 ّ + accusative noun often functions as a relative clause modifying an indefinite antecedent:

I find myself descending a bottomless spiral staircase (JIJ 119)
countless newspapers and magazines (SI 26)
qualities and considerations which had nothing to do with me (GhS 145)

at first he achieved considerable success (SI 97)

a total and infinite silence (HR 118-9)

a massive rock which he could not pass beyond (IH 38)

as if it were a meaningless decision (HS 72)

foundlings or like foundlings who have no roots or connections (JGh 124)

79.6.8  

+ accusative noun may sometimes occur after the indefinite relative pronoun  

The rents will double, and this is something over which we have no control (JIJ 219)

it mumbles and is endlessly drawn out (JIJ 239)

The narrow street stretches on without end (IKh 34)

79.6.9 The noun negated by  

may occasionally be modified by an adjective that agrees with it in gender and is usually in the accusative case with nunciation:

I left the school because there was no fourth form in it (HM 6)

he has no choice in what happens because we have no other source of income (GhS 115)

there is no such thing as pure love (GhS 94)

there is no medical, physiological reason for it (GhS 216)
80 The Adversative Particles لَكِنَّ (‘but’) and لَكِنْ 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). لَكِنْ 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 unwodelled texts unless the particle is immediately followed by a noun clearly in the accusative case or a pronoun suffix (in which case it is لَكِنْ) 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 لَكِنْ are frequently introduced with the conjunction ذَٰتُ.

80.1 لَكِنَّ

80.1.1 لَكِنَّ takes the 1st person singular and plural pronoun suffixes as follows:

لَكِنِي or لَكِنْيَ but I

لَكِنْا or لَكِنْنَا but we

80.1.2 لَكِنَّ may precede a noun in the accusative case which is the subject of a complete sentence:

لَكِنَّ أَخْذًا أَنْ لمُ نَذَكَّرْنِي بِخِبَافَةِ شَكْرٍ

لَمْ أَشْعَرْ صَوْناً، لَكِنَّ ضَعَفْتُ في ذُلُوكَ فَلَعِي إِنَّهُ

أَقْلَصْتُ مِنْ يَدِيِّهِ بِقَفْرٍ مِنْ نَحْزُونِ

أُوفِتْنِي أَقْدَمْ مِنْ يَدِيِّهِ

يَحاَولُ شِيْمَانُ أنْ يَخْفُرْ السُّرْطَةِ الإِلْزِيَّةَ وَيُضَرِّعُ,

لَكِنَّ أَبُْدًا لَا مُرْتِبَةُ تَشْدُّدُ فَهْمُ

لَكِنَّ الْحَماةَ في الْمَدْنِ ضَغِبَتِ

but no one talks of me with a word of gratitude (GhS 139)

I didn’t hear a sound, but something inside me told me that he wasn’t asleep (AM 47)

I pulled away from his grip somewhat roughly, but his eyes held me in check more than his hands (HR 170)

Sulayman tries to warn the black policewoman and to shout, but an unseen hand blocks his mouth (GhS 38)

But fighting in the cities is difficult (IKh 78)

80.1.3 لَكِنْ may have an attached pronoun suffix which is the subject of a complete sentence. The pronoun suffix usually refers to a preceding noun/pronoun:

كَتَبَ أُنْفَيِّي مَا أَفْوَلُ لَكِنَّ أَلْمَّتْ فِي أَمْطَرٍ I meant what I said, but he did not believe me (GhS 67)
I don’t know who said these words, but they have been engraved in my memory for ages (AM 155)

You have a certain power but you don’t know how to use it (GhS 34)

Yes, I am Lebanese, but I am not a copy of my mother (GhS 15)

he works as a tailor, but he doesn’t seriously apply himself to his trade (HM 17)

Today, I learned the danger of thinking, but I managed to overcome it (HM 48)

He tried to remain natural in the first days, but I noticed that the smallest thing began to irritate him (AM 108)

Shimr headed towards China, but he died of thirst in the desert (JGh 105)

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:

لكن هذا الموقف غير مقبول.

But this position is unrealistic (HR 11)

لكن الجزيرة أفضل.

But caution is best (GhS 204)

لكن كارولين ميتة.

But Caroline is dead (GhS 100)

لكن السيارة أجمل.

But the car is more attractive (IKh 113)

80.1.5 لكونه... does not always immediately precede the noun it governs (although a verb cannot come between the particle and its noun). This occurs when لكونه is followed by an inverted nominal sentence with an indefinite noun as subject and a predicate which is an adverb (such as هناك “there is/are”) or a prepositional phrase. Here, the predicate immediately follows لكونه and the subject in the accusative case follows the predicate:

لكن هكذا أيها أخرى.

But there is another verse (JIJI 207)

لكن الذي أثقل.

But I have a point (JIJI 159)

لكن ناقة مغروه بالحمر.

but there are feelings of sadness (JGh 61)

لكن الأضل رأى إلخاص.

But the bald man has his own opinion (IKh 108)

المدينة نظيفة والشوارع سليمة، ولكن هكذا دينًا.

the city is clean and the streets are wide, but there is something indiscernible (JGh 39)
80.2.1  In contrast to لَكُنُ، the adversative particle لِكُنَّ may immediately precede a verb. The verb may be in the perfect:

لَمْ أَكُنْ أَتِمْسَرَ أَنِّي أَخْلَقْتُ كُلَّ مَا فَعَلَوْنَهُ، لِكُنِّي أَخْتَبَتْ

I couldn't imagine that I could withstand all they did, but I withstood it (AM 145)

لَمْ أَكُنْ أَتَقَرَّ بِاللَّهِ أَنَّ أَنَتْ أَعْكَبْتُ، لِكُنِّي أَرْأَيْتُ

I didn't know what regret was before I signed, but I trembled when I heard the sound of the pen (AM 13)

جِينَ سَيْغَبْتُ ضُفْتُ الْقُلْبُ

she was screaming in their faces, but they violently pushed her aside and entered (AM 47)

كَانَتْ تَضْرَعُ فِي وُجُوهِهِمُ، لِكُنِّي دَفْعُوْهَا يَفْوُؤُ

وَدَخَلُوا

but the time has come for putting things in order (TW 240)

لِكُنِّي خَانَ فَنَّ أَلْلَهُ

وَلِكُنِّي كَانَ لَا بَنَّ لِي، لَعَدَّ مَوْرُودْ يَضْعُفْ سَنَوَابْ، مِنْ كِتَابِيَ "الْآَمْرِ وَالْعَلَّامَةِ"

But after a few years had passed I had to write “The Floods and the Griffon” (JIJ 201)

رَبِّمَا أَرْأَيْتُ نِائِجَةً أَنَّى أَنْقُلْلا، لِكُنِّي لَيْسَ هَذَا

مَهْمًا

Perhaps his right leg trembled a little, but this wasn’t important (IKh 160)

80.2.2 لِكُنْ may immediately precede a verb in the imperfect indicative:

مِنْ أَلْحَصُبِ تَخْتَابُ أَلْحَوْسُ، وَلِكُنِّي لَمْ يَمْكُنْ تَخْتَابُ

إِذَا أُلْصَقَ بِهِ لَأَنْ أَكْثَب، فَسْتَفْعَفْ أَفْعَلَ، وَلِكُنِّي يَنْبُوْ

It is difficult to pinpoint the exact day, but it is possible to establish the general time (JGh 66)

أَنَّ الْوَلَّدَ أَلْزِمَنَّ مَقْعُورًا

If I was destined to write, I would do it, but it seems that it has become too late now (AM 166)

لَثُرُنَا لَا تَقْرَبُ أنْ تُصَارَعُ. لِكُنِّي تَقْرَبُ أنْ تَحْتَفُظُ بِما

We cannot fight, but we can preserve what we have (HR 217)

لَا نَادَأْرَا مَا أَعْكَلْ مَعَهُ، لِكُنِّي أَتِمْسَرُ أَنَّهُ يَجْبِبُ

I rarely speak with him, but I think he likes the kitchen (HR 79)

المَصْطَحُ

But it seems to me now that we don’t even have the right to hope (AM 129)

لَكُنْ يَبْلُوْ نِي آَلَانَ أَنْهَا لَا حَقٌّ لَّهَا حَتَّى فِي آَنَّ تَأْمَلُ

I know that these matters are difficult for you, but you must try (AM 154)

أَعْفَ أَنْ هَذِهِ الْأَمَرَّةَ بِالسُّبْحَانَهُ نَكَ ضَعْفًا، وَلِكُنِّي

يَجْبُ أَنْ نَخَاَلُ

80.2.3 لِكُنْ may immediately precede a verb negated by any of the negative particles:

وَلِكُنْ لَمْ يَتْثُّلَ الْكَبَّرُ

But not much changed (GHS 115)

وَلِكُنْ لَا يَسْتَنْفُرُ عَلَى نَحْيَهَا

but he does not direct his glances to her body (HR 116)
But I won’t give you any more of them than this tablet (AM 159)

but he did not know (GhS 30)

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 但这 preceded the لَا of absolute negation:

But there is no connection between all this and the war (IKh 140)

But it must be said that a friendship subsequently grew between me and Khaldun (JIJ 178)

80.2.5  لكن may immediately precede a noun in the nominative case:

The amount up to now isn’t life threatening, but you must be extremely careful (AM 9)

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)

Your forarms are large, it’s true, but gorgeous and wonderful (HR 210)

not only the materialistic but also the spiritual (JGh 103)

80.2.6  It may immediately precede a personal or demonstrative pronoun:

But I am the one who asked him (AM 27)

But I am sure (TW 39)

I am not sure, but this is what I imagine (AM 135)

80.2.7  As with لكن, لكن 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، لكن، and the subject, this time in the nominative case, follows the predicate:

He wanted to tell her that the steering wheel was broken but could be repaired (IKh 129)

But there is one thing which has not changed or altered (IKh 118)

But there is an important matter, and you must answer me concerning it (HM 216)
80.2.8 لكنْ may immediately precede a noun clause introduced by أنّ:

لكنْ أن تقري عين الظاهره شيء، وأن تواجهها على أمر آخر

لكنْ أن يقرأ الإنسان ليس كان يسمع ويرى

to read about the phenomenon is one thing, but to face it
in reality is another (JGh 122)

but for someone to read is not like hearing and seeing
(JGh 129)

80.2.9 لكنْ often immediately precedes an interrogative particle:

لكنْ لمقدآ بتدو الطابورنا وكأنها تعلّى؟

لأم أفكر يوما بإمّي؟ ولكن ما الخطينة حتى لو
فكرت؟

لكنْ أن خس من الأفضل أن لا نموت؟

ولكن كم أشاعة؟

ولكن هل من الممكن أن ألقاه؟

ولكن ألا تُعتبر تلك الأعراز؟

"How did you know?"

"I knew!"

"But how?" (AM 82)

But why does the plane seem as if there is something
wrong with it? (JGh 82)

Not once have I thought about women. But even if I did,
what's the crime? (HM 21)

But isn't it better that we don't die? (IKh 147)

But what time is it? (HR 107)

But is it possible to meet her? (IH 40)

But don't those marks change? (AM 60)

80.2.10 لكنْ often introduces part of a sentence (frequently a prepositional phrase functioning as an adverbial) which expresses a contrast to the preceding part:

أرجو أن يكون منفرماً مثيراً، لكن دون مغرقتة

أنت تكذبها. ولكن دون أن تقصد

بذا لي رجلد مختلة منذ عصور ولن يكونين تبعاً

ضوءاً مُظلمة

ضحكت هذه الليلة، بلغ طفلي، لكن يحزن أيضاً

أنت دائماً تخاصرمي ولكن بالله

أشعرت نور في الفضول من جديد ولكن ليبقى

قصير

لا أتذكر ولكن لا بأس

I want him to be very happy, but without any arguments
(HM 118)

You have made things difficult for her, but without
meaning to (HM 125)

He seemed to me to be a man who had been mummified
eons ago, but with eyes that radiated a dark light
(GhS 69)

This time he laughed like a child, but also with sadness
(AM 39)

You always encircle me, but with love (HR 17)

Nur incited my curiosity once again, but [only] for a short
time (HS 38)

I don’t remember, but it doesn’t matter (HR 170)
When she was ten she started to accompany me on my walks almost every afternoon, but on her bicycle (JlJ 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 لكون in the expression “not only ... but also ...”:

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 لكون may introduce a new sentence which as a whole contrasts with a preceding statement:

He whispers with a weak voice, “Tracy?” But that is impossible (GhS 91)

I took a breath, but my face was wincing (IKh 136)
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  لكنَّ is used to introduce adverbials which precede the sentence:

لكنَّ في أعمامي ثبت أوصفت أن أدرك مغنى الخلود

لكنَ من طريقة السؤال، من الكلمات، عرفت أي لم أخطئ

لكنْ بعد أن خففت زعبي، عرَّجة من الكؤوسنة

but inside me I almost grasped the meaning of eternity (JGh 28)

But from the way he asked questions, from his words, I knew that I was not mistaken (AM 82)

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:

I have come to say goodbye to you, not because you are going to New York, but rather to somewhere else (GhS 91)
not from there, but from here (TW 85)
not only in Iraq, but in the Arab world as well (JIJ 121)
The man did not say anything, but [just] smiled (JIJ 243)
I looked at her in absolute amazement, not because she was getting married but because she had kept the news quiet (HR 84)
I am not talking about politics but rather the revolution (IKh 144)
herself name wasn’t Maria but Miriam; and she wasn’t a Copt but rather a Muslim (IH 149)
But I wasn’t finished! No, rather, I was finished (AM 21)
Not quickly but slowly (HR 167)
I was never an “intellectual” but rather a poet (GhS 136)
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:

He forgot all about the affair, rather, he remembered it once (TW 91)
the time is approaching, rather, the time has come (TW 120)
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:

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:
they filled the kitchen and the living room, even the corridor leading to the bedroom (SI 67)
al-Shanqiti burst into laughter, indeed he slapped his legs with the palms of his hands (SI 86)
I felt more regret about the words I said. Indeed, I thought that my stance had contributed to her death (AM 52)
Rest is irksome, indeed poisonous (HR 45)
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, ينُ عادة often precedes a noun clause introduced with إنّ:

His words reached me cold, indeed they froze around me (HR 98)

What reached us about it was very little. Indeed, some people from the Soviet Union itself were completely ignorant of it (JGh 115)

Then I immediately rejected the idea; indeed I was choked with fear of it (HR 133)

I didn’t care, indeed I felt an inner invigoration (HR 132)

They never call for a strike, indeed their strikes are carried out by increasing production (TW 229)

it serves the best Turkish coffee in the city, made from a Brazilian coffee after which the café was named. Moreover, it also has someone who roasts the coffee (JJ 100)

The light of morning ... fills the world; indeed the eye is dazzled, unusually, with the brightness (TW 213)

81.6 ين has no governing function, thus any noun introduced by it will be in the case required by its function within the sentence:

The stupidity I mean isn’t intelligence, but rather ignorance (HM 9)

my silence wasn’t a refusal to speak, rather an inability (HR 88)

the issue isn’t the money but rather the principle (HS 90)
82 The Exceptional Particle ﻟَا ﻋَيْنَ ("only", "but", "except", "unless")

略 is the most important particle used to express exception (نَسْتُنَبِث). It is a compound of the conditional conjunction ﻟَا ﻋَيْنَ and the negative particle ﻟَا.略 is usually preceded by a negation and typically introduces an inseparable part of a sentence.
略 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略 is in the nominative case:

a). when it is the predicate (or occasionally the subject) of a nominal sentence in the negative:

ما ﻋَيْنَ إِنْ ﻓُطِمْتُمْ
I am but a man like you (TW 56)

ما ﺍِرْتِﻢَ ﻻ ﻓَرْوَﺎً ﺑِرَاءَةَ ﻦَوْعَ ﻋَيْدَ ﻟَوْكَ
I had to go back to Thomas Cook's (JIJ 219)

ما ﻋَيْنَ إِنْ ﻓُطِمْتُمْ
I am but one of them (IH 14)

ﻉَلَى ﺍِرْتِﻢَ ﻻ ﻓَرْوَﺎً ﺑِرَاءَةَ ﻦَوْعَ ﻋَيْدَ ﻟَوْكَ
the jelly packet is nothing but the cover (HS 134)

هِذَا ﺍِرْتِﻢَ ﻻ ﻓَرْوَﺎً ﻻ ﻓَرْوَ ﻋَيْدَ ﻟَوْكَ
this sound is nothing but your wailing (JGh 33)

b). when略 introduces an exception to the general denial expressed by the略 of absolute negation:

أَلَّا ﻓَيْرَ ﻻ ﻣَرْيَمَ ﻻ ﻓَيْرَ ﻻ ﻣَرْيَمَ ﻻ ﻣَرْيَمَ ﻻ ﻣَرْيَمَ ﻻ ﻣَرْيَمَ
there is no refuge from this cosmic isolation but this confrontation (IH 92)

إِنَّ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ 
There is no god but God (IKh 69)

أَلَّا ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ ﻻ ﺍِرْتِﻢَ
he has no way out but to remain here (HS 52)

أَلَّا ﻓَيْرَ ﻻ ﻣَرْيَمَ ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
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:

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
only the English belong to it as members (JIJ 138)

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
Is it true that I only have Umm Bashir? (HR 145)

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
nothing was there but the essential furniture (HS 133)

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
there is nothing for him after it but death (JIJ 154)

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
nothing came but sounds like those of the wind (HR 98)

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
only hearts hear it (TW 120)

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
No more than a few minutes passed (JGh 194)

أَلَّا ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا ﻻ ﻳَأَرْجَا 
she might do something that only a woman in love can do (AM 114)
The noun following  إلا is in the accusative case:

a). when it is the object of a negative verbal sentence:

I produced only two short stories (JIJ 62)
I see only their faces (JIJ 119)
he wears only a long raincoat (JIJ 124)
I only wanted this desire to be respected (AM 56)
throughout his life he unsheathed nothing but his pen (JGh 21)
I try to say something but find only silence (GhS 188)
I was able to get up only at midday (HS 98)

The object may be a pronominal relative clause:

He only asks for what it is possible to receive (HR 40)

b). when it is an adverbial accusative:

he spoke only a little (AM 45)
I have seen her only once or twice (AM 56)
he only imagined him riding (IH 81)
We were only born free (IH 184)
they only rarely go to the district doctor, Dr Ata Allah (HM 97)
You only see her laughing, while others only see her frowning (GhS 10)
Umm Abuda's house will never receive me except as a lifeless corpse (HR 114)
I have ridden in a coach or a car only a few times (JIJ 73)
she will not return until the evening (HM 178)

c). when it is the predicate after لَيْسُ:

my being stimulated by it is nothing but another experience (JIJ 136)

Is the desire nothing but a result of his departure? (HS 124)
The Exceptive Particle

what is between us is only a close relationship (JIJ 142)
the slanderer, in his opinion, is merely someone greedy for the headship of the department (SI 20)
his presence is nothing but a journey of recollections (JGh 66)

d). when it is the predicate after: كَانَ مَا كَانَ إِلَّا سَبَأَةٌ

it was only a car (HS 128)
these two years were nothing but the wonderful beginning (JIJ 253)

82.1.2 The noun following إلا is in the genitive case only when governed by a preposition:

لا جواز بيتنا إلا عن الطعام

there is no conversation between us except about food (GhS 140)

لا حول ولا طاقة إلا بإلهاء

There is no power and strength save in God (HM 78)

روحنا إلا لستمجرة إلا في الأعيان

his wife takes a bath only during the festivals (SI 338)

لم تستطع نشرها إلا في ضيوف عام

he was able to publish them only in the summer of 1952 (JIJ 125)

لا يشترط إلى الشرق إلا بالإسلام

they have no connection with the East apart from Islam (IH 56)

لا يشرب إلا من الديون السفلى

the gazelle only drinks from the pure spring (IH 100)

لا يمكن معرفة أثوابا إلا بتنفيذه

It is only possible to know when someone is asleep by his breathing (AM 17)

لم أعد إلى باريس إلا بعد ثلاثين سنة أخرى

I did not return to Paris except after a further thirty years (JIJ 160)

ما كان بعد خمس عشرة سنة

he was only fifteen years older than me (HS 207)

82.2 When following a negation, إلا may immediately precede a noun clause introduced with أن or أَنَّ in place of a noun:

ما كان لي عشق إلا أن أظاهر بالضحك

At that time I had only to pretend to laugh (JIJ 133)

ما كان منها إلا أن زادت غضونا

she did nothing but frown more (JIJ 108)

لم يبق لنا بعد يوما المسحود إلا أن نصد الصخان

Nothing remained for us after our memorable day but to start the journey (JIJ 229)

لم أستطع إلا أن أسأل

I could only ask him (HS 107)

ما أستطعت إلا أن أفتح عيني

All I could do was open my eyes (HS 122)
she can only remain silent (TW 113)

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:

We did not dare approach her until after her father had returned (IH 72)

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 إِن ("if"): I think no one would ask [these things] unless he is looking to get married (AM 66)

this will not happen unless we walk leisurely (JIJ 84)

she is unable to remember a few lines from the morning newspaper unless she has practised remembering them (SI 100)

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 و:

I didn’t notice my mistake except when I was falling on the stone steps (IH 48)

Only a few seconds passed and my guess was confirmed (HR 101)

Nothing remained inside me but that it was released (HR 171)

She went to every police station (AM 48)

I only remember her as a widow whose husband has died (IH 132)

There is no Arab who has not begun his life as a poet (Ghs 216)

I have no knowledge of my fate except that it is emerging little by little (JIJ 198)

I feel nothing but my body contracting (AM 102)

لَمْ يَسَعِهَا إِلَّا أَنْ تَصَمَّدَ
لَمْ تَرَْيَِّبَ بِذَا إِلَّا أَنْ أَوْلَىٰ طُورِٰبٍ وَالآخَرُ قَصِيرً
جَنُورٌ عَلَى الْسُّجَّاطٍ بِذَا إِلَّا بَعْدَ أَنْ عَادَ وَالذَا
ما أَخَذَت السَّمَّاءٍ إِلَّا أَنَا رَأَتُ دَمُوعِي
أَتَّبِعْدُ أَنْ أَحَدٌ لَا يَسْتَعْنِي إِلَّا إِنَّ كَانَ لُبِّيْدَ أن
هَذَا لَمْ يَبْقَ إِلَّا إِنَّ لَمْ تَمِسْنَآ عَلَى رُسُلَا
مُفْروضُ الْمَتَّىَ، إِذَا كَانَ غَرِيبًا حَفَّاً ... أَن يُفْهِمُ
لَعْبَةً، إِلَّا إِنَّ كَانَ ... نُمَيَّةً!
لَمْ آتِىَ إِلَّا غَلُطِي إِلَّا وَأُنَّا أَنْفَسْطُ عَلَى الْدِّرْجَاتِ
لَمْ تُضْصُقُ لَوْاَنَّ إِلَّا وَتَفْخِقُ حَذْبِي
لَمْ يَبْقَ في دَاخِلٍ نَمَيِّ؛ إِلَّا وَأَنْفَتُ
لَمْ تَرَكْ مرَكَّرًا إِلَّا وَذَهَبْتُ إِلَيْهِ
لَا أَذْكُرْهَا إِلَّا وَهِيْ أَوْلَمْةٌ مَّاتٌ عَنْهَا زُوْجَهَا
مَا مِن غَرِيبٍ إِلَّا وَبُدَا حَيَاةً مَّاَعِيرًا
مُصِيرُٰٰ لا يَعْلَمُ لَيْ يَهَّرَبُ إِلَّا وَهُوْ يُهَضْيِحُ جَزَّٰرًا مُجَزَّاءً
لَمْ أَجَسَ إِلَّا وَجَسْمِي يَقُلُّصُ
This state of suffocation generally didn’t come to me except when I was sitting behind my desk (IH 38)

I do not return until the sword of the sun has returned to its scabbard (IH 159)

82.4 The negative particle ِإنْ is found in exception constructions with ِلاِ. It introduces a nominal sentence:

**this small part of the quarter which you inhabit is nothing but one cell of a society (JIJ 87)**

**He is but one of God’s chosen people (TW 76)**

82.5 ِلاِ 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 ِلاِ is in the same case as the noun in the negative sentence:

**he has no income but a few dinars per month (JIJ 124)**

**there is no one without a veil except the man and his two female companions (JIJ 158)**

**She knows that you have no friends apart from the television (GhS 48)**

82.6 ِلاِ typically occurs after a negation. It is, however, also used after words that have some sort of negative meaning:

**I rarely left the room during the day or at night except to go to the toilet (HS 213)**

**My brother’s wife does a dance which is different only in the swinging of the hair (HS 223)**

**The room was almost empty save for the family and the cupboards (HS 240)**

**She stayed in bed looking at the walls which were bare save for the fans on the ceiling (HS 240)**

**I said to her, wanting nothing but to start a conversation ... (JIJ 46)**

**I left my long conversation with him having learnt only a little (HM 246)**

**She refused everything but to spend the evening with us (TW 265)**
The place was empty apart from the blue water (HS 35)

Despite the modest building materials used, the ornamentation which survives until today confirms the artistic wealth (JGh 98)

although I did go to school, I was not able to continue (HS 90)

Although I hear Mu‘adhdh’s voice ... I go up to the door to make sure (HS 119)

82.7 ًلا ًأَن ًبُرْضَمٌ ِبِإِجَاحِهِ بِالْمَدِينَةِ إِلَّا أَنَّهُ كَرْهَهَا

is particularly common after etc. (“despite”, “in spite of”, “although”):

Despite his admiration for the city, he nevertheless laid it to waste (JGh 110)

despite its splendour it nevertheless lacked a toilet (JGh 142)

Although the man was still in the sitting room, I felt as though he had shackled my hands (HS 112)

Although we sat side by side, we didn’t get close to each other (HS 152)

Although I became more precise in my requests, nevertheless some of the boxes were still burnt (HS 13)

Although I am my own woman ... I still have to ask for permission to travel (HS 92)

Although I had clearly stated my opinion to him, now and again his voice rose (JGh 123)

although that decline was not yet noticeable, it had nonetheless begun (JGh 181)

82.8 ًلا ًإِنْ هُلْ كَانَ النَّجَاجُةُ إِلَّا أَنْ تَضَعْ نِيَوْضًا مِنْ ذَهَبٍ

is also used after interrogatives, and rhetorical questions implying an answer in the negative:

Was the hen that laid golden eggs anything but a product of a flight of fancy? (IH 131)

Did I have any choice ... but to stop ... ? (JJ 45)

Don’t things happen to us except in one of these two ways? (GhS 197)
Is the desire nothing but a result of his departure? (HS 124)

82.9 َّلَا ... َّلَا occurs after affirmative sentences and introduces an adverbial modification which, when a noun, is in the accusative case. َّلَا has the meaning “except”:

I found that the sand had covered it save for an inch or two (IH 80)

A woman can withstand everything except for an attack on her (HR 27)

Everything within me hardened like cement, except for my nerves (HR 156-7)

Silence prevailed, except for Taj al-Arus’s voice (HS 233)

I am completely recovered, except for the remains of a dizziness in the head (HM 107)

Everyone around me knows what he wants, and can get what he wants, apart from me (HM 204)

everything was dark save for [the light of] a candle (GhS 160)

Every woman in this town is dispossessed, apart from you (HR 224)

82.10 َّلَا ... َّلَا may precede a noun clause introduced by َّنَّى which is not an inseparable part of a sentence. The preceding sentence is typically affirmative. Here, َّلَا has an adversative meaning (“but”):

This was sufficient to encourage him ... whereas what happened was the opposite (SI 215-6)

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)

it sprang towards my feet opening its mouth full of teeth. But the height of the rock above the water saved me (IH 33)

I argued with the employee, but the rooms on the fourth floor were all occupied (JGh 39)

all the passengers rushed to the doors in one spontaneous movement, but I stayed in my place (JGh 83)
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)

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)

As I understood the situation in our house so did Wa'il, but he wasn't sad like me (HR 36)

her health improved and she ran and played. Her father, however, noticed a small swelling on her body (SI 279)

I had heard this noise and clamour a hundred times before, but in those seconds I noticed it for the first time (HR 158)

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:

لا لم يُكِن طويلاً، إلا أنه أُحسنت طويلاً جدًا it wasn't long, although I felt it to be very long (HM 132)
The Noun غَيْرُ (“difference”)

83.1 غَيْرُ 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:

My mother is not a chatterbox (HM 33)
I was wearing clothes other than those I should have been in (JIJ 139)
I was in another place (TW 106)
Everything has changed; the streets are not the [same] streets, the houses are not the [same] houses (AM 34)
It is now not the garden that you knew (AM 34)
she learnt of her father’s wedding from someone other than her mother (HS 215)
But why did he send it this time other than by post? (AM 133)

83.2 When غَيْرُ + genitive noun occurs in apposition to another noun it may give the meaning “non-”:

جيَّبُ الْعَلَمِ غَيْرُ الْعَلَمِ all the non-Arab Jews (TW 75)

83.3 The genitive may be a pronominal relative clause:

I was delighted by its modern design, different from what the Baghdadis were used to (JIJ 116)
his situation, if he doesn’t speak, will be unsatisfactory (HM 31)
contrary to what she expected, she was able to work as a proof reader (SI 241)
She became other than she was before (AM 114)

83.4 With the same meanings, غَيْرُ occurs with a pronoun suffix which often refers back to a preceding noun:

she did not go to the ministry or anywhere else (SI 245)
she made an appointment to meet her in the Hilton -where else? (SI 286)
Neither Sharahil nor anyone else came (SI 343)
I will paint other canvases for you (JIJ 142)
Oh, if only I had a sister other than her! (AM 30)
I took part in many other battles (IKh 43)
I will never marry other than you (HR 77)
Has anyone other than you heard them asking about me? (IH 200)
you don't think about anyone else's wealth (HM 24)

83.5 + غير / غير suffix referring to a preceding noun or nouns may have a meaning equivalent to “etcetera”, “and so on”:
Qasr al-Nil, al-Zaytun, al-Abbasiyaa and from Alexandria and so on (SI 122)
Mahmoud Taymur, Naguib Mahfouz, Yusuf al-Sharuni and so on (JIJ 129)
Murder on the Orient Express (1934), Death on the Nile and so on (JIJ 65)
Ibn Sina, al-Attar, Jami etc. (JGh 116)

83.6 + غير / غير + noun/pronoun may be understood with the exception meaning “besides”,
Max Frisch or Norman Mailer or Dürenmatt and the other greatest writers of the world (JGh 16)
al-Razi, al-Tirmidhi and other scholars of medicine and jurisprudence (JGh 113)
Jacques Berque and other outstanding intellectuals (TW 41)
other vagabonds use it (IH 41)
she was like other women of the quarter (HM 40)
like other men (HM 186)
and other liquids (SI 330)
she is like other girls (HS 94)
Samarkand and other cities (JGh 114)
"except", "but", often translated as "only". It is usually preceded by a negative:

they concern no one but Rajab (AM 67)
nothing remained for me except to laugh loudly (HR 60)
Only half an hour had passed (HR 134)
I had only one skin (HR 218)
there is only a hair between me and death (HR 228)
No one but her mother had kissed her on the mouth (GhS 8)
you have nothing to do but spy on me (GhS 93)
He did nothing during this time but wait (GhS 128)
my mother only found this story (AM 33)
he will have eyes for no one but me (TW 127)
There was no one in the hall but us (JIJ 228)
no one else wants you apart from him (HR 65)

83.8 With the same exceptive meaning, غيّر also occurs in the adverbial accusative before a noun clause introduced with أَنْ أَنْ أَنْ 
ضحكنا كليتاً. ما الذي يضحك في غيّر أن نضحك؟
We both laughed. What can we do but laugh? (HR 72)
لا أصدق أن يذاك هذه أعدت لي قبو غيّر أن
I cannot believe that a hand like that is prepared for anything but hitting (AM 97)
تضرب
هل أستطيع غيّر أن أكتب؟
Can I do anything except cry? (HR 171)
لم أفزّعني شيء غيّر أي منعمه
I have decided nothing except that I am tired (GhS 118)

83.9 غيّر 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":

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)
he was a mechanical engineer who had studied abroad, but his hobby of music took precedence over his profession (JIJ 189)
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)
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 ُنْ.Annotation  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”:

- هذا غَنْيِعرُ مَفْقُولٍ (IKh 17)
  this is unreasonable
- لكِنَّ غَنْيرَ عَمِّيّ مَوَافِقٍ (ST 119)
  but Aziz did not agree
- أَخْيَافْيَ أَنا أَمَّ غِنْيِرَ حَيْقَيْيٍ؟ (JIJ 142)
  Am I real or unreal?
- قَالَّوا أَيْنَ يَبْعُثُ مَجِيدٌ؟ (HR 139)
  they told her that he wasn’t there
- هَذَا غَنْيِرْ مَفْقُولٍ (HR 207)
  This is impossible
- يَبِئْسُ أَجَبَأَكَ غَنْيرًا غَرَّابًا (JGh 24)
  The passenger seems unwilling to listen
- يَبِئْسُ لَهُ أدْبَأَآذُرُ غَنْيرًا حَيْقَيْيٍ (GhS 19)
  The visit seems unreal to him
- هُوَ أَمَّ غَنْيرُ جَوْالَةَ أَنْ لَا تَدْفَعُهُ لَأْيَنَّ غِنْيُ مَقْلِيْيٍ (GhS 182)
  It is a matter which I ask you not to believe because it is illogical
- شَعَرْتُ بَيْنِيُّ مِنَ الْإِرْتِبَاطِ لَأْنَّهُ غَنْيرُ مَسْلَحٍ (GhS 200)
  I felt somewhat relieved because he was unarmed
- أَنَا غَنْيرُ مَخَافِي إِلَيْكَ (HM 151)
  I don’t need you
- يَفْرَجُ مُنْتَفِقًا وَغَيْرُ مَتَنُّعٍ لِلْجَوَازِ (IKh 43)
  He becomes fanatical and not prepared to talk
- أَنْتُ غَنْيرُ جَادٍ (HR 60)
  You aren’t serious
83.11 + adjective may form a noun-adjective phrase with a preceding noun. غير 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:

Was I the victim of an unexpected hallucination? (JIJ 51)
at a not so distant point (JIJ 74)
o no small amount (JIJ 127)
They are unsophisticated drawings. They show an unpolished talent (HR 23)
I knew that his smile meant unusual news (HR 153)
directly or indirectly (HS 51)
It is an unhappy surprise (GhS 214)
This is an unreasonable exaggeration (TW 166)
Incomplete trust (HM 192)
for an unknown reason (IH 40)
He muttered some indiscernible words (IH 73)
Children with shaved heads and unshaved heads (IKh 37)
in untidy ranks (SI 127)

b). The modified noun may be definite, the adjective therefore taking the definite article:

his dirty fingernails (IKh 109)
her uncertain duties (SI 98)
on the wooden and non-wooden walls (SI 210)
they took the uncoloured Swiss chocolate (SI 235)
They used to ... permit the "non-political" Christians ... to travel (IH 168)
And the unreasonable thing? (AM 51)
You are good natured ... good natured to the point of inappropriate naivety (HM 216)
83.12 غير is sometimes governed by the preposition من with the meaning “without”:

Dhat returned from Zifti without chick-peas or a mat (SI 164)

he refused to drink it because it was without lemon (SI 176)

she left the flat without a word (SI 332)

I don’t dare attend them without my mother and father (HS 92)

they departed without gaining anything (JGh 152)

83.12.1 With the same meaning, من غير may precede a noun clause introduced with أن:

For months she tried to see my mother without succeeding (HS 90)

We lay down without eating anything, without exchanging a single word (HM 203)

83.13 غير may be governed by the preposition ب with the meaning “without”:

Please! Without shouting (HM 101)

to red Hell; to Hell without stopping (HM 121)

There is no rest for the body without sleep (HM 158)

they began to take turns randomly (IKh 15)

83.14 غير occurs in the accusative case when introducing an adverbial modification:

I toss and turn at night unable to sleep (HS 53)

I shook my head in disbelief (HS 121)

I nodded my head inattentively (JGh 159)

He shook his head in disbelief (GhS 156)

I was going to stand firm, without anticipation and without wavering (JGh 10)

83.15 غير occurs independently without a following genitive in the expressions لا غير and, less
commonly, ليس غير

ليست غير، with the meaning “and not otherwise”, “nothing more” etc.:  

All this has one meaning, just one meaning (HR 65)

Just friends, nothing more (HR 190)

I use it as a metaphor, nothing more (TW 26)

I am alive, nothing more (TW 28)

They will say it is nothing but acting (TW 99)

They always used to return unhurt (IH 26)

no more than one (HM 165)

it is a question of time, nothing more (TW 33)
The Noun سووى ("sameness", "equality")

84.1 سووى occurs as governing term in an  międzأ 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 سووى constitutes the exception:

I hear nothing but the sound of its waves (IKh 50)
nothing separates them except the wall (SI 93)
in her life she had seen no Egyptian cities apart from Cairo and Alexandria (SI 161)
it weighed only a few grammes (TW 23)
the word "meeting" ... is only a word (TW 132)
I heard only the reciting of the Qur'an (TW 158)
I found ... no way to calm my nerves ... apart from the hobby of fishing (IH 27)
We heard nothing from her except the cry "mama" (IH 72)
What great perfection of life which lacks nothing but children (HR 150)
I saw nothing but the sand (HS 236)
she did nothing but smoke and weep (AM 40)
This was only the beginning (SI 347)

84.2 With the same function, سووى may take the pronoun suffixes:

no one was left off the list but me (JGh 159)
no one but me knows of its existence (HS 85)
No one but me knows of this document (TW 87)
I declare that there is nothing important apart from you (TW 85)
no one but you and him have the evidence (TW 194)
no one apart from us knows it (JIJ 204)
there will be no one but us (HM 104)
84.3  
may precede a noun clause introduced with  
أَنْ أَنْ or  
نَلْبَلُ بِمُتَّعَمِّهِمْ جَزَآءًا أَوْ مَكَرًا بِسوِىٰ أَنْ يُعَجَّبُونَا  
منْ أَيْنَِّ  
اللَّهُمَّ الْمَهَابِرُ  
لَمْ يُبْنِيَ أَمَامِي سَوِى أَنْ أَنْبُثُ مَوْقِعَ الأَشْباَبِ  
رَبِّمَا لَا نَقْلُ سَوِى أَنْ نَتَلَامِسُ لِأَلْيَدِ  
مَا أَكْتَفَتْ شَيْئًا سَوِى أَنْ لَمْ يُبَدِّ نَفَتْهَا يِبِي  
رَابِئَةٌ لِبِّدَا نَوْعُهَا لَا أَمَشُّ لَهُ، رَضِيَّةً؟ رَضايَةً؟  
أَيْنِ شَيْئًا سَوِى أَنْ يَجِبِلَ  
. . . .  
تَعَمَّلَتْ مَعَهُ كَشْخَسًا لَا غَلَابَةً لِي بِهِ، سَوِى أَنْي  
مُضَطَّرَةً . . . إِلَى تَنْمَأُ الْطَّعَامَ مَعَهُ وَالْخَلْوَسِ  
وَالْمَنْظُورُ  
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)  
nothing remains before me but to reach the place where  
the pastures are (IH 48)  
Perhaps we will do nothing but touch hands (HM 138)  
I discovered nothing except that he was no longer  
interested in me (HS 149)  
I saw a mane of hair of indescribable colour. Dull grey?  
Ash grey? Anything - but it was beautiful (HR 51)  
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  
is used in questions (often rhetorical):  
أَمَّا مِنْ نَبِيِّ عَنْ هَذَا السَّجْنِ سَوِىٰ أَنْ قُتِّبُ؟  
هلْ بَيْنِي عَلَى هَذَا السَّجْنِ سَوِىٰ أَلْدَابٌ وَالْجَبَّانِ؟  
ما الرَّجُمُ سَوِىٰ الْمُسْتَفَاضَةِ بَيْنَ نَفْتِهِ وَنَفْتِهِ؟  
آَمَّا الرَّجُلُ، وَمَنْ يَكْتُنُ سَوِىٰ سَيِّئَ دُنْكِلي  
Is there no alternative to this prison apart from death? (IH 92)  
does anything remain on this planet apart from wolves  
and hyenas? (IH 210)  
what is time apart from the distance between one point  
and another? (TW 211)  
As for the man, who was he but Steve Dunkley (JIJ 38)  

84.5  
occurs in affirmative sentences, often with the sense of “other than”:  
كَانَ الْكُرْمَلَ، بَعْدًا، غَيْبَةٌ يَكْتُنُ سَوِىٰ مَنْ أَرَاهُ  
لَهِيِّ إِنَّهَا أَنَّهَا بِآبَةٍ فَعَظُوْنَ لُزُرَّ أَنطُفِعُ إِلَى أَيْنِ  
كَلَّمُ الأَلْحَمْبَاتِ سَوِىٰ أَمْوُ  
الْكُتْبَ قِيْلَوَةَ سَيِّوَا  
فَدَ بَيْنَ سَوِيِّ أَخْفَى مُصِيبَةُ كَمَا أَخْفَى أَنَا  
هَوَّ يُعَطِّيَهَا بِذُورِهَا لَيِسَوَا  
أَخْفَحُواٰ فِي أَمَاكِنٍ نَحْتَ أَنُوُمًا عَلَّمُوهُا عِلَاّمَاتُ  
لا يُعْرِفُهَا سَوِيِّهَا  
Mount Carmel was still a virgin forest except for its  
lighthouse (IH 103)  
He thought that he saw the Pharaoh's daughter putting  
the child back into all the mothers' hands apart from his  
mother (IH 207)  
Everyone was having a siesta but us (JIJ 228)  
There may be someone other than me who has hidden his  
misfortune as I hide mine (IH 48)  
he in turn gives them to others (HM 89)  
they hid it in places under the sand that they marked with  
signs no one but they knew (IH 50)
I saw the future before anyone else (GhS 97)

I was sitting on my chosen rock ... further than any other from the shores of al-Zeeb and higher than any other rock on the shore (IH 27)

84.6 سوير may have a meaning equivalent to “etcetera”, “and so on”. It takes a pronoun suffix referring back to a preceding noun or nouns:

شاعر وجوار ومواصف وتأليف وطيبة وצטרף وسائر

In the presence of the fortune teller who really can read thoughts and so on (GhS 29)

84.7 سوير + pronoun suffix is occasionally followed by a prepositional phrase composed of + a definite plural noun which specifies what is referred to:

They chose the shore of his kingdom as the place in which to keep away from the other fishermen (IH 26)

with other girls I used to laugh, have fun and wink at the young men (HS 49)

my chosen rock ... is higher than any other rock on the 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.:

But we must not return to the shelter (TW 253)

he had just succeeded in not presenting himself for examination (SI 17)

he examined them closely to make sure they weren’t soiled (SI 247)

this means not being surprised (TW 14)

I began to feel a profound relief at not seeing the lady of the lakes waiting for me (JIJ 51)

he does not persevere in school or a job because he is uninterested in any school or college (JIJ 122)

we were in the cafe talking about our lack of love for gold (JIJ 222)

I told them not to light a fire (IKh 33)

he advised him not to marry me (IKh 101)

they try not to cause any trouble (JGh 147)

she pretends not to understand (GhS 73)

I had decided not to send Umar (HS 66)

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:

كَانَ ٰعَدَمٌ اوَّلَ عَدَمٌ ٰمَيْنِا ٰلَذِينِ

as if my existence or non-existence were the same thing to him (HM 94)
Conditional Sentences

A conditional sentence (جَمَالُ مَرْضِيَة) is typically composed of two clauses: a subordinate clause which contains the condition (أَنَّمُرْضَيَة), and a main clause which contains the expected consequence of the condition if fulfilled (جَوَابُ مَرْضِيَة). 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 إنّا, إذا, وإنّ. The verb following the particle is typically in the perfect (or نّم + jussive) regardless of whether a past, present or future time is intended. The verb in the main clause is in the perfect, نّم + 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 إنّ ("if", "whether")

إنّ is not as common as إذا and إنّا. It often introduces a hypothetical condition ("if this is the case ... then") which may or may not occur. إنّ 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 نّم + 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 إنّ may either precede or follow the main clause:

عبدَ الصمد سَعِرَه. إنّ لم بعُرفَهُ عاجلًا، سُبِعَرَهَا اجلًا. إنّ لم بعُرفَهُ وَهُوَ أَبَنُ شَهْر، سَعِرَهَا وَهُوَ أَبَنُ مَيْسِينَ

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)

إنّ لم يأتيُ يَعْتَبُ مَعِيْرًا

if he did not come I would go to sleep early (IKh 155)

سنَاطِكُنِّي في التَّبَصُّرَةَا النَّابِلَةِ، إنّ طَلَقَتْ وَأَعْيُنْ

I will be sure to eavesdrop again this evening, if I remain conscious (TW 32)

إِنّ نَّمُكُنُ في بَيْتِهِ يَكُنُّ يَقُدَّمُ ضَرِيحُ البَحْرِيَةَ

If he isn’t at home, he will be with the naval officer (TW 236)

86.1.2 إنّ occasionally introduces a verbal sentence with inverted word order (subject + verb), thus being followed directly by a noun or, more commonly, a pronoun:

سَأَكُنُّ في غَيْبَ مِنْ حُمَيْطَةٍ لِلسَّلْطَةِ، إنّ أَنَا أُرْزِعُ

I would not need a map of the area if I wanted to go to Windermere, Hawkeshead or Ambleside (JIJ 41)

الْعَلبَةِ إِلَى وَقَفَّيْهِ أَوْ هُوُكَشِهِدْ أَوْ أَمْبِسَيْدَ

I won’t deny that if you ask me about her again (JIJ 206)

إِنّ نَّمَكُنُّ لَهُ، أَنْفَقْنَّهُنَّ أَنَا سَيَذْهَبُنَّ إِلَى إِجَابَةٍ؟

If I wrote to him, do you think he would bother to answer? (JIJ 194)
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)

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 إنّ may be understood either as referring to the past, the present or the future:

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)

If you want to find her, you will find her (IKh 201)

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)

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 إنّ may be preceded by the emphatic particle لّا, forming the contraction لّ ("if"; "whereas", "while"), often preceded by the conjunction أَنّ. The subordinate clause introduced by لّإ is frequently not a precondition for the fulfillment of the main clause. The subordinate clause precedes the main clause:

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)

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)

whereas palm trees shaded a section of its southern stretch, most of its pavements are shaded by eucalyptus trees (JIJ 81)

If I occasionally stopped writing for broadcasting, our personal relationship never came to an end (JIJ 179)
If all of them were hoping for that, Taj al-Arus hoped for it for herself (HS 242)

If at that time Baghdad knew a genius in sciences ... it was undoubtedly that young man (JIJ 198)

86.1.5 ٤١

may be immediately followed by the negative particle ٧١٧١٧٢٧٣٧٣٧١٧٢٧٣٧٢٧٣ ("if not", "otherwise"). The main clause is often a negative sentence and precedes the subordinate clause, usually a question, introduced with ٧١٧٢٧٣٦١٧٢٧٣٥١٧٢٧٢٧٢٧٢٧٢٧٢٧٢٧٢.<br>

Rajab isn't the only one who has changed - we've all changed; if not, how can I explain this passion? (AM 72)

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)

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)

They knew; if not, how have they left me for three years without saying a single word? (AM 142)

No doubt dangerous thoughts crossed his mind at that moment; otherwise why did he ask in such a way? (AM 18)

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)

Perhaps he has found other work; otherwise we have lost our residence permit for good (HS 181)

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)

You undoubtedly listen a lot; if not, where did you get the poetry from? (TW 121)

Of course I didn't look at him. If I had, my astonishment would have been apparent (HR 191)
a).  

Don’t mention it to anyone, otherwise your uncle, your mother’s husband, will meet with disaster (HM 34)

All of you, please leave; otherwise I’ll leave the shop and wander about the city streets (HM 152)

Get out! Get out! If not, I’ll throw you in the street like a bin of rubbish! (HM 259)

Catch her up, otherwise she is lost (HM 155)

86.1.6 One of the most common uses of إنْ in modern Arabic is to introduce an indirect question (“whether”, “if”):

Why did you ask me if I was Hamlet? (JIJ 35)

I asked her if she still wanted to marry me (JIJ 209)

At twenty past three in the morning she asks me whether I believe in ghosts or not (GhS 60)

I don’t know if I am able to fulfill it (AM 112)

Next summer I will see whether you have maintained this standard (JIJ 159)

I could not remember whether I had given her the poem (JIJ 104)

We do not know whether they would one day return (JIJ 147)

I don’t know whether I was going to send them or not (AM 138)

86.2 إذا (“if”; “when”; “whether”)

is typically followed by a verbal sentence with normal word order (verb + subject). The verb is generally in the perfect or فَمَ + jussive.

86.2.1 In modern Arabic, إذا is often more or less synonymous with إنْ:

If I die I will not leave a child behind me crying. But if they kill Hamid, he will leave four children (AM 165)

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 إذا is generally one which is likely or expected, the only doubt being the time of the event:

- If she isn’t travelling or visiting her friends she is asleep or speaking on the telephone (HS 88)
- 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)
- Talking about western music is naturally easier and more precise if it is done in English (JIJ 192)
- 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)
- If I persevered in knocking a nail into a solid wall, the wall would either crack or the nail would bend (HR 128)
- A woman thinks about sad things. If she doesn’t find enough sadness to satisfy her, she searches for it in others! (AM 107)
- 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)
- When you walk, she walks one step behind you; no more, no less (GhS 13)

86.2.3 The condition expressed by إذا may be such that there is no doubt of its occurrence. Here, إذا may be translated as “when”:

- when the sun rises its light touches the tomb of his lover, and when it sets its rays touch his own tomb (JGh 91)
- When the night fell he retired to his bed (IH 83)
- The birds used to twitter when we entered (AM 97)
- But Saraya had to retire to her shelter for the night when the sun retired to its house (IH 112)
- when night came she put them in the cave so that the wolf would not eat them (IH 195)
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, إذا is often preceded by the preposition حتّى ("until"). حتّى إذا may have the meaning “until when”, “until” or “when”:

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 إذا is also used in hypothetical conditions:

If love is sometimes at first sight, then some friendships are like love: they come into being at first sight (IIJ 233)
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 (JII 195)

If you delay, you will lose the man (AM 53)

If I don't marry you, I will never marry anyone else as long as I live (HR 77)

If everyone thought like you, you wouldn’t have come (JGh 124)

If she gives birth to a boy she will be pampered (HS 93)

If it is true that I am pregnant, then this means that I am tied to Abd al-Samad forever (HR 149)

If we had children, how would they get their fill of food, knowledge and freedom? (HR 149-50)

She will herself go and ask for the hand of a second bride for you if she doesn’t bear children (GhS 8)

If they saw you circling round the radio, they would laugh at you (HM 110)

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 "لَّا + a perfect verb:

ستكون مشرورة وشاكرين إذا ما كنت عنيتها ورفعتها

If she is happy and grateful if I am clever and go with her (HM 179)

تنتوي مواصلة الدراسة لتعمل بعد التخرج، في

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).

إحدى الصحف، أو إذا ما أسعدها الحظ، في

It will not fly if you leave me (IH 131)

أن نبتز إذا ما أنتقدت علي

Its fruit is large and handsome, and when it ripens it has the sweetness and taste of toffee (JII 86)

فمَّ ثَمَرَةً. "أَنَفَاعَ الْأَنْفَاسُ" في المَا، "فُرَّقَع" في المَا، "فَرَّقَع"

may give the indefinite meaning “whenever”:

إذا ما تَوَرَّجَتُ "الْأَفْرَزُ" ما في الخُلَب، "فَلْيُبْعَثَ"

Whenever there arises an opportunity to pour out what is in the heart, man does so to the last drop (TW 144)
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 إذا may occasionally be followed by a verbal sentence with inverted word order (subject + verb):

Like a moth that knows that if it touches a hot lamp it will burn (HS 68)

We can do away with this irregularity in our situation if he admits to the simple fact (HR 57)

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:

Don't tell her anything if you don't want her to pass anything on to him (HM 241)

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 إذا may introduce polite expressions:

please let's go out (HM 103)

If you want, he will leave tonight (HM 199)

He used to love the world of silence, if I may use such an expression (AM 112)

86.2.9 إذا is used to introduce an indirect question, with the meaning "whether", "if":

I asked her if she had melons or sweets (HS 86)

I don't know whether it was possible for me to call that time one of love (HR 32)

One is confused over whether these people were acting according to intelligence or instinct or training, like rats in cages (TW 43)
86.3 “إِبْ، “whether”

إِبْ 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 إِبْ is usually in the perfect or إِبْ + jussive. The temporal meaning of the verb will depend on the meaning of the condition:

إِبْ كان في العلماء العرب إنكارًا وفلسفة لغة يغيب
الفلاسفة أو المفكرين العرب
إِبْ أم أشهدت هنا ألا تصلت بكم خانتي
إِبْ أو عفنت في بطن مندعته تفتيت وتقليل لوجهت
ستاهم “ضاليلك
إِبْ يجعل الإنسان بين الموت جوعًا والموت
يرضاية، لاختار الجوهر
إِبْ كان لنا تبت قريب لأحضاننا ألكم طيبة من
أطراف
إِبْ كنت مكاتب لجفت بهما حقا
إِبْ كان تصيب حيًا كنت لمكتب لكم رواية أو ضيًا آخر
إِبْ كان هذا البلد جمهورية، كنت أون من
يرشحك لرئاستها
إِبْ تكلمت بله الشاعرة لقلت كل شيء
إِبْ كنت زوجتي بإطلاقا لأضحك مطلقا منذ
ثلاث مدين
إِبْ كان حملا لقلت
إِبْ لم يكن متيما، فأنا أعرف كيف أجري
إِبْ كنت صغيرًا، كنت جفت عليها ومضى
إِبْ كنت في التحكم لنصبته بين ملأ في ساحة
أنتميًا

If in the Arab world there was thinking and philosophy he would be called the chief of the Arab philosophers or thinkers (TW 47)
If I don’t find you here, I’ll contact you by telephone (TW 235)
If you delve deeply into his writings, examining and scrutinizing them, you will find that he called them “vagabonds” (IH 23)
If a man chooses between death by starvation and death by shooting, he would choose starvation (TW 258)
If we had a house nearby, we would bring you a bowl of raisins (IKh 194)
If I were in your position, I would be truly frightened of him (GhS 37)
If Rajab were alive, he would write for you a novel or something else (AM 171)
If this country were a republic, I would be the first to nominate you as its president (JIJ 141)
If I had spoken at that time I would have told everything (AM 149)
If my wife had thought about divorce, I would have been divorced three years ago (AM 25)
If he had been a camel they would have killed him (AM 49)
Even if he wasn’t dead, I know how to behave (AM 65)
If I were young, I would be frightened of him for her (HM 62)
If I were in power, I would erect a guillotine in the Square of Martyrs (TW 99)
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 لَ، 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:

َأَلْهُ قَالَ لِلَّي: هَذَا مَعَيْ إِلَيْكَ، لَمْ يُنْتَهِي وُجُوْدُهُ كَالْعَيْنَةَ

َلَكَ عَرَفْتُ لُقْوُمَكَ!

َلَكَ أَرْدَتْ أَنْ أُلْدِعَ أَنْ أُعْرِفْهُمْ كَلَّهُمْ

َأَلْهُ أَرْدَتْ أَنْ أُعْرِفْهُمْ، لَفْصَحَّتْ مِنْ آنِيَةِ

َأَلْهُ أَرْدَتْ أَنْ أُعْرِفْهُمْ

I If he had known, I would have killed him! (AM 20)

I If he had been unhurt, he would have killed all of them (AM 33)

I If I had wanted, if I had been evil, I would have violated you on the first night (HM 228)

I 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 لا + perfect. لا is always preceded by the emphatic لَ:

َلاُّ نَعَضَ: لَمْ أَكُنْ كَلَّهُمْ وَاحِدَ

َلاُّ كَلَمَ: لَمْ أَنْظُرْنِ كَلَّهُمْ أَلَّهَيْنِ

َلاُّ كَلَمَ: لَمْ أَنْظُرْنِ كَلَّهُمْ أَلَّهَيْنِ

َلاُّ كَلَمَ: لَمْ أَنْظُرْنِ كَلَّهُمْ أَلَّهَيْنِ

If he built it I wouldn't say a word (AM 58)

If you had been free, she wouldn't have waited all these years (AM 23)

There's no doubt that if in the morning I ate some food, I wouldn't wake up until the next day (HR 109)

If I wanted to write about the last four years of my life with Abd al-Samad Bucreen I could not put twenty sentences together (HR 170)

If he had spoken he wouldn't have come now, and he wouldn't have been condemned to death (AM 103)

If I could buy that coat with its warm fur-lined hood, I would not suffer on icy nights (GhS 161)

86.3.3 لَ does not normally directly precede a noun or pronoun, thus a following nominal or inverted verbal sentence (subject + verb) is introduced with أَنَّ:

َأَنَّ: لَكُنِّي فِي بلَادِكُنِّي كَلَمْتُ فِي خَرَيْمٍ وَزُرِّي الْخَارِجِيَةَ

َأَنَّ: وَزُرِّي الْخَارِجِيَةَ، لَكُنِّي كَلَمْتُ فِي خَرَيْمٍ وَزُرِّي الْخَارِجِيَةَ

If you were in our country, you would be in the harem of the Foreign Minister or the Minister for Religious Affairs (TW 121)
if this had happened I wouldn’t have fallen (AM 30)
If the letter had stopped at that point, I would have told
my tears to stop (AM 120)

If I had read this on the love problems page in women’s
magazines, I would not have believed it (HS 149)
If all those who have reached marriageable age continued
to be frightened that their wives would cheat on them,
one of them would get married (HM 174)

I wouldn’t have mentioned this problem if it had not
oppressed my soul (HR 147)
If the union really represents us, it would not have been
unable to impose the single method of working (TW 112)
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)
If he had spoken they would not have brought him here
(AM 103)

86.3.4  لَو occurs after كَمَا to introduce a comparison with some
hypothetical situation (“as if”,
“as though”):

I acted as if I was married and my own boss for a while
(HS 94)
We used to talk about Rajab as though he would be
arriving in an hour (AM 109)
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  لَو 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:

I wish that moment would come to me (HS 85)
I wished that I could run to my room without seeing them
(HS 48)
I wish I could spend a long time here (AM 107)
At that moment I wish I had cried, but I restrained myself (HR 28)
I wish that we were able to escape from this country; but to where? (AM 127)
I wished that I had asked him to marry me (HS 93)

a). With this function, لَوْ may precede a noun clause introduced with أنَّ :
I wished that I were sat between them (HS 48)
I wished I hadn't done as he said and had remained with him (AM 43)
He said that he would prefer it if I changed my mind and went to Cambridge (JJ 199)
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 أو :
أَهُمْ لَوْ مِلَّتَ فِي الْمَسْتَأْبِسِ، لَوْ غَرَفَ لَقَلَّتُهُ
Ah, if I had known the right time, if I had known I would have killed him (AM 20)
أَهُمْ لَوْ إِنَّكَ بَلَغْتَ قَاطِنَةُ أَنْ أُعْرِفُ مِنْهُ بَدَا هَذَا الْحَجَّارَاءِ
Oh, if I could only find out when this siege began (HR 5)
أَهُمْ لَوْ كَتَبْتُ أَحَسِينَ
Ah, if only you weren’t my sister (AM 30)
أَهُمْ لَوْ لَيْسَتِ أَحْزَى
Oh, if only I had sister other than her (AM 30)
أَهُمْ لَوْ لَيْسَتِ أَحْزَى
Oh, if only Rajab would let me look at his body (AM 59)

86.3.7 لَوْ also functions as an independent exclamatory particle:
إِفْ كُنْتُ لَيْسَتِ أَحْزَى أُقُلُّ إِلَى جَمِيعِ
If I had a son; if only I had a son! (GhS 85)
إِفْ كُنْتُ أَحْزَى أُقُلُّ إِلَى جَمِيعِ
If only I was another woman! (AM 30)
إِفْ كُنْتُ أَحْزَى أُقُلُّ إِلَى جَمِيعِ
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 أَنَّ:
لَوْلَا أَرْبَعَتْ مِنْ أَصَابِيعِي أَسْتَعَدَتْ
If not for the rheumatism in my fingers, I would have helped you (GhS 165)
Had it not been for Beirut, even during the later violent years, our lives would have been poorer (JIJ 236)

Were it not for the certainty of death, we would live our lives with delay after delay (IKh 117)

If not for the sharp pain which began to tear into my chest, I would have jumped out of bed (GhS 95)

Had it not been for the present circumstances, I would have appointed him as minister (TW 275)

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 اللوأا:

The open car wouldn't have protected us from the burning sun if not for the breeze caused by its movement (JIJ 225)

I wouldn't have been forced into this marriage were it not for my father's wish (GhS 71)

c). The word following اللوأا may be a pronoun suffix:

If it had not been for you (HS 28)

Were it not for them, I would have been no better off than a stiff corpse (HR 109)

Were it not for him, I wouldn't have been able to keep myself together over these past two years (GhS 166)

If not for them, there wouldn't have been all this activity (TW 49)

If it wasn't for him she would have completed her education and have now become a journalist or a broadcaster (SI 100)

If it hadn't been for them, she would still be alive (AM 45)

d). اللوأا may also precede a noun clause introduced with أن. The subordinate clause may precede the main clause:

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)
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 نَأْتُكَ may follow the main clause:

The affair nearly developed further, had Hamid not promised the headmaster that it would not happen again (AM 108)

How could Farusiya have known Lawandiyus if my mother had not taken her to him? (HM 232)

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:

إِلَّا أَنْ لْوَأَضْحَكُتْ مَضْرَبًةً مِنْ أَلْقَابِ سَحْتَهَا

(If you turn over the stone, you will see the worms under it) (HM 191)

إِغْرَفْ مَشْحُوكَةً غَرَفَ فَحْرُكَ

(Early in the morning, I saw the tunic) (GhS 68)

أَفْكَرُوْنِي أَنَّكَ أَرْفَعْتُ نُضَبَّ

(If you cut off the head, the roots will dry out) (TW 15)

86.5 Indefinite Conditional Sentences

In addition to لَوْلَا and لَوْلَا إنْ، إنْ، إنْ or إنْ، إنْ and the indefinite conditional sentence with لَوْلَا إنْ، إنْ or إنْ, إنْ or لَوْلَا إنْ, إنْ, there are other words that can introduce a conditional clause. These are the indefinite pronouns مَنْ and ما (in the compound مِنَهُمَا) 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 لَوْلَا إنْ، إنْ,إنْ or إنْ, إنْ and the indefinite conditional sentence is that while the result clause in the former is valid with the fulfillment of a limited number of conditions (usually one), the result clause in an indefinite conditional sentence is valid with the fulfillment 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 لَوْلَا إنْ, إنْ or لَوْلَا إنْ, إنْ, it is quite common in indefinite conditional sentences. The perfect (or مَّنَ + jussive) is also used, often with a present tense meaning.

86.5.1 مَّنْ (“whoever”). The main differences between the use of مَّنْ 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, َفُ 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:

- Whoever witnesses our variety in cooking would discover that it is one thousand times larger than the variety in music (HR 47)
- Whoever looks behind turns to stone like my husband, and whoever does not do this turns to stone like me (GhS 129)
- Whoever says foolish things is truly an ass (HM 38)
- Whoever is out of sight is forgotten by people (TW 75)
- 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)
- Whoever sees Atleet from afar sees my citadel (IH 160)
- Whoever enters the Ka'ba is safe (TW 235)

86.5.2 The indefinite pronoun مَنْ only occurs in indefinite conditional sentences as part of the compound مَنْ مَنْ ("whatever", "no matter [what/how]"). It introduces a conditional clause that may either precede or follow the main clause:

- Whatever the case, I am Salma (HR 166)
- No matter how I tried to buy everything I needed, I forgot a lot (HS 9)
- No matter how I try, I can't (AM 42)
- I will remain like this whatever the people say (AM 51)
- I want to express it in what I write, whatever language I write in (JIJ 32)
- A mother is a mother, whatever her situation (HM 241)

a). مَنْ is occasionally followed by a prepositional phrase with مِنْ which specifies what the indefinite pronoun refers to:

- They were determined to continue their education no matter what difficulty they encountered in this (JIJ 111)
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 

أيّاً ("which?") occurs as the indefinite pronoun أيّاً ("no matter", "whatever", "whoever"). It is always in the accusative case as the predicate of كان in the perfect. كان always follows the pronoun:

كم صرَّفت أخاف رجل السرية وكان من بروندي زيًا رضي، أي كأن

إنه لنست حلا أثبتنا أو ما دامنا دَعِبَت وأيًا كان من

أخذت أضيقًا أيّا كان ليقتل الوفاة

الرجل الغريب، أي كأن، زوجا أو صديقا ...

The stranger, whoever he is, a husband or a friend ...

(AM 74)

Man is man, and work is similar whatever it is (GhS 111)

in order to pinpoint some victory, whatever its size

(SI 208)

whatever role the doctor played (SI 201)

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:

هل يسخَّرُ أن تلتقي بشيء؟ بل تأكد، أيّنا شنت ومتى

والأكل في كبيرات لا تنشى، بل تشغيل الازعجة

أدلّة أدّى جين يكون الأثر منهما

الإنسان في العالم الحكاري يستطيع أن يذهب إلى

المحترق مى بناء

في تبت توزّر كأنه أخبار من أين أنظر

نُرِيَّة مى شاءت، ويزورها مى شاء

أصبحت أذهب مى أشاء

"Can we meet?"

"Certainly, wherever and whenever you want" (GhS 176)

The people in Beirut do not forget. Indeed they use memory as a weapon whenever the situation is appropriate (GhS 47)

A man in the outside world can go to the toilet whenever he wants (AM 29)

In Nur’s house I used to sit and be confused wherever I looked (HS 38)

she visits him whenever she wants, and he visits her whenever he wants (TW 224)

I have started to go whenever I want (IKh 113)
a). More usually, however, adverbs in this function are followed by the indefinite particle ُـا، e.g. ِـا ("whenever"), ُـا ("wherever"), ْكُـما ("wherever", "whenever"), ِـا ("whenever"), ٌـا ("whichever") and ْكُـما ("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:

Come whenever you want; we will all be waiting for you (HR 32)

Wherever I wanted to flee, I saw it pouring down around me and blocking my exits (HR 202)

Wherever I turned my face in Samarkand I would see the things there next to either trees or water (JGh 109)

God will not cast you into the humiliation of poverty, and however you fall you will land on your feet (GhS 121)

However we hold the stick, we will die (IKh 103)

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:

I saw myself through his eyes – however the situation was between us (HR 184)

like a shirt on a washing line, billowing or still however the wind blows (HS 117)

The Iraqi institutions were always inclined to employ educated Arabs with experience and ability wherever they found them (JIJ 169)

I will stay with you wherever you go (JIJ 210)

The children are my children, wherever I am and wherever they are (HS 146)

You are free, not only to make this appeal to us, but for you yourselves to go wherever you want (IH 181)

b). ٌـا ("whichever") may be followed by a noun in the same case:

We had a tremendous appetite for food ... and for a lot of walking in whichever direction (JIJ 74)
86.6 The Particle ﻓَ in Conditional Sentences

The particle ﻓَ 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 ﻻّ or ﻻّ, ﻻّ, ﻻّ, or an inverted verbal sentence, or a sentence introduced with a particle such as ﻓَ). ﻓَ 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. ﻻّ or ﻻّ):

- Whatever the truth is, there is no alternative to the Algerian loving Algeria (TW 61)
- I suddenly began to understand nothing, and if I did then it was without being able to do anything (HR 98)
- If I hear one word about Rajab, you won’t see me; I’ll leave (AM 52)
- If I get married, I won’t marry you (IKh 67)
- Even if I record everything I desire on a piece of paper, no one over there will ever pay attention to it (GhS 81)
- If the roads are blocked with snow, they won’t be able to leave (Jgh 161)

b). When the main clause begins with ﻓَ:

- I thought that if I allowed myself freedom to weep it would also save Rajab (AM 34)
- If old age is when strength weakens, I reached old age in that second week (HR 127)
- If it is a duty, then it has taken place (HM 232)

b). When the main clause begins with ﻓَ:

- If this thing is unlawful before marriage, then I will do it after marriage (HM 139)
- 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)
- I imagined that if I slept for one moment they would surround me and kill me (AM 18)
Even if it stands up it will fall down tomorrow (IKh 33)

d). When the main clause is introduced with the particle لَ + jussive:
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:
If we knock on the door of your house, be ready (HR 34)
If your friend is a madman, en you be rational (TW 221)
If you want my personal opinion, then be sure that the action is fundamentally wrong (TW 217)
If you love me, don’t ask (AM 63)

f). When the main clause is a nominal sentence:
If he promises to plead innocent, then he is my brother (AM 30)
If you want a divorce, then I’m ready (HR 120)
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)
Whoever enters the Ka’ba is safe (TW 235)
If marriage would protect me, then as of tomorrow I am ready to marry her (HM 135)
If I have described him as a cockerel, then this is for joking (HM 272)

Here, ُّن is sometimes followed by إن which stresses the validity of the main clause:
If I’m not mistaken, his name is Raji (AM 28)
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 إن:
As for when we went on hunger strike, he would be hundreds of times more severe with us than the guards (AM 20)
But if he sees a cockroach, the restaurant will be closed on the following day (AM 29)
Conditional Sentences

If I had to fill the glass, I would fill it (HM 117)

Even if I tried to reduce such matters to pure mathematical probabilities, I would not be able to (AM 169)

No matter how closed my eyes are, we look and see the road (TW 85)

h). When the main clause is an interrogative (but not before the interrogative 'أ'):

If you listen to the radio, then why the newspapers? (IKh 104)

If you are rational, then which struggle are you talking about? (HM 118)

If I don’t respect them, then have I lost all respect for my father as well? (HR 16)

If we had children, then how would they get their fill of food, knowledge and freedom? (HR 149-50)

If teacher Subhi is connected with the workers’ movement in the docks, then how has his carnal appetite overcome his cause? (HM 245)
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:

Women always know what the men are saying, even if they are at the frozen Pole (TW 246)

The conditional particles َإِذْ ("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 ِهِنَّ (حتى وإن وَلَوْ ِهِنَّ).

When َإِذْ 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:

No man knows everything, even if he is teacher Subhi himself (HM 19)

the telephone numbers of doctors do not change in France, even if their places of residence do (JGh 47)

I determined to enter the competition against Nuri until the end, even if I paid the price of my life for it (AM 95)

No, I will not budge from this place even if they tear me to pieces (TW 106)

how difficult it is to get to know a man, even if we have lived with him for many years (GhS 122)

I couldn’t sleep in the prison, even if it was empty (IKh 88)

They will never understand it, even though it is clear and obvious (TW 69)

I couldn’t have moved even had I wanted (AM 102)

I will believe it, even though it is confused dreams (TW 71)

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Concessive Sentences

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 ف:

حتى لو تأخرها قليلا فإنهم سيتعلمون في الوقت المناسب
آن ليس في رأسى مزاجٌ، وحتى لو كان ذلك، فإنك لن تفهمها

Even if they are a little delayed, they will arrive at the appropriate time (AM 21)
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:

أكتشفت ناحية الغرس أنها حتى لو حملت واجات
باليستية أو أُتِبَتْ، ستنطلقها أسفلها
الأغجعة، حتى لو كانت تتضخم بضعة من الذهب،
لا أستطيع فذرها بما لا يكتمل المفارقة عن كم من
توفرة الأجنحة

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)
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، ونَأ، often introduces an adverbial modification rather than a complete sentence:

كوني جادًا، ونَأ خطة واحدة
تسببين نور إذا كنت ساعدت منهما إلى النبي ونَأ
لا يستخدم وكلمة. لا أنها تعني في الحلم ونَأ imageSize واحد
لا بد من تركي جانبا، ونَأ إلى جين
وأصبح جدًا أنها تستطيع في يوم قريب كاتبة - ونَأ
بالإكتراب
أريد الزواج بي، ونَأ زوجة ثانية
لا يخوض جناحي ونَأ تخيم بها بطينا

Be serious, if only for a moment (JIJ 204)
Nur asked me if I would go back with her to the house, even for one hour (HS 61)

Why don't I see him in the dream, even once? (GhS 188)
I must put it to one side if only for the time being (JIJ 148)

It is very obvious that she will soon become a writer, if only in English (JIJ 165)
I want to marry him, even as a second wife (HS 122)
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:

كتب إليها مطالا، ودكرت - ونَأ إيجازا وحذر
إلى جانب هاريسون

I wrote to her at length and mentioned, although briefly and cautiously, my meeting with Jean Harrison (JIJ 36)
It helps her to visit, although briefly, the island of forgetfulness and tranquillity (GhS 68)

my participation in it has become a part, albeit small, of its enormous potential in the future (JIJ 194)

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:

Was there hope that one day I would rid myself of Abd al-Samad? Yes, even though I didn’t know how (HR 149)

houses made of large stones and with small gardens, even though these are of pebbles and sand (HS 10)

Hashim was the likely candidate to get engaged to Munira, even though the preference was for Wa’il (HR 28)

a never ending siege, albeit somewhat flexible (HR 147)

eXistentialism had spread over the world of the educated with its enchanting fire, even though many people misunderstood it (JIJ 114)

I slept well, albeit in some way or another (HM 212)

My mother said these words dozens of times. She used to repeat them to herself even though no one had asked her (AM 53)

His words were clear, even though there was something strange in them (AM 36)

He allowed them to enter, although he refused to answer their questions (SI 283)
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

\[
\text{تنعَّد غَيْبًا}
\]

She sighs deeply (GhS 152)

may be conceived as an adjectival modification of an omitted verbal noun:

\[
\text{تنعَّد غَيْبًا}
\]

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:

\[
\text{كَبُّتُ كِيْرًا، وَرسَّفَتُ كِيْرًا، وَقَرَأَتُ كِيْرَا}
\]

I wrote a lot, painted a lot and read a lot (JJ 184)

\[
\text{لَمْ يَسْتَهْرُّ هَذَا الْجَوْرُ طَوِيلاً}
\]

this conversation did not continue for long (SI 124)

\[
\text{شَاهَدَتْ الْخَيْبَةَ الْبَيْنَيَةَ أَنَّى تَطْمَأْنُ بِهَا كَانَتُ إِلَى}
\]

I have seen the small suitcase which you always keep next to your bed ... to escape quickly if your enemies attack you (GhS 48)

\[
\text{جَابِبُ شَوْرَكُ ... لِلْهَزْبِ شَرِيعًا إِذَا ذَا مَكَّ}
\]

Children quickly adjust to having no money (GhS 115)

\[
\text{الأَوْلَادُ يَكْفَوُنُ شَرِيعًا مَعَ أَنْفَلَاسِ}
\]

I opened the door a little (HR 108)

\[
\text{فَتَخَطَّ الْبَابُ قَبْلَا}
\]

such is its Arab name of old (JGh 151)

\[
\text{هَكَّذَا أَشْهَبَهَا الْمَعْرِيْحُ قَدِيبًا}
\]

I will write soon (AM 107)

88.1.1 Nisba adjectives also occur in the adverbial accusative:

\[
\text{كَانَا كَانَوْا يُبْسِطُونَ مَا يُبْسِطُونَ بِالْتَفْصِيلِ}
\]

Every day we used to follow the news in detail (JGh 48)

\[
\text{كَانَا كَانَوْا يَضُّعُّونَ الْجَلُبَّ الْأَلوُرُ تَدْرِجُيًا}
\]

we were gradually climbing the rocky mountain (JGh 74)

\[
\text{وَجَدَتْ نَفْسِي أَفْكَرَ جَدِيًا بِمَضْعُومٍ نُورُ}
\]

I found myself thinking seriously about Nur's situation (HS 41)

\[
\text{هَذَا أَلْقَّيْنِي بُشْقُيَةً جَنِيفًا}
\]

This child has been cured physically (GhS 159)
why don’t I order a kitchen from America for him and benefit materially? (HS 132)

a country suffering economically (JGh 147)

I reassured him that my husband was a wonderful man who put his convictions into practice (GhS 67)

it is a small camera, which makes it easy to take photos, adjusting light and distance automatically (JGh 193)

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:

I have a very simple request (TW 131)

The Iraqi institutions were always inclined to employ educated Arabs (JIJ 169)

I wasn’t completely in the desert or in the city (HS 30)

There are things which one cannot do without, like poetry for instance (GhS 140)

Rim smiles secretly (GhS 152)

It was four o’clock in the morning (IKh 35)

Tomorrow, I will ask her to marry me (HM 139)

This was my fifth journey by sea (JIJ 238)

Further examples:

a). ("also", "too", "in addition", "likewise"):

He also spoke about chains and torture (TW 58)

The president of Pepsi Cola is here too (JGh 16)

the mosque in Yemen is also a place of learning (JGh 76)

This house in Paris is likewise a present from me to you (GhS 116)

b). ("merely", "solely", "nothing but”, “exclusively”, “purely”):

No doubt the scream was and still remains a purely spontaneous affair (TW 136)
I was engrossed, not in the work of the secretariat, but rather solely in architecture (HR 39)

c). إِلَّا ("definitely not", "absolutely not") is used in negative statements:

The affair has absolutely nothing to do with a political rally (TW 154)

I felt that I must make absolutely no move (HR 201)

d). فَعَلَّا ("really", "indeed", "actually"):  

it is really like that (HM 116)

I had indeed become addicted to his charm (HS 110)

I said that I had indeed regretted it (HR 11)

I really laughed then (IH 54)

e). حَتَّى ("definitely", "inevitably", "certainly"):  

It inevitably leads to man worshipping material things (IKh 43)

He has undoubtedly forgotten my name, and after an hour he will certainly forget what I look like (HS 108)

This girl is certainly mad (HR 59)

f). قَطَعَا ("definitely", "certainly"):  

We certainly had to remain friends (HR 191)

g). طَيِّبًا ("naturally", "of course"):  

as for the train, I naturally paid for it out of my own pocket (JGh 56)

Of course it did not occur to anyone (HR 22)

Of course, I am accustomed to the stares of strangers (HR 116)

h). أَضْلَأ ("originally", "basically"; "actually", "really"): 

I can hardly believe that all this really happened (GhS 130)

أَضْلَأ is more commonly found in negative statements, with the meaning "not at all", "not in the least", "by no means":  

I didn’t pay any attention at all to anything (HR 139)

I don’t know it at all (TW 138)

she hasn’t smelled it at all before today (TW 265)
We paid absolutely no attention to anything of that kind (HR 42)

It was truly the most beautiful season (HR 33)
I don't really know if she had this great importance (HR 16)
I really wanted to help Abd al-Samad (HR 137)
I really don't care what they call me (GhS 27)
If you really hold me in esteem then come with me (HM 247)

I hate wars, especially just ones (IKh 64)
Who said that the eyes of cats, particularly black cats, are nothing but concentrations of souls? (TW 33)
The gadget earned the admiration of Abd al-Majid, especially when his cousin put an American tape in it (SI 159)
that word is not permissible here, particularly in the presence of a young woman (HM 149)

may be followed by a noun clause introduced by the conjunction أنَّ with the meaning “especially since”:

this is a very important point which induces optimism, especially since most scholars belong to a new generation of Arabists (JGh 181)
I used to delight in my mother’s tales, especially since my own hair now reached my back (HS 200)

and specifically (“especially”, “specifically”, “particularly”):

You don’t eat canned food for fear that it has been poisoned specifically to kill you (GhS 47)
some of it was a speech I had written especially for him (JIJ 116)
The desolation of Mount Carmel used to constrict our breathing, we children, particularly on the return journey (IH 103)
My uncle whispered in my ear that I should not hesitate, especially in crossing the last inch (IH 151)

she curled her lip with disgust at this behaviour and at the species of men in general (SI 180)

In general, the Arab presence here is negligible (JGh 146)

In general, life in the region returned to its normal state (TW 157)

I thought that perhaps I ought not to touch on the subject directly (HS 23)

he went straight to the dining room (TW 169)

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:

It was indeed simple (IKh 114)

Certainly, I said it to myself (IH 96)

She will definitely come (JGh 190)

Of course I believed her, Why shouldn’t I? (HM 159)

It was indeed difficult to leave the place (JGh 76)

In fact, it was all over in thirty-five minutes (HR 212)

b). The following statement may be introduced with إنّ or أو:

Certainly, he has studied the plan (TW 37)

Indeed, that morning witnessed a noticeable improvement in the situation (SI 218)

Indeed, the coastal places and cities are much alike (JGh 155)

c). They may occasionally modify a preceding statement:

In truth, I left “the brides” and turned to something else (JII 118)

I wrote the commentary for it - in English of course (JII 217)
88.2.2 Many adverbial expressions consist of a verbal noun in the indefinite accusative + a preposition. Common examples include the following:

a). ("aside from ...", "not to mention ...", "to say nothing of ..."):

لا أكثرِ من رؤاَهُ، فضَّلَ عَن رَأْيِ الْبَنَادَرَةِ
المَهِمَّينَ، فِم مِن المَهِمَّينَ
لكنه في حالته مماثلة، فضلًا عن دفقة وجُمُال
تُبحِّرُها
كلنا في خدِمِ مُشْتَهِرٍ عَن ذلِّ ما في الأرض وفِي
السَّماوَاتِ، فضلًا عن فِلسَطِينِ وَالْقُدُسِ
لم يَسْتَعْبِرْ عَنَّيهِ فَضِلًا عَن ذاتِ (الْعُمْوَلِ)
أَرْيَاكِيَّةِ المَعْتَدِة
كان مُكَفِّدًا بِمَخَالِفَةِ الإِفْتِرَاطِ فَضِلًا عَن غُنْدَاء
الأَمَس

b). ("in addition to", "as well as"):

عَلِيمَةُ أَثْرِي أَخَاصٍ أَيضاً فِي دارِ (المُعْلُومَينَ الْعَالِيَةِ)
(إِضافةً إِلَى عِلْمِي في كِتَابِ الْأَدَابِ والْعُلُومِ)
يُكْتِبُ الْفِضْصُ إِضافةً إِلَى أَطْرِمْ
جَفَّ مِن جَلْدِ عَنْهَا فِي شَمْسِ الْأَنْطِشِ، إِضافةً
إِلَى أَنْهَا أَنْهِتْ كَأَمْرٍ
الْعَرَابَاتِ المُجَهَّرةٌ إِضافةً إِلَى حُطَّوَةِ الطَّيْرُانَ
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 (JJ 107)
he writes stories as well as doing drawings (JJ 175)
she dried up like a goat skin in the summer sun, in addition to finishing as a woman (HM 132)
fully-equipped cars as well as airlines (JGh 178)

c). ("instead of", "as a substitute for", "in exchange for"):

سَتَدْخُلُ بَيْضًا عَنْهُ
إِخِبَارًا طَرِيقٍ أَلْفِجْفَاحٍ عَوْضًا عَنْ طَريِقٍ أَنْترِاضِي
قَدْمُ فِي رَذِيدِ عَوْضًا عَنْهَا أَوْدَرًا "رِيْغْوَلْيَوُ"!
You will go in instead of him (AM 127)
our choice of the road to battle rather than the road of conciliation (IH 181)
instead of it Verdi presented the opera Rigoletto (JJ 16)

d). ("equivalent to", "tantamount to", "consisting of"):

ضَرِيعٌ إِسْحَابِيَّ البَالِمِيَّ عَبْارَةٌ عَنْ بَيْنَاءِ صِيَّرَةٍ
ذاتُ زُعْبٍ
سترَانًا عَبْارَةٌ عَنْ العِطَامِ والْمَلاَسِ وَالْفَضْهَاتِ
the tomb of Isma'il the Samanid consists of a small building with a dome (JGh 98)
our trip amounted to restaurants, clothes and laughter (HS 92)
beating someone’s head on the walls was tantamount to the beginning of the “symphony of torture” (AM 152)

She and Samiha went to a new building near the “Shams” club which consisted of a two-story villa (SI 203)

e). (“in view of”, “with respect to”, “on the basis of”, “due to”):

it seems as if it is plaited with bricks due to the style followed by the builder (JGh 99)

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)

the weather there varies from one street to the next due to the different levels they are on (JGh 166)

in view of your good nature and kindness I was not niggardly with you (TW 218)

f). (“according to”, “in accordance with”, “in conformity with”):

I was surprised when she said that because of this situation they pay less tax (JGh 122)

according to the schedule, I am to spend five days here completely alone (JGh 160)

according to the regime within five star hotels, rooms are tidied twice daily (JGh 163)

they took their seats according to their ideological positions (SI 288)

the companies that were established in accordance with the new law of investment (SI 22)

g). (“according to”, “in accordance with”; “on the basis of”):

Of course, childbirth takes place according to the prevailing circumstances (JGh 124)

according to a timetable during which the cats were able to train themselves to jump inside the rubbish bins (SI 53)

twelve pounds, then sixteen, then twenty, on the basis of the successive increases in the price of mothers (SI 328)
they are demolished to be rebuilt according to the tastes of the wealthy (JII 88)

h). ("on the basis of", "according to", "by virtue of"): On the basis of my request, my father sent me to enter a girls' college in Cairo (HS 91)

on Ringo's advice, I found myself contacting the man on the following day (HS 170)

It bought the ministry from him, on the basis of an alleged study (TW 220)

The chicken was removed from the menu, followed by the red meat, at the request of Abd al-Majid (SI 232)

Please grant me approval to travel abroad for treatment, on the basis of the doctor's recommendation (AM 141)

i). ("based on", "on the strength of"): 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 damma. Unlike prepositions, they may never take an object (i.e. a pronoun suffix or a following noun in the genitive).

a). فوقُ ("above", "on top"): I hear footsteps above (IKh 33)

أَجَلُ شَأْنِهُمَا فَوْقَ وَأَسْفَلِهِمَا فِي الْأَشْفَلِ one of them is above and the second is below (TW 161)

تَثْلَى نَطْلُ فَوْقُ The angel is above (HM 54)

come on, let's go up (HS 124)

فَوْقُ الْأَلْبَادُ فَوْقُ

 فوقُ is often preceded by the preposition إلى : he asked me, his eyes directed at me from above ...

(AM 159)

سَأْلَهُو تَبَيَّنَهَا تَنْضَبُّ دُنْيَةً فَيْنَفَقُ..." he was looking at me from above (JII 120)

I found myself for the first time in any previous night looking at him from above (HR 135)

مِنْ فَوْقٍ يَنْفَقُ زَعْلَا جَيْفُهُمْ مِنْ فَوْقِ They all came down from above (TW 240)

He looked up (TW 286)
b). "below", "underneath") may be preceded by من:

that procedure in which she is underneath and my uncle is on top (HM 134)

they came up from below (TW 161)

c). "yet", "still", "only") is used in both affirmative and negative statements:

in the College of Arts and Sciences which was still in its second year (JIJ 113)

He remembers that she died of cancer while he was only eight years old (GhS 21)

And you, are you still making and selling confectionery? (HM 98)

Are you still here? (HM 158)

What more do you want? (HM 65)

You haven't seen anything yet! (JIJ 214)

Aren't you full yet? (TW 112)

I still had not slept (HM 59)

She doesn't know yet (GhS 62)

I still haven't forgotten (GhS 78)

(i) بعد also occurs in the phrase فيما بعد ("after", "in the future", "later", "subsequently"):

I will tell you about it later (JIJ 128)

Isma'il subsequently informed me that he had been astonished (JGh 51)

Later, Gloria got to like the furniture in my house (GhS 62)

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 في من بعد ("after", "later", "subsequently"):

in a rare act of bravery which she never showed before or subsequently (SI 23)

they should do that later (AM 79)
d). ("earlier", "before", "previously", "formerly"):  

Fear, either before or after. Before or after, we are always afraid (IKh 91)  

Like before or more? (AM 19)  

My mother departed and left the world to sink and lose its sanity even more than before (AM 127)  

my health is not bad; much better than before (AM 134)  

ey will beat me more than before (AM 166)  

(i) is mostly used in the phrase with the same meanings:  

nothing like this has ever happened to me before (Ghs 69)  

She was wearing a white costume which I hadn't seen her in before (JII 232)  

I haven't heard of that word before (HM 19)  

I reminded myself that things much more horrible than that night had happened before (HR 212)  

They were shining like a flame that we had not seen before (IKh 49)  

(ii) The adverbial expression  

may occur after elatives:  

he was braver and stronger than before (AM 53)  

He used to insist that it was only "chaste" (IH 151)  

(i) is often used in the phrase "not only ... but also" with the second element introduced by the particle or occasionally:  

his wife wasn't only French, but also a Parisian (TW 46)  

not only every night, but every moment of the night (TW 69)  

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 (JII 41)  

(ii) A less common alternative to  

is with the same meaning:  

The reason is just fear (HR 9)
The house is a house and nothing more (HR 56)
the important thing is that he just comes (JGh 124)

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 (الفعلون لِه)

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:

he cries for joy (GhS 89)

Said puffed out his chest with pride and self esteem
(HS 14)

He gave me my piaster back out of pity for me (IH 168)

She was out of breath with happiness (GhS 70)

Most of them fall to the ground in panic and pain from
the bees (GhS 150)

She tried to make amends out of respect for Rajab’s
memory or out of pity for his helplessness (AM 113)

Khanim: A Turkish title given to women in Damascus out
of respect (GhS 174)

we put the dirty clothes in the water in preparation for
turning on the washing machine (SI 26)

Dhat naturally joined them, wanting to gain their
approval, learning a lesson from her bitter experience
and averting any suspicions or doubts (SI 238)

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:

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:

my heart shuddered for fear that the two girls would be harmed (HR 192)

"Tomorrow" I told her quickly, for fear that Basim might be paying attention (HS 68)

I smiled in admiration of his astuteness (IH 36)

I killed myself out of grief for him (GhS 100)

my husband will be forced to divorce me to preserve his honour (GhS 121)

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 لـ is generally used:

He destroyed the furniture in my home to punish me (GhS 76)

Most of them today are locked, perhaps out of fear of the rain or out of respect for the holiday month, August (GhS 113)

they shoot fireworks in the sky greeting her death (GhS 149)

She laughs out loud to dispel this irrational idea (GhS 142)

b). The object may occasionally be introduced with بـ:

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 (النِّطاق) 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

لا يَمْتَعُ كَثِيرًا مِنَ الْأَنَاسَ جَوُهاً (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 (عَمْرُ رَمَانُ)

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 ٨٥٠٠٢٨٢٤٢٥٢٦٢٢٤١٧("day"), ٨٥٠٠٢٨٢٤٢٥٢٦٢٢٤١٧("morning"), ٨٥٠٠٢٨٢٤٢٥٢٦٢٢٤١٧("time") and ٨٥٠٠٢٨٢٤٢٥٢٦٢٢٤١٧("year").

88.5.1 The noun in the adverbial accusative is often indefinite:

- I find the clock pointing to twenty past three in the morning (GhS 60)
- Tomorrow, I will ask him how old his wife is (TW 98)
- one day she recovers and the next she suffers a relapse (TW 169)
- He came in about one o'clock in the afternoon (HR 39)
- Sunday afternoon (JGh 21)
- I make the confectionary by night, bake it early in the morning in the nearby oven, and during the day put it in a glass case (HM 25)
- I have aged years (HM 130)

88.5.2 The accusative noun may be defined by the definite article:

- Muhammad came to see me this afternoon (JGh 33)
- perhaps you have heard about the trial that took place last week (AM 26)
- Tonight, I will not ask her to marry me (GhS 23)
- Today I have learnt the danger of thinking (HM 48)
- I think about going to the house right now (HS 62)
- I bought it last year (JGh 193)
- I will return next Wednesday (AM 167)
- The demonstration continued to Isma‘iliyya Square, now Tahrir Square (SI 121)

Hence the two common adverbials:

a). ٨٥٠٠٢٨٢٤٢٥٢٦٢٢٤١٧("now"):

- I don't think of anything now (AM 82)
- he is staying with me now in my flat (GhS 69)
- We are not at school now (HM 8)
- I know now that it is the "key of life" (IH 154)
b). ("yesterday"):  

he left yesterday (TW 236)  
as though the lead I had melted yesterday had fused together and reshaped itself anew (HR 57)  

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:  

I remembered Princesses Street with great pride during my visit to India (JII 81)  

She used to wait for me to come home from the college every Friday morning (JII 190)  

I left Cairo on Saturday morning (JGH 89)  

something or other in the procedures reminded me of Moscow airport at the time of the strict controls (JGH 138)  

even my embarrassment the moment I entered her house disappeared (HS 67)  

Yesterday evening he decided to request a meeting with him for today (TW 54)  

we established it in 1944 (JII 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:  

This background of mine to go walking helped me greatly the day I entered the Arab College (JII 74)  

the days when I used to get all the bottles I could lay my hands on (GHS 90)  

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:  

I will relax at home tonight (TW 115)  

How do you find my English these days? (JII 159)
The marble tablet which was discovered that morning was not large (JJ 68)

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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَنَّ جَرْسَ الْبَابِ مَجدَداً</td>
<td>the door bell rang again (GhS 95)</td>
</tr>
<tr>
<td>هل حُكِمَ عَلَيْنَا هَذَا الْحَسَنُ الْإِبْنِيَاءِ مُؤْتَمَّا؟</td>
<td>Have we been sentenced to this solitary confinement for life? (IH 93)</td>
</tr>
<tr>
<td>كَانَ أَبِي الْبَيْضَاءَ قَدْ مَاتَ مُبْكَرًا</td>
<td>My poor father died prematurely (GhS 84)</td>
</tr>
<tr>
<td>أَرِيدُ أَنْ أَشْرُفَ مُؤَتَّمَا</td>
<td>I want to take it easy for a while (AM 22)</td>
</tr>
<tr>
<td>مُفَجَّرَتُهُ، رَمَّةُ مُفَجَّرَتِي مُسَلِّطِيْنَ آَنَّ بيَوْمٍ مُعَضُّرٍ</td>
<td>I was taken aback, even though I knew in advance that I was uncertain about the subject of getting married (HS 74)</td>
</tr>
<tr>
<td>أَرْوَاجٌ</td>
<td>To live temporarily with my mother? (HS 76)</td>
</tr>
<tr>
<td>أَرْوَاجُ مُؤَتَّمَّةٌ مَعَ أمَيَّة</td>
<td>I went to bed late as usual (JGh 41)</td>
</tr>
</tbody>
</table>

88.5.7 A number of adjectives are commonly used in the indefinite accusative as adverbials of time:

a). أَخْرَى ("finally", "at last", "eventually"; "recently", "lately"):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَذَكَرَتُ أَنِّي سَمَعْتُ لَهُ أَخْرَى بِعَلَّهُ إِلَى الْجَامِعِ</td>
<td>I remembered that I had finally allowed him to go to the mosque to perform the afternoon prayer (HS 66)</td>
</tr>
<tr>
<td>لِأَدِاءِ صُلْطَةِ الْعُضْرٍ</td>
<td>Jihad eventually found the treasure (IKh 48)</td>
</tr>
<tr>
<td>أَخْرَى أَكْتَفَفَ جَهَالَةً الْكُلْسُ</td>
<td>We had arrived at last (GhS 163)</td>
</tr>
<tr>
<td>حَا قَدْ وَضَعْتُ أَخْرَى</td>
<td>He finally opened a file which was in front of him (JJ 207)</td>
</tr>
<tr>
<td>أَخْرَى فَقِّهَ مَلْعَةَ كَانَ أَمَامَهُ</td>
<td></td>
</tr>
</tbody>
</table>

b). حَدِيْمًا ("recently", "lately"):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَمَلَتُ جَدْرَانُهُ أَلْمَهَوَةُ حَدِيْمًا أَخْضَرَ فَايْنَاً</td>
<td>their much abused walls were recently burdened with a blackish green (SI 23)</td>
</tr>
<tr>
<td>عَدَّاً أَيْبِكَ بِوَاجِيَةٍ رَسَمْتُهَا حَدِيْمًا</td>
<td>tomorrow, I will bring you one that I've just painted (JJ 142)</td>
</tr>
<tr>
<td>أُزْوَجْتِنَا إِحْدَى أَهْمَ الْجَمْهُورِيَاتِ اِلْإِسْلَامِيَّةِ</td>
<td>Uzbekistan is one of the most important recently independent Islamic republics (JGh 107)</td>
</tr>
<tr>
<td>المُسْتَقْلِيَّةُ حَدِيْمًا</td>
<td></td>
</tr>
<tr>
<td>جَاءَ إِلَى بِرْتُغْالَ حَدِيْمًا</td>
<td>he had recently come to Portugal (JGh 141)</td>
</tr>
</tbody>
</table>
c). ("a long time ago", "in olden days", "in ancient times"): in ancient times, the Chinese used to say "out of sight out of mind" (TW 75)

here the river pours into the great ocean, the Sea of Darkness of old, the Atlantic today (JGh 137)

it is said that the king's taking a bath was a momentous occasion in days of old (JGh 142)

such is its Arab name of old (JGh 151)

d). قريبًا ("soon", "in the near future"); "recently"; "lately"; "not long ago"): he assures Umar that he will see him soon (HS 81)

I will write soon (AM 107)

he will soon return (JIJ 122)

I will stop smoking soon (AM 40)

e). قليلًا ("a [little] while"): It was my father's custom to be quiet for a while before speaking (HM 36)

He thought for a while (HM 240)

Let me stop for a little while in Uzbekistan (JGh 116)

he left us for a while, then returned alone (JGh 190)

f). طويلًا ("a long time"); "quite a while"): He was gone for quite a while (SI 247)

But she did not listen for long (SI 331)

he stood for a long time in front of the dog (HS 153)

we will speak at length after that (GhS 42)

88.6 Some Common Adverbials of Time

a). أمسي ("yesterday") always ends with a kasra:

Are you the one who played the part of Hamlet yesterday? (JIJ 34)

I didn't sleep last night (HM 127)

Who was it that got drunk yesterday lunchtime? (HM 163)

أمسٍ (HS 121)
(i) The prepositional phrases "yesterday" (يَالآمِس) and "not long ago" (يَالآمِس الْقُرْبِ) are also found:

Yesterday he was in the front row (JGh 66)
yesterday, we cooked stuffed aubergine (HR 48)
Yesterday, I thought you agreed to what I said (HR 223)
we did not begin the conversation, but rather resumed it as if we had only recently parted (JGh 61)
not long ago, it required extreme severity and harshness (TW 97)
the Algerians were Algerians before the French came to them not long ago (TW 193)

(ii) "the day before yesterday"; "two days ago":

the day before yesterday (AM 62)
The day before yesterday we went to the city of Hujjah (JGh 66)
This is what they said two days ago (AM 129)

b). "at once", "immediately", "directly" etc.:

it rises in the mountain and flows directly into the sea (IH 44)
Rosemary Boxer ... arriving directly from Oxford (JJ 180)

c). "immediately", "straightaway", "directly":

He will go straight to hell (HM 255)
the one who signs can leave my office directly for the street (AM 15)
he came directly to me (HM 220)
when you try to lie, you are immediately exposed (HM 224)

d). "at first", "in the beginning":

The smell of the bed was delicious at first (AM 13)
At first she thought that he was toying with her (AM 37)
I wasn't sure at first (JJ 217)
e). ("beginning from", "from", "as of [+ date]"): I was finally informed of my acceptance in Cambridge University as of the first week of October (JIJ 30)

beginning from the middle of the following year (JIJ 168)

Beginning from tomorrow (TW 72)

f). ("at first", "in the beginning"): at first I thought that city folk were eccentric (HS 231)

g). ("beginning from/with"): All of them had left their families at approximately the same age, from sixteen up to nineteen (JGh 123)

beginning from the autumn of that year (JIJ 170)

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)

beginning with the first civilizations up to the latest movement of painting and sculpture (JIJ 153)

beginning with the principal and the lecturers and extending to the students (JIJ 192)

h). ("at once", "immediately", "without delay", "now", "at present"): we were stunned by a telegram from Lamiya’s mother informing us that we must return at once (JIJ 248)

Get out! Get out at once (HM 200)

I am prepared to marry her, now, at once (TW 238)

he will return immediately (SI 248)

i). ("at present", "now"): Shaykh Ibrahim, who is now buried outside the Victory Gate (JGh 161)

how enormous is the difference between the [original] name and what it is called at present (JGh 172)

Your income from teaching is more than the salaries we are currently paying (JIJ 211)
I was sitting in "Tantan Ville", now the Jaza'ir Cafe (TW 186)

the King Faisal II Hall (now the Hall of the People) (JII 63)

j). The expression "all at once", "in one stroke", "in one fell swoop"):

I was convinced that my opportunity to travel to England as part of a student exchange had vanished in one fell swoop (JII 11)

This will be done in a stroke (TW 120)

he talks about twenty subjects simultaneously (IKh 137)

k). "suddenly", "unexpectedly"):

The door suddenly opened (JII 20)

He was suddenly pulled by an extraordinary force (TW 90)

I don't know why I suddenly thought of Fatima (HS 81)

The district priest died suddenly (IKh 23)

l). "suddenly", "unexpectedly", "surprisingly"):

He suddenly asked me (HM 217)

he suddenly took his jacket off (JII 146)

He suddenly turned to the door and went out (HR 70)

he suddenly asked me (HM 237)

m). "at once", "immediately", "on the spot", "without delay"):

This war does not take prisoners: the prisoner is killed on the spot (IKh 46)

She would immediately carry out what came into her mind (HR 60)

I will explain it to you immediately (HM 115)

I must return home at once (HM 272)

n). The noun "duration", "interval", "period [of time]" may be used in the adverbial accusative governing a following noun with a temporal meaning in an idâfa construction. It is often best left untranslated:

I was serious for two days (HR 60)

I wanted them to stay near the house for half an hour (HR 34)
is more often governed by the preposition لِ ("for"): during January snow blocked the roads and some Italian and French tourists were cut off for four days (JGh 161)

he examines it for only a second (JGh 196)

we all paid the price of the strike with twenty-one days’ solitary confinement (AM 20)

I was sentenced to remain behind the prison walls for eleven years (AM 23)

**o**. ("former[ly]", "previous[ly]"; "before"): the airports of the former socialist states (JGh 138)
in Potsdam in former East Germany (JGh 142)

I shouldn’t have said it before (HM 240)

Mu’adh must return and visit us like before (HS 168)

**p**. ("earlier", "before", "previously", "formerly"): Have I entered these houses before? (HS 76)
earlier, he wanted to know where his preoccupation would lead (HS 139)

I previously thought that his gifts to my family were because of me (HS 157)

**q**. ("subsequently", "later on"): Muhammad Barqi al-Askari, previously major general, later delegate to the People’s Council (IJJ 110)

the marvelous woman who would subsequently accompany me at every step (IJJ 168)

**r**. ("before", "beforehand", "in advance"): I had already accepted (HR 40)

the plans determined beforehand (TW 219)

she goes through an opening in the fence around Abbas’ garden which the men had prepared in advance (IH 202)

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 ساععة, فؤوُم and يُومُ) may take a pronoun
suffix referring to the subject of the sentence and give the meaning “immediately”, “at once” etc.:

he immediately got up, did his ablutions and prayed (SI 279)
al-Shanqiti immediately hurried off to the police station (SI 291)
she immediately entered the list of students who were late (SI 289)
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:

he stopped for quite a while (TW 45)
he disappeared within the jungle for a whole week (IH 69)
I have an inner faith which I hid from the people for forty years (IH 127)
Sleep for an hour or two (AM 38)
I was stricken with that affliction which I had known for some time while a student in England (IHJ 118)
the housework does not allow me to relax for a second (HS 8)
She remained sitting for a while (HS 238)
I was imprisoned for five years (AM 150)
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 كلُّ ("every") governing a noun with a temporal meaning:

And your room - every week I clean it with soap (AM 34)
Until he comes, you must go to the police station three times a day and sign your attendance (AM 127)
Every night I used to come from my divorced mother’s house to the magazine’s main office (GhS 96)
b). The adverbial expression ليلَ نهارَ ليلَ نهارَ ("day and night") is in the accusative case without nunciation:

I wondered [what would happen] if I stayed in this house day and night (HS 5)

They didn't leave our quarter day and night (IH 202)

he drinks wine day and night (GhS 122)

I follow Farusiya day and night (HM 211)

(i) This can also be expressed as:

I جَلَّتْ وَنَهَارًا our friend works day and night (JGh 182)

Suha asked her why the goat was bleating day and night (HS 142)

day and night she still says ... (IH 128)

(ii) There is also the similar expression ضِعْف شَيَاءً ضِعْف شَيَاءً ("winter and summer"): 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.:

I persisted with this fantasy morning after morning (IH 52)

she sweeps them regularly day after day (IH 133)

Subsequently, this dream kept coming to me night after night (IH 160)

d). غالبًا ("mostly", "generally", "largely"; "most likely"):

A girl generally takes after her mother (HM 147)

he would most likely pay the price for this (AM 127)

generally content with the title "al-Hajj" which precedes his name (SI 211)

I usually refuse to make final decisions (GhS 12)

e). أَغْلَبُ الْأَحْيَانَ أَغْلَبُ الْأَحْيَانَ ("mostly", "generally", "most of the time"): and أَغْلَبُ الْأَحْيَانَ أَغْلَبُ الْأَحْيَانَ ("mostly", "generally", "most of the time"): mostly of the time they were sitting in the hall (AM 47)

Rajab is silent most of the time (AM 55)

This is what I used to arrive at most of the time (AM 112)
he used to try to remember but most of the time wasn’t able to (AM 54)

common adverbial أغلبُ أَمَّنْ (“most likely”, “most probably”, “in all probability”):

Most probably ... in that small room made out of mud she had written her play which she had called “The Mouse-trap” (JIJ 70)

If they hadn’t interfered ... I would most probably have hesitated or been too cowardly to carry it out (HR 9)

Most likely for this reason he pretended to know nothing about her (HM 129)

Farusiya most probably didn’t believe it (HM 264)

f. “always”:

I was always the one who made the coffee (JIJ 251)

This photograph has always been here and I haven’t noticed it (GhS 21)

It was us, not our enemies, who were always the victims of violence (IH 184)

But getting out of the bath isn’t always as easy as getting into it (SI 180)

g. “always”, “constantly”:

I constantly had to rescue myself from those whom I have loved (GhS 89)

I feel her presence with me always (JIJ 156)

Her long and flowing blond hair used to fly around her face, always conveying the fire of her emotions (JIJ 27)

The enemies set traps for Badi, but he likewise always sets traps for them (GhS 57)

The Iraqi institutions were always inclined to employ educated Arabs (JIJ 169)

h. “always”, “forever”:

we thought they would last forever (JGh 35)

I will always stay with him (GhS 195)
We were constant travelling companions (JIJ 108) it always remained as his habit (JIJ 350)

(i) A'īdha is more often found in negative statements with the meaning “never”, “not at all”:

أنا أحبك، أنا أحبك أبداً

I will not love you, I will never love (HM 70)

الدُّرَّاتِ الصغرى التي نجري في الدم لا يمكن أن

the small particles which flow in my blood can never leave me (AM 8)

لا تخالفقي أبداً

we will never be rid of it (GhS 63)

(ii) With the meaning “never”, “not at all”, A'īdha is used independently as a negative answer to a question:

لا أحبك أبداً

"Was Miss Lamiya here today while I was away?"

"No. Not at all” I replied (JIJ 205)

هل ناساك 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 يوم ("day") may have the meaning “a day”, “one day”:

وبعد أن تشكرين يومًا أو يومين تبدأ مغامرات السفر

and after relaxing for a day or two you can begin the business of travelling (AM 10)

يتظاهرن يومًا

They will wait for me for one day (AM 145)

تتعافى يومًا وتبتسم يومًا آخر

one day she recovers and the next she suffers a relapse (TW 169)

(i) يومًا may also have the indefinite meaning “at one time”, “once”:

هذين يومين غريبة يومًا

Those cities were once Arab (JGh 135)

دعوني يومًا إلى مناشدة

he once invited me to his home (JIJ 187)

سبتية أدار أو أغلقت يومًا قبل الحب

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, يومًا means “never”:

سهرت أن خوفته قريباً مغامراً كما لم يفعل يومًا ماله

I felt that his fear was bringing us together like his money never had (GhS 114)

أлепت تذكر يومًا بمرأة؟

Have you never thought about women? (HM 21)

لا يمكنني يومًا أن أجد

I can never love him (HR 57)

ما فكرنا يومًا الجلوس في هذا المقهى السروية إلا

We never thought of sitting in this terrace cafe until that day (HS 74)
Adverbs

sometimes ... and sometimes”, “at times ... and at other times”:

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)

at times he would wear a dancing suit, and at other times a gown (HS 110)

I sometimes used to make excuses of appointments with the doctor, and sometimes of shopping (HS 111)

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)

The voice is her voice and she is calling to me, sometimes with affection and sometimes in rebuke (IH 43)

"from time to time”:

it sometimes seems difficult to distinguish an old building from a new one (JGh 82)

From time to time I go to the sea (HM 88)

I sometimes used to laugh at myself (HR 88)

It occasionally happens that we fall in love with the wrong person (GhS 106)

"usually”, “ordinarily”, “generally”:

This is how the communists usually speak (IKh 43)

Ordinarily, no one visits me at this late hour of the night (GhS 60)

I don’t usually pray (HM 56)

Spoil girls like you generally content themselves with learning about home management (GhS 185)

The noun مَرَة (“time”) in the singular accusative can have the definite meaning of a single action (“once”):

their agreement to hold an exhibition together once every one or two years (JIJ 176)
he visits me once a week (TW 61)

I learnt that facing up to it once gives one the courage to face it again (JGh 39)

he is the child who has not laughed once in five years (GhS 155)

Dhat repeated the story once, then twice (SI 165)

(i) It may have the vague meaning “at some time”:

I once loved a sparrow (GhS 126)

It pleases you that I am afraid, afraid, afraid; sometimes of experience, sometimes of sin and sometimes of the devil (HM 143)

I once went with Suha to visit her bedouin neighbour (HS 142)

I once asked her about the pictures of fish in books (HS 214)

(ii) in the accusative dual (مرتين) expresses the definite “twice”:

I visited Central Asia twice (JGh 115)

You must not be made a laughingstock twice in one day (HM 114)

I read it twice (AM 162)

Madame Suhayr was tested twice in her faith (SI 167)

(iii) in the accusative plural (مرات or مراتا) expresses the indefinite “repeatedly”, “more that once”, “quite often”, “several times”:

I have warned you against him many times (HM 84)

I repeated the phrase “she has committed suicide” in Arabic several times before he learnt it (HS 122)

we listened to his Requiem Mass many many times and analyzed it many many times (JIJ 189-90)

You buy your vegetables by yourself, disinfect them a number of times, then wash them well (GhS 47)

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 مرت in an idāfa construction:

It was difficult for me to eat three times per day (HS 231)
some days he makes his way to the airport three or four times (JGh 138)

You wash your hands dozens of times a day (GhS 48)

I've told you a thousand times that he is a traitor (AM 19)

I was a hundred times stronger than them (AM 104)

(v) *مَرَّةَ مَرَّة* may be modified by the ordinal numbers:

he asks him a second and a third time (AM 118)

I will begin to read it again (AM 124)

*مَرَّة* may be omitted, leaving only an ordinal number in the feminine in agreement with it:

He asked him a second time (AM 20)

He fell silent for a third time (HR 70)

I must think about it again (GhS 23)

we did not discuss the matter again (GhS 157)

Two times, and on the third Abd al-Majid fled into the street (SI 204)

(vi) *مَرَّةَ وَاحِدَة* may have the meaning “all at once”, “at one stroke”, “once and for all”:

The boycott disappeared at a stroke (SI 160)

Troubles, when they come, come all at once (AM 108)

I swallow the Glenfiddich in one go (GhS 184)

You must go up to her, Badi, and silence her completely once and for all (GhS 54)

(vii) The prepositional phrase *بَالْمَرْضَة* typically occurs in negative statements and has the meaning “never”, “not at all”, “by no means”:

He never mentioned Saraya in front of us (IH 151)

What you are saying, teacher, is not clear, not at all clear (HM 118)

They were young men whose families had absolutely no future to offer them (HR 12)

he was indeed talented, but he was by no means an artist (TW 193)

may also be used in positive statements with the meaning “at one go”, “all at once”:

We are ordering a third one as well, at the same time? (HM 117)
88.6.3 The suffix ذيّ, the genitive of the obsolete noun ذيّ ("time"), is added to certain nouns with a temporal meaning in the adverbial accusative. These nouns include ذيّ ("time"), ذيّم ("day") and its plural ذيّات ("hour"), ذيّم ("time") and ذيّن ("time") and give the following compounds:

a). ذيّ ("at that time", "then"):

Then the arms of a man I did not know reached out and lifted him from me (GhS 155)

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). ذيّم ("at that time", "[on] that day", "then"):

at that time no carriage, car or bicycle of any kind travelled on the roads (JIJ 75)

at that time there was no one among us who gave any thought to this affair (JIJ 118)

c). ذيّن ("at that time", "[in] those days"):

In those days I had read two novels of hers (JIJ 66)

d). ذيّم ("at that time", "in that hour", "then"):

I found myself alone at that time (JIJ 44)

e). ذيّم ("at that time", "then"):

at that time the radio controller was Hasan al-Amri (JGh 68)

the inhabitants of the region at that time (JGh 104)

f). ذيّن ("at that time", "that day", "then"):

At that time Isma'il was in the prime of his manhood (JIJ 14)
The suffix دُلْ ("at that time", "then"); "thereupon", "with that"):

وَمَا كَانَ عَلَى عَدْدِيْل إِلَّا أَنْ أَنْظَهَرْ بِالْمَضْجُوكِ

Undoubtedly, beyond all the explanations, he must have been a noticeable (GhS 68)

I had to do then was to pretend to laugh (JII 133)
at that, instead of setting him free he might issue an order
to have him killed (JII 169)

Nothing important happened after that (HR 55)
After that, I sat on the bed (HR 127)

The demonstrative ذَا ("that") may occur as a suffix on nouns with a temporal meaning in the adverbial accusative and form compounds such as ذَا الْمَطْرَةَ and ذَا الْأَنَّاتِ and all with the meaning "at that time", "that day", "then":

بَلْ تَحْتَ ثَمَةٍ مَثْبَتْ عَدْدِيْل

I sat under the same place (HR 127)

On that day he astounded the world with the master-
pieces of sculpture he had discovered (JII 62)

What the Arabs need at that time ... is to listen well and
not to make resounding speeches (TW 81)

In fact, I had completed most of it at that time (JII 173)
it may be in words, regardless of what it should be called
at that time (TW 29)

may be preceded by the particle ذَا giving the meaning "at that time", "then":

إِذْ ذَٰلِكَ اٍتِبَأْتُ بِفَضْلِهَا

At that time I saw no one but her (JII 232)
Then he does with his opponent as he wishes (TW 100)

The demonstrative ذَا (as used in "this") etc.) occurs as a suffix on certain
nouns with a temporal meaning and in the accusative case to give the following compounds:

نَمَّأتْ ذَا الْعَرْفَةُ الصَّغِيرَةُ

On that day, I saw the small room (JII 69)

On that day I was breast feeding my youngest child
(GhS 135)
b). 

At that time I was getting ready for my Bachelor degree exam (TW 61)

c). 

They were not all here that night (TW 233)

That night she said nothing (GhS 206)

I admit that I was confused that night (GhS 48)

d). 

At that moment, I knew that Olga was in love with me (TW 195)

It occurred to me at that moment that he was naked (TW 241)

e). 

Then I opened the door (HS 9)

Only at that time did I forget that I was married (HS 219)

f). 

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). 

is also suffixed onto the prepositions and

(i) 

At this, I remembered the day she read that tea cup for me (JIJ 231)

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)

At this, I will finally throw myself into that new world (HR 34)

(ii) 

I don't know what Umm Abuda said after that (HR 66)

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 ذات (“essence”, “substance”) may govern an indefinite
noun of time in the genitive case. It has the meaning “one day/time” etc.:

* أَتَّقَرَّ رَجُلٌ طَوِيبٌ بَيْنِي ذَاتٍ صَبَاحٍ (HS 166)
* that one summer he had travelled to the Tatra mountains with his colleagues (IH 53)
* أَتَّقَرَّ رَجُلٌ طَوِيبٌ بَيْنِي ذَاتٍ صَبَاحٍ (HS 166)

88.7 Adverbials of Place (ظرف مكان)
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, *نَاحِيَة* (“toward”), *جَلَّفَ* (“behind”), *وَقَتْلَ* (“among”, “in the middle”), *نَحْتَ* (“under”), *فَوْقَ* (“above”, “over”), *حَولَ* (“about”, “around”), *نَبْدَ* (“after”) and so on.

88.7.1 To indicate the direction of the action, the noun in the adverbial accusative is usually undefined:

* أَمَّا بَلَغَتْهُ لَبِينَتَيْنِ أَوْ شَهَالَا لَعْلَمْتُمْ بِهَا وَبَيِّنْتُمْ فِي ضَمْحِهِمْ (TW 168)
* they turned right and left and went on their way in silence (IH 32)
* أَمَّا بَلَغَتْهُ لَبِينَتَيْنِ أَوْ شَهَالَا لَعْلَمْتُمْ بِهَا وَبَيِّنْتُمْ فِي ضَمْحِهِمْ (TW 168)

the sad days during which it became clear that the Egyptian army in Sinai was not advancing northeast but rather southwest (SI 16)

* أَمَّا بَلَغَتْهُ لَبِينَتَيْنِ أَوْ شَهَالَا لَعْلَمْتُمْ بِهَا وَبَيِّنْتُمْ فِي ضَمْحِهِمْ (TW 168)

he threw me to the ground (HM 75)

* أَمَّا بَلَغَتْهُ لَبِينَتَيْنِ أَوْ شَهَالَا لَعْلَمْتُمْ بِهَا وَبَيِّنْتُمْ فِي ضَمْحِهِمْ (TW 168)

I open a magazine, then put it aside (HS 31)

* أَمَّا بَلَغَتْهُ لَبِينَتَيْنِ أَوْ شَهَالَا لَعْلَمْتُمْ بِهَا وَبَيِّنْتُمْ فِي ضَمْحِهِمْ (TW 168)

my travelling to her in the north, or her travelling to me in the south, was a costly affair (IJ 30)
before we proceed west on the Atlantic ocean (JJ 240)
they took to the sea when the easterly wind was blowing
which helped them to head west (JGh 152)
they made for the south (JGh 152)
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:

from Kirkuk in the west to the port of Banyas in Syria
(JJ 216)
that sea stretching from the Arab shores of Canaan in the
east to the Arab shores of Andalus in the west (JJ 28)
He did not care if we walked along a whole street with
both of us in silence (HR 41)
it lies on the coast between Acre and Ra's Naqura to the
north (IH 22-3)
the hills of Bethlehem which are far away in the north in
the direction of Jerusalem (JJ 165)

88.7.3 The accusative noun may be defined as the governing term in a definite ḫāfa
construction:

Sympathy in my heart for his grief took the place of
physical desire (GhS 117)
Lawandiys sat on the crate in the teacher's place
(HM 153)
I arrived in Wadi Musa in the south of Jordan (JGh 160)
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”:

it took their place (SI 67)
the cotton threads had taken its place (SI 332)
I sat in her place (HM 237)
88.8 Some Common Adverbials of Place

88.8.1 ُهُنَا ("here", "over here", "in this place"):  

َنَتَخُنُّ لَسَناً وَخَدَناً ُهُنَا  
نُحُمْ ُهُنَا ُسُقُيُمُمُمْ ُهُنَا، ُسُقُيُمُمُمْ أَيْضًا جَلَّسَتَانِ ُمَايْدَةَ ُعَالِمَيْيْهَا  
اًسْتِمْعَأَ ُنَّا، ُأَمْرُ ُهُنَا ُمَخْلَأَّة وَأَمْرُ ُهُنَا ُمَخْلَأَّة  
تَسْتُ ُهُنَا  
اًمْمُ ُهُنَا  
همَّ ُهُنَا  
ُهُنَا  

We are not alone here (IKh 42)

Here is where we will stay, and here is where the round table meetings will take place (JGh 15)

things are different here (GHS 108)

I am not here (TW 274)

they are here (TW 15)

(i) ُهُنَا may be used as an indicator of time with the meaning "at this point", "at this":  

ُهُنَا أَقْرَأْتُ وَأَنَّى أَقْرَأْتُ مَنْ عَرَبَ أَبُو أَحْرَةُ  
ُهُنَا أَقْرَأْتُ وَأَنَّى أَقْرَأْتُ  
ُهُنَا أَقْرَأْتُ وَأَنَّى أَقْرَأْتُ  
ُهُنَا أَقْرَأْتُ وَأَنَّى أَقْرَأْتُ  
ُهُنَا أَقْرَأْتُ وَأَنَّى أَقْرَأْتُ  

At this point, I suggested that we take a taxi (JGh 191)

At this, Dr. Ibrahim began to explain to us (JGh 194)

so take notice, here, of the difference (HM 116)

at this, Dhat had no choice but to wake up (SI 92)

88.8.2 ُهُنَاكَ ("there", "over there", "in that place"):  

سَتَجَدُ ُهُنَاكَ أَكْثَرُ مِنْ أَضْفَاقَكَ  
إِذِ اقْرَأْتُ ُهُنَاكَ عَمَلًا مَّنِيًا بِكَيْبَ  
يَبْعُدُ ُسَاعَةً بَرَكُتْ، ُهُنَاكَ، ُمِنْ سَبَعَةَ لَهُ ُطَعَامًا؟  
تَنَجِّلُ ُهُنَاكَ، عَلَى هَذَا ُإِطَالَأَةَلَة  

You will find many of your friends there (JIJ 108)

If I find suitable work over there I will stay (AM 36)

He is leaving in an hour and, over there, who will prepare his food for him? (AM 62)

Come, let's sit there, at this table (HM 111)

a) A less common alternative to ُهُنَاكَ, with the same meaning:

َتَجَلِبُ ُهُنَاكَ  
َتَرَكُ ُهُنَاكَ  
َتَرَكُ ُهُنَاكَ  

it will remain there (TW 149)

The secret is over there (TW 156)

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 مِلْلُأًا مِنْ أَئِنَابَاتٍ مُغْلِي  
ُهُنَاكَ أَشَابَةً كَبِيرَةً  

There are millions of girls like me (HR 138)

There are many questions (HR 5)
There is a gap in the memory (HR 101)

there are many scientific considerations (SI 287)

There is some progress or other (TW 110)

there are a number of buildings from the Stalin era (JGh 15)

(ii) The negative is expressed with the verb لَمْ which is always in the 3rd person masculine singular:

لَمْ يَقْطَعْ بَلْ لِلدُّعَارِ There is no need for suicide (HR 235)

لَمْ يَعْثَرْ عَلَى سَلَامَةٍ وَاحِدَةٍ فِي دَاخِلَيْنَ There is nothing but one Salma inside me (HR 166)

لَمْ يَقْطَعْ لِبَيْنَ أَخْرَى There is no other alternative (SI 158)

لَمْ يَقْطَعْ نَسْمَةٌ أَخْرَى there is no other name (TW 57)

لَمْ يَقْطَعْ طُرُقَةٌ أَخْرَى there is no other way (TW 95)

لَمْ يَقْطَعْ أَيْنَ حَيْثَ there isn’t any connection (TW 145)

(iii) The future is expressed with the imperfect indicative of كَانَ with or without سَوْفَ or سَنَ:

سَوْفُ كَانَ مُلْلَمِيْنَ اللَّهَمَّ There will be millions of moments (HR 226)

(iv) The negative of the future is expressed with لَنْ + the subjunctive of كَانَ:

لَنْ يُكَوَّنَ كَانَ مَرَأَةٌ أُخْرَى There will not be another time (HS 155)

(v) The past is expressed with the perfect of كَانَ which often agrees in gender with the subject of the sentence:

كَانَ هَنَاكَ سَيْبَةٌ فِي حُزْوَجِهِ هَكَذَا There was something about his going out in that way (HR 73)

كَانَ هَنَاكَ عَمَّادٌ مِنَ الدُّخَانِ there was a pillar of smoke (JJ 42)

كَانَ هَنَاكَ شَغْرٌ مَزُوبٌ مِنْ خَلْفِهِ there was hair tied at the back (HR 51)

كَانَ هَنَاكَ فَجْعَةٌ فِي كُلِّ هَذِهِ الظَّوْهَرِ there was a gap in all these photographs (HR 89)

كَانَ هَنَاكَ فَجْعَةٌ فِي كُلِّ هَذِهِ الظَّوْهَرِ There was trust in people (HR 180)

كَانَ هَنَاكَ فَجْعَةٌ فِي كُلِّ هَذِهِ الظَّوْهَرِ There were, of course, certain extenuating circumstances (SI 56)

لَمْ يَكُنَّ هَنَاكَ مَدِينَاتِ He had no preambles (HR 170)

لَمْ يَكُنَّ هَنَاكَ أيّ فِضْوَةُ there wasn’t any opportunity (TW 54)

لَمْ يَكُنَّ هَنَاكَ وَقْتٌ there was no time (IKh 156)

لَمْ يَكُنَّ هَنَاكَ سَبْبَ There was no reason (JJ 41)

لَمْ يَكُنَّ هَنَاكَ فِيلْمٌ There was no video (HS 87)
88.8.3 The adverb مَّاَ ("there is/are") is a less common alternative to مَّاَ. It is used in the same way:

- There is an old misunderstanding between me and them (GhS 89)
- There is an empty boat (JIJ 173)
- There is no mistake (GhS 116)
- There is no need to humiliate him in this way (HR 56)
- There were others (JIJ 84)
- There was no connection between the two things (SI 59)
- There was no need for that (SI 235)

88.8.4 ("to [at, on] the left") and ذَاتُ الْيَسِّاَرَ ("to [at, on] the right"):

- He shook his head to right and left (HR 36)
- 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:

- They went far away (AM 8)
- The neighbour opens the door halfway (HS 10)
- We took two steps (HS 22)
- I pulled the line up a fathom or two (IH 35)
- You were leaping high in the sky and waving to me with your hands high in the sky (IH 116)
- Has she come thousands of kilometres to tell me that? (GhS 188)
- I had not run a single kilometre for ten years (HR 106)
- We climbed three steps (HR 161)
- I laughed heartily (JIJ 205)
- I breathe deeply (GhS 110)
88.10 Some Common Adverbials of Measure

a). ("somewhat"): 

I thought that she might be somewhat religious (JIJ 47)
in a somewhat inaudible voice (SI 25)
I become somewhat angry (GhS 202)
I realized somewhat the seriousness of his position (TW 54)
I was somewhat crazy (GhS 214)

b). ("approximately", "roughly", "about"):

approximately ten days after I returned home (HR 39)
On about the third day, I met Dr. Sabri Hafiz (J Gh 57)
It was in circumstances somewhat like these that I returned from the boarding school in Cairo (HS 113)
The drawings were more or less precise (HR 23)

c). ("completely") is typically used in negative statements with the meaning "absolutely", "without exception", "under any circumstances", "at all":

They were not found in the city at all (TW 207)
I expend no physical effort, no physical effort at all (TW 28)
It was thus my lot to spend a night in a place that was not part of my plan at all (J Gh 84)
it is my conviction that under no circumstances can thought take place through talking (TW 29)
Under no circumstances can he appoint a new clerk (TW 281)

d). ("very", "much") immediately follows an adjective which it modifies:

I felt that she was a very pleasant girl, and very inexperienced (JIJ 152)
This is very likely (TW 13)
Her story was very simple (HR 94-5)
In that first meeting of ours he very much liked my poems (GhS 137)
e. The adverbial accusative of the adjective جَزِيلًا ("much", "ample") is used with شكراً ("thank you"): Thank you very much (HM 115)

f. تمامًا ("completely", "entirely"; "precisely", "exactly"): I was not entirely in the desert, nor in the city (HS 30)
Elizabeth did not entirely believe you (GhS 50)
I utterly reject your request. I will be completely silent, and do not need your opinion at all (HM 163)
At precisely seven o'clock (SI 125)
It is now eight o'clock precisely (Igh 189)

(i) often precedes the preposition كَ ("as", "like") and the compound تمامًا ("as", "like"): I wandered around seeing myself also exactly like the women (HS 130)
he said that he wanted to take my opinion on whether to order an American kitchen exactly like mine (HS 132)
they were lying down very slowly, exactly like Mr. al-Hamaması (Igh 40)
Exactly as the romantics say (HR 170)
The songs and the words swim in the air, exactly like fish swim in the sea (HM 114)
I loved his tranquil character just as I loved his poetry (Igh 186)
I sit exactly as I used to sit in Texas (HS 143)

(ii) It often precedes the preposition مثَلًا ("similar to", "like"): exactly like the balconies of the mosque of al-Hakim bi Amr Allah in Cairo (Igh 143)
exactly like shoes and other manufactured goods (Igh 174)

g.نهائيًا ("finally"; "absolutely", "completely"): there is absolutely nothing in his life like me (GhS 129)
he has completely renounced politics (AM 26)
he wants to be absolutely certain that I am not here (TW 274)
I wanted to banish that idea from Abu Bashir’s mind once and for all (HR 6)

it slowly rises into the sky (GhS 166)

You began gradually to appear on the stage (TW 190)

she introduced us to her one by one (JJ 118)

he draws us with a pen one by one (JJ 130)

I got to know them one by one (HS 247)

the gods smile on the fortunes of lovers, couple by couple (JJ 245)

their thoughts wander as they walk the distances in pairs (JJ 73)

I climb up little by little (IH 77)

the house she is building brick by brick (SI 328)

it can affect our lives, individual by individual (HR 20)

I know it tree by tree, sparrow by sparrow, cloud by cloud, tramp by tramp (GhS 122)

the names of those who have left and those who are deceased name by name (IH 135)

The baby gets used to crawling inch by inch, then learns to walk on his feet step by step (IH 105)

I described to him the torture, the loathing and the fear which comes to me wave after wave on that bed (HR 208)

I asked the driver Sa’id to take me round the town street by street (HS 14)

she began to sell them piece by piece (JJ 221)

We got to know the church stone by stone and chapel by chapel (IKh 31)

(i) The conjunction ﹐ sometimes introduces the second accusative:
Adverbs

little by little her sobs began to abate (HS 209)

I advanced inch by inch (HR 19)

it ascends little by little (JIJ 198)

Little by little her resolve began to weaken (SI 237)

He looked at the wall, at the ceiling, at the furniture in the room piece by piece (TW 248)

Are we in the hall of a large theatre, or are we little by little descending the steps of Hell? (JIJ 119)

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]"): perhaps she would take them to Rajab, even though it was a Wednesday, that is, two days before visiting time (AM 51)

The driver did not ask me for more than fifty fals, that is, one dirhem (JIJ 98)

I went down to the "Beriozka", that is, the free market (JGh 21)

it was clear that she was the lady of the house, that is, his wife (JGh 121)

88.11.2 فقط ("ever"; "never") generally occurs with the meaning "never" in negative sentences with a perfect verb or َلّوُم + jussive:

I have never believed in the existence of Prometheus (TW 30)

I never thought about the matter (JIJ 159)

Until that day, I had never known a marriage like our marriage (JIJ 226)

We'll never touched me (HR 42)

فَطْمُ may have the meaning "only" in both positive and negative statements:
my experience of the desert must be based on the place as well, not only the people (HS 14)

You are only young (HM 129)

88.11.3 فقط (“only”, “no more”, “just”) often occurs before the part of the sentence on which its meaning is focused:

I asked him to help me only to learn whether Rajab was in the prison (AM 50)

I have come just to see you (GhS 189)

I went to the balcony just to be alone (HR 165)

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:

I am only asking you (HM 22)

He said that it is now, just now (IH 109)

I will paint her again, just for you! (JIJ 142)

the road was opened only two years ago (JGh 67)

Only now do I understand why Umm Bashir’s body is getting bigger (HR 45)

a). فقط is used in the phrase “not only ... but also”, the second element being introduced by the particle بل (or لكن or (إيام) بل:

she was not only Lamiya’s friend, but also my brother’s wife (JIJ 141)

But Beirut in the summer ... is not only hot, but also very humid (JIJ 232-3)

you are free not only to give us this summons, but also to go wherever it is that you want (IH 181)

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)

we would meet not only with Buland and Nizar but also with our private group (JIJ 196)
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 (therefore”, “then”, “in that case”, “consequently”, “hence”, “so”):

“I don’t like the mountains”

“Why did you come then?” (IKh 79)

She wants me, therefore she loves me; and I want her, therefore I love her (HM 139)

You trust me, so you are prepared to carry out what I ask you to do (HM 167-8)

In general, prices are higher in Italy than in France and England, therefore one must be careful (JGh 55)

88.11.5 (therefore”, “then”, “in that case”, “consequently”, “so”, “hence”):

so what is the difference? (IKh 41)

Where and how will we spend the night then? (HS 98)

So he is just like everyone else (HS 100)

He can take me then (HS 187)

88.12 Uses of the Adverbial Accusative

88.12.1 Adverbial accusatives often modify the verb:

we will never be rid of it (GhS 63)

I stood for a long time (JGh 115)

I suddenly discovered within myself the ability to fly (IH 160)

I did not know him personally (JII 127)

I paid the price they asked for in full (AM 9)

I will write soon (AM 107)

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:

الاثنين صاحب
الخادم عصراً
حوالي السادسة، رئيما أكثر قليلا

Tuesday morning (JGh 19)
Sunday afternoon (JGh 21)
around six o’clock; perhaps a little later (AM 63)

b). verbal nouns:

تَمَّ أَيْنًَ لِي الْطَّرُوفِ پَذِّبَتْ وَلي الْجَهَّالَةَ
كَلاً مَّأثَرَتْ إِلَى إِلَيْهَا سَبْتَكِي بِعَدَّةٍ عَنْ النْتِيَّةٍ
لا بِدَّ لِي مِنْ الْتَفَكْرِ طَوِيلاً
لا تُفْسِدْ بَيْنايَا لَنِي لأَيْ قَرَأْتُ
رَمَيْا كَانَ عَليِّي تَأْيِجَ ذَلِكَ كَلْيَلاً
تَمَّ تَضْحَكُّينَ لَيْفُكِيْ أُحْطَمَيْ إِلَيْبَرْ مُحْجُرِكِ لِي

then circumstances permitted me to stop at his place of rest and to sit for a while under an ancient tree (JGh 91)
I was forced to park my car a long way from the house (IKh 119)
I must think deeply (GhS 23)
I have no definitive explanation for anything (GhS 80)
Perhaps I should have postponed that a little (GhS 82)
then you exaggerate to yourself my faults so as to justify intellectually your avoiding me (GhS 97)

c). adjectives:

عَرْقَةُ الْأَنْتَمُّ نِقَاهُ رَبِّيِّ الدُّنْيَا ذَيَا خَاصَةً
سَيْدَةُ بُونَانِيّةُ تُدْعَى أُيُّنَا، ذُيَّةٌ جَدًّا وَمُحَافَظَةٌ جَدًّا
هوُ غَرْبُ أَطْبَاقِ قِيلِاً

In every house in the world, the bedroom is always private (HS 54)
a Greek lady called Athena, very mild-tempered and very conservative (JIJ 101)
His character is somewhat strange (JIJ 159)

d). active and passive participles:

وَضُعْتُ إِلَى الْمَنَفِّقٍ، قُرَبِيْ مِنْ الْمَطَارِ، مُطَّلَ
مَبَرَّةً عَلَى بَيْنَ مَوْمَرْ
يَحْرُجُ الْحَضْنُودُ بَلْغَمْلِكَ إِلَى غُرُضٍ الْبَحْرِ
الْأَكْسَادُ مُنْتَجِيْنَ عَنْ النَّاَطِيْكُ كَبُوْمَرُا
فَمَهْوُمُ تَنَامَا
قَائَتْ عَيْنُ مُوَجَّرِدَ رَشِيْتَا؟
أَنَتْ مَلَكِيْ، مَخْذُوْتَ فِيلِا
إِلَيْيَ أَحْيَيْ مَشْهَرِيْ مَسْتَوْعِمًا عَنْ الْعَالَمَ أَخْلَقاً

We arrived at the hotel near the airport, looking directly over the sea of Marmara (JGh 84)
The fishermen go out in boats to the middle of the Black Sea, kilometres away from the shore (IH 34)
Completely understood (HM 154)
So you don’t officially exist? (JGh 133)
you are like her: a little mad (HM 98)
I consider myself morally responsible for the world (HR 13)
e). prepositional phrases:

he sold us out when we were young, and immediately after my father's death (AM 31)
about the beginning of this century (IH 91)
directly beneath the summit of Mount Carmel (IH 91)
he is directly in front of me (HM 256)
just above the ground (SI 87)
he lives with her directly above Dhat's flat (SI 55)

f). other adverbials:

This inner faith possesses me, especially now (IH 127)
I am the son of only a woman, nothing more (HM 133)
very far (AM 107)
precisely now (AM 171)

"Tomorrow" said Lamiya, "Tomorrow evening we will both come to you" (JIJ 181)

This girl is definitely insane (HR 59)
It calms me for a whole week, sometimes for a whole month (HR 231)
But he is usually kind and gentle (GhS 76)
Of course it did not occur to anyone (HR 22)

Tomorrow, I will ask her to marry me (HM 139)

It is really like that (HM 116)

88.12.3 Arabic adverbial accusatives are therefore used in nominal sentences:

there was a very strange poem (JIJ 136)
Here I am now on my fifth journey by sea and my woman is finally with me (JIJ 240)
it always had the smell of toilets (AM 8)
I am exactly like you (GhS 18)
Are you completely awake? (HM 107)
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:

I know that he is the two men at the same time (GhS 122)
Everyone roared with laughter again (HR 12)
We must finish with the affair for good (IKh 85)
It is definitely her (GhS 21)
He quickly put his clothes on (HS 108)
unfortunately I didn’t see it (JGh 26)
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:

Does this world really exist? (AM 29)
Does the world outside really exist? (AM 29)
There is no doubt about that at all (TW 114)
and without appearing to see me at all, he went on with what he was saying (HR 17)
I must escape at once (HS 69)
He was hit in the head and died instantly (TW 163)
Salih began to get up at nine in the morning (HS 98)
He once again insisted that I must get up in the morning (HS 98)
He did not leave us until he saw the train taking us away to the north (JIJ 242)
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 أن:

I was listening to what had died away; perhaps there would be hidden echoes which I could pick up (JGh 27)

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)

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:

Perhaps God will turn it into a comedy (JIJ 38)

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:

Perhaps you are tired? (HS 222)

Perhaps they died a long time ago (HS 249)

The pronoun suffix of the 1st person singular is نِئ: 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)
The Particle ﻋُلٌّ ("perhaps", "maybe")

was originally a verb but is now used only as a particle. It is typically introduced by the emphatic particle أَلْلَّ مِّنْ. لَمْ 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:

The strange thing is that the bees did not sting you. Maybe it was your perfume which protected you from them (GhS 151)

Maybe he was an officer (JJ 20)

Perhaps she had come down from the top of the mountain where I was going (JJ 45)

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)

Maybe the Soviet clock on the wall struck two or three times (TW 182)

Perhaps there is an automatic machine gun in his bag (TW 253)

Perhaps something will happen after that (AM 176)

90.1 The noun in the accusative case may occasionally not directly follow ﻋُلٌّ:

Perhaps on these shores there are other fish (IH 171)

90.2 The pronoun suffix of the 1st person singular on ﻋُلٌّ is ﻋَيْ or ﻋَايَّ:

Maybe I was lucky (JJ 27)

perhaps I found it long (JJ 200)

perhaps I would discover the unknown things within me (JJ 238)

perhaps I saw her in Beirut (GhS 9)

Perhaps I really am the Lebanese Hamlet (GhS 16)

Perhaps I encountered nothing but his ghost (IH 190)

90.3 ﻋُلٌّ may indicate hopeful expectation, the desire that a certain event will occur:

I smeared my face with dust and screamed in the hope that she would hear and forgive me (AM 121)
90.4 Very occasionally, the emphatic particle لّا is omitted:

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)

Why don't you say something to him Anisa and perhaps he will stop? (AM 137)

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 (JII 15)

I really laughed then, hoping that laughter would carry me on its wings to the "valley of lovers" (IH 54)

Perhaps he is in urgent need of me (TW 210)

I began to call out, hoping that my friends would hear me (IKh 48)
91 Adverbial Constructions with the Relative Pronoun ә

The indefinite relative pronoun ә is frequently used to introduce a number of adverbial clauses that modify the main clause.

91.1 әزینمә (“until”, “while”) is a compound of the verbal noun زینت (“delay”) in the adverbial accusative ә_ә.

91.1.1 әزینمә + perfect refers to an event or circumstance in the past:

әزینمә يریسمә زینیمә ریسیمأت اموزد کالمیا ثلث مواعد

You held on to me as a wife until you had organized your financial affairs and then you divorced me (GhS 93)

نحاوتنا بورسيا نصف ریسیمأت زینمأت اکتشف ثلث مینا

We talked in half-broken French until we each discovered that the other was Lebanese (GhS 155)

91.1.2 әزینمә + imperfect indicative expresses an event or circumstance that will occur in the future vis-à-vis that of the main clause:

ساجیس في ضالونالیا هذ زینمأ يحیی میجزد

I will sit in this tea house until it is time for us to meet (GhS 118)

دعتنا إلى اجیسی نجابتی ریسمیا تستغق القویؤ

She invited him to sit next to me while she made the coffee (HR 54)

اخاوی اان عرفی في ائیم ملتقی زینمیا تابی الاصفاح

I try to sink into sleep like her until the morning comes (GhS 73)

لم أترك عمر زینمیا يجیب مشاهدة الالفیرون

I did not leave Umar until he had finished watching television (HS 71)

کیت مصنطة باللقیار الطرولی دون نفور أر ببی، ریسمیا تثور عربی ملتقنیا

She was committed to a long wait without flagging or despair until my aunt visited our area (HS 186)

91.2 әزینمإ (“when”, “while”):

یقطع الشارع әزینمأ یبرد

he crosses the street when he wishes (HR 71)

91.3 لا әزینمإ (“especially”, “in particular”, “mainly”) is a compound of the ә of absolute negation, the noun әزینمإ (“alike”, “similar”, “equal”) in the adverbial accusative case ә_ә. It is commonly preceded by the conjunction ә_.

91.3.1 لا әزینمإ often precedes a prepositional phrase:

لا أخطت أن أوزج من الرجال وانشأ يختتمون

I noticed that couples of men and women often came to our street, particularly in the long afternoons (JIJ 84)
she was so attached to her that you could not imagine her managing without her, especially as a result of marriage (JIJ 118)

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)

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:

القصور الأثنا عشر والأربعون أنبياء الحديديّي،Persisting the illustrious guests (JIJ 16)

the forty-two palaces, especially the large palace, built by 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 طالما ("often", "frequently") is a compound of the verb طَالَّ ("to be/become long") in the 3rd person masculine singular of the perfect verb + ما. It immediately precedes a verb in the perfect with a past tense meaning:

we who have often skated together in the winter holidays (GhS 110)

she is the one who has often assaulted me over the telephone dozens of times in a day (GhS 202)

This has frequently happened (TW 253)

don't say the words you have often repeated before (AM 134)

91.4.1 طالما is often preceded by the emphatic particle ل:

I have frequently thought about them (JGh 144)

I have often wished that he would disappear (HR 186)

we frequently alluded to this first growth of love (JIJ 145)

91.4.2 طالما may be followed by a noun clause introduced with أن. The meaning is "as", "since", "the more so as";

I prepared myself to endure that hour every night as it was often the only dues that I paid (HR 134)
he decided to add another request, since God, the Forgive the Merciful, is also the One who provides every animal with sustenance (SI 217)
she is at a loss to understand the purpose of it, since Abd al-Majid possesses a screen (SI 11)

91.5 ُقْلُما ("rarely", "seldom") is a compound of the verb ُقِلْنَ ("to be/become rare, scarce") always in the 3rd person masculine singular of the perfect verb ُتَقِلْنُ. It immediately precedes a verb in the perfect or the imperfect indicative:

Heat like this seldom descends on Paris and its suburbs (GhS 134)
no matter how much they love nature, rarely does one of them think of walking in the way that hikers do (JIJ 85)
A day rarely passed without me hearing whispers (HS 87)
She seldom left the room during the day or night except to go to the toilet (HS 213)
they rarely walked (HS 58)

91.6 ُنَادَرَا مَا ("rarely", "seldom"):

I seldom talk with him (HR 79)
history has seldom known its like (JIJ 14)
Man rarely feels happy (TW 83)
I rarely drink coffee twice after lunch (HM 47)
The English are known for the fact that they rarely get carried away with literary disputes (JIJ 131)

91.7 ُكِيْبَرْنَ ("frequently", "often") + imperfect indicative gives a present tense meaning:

I frequently ask myself in which place will be the sleep after which there is no awakening (JGh 40)
I am often unable to sleep (JIJ 30)
I often miss the bus (JIJ 74)
but they frequently make mistakes (AM 170)

91.7.1 ُكِيْبَرْنَا مَا ("frequently", "often") + perfect gives a past tense meaning:

I often went out after 3 p.m. to take a walk (JIJ 83)
Our gatherings were frequently held in the house of Husayn and his wife (JIJ 171)

we often heard this phrase "bring him down from the plane" (JGh 8)

91.8 ("rarely", "seldom"): The radiant young girl seldom dared ... to follow me into Alber's room (IH 84)

91.9 ("as soon as", "the moment when"): As soon as she learnt Arabic she told them that she was the Sultan's wife (HS 244)

91.10 ("generally", "mostly", "largely"): I generally left my father telling his story (IKh 12)

the bright light would mostly flash on and off (HR 12)

91.11 ("maybe", "possibly", "perhaps") is a compound of رَبّ ("many a ...") + مَا. It is occasionally introduced by the emphatic particle ل.

91.11.1 رَبّي may immediately precede a verb in the perfect, sometimes with a present or future meaning:

I will listen to this story and judge, and perhaps I will change my opinion (HM 160)

perhaps the inspector is endowed with an acute sense of smell (HS 6)

I didn't understand. Perhaps I didn't understand the English (HS 161)

Perhaps it was my poverty which urged me to accept his invitation (IKh 137)

Perhaps he has found other work (HS 181)

91.11.2 It may precede a verb in the imperfect indicative:

perhaps he knows better than me (AM 153)

I was running quickly, for perhaps she was still waiting for me (IKh 161)

Nathir was my age, or perhaps a year or two older than me (JIJ 234)
Perhaps I should be more humble (TW 28)

may precede a single word or part of a sentence:

maybe two strikes, maybe three, maybe more (TW 201)

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)

I used to know what would happen to Sue Ellen in the series Dallas, perhaps before the television companies (HS 180)

It will certainly be completed; perhaps tomorrow, perhaps after tomorrow, perhaps in the distant future (TW 101)

perhaps for this reason (TW 8)

“what”, “which”) is a compound of أيَّ in the accusative case + ماٍ. It has an exclamatory effect. The following noun (typically functioning as an absolute object) is governed by أيَّ in an idāfa construction and is thus in the genitive case:

The province benefitted greatly from these cars (TW 51)

The idea pleased them very much. They were greatly delighted with it (TW 153)

He was so greatly delighted with this that he kissed his hand (TW 107)

Fajriyya will be overjoyed when she learns of this (TW 54)

he finds bliss, and what bliss! (TW 131)

("as soon as") may be followed by a verb in the perfect:

Why didn’t I take out my camera as soon as she met me? (JIJ 51)

As soon as I arrived in Beirut I got in touch with one of my dearest friends from the Jerusalem days (JIJ 146)

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:

I thought I would tell them as soon as I saw them (HS 220)
he will come as soon as he sees that the theatre is closed (TW 234)
as soon as she returns she will take the subject up again (TW 267)
he said that he would start writing as soon as he finishes reading the novel (AM 171)

91.14 ("to the same extent as", "as much as", "as large as", "in the same measure as") often expresses equal comparisons:

you are as free within our marriage as I am (GhS 184)
it doesn’t really interest me what they call me as much as it interests me that they pay more and more (GhS 27)
we began to recall the history of the city as much as memory would permit us (JIJ 14)
Here is the city which gives and gives as much as you are able to receive (JIJ 153)
I open them as much as I can (HM 123)
food doesn’t interest me as much as the morning and evening cup of coffee (HM 179)
The eviction wasn’t as painful as was the reason for it (HR 44)
She began to try to delay as much as she could (SI 97)

91.15 كُلُّما ("whenever"):

But there was a feeling of sadness whenever I looked at those standing, displaying their canvases (JGh 61)
I used to eat most of the courses of lunch and the evening meal and seek invitations from my friends whenever necessary (JIJ 101)
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)
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)

Whenever he left the house ... she saw him to the door (HR 20)

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)

I got to the point where whenever I thought of her ... I wished she would die (GhS 45)

91.15.1  كُلّما ... may be followed by a perfect verb with a present tense significance:

\[
كَلْمَةٍ كَلَّمَتِيْنَ في الحَضَأَب وَالحَدِيث، بَقَرْتُ هِيْ
\]

Whenever I hesitate in answering or talking she immediately starts to apologise to the neighbours for my shyness (HR 36)

I often keep quiet whenever she tries to draw me into talking about myself (GhS 62)

The smell of the perfume is faint; it reaches me whenever I go in (HS 38)

91.15.2  كُلّما ... 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. كُلّما ... may be repeated before each clause:

\[
كَلْمَةٍ كَلَّمَتِيْنَ بِنَبَتُ النَّزَهَر، كُلْمَةٍ آزِدَتُ آزَاحَة.
\]

The more we walked among the flowers the more the scent increased (HS 52)

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)

The more I cried, the more my bosom pressed against him (HS 123)

The more I remembered it, the more I recalled my marriage (HS 216)

The more the girl refuses to get married the more I want to marry her (HR 21)

Kullama may, however, occur only before the first clause:

\[
كَلْمَةٍ أَعْطَيْتُكُمْ ثُلُثَ الْمَرْيَدٍ.
\]

The more I give you the more you ask for (HM 181)
The more happy and busy he became the more depressed and withdrawn I became (HR 151)

The more I saw his sadness, the more I flew to him (HR 171)

The further the distance the smaller things appear (IKh 12)

The more I succeeded in my work the more the cockerel within him reached a crisis and shrunk (GhS 115)

the more hopeless it becomes, the more it touches one's heart (JIJ 174)

The more limited a man's understanding and mentality, the greater is his self confidence (HR 75)

91.15.3 ("all of which/what") is different in meaning to the compound : They were young people who had sold all that that their families had prepared for them (HR 12)

Everything in my house is easy on the eye (HS 5)

All that happened to me (HM 87)

All this means is that the lie demands from me a strength that I do not possess (HR 226)

91.16 ("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 may follow the main clause:

I was cutting the tomatoes whilst she was peeling the garlic (HR 48)

I quickly prepared the coffee whilst he proceeded to roll a cigarette (HM 213)

Then I went back to bed like every night, while Basim watched a film (HS 49)

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)
I walked by his side while my three companions were a few steps behind (JGh 183)

The clause introduced by يَبِينَهَا may precede the main clause:

While he was demonstrating his eloquence to me, I was lost in thought (TW 276)

While you were taking me home the telephone in your car rang (GhS 99)

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)

While Abd al-Majid was bustling to and fro ... Dhat was silently getting on with her work (SI 208)

91.16.2 يَبِينَهَا may express a contrast between two statements, with the meaning "whereas":

Nothing remained on him but strips of flesh, whereas I grew fat and filled out (HR 139)

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)

She didn’t say that he had fallen to his knees, whereas she did say that we three had (HM 187)

her husband asks her to stay at home, whereas she wants to continue working (SI 188)

91.16.3 يَبِينَهَا sometimes indicates the truth of two statements at the same time:

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)

the domed ceiling is supported by four hundred marble pillars, while the minarets have risen up at the corners of the walls (JGh 112)

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)
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)

فيما ("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 فيما typically precedes the main clause:

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)

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)

while he was in this situation he heard the cawing of ravens coming from above him (IH 37)

The clause introduced by فيما may follow the main clause:

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)

You lost control of the steering wheel, then your face fell onto it as the car was spinning round (IKh 114)

I used to move around with him, leaning on his memory, while he himself lent on a stick (IH 65)

91.17.2 فيما is used in the adverbial phrases فيما بعد and فيما مضى:

a) فيما بعد ("after", "in the future", "later", "subsequently"):

we subsequently found out that he was the teacher Muhammad al-Sawwaf (JIJ 114)

I remembered this later (AM 32)

Abu Bashir asked me whether I had subsequently regretted that bargaining (HR 11)
Perhaps with time I had become slower at walking than I had been in the past (JIJ 88)

In the past, the people of these regions were well known for growing olives and oranges (IH 24)

He talks to the skull of Yorick, formerly the king's jester (JIJ 32)

Later, the question mark used to come after [his name] whenever she thought of him (HR 173)

91.18 "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 عندما may either precede or follow the main clause.

91.18.1 Cuando may immediately precede a verb in the perfect:

When I finished reading, there was silence for a few seconds (JIJ 132)

What was it that alarmed the god when man learnt the secret of fire? (TW 176)

I began to recall the view I had seen as the plane flew over Moscow (JGh 13)

When the train started moving, the outside corridor was packed with people standing (JGh 54)

It was four o'clock in the morning when we began (IKh 35)

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 Cuando may also immediately precede a verb in the imperfect indicative, occasionally with the meaning "whenever", "as soon as":

The straw of the mat rustles under the blanket when someone asleep on it moves (HM 206)

His leg moved and his shoulders shook as always happened whenever he began to walk (HR 53)
a man must preserve his life, particularly when that life has meaning (TW 84)

Tomorrow, when I go to Amman, you will get to know me (1Kh 70)

91.19 ("after"): we said all that it was possible to say in the last two months after our daughter married her friend from university (GhS 105)

he went out, then closed its door behind him. After he had closed it, he broke the glass from outside (GhS 203)

her leaning against the locked door every night after Muza goes round locking all the rooms ... (HS 241)

Shakir blows out the candles after Layla has lit them (GhS 168)

I continued to do that even after I grew up (GhS 109)

See also (53.1.2f; 86.2.5, 77, 86.5.4a-b, 86.5.4a, 86.5.4a-b), (86.5.3a), (86.5.4a-b), (86.5.4a; 96.13.7), (86.5.4a-b;96.12.3, 36.1.4, 36.22.2), (36.1.4), (36.1.4), (36.15.6), (86.5.4a), (86.5.4a), (86.5.4a-b), 96.10.4, 86.5.5a (24.5, 86.5.5a, 86.5.2)
The Indefinite Particle ْما

The pronoun ْما 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:

اَلْلِبْيَنِ ْمَا يُوْسَوْنُ لَكَ ْمَا َلْبَيْنِ ْيَدًا؟

hasn’t the Accursed One whispered something or other to you? (HM 24)

دُبْرَىٰ مَا أَنْتَشَعُ فِي غَلِبِهَا

Something or other sparkled in her eyes (HM 47)

فِي وَقُتٍ مَا دَاخُلَ أَبُو هَا

At a certain time her father came in (HR 28)

ْمِنْهَا بِالْعَلَّامِدُ حَلَطَةُ ْمَا

There is certainly some mistake (GhS 116)

تَقْسَمُ شَشْهَا بِسِقْلِ مَا

she preys on herself in some way (AM 99)

ْهَا هِيَ وَافَقَةُ فِي ضَالِعِ أَنْطَافُ ْمَا

Here she is standing in some waiting room or other (SI 124)

لِبِسْتَ ْمَا رَحَّلَتْ أَنْفُلُصُهَا

for some reason, I began to look at her (TW 241)

فَلَمَّا كَانَتْ لَمْ يُمْدُّهَا فِي الْحَمْرَابِ ْمَتَّكُ ْلَمْ يَمْلِك

it had for a certain time during the 20’s been a residence for the king (JII 58)
93 The Accusative of Specification (الّغِيْرُ)

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:

the city had not yet expanded much in terms of buildings and inhabitants (JII 63)

its students had not known a teacher to compare with him in intelligence, knowledge, quick-wittedness and ability (JII 198)

the day was becoming hotter (JII 225)

he made him stumble, dawdle and wail more (HR 9)

her health was worsening (AM 45)

his perpetual criticism of me, even concerning trivial things, made me more astonished (HS 99-100)

the whiteness of her complexion effuses beauty and vitality (GhS 62)

That’s enough mourning and grief over your daughter (GhS 66)

That’s enough of controlling me (HR 224)

I tried ... to prove to my father that I had matured, in mind and in body (HM 227)

something which allowed our friendship to mature and become enriched – intellectually and as regards discussion and writing (JII 168)

93.2 The accusative of specification is occasionally used further to specify nouns:

a sum of 7000 dinars in cash (TW 221)

She is perhaps one metre eighty centimetres in height (TW 281)

She asked him for 15 million francs for the villa (GhS 113)

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 بَيْرُوت تَأْفِيَةٌ كَثِيرَةً، سَبَبًا وَأَحْمَيْةً

In Beirut there was a critic, great in years and importance (JII 127)

طعم الحرب المضادة مديدة وضراوة

the increasingly violent and savage circumstances of the war (JII 29)

93.4 The accusative of specification is used for nouns with the comparative and superlative (see 75.2.4, 75.4.8):

إِيَّيُّ الْأَكْثَرُ مِنَّا

my eldest son (GhS 135)

ضَرَّ أَلْدَمَّى أَكْثَرُ عَدَدًا مِنْ الْأَخْيَاءِ

The dead became more numerous than the living (IKh 106)

كَأْلِمَهُم مِنْ جَنْسٍ بَشَرِيٍّ أُرَضَى نُورًا

as if they are a human species of a higher form (GhS 109)

فَإِذَا بَيْنَ مِنْ أَحْذَنَ أَلْدَمَّى، وَأَقْترَهُم مُتَشْرِكَةً

and he was one of the most likeable people and one of most scornful (JGh 82)

إِنَّهُ أَقْلُ ذَخَاماً مِنَ النَّافِعِ

It is less crowded than usual (GhS 110)

ضَرَّ أَلْدَمَّى أَكْثَرُ أُخْرَيْاً مِنْي

My children became more respectful of me (GhS 112)

أَمَّا يَدُوَّدُ ثَقْلُهُ أَنَّهَا بَيِّنًا

As for his hand, I thought it whiter (AM 14)

وَمَا يُبَيْخُجُ عَلَى أَنْ أَكُونَ أَكْثَرُ تَوَاضِعاً

Perhaps I should be more modest (TW 28)

ذَلِكَ هِيَ الحَالَةُ الأَكْثَرُ أَشْبَهَةَ لِلنَّورَةِ وَالحَبْبِ

this is the situation which most calls for chatting and conversation (HR 49)

أَجْمَلُ الْأَشْهَاق أَشْفَرَائِ ذِلَّةَ وَأَطَوْلَهُنَّ 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 سَجَالَا

fourteen men (AM 99)

أَحْمَدَ عَشَرَ عَامًا

eleven years (JGh 110)

سَبْعَةَ وَأَرْبَعِينَ مِنْهَا

forty-six metres (JGh 100)

خَمْسَةَ وَثَلَاثِينَ دِينَارًا

thirty-five minutes (HR 212)

سِبْعَةَ وَسِبْعُونَ مِنْهَا

seventy-six metres (JGh 11)

ثَامِنَينَ عَامًا

eighty years (IKh 39)

93.6 It is used with nouns following كَمْ ("how much/many?") (see 78.1.3):

كَمْ يُوْمًا؟

How many days? (TW 148)

كَمْ مَرَأة؟

How many times? (HM 261)
94 The Absolute Object (ال مصدر المطلق)

All verbs (whether active or passive, transitive or intransitive) may take their verbal nouns, nouns of single occurrence (اسم المجرور) and nouns of a kind (اسم نوع) 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:

He started to bound up the steps (IKh 117)

My fish was in the water directly below my feet, when I became aware of an animal gnawing at it (IH 33)

We find that he has completely removed the door (IH 158)

they were packed together between the table and the door to the flat (SI 119)

I quietly sneaked in (HM 130)

he urges us to leave (JIJ 20)

94.2 It often has an adjective which modifies it. The absolute object is usually indefinite:

They give her a rigorous internal search (IH 138)

I saw him banging loudly on the door to my room (HS 206)

He is sleeping deeply and peacefully now (HM 263)

My father loved me very much (HR 5)

she was remarkably successful (JIJ 70)

Up until now, the Arab antiquities in Portugal have not been thoroughly studied (JGh 145)

He reviled me with a dreadful religious curse (HR 126)

94.3 The absolute object may, however, occasionally be defined with the definite article:

One of them was completely prepared (TW 209)

94.4 The absolute object may be a noun of single occurrence (اسم واحد). This expresses the number of times an act is performed, the noun in the singular indicating a single act:

I gave it a gentle knock (AM 11)
ضحكت ضاحكة مبهرة خفوة
نظر إلى نظرة ضجرة
عاد صاحب إلى السيارة وهو يبرو زفرة طويله
أخرج بيد خبرة صغيرة

94.4.1 The noun of single occurrence may be in the dual:

أقفز في الهواء فترتين
رثمت رشقيتين من فنجانيه
لعل النشأة الشوقيتية في الجدار طلت طلتين

I jump twice in the air (IH 160)
He took two sips from his cup (HR 177)
Perhaps the Soviet clock on the wall struck twice (TW 182)

94.4.2 It may be in the plural:

هو يخطو خطوات واسعة
هينج مراث رقيقة حتى بوفطة
أتسع من روجي نفخات ثلاثة في الذواير الثلاث

He takes long strides (AM 133)
He would shake him gently to wake him up (AM 17)
From my soul I blow three times in the three circles (IH 70)
The seller of medlar fruit turned around a number of times (IH 72)
she was looking at my father with affection then hatred (HM 244)

94.5 The absolute object may be a noun of a kind (إسم النوع) , describing the manner in which the action is performed:

خنيستا على صخورها الغفراء خنيستا نواحي مصر

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):

يضحك ذلك الضاحكة الطريفة التي ترن وسط الجدران

he gives that soft laugh which echoes among the walls (IKh 31)

More than once he saw me crying in that loud and frenzied way (AM 43)

He gives me that divine nod (TW 85)

I didn't understand why Suha laughed like that (HS 179)

He smiled that smile of his (HR 77)
94.7 The absolute object may be the governing term in an idāfa construction:

I didn’t know for certain (GhS 86)

It passed us by at first as if nothing was amiss (JIJ 17)

with his wide eyes he gives the priest a doubtful look (IKh 43)

94.7.1 This very often expresses a comparison:

they swoop down upon it like a bolt of lightning (IH 35)

She enters through the door of the bureau like a gust of wind (IH 144)

I must act like a man, at least like my uncle does (HM 130)

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)

I dropped like a bird mortally wounded by a hunter’s bullet (IH 161)

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 كل) or an adjective in the adverbial accusative:

he gives me another outline of his plan which was completely different from the outline given by Qahtan Awni (JIJ 79)

He is absolutely intent (TW 43)

absolutely removed from all that surrounds her (JIJ 65)
94.9 The absolute object may be governed by an elative in the adverbial accusative. The elative is usually one of general meaning:

- This is something I know very well (TW 33)
- He is fully aware of that (TW 59)
- I understood her letter completely (TW 246)
- I saw that they had gained a half-victory over me (HR 11)
- It was a very rainy day (IH 204)

94.10 The exclamatory أيّ ("what a ...!") is occasionally used in the adverbial accusative governing an absolute object in the genitive case:

- She gives me the warmest of greetings (HS 136)
- Najat ... gave the finest performance (TW 50)
- I held my breath ... afraid that they might become aware of my presence and throw me out (IH 144)
- 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)

94.11 The absolute object may have a pronoun suffix:

- It delighted me greatly (IH 145)
- She was very happy with this title (IH 187)

94.12 The absolute object may be modified by an adjectival relative clause:

- He smiled his old smile and showed his old confusion (HR 141)
- She was ... as concerned for the safety of that mirror ... as she was for us (IH 93)
- He used to take himself away (IH 139)
- These two things are what I look after when I am travelling just as I look after myself (JGh 53)

- I comb my hair in a way which befits my move to a new school (IH 92)
he exacted an everlasting revenge on them, a revenge which would pass from generation to generation (IH 139)

We fell to the ground with a tremendous crash which broke the handlebars (IH 168)

then he slapped me with all his might, a slap which knocked me out (HM 75)

I decided to put aside my story and to play a trick on the teacher which he would not forget (HM 120)

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 (JII 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:

he suddenly turned his head to me (HM 99)

They almost forcibly kidnap those getting off the train (JII 13)

something which greatly increased production capacity (JII 216)

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)

Like us, they had become completely intermingled and mixed (IH 88)

This time I tremble with the tremor of life (AM 101)

Then Lamiya and I got married with a wedding like those in stories (JII 246)

94.13.1 A verbal noun derived from another verb with a similar meaning may be used:

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:

I am passing this wisdom directly on to you (IH 78)

He puts his hand in mine in a farewell handshake (IH 210)
he leaves totally convinced (TW 97)

Semi-apologetically and half turning to the right towards him, Doctor Sadaq said to his guest ... (GhS 134)

If I hadn’t been completely certain (HR 181)

It was raining heavily (IH 204)

94.14.2 It may modify passive participles:

Saraya exists like Mount Carmel exists (IH 54)

extremely complicated (TW 280)

thus, they seem like the other stones, naturally camouflaged (JGh 71)

his talent is highly valued (JGh 91)

94.14.3 It may modify adjectives:

That smiling face - not with a special beauty (HR 15)

He was affectingly sad (HR 152)

The spectre was standing behind the glass counter, unusually tall (HR 161)

He has the patience of the Arabs (IH 52)

a serious letter, short, and absolutely clear (AM 164)

as old as time (JII 187)

Oh, the beautiful memories (GhS 162)

a silence as profound as the flowing waters of the Tigris (JII 104)

writing, along with painting sometimes, was as necessary as love, as necessary as friendship, as necessary as bread and water (JII 252)

I followed it to a cave with a very low roof (IH 113)

94.14.4 It may modify verbal nouns:

they had informed her family that a ghoul living on the peaks of the mountain had fallen in love with her, a paternal love (IH 188)

despite its spreading like the rays of the morning (IH 192)
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)
Circumstantial Clauses

The circumstantial clause (جِوَابُ جِوَابِيِّلَةٍ) is a subordinate adverbial clause that typically describes the circumstances or state (حَايَل) of the subject or object of an action in the main clause. For example, the sentence

جَلَّسَ عَنْدَ الْمُجْرِمَ مَعَهُ أَمَامَ الْمِلْفَرِّيْنَ يَتَّبَعُ مَيْارَةً كُرْزَةً Abd al-Majid sat in front of the television watching a football match (SI 96)

contains the circumstantial clause يَتَّبَعُ مَيْارَةً كُرْزَةً (“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) (“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). كُنتَ وَافِقًا وَجَهْيُ ليَتَّبَعُ I was standing and my face was towards the window (HS 154)

b). كُنتَ غَارِيًّا نَمَأًا وَجَهْيُ لِثَأَرِيْهِ 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
95.1.2 Elsewhere, the use of يُ 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 يُ:

It is unacceptable for a woman to live alone in Paris while her husband is in Beirut (GhS 105)

Once again, I ran away from Rihan’s house, my son Muhammad in my arms (HS 224)

I noticed how he used to go out with his cameras slung over his shoulders (HR 73)

He in turn stood for a long time, his face towards the wall (HS 217)

He was standing in front of her with her head at the level of his stomach (SI 65)

I need not, however, be used:

I sat with my back to the street (HM 221)

I walk calmly, my eyes on the tray (HS 65)

I was stretched out on my back, my face towards the balcony (JGh 41)
أَتَذَكَّرْ أَيضاً أَنَّهُ كَانَ جَالِسًا عَلَى أَلْسِنَتِهِ، قَدَّمَهَا عَلَى الْأَرْضِ

I also remember that he was sitting on the bed with his feet on the floor (HR 127)

فَجَعَتُ الْجَرَأَةُ ظَهْرَيِّ ذَاتِيَّةَ نَعْمَهُ عَيْنَ أَلْسِمَد

I opened the cupboard, my back always to Abd al-Samad (HR 173)

أَمِشَّي إِلَى جَانِبِيَّةِ، رَأَيْسِي 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, َِّ is generally used, and the word order is often inverted (predicate + subject):

أَغْضَبْتُ عُيُنِي، وَعَيْلِي قَلْبُ وَشَعْلُ

I closed my eyes, anxious and preoccupied (JGh 32)

رَجَعَ عُمْوُهُ وَمَعَهُ أَمْتُهُ

Abuda returned with his mother (HR 64)

تُصَوَّرَتْهَا الْمَرَأَةُ لِحَظَابٍ، لِيَلْغُونُ وَيَبْدِعُهَا فَتْيَةً تَشَيْرُ

The woman left her for a few moments to return carrying a glass bottle from which she sprinkled perfume (HS 238)

دَفَى الْجَبَّةَ، وَقَتَبَ عَلَيْهَا قُرْقُعًا رَقَاقٍ

He climbs the stairs followed by three comrades (IKh 33)

وَجِدْتُ أَنْحَحَتْ يَنْشُرُ فِرَاشَهُ مُطَبَّأً، وَإِلَى جَانِبِيَّةٍ أَمْوَةَ عُجُورُ

I fell silent with that ringing in my heart (AM 111)

أَفَضَّتْ عَيْنِي وَقَتَبَ عَلَيْهَا وَسَمَّيَ

I found my sister hanging out a wet blanket, while next to her was an old woman (AM 11)

Occasionally, َِّ is not used:

وَقَفَ أَلْكَاهُ، يِبْنُو أَلْيَمْبَرُةَ

The priest stood with the censer in his hand (IKh 52)

تَفَفَّتُ أَمْزَةً بِنَبِيَّهَا طَمَّمَ

A woman stands with food in her hand (IKh 80)

تَعْطُ فَاكِهَةً عَلَى رَأْسِي نَاطِ

I was a king, a crown on my head (TW 158)

 большим, في حُليُّهُ,

Sometimes the word order is not inverted:

أَرْفَعَ يَدِيَ عَنْ قَلْبِي إِلَّا جَينَ عَادٍ وأَلْمَانَ مَعِيَ في كِتَابِ الْأَوْلِيَّةِ

I was standing behind the mast, the desire to sing in my throat (AM 80)

أَنْفُخْتُ أَنَا لَا شَفَعُ لي وَلَا حَرُكَةٌ

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 ُّ of absolute negation. It is generally not connected to the main clause with َِّ. Word order is normal:

أَنْفُخَتُ أَنَا لَا شَفَعُ لي وَلَا حَرُكَةٌ

I remain without work and without moving (HR 130)

السَّيْدَاتُ الْمَعْدُودَةُ أَلْيَيْنُ شَفَعُ لَهَا

The metal cars which move without a sound (IKh 12)

أَنْفُخَتُ أَنَا لَا شَفَعُ لي وَلَا حَرُكَةٌ

I am broken in heart and spirit with no place to turn (GhS 43)

إِنَّا نَكْبَرُ الْقَلَبِ وَالرَّؤُوُ وَلَا مَلَآءُ لي

He slept without moving (IH 11)


c may, however, be used:
The main clause may be an exclamation:

ما أَلَدَّ أَن يَمُوتُ الْإِنسَانُ وَهُوَ فُؤُؤٍ ِّلَِّي

How wonderful for a man to die while he is strong

(AM 81)

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.

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, ۪ is usually not used:

كَانَتْ جَزَائِرَة جَامِعِيَّة تَنْتَدَرِبُ فِي وَاحِدَةٍ مِنْ ضَحْفٍ وَالدِّي

she was a university graduate training in one of her father’s newspapers (GhS 92)

دَخَلْتُ إِلَى الْمَرْفُوْة أَبِي

I went into the room crying (HS 187)

أَمَّي كَانَتْ هَذَا، تَزْرَجْفُ بِالْحُزُنَّ وَالْحَجَّد

My mother was there, trembling with grief and hatred (IKh 11)

جَلََّتْ عَلَى الْمَرْفُوْة أَبِيَّا

I sat on the balcony watching it (HR 221)

رَكَّضْتُ فِي السَّمَّاء أَسِنَطْي الْرَّبِّ

I ran in the street racing the wind (IH 191)

كَانَتْ أَحَدَتْ بِكُلِّ الْأَحَادِث

we sat recalling those events (JJJ 241)

أَمَّي تَقَفَّى فِي وَجْهِ الْبَيْتِ تَشُفُهُمْ مِنْ الْمَرْفُوْة

my mother is standing in front of the door preventing them from entering (AM 47)

لَمْ يَتُّقُّ هَذَا أَحَدٌ فِي مَطَارِ الْجَزَائِرِ يَتَظَنَّنَا

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 ۪ is used:

يَمْتَبِي يَأُرِجْفُ مِنْ عُقْبِ مَرْفُوْة

I walked off trembling with anger and hatred (HM 187)

كَسَوْا سَرِيِّرُ وَهُمْ غَمَرُوْة

They broke my bed as they were searching it (IKh 11)

جَاءَنِي ذَلِكَ الْمَرْفُوْة وَهُوَ يَبْتَسُمُ أَبْنَاسَاهُ الْأَرْفِغَة

He came to me that evening smiling his old smile (HR 153)
95.2.2 When ـعـ 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):

I will remain firm, I will leave the port and knock on the door laughing all over my face (AM 167)

A beautiful lady comes in wearing the black clothes of mourning, her long hair covering her shoulders (GhS 94)

He slowly shook his head, his eyes opening wide examining me (HS 223)

I looked at him as a smile of tiredness moved around in my mind (AM 9)

He tries to look at her, almost overcome with great fear (GhS 101)

We were sitting in his office as two o’clock approached (HR 11)

Lawandiya passed in front of my house while you were searching the shop (HM 193)

95.2.3 ـعـ 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:

they stole his money and left him shouting in the road (IKh 15)

I came across several people speaking Arabic (AM 107)

I went up to a police colonel standing in the airport lounge (JGh 44)

I sit on the edge of a hill overlooking the railway line (IKh 14)

It was flapping like a huge bird whose wings were beating together in the air (AM 41)

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 ِّ in is used and the word order is inverted (subject + verb):

Did they see you as you were coming in to us? (IH 200)

Sulayman surrenders himself to the voice as it speaks to him (GhS 31)

but she spied on your things in the house while you were making the coffee for her (GhS 48)

He looked at us one by one as we watched and waited (HR 28)

I pictured the bombs as they poured down like rain (JIJ 11)

a woman knows what he is thinking about as he smiles (HS 50)

95.2.4 ِّ is normally used when the verbal circumstantial clause is a negative statement consisting of ِّ (or ِّ) + imperfect indicative. The subject may be supplied and the word order inverted:

I walked to the commune simply not seeing anyone nor anyone seeing me (HR 19)

still crying, I looked at it (HR 172)

I got married and gave birth to a boy and two girls not knowing whether I loved my husband or not (GhS 109)

I finally painted on a large canvas that recurring scene, not knowing what it signified (JIJ 119)

He had given me a promise without knowing it (JIJ 199)

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:

He would listen without replying (AM 55)

he would search wanting no help of any kind (AM 75)

It amazes me that she is staring at him without seeing him! (GhS 82)

we found the tank standing in the middle of a narrow street unable to move (IKh 75)
95.2.5 When the verbal circumstantial clause is a negative statement with ُلَّمْ + jussive, َّوْ is normally used. The word order is normal (verb + subject):

- Adil nodded his head in agreement without speaking (AM 75)
- I fell in love with them one time, nothing like that having happened to me before (GhS 69)
- On the following occasions he began to feed them himself, not forgetting the seagulls on the river (GhS 123)
- we spoke without speaking, exactly as the romantics say (HR 170)

may be omitted: َّوْ

- 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 ُدَّلِّ. 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 َّوْ:

- Rashid came in having obtained the license to open the workshop (HS 210)
- He spat in my face, his whole demeanour having changed (AM 102)
Circumstantial Clauses

I looked at her, blinded with rage (HM 183)

My mother turned to Abuda, winged hope having taken flight from her eyes (HR 56)

They cast their lines having tied ten hooks on each one (IH 34)

I saw him coming down from his room having put on a thick overcoat (JIJ 77)

a). The perfect of كان (or لم + jussive) followed by قد + another perfect verb may be used:

my aunt pushed me into the Arab dance with the girls, me not having seen it before (Ghs 70)

he moved his head, having sat down on his bed (HS 172)

I tried to persuade him to come to Iraq with his family, him having got married in London (JIJ 169)

b). The perfect of كان is often seen in the circumstantial clause. It is not preceded by قد :

I married her when I was young (GhS 94)

One day, while I was in an airport waiting for my turn, the announcer suddenly called my name (IH 126)

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. ِيُوْضَع is generally not used to join this to the following verbal circumstantial clause:

My father is at home sleeping (HM 256)

Amir al-Fasil is in the front leading us to the east (IKh 30)

there are friends in Doha airport waiting for me (JGh 9)

she is stretched out on the asphalt dying (Ghs 19)

perhaps I am asleep having a nightmare (Ghs 95)

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:

I can’t utter a word without regretting it (AM 69)
95.2.9 The main clause may be an exclamation:

- كيف سيكونُ نعيه، وهو يُخصِّصُ ما نُقِّيَ لهُ
  how miserable he would be as he calculates how long remains to him (JGh 40)

- كيف كان مُنطُوحًا قِبَل حُضورهمُ مُنذِّرًا، وهي تُضِعُ مُكاَعِيًا "الأزءيرة"
  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. ج is never used:

- مُقَبِّتُ في ذلك النَّهَانِي أَبْحَثُ عَن مُبَرَّة
  That day I went to look for Munira (HR 59)

- سُرَى مَعْ صَنِيعُ الْحَمْرَاءَ نُشِيَّدُ بِالْمَدِينة
  I went out with Sun’ Allah to explore the city (JGh 30)

- جَلَّتُ أَوُلَدُكَ
  we sat down to eat (IKh 36)

- دُفِّعَ الْجَبِيرُانِ مِن مَنارِئِهِمُ يُفْتَرَجُونَ
  I have come to bid you farewell (GhS 91)

- قُلْتُ أَطْمِئْنُي إِنَّ الْأَطْيَبَ لا بَدَّ أَنْ يَأْتِي
  The neighbours come out of their houses to look (IKh 10)

- عَدْتُ إِلَى النَّبَتِ أَصْبِرَ أَمي
  To reassure him, I told him that the doctor would definitely come (HS 173)

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. ج
Circumstantial Clauses

is not used, and the circumstantial clause has normal word order:

Badi wakes up on his bed, at home, filled with happiness (GhS 55)
it was isolated within the Soviet Union, we only knowing a little about it (JGh 115)
He lets his eyes wander over books surrounding him on the shelves (GhS 89)
She seemed like tattered rags shaken by a wind (AM 7)
he stood surrounded by his troops (SI 54)
on top of it was a large head shrouded in a gloomy expression (IH 156)
I saw a girl followed by a beautiful woman (HS 35)

95.2.12 Verbs of the senses such as رأى (“to see”), وجد (“to find”) and سمع (“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. ال is not used:

From the aeroplane window I saw the white snow covering the rocky heights (JGh 159)
I saw a woman from our quarter walking behind Farusiya (HM 233)
When we returned home we found our mother sitting waiting for us (IH 145)
I haven’t heard a box singing (HM 109)
I once heard the fall of feet approaching it (HS 7)
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 ال does not introduce a verbal circumstantial clause modifying a single noun or noun phrase:

Five men leaping from a car (IKh 19)
Three women running in the water (IKh 71)
a woman aware of no sin (GhS 18)
A man needing someone to hold his hand to help him (HR 137)

a tall woman in a black skirt and blouse carrying a file in her hand (SI 248)

Water trickling from under the rock (IH 101)

A car stopping (TW 143)

a). Similarly, ٌ is omitted after the demonstrative adverbs ٌ and ٌ ("and then", "and suddenly"); "and all of a sudden there was ..."):

I came to the shop to relax, to take a nap; and look, the three demons are descending on me (HM 153)

We looked at the door, and there was deranged Lawandiyus standing on the threshold! (HM 149)

And suddenly there was a hand taking my hand and pulling me (IH 49)

and then the neighbours are digging up the concrete (JIJ 78)

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 ُ, any further circumstantial clauses modifying the same main clause will generally be introduced with ُ:

We sat drinking coffee and smoking (HM 225)

he lived his life plundering and looting (JGh 109)

Around me are tourists laughing and chatting (GhS 110)

my son Umar came home from the school crying and wailing (HS 32)

I was sitting behind my desk at the newspaper smoking, sipping coffee, bathed in sweat and writing an article (IH 198)

95.2.15 ُ is often used after an adverbial accusative. The subject is stated and the word order inverted:

I dashed away crying (GhS 45)

He almost explodes with laughter as he imagines the face of that mysterious lady (GhS 11)
and the subject may, however, be omitted:

she came in wet and shivering (AM 53)

He remained silent as he moved along (AM 56)

I remain silent, not daring to reveal the truth (GhS 108)

95.2.16 ْمَ is usually omitted after an active or passive participle or an adjective in the accusative case after كان. Word order is normal (verb + subject):

The eyes of the falcon were watchful, frightening, moving whenever I moved (HS 130)

I was alone and unarmed (AM 61)

he was agitated, pacing up and down in the room (HM 252)

My voice was loud, ringing out in the square (SI 121)

her faith was firm, not shaken by events (SI 332)

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 ْمَ is used. The circumstantial clause may be a nominal sentence:

Almost two years had passed with Wa’il absent from us (HR 85)

A day will come when you are standing in a forsaken port like a prisoner (AM 81)

The summer passed and autumn arrived and we were together (HR 217)

It may be a verbal sentence with inverted word order:

I pass two or three minutes as he fixes his eyes on me (HR 69)

Three days went by and they did not withdraw (IKh 74)

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 ْمَ is used.
The circumstantial clause may be a nominal sentence:

١٥ سنة على أنني معه.

Fifteen years I have been with him (HS 149)

ليلة بعد ليلة، كنت مفعمًا، كما كنت مُغترضًا.

Night after night, with me engrossed, as I was supposed to be, in the business of maps and notes (HR 89)

ثلاث سنوات، وأنا مخطوع ومغطورة داخل أحضان جلبي اليومن.

Three years I have been confined and squeezed within the timbers of my daily life (HR 156)

أنا في البلد الضحاو.

I have been in the desert country for years (HS 34)

It may be a verbal sentence, usually with inverted word order:

ثانيات وأنا يكل لإعداد لدده يلكِّتُ وينفُد.

I have been searching for thirty years (TW 237)

وقتًا وثانية في الكهف الثلاثة بُني تلها هذا.

When we were in the commune we expected something like this (HR 85)

ما زالت صغارًا، نذبح إلى الوادي.

When we were young we used to go to the wadi (IKh 47)

يُحَلِّلُ إلينهُ أثرَ فأدرَّ قادمًا من حُضنها أناتُهَا الأسودَ لا يَعْمَعُ أَيًا أوَّلًا لُجَبَشدها.

He imagines, with the light coming from behind her, that her black dress does not reveal any impression of her body (GhS 91)

فَمَا زالت الساحة مُحَلَّلة على أثوابِ.

At that moment, as we were in the flood of the music, there was a knock at the door (JIJ 163)

أزدادنا أعطانًا بالضيافة من خاوننا حتى أضحتنا، اقتنعنا، وأكلِّناها، خلَّمْنا أُقيِّما في النهار، ونجِّينا ساحةً، نُؤْهَر آذانًا.

We became more familiar with nature around us, until, with nature around us, we became a lovely dream (IH 160)

في النهار، وَهِي ساحة، تُؤَهَر آذانًا.

In the daytime, when it is bright, the world shines (TW 26)

كَانَتُ الأطلالَة وَهِي تَدْخَلُ بَيْتَ أَئِنْ، لَهَا صَدْى.

the bullet had a mocking echo as it went into the chamber (AM 102)
As she talked about the world outside I thought she was speaking about heaven (AM 33)

These thoughts which revolved in my head as I was returning to the shop were new to me (HM 188)

As it flew into the air it seemed to me to be a new species of seagull (GhS 12)

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 ُّ is used, acquiring the sense of “since”, “because”. The circumstantial clause may be a nominal sentence:

how can we continue our relationship while she and I are at that geographical distance? (JIJ 30)

What need do I have of the ringed cane, when I have my land, my sea and my sky? (IH 76)

Why did it roll along with such unbelievable speed while the ground here is almost level? (GhS 39)

Why did she stop when the street was empty of pedestrians and the traffic lights were at green? (GhS 24)

Why go so far when we have a natural way in? (SI 10)

It may be a verbal sentence, usually with inverted word order:

how can I accept him since I love someone else? (HR 57)

My husband suffered in silence seeing me as “the man of the house” (GhS 112)

How can anyone sleep with the voices of the victims not for a moment ceasing wailing and moaning? (AM 157)

A serious fisherman would not go near it, knowing that the sea under it does not offer any fish (IH 27)

I was busy reading what was written on the bottles (HS 24)
95.3.5  "especially since") may introduce verbal circumstantial clauses of reason:

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)

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)

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 ّو. The subject is stated and the word order in verbal sentences is inverted:

As we are leaving the airport restaurant the boy catches us up (GhS 195)

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)

As she was telling me about the man whom she found trying to steal from her, I was thinking about the cake (HS 17)

As I was drinking it I thought: What do I have to do for the rest of this day? (HS 26)

When I was young I lived with my mother in one room (HS 211)

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 أَنَّا. The circumstantial clause is always preceded by ّو:

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)

since the Soviet Union has now fallen apart ... an important duty falls to the Research Centres (IGh 101)
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 exceptional particle إلاّ. It is preceded by فِي and the word order of verbal sentences is inverted:

لا يأتني أحدٌ إلاّ وهو غريبٌ مُفتشٌ. ولا يموت إلاّ وهو مَكْتَبّ مُوِنة

ثَلَّاثُوا تَستَرِبُوا أَنْتِي إِلاّ إِلاّ وَهُمْ نَزَجُفُ في هَذِه

أنتِي مَأْثُورَةٌ إِلاّ وَأَنَا أَنْفُطُ على الأَرْجَاب

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)

You don’t even see the sun in this city except when it is trembling (IKh 102)

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:

أجْبُها وَتَطُوّرَ إلى الأَمَام

قال لي وهو يَهْتَرَبُ إِنَّهُ غَرَّ عَن كَثِرٍ آخَرٍ وَمَا يَأْتِي

تَسَلَّطُ وتَتَسَلَّطُةَ على مَتْفَعِيَّةٍ . .

As he was dying he told me that he had found out about you more than he ought (GhS 97)

she asks me, a smile on her lips ... (HS 211)

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.

ُ 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:

سَأَلَهُ مَارَحاً عَنْ قُمَيْحِيَةٍ ِ

إِشْتَغِرَتْ فَوْقَ جَانِبِهَا، جَانِبِيْهَا جَانِبِيْهَا، فُوْقَهَا

نُهْضَتْ بِفِهْرَةٍ، مَهَاوَلْةٌ إِ خَافْعَةٌ خَيْنِي

I asked him jokily how much it was worth (JIJ 68)

She turned on her side, pulling the cover over her (Sl 92)

I got up with a sigh, trying to conceal my disappointment (HS 134)

she wanders around the house lost in thought (AM 111)
95.4.2 It may be a passive participle, also agreeing in gender and number with the word it modifies:

- عاد مروة مغروّعًا (SI 339) he once returned exhausted
- يقفن مضلّوبين (IKh 33) they stand confused
- ينتمدّ مغمِولاً على الّبغل (IKh 87) he advances carried on the mule
- تدخل مغروّرة (GhS 60) She comes in alarmed
- خرج مضغوّقاً (HM 259) He left dumbfounded

95.4.3 The circumstantial accusative may be an adjective, also agreeing in gender and number with the word it modifies:

- ربياني صغيرًا (JGh 125) they raised me as a child
- أذهب إلى المدرسة فخورًا يا بياي (IKh 23) I go to school proud of my clothes
- استيقظ من كابوس ثريًا (GhS 128) he awoke from his nightmare a wealthy man
- أرسلني إلى المدرسة صغيرًا (HM 6) he sent me to school when I was young, and taught me the confectioner's trade when I was grown up

95.4.4 It may be a noun:

- عرفت جلبي طاليًا في الكليلة العربية (JIJ 197) I knew Hilmi when he was a student in the Arab College
- إذا أن بعتين عباً وإما أن بموت نبيًا (IH 105) either to live as a fool or to die as a prophet
- نتمدد ضمًا طويلاً (AM 128) shots were exchanged and four prisoners were killed
- We advance in a long line (IKh 23)
- مات شابًا (GhS 211) He died a young man
- جنته طفولة إلى باريس (GhS 15) I came to Paris as a child
95.4.5 The circumstantial accusative may be a verbal noun:

The waves carry it back to the shore (JII 241)

95.4.6 ممًا ("together", "at the same time") is a circumstantial accusative:

One day we went together to the desert (HS 39)

95.4.7 The circumstantial accusative commonly modifies the subject (expressed or implied) of a verbal sentence:

I come to the cafeteria carrying Aristotle’s “Metaphysics” (IKh 146)

95.4.8 (continued)…

I stood looking around me (JGh 14)

the chef came wearing that tall white hat (JGh 164)

I put my hand in the cage trying to get the canary to perch on my finger (HS 64)
النوما جميعًا على الأرض معداء مفترضين

ناتيًا

we all slept on the floor contented, stretched out on blankets (JII 236)

95.4.8 It may modify the object of a verb:

سنحرونون يومًا يكفي بذلًا أبناءهم أثقالهم تزورنهم

سعارًا

سحقًا مرقفي ودفعتي إلى مرسيليا جنًا

رأيت جمهورًا وأفقت

أما أذيناها عارية

يشمع ضوئها شبيها بالخنجر

ووضع الكوب قارعًا

one day they will get out to see their sons whom they left as children (AM 25)

the prison had torn me apart and pushed me to Marseilles as a corpse (AM 162)

I saw a crowd of people standing (JGh 43)

I bury her naked (Ghs 45)

He hears his voice like a rattling (Ghs 98)

she put the cup down empty (HS 65)

95.4.9 Verbs of the senses such as رأى ("to see") may be followed by a direct object and a circumstantial accusative which modifies it:

أبتسم رأس الأستاذ صبيجي ممدودًا من نخب

الغلاف

كنت أتخيلك جالسا في مكتبة

صرت أنظر إليه بلمعة الأولى عارية من نواعمه وسطتته

لمبهت شابًا قادما

تصور واهل أيضًا على نقالة، مسئلما روحًا

I turned once to the house and saw the iron door closed (HS 187)

I looked at teacher Subhi’s head poking out from under the cover (HM 158)

I used to imagine you sitting in your office (Ghs 96)

For the first time, I began to look at him stripped of his wealth and authority (Ghs 114)

I noticed a young man approaching (JGh 183)

I also imagined Wa’ll 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:

إنتخب أميّة في بلوغ موافق أضاحها سالما

شيئًا واحدًا لم يتبذل فيه منذ عودته غيابًا

his hope rises that he will reach the place of his friends unharmed (IH 47)

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
iḍāfa:

She looked at me open-mouthed (HR 52)

He stood waiting for me to invite him in, smiling dryly (HR 53)

I returned home confused (HR 61)

I have listened to your story while keeping my mouth shut (HM 164)

Why did I come, wishing that I could sleep with my eyes open? (HS 17)

95.4.12 The noun + ۰ + 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.:

You stand alone (IKh 14)

I entered my brother’s room (he was the only one to have a room) (HR 21)

We should have remained alone (AM 47)

Man does not live by bread alone (IH 177)

I came across the poet in London sitting alone in a café (IJJ 156)

the empress came alone (IJJ 15)

We are not alone here (IKh 42)

a). + pronoun suffix may be governed by the preposition ۰ , thus being in the genitive case:

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)

she returned alone (IH 205)

All week I’ve been making coffee here and then drinking it by myself (HR 178)

But I continue the walk alone (IJJ 83)

95.4.13 Two or more consecutive adjectives or participles acting as circumstantial accusatives are generally not connected by the conjunction ۰ :

Hamid came in one day anxious and disturbed (AM 51)
He sees them with difficulty as he moans in pain unable to breathe (GhS 101)

I stand watching, afraid, cursed (HM 230)

they ran towards him yelling, asking for their photos to be taken (HR 80)

I got up, at ease and happy (HS 67)

She answered me whispering and laughing, trying not to attract the others' attention (JIJ 139)

Occasionally, ٌِ is used:

As for me, I froze to the spot, frightened and alarmed (JIJ 50)

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:

he remained standing (HM 253)

She finds him sitting (GhS 22)

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:

my visits to Princesses Street became more frequent, either on foot or in my car (JIJ 86)

the pain began to spread to my intestines, sharp like a branding iron (AM 96)

Butrus comes quickly from the church (IKh 38)

The organ lay broken on the ground (IKh 47)

I came across the poet in London sitting alone in a cafe (JIJ 156)

95.4.15 Occasionally, the circumstantial accusative precedes the verb:

Disturbed, Abd al-Razzaq let his eyes wander over the canvases (GhS 20)

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:

I said, tormenting, "And you, aren't you Lebanese like me?" (GhS 15)

crying, she said that she had had a horrible dream (JGh 50)

I became aware of the Portuguese host pointing to the cup of coffee and asking me, "Do you want any sugar?" (JGh 135)
Conjunctions are used to connect words, parts of a sentence and sentences to show the relationship between the ideas expressed by these.

96.1  و (“and”, “but”, “yet”) is the most common conjunction. In general, the use of و indicates no close or logical connection between the words or sentences which it connects, each being equally important in the narrative.

96.1.1  و (“and”) is used to connect sentences between which no logical progression is implied, the actual order being arbitrary:

With my aunt I went to the market, rode in a car, went to the desert and slept in a tent (HS 215)

Here, the sultaness eats, drinks, prays, sleeps, dances and sings (HS 240)

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  و connects sentences which describe actions or events that occur simultaneously. This construction is very similar to the circumstantial clause:

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)

like a little girl who wants a toy and is frightened to lose it; she both wants it and wants something else (AM 119)

In the autumn, Abd al-Samad Bufreeen had become a ghost, while I had tended towards plumpness (HR 139)

They were pretending to cry and wiping from their eyes tears that weren’t being shed (IH 125)
96.1.3 وي connects sentences describing events which occur consecutively, one after the other:

خُلُقَ جَدِّي أَمَسْتُهُ بُيُتٌ وَمَنَتْتُ قَضِيَتُ بَيْنِي آمَّاهُ صَادِقًا سَعَفُ الْجَيْل، وَبَلَغْتُ قَرْنَةَ، وَرَأَيْتُ أَنَا عِيدِينَ، وَطَلَّتُ إِلَى تَغْضِبَهُمْ

I took off my shoes, picked them up and walked (IKh 68)

I spent the rest of the day climbing the foot of the mountain. I reached the top and saw many people there. I asked one of them to take a picture of me with my camera (JII 52)

He put his hand to his chest, tore out his heart from his rib cage, lit it and carried it as a torch in front of his people (IH 183)

He grabbed hold of my fingers, put them in the door and slowly began to close it (AM 94)

my uncle, my mother’s husband, got up, put his clothes on, took his packed lunch and left for his work in the port (HM 59)

states are like people: they are born, reach adolescence, 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:

جَلَّسْتُ وَجَلَّسَ

I sat down and he sat down (HR 187)

The woman approached me and I approached her (JII 45)

خَطَّا هُوَ وَخَطُّتْ آنَا

He takes a step and I take a step (HR 168)

He knows it and I know it (HM 133)

لا هُوَ تَيِّبُتُ، وَلَا آنَا تَيِّبُتُ

She didn’t forget and I didn’t forget (JII 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:

أَهْلُ النَّاحِียةُ يَتَعْمَرُونَ مَدَحَهُ آنَا لِلَّيْبَتِ، المَدْحُ

the inhabitants of the region follow the school of the House of the Prophet, the Zaydi school, the Zaydiyya being one of the sects of the Shi’ites (JGh 76)

The Arabs reached Samarkand which was ruled by Tarkhan, which is a title and not a name (JGh 104)

زَجَلَ الْعَرَبُ إِلَى سِرْقُفْنَا، وَكَانَ يَحْكَمُهَا طَرْخَانُ، وَهُدَا لِقَبٍ وَلَمْ يُسْأَلَ

it passed from one owner to another until in 1988 it was bought by the Friedrich Neumann Institute, a German institute concerned with human rights (JGh 145)
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)

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)

Khalid al-Rahhal, a member of the Baghdad Group of Modern Art, would sometimes surprise me with a visit (JIJ 186)

We must persuade her to keep quiet and to forget everything she knows about you, which is a lot (GhS 43)

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)

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)

either a headache or acceptance. Acceptance of course. Not because rationality accepts it, but rather irrationality since this is stronger than rationality (HR 145)

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)

War is one thing, but killing you is another (IKh 45)

The shots were ringing in my ears but I didn’t see them (IKh 72)

She stared for a long time but saw nothing (HS 247)

He once asked the guard to call the head guard. He refused. He asked him again, but he refused (AM 20)
I will only marry a man whom I love. He might be poor, but it's better if he's rich! (GhS 180)

My uncle Ibrahim claimed that the little girl was dead. But she didn't die (IH 149)

Anything, but not that (HM 159)

These photos have always been here but I have not seen them (GhS 21)

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 ٍٓ ٍٓ often precedes the adversative particles َلاَّ َلاَّ and َلَكَنَّ َلَكَنَّ (“but”):

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)

Life here is no longer bearable, but where can we go? (AM 118)

we have fought a lot, but this is not the problem (IKh 139)

He is my new love, but I won't marry him (GhS 77)

96.1.9 ٍٓ is used before an interrogative particle:

Can we do anything else? (AM 46)

What did you read? (AM 70)

What does he contradict you with? Does he have your standing? (HM 100)

What shall I do with my dreams? How can they be turned into reality? (HM 135)

96.1.10 ٍٓ 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:

I am now immersed in the poetry of Wordsworth, Coleridge and John Keats (JIJ 48)

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)
The men, women and children ran and caught up with the thieves (IKh 15)

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)

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)

It is impossible for you to count the number of prophets, apostles, scientists, poets, writers, philosophers, musicians, painters, sculptors, dancers, actors and dreamers (IH 210)

I will pull the toilet chain and let everything flush down: my philosophical ideas, my dreams, my past and my name (AM 8)

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 ي may connect two imperatives, the second imperative supplying the result or reason for the first:

Come and take my blessings (HM 82)

Listen and be amazed! (HM 99)

Listen and understand (HM 111)

Come here Salma and look at these paintings and give us your opinion of the artist who did them (HR 23)

explain to her what this movement is, and rid me of her! (JIJ 164)
Sit and eat with us (HM 92)
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 ﺣَيْثُ (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 ﺧَلْقُ . There are, however, cases where either particle is employed.

96.2.1 Like ﺧَلْقِ, ﺧَلْقٌ is used in a sequence of nouns. With ﺧَلْقٌ, 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:

These sandwiches, will they never end? A layer of butter then one of meat, then one of lettuce, then mayonnaise (GhS 165)
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)
There is my house, and on the other side is Irfan’s in al-Halbuni, then the monastery and then the university (GhS 194)

[the cold] makes its way up to the heels, then the ankles, then the Achilles tendon (TW 150)
He went on foot to Rafah. In Rafah he joined a caravan of acquaintances of his from the Bedouin, thence to Gaza (IH 148)
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 ﺧَلْقٌ is used to introduce an event or circumstance which chronologically follows that of
the previous event or circumstance:

He got up, said goodbye and left (HR 90)
a look, then a smile, then some words, then a date, then a meeting (TW 101)

He went to the kitchen and made a large cup of coffee for himself (SF 93)

We travelled from Paris to spend the summer in Lucerne, then London, then Corsica and then the Riviera (GhS 113)

He runs like a madman to the lift, then to the entrance of the building (GhS 19)

with hundreds of tourists we went up in the large lift to the first floor, then the second and then to the highest one (JII 152)

She hid her cousin under her bed. Then the ghoul noticed a strange smell (IH 189)

96.2.3 ف may introduce the cause or reason of a previous statement, with the meaning “since”, “because”, “for”:

I no longer remember very much, for that conversation took place five years ago (IKh 139)

The doctor will not be at a loss over an ordinary puzzle like this, since the learned always have a convincing reply (GhS 151)

Their house was the biggest in the village, since her father was the mayor (HS 235)

My stomach is empty because I didn’t eat yesterday (HM 221)

I was surprised not because she had got married, for this happens every day (GhS 68)

With him, olives are no less important than poetry, because he is from the land of olives (JII 181)

96.2.4 ف may introduce the effects or results of a previous circumstance, with the meaning “so”, “therefore”, “thus”:

I was tired so slept until morning (HM 210)
His brother was missing in the wide Arab lands, so he followed his tracks and found him living in Damascus (IH 125)

Perhaps he got tired and thus went home (GhS 168)

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)

I wanted to stay, so I stayed (IKh 42)

Dhat thought that it was a joke, so she laughed (SI 62)

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:

Come on, let’s get out of here, for the waiter is hovering around us more than he should (GhS 53)

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)

Take care not to go to Lawandiyyus ... for he does not relieve any worries (HM 87)

Wait until I’ve finished dinner and I’ll come with you (HM 95)

Don’t worry, for I will persuade them (GhS 184)

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”:

I tried to stop working, but couldn’t (HS 6)

She rushes to her son’s room but doesn’t find anyone there (GhS 168)

She asked me, but I did not answer (TW 196)

We came to fight but found ourselves in prison (IKh 88)

He looks for her everywhere, but does not find her (TW 272)
I wanted to please him but I made him angry (HM 41)
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)
I drove him away, but he remained crouching in the darkness (HM 137)

96.2.7 A question may be introduced with 
when there is a logical relationship between the question and the preceding circumstance:

We maintained a hold on our house when we were poor, so will wealth separate us? (GhS 122)
but Caroline is dead, so how could she show up? (GhS 100)
Let’s suppose that you have analysed me, so what did you find in me? (HM 11)
I want to go to the cinema, so who will come with me? (HM 246)
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)
We weren’t lovers before, so what are we now? (HR 168)
Our Lord, the Praised the Exalted, does not do it, so how can I do it? (IH 168)

96.2.8 introduces the main clause after statements which modify it in some way:

As for me, I have finally come to rest in the abyss which life prepares for women in my city (HR 141)
Since we are talking about gardens, on the south side of Princesses Street there is a garden of dense greenery (JIJ 82)
Like I said, Najat, the truth is frightening (TW 56)
As I later found out, the enveloped contained snaps which he had taken with his cameras (HR 54)

a). therefore introduces and thus draws attention to the main part of a sentence after an adverbial:

إذن فله بملحي بريد أن يخلص So he is like me, he wants to be rid (HR 119)
Unfortunately, this arrangement did not last long (SI 328)

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)

for this reason it was as clear as daylight ... that the girl students generally belonged to well-off families (JII 112)

In addition to that, the reputation of our ministry, which is the reputation of Algeria, is in the balance (TW 42)

In general, winter has a bad reputation in this domain (HR 87)

Whether the affair was accomplished by telepathy or not, the tactic of "retreat" and "every man for himself" spread (SI 93)

Truly, the affair was over in thirty-five minutes (HR 212)

b). The adverbial may be an adversative:

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)

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 (JII 86)

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 (JII 112)

Nevertheless, I was not with them (HS 221)

despite the new government, everything will return as it was (AM 132)

although he had never been to Baghdad or any other place, he was equipped with precise information about every step (SI 217)
Although he does not care very much, he keeps in contact (TW 126)

Despite the slowness of the driver, the car sped along (TW 92)

96.2.9 After verbs of general meaning, ف may introduce the main idea that the verb modifies. This is particularly common after the verb عاد "to return" often with the meaning "to do again":

Athena once again confirmed that Lamiya had come (JIJ 205)

I forget again (HR 129)

then you push its mechanism towards the back of it (JIJ 42)

But I convinced myself again that I would definitely see her on the mountain (JIJ 51)

I had put on an ordinary dress for this purpose (HR 109)

I [came and] found you crying out of grief for the doctor (GhS 49)

96.2.10 ف 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:

Don't be stubborn and so loose everything (AM 10)

Laugh and lose yourself in laughter and the magic will disappear (IH 54)

We shout so our voices echo back (IKh 47)

he wants to change the atmosphere and make it cheerful (AM 24)

Sometimes my aunt would take my hand and we would go to the inside garden of the shelter (IH 134)

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 ف may signal a change of subject:

She died before her husband and he married an elderly American woman (IH 138)
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 ٌ is used in indirect speech to indicate a change of speaker:

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)

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 ٌ("then", “thereupon”) is used with a temporal meaning to indicate that one event or circumstance has finished and another begins. Unlike the conjunction ٌ, the order of the words introduced by ٌ is not arbitrary and thus cannot be changed. In this respect it is similar to ٌ, although ٌ is more emphatic and its meaning is usually temporal.

96.3.1 ٌ introduces an event or circumstance which chronologically follows another:

He remembers many obscure, confused and painful things, then closes his eyes and sleeps (Ghs 54)

She applies a line of kohl then smooths 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)

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)

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)

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)
She fell silent and stared with her green eyes into mine. Then she asked, “Are you a foreigner here?” (JIJ 46)

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 The connect a series of nouns or prepositional phrases implying a chronological order:

I took a step towards him, then another, then another (HR 199)

I stared at my face, then at the clock, then at the remaining minutes, then at my face, then at my lips (HR 204)

The woman took Taj down to the ground floor, then to the courtyard, then to another building (HS 238)

we will start with the exotic fish, then the poultry, then the meats, and finally the rice (JGh 20)

He put his hand to his trouser pocket, then to the other pocket, then in his jacket pocket (HS 158)

it was written first in Arabic letters then in Latin ones (SI 161)

96.3.3 Both and often occur together in a long chronological sequence:

It's threads branch out from Paris, to London, then Amman and then Riyadh (TW 244)

it hovers over Paris, then passes over to Moscow, then hovers again in Baghdad (TW 172)

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 ُمْ may be preceded by the preposition مَن with the meaning “thereupon”, “then”: he became interested in the Palestinian issue and then the Arab issues (JII 56)

They spend the honeymoon on the crests of the waves of the Mediterranean, and then the waves of the Atlantic ocean (JII 237)

I personally submitted an application for me to obtain French nationality, and then for al-Safi to obtain it (GhS 69)

96.3.5 ُمْ is used to connect a logical sequence but without the idea of a chronological division:

seven very large buildings, beginning with a wide base and then taking a pyramid-like shape (JGh 15)

there was ... Ibrahim ... and then there was Hilmi Samara (JII 197)

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 (JII 217)

a). With this usage, ُمْ may be translated as “moreover”, “furthermore”, and is often followed by a noun clause introduced with ِيَـنِ: My uncle is not a beast. Moreover, he is my father and not my uncle (HM 11)

He had nothing to say to her. Moreover, she seemed to him to resemble his mother (GhS 101)

There is certainly a mistake here. Furthermore, I don’t like your habit of opening my mail (GhS 116)

this is the wisdom I have concluded. Furthermore, there are things which we cannot grasp (IKh 103)

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)

Moreover, in the last two months we have said all that can be said (GhS 105)
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 (JJ 150)

b). With the same general meaning, ْنِمْ is also used to introduce questions, adding some emphasis to these:

Furthermore, why are you so negative? (TW 227)

While we were in the commune we expected something like that ... Then again, where is the commune now? (HR 85)

What shall we do? (IKh 75)

96.3.6 ْنِمْ is used between two instances of a repeated verb to emphasise an event or circumstance:

There is a certain order to life, both intentional and unintentional, which makes it advance and advance (HR 109)

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:

no doubt he had crashed into a tree or an electricity pole (HS 129)

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:

I asked the official, who was one of my father’s friends, to give me his clothes, his shoes or anything (IKh 64)

I would not need a map of the area if I wanted to go to Windermere, Hawkeshead, Ambleside, Grasmere or Derwent Water (JJ 41)

because of this longing you are suffering, you cannot sleep, work or relax (HM 176)

they point to the likelihood of a civil disobedience of a new kind: intellectual, moral, cultural or the like (TW 155)
During this time I continued to publish the stories, articles or poems I was writing (IIJ 98)

96.4.2 An alternative construction with أو may be understood as “whether ... or ...”. This typically occurs with the verb كان which is used only once following its predicate, the first alternative:

he did not force a man to change his religion, whether Christian or Jew (JGh 155)

whether they were tiles, cups or metal containers (JGh 176)

her most important source for any subject she wants, to do with emotions or not (IIJ 117)

he did not object to any sound or noise from our flat, whether music, heated debate or a shout during an argument (IIJ 244)

96.4.3 أو is used with the adverbial accusative سواء (“no matter whether ...”, “regardless of whether ...”):

he will change a sum for him every month, whether I am here or not (AM 132)

They were from the working classes, whether in the city or the provinces (IIJ 111)

She is very happy ... when Najat comes, whether alone or accompanied by her cousin (TW 283)

I would ask my friends, no matter whether reporters or officials (JGh 9)

The feeling of height with the slender buildings is acute, whether viewed from the outside or looking out from the inside (JGh 101)

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 أو (“or”) is a disjunctive conjunction typically employed before the second of two
alternative questions ("either ... or ...?")

It may precede a noun clause introduced with 

Did he really want that, or did he want to remind me who I am? (GhS 139)

Do Saduq and Rida see what I see, or have I started to walk alone on my private planet? (GhS 147)

Are you advising me or mocking me? (HM 174)

And you, what do you believe? Am I genuine or not? (JII 142)

96.5.1 As with 

may be understood as "whether ... or ..."). The verb is in the perfect (or 

happy together, as if our separation was impossible whether we wanted it or not (GhS 130)

Algeria has a certain relationship, whether it wants it or not, with the power conflicts in Damascus and Baghdad (TW 218)

This poetry quickly spread in cultured circles, whether it was published in the newspapers or not (JII 112)

whether she spoke in Arabic or English, her words revealed intelligence (JII 141)

something which made the people, whether they liked the agreement or not, expect millions of dinars suddenly to pour down on them (JII 192)

a). When the verb كاَنَ is used, it occurs only once following its predicate, the first alternative:

The amount is not important, large or small (HM 126)

whether short or long (JII 86)

Dreams are tiresome, whether indecent or chaste (HM 137)

she could be very angry about things and people who did not please her, whether men or women (JII 253)

96.5.2 

is used in the same way as أَوَ سَوَاء ("no matter whether ... "); 

I value you whether I go to the cinema with you or not (HM 247)
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:

Palestine was never absent from my mind for one moment, nor were the concerns of my family in that tense period (JII 31)

we want to start a new beginning, let bygones be bygones, no hard feelings or animosities (AM 10)

My mother would neither add to nor take away from nor change her way of speaking even when she was ill (HS 211)

I did not feel the heat nor the perspiration nor the long distance (HS 187)

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 (IIH 143)

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 أَزُّ:

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)

Wherever I turned my face in Samarkand I would see things there either next to trees or water (JGH 109)

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)

Their jewelry is either the engraved gold of the Bedouins or the modern kind seen all over the world (HS 38)

they draw conclusions about the material circumstances of other women's husbands until they feel either pride or jealousy (HS 52)
96.7.1 *إِمَا* may be used before all the elements of a disjunctive construction, each subsequent occurrence being introduced with *وَأَنَّ*:

If I persevered in knocking a nail into a solid wall, the wall would either crack or the nail would bend (HR 128)

I know that the training will be completed either in the Soviet Union or in Cuba (TW 145)

The earth split open and either swallowed them, spit them out or brought their dead back to life as ghosts (IH 123)

every misfortune, whether by the will of God or because of what you yourselves have done, is a delusion (TW 231)

talking about the east wind and the marvel of the number of its days which is either three, six or nine (TW 261)

the heroine makes an important and crucial decision: either to leave the house ... or tearfully to accept this miserable fate (HR 109)

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)

he used to run behind me, either crying and wailing, or saying “God Almighty forgive me” (HR 143)

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 *إِمَا* may precede a noun clause introduced with *أَنَّ* or *أَنْ*:

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)

teacher Subhi is either a simpleton or irresponsible (HM 230)

He either acknowledges his son and marries me, or is prepared to destroy his home (TW 163)
the situation cannot continue as it is: it must either get better or get worse (HR 219)
either to live as a fool or to die as a prophet (IH 105)
they either become Marxists or capitalists (TW 105)

96.8 "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 a perfect verb occurs in statements in which a preceding circumstance has continued “until” something else occurred:

I devoted myself to the university for a full year until I graduated (HR 6)
She ran until she reached the sea (HS 211)
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)
I gave Sa’id directions until the car arrived in a cul-de-sac (HS 193)
the words “musk of the gazelle” remained with me until I grew up (HS 216)
She remained beautiful until she died (IKh 139)
he claimed that he remained standing watching me until she disappeared (IH 74)

96.8.2 + perfect may express the idea “to the extent that”, “to the point of”:

I was so overcome with fear that I thought they wouldn’t spare me (AM 18)
I started to sprinkle it on the fur of the hat until I had completely emptied the bottle (JGh 21)
I fired until the rifle was empty (IKh 36)
I was so embarrassed that my bald head went red (IKh 102)

That night we were so sad that we almost lost our sanity (AM 105)
96.8.3 With the meaning "until", + subjunctive may introduce an event which is in the future vis-à-vis what precedes it:

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)

He would be away from us for a year, or more or less than a year, until we children would forget him (IH 156)

I will look after them until you return (AM 77)

She said she would wait for me until I get married (HS 245)

96.8.4 + subjunctive may have the meaning "in order to", "so that" etc.:

he would shake him gently so as to rouse him (AM 17)

I usually throw the curtains back so that I can see the beginnings of the day (JGh 41)

I also decided to take lessons in English so that I could reply when asked a question (HS 203)

One of them pointed to a bucket of water and motioned to Taj al-Arus to pick it up (HS 243)

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)

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)

They are not stupid enough to come in a marked police car like this (TW 252)

Who are we to find a solution to any problem? (HR 216)

I will not let them kill Hamid (AM 165)

The negative is expressed by + subjunctive:

Who are you not to answer? (AM 158)
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We put the fire inside a pile of stones so no one would see it (IKh 79)

Our fingers were gripping the table so that the spirits and demons could not shake it (IH 153)

then he approached with slow steps so as not to wake her (TW 272)

I saw myself lifting her headdress away from her forehead so that the pearls and golden rings would not touch her eyes (HS 247)

I put my palm across my mouth so that I wouldn’t utter a word (HS 151)

96.8.5 In a negative sentence, ٠ expresses the idea “[he] had not ... when”, “no sooner ... than”, sometimes translated as “[he] had hardly ... when”:

No sooner had a few days passed than signs of ripeness appeared on the pickles (SI 67)

Anisa had been speaking for less than a minute when I turned and went back to the cell (AM 31)

less than a month later the celebration had become a funeral ceremony (AM 34)

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 ٠ to modify the verb in the main clause:

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 (JIJ 114)

No sooner had she informed me than she frowned and turned her face away from me (JIJ 120)

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)

He had scarcely finished what he was saying when I woke up and opened my eyes (GhS 196)

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

\[
\text{نَمَّا إِنْ}
\]

Scarcely did father’s stick appear from behind the threshold of the house that she forestalled him with the question ... (IH 145)

No sooner did three o’clock approach than the children began to slip away (TW 157)

No sooner had the Philippine woman gone to the sewing room than my aunt said ... (HS 228-9)

No sooner does he rest his head on the pillow than he begins to snore and to sleep (HS 244)

No sooner had I gone inside the building than I was overcome with gloom (HR 37)

96.9 ٌل (“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. ٌل + subjunctive may often be translated as “to + infinitive” (e.g. “to buy”, “to eat”):

The three of us hurried to leave the hotel in order to wander in the streets of Port Said (JIJ 14)

Did a lame man invent dancing so as to cripple everyone else like him? (GhS 181)

The whole village lined up to see Taj al-Arus’ departure to become a queen (HS 250)

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)

I left the shop and came to Paris to start from scratch (IKh 150)

He died, perhaps to prove that love abandons everyone but death abandons no one! (GhS 186)

96.9.1 When ٌل governs more than one verb it need not be attached to each one:

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)

I sprang up like a cat to rip out the false lining and bring out the counterfeit treasure (AM 168)
I went up to explain to him and to apologise (AM 37)
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:

She said those words to fight off my fear, to fight in the squallid moments of weakness (AM 32)
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)
I found it an opportunity to understand, to know (JGh 122)
I have come to listen, not to speak (HM 159)

96.9.2 ل + subjunctive may also introduce the result of an event or the situation which ensues from it:

the thick warm sandy bricks were collapsing to be replaced by hollow cold bricks of cement (IKh 16)
I stretch out my hand and touch the blue car blanket to find myself thinking with a slight sadness (HS 186)
Why did you leave weak Anisa to be my window on this world? (AM 30)
the snow is falling to bury everything (AM 150)
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 ل may introduce an unexpected event or circumstance:

Then we returned to our seats to find that everyone wanted to leave (IKh 116)
the bus goes and you find yourself once again at the back of the queue (TW 149)
My cousin opened his eyes one morning to find himself in his house in the desert (HS 112)
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 لّن (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:

I wasn’t going to ask you (AM 123)
Diana was not content to be a shadow (GhS 142)
I did not even try to greet him (JIJ 45)
they would not have occurred to me (JIJ 137)
my mother did not allow him a single moment’s doubt (HR 53)
He paid no attention to her yelling (HR 5)
The sheikh of the Arabs could not resist the temptation of a new listener (SI 121)

96.10 كَيْنَ (or less commonly كَيْنَة). As with كَيْنَة, this also immediately precedes a verb in the subjunctive:

I used to give dirhems to my sister’s children so they could buy things from your shop (IKh 65)
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)
In order to understand the meaning, the reader must stop and open the dictionary (TW 174)
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 كَيْنَ is لّنَ (كَيْنَة). As with كَيْنَة, this also immediately precedes a verb in the subjunctive:

I exert the utmost effort not to burst into tears (GhS 190)
I hurried away so as not to hear the rest of what he had to say (HR 31)
I was more determined than ever before not to let the coldness seep through to Rajab (AM 114)
she insists that I leave with her, accompany her, so that she will not be lonely (HM 179)

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 لكي is an alternative to كي. It has the same meaning and is used in the same way:

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)

Be brave Amjad, so that they erect a statue of you in the main square (AM 16)

I was the guard, watching the outside door to warn them if somebody came (AM 19)

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)

but I want to stay with a French family so as to train myself in French (JJ 150)

96.10.3 The negative of لكي is لكي لا (ليكيلا is also possible). As with لكي, this also immediately precedes a verb in the subjunctive:

I started fighting her ghost and exorcising it with harsh words to prevent it from returning to me again (AM 114)

96.10.4 كيما ("so that", "in order that/to") is a compound of كي + the indefinite relative pronoun ما. It has the same meaning as لكي and لكيما. The following verb is in either the subjunctive or the indicative:

It is clear that I cannot die in order to stop this torrent which assails her (HR 72-3)

a). An alternative to كيما is لكيما with the same meaning:

He interested her in coming to Egypt so that she could meet another important guest there: the Emperor of Austria (JJ 16)
96.11  

(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:

لكني خخطست أن لا سأعلى، تبدل من يدل وئيلة أرذ
المطار
وجدت نفسي للجر بعذابيها ويجبربها وصدقتها
لأول مرة من يدل

أمس تمكن لي شهيته. بقيت جامعاً تغربياً مني طهرت
قوميّا في بيتنا
منذ رأيتكم، قدرت أنكم من هكذا

لم يضربني منذ ذكرت
تمنياتي مستقبلاً لست لا أعرف كيف، منذ واجهت
الحياة لأول مرة بذلك輪
لم أستغرب بلك منذ رأيتكم

but I guessed that nothing had changed since I set foot on the ground of the airport (GhS 144)

She found herself thinking about her family and her neighbours and friends for the first time since she arrived (HS 238)

I had no appetite. I stayed hungry from about the time that Farusiya appeared in our house (HM 221)

Ever since I first saw you, I thought you were from over there (AM 160)

He hasn’t hit me since I have grown up (HM 79)

Eight years have passed I don’t know how, since I first faced life with that love (HR 162)

I have not been deceived by you since I saw you (HM 181)

96.11.1  A rarer alternative to مُنْتَدَّ is the abbreviated form مَتَّ:

كان وابل استثنائًا طارجاً وجميلة ومدهشًا للعالم
المتحور الذي راح يتكون في وحداني بسرعة مث..
دخّل الحافلة
سأرمي يقليبي تهابًا داخل هذا العالم الجديد
الذي أقبلت فيه واثقة روجي مث. حملت عند ميزة

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)

I will finally throw myself into that new world into which I cast the anchor of my soul ever since I came to stay with Munira (HR 34)

96.12  

("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:

نظرت إلى الساعة حين دققت
وجدتُها على هذه الأحجار حين جنّها من حزفا
أبي كان على حق حين طرده

I looked at the clock when it struck (AM 9)

I found her in this state when I came to her from Haifa (IH 133)

My father was in the right when he threw him out (HM 197)

When the canary didn’t come to my finger as usual, I slammed the cage door shut (HS 64)
I got used to the sounds of the sea and its nocturnal manifestations when the land blends with it (IH 50)

When he left for the last time, he never returned (IKh 64)

96.12.1 َجِين occurs in the genitive case “while”, “whereas”:

When he left for the last time, he never returned (IKh 64)

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)

Dr Salih returned to Baghdad as a teacher in Arab history, whereas his friend, Frank Stocks, joined the Petroleum Company of Iraq (JIJ 192)

He slept, yet didn’t sleep, while he had totally surrendered himself to the fever (TW 204)

I noticed that Sahira was fair and had coloured eyes, whereas her companion was brown and had dark eyes (JIJ 108)

Why are you bearing an extra expense while I can book Miss Lamiya into third class with a cheaper ticket? (JIJ 199-200)

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 َجِين (“until”) also occurs:

For this reason there will always be fear, and I will be immersed and drowned in my quagmires until the moment of [my] disgrace suddenly arrives (HR 226)

96.12.3 َجِين may form part of the compound َجِينما (“when”, “as”; “while”, “whenever”) with the indefinite relative pronoun َمَا. It immediately precedes a verb in the perfect or the imperfect indicative:

I sometimes feel embarrassed with myself when I am angry with Rida (Ghs 142)
It appears that being healed of the past is difficult even when we turn into ghosts (GhS 212)

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 حيث ("where") is an indeclinable noun meaning “place”. It introduces an adverbial modification to the main clause.

96.13.1 حيث may introduce a verbal sentence with normal word order (verb + subject). It is followed by a verb in the perfect or imperfect indicative:

- Rim observes him from her place on the back seat where Dr. Sادوق had sat her (GhS 134)
- he goes back to the stable where his horse stands (JGh 24)
- I finished making my way to the house where I found my mother crying (HM 195)
- He brought her to Cairo where he got a job on the district council of ميس الأجايدة (SI 60)

96.13.2 حيث may precede a single noun or pronoun:

- At this point, I suggested that we take a taxi and go to the sister’s house where the suitcases were (JGh 191)
- She re-entered the gallery where the women were (HS 239)
- he almost feels regret because he was where he was (GhS 26)
- The important thing is that they remain where they are (TW 141)

- she pointed to her shoulders where the military ranks were placed (JGh 94)
- between the demolished church and the courtyard of ميدان الأجايدة where the front positions were (IKh 45)
- My wife doesn’t like the village, where the dark roads are (IKh 113)
He wants to be connected to where he is (GhS 20)

96.13.3 may occasionally have the temporal meaning “when”:

thus, they were able to determine the times of their arrival on Tuesday morning when the first meeting begins in the afternoon (JGh 178)

five minutes of silence when we hold our breath and our fingers twitch on the triggers (IKh 30)

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 بن حيت ("because of", "as to", "as regards") generally governs a following noun in the genitive case:

I suddenly realised that I had made a big mistake as regards etiquette (JJ 139)

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 (JJ 164)

it was a truly innovative exhibition in terms of size and variety (JJ 176)

she was an exemplary lady as regards her devotion to work (JJ 184)

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, بن حيت may precede a noun clause introduced with أن

an unexpected misery seized me because it took me back sixty years (IH 167-8)

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”, بن حيت sometimes occurs before a verbal sentence with normal word order:

in the morning, take me back from where I came (IH 66)
blows were falling on us from where we knew and from where we knew not (IH 197)
from where we knew not we kept hearing that our street had come to be called lovers' lane (JJ 84)

96.13.5 ًّ(“in such a manner that”, “so that”, “in as much as”, “to the point where”) generally introduces a verbal sentence with normal word order:

One of the sides was so broken that you could not sit on it (AM 87)
The war had not yet intensified in the first months, to the point where the newspapers started talking about the “Phoney War” (JJ 28)
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 (JJ 31)
from that time, Nahid began to plan to kill Carmen in such a manner that it would appear like an accident (GhS 208)
He moved his seat a little so as to be able to see Samiha (SI 93)

a). With the same meanings, ًّmay occasionally precede a noun clause introduced with ً:

لكنهم كانوا والقيقين ًً أهدافهم ذفوا أذنباً (AM 171)

96.13.6 ًّ(“to where”, “to the place where”) generally precedes a verbal sentence with normal word order:

The police launch quickly took us to where we knew not (JJ 19)
I will run off with her to wherever she wants (HM 135)
I turn out the light and gradually sink into the well, slipping to where I know not (GhS 193)
He will come to where I am (HR 204)
96.13.7  + the indefinite relative pronoun ما (whichever) has the meaning “whenever”, “wherever”. It is typically followed by a perfect verb, sometimes with a present tense significance:

They were twins, and she never left him wherever he stayed or went (IH 88)

They cram their bodies into it whenever this circumstance happens to them (IH 87)

how pure is its air whenever we stroll or sit (JIJ 241)

The Iraqi institutions were always inclined to employ educated Arabs with experience and qualifications wherever it found them (JIJ 169)

96.14  ("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 ٌالما 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 ٌالما may follow the main clause:

I noticed that when Mrs Kazin sat at the head of the table she sat me to her right (JIJ 139)

Abd al-Samad became happier when he learned that he had not moved throughout the day (HR 141)

I was delighted when I saw that the dean was enthusiastic about this motto (JIJ 207)

Abd al-Samad hesitated when he saw me in the living room (HR 53)

I was taken aback by her great astonishment when suddenly she exclaimed, “No! Impossible!” (JIJ 47)

I look at him like I used to do with my brother when he could not solve a problem in arithmetic (HR 135)

they were envious of me when they heard me speaking about what I had seen there (JGh 115)
96.14.2 إِذًا + imperfect indicative may occur, referring to a present or future event:

خُطَّنَ سَنتَواتّ أَفَضَّتْ عَلَى دِينارٍ لِلْحَارِثِ، وَإِذًا أَشَبَّعْ النَّدَّيْنِ أَجْلَهُ مَائَى مَاءٍ مَلِىٰءٞ عَلَّيْنِ

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 إِذًا may follow temporal expressions:

فِيما بَعَدُ، إِذَا أَرَادُت مَضَخَّةٌ لِلْحَبَّاءِ أَلْفَٰحِي أَلْفَٰحِي بَعْدًا

I subsequently became better acquainted with the cultural life of Baghdad (JII 179)

96.14.4 إِذًا may occasionally be followed by a prepositional phrase introduced with بـ which serves to emphasize the unexpected nature of the event:

وَقَفَتْ أَنْطِغْرُ أنْ يَلَّا كَانُ مَنَّى وَرَقةٌ ... إِذَا بِالْقُسْطَ بِحَمَمَ جُوازَةٍ وَيَتَأَمَّرُ

in a town of the city. I was told that the officer suddenly stamped his passport and passed on (JGh 9)

في نَبْحُ من الأَيْامَ وَكَنَّتْ في مِنْطَارٍ أَنْطِغْرُ، إِذَا بِالْمَنِيْنَ يَتَأَمَّرُ غَلِيْبَ أَنْ أَحْضَرْ إِلَى مَنْحِيَّ

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 إذًا often precedes the main clause:

إِذَا كتَبَ أُمِّيّ رَأَى مَسِيحٌ شَيْعَةً البَلاَّدِيَّةُ، ضَادَتْنِي أَمْرًاٌ

as I was going up the steps of the municipal market, a women coming down stopped me (JII 230)

إِذَا كتَبَ أُمِّيّ رَأَى مَسِيحٌ شَيْعَةً البَلاَّدِيَّةُ، ضَادَتْنِي أَمْرًاٌ

When he wouldn't open the door I used to scream and scream (HS 217)

إِذَا كتَبَ أُمِّيّ رَأَى مَسِيحٌ شَيْعَةً البَلاَّدِيَّةُ، ضَادَتْنِي أَمْرًاٌ

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)

إِذَا كتَبَ أُمِّيّ رَأَى مَسِيحٌ شَيْعَةً البَلاَّدِيَّةُ، ضَادَتْنِي أَمْرًاٌ

When my melancholic wandering ended in the usual failure, I was content like a woman who has fulfilled all her obligations (HR 165)

إِذَا كتَبَ أُمِّيّ رَأَى مَسِيحٌ شَيْعَةً البَلاَّدِيَّةُ، ضَادَتْنِي أَمْرًاٌ

When I finally raised my head, a thought came into my mind like a flash of lightning (HR 229)

إِذَا كتَبَ أُمِّيّ رَأَى مَسِيحٌ شَيْعَةً البَلاَّدِيَّةُ، ضَادَتْنِي أَمْرًاٌ

While I was in America I struck out having sex (HS 162)

96.14.6 إذًا is used with the meaning “for”, “since” to explain or indicate the reason for the preceding event or circumstance. The clause introduced by إذًا comes after the main clause. The verb directly following إذًا may be in the perfect (or ذِٰلِیمَ + jussive) or the imperfect indicative:

إِذَا أُفِّلَهُ مِنْ المَرَاجِعَةِ وَأَفْخَصَ فِي أَنْسُهُ

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)
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)

she didn’t wait for my reply, for she knew that I had no reply apart from confusion (HS 25)

I agreed to visit her since I wanted to get out of my house that day (HS 39)

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)

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)

I teach him English in exchange for him teaching me Arabic, since my husband and I want to set up a company (HS 179)

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)

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)

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”, ِ ذٰٰلِك may also introduce:

a). an inverted verbal sentence (subject + verb):

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)

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)

I didn’t think that he would be alone, since he has no confidence in his English when he is without me (HS 156)
I was tired, since the dinner in the pharmacist’s house had been heavy (HS 171)

I found myself anxiously asking him ... since I was very curious (HS 161)

There is nobody strange in the mental hospitals. We are the strange ones, since they have their worlds and their own logic (GhS 215)

Anger must spring from the eyes since the face is veiled (HS 69)

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)

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)

I was amazed at this story, for was it possible for depravity to become a patriotic duty? (GhS 27)

I added that this was an opportunity, since nothing is readily available for them as it is in other countries (HS 12)

We meet and exchange love and favours. Yes indeed, favours, since there is no such thing as pure love (GhS 94)

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)

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)

The following day, a Monday, was also a holiday since it coincided with Easter (JGh 171)
You thought that I was you, and this didn’t surprise me, for I am your twin brother (GHS 55)

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 ("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 و or فَ.

96.15.1 إِذَا (If) may introduce a nominal sentence:

He opened it and there he found a pink dress for his little girl (IH 205)

one of the guards of the site opened its primitive wooden door for us, and there was the room of Agatha Christie (IJJ 69)

Then he looked, and there at the bottom of the well was a monster opening its mouth (IH 78)

above the driver’s seat was a photograph of the owner of the carriage. It was my brother Jawad! (IH 91)

My glance was drawn to it by some sinuous calligraphy ... and behold, the sinuous calligraphy was Arabic words (IH 172)

I reeled in the line but it was stuck on a rock! (IH 55)

96.15.2 إِذَا (If) may introduce a verbal sentence, always with inverted word order (subject + verb). The verb is usually in the imperfect indicative:

There she was, frowning in my face and saying ... (IJJ 118)

Christobel takes her to her father’s citadel, and this beautiful and terrible lady works her magic on her (IJJ 43)

I came to the shop to relax, to take a nap; and look, the three demons are descending on me (HM 153)

I looked at the seagulls and they were once again circling over my boat! (IH 36)

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 قد:

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)

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 إذا is often immediately followed by a prepositional phrase introduced with ب.

a). The preposition may introduce the subject of a nominal sentence:

The telephone rang. There was my friend, the outstanding poet Adonis (JGh 56)

I looked, and there I was wearing a wedding gown (HR 97)

I fell in love with you because I believed you to be Sheherazade, and there you are, Shahriyar! (GhS 177)

I strengthened my acquaintance with him during the journey, and he was one of the most likeable of people (JGh 82)

b). ب may introduce the subject of a verbal sentence with inverted word order (subject + verb):

I closed the door and returned to bed, and there was Farusiya sitting on it (HM 207)

A few seconds, and suddenly all his resolve to speak disappears (HR 54)

The animals awoke one day to find themselves suddenly confronted by a new thing (AM 8)

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)

I lifted my eyes from the book in front of me, and saw a man next to me (JIJ 57)

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)
and suddenly the seagulls from their lofty height were swooping down on me (IH 36)

c). The noun or pronoun introduced by إذا it may be separated from the rest of the sentence by a parenthetical statement:

I stopped seeing the dream. Now, here I am five years later and dreams like that are coming to me again (JIJ 119)

Lamiya used to talk to me about Su‘ad always with a special admiration, and Su‘ad, just thirty years old as I later found out, is worthy of all the praise I had heard 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 أَمْرُ + jussive).

96.16.1 The main clause generally follows the subordinate clause introduced with لَمَّا :

When I lifted my hands to take hold of her fingers which were exploring my face, she gently pulled them from my grip (JIJ 49)

When we returned to the house, we found mother sitting waiting for us (IH 145)

After she had wiped her nose and her eyes, she tried to speak without crying (HS 209)

I went out to bring the glass and the ice, and when I returned I found her looking strangely at my father (HM 235)

When I was young I used to spend hours with my uncle fishing on the lake (AM 99)

He was with me in the shop, and when he left for the market she caught him up (HM 214)

96.16.2 The subordinate clause introduced by لَمَّا sometimes follows the main clause:

I almost died when I learnt of my mother's death (AM 104)

She refused to speak the first time I asked her (AM 109)
Occasionally, the verb following َنَّا is in the imperfect indicative:

You, when you get married, will have a fully automatic washing machine (HR 46)

When he feels that his description might not do the picture justice, he whistles as a sign of delight (HS 163)

Normally, when I dream, I do not know that I am moving within a dream (GhS 193)

َنَّا may also have the meaning “since”, “because”, “as”:

Since we didn’t have much money, we looked for a people’s eating house (JIJ 21)

Because Lamiya’s journey began in New York, I accompanied her there (JIJ 249)

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)

and since his colleague ... was on sick leave, she was forced to do that at the police station (SI 239)

And because the process of extracting a few drops of liquid purple from its shells ... was difficult, it was therefore extremely expensive (IH 24)

Since the other door was locked, she began to step back then return like a bull and hit the door (HS 214)
The Particles إنّ, أنّ, أنّ ("that")

 إنّ and أنّ belong to a group of conjunctival particles called إنّ 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 idāla construction or as subject of a nominal sentence.

Printed Arabic does not always distinguish between إنّ, أنّ and إنّ, although the hamza often being misplaced.

97.1 The main differences between أنّ and إنّ are as follows:

 إنّ 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 أنّ is in the future vis-à-vis the main clause. In general, أنّ is also used whenever the use of إنّ is impermissible (i.e. when it is required that a verb immediately follow the particle).

 إنّ cannot be immediately followed by a verb. Thus, when followed by a verbal sentence the word order must be inverted (subject + verb), أنّ 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") (امتشت أنّ). The subordinate noun clause introduced by أنّ always expresses a statement of fact.

97.2 أنّ ("that")

97.2.1 أنّ + subjunctive refers to an event or circumstance that is in the future or not yet completed:

 أردت أن أطرد ذلك الخاطئ من دفني أبي يبيهर

 علىهم إذا أرادوا أن يحاربوا في الشارع

 كان ينتظران أن يتأكل النّكلام اللطيفة

 نسبت أن أذكر أن أراه بيني في الكنيسة

 الإنسان المحب للجمال والخيرية يرفض أن يكون فظيعًا أو ليما

 لماذا قال إنه يتوقع أن لا يجدني

 مذكرته الَّتي أُمي أن تقرها قريبًا

 I wanted to expel that idea from Abu Bashir's mind (HR 7)

 If they want a battle, they must fight in the streets (IKh 29)

 They were waiting for me to say those accursed words (AM 17)

 I forgot to mention that the two monks remained in the church (IKh 38)

 the man who loves beauty and freedom refuses to be horrible and wicked (HR 61)

 why did he say that he expected not to find me? (TW 276)

 his memoirs which I hope we will soon read (JGh 69)

97.2.2 أنّ is used after verbs and expressions which indicate the ability or possibility, inability
97.2.3 ُ أن is used after verbs and expressions which indicate duty, obligation or the necessity of doing something:

- من الضروري أن نحدد موضوعًا ونكتيب فيه ذلك هو الأمر الذي يجب أن نتصور في حياة كل قتاءٌ وحيدٌ الحرية. (AM 135)
- There are many questions that I must answer. (HR 5)
- They have to come out in the end. (IKh 91)

97.2.4 ُ أن is used after verbs and expressions meaning to want or desire, to ask for and to request:

- طلبتُ إليهم أن ينادوا معاً نزل في شرف واحد: أن يكونُ معاً زوج. (IKh 76)
- I asked them to stay with us. (IKh 76)
- she desires one thing: that a man be with her. (HM 180)
- I don't like to turn my back on the street. (HM 222)
- she wants me to forget every woman but her. (JIJ 157)
- I wanted to read some of what he had written. (AM 137)
- I did not want to remain alone at night. (HS 116)
- Does A'isha want to marry you? (HS 126)
- I found myself asking him to write it on a piece of paper. (HS 137)

97.2.3 ُ أن is used after verbs and expressions which indicate duty, obligation or the necessity of doing something:

- This is something which could not happen to me. (HR 13)
- No one can separate the colours. (IKh 66)
- I am no longer able to write poetry. (Ghs 136)
- Hamid cannot bear to see me like this. (AM 28)
- I was able to say to her, “Now we can get married Huda”. (AM 23)
- It is impossible that they should believe it. (IH 194)
- I could not remain neutral. (HR 162)
I implored him to find a solution for me (IH 168)
I tried to sleep (IKh 90)

97.2.5 ْأَنَّ أَنَّ بِحَلَّ أَنَّ أَنَّ ُنُجُدُّ لِي لِيَلَأْ ُحَأَلَتْ أُنَّ أَنَّ تُجَعِّرُهَا

he ordered me to burn them (AM 176)
they had asked him to come (HR 80)

 الطلَبُ مَرَّةً مِنْ أَلْبَارِسْرِ عَمْرُ آخَرُ تُجَعِّرُهَا

He once asked the guard to call the head guard (AM 20)
he asks me to read them (HS 108)

97.2.6 ْأَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ مُتَسْعَبَةً أَنَّ مُتَسْعَبَةً أَتَغْضُبُ وَتَغْضُبُ

the Japanese ships could enter any port they wished (JII 13)
In Exeter I was able to know love again (JII 26)
can I ask for more than that? (JII 151)
it allowed our friendship to mature and become enriched (JII 168)

97.2.7 ْأَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَتَغْضُبُ وَتَغْضُبُ

Be careful not to bring the subject up with my guest (JII 139)
Be careful not to admit anything if they arrest you (HM 230)
take care not to approach the south (AM 98)

97.2.8 ْأَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَنَّ بِحَلَّ أَنَّ أَنَّ مُتَسْعَبَةً أَتَغْضُبُ وَتَغْضُبُ

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)
I am afraid that I might explode and say what my true feelings are (GhS 144)
I was afraid that my dry tears would find their way to my cheeks (GhS 174)
Are you afraid to look behind you lest you turn into a pillar of salt? (IH 66)
How can I marry her while I am afraid that she will cheat on me with someone else? (HM 174)
97.2.9 َأَنْ is used after verbs and expressions of surprise or wonder:

لا أشترث، على أن الزعيم من هذه الغزية، أن أنهذي
أحد أحفاده
ما ألد أن يموت الإنسان وهو قوي

I am not surprised, despite this exile, to encounter one of his descendants (IH 126)

How wonderful for a man to die while he is strong (AM 81)

97.2.10 َأَنْ may introduce indirect speech or an indirect question:

بضرعُهُ بهم بأن يذهبوا
كانت قد أصررت علي أن أعرض أيضا ثلاث أو
أربع نوافذ زيتية
وأضياقب أبغيهم أن أكف عن أشياء كبيرة

He calls for them to leave (IKh 37)
she had insisted that I also exhibit three or four oil paintings (IJ 137)

he strongly recommended that I should avoid many things (AM 9)

I ask her to tell me a story (HS 222)

I suggest to her that we discuss the matter in the morning (GhS 60)

97.2.11 َلَمْ + perfect (or ِلَمْ + jussive) may be used when the clause refers to a completed event:

لَمْ تلبس أن وصلت إلى قاعة محددة
لَمْ تتبين لها أن أقترن في من إِحدى مدارس النوم
تأرجح ينبهر أن جذب إلى مكانه

She soon found a certain contentment (SI 98)

She had not previously been near a boys’ school (SI 201)

they evaporated as soon as he sat down at his desk (SI 215)

because of this I got out of one hole and fell into another (HM 64)

I answered by leaving (HR 55)

It once happened with me that I was late (TW 253)

I committed the forbidden by writing my name on one of the window frames (IJ 31)

97.2.12 When َأَنْ precedes the negative particle َلاْ, the contraction َلاْ ("that not") + subjunctive is possible:

أدركُ إذا ذلك اللطف غير المتنوع أنَّه خير لنا
ألا تطالب بأي تفسير

Faced with that unexpected kindness we realised that it was better for us not to request any explanation (IJ 21)

I must not ask him again (AM 49)
she was afraid that she would not hear what she wanted to hear (JJ 47)

She should not have cried (HM 214)

I was frightened that he wouldn’t give Ahmad the occasion to be alone with me (HS 131)

This contraction is, however, not obligatory:

I agree, on condition that we do not stay here on the top of the mountain (IKh 85)

This is a matter which I am asking you not to believe, for it is illogical (GhS 182)

My advice to you is not to harm anyone (AM 32)

I try for the last time not to appear ridiculous (IKh 142)

I remained determined not to change my scat (HR 55)

You must not get excited, angry or sad (AM 154)

I had to say something quickly so that he wouldn’t think that things would go back to as they were (HR 227)

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 (JJ 37)

I try in vain to hold back the tears so that the visitors would not see me (JJ 153)

I froze to the spot and as far I could I controlled my throat so my sobbing would not be heard out loud (JJ 166)

His eyes were darting everywhere lest they stop for one moment and meet mine (AM 73)

He stands still while she passes so as not to startle her (GhS 24)

97.2.13 ْهِلَّ may occur before the ْل of absolute negation. No contraction occurs:

I decide that there is no avoiding going to the unexplored regions of sleep (GhS 193)
I was certain that there was no way for him but this one (IH 211)

An may be preceded by لـ forming the compound لأن (“in order to”), frequently translated as “to + infinitive”:

It was time to ask myself what I really was (HR 5)
We are prepared to offer you every assistance (IH 181)
The lover needs nothing but to feel (TW 211)
he started to follow me in order that I stop smoking (HS 103)
One cockroach is enough to ruin the largest restaurant (AM 29)
There is no need to contact anyone (AM 28)
The time had come to make my own way (HR 151)
there is absolutely no need for my blood to remain fiery (HR 83)

An (“that”)

an introduces a noun clause which states a fact - that an event has happened, is actually happening or will certainly happen. أن 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 an takes the pronoun suffixes of the 1st person singular and plural as follows:

I أَنِّي or أَنِي we أَنَا or أَنَّا

Among the uses of أن are the following:

97.3.2 أن occurs with verbs and expressions that imply a statement of fact (or alleged fact):

they accused me of doing it (GhS 89)
Let’s suppose that you have analysed me (HM 11)
I reassured him that my husband was a wonderful man (GhS 67)
she confirmed that Lamiya had come (JIJ 205)
he dreams that he is sailing in a paper boat (TW 260)
They had taught us that the angel of death was Izra’il (IH 125)
No doubt many of you did not turn off their televisions (TW 47)

No doubt in this dark and silent place grew the first seedlings for my green garden (HR 67)

A mistake has certainly occurred (JGh 192)

It is obvious that they were arresting us (JIJ 18)

it is obvious that she is the lady of the house (JGh 121)

it is certain that God will answer his prayer (HR 15)

He is certainly over seventy years old (JGh 66)

The truth is that I was depressed (JGh 92)

Certainly, he has studied the plan (TW 37)

97.3.3 ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָن ָн is thus used to introduce indirect speech:

He informed us that we were going to return because the operation has been cancelled (IKh 91)

One of us recalled that de Lesseps had added to the opening celebration his joy over his recent marriage (JIJ 17)

He screams that the bees are coming out of the mouth of that witch (GhS 150)

I found myself answering her coldly that my mother Kawkab doesn’t know English (HS 100)

Aminufis swore by the Father, the Son and the Holy Ghost, that he had never concerned himself with politics and that his membership of the socialist union was just routine (SI 19)

He announced that he was not responsible for cleaning the stairs (SI 52)

I swear that it is still there (IH 129)

they had informed her family that a ghoul living on the tops of the mountain had fallen in love with her (IH 188)

my husband informs me that he will come after lunch (HS 32)

the agent for the Yemeni company came to inform us that 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:

I was certain that the word “no” was still on my lips (HR 90)
I am not sure that he was a man (IKh 86)
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)
I don’t deny that two of us were without mothers before prison (AM 22)

Now the police will think that a thief strangled him in his sleep (GhS 203)
Indeed, in this non-man I saw feelings of love (HR 77)

Something or other in his refusal to look at me made me certain that he would not resume the fight (HR 106-7)
Now I am certain that my mother is insane (HM 86)

b). to know, to learn, to understand, to realise etc.:

I know full well that courage is the last thing that will come to my aid when I see him (HR 31)

Mrs. Kazin knew that I never sell my canvases (JII 138)

I suddenly realised that I had made a big mistake (JII 139)
I realised that something exceptional had happened (GhS 116)

There are days when I feel that the whole world is allied against me (GhS 165)
did he know that I had made a mistake? (HM 31)

I realized that I had not spoken (HR 90)

The English are known for the fact that they rarely get carried away with literary disputes (JII 131)
c). to remember and to forget:

I found myself remembering that I had been a happy child (HR 5)

I remember that I quickly fled towards the door (HR 169)

He remembers that she died of cancer (GhS 21)

I never forgot that he was the man I met (JII 206)

Have you forgotten that with your help I am specialising in interior design? (TW 255)

d). to seem or occur (to someone), to imagine:

It appeared to me that she was in her late fifties (JII 60)

It occurred to me that she was not a mere tourist (JII 44-45)

It has not occurred to you that you can marry Salah al-Din? (GhS 78)

It seemed to me that death was nothing other than a brother lying in wait for his sister (HR 31)

It seems that my agitation showed itself on my features without me realising it (JGh 27)

I felt that life was pulsing twice as fast in my veins (JII 154)

I felt that thousands of their eyes were piercing me (HR 18)

I used to feel that I was always talking to him (HR 14)

97.3.5 Occasionally, the accusative subject after أن does not immediately follow the particle. This occurs when the subject is indefinite and the predicate is a prepositional phrase, one of the adverbs هنا or ها، or when the subject is separated from 안 by an adverbial modification:

the sounds of the explosions confirm to him that there is a real war (IKh 124)

I noticed that near us was a man in his fifties (JII 243)

I swallow my saliva as if there is a large stone in my throat (HS 48)

he confesses that in teacher Subhi’s head there is a song (HM 13)

It pleases me that we now have an Arab friend (JII 159)
97.3.6 The pronoun suffix on 

وَضَعَيتْهُ أنَّهُ يَجْعَلُ فِي بَلْدَيٍ مِشْعَرَةٍ، كَيْسِهَا لَنَّذِنَّ من أَشْدَارِي أَذْرَتْهُ أنَّهُ يَكْتُلُ خَلَاةَ طَرَفَهَا

جَفَطَ أَنَّهُ إِذَا جَرِى لْقَيْشْنِ حَدِيدٍ وَعَقَصُوا عَلَى الأُوْزَاءِ، أنَّ يَحْفَظُوا لِكَذَا مَنْ عَبْرَتْ

فَكَرَتْ أَنَّهُ رَفْعًا يَتَوَجَّهُ عَلَيْهَا أَلَّا أَنْتَقَ إِلَى المَوْضُوعِ مَنْشَأَتْ?

فِي سِيَّةٍ وَعَظَرَةٍ أَفْهَمُتْ أَنَّهُ لَنَّشَأَ مِنَ السُّهْلِ أَنَّ أَجَدُ فِي لَنَّذِنَّ شَابَةً

ضَحَيْتْ أَنَّهُ لَمْ يُشْعِبُ لِهْ أَنْ يُقَدِّعُ المَدْبَعَ

I was surprised that there are women like this in my country, like the women in London (HS 190)

From my travels I have come to realize that every journey has its own circumstances (JGh 169)

I was afraid that if there was a new search and they discovered the papers, they would create difficulties for you (AM 70)

I thought that perhaps I ought not to touch on the subject directly (HS 23)

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)

it is true that he was not allowed to turn on the radio (TW 58)

97.3.7 أن may be preceded by لِ to form the compound لَنَّ ("because", "for", "on the grounds that"). As with أَنَّ, لَنَّ 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:

لا أَذْرُي مَا ذَلَّ أَيْضاً، لَنَّ أَنَّ يَمِّعَ أَسْمَعَهُ

أَنَا مَرْحَابًا، لَنَّ أَنَّ السُّلْطَانَ يَكْتَلُ خَلَاةَ

قُدْ أَخْرَجْتُ لَسْنَا سِفْيَةٌ بِبَابِيَةٍ عَنْ فَضْلٍ، لَنَّ

أَيْدَانَ كَانَتْ لَا تَرَى مَخَافَةً لِهِ بُلْجَبَر

شَكَرَتْ أَنَّهُ لَمْ يَذْهَبْ إِلَى اِلْجَمَيْعَةِ، لَنَّ أَنَّ شَهِي

كَانَتْ مَقْطَعُتِي

ضَعَتْ هذَهْ لَنَّ أَنَّ يَمِّعَ نَسْجَيْتَا

كَانَتْ تَطْلِبُ، لَنَّ أَنَّهُ عَنْ الْحَرَسِ الْمُنْدَى رَفْضَةً

وَإِلَيْها لَنَّ أَنَّ يَمِّعَ نَسْجَيْتَا

I don't know what else he said, because I was no longer listening to him (HR 14)

I sleep soundly because the archangel Gabriel is watching over me (HM 49)

For our journey we intentionally chose a Japanese ship, because Japan was still neutral in the war (JII 13)

I thanked God because I went to the society and because Suha was my teacher (HS 198)

Huda was lost because I was a prisoner (AM 23)

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 لَنَّ does not immediately follow the
particle:

understanding never means equilibrium, because there is
a great difference between obedience and falsification
(TW 34)

97.4  إنْ (“that”)

As with إنّ, إنْ 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  إنْ takes the pronoun suffixes of the 1st person singular and plural as follows:

1  إِني  or  إِني  we  إِنا  or  إِنا

97.4.2  إنْ is used to introduce direct and indirect speech after the verb قالّ (“to say”):

قَالَ أمي إنْ الزهري يُحبُّ وَيَفْرَحُ أنْ يُهِبْ يَبْنَى

مَتَعَلَّصُ في مَعْرُوفٍ خاَمِمٍ الْوَطْسِي

يَقُولُونَ إنْ النَّجَاحُ أَنْ كَالْإِخْبَار

مَتَعَلَّصُ في مَعْرُوفٍ خاَمِمٍ الْوَطْسِي

My mother said, “The bridegroom loves and is delighted
to feel that he has won a fierce and violent battle”
(HR 20)

They say, “Necessity is the mother of invention”
(JGh 176)

قَالَ إِني كَانَ دَايِمًا مُلْجَأً حَنْوًا لِي وَمَتَفَقًا

رَاغِبًا إِلَى الْأَلَمَ

قَالَ لِهِ إنْ يَتَّقُمَّلُ وَقَانُ حَبٌّ الْرَّجُلِ لَلنَّفْرَاءُ مَوْرُوجُ الْوَجَهِ

أَمَّي تَقُولُ إِنْ يَتَّقُمَّلُ وَقَانُ حَبٌّ الْرَّجُلِ لَلنَّفْرَاءُ مَوْرُوجُ الْوَجَهِ

I said that my father was always a loving place of refuge
for me, and a wide gateway to the world (HR 6)

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)

My mother says it is because of me (HM 158)

قَالَ إِنْ كَانَ مَشْرَعًا أَنْ تَقُومُ هُنَّا أَنْ تَقُومُ هُنَّا أَنْ تَقُومُ هُنَّا إِلَيْبَاسٌ

قَالَ إِنْ كَانَ مَشْرَعًا أَنْ تَقُومُ هُنَّا أَنْ تَقُومُ هُنَّا أَنْ تَقُومُ هُنَّا إِلَيْبَاسٌ

They say that it is the cave in which the prophet Elijah
lived (IH 52)

She said she would wait for me (HS 245)

97.4.3  Indirect speech after قالّ may be introduced with أنّ:

قَالَ إِنْ يَتَّقُمَّلُ وَقَانُ حَبٌّ الْرَّجُلِ لَلنَّفْرَاءُ مَوْرُوجُ الْوَجَهِ

He wanted to tell her that the car had returned (IKh 129)

قَالَ إِنا مَوْرُوجُ أَنْ يَتَّقُمَّلُ وَقَانُ حَبٌّ الْرَّجُلِ لَلنَّفْرَاءُ مَوْرُوجُ الْوَجَهِ

he said that there was a market for stolen goods
(JGh 174)

قَالَ إِنا مَوْرُوجُ أَنْ يَتَّقُمَّلُ وَقَانُ حَبٌّ الْرَّجُلِ لَلنَّفْرَاءُ مَوْرُوجُ الْوَجَهِ

our escort told us that there are two schools in the town
(JGh 77)

قَالَ إِنا مَوْرُوجُ أَنْ يَتَّقُمَّلُ وَقَانُ حَبٌّ الْرَّجُلِ لَلنَّفْرَاءُ مَوْرُوجُ الْوَجَهِ

he said that it was possible to find it in the directory
(JGh 190)

قَالَ إِنا مَوْرُوجُ أَنْ يَتَّقُمَّلُ وَقَانُ حَبٌّ الْرَّجُلِ لَلنَّفْرَاءُ مَوْرُوجُ الْوَجَهِ

I did not tell her that I would go (IKh 131)
قال لي كاتبٌ فُنِّي: صديقي أنا لسُنونا بدأ تعرف حوادث غمّ في السنوات الأخيرة.

**97.4.4** The pronoun suffix on إنّ (ضمير أقطان) may be one of general reference:

قلت إنه لا بد من مُعُورٍ نُعُوم سَاعَةً.

I said that a quarter of an hour must pass (HR 32)

قال إنه من المعتمدٍ سفرُهم صباحًا أُلُّد.

he said they would probably leave on the following morning (JGh 161)

يقولون إنه لا يوجد ورقُ أُصُفر بعدهم.

they say that they do not have any yellow papers (JGh 9)

**97.4.5** The accusative subject need not directly follow إنّ:

قالت زوجتي إن هناك فاصولاً وورًا.

My wife said that there was beans and rice (IKh 117)

**97.4.6** When قال is used in the sense of “to order”, the noun clause is introduced with أنّ (+ subjunctive):

قلت له أن يعود بمَعَة.

I told him to come back quickly (AM 129)

أقول له أن يُتّقِن ويُّبَشِّر من.

I tell him to vanish and die (HR 55)

**97.4.7** When قال is followed by two noun clauses, the first may be introduced with إنّ and the second with أنّ:

ياً قال إنهم ما زالوا أخَياء، وأنهُم يُصَبَّرون في الليل.

it is said that they are still alive and that they make sounds in the night (TW 21)

أصولاً قال إنه هو شاعرها، وأنهُ بَيْعُتُمُ لها وَخَدِّها ديوانًا.

he said that he was her poet and that he would put a collection of poems just for her (TW 121)

قال لها إن الأَكْبَاء بُهْدَا الشَكَّ لسيرُ ضَفْلُبها لأُرْضُهَا.

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)

وأنَّهُا رَتَّاحَ في عُرْفُها.

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 

 إنّ 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 (إنّ and its sisters”), the other particles being َأَنّ (“that”), إنّ (“that”), علّ (“but”), لكيّ (“perhaps”) and لَتَّيْنّ (“if only”). They all govern a subject, when this can be inflected, in the accusative case.

98.1 إنّ is typically immediately followed by the subject of the sentence:

إِنَّ أَسْتَمَرَّ كَلِمَةً أُسْاسِيَةً (HR 148)  
Discretion is a basic maxim

إِنَّ الْكَذِبَاءَ الْأَنْذَرِيَّةَ غَيْرَ مَشْكُورٍ (GhS 39)  
The hand brake is not on

إِنَّ تَعْرُفُ عَلَى أَضْوَاتِ الْبَرُّ قَرْدُمٍ (IH 144)  
His acquaintance with the sounds of the sea is an ancient one

إِنَّى أُمِّيَْ أَمْرَأَةٌ ذَاتُ كَبْرِيَاءٍ (HR 53)  
My mother is a proud woman

إِنَّ الْعَرْوِيَّةِ (TW 111)  
Religion belongs to God

إِنَّ وَقَلَ أَنْ يُقْعَدُ كَافِ بِإِحْدَاحِ هَذَا الرَّوْضِ (HR 142)  
A little glue is enough to achieve this union

إِنَّ مَجَرَةً تَذَكَرُ تَلَكُّ الأَنْعَامِ يَجْعَلُ الإِنسَانُ مَشْعُوْسًا (AM 152)  
The mere recollection of those days deforms a man

إِنَّ شُيَّاً فِي دَانِيِّي نَفَؤُٰقٍ (AM 55)  
Something within me has snapped

إِنَّ الْمَحْبُورَ يُوْلُدُ الْثَّغَورُ (HR 54)  
Feelings beget feelings

إِنَّ الإِنسَانُ مَهْمًا كَانَتْ قَوَّةٌ، لَا يَعَابُونَ ذَبَائِحَةٍ إِذَا كَانَ وَجِيْدًا (AM 71)  
No matter how strong a man is, he is not equal to a fly if he is alone

98.2 The subject often occurs as a pronoun suffix on إنّ. It takes the pronoun suffixes of the 1st person singular and plural as follows:

I إنّي or إنّي, we إنّا or إنّا

إنّي في محاكمة (GhS 100)  
I am in a court

إنّي أدرى أنّى زوجة (HR 114)  
I am now a wife

إنّي أدرى ما أقول (TW 20)  
I know what I am saying

إنّي واجهم (GhS 20)  
I am having delusions

إنّه مبدأ فيزائي (HR 232)  
It is a principle of physics

إنّه حقاً عالم صغير! (IIJ 60)  
It truly is a small world!

إنّه هنا منذ سناغة (GhS 54)  
He has been here for an hour

إنّه هداف ممتاز (JGh 146)  
He is an excellent marksman
98.3 In inverted nominal sentences (predicate + subject) إن precedes the predicate, but the subject, when it can be inflected, remains in the accusative case:

The body of a woman has a power over itself (HR 193)
Within man are tremendous powers and strengths (HR 234)
In this is a considerable amount of opportunism (TW 83)
It is possible for every man and every woman to reach this Nirvana (HR 234-5)
the college had a claim on me (JIJ 137)

98.4 إن may be rendered more emphatic by the use of the emphatic particle ل.

98.4.1 ل may introduce the predicate of a nominal sentence. It has no governing function:

It is a terrible thing for a brother to distrust his brother (HR 33)
It is a simple process (TW 13)
It is a dreadful thing to live and for a mountain to die (IH 108)
standing on the ruins ... is better than living in palaces (IH 77)
It is a humorous thing (GhS 123-4)
I am happy (TW 130)

98.4.2 ل may introduce a verb, usually in the imperfect indicative:

I stand up on my feet (TW 22)
you know (TW 42)
I favour a people other than you (TW 125)
99 The Particle ُنِّيِّا

99.1 The particle ُنِّيِّا is used to take the second of two pronominal objects of a verb (see 52.3.3):

ما أُهذِّبُ إِلَيْهِ مِنَ ُنِّيِّا ُنِّيِّا
what Mu’adh gave me (HS 149)

شَيْعُبُ إِبَأَهَا ُنِّيِّا
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” (وَاحِيْمَةُ) (see 52.7.1b):

أَذْهَبُ وَإِبَأَهَا إِلَيْهَا ُنِّيِّا
I go with him to the oven (IKh 104)

99.3 ُنِّيِّا + pronoun suffix referring to the person addressed has the meaning “beware of ... !”, “take care not to ... !” (see 100.9):

إِبَأَهَا ُنِّيِّا ُنِّيِّا
take care not to fall into temptation (HM 44)

99.4 ُنِّيِّا + 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:

إِبَأَهَا ُنِّيِّا
Abd al-Majid listened without interruption to the news of the tape (SI 22)

إِبَأَهَا ُنِّيِّا
it didn’t prevent them from contemplating the journey (SI 61)

إِبَأَهَا ُنِّيِّا
Then he rewound the tape to the beginning (SI 93)

إِبَأَهَا ُنِّيِّا
Whatever the role was that the doctor himself played (SI 201)

إِبَأَهَا ُنِّيِّا
Anisa stood in front of him holding the very file (SI 250)

إِبَأَهَا ُنِّيِّا
The others will say the profound words (AM 13)

إِبَأَهَا ُنِّيِّا
it was the small room of Agatha Christie herself (JIJ 69)

إِبَأَهَا ُنِّيِّا
but I was still a walker (JIJ 88)

إِبَأَهَا ُنِّيِّا
We enter the spacious lounge itself (HS 194)
Exclamations and Interjections

An exclamation 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 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 “Hey!” “Wow!” “there!” etc.:

طُلِبَ لَنْ أَفْعَلْ شَيْئًا! هَٰهَا سَأَقْتِلُكُهُم
وُضَأْيَ مَنْ هُمْ أَيْنَ مَا ذُوُوْرُٰ وَتَسْهَّلُتِهِ، هَّٰهَا!
هَّٰهَا غَوْرُوُسِتْنَا الْخَلْوَة
هَّٰهَا ذَغَّيَنَّ أَصْلُ كَلَامِي

OK, I won’t do anything. There, I’ll kiss you! (HM 78)
and also add to this my tears and my sighs, eh? (JIJ 145)
Wow! Our beautiful bride! (HR 89)
Hey! Let me finish what I’m saying (HM 89)

100.2 “Oh God!”:

اللَّهُمَّ
جَلَّسَ وَوَجَّهَهُ خَالِدٌ مِّنَ الْكَلَامِ، اللَّهُمَّ إِلَّا إِذَا
أَعْتَمَىَ بَلَدُ الْإِسْتِمَاعُ الْفَطَّاَّطِ الْمُرَيْقَةُ كَلَامًا
اللَّهُمَّ أَكْفِنَا مِّنْهُ إِلَيْسَ اللَّهُ خَيْرٌ

Oh God! (AM 45)
He sat down, his face expressionless – God, unless we consider that detestable ever present smile was saying something (HR 117)
Oh God protect us from the accursed Devil (HR 197)

100.3 “or” (“huh!” “blast!” “damn” etc.):

مِّنْ هُمْ هُمْ مُّؤَاكِبُوُّ الْفَظْقَاتُ؟ طَقْطُقُ! ۛنَحْنُ فِي
خَارِجَةِ الْأَتْنِبَ أَفْضَلَ مِنْهُمْ!
طَقْطُقُ فِي شَوْارِيكِ بَيْنُ غَرْفَٰحٍ!
طَقْطُقُ عَلَى الْمَبْرَزَةَ وَعَلَى كُلِّ الْمَسَاطِرِ
أَلْتُ طَقْطُقُ فِي طَكَّ، فَيْكِمُ، وَبَيْنَ وَقَارِئِكُمُ الْأَكْبَادِ
طَقْطُقُ فِي الْخَطْيَةِ بَيْنُ غَرْفَٰحٍ، طَقْطُقُ ۛفِيهَا بِهِدَمَةٍ!

Who are these effendis and foreigners? Huh! We in al-Tanak quarter are better than them (HM 105)
blast your moustache Faruh! (HM 7)
Pah to the ruler and to all rulers! (IH 81)
A thousand damnations to you and your false dignity! (TW 48)
To hell with sin Faruh. To hell with it you dumb animal! (HM 31)

100.4 (“shh!” “hush!”):

وُضَعَتْ سِنَابِيَّةٌ عَلَى قَبْعَهَا وَقَطَّعَتْ قُصْبًِ

She put her forefinger on her lips and whispered, “shh” (IKh 136)

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He scolded me, whispering, “Hush!” (IH 106)

100.5 “voilà!” etc.:

Saraya will reach her hand out to me and will take me in one stroke – voilà! (IH 79)

On the following day he will bring someone to give a valuation for it, and he will take the furniture - voilà! (SI 64)

100.6 (“bravo!” “well done!”):

Bravo! Great! (HR 79)

Bravo! You said it (HM 10)

100.7 There is a variety of ways to indicate laughter:

Heh, heh, heh (HM 26)

Ha ha (TW 122)

Ha ha (TW 159)

I laughed. Hah ha ha (HS 8)

100.8 The interjunctonal particle يا is often used before exclamations and interjections:

Ya Salam! Good heavens! (JGh 96)

Ya Elye My God! (GhS 21)

Ya Habna, Ya Ya! How wonderful that is! (TW 15)

Indeed, you are a hero, but what a pity that in these days no one is capable of heroism (TW 231)

Ya, ya, ya, ya! Ya ya, ya ya! Ya ya ya ya ya! How my wounded pride tormented me! (HR 11)

Ya Ya ya ya ya ya! Welcome to the Arabs! (IKh 74)

100.8.1 A noun introduced with يا rarely has the definite article. An exception to this is the exclamation يا الله (“O God”):

Ya Allah! Ya Allah! (HR 92)

O God! Are you really from the place on whose roads he walked? (JII 47)

100.9 The particle يا + 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 أن or by
Take care not to raise the subject with my guest (JIJ 139)
Beware, my absent loved ones, of being content (IH 84)
Take care not to confess to anything if they arrest you! (HM 230)
Beware of hesitating over the last step (IH 182)
take care not to fall into temptation (HM 44)

100.10 حذار من has the meaning “beware”, “watch out”, “be careful”:
Beware of erecting of barriers of logic between you and the irrational (GhS 35)
Be careful not to play with truth (GhS 37)

100.11 أوم ("oh!" "ah!"):
Then I laughed loudly and said, “Oh, Madam Athena!” (JIJ 205)
She said, “Oh, yes, yes” (JIJ 60)
Oh, if only I could find out when this siege began! (HR 5)
Ah, my tooth is hurting me again (GhS 37)
Oh, when will I go back to my room? (GhS 37)
Oh, fields of Jerusalem and its enchanted valleys (JIJ 76)

100.11.1 The form أوم also occurs:
Oh, how much I loved that Bashshar! (HR 33)

100.12 يا occurs as an interj ectional suffix added to nouns. يا and its noun are sometimes preceded by the interjectional particles أو يا:
I shouted, “Oh Lord! Oh Lord!” (HR 126)
Why did you disappear uncle, for Saraya disappeared with you? (IKh 118)
But what can be done father? (IH 177)
What a pity! The opportunity to tell my story is lost (HM 126)

يا is occasionally written defectively:
Oh mother! (IKh 118)
100.13 The preposition ۰ occurs in oaths and exclamations, mostly governing ۿ۰ ("God") or ۳۰۷ ("life"). The governed noun is in the genitive case:

By God! (HS 115)

By God Almighty, you will not escape from me tonight (TW 160)

No by God, I do not agree! (IKh 75)

By God, how delightful this district of yours is (HR 72)

No by God, I knew nothing (TW 164)

By the life of my Lord, I don't know why you don't divorce me (HR 144)

By the life of the one who called you Sayta (HS 25)

By the life of your head (HM 112)

Hel'hu da ha mii shihi? lo wāhīyakt

Is that everything? Not at all, by your life (SI 214)

la wāhīyakt

No, by your life (SI 208)

100.14 وَلِنُنَ ("woe!" "distress") typically occurs as an interjedional particle with a pronoun suffix. It is usually preceded by ۰۰:

Oh dear me! Anything but this (HM 44)

What they say [their tongues] will cause him grief! (IH 46)

With a single apple Eve banished Adam from the garden, and here I am offering you twenty apples! Be careful of me! (IJU 223)

Your mouth [tongue] will be your undoing! (HM 197)

Let him watch out for me! (HM 197)

Beware the heat of tomorrow! (HM 196)

100.15 ۰ ۰ + noun/pronoun suffix ("what a ...?", "oh!") is an exclamatory expression in which the preposition ۰ is preceded by the interjedional particle ۰۰ and governs the person or thing which is the cause of the exclamation:

What a woman and what misery she has! What a terrible happiness it is which is brought on by terrible sufferings! (HR 141)

What courage! (IJU 79)

What a pity! (IJU 172)

What a terrible saying this is! (HR 6)
100.15.1 لَيْ +pronoun suffix may be followed مَنْ + an indefinite noun. The pronoun agrees with the indefinite noun:

لَا أُحِبُّ جُوَّاد
What a surprise! (JGh 143)

لَا أُحِبُّ ذَا كُرْمَةٍ فُوْرِيَّةٍ
What a powerful memory! (TW 32)

لَا أُحِبُّ رَأْسِ
What a head! (TW 60)

لَا أُحِبُّ عَفَاَّةٍ
What a story! (HM 105)

لَا لَهُ مَنْ خَيْرٌ ضَيْقَيِ
What a cramped prison it is! (TW 121)

a). The pronoun suffix may refer to someone being addressed, in which case مَنْ governs an adjective:

لَا لِي مِنْ أَحْمَصٍ
What a fool I am! (Ghs 87)

لَا لِي مِنْ مَتَافَضْمَةٍ
What a contradictory person I am! (Ghs 179)

100.16 ذَخَّرِي (“come on!” “let’s go!” “hurry up!”):

ذَخَّرِي سَاهِديَّيْيَا نِجَارًا
Najat, hurry up and help me! (TW 55)

ذَخَّرِي إِنْ هوِيَا، أَنْ أُذْهِبْ لِأَخْلَقِي
Come on then, tell me for whose sake you’ve come (HM 103)

ذَخَّرِي آنَا أَذْهَبْ أَذْهَبُ أَذْهَبُ
Let's go. Go out while I close the shop (HM 79)

ذَخَّرِي مُعَايِرَيْيَا إِلَى النَّبْيِ
Come on with me to the house (HR 31)

ذَخَّرِي يُصِضَّعُ افْتَتْحَةٍ
Come on, let’s make coffee (HM 225)

ذَخَّرِي اوَرْنُدُي يُذْهِبُ يُذْهِبُ إِلَى أَنْهَارِي
Hurry up, put your clothes on so we can go and have dinner (Ghs 116)

100.16.1 ذَخَّرِي is sometimes followed by بَ + pronoun suffix:

ذَخَّرِي بِنَحْرِي مَنْ هَا
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:

زَدَعَا، يَا أُصْدُقَاتِي، وَذَاعَا يَا أُجْنَبِي
Goodbye my friends. Goodbye my dear ones (AM 170)

سَمَعَا وَطَاعُهَا مَرْحَبَاً
I hear and obey! (TW 157)

مَرْحَبَاً يَا أَبِي
Welcome! (AM 83)

مَرْحَبَاً يَا أَبِي
Welcome father! (HM 231)

سَلَامَا كُلَّكَا
Greetings, greetings (TW 117)
100.17.1 حسنًا ("fine!"): Fine then. The battle has begun again (HR 104)
Fine. She doesn’t know the precise details (GhS 47)
Fine. I can’t throw her out (GhS 62)
O.K. We don’t have enough money (GhS 156)

100.17.2 شكراً ("thank you", "thanks"): شكرًا يا أبي (IH 49)
Thank you Father (IH 49)
شُكِّرْا ليكُم هذه النصائح
Thanks for all this advice (HM 244)

100.17.3 أهلا بِبِناتي ("welcome to..."):
أهلا بك Welcome (GhS 54)
أهلا بِهِمْ بِناتي أَليِبَ مي Welcome to the Lebanese Hamlet (GhS 23)

100.17.4 نعيمًا ("blessings!"): نعيمًا blessings! (HM 256)
نعيمًا يا أُستاذًا! Blessings, teacher! (HM 173)

100.17.5 حقًا ("truly", "indeed"): حقًا لكمُ تحفُّتونِ هذه الطبيعة الجميلة
Truly, how much this beautiful nature conceals! (JGh 171)
حقًا كمّ حضارات قامت وازدهرت ونضحت
Truly, how many civilisations have arisen, flourished and expanded! (JGh 174)

100.17.6 طبعًا ("naturally", "of course"): طبعًا كُنتُ أُسأهامْ أَنا
Of course I took part (IKh 65)
طبّعاً، تانيني أستقلّة بعد الحرب
Of course, Lebanon gained its independence after the war (IKh 19)
طبعلاً لا أستطيع أركض أَكرَت
Of course, I can’t run any further (IKh 60)
عدَتُ إلى عَزْهُ أَنفَومُ. وطبعلاً لم أجد دَيْنَانَا
I returned to the bedroom. Naturally, I didn’t find anything (HR 110)

100.17.7 حبي وكرأًا ("fine!" "with the greatest pleasure"): أقبلهَا وَلَمَّا لاَ؟ أقبلهَا حُباً وكرأًا
I accept it! And why not? I accept it with the greatest pleasure! (HM 148)
إِذَا صادِقْتُ شَغْل، حُباً وكرأًا
If you happen upon any work, that’s fine (HR 148)
100.17.8  "how quickly!" "how soon!" "suddenly!\) introduces a verbal sentence:

- A small struggle broke out, and how quickly it was contained (TW 151)
- How quickly the plants die in the gardens of the rich houses! (HS 36)
- A friendship quickly grew between us (JIJ 171)
- He very soon became well known as one of the most prominent doctors in the city (JIJ 246)
- The plane quickly left the ground (JGh 196)

100.18  Some adjectives used as exclamations may lose their case endings:

- \textit{عجيب!} Amazing! (HM 159)
- \textit{غريب!} Wonderful! (HM 18)
- \textit{مبروك!} Congratulations! (JGh 11)

100.19  \textit{أَيُّ} ("if only" "I wish that ...") is a "sister of أَنّ " that was originally a verb. It is now used solely in the 3rd person masculine singular. \textit{أَيُّ} 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 

100.19.1  The verb in the inverted verbal sentence is often in the perfect, usually with a past tense meaning:

- لَكَ عَلَّمَتِي هَكَذَا بِنَ زَمَانِ I wish you had treated me like this a long time ago (HM 240)
- لَكَ كَلَّمَتِي بِنَ بَارِسٍ I wish you had spoken from Paris (TW 191)
- لَكَني قَتَتْ خَطَاياُ I wish I were a wood cutter (TW 217)
- شِيِّعْتُهُ فَلَمْ مَّسِيَّتْهُ لَكُنْ لَكَني لَمْ أَشْيَعْ If only I had not gone against my mother's wishes! (GhS 71)
- لَكَني قَتَتْ 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:

- لَيَتْ وَلَادِي يَفْحِقُ لِي فَتْحَةً If only my father would open his heart to me (HM 264)
- لَيَتْ وَلَادَ شَايْحُ يَحْضِرُ أَنَاً If only Shakir's father would come now (GhS 167)
100.19.3  

I wish they had plundered it (IKh 158)

I wish my mother had never given birth to me and that I had died before this (IH 95)

The port of misery; I wish it were the port of no return (AM 7)

100.19.4  

If only! (SI 211) (HM 254)

"Are you a ballet dancer?"

"Me?" she laughed, "I wish I was!" (JII 35)

"Come and visit me there"

"I wish I could" I said (JII 58)

100.20  

The interrogative  ما + the accusative of the elative may be followed by a noun, the subject, also in the accusative of exclamation. (Arab grammarians consider the elatives to be Form IV verbs, in this function called  أنعم  berk "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:

How wonderful iron is (IKh 74)

How beautiful that coast is, how wide the city squares are and how delicate the air! (JII 241)

How wonderful is the ending that takes you back to the beginning! (IH 79)

Oh how wretched man is when he is stricken with weakness (AM 143)

How delightful is the storm when the house is solid (JGh 167)

How great is the abundance that created it (IH 121)

100.20.1  

may occasionally be preceded with the particle  يا for a more emphatic effect:

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 elative:

How repulsive they are, and of how many kinds! (TW 15)
100.20.3 The expression may be used to modify a following noun clause introduced with ان (+ subjunctive) or the adverbial relative particle ما:

ما أروعَ أن أذهبْ مرتة أخرى
How wonderful for me to go again (JII 153)

ما أجملَ أن تموتُ الإنسانُ وهو قويٌ
How wonderful for a man to die while he is still strong (AM 81)

ما أكثرُ ما يُختلطَ أفعّالُ بالغيبة
How often evil is mixed with good (JII 253)

ما أكثرَ ما تكَلَّمتَ أم يعودْ عن حبّ الأم لأولادها
How often Umm Abuda talked about a mother’s love for her children (HR 149)

ما أكثرَ ما فَطَّمْ لي أسجاجِ
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?"):

كم كانت الطريق إلى هذا الصعود شاقة وكم كانت المشاهاة جميلة!
How difficult was the road to this summit, and how delicious was the effort! (TW 86)

كم من الإنسان غاشم ومات دون أن يتعلَّمْ أمرَه
How many men have lived and died without learning to look with the eyes in their head! (IH 105)

أو كم أحب أن أذكرك تلك الأيام
Oh, how I love to remember those days! (HR 8)

كم هي شروة
How vicious they are (TW 141)

كم أنتم رهيبة
How long I’ve waited for you! (TW 118)

كم نافذ روجي إليك
How much my soul has yearned for you! (TW 119)

a). The exclamatory effect of كَمْ may be strengthened by prefixing the emphatic particle ن ("truly"): 

لكم أضياء أكثرُ في المطارات
how I hate hanging around in airports (JGh 10)

لكم هوى ورقيق
how delicate it is (JGh 28)

لكم شهوانا وسخرا
How often we stayed up at night and made fun (JGh 36)
100.21.2 "how?")

I looked at him in alarm. "What! You're going to sleep with me in the same bed!" (HR 117)

100.21.3 "what?")

What! Haven't you changed your clothes yet?! (HM 180)

100.21.4 and its feminine form ("which?" "what?" "what kind of?")

These pavements were covered with a mixture of asphalt and pebbles. But what pebbles! (JIJ 88)

What great joy! What profound, delightful and warm bliss! (HR 135)

What a sin this is! (HM 38)

How this role pleased me! (IH 145)

What an ass you were! (HM 73)
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 (حُرْفُ الْأَنْداَء) and (أَلْتَهَا) 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

101.1.1 The noun introduced with (يا) does not have the definite article and is in the nominative case without nunciation:

أَنْزُلُوا فَخَافُواُّ يا أَوْلَادَ... Children, leave your uncle alone (AM 76)
با كَرَسُونُوا يا كَرَسُونُوا... Waiter! Waiter! (HM 117)
فَلْ تَقْلِيشَ ْيَإَا وَلَدَ... Say something boy (HM 77)
فَلْ يَطْفَوْنَ هذَا ْيَا أَسْتَادَةُ... Will this go on for a long time teacher? (HM 97)
وَأَعْمَلُ ْيَا ذَكْرَؤُمُ... And what’s to be done doctor? (SI 236)
تَفْصِلُوا ْيَا جَمِيعَتُ... Welcome, people (JJJ 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 مَعْلُومُ الأَوْلَادِ... Teacher of children. You who are deficient in intellect and religion (HM 106)
ْيَا مَلِكُ الأَمْوَةَ... O king of death (IH 82)
ْيَا أَهْلُ الأَرْضِ المُحَتَّةُ... You people of the occupied land (IH 169)
ْيَا رَفِيقُ الْنَّدْرِ... O companion of the road (TW 191)
ْيَا أَبَا الحَسْنِ... Abu al-Hasan (IH 111)
ْيَا أَبَا عُمَّارٍ... O Abu Ammar (TW 70)
ْيَا مُشَجَّعُ الْكَلَامِ... you who are listening to these words (IH 188)
ْيَا أَهْلُ أَكْنِفِ الْعَالِمِينَ... 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 مُتَوَضَّعُونُ فِي مَيْتَانِكُم... You who are scattered in your houses! (IH 169)
ْيَا طَالِعَةُ مِنَ الْبَحْرِ... You who have come out of the sea (IH 113)
101.1.4 ع often has no exclamatory effect but is used simply to introduce the name or title of the addressee:

Do you hear, Umm Farah? (HM 199)
What is the true story, Your Majesty? (IKh 154)
Leave it with me Rajab (AM 69)
What’s this, Butrus? (IKh 32)
"Umm Ahmad", I said, "The boy will become a merchant" (IKh 65)
That’s impossible Father (IKh 39)
What do they want, Olga? (TW 266)

101.2 اَنْتَها / اَنْتُها

101.2.1 اَنْتُها and its feminine form اَنْتَها are synonymous with ع. They do not, however, introduce proper names. They also differ from ع in that the following noun always has the definite article and is always in the nominative case:

Where are you, you thin negro youth? (IKh 68)
you traitor, you contemptible thing (TW 58)
O Americans (TW 77)
She goes towards him like rocket, thundering, "You scoundrel" (GhS 94)
Shut up, you ghosts swimming in words (TW 133)
Believe me, you person who lives on the other shore of the Mediterranean (AM 152)

101.2.2 اَنْتُها and اَنْتُها may be preceded by اَنْتَ for greater emphasis:

You ants, go into your homes (TW 26)
O prophet Elijah (IH 108)
You exhausted spirit! (TW 52)
You bones! (TW 212)
You trembling soul! (TW 133)
102. Numerals

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
0 1 2 3 4 5 6 7 8

These were originally taken by the Arabs from the Indians and are called by the Arabs “Indian numbers” (الأرقام الهندية). 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 ١٣ ٦٠٣
٧٨ ٧٨ ٩٥١
١٤٤٢ ١٤٤٢ ٣٨٢٤

102.2 The Cardinal Numbers (الأعداد الأساسية)

102.2.1 Zero/Nil

Arabic sign

(أصغر) صفر

The pilot said that the temperature outside was twenty below zero (JGh 13)

I have created my life three times starting from nothing (IKh 149)

ساعة الصفر

zero hour (SI 87)

102.2.2 One

Arabic sign  masc.  fem.

١ 

١٠١

أحدٌ  إحدى

واحدٌ  واحدة

(fem. إحدى) is a noun, while (fem. واحدة) is an adjective.

أحد is often used independently with the meaning of an indefinite pronoun (“someone”, “one”, “anyone”):

أحدٌ يصدق أحدٌ أنها نتاج مصلي

one would not believe that she is a product of Mosul (JIJ 234)
I can't bear for anyone to touch me (AM 110)
he discovered it by himself without anyone's help
(Am 124)
I haven't killed anyone (AM 140)
I don't know anyone (IKh 62)
I don't want anyone in the house (HM 250)
Is there anybody in this world who doesn't love you?
(TW 257)

b).  أَحَدُ may govern a plural noun in the genitive case in an ِيِدَafa construction. The meaning is “one of”. It agrees in gender with the singular of the genitive:

أَحَدُ ٱلْمُطَّلَقِينَ ٱلْوَلَادَةِ
one of the three roads (IKh 12)

فِي أَحَدِ الْأَيَامِ
one day (IH 47)

سَتَرَأَٰخُبِي إِلَى أَحَدِ ٱلْفَنَادِيِّ
we will go to one of the hotels (JGh 84)

إِلَى ٱلْبَيْتِ ٱلْمَطَلَّبِ عَلَى ٱلْمَدِينةِ
one of the peaks overlooking the city (JGh 65)

صَبَاحَةٌ يَنْسَكُمُ إِلَى ِبَيْتِ بَارِسٍ ٱلْقُدْرَةِ
his friend lives in one of the flats of old Paris (JGh 121)

فَقَطْتُ إِلَى ِبَيْتِ خَاصِيِّ
I opened one of my suitcases (JIJ 162)

The genitive may be replaced with a pronominal relative clause:

أَحَدُ ٱلْأَبْنَاءِ ٱلْغَلُومَيٰ
one of those who taught me (JGh 71)

c).  With the meaning “one of”, أَحَدُ may take a dual or plural pronoun suffix with which it agrees in gender:

كُلُّ مَوْزُوَّةٍ يُهِبُّهُنَّ أَحَدٌ أَنْ يَفْتَنُوْنَهَا
Every time one of us intends to say something (TW 127)

سُرَاعًآ ْمَا دَخَلَ أَحَدُهُمَا
one of them soon came in (JGh 121)

أَحَدُهُمَا أَصَمًآ
one of them was Usama (JIJ 183)

إِنْتَرَعَ أَحَدُهُمَا ٱلْبَيْتَانِ
One of them snatched the book (AM 172)

إِحْدَاهُمَا ٱلْبَيْتَانِ
One of them was Polish (IH 203)

إِحْدَاهُمَا بَيْتَانِ
one of them (JGh 123)

d).  A definite noun or a pronoun following أَحَدُ may be introduced by the preposition ِبَينُ:

لَا أَرِيدُ أَنْ أَتَلَقَّى أَحَدٌ مِنْ ٱلْمَلَكِيَّةْ
I don't want to meet one of the students (AM 164)

لَمْ يَبْقَ إِلَّا أَحَدٌ مِنْ ٱلْرُّكَابِ
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 وَصَارْلِةٌ ٱشْتَرِيـ
one year and three months (JGh 169)
one year and four months have passed (AM 174)

Four men and one woman (HM 128)

Perhaps she was one metre and eighty centimetres tall (TW 281)

f) To stress the meaning “one”, “a single one”, ٌواحدة, is used. This is an adjective so follows the noun it modifies and agrees in gender, case and definiteness (usually indefinite):

under one roof (JGh 122)

I don’t want a single word from you (AM 95)

I cannot stay alive for a single day (AM 95)

But there is one thing which has not changed (IKh 118)

All this has one meaning, one meaning and no more (HR 65)

I never saw a single swan in it (Ghs 125)

I did not hear a single word of the lesson (HS 191)

g) ٌواحدة can also be used in a pronominal function in place of a noun:

he knows another woman with this name (AM 114)

O Lord, I have no one but him (AM 130)

This one can read and write (HM 219)

she is marrying someone her father’s age (HR 196)

we will need two rooms, one for her and one for me (Jij 37)

h) A definite noun or a pronoun following ٌواحدة may be introduced with مِن:

one of the most illustrious diplomats (JGh 86)

Harvard is today one of the greatest universities in the world (Jij 199)

This is one of the prison folk (AM 153)

one of the outstanding [students] (Ghs 11)

he is one of God’s chosen people (TW 76)

102.2.3 Two

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢</td>
<td>٧</td>
<td>٧</td>
</tr>
<tr>
<td>nom.</td>
<td>إِنْتَانِي</td>
<td>إِنْتِانِي</td>
</tr>
<tr>
<td>accus./gen.</td>
<td>إِنْتِينِي</td>
<td>إِنْتِينِي</td>
</tr>
</tbody>
</table>

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-wasl.

a). The dual form of a noun is sufficient to indicate "two" of a thing, and the number is not needed:

- كل ستة أو ستينين (JII 176) every one or two years
- له ساعدان في مناهج، وكُفَان حَيْثَان (HM 36) he has thick forearms and rough palms
- أنا أشترِي حتَّين (HR 50) I have bought two rings
- جاءَتَ الْبَيْتَانَ (HR 228) the two girls came

b). إثنان may, however, be used for emphasis. As an adjective, it follows the dual noun and agrees with it in gender, case and definiteness:

- ذلك قبل افتتاح القناة يسنين اثنين (JII 15) that was two years prior to the opening of the canal
- كان من ألواح أن أحارب وجب على جهتين اثنين (AM 121) It was necessary for me to fight Rajab on two fronts
- مُفَاتِيحُ إِثْنَانَ زُقَافًا (HR 204) my lips are blue
- انُصَبُّ وَافِقًا خِلَالَ قُدُومِ إِثْنَانِي (IH 47) He got up onto his feet
- وَدَّ بَيْدَيْ إِثْنَانِي (HS 173) he stretched out his hands

c). إثنان may be used with a pronominal function in place of a noun:

- الإثنان يدرسان الأدب العربي (JGh 179) the two of them are studying Arabic literature

- قَتَلْنَا أَثَنَى مِنْ إِخْوَتِي (AM 158) They killed two of my brothers
- وَاحِدُ أَثُنَى مِنْ أَتَانِ مَا ظَرَّا إِلَىُ رَأَبَا أَثُنَى مِنْ آَثَرَامَيْنِ (HR 166) One or two of the passers-by looked at me
- رأيت اثنين من أزلفي (JII 107) we saw two of our companions

d). A noun or pronoun following إثنان may be introduced with the preposition من:

- قَتَلْنَا اثْنَى مِنْ إِخْوَتِي (AM 158) They killed two of my brothers
- وَاحِدُ اثْنَى مِنْ أَتَانِ مَا ظَرَّا إِلَىُ رَأَبَا اثْنَى مِنْ آَثَرَامَيْنِ (HR 166) One or two of the passers-by looked at me
- رأيت اثنين من أزلفي (JII 107) we saw two of our companions

102.2.4 Three to Ten

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>ثلاثة</td>
<td>ثلاث</td>
</tr>
<tr>
<td>4</td>
<td>أربعة</td>
<td>أربع</td>
</tr>
<tr>
<td>5</td>
<td>خمسة</td>
<td>خمس</td>
</tr>
<tr>
<td>6</td>
<td>ستة</td>
<td>ست</td>
</tr>
<tr>
<td>7</td>
<td>سبعة</td>
<td>سبع</td>
</tr>
<tr>
<td>8</td>
<td>ثمانية</td>
<td>ثمان</td>
</tr>
<tr>
<td>9</td>
<td>تسعة</td>
<td>تسع</td>
</tr>
<tr>
<td>10</td>
<td>عشرون</td>
<td>عشرون</td>
</tr>
</tbody>
</table>
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 nunciation. 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:

they beat the drums for seven days and seven nights (Ghs 17)

three places (JGh 65)

ten minutes (JGh 71)

I travelled between three cities (JGh 97)

five or six years (JJ 215)

You will stay here for three days (AM 98)

it began ten days ago (AM 132)

four children (AM 165)

My mother died three years ago (IKh 73)

I have four lira with me (HM 106)

For each day I have aged ten days (HM 130)

b). Number 8 (ثمانية) is a defective noun. Thus, when agreeing with feminine nouns it has the following forms:

nom./gen. 

ثمانية بنات

accus.

ثمانية بنات

For example:

ثمانية سنوات مضت Eight years passed (HR 162)

كانت بعد ذلك تثمانية سنوات it was eight years after that (JJ 240)

أم بشير تكبرين تثمانية سنوات Umm Bashir was eight years older than me (HR 15)

أشهد في أسبوع واحد تثمانية مشرحيات in one week I see eight plays (JJ 23)

When agreeing with masculine nouns, the form is regular:

طوال ثمانية أيام throughout eight days (AM 144)

أصدرت حتى ذلك التاريخ ثمانية نصب up to that date I had published eight books (JJ 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:

- he returned with three plates (JGh 63)
- We only had ... four aunts (IH 126)
- I was one of three Palestinian teachers (JIJ 55)
- three centuries after that (JIJ 130)
- three years later (JIJ 197)
- He did not leave her room for three nights (HS 243)
- the seven days of the week (SI 19)
- 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:

- each of them lives with two or three friends (JGh 123)
- He read two or three stories of mine (JIJ 147)
- There were eight of us (AM 105)
- I read two or three letters (AM 107)
- bullets were fired and they killed Amjad and three others (AM 127)

102.2.5 Eleven to Nineteen

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>أَحَدُ عُشْرٍ</td>
<td>إِحْدَى عُشْرَةَ</td>
</tr>
<tr>
<td>12</td>
<td>إِنَّا عُشْرٍ</td>
<td>إِنَّنَا عُشْرَةَ</td>
</tr>
<tr>
<td></td>
<td>(nom.)</td>
<td>(nom.)</td>
</tr>
<tr>
<td>13</td>
<td>أَرْبَعَ عُشْرٍ</td>
<td>أَرْبَعَة عُشْرَةَ</td>
</tr>
<tr>
<td></td>
<td>(accus./gen.)</td>
<td>(accus./gen.)</td>
</tr>
<tr>
<td>14</td>
<td>ثلَاثَ عُشْرٍ</td>
<td>ثلَاثَ عُشْرَةَ</td>
</tr>
<tr>
<td>15</td>
<td>خَمْسَة عُشْرَة</td>
<td>خَمْسَة عُشْرَةَ</td>
</tr>
<tr>
<td>16</td>
<td>سَبْعَ عُشْرَة</td>
<td>سَبْعَ عُشْرَةَ</td>
</tr>
<tr>
<td>17</td>
<td>ثَلَاثَ عُشْرَة</td>
<td>ثَلَاثَ عُشْرَةَ</td>
</tr>
<tr>
<td>18</td>
<td>نَمَائِيَة عُشْرَة</td>
<td>نَمَائِيَة عُشْرَةَ</td>
</tr>
<tr>
<td>19</td>
<td>بِضَعَ عُشْرَة</td>
<td>بِضَعَ عُشْرَةَ</td>
</tr>
</tbody>
</table>
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 عشَر (masc.) and عشرَة (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 (أحد or أخذ, إحدى or إلزما) (and the ten عشر or عشرة) have normal gender agreement with the following noun:

في الأكاديمية هناك إحدى عشرة نافورة There are eleven fountains in the academy here (JGh 143)

نحو أخذ عشرة يومًا about eleven years (JGh 152)

قلت له أني محكوم إحدى عشرة سنة I told him that I had been sentenced to eleven years (AM 152)

عشرة عشرة أشهر the strike lasted for almost eleven months (JIJ 74)

نحو عشرة نافذة twelve windows (JGh 100)

بدأت سفرًا طويلة منذ أنني عشرة سنة I began a long journey twelve hours ago (JGh 55)

منذ أنني عشرة عامًا for twelve years (JGh 124)

трицать عشرة شارعًا twelve streets (JIJ 152)

b). From 13 to 19, the ten (عشرة) has normal gender agreement with the following noun, but the units have inverted agreement as when these are used alone:

الإيذاعة خمسة عشرة طالبًا it is fifteen stories high (JGh 101)

قبل ذلك أربع عشرة سنة fourteen years before that (JIJ 168)

ثلاثة عشرة راكبا thirteen passengers (JIJ 239)

ستة أربع عشرة رجلًا We were fourteen men (AM 99)

مئة ثمانية عشرة سنة a period of eighteen years (HR 9)

قالوا إلي أحمد إلى ثلاثة عشر فخصًا they said that I need thirteen medical examinations (AM 120)

فئتنا خمس عشرة سنة We spent fifteen years (AM 123)

102.2.6 Twenty to Ninety-Nine

a). The Even Tens:

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢٠</td>
<td>٢٠</td>
</tr>
<tr>
<td>٣٠</td>
<td>٣٠</td>
</tr>
<tr>
<td>٤٠</td>
<td>٤٠</td>
</tr>
</tbody>
</table>
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:

Thirty years of smoking (GhS 140)
it is equal to eighty pence (JGh 74)
at a distance of thirty kilometres (JGh 89)

Thirty men standing on the mountain top (IKh 83)
fifty years ago (GhS 211)

I have been waiting for you for forty years (IH 127)
the stay will not last longer than forty minutes (JGh 83)
twenty people (HR 72)

b). The Compound Numbers:

The unit precedes the ten and is always joined with it by the conjunction ّ :

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>إحدى وعشرون</td>
<td>أَحْدَةٌ وَعَشْرُونَ</td>
</tr>
<tr>
<td>22</td>
<td>اثنتاين وعشرون</td>
<td>اثِنَاءُنَ وَعَشْرُونَ</td>
</tr>
<tr>
<td>23</td>
<td>ثلاث وعشرون</td>
<td>ثَلَاثَة وَعَشْرُونَ</td>
</tr>
<tr>
<td>24</td>
<td>أربعة وعشرون</td>
<td>أَرْبَعَة وَعَشْرُونَ</td>
</tr>
<tr>
<td>25</td>
<td>خمسة وعشرون</td>
<td>خَمْسُة وَعَشْرُونَ</td>
</tr>
<tr>
<td>26</td>
<td>ستة وثلاثون</td>
<td>سِتَّة وَثَلَاثِينَ</td>
</tr>
<tr>
<td>27</td>
<td>سبعة وثلاثون</td>
<td>سَبْعَة وَثَلَاثِينَ</td>
</tr>
<tr>
<td>28</td>
<td>ثمانية وعشرون</td>
<td>ثَمانِيَة وَعَشْرُونَ</td>
</tr>
<tr>
<td>29</td>
<td>تسعة وثلاثون</td>
<td>تَسْعَة وَثَلَاثِينَ</td>
</tr>
</tbody>
</table>

and so on.

The units 3 to 9 take all three cases (nominative, accusative and genitive) and have inverted agreement. إحدى is indeclinable, while اثنتاين takes the two case declension of duals. Both these
latter have normal gender agreement with the modified noun which is in the accusative case:

twenty-one years after the end of the First World War (JIJ 11)

the affair was over in thirty-five minutes (HR 212)

more than twenty-four hours (JIJ 185)

for about twenty-seven years (JGh 84)

I spent thirty-five days cut off (JGh 160)

on top of it stood thirty-six muezzins (JGh 90)

approximately twenty-five years (JGh 186)

I shut myself away in the house for thirty-five days (HR 230)

a courtyard seventy-six metres long (JGh 112)

Thirty-five buttons (HR 166)

the salary of a holder of an MA is twenty-five dinars per month (JIJ 249)

is occasionally used instead of

In front of him were twenty-one days (HR 115)

after twenty-one years (JIJ 78)

102.2.7 One Hundred

Arabic sign

\[ \begin{array}{c}
\text{١٠٠} \\
\text{مائة} \\
\text{منتها} \\
\end{array} \]

The alif in مائة is not pronounced.

مائة (مائة) 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 \( \text{idāfa} \) construction:

a ship with a hundred doors (AM 103)

he is not ten years older than me but one hundred (HR 75)

One hundred small candles (IKh 48)

approximately one hundred rooms (JGh 160)

One hundred watts (TW 180)

her father the fisherman once caught a hundred fish (HS 211)
102.2.8 Two Hundred

Arabic sign

٢٠٠

This is the dual form of مئة or مَئَةٌ. 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:

... the price of a dagger varies between two hundred riyals ...
(JGh 74)

... about two hundred kilometres (JGh 170)

... the bus stops every two hundred metres (JIJ 185)

... in exchange for two hundred pounds (SI 292)

... I hear two hundred cows (TW 166)

102.2.9 The Hundreds: Three Hundred to Nine Hundred

Arabic sign

300
400
500
600
700
800
900

(usually written ثلاث مائة)
(usually written أربعمائة)
(usually written خمسمائة)
(usually written سبعمائة)
(usually written ثمانمائة)
(usually written نائعمائة)
(usually written ألف مائة)

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:

... the domed roof rests on four hundred marble pillars (JGh 112)

What were you doing three hundred years ago? (IKh 63)

... six hundred years (JGh 72)

... more than three hundred hours (JGh 84)

... a distance of almost four hundred kilometres (JIJ 38)
about six hundred years (JII 67)
more than seven hundred years (JII 121)

b). Numbers between the even hundreds are attached to the 100 with the conjunction ؛. The number and case of the modified noun are determined by the last element of the compound:

- أربعمائة وستون رجلًا four hundred and sixty men
- خمسمائة وعشرون كتابًا five hundred and twenty books
- سبعمائة وخمسون يومًا 386 days
- سبعمائة وأربعون جملة 741 pounds
- الكيلو مِنْ عَشَرِينَ رَيَالًا a kilogramme of it costs one hundred and twenty riyals (JGh 74)
- خمْسَينَ عَسَرِينَ عامًا about one hundred and thirty years (JGh 107)
- مِنْ سَتِينَ عَشرَ وَأَثْنَىَ مُدُرَّشًا One hundred and twenty dollars (TW 122)
- مِسَانِحَةٌ بِئْتِانِ وَكَفَّانِ بَثْراً its area is two hundred and eighty [square] metres (HR 15)

102.2.10 The Thousands

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>Number</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>ألفٌ (pl. أَلْفَانَ)</td>
<td></td>
</tr>
<tr>
<td>2000</td>
<td>ألفان</td>
<td></td>
</tr>
</tbody>
</table>

2000 is the dual of 1000.

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>3000</td>
<td>ثلاثة آلاف</td>
</tr>
<tr>
<td>4000</td>
<td>أربعة آلاف</td>
</tr>
<tr>
<td>5000</td>
<td>خمسة آلاف</td>
</tr>
<tr>
<td>6000</td>
<td>سبعة آلاف</td>
</tr>
</tbody>
</table>

and so on to 10000.

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>11000</td>
<td>أَحْدَثُ عَشَرٌ ألفًا</td>
</tr>
<tr>
<td>12000</td>
<td>إِنَّهَا عَشَرُ ألفًا</td>
</tr>
<tr>
<td>13000</td>
<td>ثلَاثَةٌ عَشَرُ ألفًا</td>
</tr>
<tr>
<td>14000</td>
<td>أَرْبَعَةٌ عَشَرُ ألفًا</td>
</tr>
<tr>
<td>15000</td>
<td>خَمْسَةٌ عَشَرُ ألفًا</td>
</tr>
</tbody>
</table>

and so on.
a). The word for the thousands is governed by any number preceding it:

- five hundred thousand (TW 180)
- six thousand gilders (JGh 173)
- 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):

- each of them receives one thousand pounds (SJ 68)
- one thousand years (IKh 81)
- one thousand days (HR 212)
- one thousand tins (HS 13)
- four thousand dinars (JIJ 249)
- four thousand years before God created the Earth (IH 76)
- five thousand years ago (IH 152)
- five thousand pounds (SI 67)
- three thousand French francs (GhS 116)
- at an altitude of 35,000 feet (JGh 196)
- one hundred thousand violent emotions (HR 24)

c). Numbers between the even thousands are connected with ١٠٠٠. The number and case of the modified noun are determined by the last element in the compound:

- he receives only 1200 dinars (TW 95)
- in 1936 (JGh 66)
- approximately 1500 dollars (JGh 132)
- 4200 lira (JGh 57)

d). 1001 of a thing is expressed as follows:

There is settled dirt which you can shovel away in one thousand and one ways (HR 83)

- one of the stories from 1001 Nights (HR 110)
- as if she was Shahrazade and had grown old after one thousand and one nights (IH 188)
- We decided one thousand and one years ago that two chances are enough (GhS 126)
102.2.11 Millions

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>Million(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000000</td>
<td>١٠٠٠٠٠٠</td>
</tr>
<tr>
<td>2000000</td>
<td>٢٠٠٠٠٠</td>
</tr>
<tr>
<td>3000000</td>
<td>٣٠٠٠٠٠</td>
</tr>
<tr>
<td>4000000</td>
<td>٤٠٠٠٠٠</td>
</tr>
<tr>
<td>5000000</td>
<td>٥٠٠٠٠٠</td>
</tr>
</tbody>
</table>

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):

- ١٠٠٠٠٠٠ دينار one million dinars (JIJ 68)
- ١٠٠٠٠٠٠ ليرة A million bombs fall on the city and it still remains (IKh 125-6)
- ١٠٠٠٠٠٠ صورة one million pictures (HS 203)
- ١٠٠٠٠٠٠ فرنك He only had four million francs left (GhS 113)
- ٢٠٠٠٠٠٠ مسلم She asked him for fifteen million francs (GhS 113)
- ٦٠٠ مليون دولار 600 million dollars (SI 94)

b). 1000001 is expressed as follows:

- ١٠٠٠٠١ مادة A million and one subjects (HR 154)

102.2.12 Billions مiliar (Milliar) ("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):

- ١٠٠٠٠٠٠٠٠ سنتيم he can employ the fourteen billion cells in his brain (TW 67)
- ٢٠٠٠٠٠٠٠٠ دولاٍر he smuggled more than half a billion dollars (600 million dollars) (SI 94)

102.2.13 Numbers followed by مين

As with 1 and 2, all the numbers may be followed by مين introducing the numbered noun which
is a definite plural or a collective:

in one of her father's newspapers (GhS 92)
three of my short stories (JIJ 131)
hundreds of teachers (JIJ 193)
in his hands were four or five pieces of paper (HR 23)
There are millions of girls like me (HR 138)
at a cost of two thousand pounds (SI 341)
thousands of African bees (GhS 143)
hundreds of tapes (GhS 146)

102.2.14 Numbers used for Counting

In counting, the masculine form of the numbers is used:

1 واحدٌ
2 إثنتانٌ
3 ثلاثةٌ
4 أربعةٌ
5 خمسةٌ
6 ستةٌ
7 سبعةٌ
8 ثمانيةٌ
9 تسعةٌ
10 عشرةٌ

and so on.

102.2.15 Compound Numbers: Further Remarks

a). The different elements within a compound number are always connected with the conjunction و (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 عام ("year") is determined by ثلاثونا ("thirty"): 

بعد غياب طويل، أمضيت خمسة وثلاثين عاما.

After a long absence which lasted thirty-five years (IH 73)

The number مائة ("hundred") determines the number and case of the noun in the following example:

ألف وخمسمائة جنيهات

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:

مئة وتسعون ألف وثمانمائة

for two thousand five hundred (JGh 57)

في عام ألف وسبعمائة وسี่ وستين

in 1967 (JGh 66)
in 1948 (JGh 67)
approximately one thousand five hundred dollars (JGh 132)
4200 lira (JGh 57)

d). The word order may occasionally be in ascending order (unit - ten - hundred - thousand):

in the year 586 (IH 58)
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:

22 كيلومترات 22 kilometers
at seventeen years old I was an adolescent (HM 53)
during the last twenty-four hours (HM 128)
he is seventeen years old (HM 209)
every forty-nine days (SI 19)
a loan from the bank of 450 thousand pounds on the security of 700 tons of peanuts (SI 213)
250 French francs (GhS 156)
the defeat of 67 (IKh 62)
number 13 (JIJ 239)
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 (واحد) and 2 (اثناً) are adjectives and thus follow the defined noun and take the definite article:

the one dollar (JGh 95)
with both his hands (HM 99)
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:

those five cars (JGh 195)

he lives with his wife and three children (JIJ 202)

I became pregnant four times, and in those four times ...
(AM 129)

then I was hung from the ceiling for seven days ... When the seven days came to an end ...
(AM 152)

the three days of prison (IKh 91)

just as man is sure of his ten fingers (HM 93)

my five senses (HR 114)

those forty minutes (HR 218)

throughout the forty years (JIJ 182)

one of the city's seven bridges (JGh 32)

the four men (GhS 108)

a). With the compound numbers 11-19, only the first element takes the definite article:

the eleven men

with their twelve girls

in the thirteen cities

the fifteen books

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:

with its thirty-five buttons (HR 165)

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:

throughout the twenty years (TW 96)

between the seven ponds (GhS 179)

in the following one hundred and fifty years (JGh 107)

the hundred dollars (JIJ 250)
the ten hours is not sufficient (AM 107)
The distance between where we were sitting and the water was no further than twenty metres (HR 18)
Those forty minutes (HR 218)
The thousand pounds were not enough (Sl 68)
it was more than ten centimetres high (Sl 346)
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:

the sixteen springs (JII 26)

one dollar is worth more than fifteen rubles (JGh 95)

the fifteen years (AM 123)

the eighteen million Algerians (TW 50)

102.3.4 Numbers 3 to 10 may be made definite with a pronoun suffix:

we realised that the three of us wanted the same bus (JII 122)

The three of us met a number of times (JII 214)

The three of them stood in front of the door (AM 154)

I saw them in the living room, the five of them (HR 51)

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:

after three or four months (JII 65)

In two or three days (JII 208)

after two or three minutes (HR 51)

One metre, two metres (TW 150)

after three or four days (JII 235)
He read two or three of my stories (JIJ 147)

she imagined him struggling to feed seven or nine mouths (SI 186)

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:

with one hundred, one thousand or even one million eyes (TW 58)

after six or seven months (TW 115)

he is prepared to pay from three hundred to five hundred dollars (HS 167)

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:

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)

He took two tablets from it and gave me one (AM 159)

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:

there were four of us (JGh 65)

He is certainly older than seventy (JGh 66)

Despite the death of my wife and that of thousands [of people] (IKh 139)

I was like a thief who had come to steal ten thousand (HR 18)

on one of the pavement benches which are not large enough for four [people] (HR 42)

We owe twenty thousand (HR 163)

I crawl on all fours (IH 47)

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):

- thirty children are playing in the street (HR 72)
- Three women run (IKh 71)
- some 130 years pass (JGh 107)
- al-Salal spent a full seven years in it (JGh 67)
- three cars all of them Mercedes (JGh 192)
- hundreds of experts began to study it (JIJ 210)
- Hundreds of workers are coming (IKh 16)
- four girls came (HR 15)
- Five years passed (HR 148)
- 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 من:
- shots were exchanged and four prisoners were killed and seven policemen wounded (AM 128)
- three of them got jobs (JGh 123)

b). It also applies even when the numbered noun is not stated:
- Then the six of them disappeared (HR 70)
- The four of them return (IKh 33)
- The three of them, each in turn, let me fall like a drop of rain (HM 57)
- these four men (HM 129)
- I was surprised by the three of them sitting in the living room (HR 56)
- thousands of others were completing a journey that began in the east (JGh 60)
- Three women who were still wives of the sultan (HS 242)
- 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:

she saw more than one hundred babies crammed into a small area (SI 202)

one hundred students came (JIJ 55)

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”:

A few weeks later (HS 192)
in a few seconds this tension comes to an end (HS 204)
a few metres from our house (HS 225)
peace arrived in Lebanon a few months ago (GhS 106)
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:

dozens of French soldiers (IKh 18)
my mother told it to me dozens of times (IKh 23)
over many centuries (JIJ 130)
I had lots of reasons (AM 43)
you will find dozens of ways to escape (GhS 16)
dozens of years (GhS 210)
with hundreds of tourists we went up in the lift (JIJ 152)
They did that hundreds of times (AM 101)
I have heard them hundreds of times before (HR 158)
Hundreds of workers are coming (IKh 16)
Now I can recall hundreds of details (HR 36)
Thousands of blows rained down on me (AM 90)
I have thousands of methods (AM 94)
My daughter and I stand in the midst of thousands of people (IKh 103)
for thousands of years (JGh 74)

On the banks of the Seine there are thousands of books, millions of books (AM 155)

hundreds of thousands of girls of my generation (GHS 78)

millions of people (JGh 124)

millions of years (JGh 162)

millions of dinars suddenly pour down on them (JIJ 192)

it happened millions of years ago (TW 21)

102.6.1 ْضَعْ (fem. ْبَضَعْ) ("some", "several", "a few") indicates an approximate number. It is always singular and governs an indefinite plural noun in an idāfa construction. ْضَعْ takes inverted agreement with the singular of the noun it governs. Thus, ْضَعْ is used when the singular of the governed noun is feminine, and ْبَضَعْ is used when the singular of the governed noun is masculine:

a). ْبَضَعْ:

he walked a few steps in front of me (HS 169)

I plucked a few words out of my mind (HR 182)

They were a few hundred (JIJ 14)

for a few years he was a director (JIJ 57)

there was silence for a few seconds (JIJ 132)

b). ْبَضَعْ:

it stopped suddenly so that its driver could buy a few loaves of bread (SI 185)

I go up it a few metres (IH 48)

for a few days (IH 202)

They spread out over an area of several miles (TW 153)

After a few months (IKh 148)

We found several old chairs (JIJ 20)

for a few weeks (JIJ 29)

102.6.2 ْعَدَّةُ ("numerous", "several", "a few")

a). ْعَدَّةُ may govern an indefinite plural noun in an idāfa construction:

It weighs no more than a few grammes (TW 23)

A friendship arose between me and a number of people (JIJ 148)
I wanted to kill a few birds with one stone (HR 6)
he was shot in the head several times (AM 33)
I took a few steps away from them (IH 48)
She was a few years older than us (IH 143)
I awoke several times during the night (JGh 166)
I apologised several times (HS 192)

b). ٌ&ِٓ often occurs in apposition to a preceding indefinite plural noun:
  several doors to the building (HS 193)
  بُعْدُ ٌ&ِٓ to the building (HS 193)
  بُعْدُ ٌ&ِٓ to the building (HS 193)
  بُعْدُ ٌ&ِٓ in several places (SI 161)
  في ٌ&ِٓ in several places (SI 161)
  في ٌ&ِٓ in suits of many colours (SI 284)
  عُدَّلَ بِمِعْلَالٍ ٌ&ِٓ I returned with a few magazines (JGh 116)

102.6.3 The noun ٌ&ِٓ (“number”, “quantity”) may be followed by the preposition من* + a
definite plural noun to give the meaning “a number of”:

  ٌ&ِٓ من أَلْتَّارِيْجٍ a number of pupils (SI 181-2)
  ٌ&ِٓ من أَلْتَّارِيْجٍ a number of results (SI 278)
  ٌ&ِٓ من أَلْتَّارِيْجٍ a number of oil paintings (JIJ 55)
  كُنَّتْ في بِنْب لِبِيْعَة مَعَ ٌ&ِٓ من الأَضْرَافِ I was in Lamiya’s house with a number of friends
  (JIJ 141)
  دَرْزَة ٌ&ِٓ من شَوارعلنِحَيْة We went around a number of streets in the city (HR 95)
  تَجْمَعَ ٌ&ِٓ من آنِسَاء she gathers a number of women (AM 45)

102.6.4 When governing numbers, the adverbial accusative نَحوُ has the meaning “about”,
“approximately”:

  ٌ&ِٓ عَنْصَرٍ يُوْمَا they ran with it for about eleven days (JGh 152)
  ٌ&ِٓ عَنْصَرٍ يُوْمَا it is an ancient arch about four metres deep (JGh 156)
  ٌ&ِٓ عَنْصَرٍ يُوْمَا the miracle of feeding some five thousand men (IH 28)
  ٌ&ِٓ عَنْصَرٍ يُوْمَا she keeps ... about one and a half kilogrammes of boiled
  meat in the fridge (SI 26)

102.6.5 حَوالَي (“about”, “approximately”) is often used:

  حَوالَي خَصْصِيَّ عَامِلاً approximately fifty workers (IKh 14)
102.7 Fractions

The fractions, all masculine nouns, are:

<table>
<thead>
<tr>
<th>Fraction</th>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>half</td>
<td>نصف</td>
<td>أنصاف</td>
</tr>
<tr>
<td>third</td>
<td>ثالث</td>
<td>أرباع</td>
</tr>
<tr>
<td>quarter</td>
<td>ربع</td>
<td>أرباع</td>
</tr>
<tr>
<td>fifth</td>
<td>خمس</td>
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<td>sixth</td>
<td>سمن</td>
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</tr>
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<td>seventh</td>
<td>سابع</td>
<td>أعمام</td>
</tr>
<tr>
<td>eighth</td>
<td>ثامن</td>
<td>أعمام</td>
</tr>
<tr>
<td>ninth</td>
<td>نهم</td>
<td>أعمام</td>
</tr>
<tr>
<td>tenth</td>
<td>عشر</td>
<td>أعمام</td>
</tr>
</tbody>
</table>

102.7.1 A Half (نصف)

a). نصف generally occurs in an idāfa construction governing a definite or indefinite singular noun in the genitive case:

- إستمرَّ ما يقارب نصف القرن
  it continued for almost half the century (JGh 134)
- كأنّه سمعته نصف رجل
  we used to call him a half-man (AM 103)
- دخن نصف سيجار
  he smoked half his cigarette (HM 37)
- سأعود بعد نصف ساعة
  I will come back in half an hour (HM 62)
- نصف كلامته غموض
  Half of what he said was vagueness (HR 41)
- ثم خرج بعد نصف ساعة
  then after half an hour he left (GhS 162)

b). The genitive noun governed by نصف may be omitted if it has already been mentioned:

- في ثلاث سنوات ونصف
  in three and a half hours (JGh 67)
- المدينتين التي لم أرها منذ عاشرين ونصف
  the city which I had had not seen for two and a half years (JGh 81)
- أنت جماع ونصف
  You are a donkey and a half (HM 28)
- طوال ساعة ونصف
  Throughout one and a half hours (HR 62)
two and a half years ago (HR 98)
after a decade and a half (GhS 26)

But it may be repeated:

Two and a half hours went by (JIJ 77)
for a period of an hour or half an hour (IH 210)
despite the difference in age which amounts to one and a half decades (SI 85)

his young daughter who wasn't yet one and a half (SI 279)
one of the glorious deeds of the revolution of the million and a half martyrs (TW 41)

c). When ٌنصف follows a defined number, it takes the definite article when its genitive noun has been omitted. This is common in telling time:

ٌنصف ساعة الواحدة والنصف
Half past one (HR 223)

ٌنصف ساعة أميس في الأائدة والنصف
I leave the house at half past four (IH 186)

ٌنصف ساعة من الثانية عشرة والنصف
it was almost half past twelve (JGh 188)

d). ٌنصف is used to modify adjectives. The adjective, in the genitive case, agrees in gender, number and definiteness with the noun to which it refers:

ٌنصف أيّة تُضافُ إلى الأعوامات
our semi-automatic washing machine (HR 46)

ٌنصف غرف في الضفعة
in the half dark room (GhS 20)

ٌنصف رأسٍ بُعده الأضلاع
my half bald head (GhS 86)

ٌنصف وسط الشارع يُضافُ إلى المَعجم
in the middle of the half dark street (GhS 24)

e). ٌنصف may be defined with the definite article and precede the noun it refers to:

ٌنصف ليرة تُضافُ إلى ثلاث ليرات
The half lira becomes three liras (IKh 65)

ٌنصف ذلك من ٌنصف الساعة الأولى
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 ḥāja construction. They may also take the pronoun suffixes:

ٌثالث رأيته
a quarter of his salary (TW 116)

ٌثالث مليون ريال
a quarter of a million riyals (JGh 74)

ٌثالث من غرب الصند رأسٍ شمسٍ
With Abd al-Samad she spent the quarter of an hour which I considered sufficient (HR 54)

ٌثالثة ظواهر كلامه كانه ٌثالث
Three quarters of what he said was emotions (HR 135)
I do not leave him one half of a quarter of a pretext (HR 146)

He disappeared for a further twenty minutes (HR 154)

its highest third (IH 142)

a third of her daily wage (SI 331)

b). Fractions with denominators lower than 10 are expressed as follows:

two thirds

three quarters

five sixths

seven eighths

c). Fractions with denominators higher than 10 are expressed with على or من + the cardinal number:

eleven twelfths

nine hundredths

sixteen fortieths

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 أول (a diptote). Both أول and its feminine form أُوْلَى normally take the broken plural أولان (a diptote).

أول may follow the noun it modifies, agreeing with it in gender, case, number and definiteness:

my mother stayed in our first house (AM 126)

The first day wore me out (HR 123)

my first long novel (JII 246)

You are my love from the first laugh, the first sight and the first dance (GHS 182)

in the first days (JII 170)
b). ْأَوْلَٰٓنَ may function as a noun. It typically governs an indefinite noun in an idāfa construction. ْأَوْلَٰٓنَ does not generally agree in number or gender with the genitive:

If love is sometimes at first sight (JJJ 233)

that was the first time I had left the country (JJJ 238)

This is the first time (AM 99)

on the first night and the first ambush (HM 63)

Then that day arrived, the first of the days of spring (HR 91)

The first word I heard from her (IH 110)

the first woman he saw smoking a cigarette (GhS 179)

Sahira was the first to get married (JJJ 245)

I ate on the first day (HS 229)

occasionally agrees in gender with a feminine genitive:

the experience of nature in its first forms (JJJ 42)

I started from the first step (AM 87)

c). With the function of a noun, ْأَوْلَٰٓنَ (+ definite genitive) sometimes has the sense of "beginning":

It was pleasant and charming in the beginning (HM 125)

my close relationship with him goes back to the beginning of the fifties (JJJ 79)

At the beginning of the eighties (JJJ 86)

they were laughing at first (AM 90)

I was not certain at first (JJJ 217)

They walk as soon as they drop out (TW 68)

d). The plural form ْأَوْلَٰٓنَ also often functions as a noun:

Grasmere was one of the first villages I headed for (JJJ 43)

I was one of the first members who took part in it (JJJ 78)
since the early days of [his] life (IH 177)
at the beginning of the sixteenth century (JJI 164)
they were chosen because they were the foremost pupils
in their schools (JJI 55)

102.8.2 Second to Tenth

The ordinals from 2nd to 10th have the active participle form ْفاعِلُ:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>ثانٍ</td>
</tr>
<tr>
<td>3rd</td>
<td>ثالث</td>
</tr>
<tr>
<td>4th</td>
<td>رابع</td>
</tr>
<tr>
<td>5th</td>
<td>خامس</td>
</tr>
<tr>
<td>6th</td>
<td>سادس</td>
</tr>
<tr>
<td>7th</td>
<td>سابع</td>
</tr>
<tr>
<td>8th</td>
<td>ثامن</td>
</tr>
<tr>
<td>9th</td>
<td>تاسع</td>
</tr>
<tr>
<td>10th</td>
<td>عاشر</td>
</tr>
</tbody>
</table>

a). These are adjectives. They thus follow the noun they modify and agree with it in case, gender and definiteness:

أَمْشَعْتُ شَيْطَانَةٍ ثَانِيَةٍ I lit a third candle (GhS 160)
في القرن الثاني
I received the fourth invitation (JGH 89)
فِي الْعَمْرِ الْرَّابعَ
on the fourth day (JGH 152)
كَانَتْ بَلَكَ رَحْلِيَّةٌ الخَامِسَةَ That was my fifth journey (JJI 238)
يَنْشِئُ سِيِّكَارَةٍ ثَانِيَةٍ he is lighting another cigarette (HM 131)
لَقِدْ يَسَاهِمَ غَمَانِيَّةٌ الْحَامِسَةٌ Scientists have seen the sixth sense (TW 32)
ْهَنِئِيْ أَلْثَادُس حَنْيَاءٍ هنري VI (TW 188)

b). ثانٍ (2nd) is a defective adjective:

نَمَزَجْتَ الْبُحْثَ في المَوْضُوعٍ إِلَى وَقُتِّيْ ثانٍ we will postpone exploring the subject until another time
(HR 14)
نَافِعُ العُمُرِ يَوْمَئِيْ يَكِيْنُ أَوْلَى أو ثانٍ at that time Nathir al-Amri was a first or second secretary
(JJI 230)
there is a second generation (JGh 182)

they arrested him on the second day (AM 90)

Rameses II (IKh 152)

I didn’t see her when I divorced my first husband nor my second husband (HS 205)

I ate on the first day, but on the second day I didn’t eat (HS 229)

On the second day we returned (IKh 72)

c). ْمَانُ تَأْثِرُ ْمَآ ْنُؤُوْمُ آنَّلُة ْمَآ آكَّثُ ْمَآ آكَّثُ ْفِي آنَّلُة ْمَآ آكَّثُ may function as a noun governing an indefinite genitive in an idāfa construction:

On the second day the sultan’s son threw a party (HS 212)

102.8.3 Eleventh to Nineteenth

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>11th</td>
<td>١١٠٠٠٠</td>
</tr>
<tr>
<td>12th</td>
<td>١٢٠٠٠</td>
</tr>
<tr>
<td>13th</td>
<td>١٣٠٠٠</td>
</tr>
<tr>
<td>14th</td>
<td>١٤٠٠٠</td>
</tr>
<tr>
<td>15th</td>
<td>١٥٠٠٠</td>
</tr>
<tr>
<td>16th</td>
<td>١٦٠٠٠</td>
</tr>
<tr>
<td>17th</td>
<td>١٧٠٠٠</td>
</tr>
<tr>
<td>18th</td>
<td>١٨٠٠٠</td>
</tr>
<tr>
<td>19th</td>
<td>١٩٠٠٠</td>
</tr>
</tbody>
</table>

The ordinals 11th to 19th are compounds consisting of a unit which is an ordinal and the cardinal number 10 (١٠) [fem. ١٠]. 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 ١٠ (fem. ١٠). The ordinals typically modify a defined noun. Only the first element (the unit) will take the definite article:

There is still a magnificent portal on one of the twelfth century mosques (JGh 99)

in the sixteenth century (JGh 100)
The fourteenth chapter [of the Holy Scriptures] (IH 28) until the age of fifteen (JIJ 73) I immediately move to Room No. 11 (JGh 149) he lived in the nineteenth century (JGh 151) at the beginning of the twelfth century (IH 49) the seventeenth, eighteenth and nineteenth centuries (JIJ 154) the fourteenth passenger (JIJ 239) in the sixteenth Parisian district (GhS 111) on the eighteenth floor (TW 178) Twelfth Night (JIJ 173)

102.8.4 Multiples of Ten (20th, 30th etc.)

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>20th</td>
<td>أَلْعَشْرُونَ</td>
</tr>
<tr>
<td>30th</td>
<td>أَلْثَلْثَونَ</td>
</tr>
<tr>
<td>40th</td>
<td>أَلْأَرْبَعُونَ</td>
</tr>
<tr>
<td>50th</td>
<td>أَلْخَمْسُونَ</td>
</tr>
<tr>
<td>60th</td>
<td>أَلْسَبْعُونَ</td>
</tr>
</tbody>
</table>

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:

in the middle of the twentieth century (JIJ 200) the Suez canal's seventieth birthday (JIJ 14) on the fiftieth floor (GhS 192) far from the twentieth century (HS 7)

102.8.5 Between the Multiples of Ten (e.g. 31st, 56th, 79th)

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>21st</td>
<td>الْخَمْسَاءِ وَالْمِئَاثَةِ</td>
</tr>
<tr>
<td>32nd</td>
<td>الْثَلْثَاءِ وَالْمِئَاثَةِ</td>
</tr>
<tr>
<td>43rd</td>
<td>الْثَلْثَاءِ وَالْمِئَاثَةِ</td>
</tr>
<tr>
<td>54th</td>
<td>الرَّمَضَانَ وَالْمِئَاثَةِ</td>
</tr>
<tr>
<td>65th</td>
<td>الْمِئَاثَةِ وَالْمِئَاثَةِ</td>
</tr>
</tbody>
</table>

In the cases of the 20th, 30th, 40th, 50th and 60th, the genitive form is used, whereas in the 31st, 32nd, 43rd, 54th and 65th, the dative form is used.
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 ذا. 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:

في القرن الأحادي والعشرين  
I finished my twenty-third year (JIJ 238)

كُتب في النصف الثاني والعشرين  
the thirty-first person (HR 81)

السَّبعونَانَانِ  
the ninety-eighth page (AM 171)

غداً عيد ميلادي الخامس والعشرين  
Tomorrow is my fifty-fifth birthday (GHS 87)

في الدور الخامس والألفين  
on the eighty-fifth floor (GHS 176)

من الطابق الرابع والعشرين  
From the twenty-fourth floor (JGh 15)

### 102.8.6 Hundredth and Thousandth

These take the form of the cardinal number:

100th  
ألف

1000th  
الف

They do not agree in gender with the noun they modify, but do agree in case:

هو في الطابق ألف  
it is on the hundredth floor (JIJ 249)

ثم تعرفي على أساليب بناء ألف  
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:

سجعتي أسماء، كان الثالث  
I heard my name. It was the third one (AM 102)

كان للمصريين مئتي وثمانين، تهتز الأولى عام 1860 ميلادى، والثانية عام 1903  
the mausoleum had two minarets. The first collapsed in AD 1860 and the second in 1903 (JGh 113)

كان أمامي ثلاث دعاوات ... أثناء أن تأتي ...  
There were three invitations before me ... the third one to Milan (JGh 89)

بدأت بالدرجات الأولى ... تزمنها وتنزل إلى الآتية ... أما الآتية ...  
I started with the first step ... I left it and went down to the second ... as for the third ... (AM 87)

لا يوجد الآن ما أشبه أفرادن: الأول أن أكتب ...  
Two things are preoccupying me at the moment. Anisa. The first is to write, and the second is to travel to Geneva (AM 134)
The third, fourth and fifth words (AM 146)
As for the first woman, the second and the third (IKh 102)

The sixth war was the "war of Lebanon" the fifth [war] ... the fourth [war] ... the third [war] ... (IH 21)
to another alley, then a third (SI 162)

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:
I could marry a third [woman] (GhS 28)

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)
his wife died before him so he married another (IH 71)

I will die when I am twenty-six years old (JII 239)

At twelve I had the shape of a woman (HR 7)
the girl was twelve years old (JGh 94)

then the fifth [man] came (JGh 164)

the second [man] picked up a bucket (AM 147)

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:

Irfan is also with us at the table (GhS 187)

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)

The conversation was as if taking place between two people, one of whom was above and the second below (TW 161)

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:

the College of Arts and Sciences had renewed my contract for a third year (JIJ 101)

a third letter from my brother (JIJ 152)

I received a letter from a fourth young woman (JIJ 157)

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:

I did not hear what he said at first (JIJ 243)

Let’s sit down first (HM 111)

First of all, the children need to sleep (IKh 117)

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)

they must appear firstly on the national level and secondly on the international level (TW 50)

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)

I first had to go to Bethlehem (JIJ 229)

first they spoke, second they came, third they questioned each other (TW 127)

you, firstly as a Christian and secondly as a former student in the orthodox school (HM 116)

it must first be unnatural, second inhuman, fifth antisocial ... seventh ... eighth ... (TW 16-17)
103  Dates (تَوْارِيْخُ) (إِيَامُ الْأَشْبَعऽ)

103.1  Days of the Week (أَيَامُ الْأَشْبَعऽ)

<table>
<thead>
<tr>
<th>Day</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>أول أيام الاسبوع</td>
<td>or First Day</td>
</tr>
<tr>
<td>Monday</td>
<td>ثاني أيام الاسبوع</td>
<td>or Second Day</td>
</tr>
<tr>
<td>Tuesday</td>
<td>ثالث أيام الاسبوع</td>
<td>or Third Day</td>
</tr>
<tr>
<td>Wednesday</td>
<td>أربعاء أيام الاسبوع</td>
<td>or Wednesday</td>
</tr>
<tr>
<td>Thursday</td>
<td>الخميس أيام الاسبوع</td>
<td>or Thursday</td>
</tr>
<tr>
<td>Friday</td>
<td>الجمعة أيام الاسبوع</td>
<td>or Friday</td>
</tr>
<tr>
<td>Saturday</td>
<td>السبت أيام الاسبوع</td>
<td>or Saturday</td>
</tr>
</tbody>
</table>

a). The noun for the day of the week need not be defined with the definite article:

- She used to wait for me to come home from the college every Friday morning (JGh 190)
- It was a Thursday (AM 45)
- every Sunday (GhS 120)

b). The word for “day” (يوم) may or may not be used:

- it will begin on Monday (JGh 33)
- the date of the opening of the conference is Tuesday (JGh 171)
- they asked him to return on Saturday (AM 108)
- they started on Monday (AM 128)
- I will return next Wednesday (AM 167)
- every Saturday morning (SI 281)
- on Friday morning (SI 281)
- Next Saturday (TW 166)
- I flew out of Cairo on Saturday morning, and we arrived in Ashkabad at midday on Monday (JGh 89)

103.2  Months (الأشهر) and Years (السنوات)

103.2.1  The Christian Calendar (الكالِيدِيَةُ)

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:
<table>
<thead>
<tr>
<th>Levant and Iraq</th>
<th>Egypt and North Africa</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>كاْمِنُ أَلْفَانِي</td>
</tr>
<tr>
<td>February</td>
<td>شَبْطُ</td>
</tr>
<tr>
<td>March</td>
<td>مِارَسِ</td>
</tr>
<tr>
<td>April</td>
<td>إِبْرَيلِ</td>
</tr>
<tr>
<td>May</td>
<td>مِاْبِ</td>
</tr>
<tr>
<td>June</td>
<td>حَزْرَانُ</td>
</tr>
<tr>
<td>July</td>
<td>مِاْمُورُ</td>
</tr>
<tr>
<td>August</td>
<td>آَبَ</td>
</tr>
<tr>
<td>September</td>
<td>أَبْوُلُ</td>
</tr>
<tr>
<td>October</td>
<td>تْسِيرُ أَلْوَانُ</td>
</tr>
<tr>
<td>November</td>
<td>تْسِيرُ أَلْتَانِي</td>
</tr>
<tr>
<td>December</td>
<td>كَاْنُ أَلْوَانُ</td>
</tr>
</tbody>
</table>

103.2.2 The Muslim Calendar (السَّنَةُ الهِجْرِيَّةُ)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>رَجُبُ</td>
</tr>
<tr>
<td>2</td>
<td>صَفِرُ</td>
</tr>
<tr>
<td>3</td>
<td>رَضِضُ أَوْلِ</td>
</tr>
<tr>
<td>4</td>
<td>زَيْبُ أَلْتَانِي</td>
</tr>
<tr>
<td>5</td>
<td>جُمَادِيَ أَوْلِي</td>
</tr>
<tr>
<td>6</td>
<td>جُمَادِيَ الأَحْرَيرَ</td>
</tr>
<tr>
<td>7</td>
<td>مُحَرَّمُ</td>
</tr>
<tr>
<td>8</td>
<td>شُعُبَانُ</td>
</tr>
<tr>
<td>9</td>
<td>رَضِضُ أَوْلِ</td>
</tr>
<tr>
<td>10</td>
<td>شُوْالُ</td>
</tr>
<tr>
<td>11</td>
<td>ذُو الْقَفْدَةَ</td>
</tr>
<tr>
<td>12</td>
<td>ذُو الْحَجِّ</td>
</tr>
</tbody>
</table>

103.2.3 Writing Dates

a). The month may be governed by the noun مَهْرُ (“month”) and the year by عَامُ or سَنَةً (“year”). These may be in the adverbial accusative of time, or in the genitive after a preposition:

- until September 1939 (JIJ 168)
- in March 1954 (JIJ 247)
- 9 August (JIJ 221)
- in April 1948 (IH 125)
- In November 1868 (JGh 107)
- it was 7 January (AM 150)
b). The number of the year may occur in apposition to the word for "year" which then takes the definite article:

- in 1935 (IH 63)
- from 1948 to 1983 (IH 73)
- at the end of the summer holiday 1933 (IH 83)
- in 1982 (IH 21)
- between 578 AH (AD 1182) and 581 AH (AD 1185) (IH 25)
- Throughout 1944 and 1945 (JII 213)

c). Further specifications to the date may be introduced by the preposition من:

- until September 1939 (JII 168)
- in March 1954 (JII 247)
- 9 August (JII 221)

d). Cardinal numbers are used with days and years:

- in 1936 (JGh 66)
- in 1987 (JGh 97)
- 23 July (TW 140)
- on 14 September 1990 (IH 123)
- July 1988 (JGh 71)

e). The ordinal numbers are sometimes used for days of the month:

- Timur's illness began on 10 Shaban (JGh 110)
- On the night of 5 January (JII 201)
- 9 August (JII 221)
The Muslim era is indicated by the nisba adjective هجري, or “emigration” of the prophet Muhammad from Mecca to Medina in AD 622, while the Christian era is indicated by ميلادي, referring to the “birth” of Jesus. These agree in 93 AH (AD 712) (JGh 104)
in Rabi’ al-Awwal 617 AH (May 1220 AD) (JGh 106)
gender with سنة (“year”), so are feminine singular. They are undefined and in the adverbial accusative of time:

 سنة 93 هجري (712 ميلادي)  
(93 AH (AD 712) (JGh 104))
في ربيع الأول 617 هجري (51 AH (1220 ميلادي))  
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 عام, the feminine nisba adjective is still used:

في عام 91 هجري (709 ميلادي)  
in 91 AH (AD 709) (JGh 104)
804 AH (JGh 110)  
في عام 91 هجري  
in 91 AH (JGh 104)
قد بني عام 1078 هجري  
it was built in 1078 AH (JGh 76)

(ii) and هجري are often abbreviated to ه and م respectively:

في عام 204 ه (819 م)  
in 204 AH (AD 819) (JGh 105)

(iii) هجري and ميلادي are occasionally used with normal adjectival agreement:

في القرن الثامن الهجري  
in the third century AH (JGh 72)
في القرن السادس الهجري  
in the sixth century AH (JGh 76)
القرن الثاني عشر الميلادي  
the twelfth century AD (JGh 102)

Note also:

في القرن الأول الميلادي  
in the first century AD (IH 24)

(iv) BC (قبل الهجرة [ق. ه.]) is used for “before the hijra”:

في القرن الثاني عشر و الثلاثون قبل الميلاد  
in the eighth and ninth centuries BC (JJ 66)
عام 612 ق. م.  
612 BC (JJ 66)
في القرن الثلاثون قبل الميلاد  
in the ninth century BC (JJ 68)

(g). Very frequently, the sign for the number is used instead of words:

ولد في السنة 539 هـ (1144 م)  
He was born in Valencia in 539 AH (AD 1144) (IH 25)
10 April (JGh 110)  
10 April (JGh 110)
تولى في 23 يوليو  
the 23 July revolution (JJ 220)
قال ان 12 أيار  
He said the 12th of May (AM 100)
I am waiting for 22 December (AM 142)

after the events of 1958 (IKh 156)

18 August 1989 (HM 277)

**h.** Decades are expressed with the feminine sound plural of the nisba adjective of the even tens (20-90):

- it was in existence until the forties (IH 73)
- the fifties (GhS 74)
- in the fifties (TW 170)
- 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:

- it was built between AD 1196 and 1197 (JGh 101)
- AD 1108 - 1109 (JGh 101)
- AD 595 - 1199 (JGh 117)
- the academic year 1951-1952 (JII 193)
- AD 1095-1188 (IH 23)
- He was born between 572 and 580 (IH 52)
- in the time of al-Mansur's caliphate (AD 754-775) (IH 78)
- Chapter Four (verses 6, 7 and 8) (IH 128)
- 15/8/1994 (GhS 24)
- 9/8/52 (JIJ 221)
- 5/1/1992 (HR 235)
- 13/11/1963 (IH 22)

**j.** The following plurals may function as nouns and are often used in dates:

(i) **أوَّلَيْنِ (pl. of أوْلِيّ “first”):**

- At the beginning of the new academic year (JIJ 171)
- the beginning of the 40's (JIJ 177)
- the beginning of the year (JIJ 192)
- at the beginning of 1948 (JIJ 57)
- at the beginning of October (JIJ 14)

(ii) **أوَّسطَ (pl. of أَوْسَطْ “middle”):**
In the middle of that autumn (HR 83)
in the middle of the second month (IH 123)
in the middle of the sixties (JIJ 235)
in the mid forties (JIJ 186)

(III) اَوَّاَجِرُ (pl. of “آَجَرُ” “last”):

في أَوَّاَجِرِ الْفَرَزِ الْعَشِيرِينَ since the end of 1948 (JIJ 169)
في أَوَّاَجِرِ ذَلِكَ الْعَشِيرَةِ at the end of that year (JIJ 192)
من أَوَّاَجِرِ اَلْعَامِ from the end of 1940 (IH 190)
في أَوَّاَجِرِ أَبْرَعْلِ at the end of September (JIJ 200)

103.3 The Seasons (الفَصُولُ)

Spring أَرْبِيعُ Autumn أَلْحَرِيفُ
Summer أَلْضِيْفُ Winter أَلْقَانَاء
104 Time of Day (أوقات اليوم)

104.1 The hour is expressed with the ordinal numbers (apart from 1 o'clock which uses the cardinal number)ʻaṣra (وحدة). The number may be preceded by the noun ʻasara ("hour"): Half past one (HR 223) it is eight o'clock (JGh 189) six o'clock (IH 190) it is half past eight (TW 72) The shop will not close before five o'clock in the morning (HS 226) At nine o'clock (JJ 224)

104.2 The word for "hour" (ʻasara) is very often omitted. The ordinal number still agrees in the feminine singular and may be introduced with fī ("at"): at eleven o'clock in the morning (JJ 26) At precisely ten o'clock (JGh 185) 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) And the cinemas, are there still two showings in the evenings, the first at six and the second at nine? (AM 104) At eleven o'clock the ship sets sail (AM 167) Then he returns at three (IKh 110) at about nine at night (IKh 89) The ordinal may be introduced with some other preposition, depending on the meaning intended: around ten o'clock (JGh 175) between three and four o'clock (JGh 195) After four in the afternoon (JJ 235) 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.": until three in the morning (JGh 173)
It was four in the morning (IKh 35)
2.00 p.m. (GhS 118)
He came in at about 1.00 p.m. (HR 39)
Eleven p.m. (JGh 157)
3.35 a.m. (GhS 24)
2.21 a.m. (GhS 57)
12.39 a.m. (GhS 102)
it is midnight (HR 130)
Nine at night (IKh 29)

The period of day is occasionally introduced with a preposition:
At four in the afternoon (JJ 161)
9 a.m. tomorrow morning (AM 119)
seven in the morning, three in the afternoon and nine at night (SI 340)

104.4 The fractions  بن ("one half"),  لليم ("one third") and  ربع ("one quarter") are used for expressions of time meaning "half," "twenty" and "a quarter" respectively. These are added to the even hour with either ؛ ("and") to give "past" the hour, or with إلا ("except") in the case of  ربع (as adverbial modifications in the accusative) to give "to" the hour:
At about a quarter past three (JGh 41)
it is a quarter past eight (HR 191)
He looks at his watch. He finds it to be a quarter past five (GhS 23)
a quarter past two (TW 108)
It was twenty past two (HR 204)
the clock shows twenty past three in the morning (GhS 60)
half past six (TW 108)
at half past one (SI 129)
the clock on the wall struck half past two (HR 40)
at half past six (GhS 155)
It is twenty to ten (9.40)
at a quarter to twelve (11.45)
25.5 25 دقائق من الساعة يعبر عن النحو التالي:

الساعة الـ١٠١٥ دقيقة 

It is twenty-five past eight

or

الساعة الـ١٠١٥ دقيقة وخمس دقائق 

It is twenty-five past eight (8:25)

25.6 25 دقائق إلى الساعة يعبر عن النحو التالي:

الساعة الـ١٠١٥ دقيقة 

It is twenty-five to eleven (10:35)

or

الساعة الـ١٠١٥ دقيقة وخمس دقائق 

It is twenty-five to eleven (10:35)

25.7 الوقت من دقائق يعبر عنه مـ١٥ دقيقة أو ١٥ دقيقة + الرقم الألفية والكلمة "دقيقة" (دقائق):

الساعة الـ١٢١٥ دقيقة 

It is twelve minutes past four

الساعة الـ١٢١٥ دقيقة وخمس دقائق 

It is five minutes past three

في الساعة أربعة دقائق 

at five to seven

الساعة السادسة الـ١٥ دقيقة 

It is eight minutes to six
105 The Noun ﻋُمَّرُ ("life", "age")

105.1 ﻋُمَّرُ is frequently used to refer to a person's age. A number of constructions are possible:

a). ﻋُمَّرُ ("of age") + pronoun suffix. This is preceded by ﻓِي + a feminine ordinal number in agreement with an implied ﺷَنَةٌ ("year"):

Her family escaped from the war when she was ten years old (GhS 11)

I will die when I am twenty-six (JIJ 239)

when I was three years old (IKh 22)

a man of medium height in his middle forties (JIJ 59)

he is at the threshold of his forties (JIJ 14)

I though she was in her late fifties (JIJ 60)

b). ﻋُمَّرُ + pronoun suffix is often omitted:

My mother Kawkab got married when she was twelve years old (HS 92)

he is six years old now (JGh 60)

I am forty-five years old (GhS 106)

A foreign man, thirty years old (AM 145)

a ten year old boy (GhS 44)

the girl was twelve years old (JGh 94)

he died prematurely aged twenty-eight (JGh 170)

I was twenty-one (HR 101)

c). ﻋُمَّرُ ("age") + pronoun suffix + cardinal number:

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:

A man in his forties (IKh 142)

he is a man in his forties (SI 18)

a man in his fifties (SI 183)

a woman in her fifties (GhS 13)

105.3 "Young" and "old" may be expressed by the adjectival idāfah ﺿَخَرِي ﺍْنَسْنَ ("small of age")
= “young”) and من أَغْيَاءُ أَلْسَن ("big of age" = “old”) or by the phrases كبير في أَلسَن صغير في أَلسَن and صغير في أَلسَن: she was young (SI 92)
[they are] young (HS 94)
[he is] young (AM 113)
Despite my youth … (HS 113)
and some of the old men (HM 106)

(See also إن and إن)
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.

اَخْبَرُواٰ الْحَقّ: the sisters of kāna

أَداَةُ الْمَعْطِبِ: definite article

أَداَةُ الْجُمُوعِ: preposition

أَداَةُ الْمُطَّلِبِ: conjunction

أَرْقَامُ: numerals

الْأَسْمَاءُ الْجَمِيْهَةُ: the "five nouns" (الَّذِيَّ, أَبُ, أَخُ, ذَوَّاءُ, وَذَوَّاءُ)

أَضَرْبَاتُ: interjections

الْإِدَّا: idāfa (idāfa construction)

الْإِدَّا الأَحْكَمَةُ: proper idāfa

الْإِدَّا الْأَحْكَمَةُ: adjectival idāfa

أَفْعَالُ الْمُعْجِبِ: verbs of wonder

أَفْعَالُ الْمُشْرُوحِ: verbs of beginning

الْأَعْدَاءُ الْأَرْبَعِينَةُ: ordinal numbers

الْأَعْدَاءُ الْأَصْحِبَةُ: cardinal numbers

الْعُقُورُ: declension

الْأَمْرُ: the imperative

الْأَلْفِ الْمَخْتَرِهِ: dagger alif

الْأَلْفِ الْمَقْصُورَةُ: alif maqṣūra

الْأَلْفِ المَطْوِعَةُ: alif mādūda

إِنَّ وَأَخْوَاهُا: inna and its sisters

الْإِسْمُ (أَسْمَاءٌ): noun

الْإِسْمُ الْإِسْمَارُ: demonstrative pronoun

الْإِسْمُ الْعَلَّةُ: noun of instrument

الْإِسْمُ الْبَصُورُ: interrogative

الْإِسْمُ الْكَتْبِيُّ: the elative (comparative and superlative)

الْإِسْمُ الْجَامِعُ: primitive noun

الْإِسْمُ الْجُمُوعُ: collective noun (humans)

الْإِسْمُ الْجُنُوسُ: collective noun (non-humans)

الْإِسْمُ الْمَكْسُوْرُ وَالْأَرْخِمَانُ: noun of time and place

الْإِسْمُ السَّفِيْحُ: adjective

الْإِسْمُ الفَاعِلُ: active participle

الْإِسْمُ الْكِتَابِيُّ: abstract noun of quality

الْإِسْمُ المَعْرُوفُ: noun of single occurrence

الْإِسْمُ المُدَبِّرُ: diminutive

الْإِسْمُ المُعْتَفِلُ: passive participle

الْإِسْمُ مُؤْتِمُ: relative pronoun

الْإِسْمُ المُؤْتِمَ: noun of kind or manner

الْإِسْمُ الوُجُودِ: unit noun

الْإِسْمُ الْأَدَمَاءُ: noun of vessel

بٖ: apposition

تٖ: accentuation

تَمْبَرِيْعُ: diminutive

تَمْمُّرُ: accusative of specification
Glossary of Arabic Grammatical Terms

ج

: root

الجْرُ : genitive (case)

الجُمْعُ : plural

الجُمُوعُ زِيادً : sound plural

الجُمُوعُ أَصْحَابُ السَّالِمَ : sound plural

الجُمُوعُ المَثْوِبُ السَّالِمَ : feminine sound plural

الجُمُوعُ المَدْكُورُ السَّالِمَ : masculine sound plural

الجُمُوعُ المُكْسَرُ : broken plural

الجُمُوعُ آتِبَةً : nominal (equational) sentence

الجُمُوعُ حَالَتِي : circumstantial clause

الجُمُوعُ شَرْطَةً : conditional sentence

الجُمُوعُ صَفَةً : adjectival relative clause (with indefinite antecedent)

الجُمُوعُ صِلةً : adjectival relative clause (with definite antecedent)

الجُمُوعُ فِعْلَيَةً : verbal sentence

الجُوَابُ الشَّرطَةِ : consequent clause in a conditional sentence

ح

: circumstance

خالٌ : preposition

خَرْفُ الْجَرَّ : conjunction

خَرْفُ عَطْفٍ : interjectional particle

خَرْفُ أَنْذَرٍ : vowel

الخُروُفُ الْأَنْسِمَيْةُ : sun letters

الخُروُفُ الْقُمْرِيَةُ : moon letters

خُروُفُ الْهُجَاءُ : alphabet

خ

: predicate

ر

: referent (resumptive pronoun)

الرَّفْعُ : nominative (case)

س

: sukūn

ش

: shadda

شَرطٌ : condition (subordinate clause in conditional sentence)

ض

: dāmma

ضَمَّةٌ (ضَمَّاءُ) : pronoun

ضَمْيرُ أَثَاكُدِ : personal pronoun used for emphasis

ضَمْيرُ أَرَجَعِ : referent (resumptive pronoun)

ضَمْيرُ أَشَانِ : pronoun of general reference

ضَمْيرُ أَعِيَادِ : referent (resumptive pronoun)

ضَمْيرُ الفَضِيلِ : pronoun of separation

ضَمْيرُ مَتَصِلٍ : pronoun suffix

ضَمْيرُ مَلْكٍ : pronoun suffix attached to nouns

ضَمْيرُ مَنْفِصِلٍ : pronominal object of a verb

ضَمْيرُ مَنْفِصِلٍ : personal pronoun

ظ

: adverb

ظَرْفُ : adverb of time

ظَرْفُ مَكَانٍ : adverb of place

ع

: exclamation

عَبَارةٌ تَعْجِمُيةٍ : referent (resumptive pronoun)
ف

FA: subject; agent in a passive construction; antecedent in a relative sentence

فِتْحَة: fatha

فَعَال: noun of trades and professions

فَعَالٌ مُضَامِعٌ لَذِي جِزَاءٌ: the hollow verb

فَعَالٌ الْبَلَائِي: the triliteral verb

فَعَالٌ الْبَلَائِيَّ: the strong triliteral verb

فَعَالٌ الْبَلَائِيَّ: the weak verb

فَعَالٌ الْبَلَائِيَّ: the derived Form I verb

فَعَالٌ الْبَلَائِيَّ: the passive verb

فَعَالٌ الْبَلَائِيَّ: the doubled verb

فَعَالٌ الْبَلَائِيَّ: the assimilated verb

فَعَالٌ الْبَلَائِيَّ: the imperfect (verb)

فَعَالٌ الْبَلَائِيَّ: the jussive (mood)

فَعَالٌ الْبَلَائِيَّ: the imperfect indicative (mood)

فَعَالٌ الْبَلَائِيَّ: the subjunctive (mood)

فَعَالٌ الْبَلَائِيَّ: genitive in an iḍāfa construction

فَعَالٌ الْبَلَائِيَّ: governing term in an iḍāfa construction

فَعَالٌ الْبَلَائِيَّ: singular

فَعَالٌ الْبَلَائِيَّ: verbal object

فَعَالٌ الْبَلَائِيَّ: adverb of reason

فَعَالٌ الْبَلَائِيَّ: absolute object

ن

نِسَبَة: nisba adjective

نِصْب: accusative (case)

ه

هَمْزَةُ الْبَلَائِيَّ: hamzat al-qat' (the cutting hamza)

هَمْزَةُ الْبَلَائِيَّ: hamzat al-wasl (the elidable hamza)

و

واَوُ: waw linking main clause to circumstantial clause

واَوُ الْمَعَانِي: the waw of simultaneity

وُزَرَانَ: pattern

وُضَلَة: wasla
English-Arabic

A

absolute object: المفعول المطلق
abstract noun of quality: اسم العلم
accusative (case): الاحترم
accusative of specification: تَمِيع
active participle: اسم الفاعل
active voice: المفعول المبني
adjectival idāfa: إضافة غير المغفولة
adjectival relative clause (with definite antecedent): جملة صفة
adjectival relative clause (with indefinite antecedent): جملة صفة
adjective: اسم العلم
adverb: طرف
adverb of place: طرف مكان
adverb of reason: الاحترم
adverb of time: طرف زمني
agent (in a passive construction): فاعل
alif mādūdah: أَلِفُ مَعْدُودٌ
alif maqṣura: أَلِفُ مَعْضَوْةً
alphabet: حروف المبتدأ
apposition: الفعل
antecedent (in a relative sentence): فاعل
assimilated verb: الفعل المانق

B

broken plural: جمْعُ الْمَكْتَبُ، جَمْعُ الْمَكْتَبُ

C

cardinal numbers: الأعداد الأصلية
circumstance: حالت
circumstantial clause: جملة حالية
collective noun (humans): أسْمُ الْمَجْمَع
collective noun (non-humans): أسْمُ الْمَجْمَع
condition (subordinate clause in conditional sentence): شرط
conditional sentence: جملة شرطية
conjunction: آذى الفعل، خُرف الفعل
consequent clause (in a conditional sentence): جواب الشرط

dagger alif: أَلِفُ النَّجْم
damma: ضمة

decension: إعراب
defective verb: الفعل النفي
definite article: آفة التَّحْقِيق

demonstrative pronoun: اسم الإشارة

derived Form of the verb: الفَعَّلُ المَعْرُوف

diminutive: اسم العطف، التضمر

doubled verb: الفَعَّلُ المَضْعَف

doubly weak verb: الفَعَّلُ الفَعَّال

dual: متين

E

elative (comparative and superlative): اسم
الفاعل

equational (nominal) sentence: جملة أسمية
exception: الاستثناء

exclamation: عبارة تعجبية

F

fatha: فتحة
feminine (gender): المُنْسَب
feminine sound plural: جَمْعُ المَعْدُودُ أَلْسَالُ
"five nouns" (الْأَسْمَاءُ) ذو حُمَّة، أَذْحُ، أَذْحُ، أَذْحُ، أَذْحُ

Form I verb: الفِعَّالُ المُجرَدُ

G

genitive (case): الجُر

genitive (in an idāfa construction): المَضْف

governing term (in an idāfa construction): المَضْفُ إليه

H

hamzat al-qat' (the cutting hamza): حَمْزَةٌ قُطِّع
hamzat al-wasl (the elidable hamza): حَمْزَةٌ قُطِّع
hamzated verb: المُمْهَوُورُ
hollow verb: الفُعُولُ آلِجُوفُ

I
idāfa (idāfa construction): الإِضَلاْعُ
imperative: أَمْرُ
imperfect (verb): المُضَارِعُ
indicative (mood): المُضَارِعُ المُمَّوَّعُ
interjectional particle: خُرُفُ الْبَذِّاءَ
interjections: أَضْوَاتُ
interrogative: إِسْمُ الْعَلِيمَاءِ
plural: الجَمْعُ
predicate: خَلِيُّ
preposition: أَدَّاءُ الْجُرُّ
primitive noun: إِسْمُ جَمِيدٌ
pronominal object of a verb: أَلْصَبُّ ضَمِيرُ
pronoun: ضَمِيرُ (ضَمِيمُ)
pronoun of general reference: ضَمِيرُ الْعَلِيمَ
pronoun of separation: ضَمِيرُ الفُضُولُ
pronoun suffix: ضَمِيرُ مُضِمَّٰعُ
pronoun suffix attached to nouns: مُلْكِيُّ ضَمِيرُ
proper idāfa: الإِضَلاْعُ الحَيْقِيَّةِ

J
jussive (mood): المُضَارِعُ المَجْوُودُ

K
kasra: كُرَةً

L
la of absolute negation: لَا إِلَّا أَلِيمُ

M
madda: مَّدَّةٌ
masculine (gender): أَلْمُدَّرُ
masculine sound plural: جَمْعُ أَلْمُدَّرُ أَلْطَالُمُ
moon letters: أَلْحُورُ الفُصُّرُ الْقُرَنِيَّةُ

N
nisba adjective: أَلْتَسُهُّ
nominal (equational) sentence: جُمُلَةٌ أَلْتَسُهُّ
nominitive (case): أُلْفُ
noun: إِسْمُ (أَسْمَاءٍ)
noun of instrument: إِسْمُ آلَآةٍ
noun of kind or manner: إِسْمُ الْأَنْبَعٌ
noun of single occurrence: إِسْمُ الْمَوْرَةُ
noun of time and place: إِسْمُ الْمِكَانِ وَالْزَمَانُ
noun of trades and professions: فَلْعُ مَصَاعِبُ
numerals: أَوْقَامُ
nunciation: تَوْعُ

O
object: الفُعُولُ بِهِ
ordinal numbers: الأَعْدَادُ الْعُرَبِيَّةُ

P
passive participle: إِسْمُ المُفْعُولُ
passive verb: أَلْفُ الْمُشْهُورُ
passive voice: أَلْفُ الْمُشْهُورُ الْمَذْهِيَّةُ
pattern: وَرَنَّ أَوْزِانُ
perfect (verb): أَلْفُ مَضِيقٌ
personal pronoun: ضَمِيرُ مُضِيقٌ
personal pronoun used for emphasis: ضَمِيرُ

at تَأَكِيد
plural: جَمْعٌ
predicate: خِلِيٌّ
preposition: أَدَّاءُ الْجُرُّ
primitive noun: إِسْمُ جَمِيدٌ
pronominal object of a verb: أَلْصَبُّ ضَمِيرُ
pronoun: ضَمِيرُ (ضَمِيمُ)
pronoun of general reference: ضَمِيرُ الْعَلِيمَ
pronoun of separation: ضَمِيرُ الفُضُولُ
pronoun suffix: ضَمِيرُ مُضِمَّٰعُ
pronoun suffix attached to nouns: مُلْكِيُّ ضَمِيرُ
proper idāfa: الإِضَلاْعُ الحَيْقِيَّةِ

Q
quadriliteral verb: أَلْفُ الْأَرْبَاعِ

R
referent (resumptive pronoun): رَجَعٌ ضَمِيرُ
relative pronoun: إِسْمُ مُؤْسِسُ
resumptive pronoun (refferent): رَجَعٌ ضَمِيرُ
root: جُدُرُ (حُذُورُ)

S
shadda: شَدَا
singular: مُؤْسِسُ
sisters of inna: إِنَّ وَأَخُوَانَهَا
sisters of kāna: أَنْوَاتُ كَانٌ
sound plural: أَلْجَمْعُ آلِجُامٌ وَأَلْجَمْعُ الصَّيْحُ
strong triliteral verb: أَلْفُ الْأَلْيَاءِ آلِيَاً
strong verb: أَلْفُ آلِيَاً
subject: فَاعِلٌ; مُتَّبِعُ
subjunctive (mood): أَلْمَاضِرَ عَلَى السَّيَوُوب
sun letters: 
الخُروُف النَّسُمَيْةُ

T
تاء مربوطة: 
nā' marbūṭa:  
triliteral verb: 
الَّيْلُ، الْمَلَائِيَّيَّ

U
unit noun: 
إِسْمُ الْوَحْدَةُ

V
verb: 
فَعْلُ (آَفْعَالُ)

verbal noun: 
مَصَدَرٌ

verbal sentence:  
جُملَة فِعَلَيَّةٌ

verbs of beginning:  
أَفْعَالُ الْسَّرْوَعُ

verbs of wonder:  
أَفْعَالُ الْعَجْبُ

vowel:  
خَرَكَاتٌ، خَرَكَةٌ

W
wasla: 
وُضْلَةٌ

waw linking main clause to circumstantial clause:  
وَأَرْوَاحُ

waw of simultaneity:  
وَأَرْوَاحُ

weak verb:  
الَّيْلُ، الْمَلَائِيَّ
Paradigms using فعل

75.1.1 (masculine plural elative)
9.5.1 a (broken plural)
39.3.2 a (verbal noun Form IV)
39.3 (Form IV verb)
75.1 (masculine singular elative)
9.5.1e (broken plural)
39.9 (Form X verb)
39.7.2a, 40.8 (verbal noun Form VIII)
39.7 (Form VIII verb)
51.3 (verbal noun quadrilateral verb Form IV)
39.8.2a (verbal noun Form IX)
39.8 (Form IX verb)
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39.6 (Form VII verb)
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39.1.2a (verbal noun Form II)
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7.1o (adjective); 9.5.1v (noun)
9.5.1n, 12.2.1e (broken plural)
6.1.16 (verbal noun); 7.1c (adjective)
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9.5.1b (broken plural); 39.2.2a (verbal noun Form III)
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5.4c (noun); 6.1.15 (verbal noun);
7.1b (adjective)
6.1.20 (verbal noun)
9.5.1u, 12.2.1e (broken plural)
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9.5lt, 12.7.1e (broken plural)
6.1.14 (verbal noun)
9.5lv, 12.2.1e (broken plural)
5.2.8 (noun of trades and professions);
5.2.8a, 7.1k (adjective)
5.4d (noun)
7.1q (adjective); 9.5.1i (broken plural)
39.1, 39.4 (Form II verb)
7.1p (adjective)
7.1n (adjective)
7.1m (adjective)
5.2.4 (noun of single occurrence);
6.1.1 (verbal noun); 7.1j (adjective)

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The Author

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