MODERN LITERARY ARABIC

A Reference Grammar
Ron Buckley

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المقدسة
مَرْجَعَ في النَّحوَاتِ العَرَبيَّة
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, Shāri‘ al-Amīrāt (Beirut: al-Mu’assasa al-’Arabiyya li al-Dirāsāt wa al-
Nashr, 1994) (JIJ)

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.

R. P. Buckley

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 (خُوَرُوفُ أَلْفَاحَاء)

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>آلف</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>١</td>
</tr>
<tr>
<td>باء</td>
<td>٢</td>
<td>٢</td>
<td>٢</td>
<td>٢</td>
</tr>
<tr>
<td>كا</td>
<td>٣</td>
<td>٣</td>
<td>٣</td>
<td>٣</td>
</tr>
<tr>
<td>جاء</td>
<td>٤</td>
<td>٤</td>
<td>٤</td>
<td>٤</td>
</tr>
<tr>
<td>دا</td>
<td>٥</td>
<td>٥</td>
<td>٥</td>
<td>٥</td>
</tr>
<tr>
<td>ذاء</td>
<td>٦</td>
<td>٦</td>
<td>٦</td>
<td>٦</td>
</tr>
<tr>
<td>ضا</td>
<td>٧</td>
<td>٧</td>
<td>٧</td>
<td>٧</td>
</tr>
<tr>
<td>طا</td>
<td>٨</td>
<td>٨</td>
<td>٨</td>
<td>٨</td>
</tr>
<tr>
<td>فا</td>
<td>٩</td>
<td>٩</td>
<td>٩</td>
<td>٩</td>
</tr>
</tbody>
</table>
Slight variations may occur in the way that letters join together, depending on the typeface used. Most notable is \( \text{ل} + \text{i} \), printed \( \text{ي} \). Other idiosyncrasies include the following:

The letters \( \text{ي} \), \( \text{ز} \), \( \text{ر} \), \( \text{ذ} \), \( \text{د} \), \( \text{ت} \), and \( \text{ث} \) do not join on to a following letter.

1.1.1 The letter \( \text{ي} \) is occasionally printed without dots when it stands alone or is the final letter in a word:

- my head (JGh 164)
- the Yemeni driver (JGh 65)
- Christian (SI 167)
- the one who came (SI 118)

1.2 Tā' Marbūta (نَاطِ مَزِيَّةُ)

The tā' marbūta ("tied t") is a combination of the letters \( \text{ت} \) and \( \text{ث} \). It is not included among the letters of the alphabet. It only appears as the last letter of a word and is the most common way
to indicate the feminine gender of nouns and adjectives. When joined on to the last letter it has the form ة.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ملكة</td>
<td>queen</td>
</tr>
<tr>
<td>أميرة</td>
<td>princess</td>
</tr>
<tr>
<td>حياة</td>
<td>life</td>
</tr>
<tr>
<td>أميرة</td>
<td>mother-in-law</td>
</tr>
<tr>
<td>زوجة</td>
<td>young woman</td>
</tr>
<tr>
<td>أبطال</td>
<td>marksmen</td>
</tr>
</tbody>
</table>

1.2.2 ة becomes ئ before an attached pronoun suffix:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>دعتنا إلى شققي</td>
<td>we went to my flat (JIJ 130)</td>
</tr>
<tr>
<td>نبيت في عازفونا</td>
<td>They stayed in their room (IKh 39)</td>
</tr>
<tr>
<td>أنا أمهرأة</td>
<td>I am his woman (HR 215)</td>
</tr>
<tr>
<td>دعينا نشرب منهونا</td>
<td>Let us drink our coffee (GhS 77)</td>
</tr>
<tr>
<td>وبارئين</td>
<td>their visit (GhS 112)</td>
</tr>
</tbody>
</table>

1.2.3 When a word ending tā’ marbūta receives accusative nunciation, no additional alif is used:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدينة</td>
<td>city</td>
</tr>
<tr>
<td>مدرسة</td>
<td>school</td>
</tr>
</tbody>
</table>

1.3 Alif Maqṣūra (ألف مقصورة)

In a considerable number of Arabic words a final long vowel ـ is written with alif maqṣūra, a letter which looks exactly like ي but without the dots (ـ). It is not considered to be one of the letters of the alphabet. It occurs only at the end of a word, is always preceded by fatha and does not take any vowels or sukūn. Alif maqṣūra is often pronounced like a shortened ordinary alif from which it is derived (called “alif mamdu’dah” [أَلِف مَمْدُودة “lengthened alif”] to distinguish it from alif maqṣūra). It must be pronounced short when preceding hamzat al-wasl, hence the name.

Some examples:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جرى</td>
<td>until</td>
</tr>
<tr>
<td>نتج</td>
<td>to take prisoner</td>
</tr>
<tr>
<td>قاضى</td>
<td>to judge</td>
</tr>
<tr>
<td>موسى</td>
<td>Moses; razor</td>
</tr>
<tr>
<td>ذكرى</td>
<td>memory</td>
</tr>
<tr>
<td>خليل</td>
<td>memory</td>
</tr>
<tr>
<td>مولى</td>
<td>upon</td>
</tr>
<tr>
<td>حبيبة</td>
<td>pregnant woman</td>
</tr>
<tr>
<td>مشفى</td>
<td>hospital</td>
</tr>
<tr>
<td>حرم</td>
<td>to protect</td>
</tr>
<tr>
<td>accordingly</td>
<td></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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حماك الله</td>
<td>May God protect you</td>
</tr>
</tbody>
</table>
4 The Arabic Script

<table>
<thead>
<tr>
<th>Arabic Script</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُوسَبَقَةٍ</td>
<td>music</td>
</tr>
<tr>
<td>رَمَّةٍ</td>
<td>to throw</td>
</tr>
<tr>
<td>قُوَّى</td>
<td>powers</td>
</tr>
<tr>
<td>زَمَةٍ</td>
<td>he threw it</td>
</tr>
<tr>
<td>نَوَاهُم</td>
<td>their powers</td>
</tr>
</tbody>
</table>

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

to him

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

higher (fem.)

1.4 The Vowels (الْحَرَّكَاتِ [sing. الْحَرَّكَةُ])

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:

<table>
<thead>
<tr>
<th>Sign</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>fatḥa</td>
<td>فتحة</td>
<td>=</td>
</tr>
<tr>
<td>kasra</td>
<td>كسرة</td>
<td>=</td>
</tr>
<tr>
<td>dhamma</td>
<td>ضمة</td>
<td>=</td>
</tr>
</tbody>
</table>

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 fatḥa, kasra or dhamma on a consonant before their corresponding letters ج, ي and و. For example:

money; wealth
door
elephant
generation
market
trumpet

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

day
garment
house
how?

1.5 The "Dagger Alif" (الأَفُدُّ الْخُمْسِيَةِ)

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>هذَا</td>
<td>this (masc.)</td>
</tr>
<tr>
<td>هذَا</td>
<td>this (fem.)</td>
</tr>
<tr>
<td>ذَلِك</td>
<td>that (masc.)</td>
</tr>
<tr>
<td>هكَذَا</td>
<td>thus, in this manner</td>
</tr>
<tr>
<td>هؤلاء</td>
<td>these</td>
</tr>
<tr>
<td>هؤلاء</td>
<td>those</td>
</tr>
<tr>
<td>لكِن</td>
<td>but</td>
</tr>
<tr>
<td>لكِن</td>
<td>but</td>
</tr>
<tr>
<td>رَحْمَة</td>
<td>merciful</td>
</tr>
<tr>
<td>رَحْمَة</td>
<td>God</td>
</tr>
</tbody>
</table>

1.8 The Sukūn (السُّكُون)

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

- leg  ❅-leg
- dog  ❅-dog
- he goes  ❅-he goes
- world  ❅-world

1.7 The Shadda (الشَّدَّة)

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

- refrigerator  ❅-refrigerator
- knife  ❅-knife
- progress  ❅-progress
- teacher  ❅-teacher

1.8 The Madda (المَدَّة)

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

- ❅-eating instead of ❅-eating
- ❅-traces; effects instead of ❅-traces; effects

Further examples:

- ❅-pains instead of ❅-pains
- ❅-now instead of ❅-now
- ❅-thousands instead of ❅-thousands
- ❅-hoping instead of ❅-hoping
- ❅-taking instead of ❅-taking
- ❅-peaceful instead of ❅-peaceful

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

- ❅-Qur’an instead of ❅-Qur’an
The Arabic Script

The madda also signifies the combination of letters ﺔٰـَٔٝ: ﺔٰـَٔٝ to believe instead of ﺔٰـَٔٝ to be amused instead of ﺔٰـَٔٝ

c). The madda also signifies the combination of letters ﻓَـَٔٝ ﻓَـَٔٝ: ﻓَـَٔٝ to believe instead of ﻓَـَٔٝ to be amused instead of ﻓَـَٔٝ

1.9 Sun and Moon Letters

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

For example:

آضِْـَٔٝ the sun ْـَٔٝ the voice
َٓٔٝ the visitor ْـَٔٝ the student
َٓٔٝ the gold ْـَٔٝ the stars

The remaining letters are called “moon letters” (الْحَرْوَفْ الْقَطِنِيَّةُ), the Arabic word for “moon” (شَمْسم) beginning with one. The ِْـَٔٝ of the article is not assimilated to these.

1.10 Punctuation

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

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>.</td>
<td>full-stop</td>
</tr>
<tr>
<td>,</td>
<td>comma</td>
</tr>
<tr>
<td>:</td>
<td>colon</td>
</tr>
<tr>
<td>;</td>
<td>semi-colon</td>
</tr>
<tr>
<td>?</td>
<td>question mark</td>
</tr>
<tr>
<td>!</td>
<td>exclamation mark</td>
</tr>
<tr>
<td>-</td>
<td>dash</td>
</tr>
<tr>
<td>“ ”</td>
<td>quotation marks</td>
</tr>
</tbody>
</table>

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:

أَخَذَّ تَنِّي مَنْ أَكْثَمُ؟ 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 (JGh 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 (JGh 47)

It is sometimes omitted after direct questions:

أهلاً أبنتها Is this her daughter? (GhS 91)

أنا أفكر أن أبلغ عضن الأمور can I not put up with the ordeal of the viper? (HR 212)

1.10.2 The colon may introduce speech:

"يقل من همّه: ضحيع أنّ من بلدة مسكونة" 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:

وانت ألم تخطّر أن بروسج الزواج من صلاح الذاتي على أن تطلب أن تكون (المقتصدة) بعيدة مسالمة? 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)

التي فقدها بعوان (الإبجاهات) the extensive study which he prepared entitled "Trends of

Materialism in Islamic Philosophy" (JGh 21)

بَلْوِيْن (المواد) with its colour "mauve" (GhS 179)

1.10.4 Arabic often uses «» for inverted commas:

آآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآآ آ

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>Arabic Letters</th>
<th>Modern Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>1</td>
</tr>
<tr>
<td>ب</td>
<td>2</td>
</tr>
<tr>
<td>ج</td>
<td>3</td>
</tr>
<tr>
<td>د</td>
<td>4</td>
</tr>
<tr>
<td>ذ</td>
<td>5</td>
</tr>
<tr>
<td>ح</td>
<td>6</td>
</tr>
<tr>
<td>خ</td>
<td>7</td>
</tr>
<tr>
<td>ض</td>
<td>8</td>
</tr>
<tr>
<td>ق</td>
<td>9</td>
</tr>
<tr>
<td>ك</td>
<td>10</td>
</tr>
<tr>
<td>ل</td>
<td>20</td>
</tr>
<tr>
<td>م</td>
<td>30</td>
</tr>
</tbody>
</table>
1.12 Abbreviations

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

- ص ب for صندوق البريد post box (PO box)
- ق م for قبل الهجرة Before the Hijra
- ق ه for قبل الميلاد BC
- ج م for جبنة مصرية Egyptian pound

Some abbreviations are written cursively:

- سلم for صلى الله عليه وسلم God bless him and grant him peace [a eulogy used following the name of the prophet Muhammad]
- الخ for إلى أجله and so on
- لا for لا حكمة ولا قوة إلا بالله there is no power and no strength except in God
- كجم for كيلوغرام kilogramme

1.13 Arabic Transliteration of Foreign Words

1.13.1 Vowels

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

- ليريكالي باديز lyrical ballads (JIJ 43)
- كامبريدج Cambridge (GhS 180)
- كاديلاك Cadillac (GhS 178)
- تراکور tractor (SI 77)
- كندر candles (GhS 183)
- هوم أیکونومیکس home economics (GhS 185)
- اورفرهس Orpheus (GhS 195)
- ستوک وودز Stock woods (JIJ 25)
b). The vowel "o" is often rendered with ُ:

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

1.13.2 Consonants

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

a). "p" is usually rendered as ب :

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

The Persian letter پ is sometimes used:

 ذي برويد The prelude (JIJ 42)
 اير رجنت ستريت Upper Regent Street (JIJ 156)
 سكالر پايك Scafell Pike (JIJ 44)

b). "v" is usually rendered as ف :

 نيتامين vitamin (SI 81)
 نيرفنانا Nirvana (HR 235)

The letter ف is sometimes used:

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

c). "g" is often rendered as غ or ج :

 جلفيديش Glenfiddich (GhS 179)
The Persian letter ج is occasionally used:

\[ج\] galley (GhS 89)

d). "ch" is often rendered as چ:

\[چ\] Richard (GhS 178)
\[چ\] Chesterfield (GhS 89)
\[چ\] patchwork (HS 12)
2 The Hamza (المَعْنَى)

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 (المَعْنَى) the “cutting” hamza, and hamzat al-wāṣl (المَعْنَى) the “joining” or “elidable” 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” (مَعْنَى) or without one, the seat being (І) or (ї) without the dots (ї).

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 (І and Ї):

- ḥār = brother
- ū = sister
- ʾ = you
- ʾā = mother
- ʾōm = affair
- ʾ = professor

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

- ʾān = if
- ʾā = Imam
- ʾā = that
- ʾā = addition

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

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

- ḥā = omen
- ṣā = grief, sorrow
- ʾāl = food
- ʾām = meanness
- ʾā = vision
- ʾām = wolf
- ʾā = mice

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:

- question
- leadership
- they (m. dual) trod

(a). 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:

- to ask
- courage
- to be base, vile
- heads
- lender
- to be weary

(b). Hamza sits on ی, however:

When the preceding vowel is kasra:

- group
- they sinned

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

- wish, desire
- environment
- desire, craving

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

- two things

(c). After alif and when hamza has fatha, it is written on the line without a seat:

- to ask o.s.
- inferiority
- surprise

(d). After the long vowel ی , and when hamza is vowelled with fatha or damma, it is written
on the line without a seat:

- **مُقْرَة** read
- **مُؤْنَة** prophecies
- **مُؤْنَة** manliness
- **مُؤْنَة** meanness, vileness

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

- **مُؤْنَة** you (f.s.) become bad
- **مُؤْنَة** 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:

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

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

- **مُؤْنَة** to come
- **مُؤْنَة** prayer
- **مُؤْنَة** crying
- **مُؤْنَة** evilness
- **مُؤْنَة** growth
- **مُؤْنَة** refuge
- **مُؤْنَة** coming, arrival

b). When the letter preceding hamza has sukun, hamza is written on the line:

- **مُؤْنَة** thing
- **مُؤْنَة** part
- **مُؤْنَة** burden
- **مُؤْنَة** slowness
- **مُؤ�ة** disaster

- **مُؤْنَة** beginning
- **مُؤْنَة** light
- **مُؤْنَة** filling
- **مُؤْنَة** calmness
- **مُؤْنَة** 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>مَسَأَلَة</td>
<td>or</td>
</tr>
<tr>
<td>or</td>
<td>مَسَأَلَة</td>
</tr>
<tr>
<td>مَسَأَلَة</td>
<td>or</td>
</tr>
<tr>
<td>or</td>
<td>مَسَأَلَة</td>
</tr>
<tr>
<td>مَسَأَلَة</td>
<td>or</td>
</tr>
<tr>
<td>or</td>
<td>مَسَأَلَة</td>
</tr>
<tr>
<td>مَسَأَلَة</td>
<td>or</td>
</tr>
<tr>
<td>or</td>
<td>مَسَأَلَة</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>دَّانِيَة</td>
<td>دَّانِيَة</td>
<td>دَّانِيَة</td>
</tr>
<tr>
<td>بَعْضِيَة</td>
<td>بَعْضِيَة</td>
<td>بَعْضِيَة</td>
</tr>
<tr>
<td>شَتِيَة</td>
<td>شَتِيَة</td>
<td>شَتِيَة</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>جَزَا</td>
<td>جَزَا</td>
<td>جَزَا</td>
</tr>
<tr>
<td>ذَتَر</td>
<td>ذَتَر</td>
<td>ذَتَر</td>
</tr>
<tr>
<td>بَدَا</td>
<td>بَدَا</td>
<td>بَدَا</td>
</tr>
</tbody>
</table>

C). When a word ending ُ or ٌ 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>مَنَأَتِي</td>
<td>مَنَأَتِي</td>
<td>مَنَأَتِي</td>
</tr>
<tr>
<td>مَنَأَتِي</td>
<td>مَنَأَتِي</td>
<td>مَنَأَتِي</td>
</tr>
<tr>
<td>مَنَأَتِي</td>
<td>مَنَأَتِي</td>
<td>مَنَأَتِي</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 ی before the pronoun suffixes are added:

<table>
<thead>
<tr>
<th>nom.</th>
<th>gen.</th>
<th>accus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبدي</td>
<td>عبدي</td>
<td>عبدي</td>
</tr>
<tr>
<td>عبدي</td>
<td>عبدي</td>
<td>عبدي</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>ضوء</td>
<td>ضوء</td>
<td>ضوء</td>
</tr>
<tr>
<td>بدأ</td>
<td>بدأ</td>
<td>بدأ</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>ضوء</td>
<td>ضوء</td>
<td>ضوء</td>
</tr>
<tr>
<td>بدأ</td>
<td>بدأ</td>
<td>بدأ</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>أصدقائي</td>
<td>أصدقائي</td>
<td>أصدقائي</td>
</tr>
<tr>
<td>زملاؤه</td>
<td>زملاؤه</td>
<td>زملاؤه</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 (ْوُسَلَة) written over the alif (ی). In vowelled texts, hamzat al-wasl at the beginning of a sentence is omitted leaving only the appropriate vowel sign (َ ُ ی).

2.2.1 Hamzat al-wasl occurs on the following words:

a). The definite article (ال):

في السيارة in the car
هذا المنزل this place
هم المتهم he is the accused
b). The relative pronouns, the َّل of ُّلل ذي etc. being derived from the definite article:

- who is waiting for me?
- the Muslims who remained
- the city we passed by

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

- sit down!
- come and sit down!

- be quiet!
- and be quiet!

- so it broke
- with gratitude

- he waited
- without exception

- the girl blushed
- then it was used

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

- َّل it broke
- َّل without exception
- the girl blushed
- َّل then it was used

e). The initial َّل of the following common nouns:

- َّل son
- َّل daughter
- َّل two (masc.)
- َّل two (fem.)
- َّل name
- َّل woman
- َّل man
- َّل buttocks

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

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

- َّل In the name of God

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

- َّل Muhammad b. Hasan
- َّل 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:

- َّل Muhammad is the son of Hasan
- َّل Ali is the son of Khalid

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

- َّل to the office
- َّل 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 (فعل):

- وقفت المرأة the woman stopped
- فاضت البنت the girl came

b). Imperatives ending with sukūn:

- ليعمل الشيء let him do the thing
- لا تنظر آن don’t look now
- أكتب الكلمة write the word

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

- لم يضرب الكلب he didn’t beat the dog
- لم تفتح الباب she did not open the door

d). Particles ending with sukūn (e.g. أَوُ, بُنِّ, فُذَّ, كَلِينَ, غَنِّ, إِنَّ, أَنَّ, حَلَّ, مَنُّ, أَنَّ, إِنَّ, إِنَّ, إِنَّ, إِنَّ, إِنَّ, إِنَّ, إِنَّ, إِنَّ, إِنَّ, إِنَّ):

- من الرجل? who is the man?
- كانوا قد ألفهم they had finished
- النوم أو السُّلِّام sleep or work
- تأخَّرت عن الموعد I was late for the appointment
- ليس الذكاء, بل الابلاهة it isn’t intelligence, but rather ignorance
- كاتب النتيجة أن أزداي النشاط the result was that activity increased

e). The diphthong يـ in front of the prince

- بين يدي الأمير in front of the prince
- وضع فنجاني الفقهاء he put the two cups of coffee down

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

- من آباه from his son
- من أبادا 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 \( \overrightarrow{\text{م}} \) is dama. These words are:

a). The personal pronouns أَنْتُمْ ("you" masc. pl.) and هُمُ ("they" masc.):

أَنْتُمْ الْذِّينَ قَدْ خُلِقُوا
you are the ones who carried it out

أَنْتُمْ الْضَّناَكِ
you are the vagabonds

همَّ الْذِّينَ حَمِّرَوا نَفَقًا تَحْتَ الْبَرَّ
they are the ones who dug a tunnel under the sea

مَنْ هُمُ المُخْحَصُونُ؟ who are the detectives?

b). The pronoun suffix كُمْ ("your", "you" masc. pl.):

كُلُّكُمُ الْكُرُومُ
your gentle heart

كُلُّكُمُ الْكُرُومُ
you will be consumed by remorse

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

إِنْ هُمُ اخْتَنِصُوا رَأْسًا بَخْرَة
they discovered the head of Nimrod

مَا كَفَّارَةً الْجَنِينِ their sexual potency

في مَدِينَتِهِمْ الجُدُبَةٍ or في مَدِينَتِهِمْ الجُدِبِّةٍ in their beautiful city

d). The subject marker هُمُ ("you" masc. pl.) on perfect verbs:

لَنْسِمُ الْخَيْبَاء
you are not the rich

إنْصَرَنَّمُ الْأَخْيَاء
you left today
3 The Definite Article (اَلْتَعْرِيبُ)

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 ل، 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 (أ)

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>accus.</td>
<td>رَبٌّ</td>
<td>أَرْبَابٌ</td>
</tr>
<tr>
<td>gen.</td>
<td>رَبْ</td>
<td>أَرْبَابْ</td>
</tr>
</tbody>
</table>

d). The alif of the definite article is omitted after the inseparable preposition ل ("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 (JIH 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 (JGh 177)

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

I learnt some of it in school (JLI 48)

I got on the bus (JLI 74)

I went to the window (HR 172)

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 (JLI 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 (JGh 176)

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

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

Autumn is three months between summer and winter (IH 12)

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

- يوم السبت (Saturday)
- يوم الثلاثاء (Tuesday)
- يوم الخميس (Thursday)

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

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

- المكان الأساسي: داخل الإنسان من الداخل
  The harsh winter dispossesses a man from inside (AM 140)
- الباب: كانت موضعًا من الداخل
  All the doors were closed from the inside (HS 217)
- داخل: كان يعترض من الداخل
  Inside I was like that (HR 34)
- داخل: لاحظت أن تالب ملحم وراءًا من الداخل
  He seemed upset inside (HR 76)
- عليّ: إنغلقت الباب تغلق وراءًا من الداخل
  I heard the door closing behind us from inside (HM 251)

May occur without the definite article:

- وضعت رجلاً الحقيقة الكبيرة عند الباب من الداخل
  Rajab put the big suitcase by the door on the inside (AM 75)

b. ("from the outside"):

- المواجهة من الخارج قديمة، ولكنية من الداخل
  The facade on the outside is old, but inside it is completely modern (JGh 56)
- من الخارج
  Both from the outside and the inside, the society building was no different from the other houses (HS 190)
- خلف
  millions of heads, and on the outside of every one is a forehead, two eyes, a nose, a mouth and a tongue, but inside things are different (HM 10)

- He opened the door for her from the outside (SI 187)
22 The Definite Article

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)
it serves coffee with milk (JJI 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)

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

a quantity of grated onion and crushed garlic (SI 26)
The Definite Article

3.1.7 Abstract nouns are frequently defined with the definite article:

- I am drowning in a sea of tears (AM 43)
- A series of confessions (AM 91)
- They said that freedom is in another land (AM 78)
- Everyone is hesitating between staying and leaving (HS 32)
- He declines towards fatness (GhS 98)
- Hunger is the best teacher (AM 62)
- They spend the remainder of my time reading, writing, and translating (JU 11)
- I gave up tennis (JI 76)
- He writes prose and poetry (JI 56)
- 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)
- They decided to leave the house (HS 7)
- Her husband forced her to return (SI 17)
- Can you wait? (GhS 184)
- She invited him to sit down (HR 54)

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)

- 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:
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 (SI 89)

you speak to her about existentialism (JIJ 164)

c). It occurs on the names of languages:

she studies Greek and Latin (JIJ 27)

like someone who reads Arabic or English (JIJ 69)

Najat was proficient in the two languages Arabic and French (TW 281)

three languages: Arabic, Uzbeki and Kazakhstani (JGh 101)

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

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 ... (SI 329)

The impossible thing is for us to prevent them (IKh 37)
3.1.9 The article is used with adjectives and participles governed by the preposition من ("of the things which...") (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:

the strange man (AM 10)
the old building (JGh 85)
the final moment (AM 42)

In the first days (GhS 63)

b). when the noun has a pronoun suffix:

he takes out his large notebook (JIJ 171)

his small world (AM 67)

his social standing (SI 286)

its ancient cathedral (JIJ 25)

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

the new Ophelia (JIJ 36)
good natured Dhat (SI 26)

old Zurich (JGh 122)

Virgin Mary (HM 171)

last August (JGh 129)

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

my uncle's fiery looks (HM 131)

the modern history of Algeria (TW 10)

Salih's private airplane (HS 113)

the great scholar of Yemen (JGh 72)

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

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

- Sir Arthur Woolly (JLI 57)
- Mrs. Mallowan (JLI 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 (JLI 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)
- Tahiyyat 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:

**اليوم** (i.e. "today")
**الليلة** (i.e. "tonight")

Examples in context:

he was arrested today (HM 204)
Tonight, I will not listen to Michael Jackson (GhS 191)
perhaps you've heard about the trial which took place last week (AM 26)
I think about getting up and going to the house immediately (HS 62)
What do you think about paying twenty pounds right away? (SI 62)
I immediately opened a bottle (JGh 56)
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:

I remained sitting, [my] head between [my] hands (HS 32)
There he is with [his] arms folded (HR 108)
coloured necklaces hang around [her] neck and many rings sparkle on [her] fingers (HS 57)
She kissed Taj on [her] cheeks (HS 236)
I headed for my house walking on foot (JIJ 181)
we knew them from [their] blond hair and blue eyes (JIJ 85)
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:

I asked her about [her] father (JGh 48)
images of [my] relatives frequently appeared (JGh 83)
she rushes off to [her] sister's house (JGh 188)
[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 (JGh 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)
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 جر is associated with the concept of "killing", the root ضر with "hitting" and the root دمر with "returning". Occasionally, more than one concept is associated with a root. Thus, دمجر involves the concepts of "studying" and "obliteration", while جمجر 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 rootĞح, which is associated with the concept of "carrying", is derived words such as

\[
\begin{align*}
\text{حمل} & \quad \text{he carried} \\
\text{حمل} & \quad \text{he carries} \\
\text{حمل} & \quad \text{transportation} \\
\text{حمل} & \quad \text{load, cargo} \\
\text{حمل} & \quad \text{work of a porter} \\
\text{حمل} & \quad \text{beam, girder} \\
\end{align*}
\]

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 عل 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>حمل</td>
<td>فُمَل</td>
</tr>
<tr>
<td>حمل</td>
<td>فُنَل</td>
</tr>
<tr>
<td>حمل</td>
<td>مِنْفُول</td>
</tr>
<tr>
<td>حمل</td>
<td>فَمَل</td>
</tr>
</tbody>
</table>

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

\[
\begin{align*}
\text{سعيد} & \quad \text{happy} \\
\text{مسأَب} & \quad \text{sick, unwell} \\
\text{كَبَير} & \quad \text{big; old} \\
\end{align*}
\]

The pattern فَمِل is used to derive verbs from the root:
to go  عَرْبَة  to cross
مُستَعِل  to do  كَبْسَة  to gain, earn
مُستَك  to take, hold  طَخَّة  to cook

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

KERBUS factory
مَسْكَن  house, dwelling
مَطْخَم  restaurant

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

مِنْتَعِل  key
مَجاَذِف  oar
مِنْتَافِح  saw

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

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

Arabic nouns are derived from verbs in certain ways, derived from other nouns, or they are non-derivative, that is, they exist originally as nouns (called “primitive” nouns [إِبْنَاءُ جَمِيلٍ])

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

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأس</td>
<td>head</td>
</tr>
<tr>
<td>باب</td>
<td>door</td>
</tr>
<tr>
<td>جمل</td>
<td>camel</td>
</tr>
<tr>
<td>بيت</td>
<td>house</td>
</tr>
<tr>
<td>صوف</td>
<td>wool</td>
</tr>
<tr>
<td>شمس</td>
<td>sun</td>
</tr>
<tr>
<td>يوم</td>
<td>day</td>
</tr>
<tr>
<td>وقت</td>
<td>time</td>
</tr>
<tr>
<td>حجر</td>
<td>stone</td>
</tr>
<tr>
<td>صندوق</td>
<td>box</td>
</tr>
</tbody>
</table>

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>أَسْبَتُ Sabbath; Saturday</td>
<td>سَبِيتُ to keep the Sabbath</td>
</tr>
<tr>
<td>شَطَّانُ devil, Satan</td>
<td>شَطِيتُ to behave like a devil</td>
</tr>
<tr>
<td>صَيْف</td>
<td>summer</td>
</tr>
<tr>
<td>صوت</td>
<td>sound, noise</td>
</tr>
<tr>
<td>فرنسا</td>
<td>France</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 Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَدِيرٍ</td>
<td>manager</td>
</tr>
<tr>
<td>شَاعر</td>
<td>poet</td>
</tr>
<tr>
<td>قَائدٍ</td>
<td>leader</td>
</tr>
<tr>
<td>مؤلف</td>
<td>author</td>
</tr>
<tr>
<td>مُشَكَّل</td>
<td>adviser</td>
</tr>
<tr>
<td>مُشَروث</td>
<td>drink</td>
</tr>
<tr>
<td>مُسْؤِل</td>
<td>official</td>
</tr>
<tr>
<td>مُفْهوم</td>
<td>concept</td>
</tr>
</tbody>
</table>

5.2.2 Verbal nouns:

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضرب</td>
<td>beating</td>
</tr>
<tr>
<td>جنف</td>
<td>envy</td>
</tr>
<tr>
<td>خنق</td>
<td>choking</td>
</tr>
<tr>
<td>دخُون</td>
<td>entering</td>
</tr>
<tr>
<td>مَسْتَعِن</td>
<td>abstinence</td>
</tr>
<tr>
<td>مَفْرَف</td>
<td>dignity</td>
</tr>
<tr>
<td>مُزَغَّل</td>
<td>heanness</td>
</tr>
<tr>
<td>صَعْوَة</td>
<td>difficulty</td>
</tr>
</tbody>
</table>
5.2.3 Nouns of Place and Time (اسم المكان والزمان)

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.

a). As a general rule, if the stem vowel on the imperfect is fatha (ا) or damma (ا) 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>تصنع</td>
<td>مصنع</td>
</tr>
<tr>
<td>تأكل</td>
<td>مطعم</td>
</tr>
<tr>
<td>تناك</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>تسكن</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>ينزل</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>ينام</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يركب</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يسبح</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>ينادي</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يحمل</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يبرز</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يدرّج</td>
<td>مكان، بيت</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>يعرض</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزول</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزود</td>
<td>مكان، بيت</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>يعرض</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزول</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزود</td>
<td>مكان، بيت</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>يعرض</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزول</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزود</td>
<td>مكان، بيت</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>يعرض</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزول</td>
<td>مكان، بيت</td>
</tr>
<tr>
<td>يزود</td>
<td>مكان، بيت</td>
</tr>
</tbody>
</table>
There are a few exceptions to these rules. For example:

**verb**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَشَىَ</td>
<td>to set [sun]</td>
</tr>
<tr>
<td>مَضَىَ</td>
<td>to slaughter, to butcher</td>
</tr>
<tr>
<td>مَسْجَدَ</td>
<td>to bow down in worship</td>
</tr>
<tr>
<td>مُنْجِبَ</td>
<td>to grow [of plants]</td>
</tr>
<tr>
<td>مَنْصَبَ</td>
<td>to divide, separate [s.th.]</td>
</tr>
<tr>
<td>مَسْخَلَ</td>
<td>to bake</td>
</tr>
<tr>
<td>مَسْحَرَ</td>
<td>to wash</td>
</tr>
</tbody>
</table>

**noun**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَثْلَ</td>
<td>time or place of sunset</td>
</tr>
<tr>
<td>مَغْرَبَ</td>
<td>slaughterhouse</td>
</tr>
<tr>
<td>مَسْجِدَ</td>
<td>mosque</td>
</tr>
<tr>
<td>مَشْتَرَ</td>
<td>plantation; plant nursery</td>
</tr>
<tr>
<td>مَقْصَدَ</td>
<td>crossing; junction; intersection</td>
</tr>
<tr>
<td>مَهاَيَ</td>
<td>bakery</td>
</tr>
<tr>
<td>مَسْحَرَ</td>
<td>washroom, washhouse</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُشَدَ</td>
<td>to dwell</td>
</tr>
<tr>
<td>مُقْبَلَ</td>
<td>to catch fire, to burn</td>
</tr>
<tr>
<td>مَقْتَ</td>
<td>to come to a stop</td>
</tr>
<tr>
<td>مُنْصَبَ</td>
<td>to promise</td>
</tr>
<tr>
<td>مَنْصَبَ</td>
<td>to arrive</td>
</tr>
<tr>
<td>مَشْبَعَ</td>
<td>to place, put down</td>
</tr>
<tr>
<td>مُضَعَ</td>
<td>to fall</td>
</tr>
<tr>
<td>مَواَضْعَ</td>
<td>to give birth</td>
</tr>
</tbody>
</table>

**noun**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُثْلَ</td>
<td>residence; native place</td>
</tr>
<tr>
<td>مَوَقَفَ</td>
<td>fireplace</td>
</tr>
<tr>
<td>مَوقَفَ</td>
<td>stopping place; station</td>
</tr>
<tr>
<td>مَجْمَعَ</td>
<td>time and place of an appointment</td>
</tr>
<tr>
<td>مَجْمَعَ</td>
<td>place of arrival</td>
</tr>
<tr>
<td>مَجْمَعَ</td>
<td>place, site</td>
</tr>
<tr>
<td>مَجْمَعَ</td>
<td>place where s.th. falls; place, site</td>
</tr>
<tr>
<td>مَجْمَعَ</td>
<td>birthplace; birthday</td>
</tr>
</tbody>
</table>

A less common form is مُجْمَعَ. For example:

**verb**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُوَلَ</td>
<td>to give birth</td>
</tr>
<tr>
<td>مُوَلَ</td>
<td>to promise</td>
</tr>
</tbody>
</table>

**noun**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَوَلَ</td>
<td>time of birth</td>
</tr>
<tr>
<td>مَوَلَ</td>
<td>appointment; appointed time</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَكُونُ</td>
<td>مَكَانٍ</td>
<td>مَكِينٌ</td>
</tr>
<tr>
<td>يَفْضِيَ</td>
<td>مِصْرَعٍ</td>
<td>فَضْيَنَ</td>
</tr>
</tbody>
</table>

Further examples:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَتَرْجَعُ</td>
<td>مَصْلُومٍ</td>
</tr>
<tr>
<td>يَمُوتُ</td>
<td>مَصَبْحَةٍ</td>
</tr>
<tr>
<td>يَزِيدُ</td>
<td>مَصْرِيقٍ</td>
</tr>
<tr>
<td>يَنْتَفُّ</td>
<td>مَصْرِيبٍ</td>
</tr>
<tr>
<td>يَتَمْلَقُ</td>
<td>مَصْرَىٍ</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>مَطَّارٍ</td>
</tr>
</tbody>
</table>

d). Nouns of place and time are derived from Form I verbs whose final radical is ٰ or ٰ. 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>يُسْتَقِىَ</td>
<td>مَيْسَىٍ</td>
</tr>
<tr>
<td>يُسْتَقِىَ</td>
<td>مَيْسَىٍ</td>
</tr>
<tr>
<td>يُسْتَقِىَ</td>
<td>مَيْسَىٍ</td>
</tr>
<tr>
<td>يُسْتَقِىَ</td>
<td>مَيْسَىٍ</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>مَطَّارٍ</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:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to put s.th. down</td>
<td>stopping place, place where s.th. is put down or deposited</td>
</tr>
<tr>
<td>to stop</td>
<td>place</td>
</tr>
<tr>
<td>to blow [wind]</td>
<td>place where or from where the wind blows</td>
</tr>
<tr>
<td>to dwell, reside</td>
<td>dwelling, residence</td>
</tr>
<tr>
<td>to go past, to pass along</td>
<td>passageway, corridor</td>
</tr>
<tr>
<td>to line s.th. up</td>
<td>row, line, battle line</td>
</tr>
<tr>
<td>to pour forth, to flow</td>
<td>outlet, drain; mouth [of a river]</td>
</tr>
<tr>
<td>to be healthy</td>
<td>sanatorium</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مكسنة</td>
<td>ford</td>
</tr>
<tr>
<td>مسطحة</td>
<td>tannery</td>
</tr>
<tr>
<td>مطبعة</td>
<td>print shop, printing office</td>
</tr>
<tr>
<td>مكيفة</td>
<td>guest room; guest house</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدرس</td>
<td>school</td>
</tr>
<tr>
<td>مغسلة</td>
<td>mill, flour mill</td>
</tr>
<tr>
<td>مصفاة</td>
<td>fishery, fishing ground</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مربط</td>
<td>place to sleep; bedroom</td>
</tr>
<tr>
<td>مهر</td>
<td>cemetery; burial place</td>
</tr>
<tr>
<td>مخبز</td>
<td>bakery</td>
</tr>
<tr>
<td>قبر</td>
<td>tomb, burying place</td>
</tr>
<tr>
<td>مكان</td>
<td>place to which one returns</td>
</tr>
<tr>
<td>مقال</td>
<td>piece of writing; article</td>
</tr>
<tr>
<td>مزار</td>
<td>cave, cavern</td>
</tr>
</tbody>
</table>

There may be differences in meaning:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مربط</td>
<td>stopping place; place where something is put down</td>
</tr>
<tr>
<td>مزرعة</td>
<td>arable land</td>
</tr>
<tr>
<td>محل</td>
<td>place, location; shop</td>
</tr>
<tr>
<td>منزل</td>
<td>house; stopping place</td>
</tr>
<tr>
<td>مكتب</td>
<td>office; desk</td>
</tr>
<tr>
<td>مكتب</td>
<td>stopping place; station</td>
</tr>
<tr>
<td>مزرعة</td>
<td>farm, plantation</td>
</tr>
<tr>
<td>محل</td>
<td>stopping place</td>
</tr>
<tr>
<td>منزل</td>
<td>degree; rank; standing, status</td>
</tr>
<tr>
<td>مكتب</td>
<td>library</td>
</tr>
</tbody>
</table>
drinking place; bar

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرْبُّع or مَئَات</td>
<td>مَرْبُّعات or مَئَاتات</td>
</tr>
<tr>
<td>مَكَابِب</td>
<td>مَكَابِبات</td>
</tr>
<tr>
<td>مَدْوار</td>
<td>مَدْوَارات</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 Form</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>صَلَى II to pray</td>
<td>مَصْلَى place of prayer</td>
</tr>
<tr>
<td>حَمْمَٰم II to camp</td>
<td>مَحْمَام camping ground; camp</td>
</tr>
<tr>
<td>طَلَّعت II to divide into steps or degrees</td>
<td>طَلْعَة (tiered) lecture room; open staircase</td>
</tr>
<tr>
<td>رَمَّى IV to take out, bring out</td>
<td>مَرْمَى place of exit; way out</td>
</tr>
<tr>
<td>بَشَرْبَة V to breathe</td>
<td>مَشرَبَة breathing space</td>
</tr>
<tr>
<td>أَتْبَعَ VII to originate, to be sent out</td>
<td>مَتْبَعَ place of origin</td>
</tr>
<tr>
<td>أَتْبَعَت VII to gather together, to assemble</td>
<td>مَتْبَعَت gathering place</td>
</tr>
<tr>
<td>أَتْبَعَت VII to assemble, to meet together</td>
<td>مَتْبَعَت gathering place, place of assembly</td>
</tr>
<tr>
<td>أَتْبَعَت VIII to hide o.s.</td>
<td>مَتْبَعَت hiding place</td>
</tr>
<tr>
<td>أَتْبَعَت VIII to test, examine</td>
<td>مَتْبَعَت laboratory</td>
</tr>
<tr>
<td>أَتْبَعَت VIII to fight one another</td>
<td>مَتْبَعَت battlefield</td>
</tr>
<tr>
<td>أَتْبَعَت X to be swampy [ground]</td>
<td>مَتْبَعَتُهُمُ swampl, quagmire</td>
</tr>
<tr>
<td>أَتْبَعَت X to seek a cure</td>
<td>مَتْبَعَت hospital</td>
</tr>
<tr>
<td>أَتْبَعَت X to be hidden</td>
<td>مَتْبَعَت place of concealment</td>
</tr>
<tr>
<td>أَتْبَعَت X to dwell, reside; to rest</td>
<td>مَتْبَعَت dwelling, residence; resting place</td>
</tr>
</tbody>
</table>

**5.2.4 Nouns of Single Occurrence (اسم المُفرَد)**

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

**a)**. For Form I triliteral verbs, the pattern used for the verbal noun is always فَمُلّة:

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَجَعَ</td>
<td>تَرَجَعَ</td>
</tr>
<tr>
<td>وَقَفَ</td>
<td>قَانُة</td>
</tr>
<tr>
<td>وَضَعَ</td>
<td>تَفْضِيل</td>
</tr>
<tr>
<td>قَامَ</td>
<td>طَهْر</td>
</tr>
<tr>
<td>ضَاحَكَ</td>
<td>رُنْق</td>
</tr>
<tr>
<td>قَالَ</td>
<td>مَكْنُون</td>
</tr>
<tr>
<td>رَأَسَ</td>
<td>مَبَلْحَة</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَكَ</td>
<td>كَفْس</td>
</tr>
<tr>
<td>يُجِلُ</td>
<td>عَسَد</td>
</tr>
<tr>
<td>كَلَ</td>
<td>كَلُّ</td>
</tr>
<tr>
<td>مَسَقَ</td>
<td>لَبْسٌ</td>
</tr>
<tr>
<td>نَجَتَ</td>
<td>لَبْسٌ</td>
</tr>
<tr>
<td>فَرَجَ</td>
<td>مَسْكُون</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَثَرَ</td>
<td>كَثِير</td>
</tr>
<tr>
<td>كَفَرَ</td>
<td>كَفْر</td>
</tr>
<tr>
<td>Arabic Noun</td>
<td>English Translation</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>مؤتمن</td>
<td>to confer honour, to make noble</td>
</tr>
<tr>
<td>خائف</td>
<td>to attempt</td>
</tr>
<tr>
<td>جرم</td>
<td>to be generous</td>
</tr>
<tr>
<td>فاتح</td>
<td>to triumph</td>
</tr>
<tr>
<td>خائف</td>
<td>to neglect</td>
</tr>
<tr>
<td>متى</td>
<td>to bend, curve</td>
</tr>
<tr>
<td>متى</td>
<td>to expand, spread</td>
</tr>
<tr>
<td>متى</td>
<td>to bend, curve, bow</td>
</tr>
<tr>
<td>متى</td>
<td>to rush off, to burst forth</td>
</tr>
<tr>
<td>متى</td>
<td>to turn around; to glance</td>
</tr>
<tr>
<td>متى</td>
<td>to smile</td>
</tr>
<tr>
<td>متى</td>
<td>to tremble, to shake</td>
</tr>
<tr>
<td>متى</td>
<td>to tremble, to quake</td>
</tr>
<tr>
<td>متى</td>
<td>to sniff</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفعة</td>
<td>two kicks</td>
</tr>
<tr>
<td>وقفة</td>
<td>two blinks</td>
</tr>
<tr>
<td>وقفة</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>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطوة</td>
<td>steps</td>
</tr>
<tr>
<td>نبض</td>
<td>handfuls</td>
</tr>
<tr>
<td>نبض</td>
<td>jumps, leaps</td>
</tr>
<tr>
<td>ضربة</td>
<td>blows, punches</td>
</tr>
<tr>
<td>إبتسامة</td>
<td>smiles</td>
</tr>
<tr>
<td>إعجاب</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>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نبض</td>
<td>two blinks</td>
</tr>
<tr>
<td>ضربة</td>
<td>two knocks</td>
</tr>
<tr>
<td>ضربة</td>
<td>jumps, leaps</td>
</tr>
<tr>
<td>ضربة</td>
<td>blows, punches</td>
</tr>
<tr>
<td>إبتسامة</td>
<td>smiles</td>
</tr>
<tr>
<td>إعجاب</td>
<td>curtsies, bows</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 (اسمplural)

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 نما:

manner or way of sitting
manner or way of acting; conduct
manner of walking
manner of sitting; posture
manner or way of killing

5.2.6 Nouns of Instrument (اسمplural)

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

**a).** مَعْلُومٌ:

<table>
<thead>
<tr>
<th>verb</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَدِّفٌ</td>
<td>مَجَذَّفٌ (oar)</td>
</tr>
<tr>
<td>خَرَّبٌ</td>
<td>مَخْرَبٌ (plough)</td>
</tr>
<tr>
<td>رُكَبٌ</td>
<td>مَرْكَبَ (spout)</td>
</tr>
<tr>
<td>صَرَبٌ</td>
<td>مَصَرَّبٌ (bat, racket)</td>
</tr>
<tr>
<td>قُحٌ</td>
<td>مَقْحٌ (key)</td>
</tr>
<tr>
<td>قَسَّلٌ</td>
<td>مَقَسَّلٌ (a measuring instrument, a gauge)</td>
</tr>
<tr>
<td>نَفْسٌ</td>
<td>مَنَافِسٌ (saw)</td>
</tr>
<tr>
<td>نَفْخٌ</td>
<td>مَنَفَخٌ (air pump, bellows)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>verb</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَزَّنٌ</td>
<td>مِزَانٌ (balance, scales)</td>
</tr>
<tr>
<td>وَزَرٌ</td>
<td>مِزَرٌ (drain pipe, gutter)</td>
</tr>
<tr>
<td>وَقِنٌ</td>
<td>مِقَنٌ (contract, agreement, treaty)</td>
</tr>
</tbody>
</table>

**b).** مَعْلُومٌ:

<table>
<thead>
<tr>
<th>verb</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>بُرِّدٌ</td>
<td>مَبْرَدٌ (file)</td>
</tr>
<tr>
<td>جُرُعٌ</td>
<td>مَجَرَعٌ (scraper)</td>
</tr>
<tr>
<td>حُصُدٌ</td>
<td>مَحْصُدٌ (sickle)</td>
</tr>
<tr>
<td>حَصَرٌ</td>
<td>مَحْصَرٌ (spade)</td>
</tr>
<tr>
<td>حَلَبٌ</td>
<td>مَهْلَبٌ (claw, talon)</td>
</tr>
<tr>
<td>زِلْبٌ</td>
<td>مَزَلْبٌ (skate)</td>
</tr>
<tr>
<td>نِحْتٌ</td>
<td>مَنِحْتٌ (chisel)</td>
</tr>
<tr>
<td>وَسَمٌ</td>
<td>مَوْسِمٌ (branding iron)</td>
</tr>
<tr>
<td>قَدٌ</td>
<td>مَقَدٌ (steering wheel)</td>
</tr>
<tr>
<td>حَمَطٌ</td>
<td>مَحْمَطٌ (needle)</td>
</tr>
</tbody>
</table>

The pattern مَعْلُومٌ is also derived from verbs with weak final radical ﺖ or ﻀ. These are indeclinable nouns:
verb

to fry

noun

to amuse o.s., to play

frying pan
to turn s.th., to wrench

spanner, wrench
to be clear, unpolluted, pure

to iron

c).

verb

to slip, slide

to catch, trap [animals]

to print

to grind

to sweep

to lick

to hit with the fist, to box

to scrape

to shovel away

to lathe, to shape with a lathe

sledge

double.

The pattern is also derived from verbs with weak final radical or 

verb

to trim, shape

to anchor

noun
pocket knife
anchor

Further examples:

verb

to ascend, climb

to blow [wind]

to be clear, pure

to see

n

noun

stair, staircase
ventilator
strainer, colander, filter
mirror

ların

The patterns and are also used for nouns of instrument derived from doubled
verbs:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
<th>Instead of</th>
</tr>
</thead>
<tbody>
<tr>
<td>جّتّس</td>
<td>probe</td>
<td>instead of مَسَّةٍ</td>
</tr>
<tr>
<td>مَصَت</td>
<td>sweep</td>
<td>instead of مَسَّةٍ</td>
</tr>
</tbody>
</table>

Further examples:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>قصّ</td>
<td>to cut, shear</td>
</tr>
<tr>
<td>مّصّ</td>
<td>to suck</td>
</tr>
<tr>
<td>قّصّ</td>
<td>to pry open, to force open</td>
</tr>
<tr>
<td>مّصّ</td>
<td>to sharpen, to grind</td>
</tr>
<tr>
<td>مّكّ</td>
<td>to unscrew, to detach</td>
</tr>
<tr>
<td>مّشّ</td>
<td>to tighten, to draw tight</td>
</tr>
<tr>
<td>مّئّ</td>
<td>to stack, pile up</td>
</tr>
<tr>
<td>جّفّ</td>
<td>to blow [wind]</td>
</tr>
<tr>
<td>مّقّ</td>
<td>to pull out, withdraw s.th. gently</td>
</tr>
<tr>
<td>مّفّ</td>
<td>to squirt, spurt [water]</td>
</tr>
</tbody>
</table>

The plural of the above patterns is the diptote:

<table>
<thead>
<tr>
<th>مَعَامِل</th>
</tr>
</thead>
<tbody>
<tr>
<td>instead of</td>
</tr>
<tr>
<td>مَعَامِل</td>
</tr>
<tr>
<td>instead of</td>
</tr>
<tr>
<td>مَعَامِل</td>
</tr>
<tr>
<td>instead of</td>
</tr>
</tbody>
</table>

**e).** Nouns of instrument may occasionally be formed on the patterns مَعَالِم and مَعَالِم:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>كأّ</td>
<td>to come back, to retreat</td>
</tr>
<tr>
<td>مّطّأّ</td>
<td>to fold over, to close</td>
</tr>
<tr>
<td>مّخّت</td>
<td>to surround, enclose</td>
</tr>
<tr>
<td>مّخّت</td>
<td>to lathe, sharpen with a lathe</td>
</tr>
<tr>
<td>مّخّت</td>
<td>reel</td>
</tr>
<tr>
<td>مّطّأّ</td>
<td>penknife</td>
</tr>
<tr>
<td>مّخّت</td>
<td>stretcher</td>
</tr>
<tr>
<td>مّخّت</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 (مصطلح، مَعَالِم) and مَعَالِم. For example:

<table>
<thead>
<tr>
<th>جّبّيأر</th>
<th>test tube</th>
</tr>
</thead>
<tbody>
<tr>
<td>مّيّلر</td>
<td>needle case</td>
</tr>
</tbody>
</table>
Nouns of trades and professions may be derived from Form I triliteral verbs. They take the form مُنْفَّل (an adjectival form which often implies habitual action):

<table>
<thead>
<tr>
<th>verb</th>
<th>noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>scholar, researcher</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>builder</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>salesman</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>surgeon</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>butcher</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>porter</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>barber</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>baker</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>painter, artist</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>swimmer</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>thief</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>cook</td>
</tr>
<tr>
<td>المُتْحَبَّلَةٌ</td>
<td>sweeper, street cleaner</td>
</tr>
</tbody>
</table>

The masculine sometimes occurs with التَّمْلَعْبَة: مُنْفَّلَةٌ an eminent scholar مُنْفَّلَةٌ a great traveller, explorer

*(a)* مُنْفَّلَةٌ 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:

| مُنْفَّلَةٍ       | a heavy drinker; drunkard   |
| مُنْفَّلَةٍ       | fraud, cheat, swindler      |
| مُنْفَّلَةٍ       | joker, jester              |
5.3 Nouns Derived from Other Nouns

5.3.1 The Diminutive (إِسْمُ التُّضِيْعِ)

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 \(\text{ضَمَيلٍ} \) when derived from nouns consisting of three letters. For example:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<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 \(\text{ضَمَيلٍ} \). For example:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>friend</td>
<td>small friend [term of endearment]</td>
</tr>
<tr>
<td>dirham</td>
<td>small dirham [usually plural &quot;pennies&quot;]</td>
</tr>
<tr>
<td>bladder</td>
<td>blister</td>
</tr>
</tbody>
</table>

c). When the original noun has \(\text{تُمَارَبَبَثا} \), this is retained in the diminutive:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>mouthful, morsel</td>
<td>snack, morsel</td>
</tr>
<tr>
<td>seed</td>
<td>spore</td>
</tr>
<tr>
<td>garden</td>
<td>small garden</td>
</tr>
<tr>
<td>tree</td>
<td>bush, shrub</td>
</tr>
<tr>
<td>bowl, dish</td>
<td>saucer</td>
</tr>
<tr>
<td>drop</td>
<td>droplet</td>
</tr>
<tr>
<td>star</td>
<td>small star, starlet</td>
</tr>
</tbody>
</table>
d). When the original noun is feminine but with no tä’marbūta, this usually occurs on the diminutive:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>سوق</td>
<td>سوق</td>
</tr>
<tr>
<td>ساق</td>
<td>ساق</td>
</tr>
<tr>
<td>أذن</td>
<td>أذن</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب</td>
<td>كتاب</td>
</tr>
<tr>
<td>عقاب</td>
<td>عقاب</td>
</tr>
</tbody>
</table>

This occurs with an adjective:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Diminutive</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>حسنين</td>
</tr>
<tr>
<td>عبد الله</td>
<td>عبد الله</td>
</tr>
<tr>
<td>عمر</td>
<td>عمر</td>
</tr>
<tr>
<td>هند</td>
<td>هند</td>
</tr>
<tr>
<td>فضيل</td>
<td>فضيل</td>
</tr>
<tr>
<td>حمدان</td>
<td>حمدان</td>
</tr>
</tbody>
</table>

g). Two prepositions occur in the diminutive:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Diminutive</th>
</tr>
</thead>
<tbody>
<tr>
<td>قبل</td>
<td>قبل</td>
</tr>
</tbody>
</table>
| بعد         | بعد             

5.3.2 Unit Nouns (إسم الوحدة) and Collective Nouns (إسم الجمع)

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

Examples of the former (إسم الجماعي) include:

- men; people
- offspring, progeny
- people; nation
- family
- group
- family
- sect
- tribe
- family; company
- group, troop, company
- entourage; servants

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>Armenians</td>
<td>an Armenian</td>
</tr>
<tr>
<td>Uzbeks</td>
<td>an Uzbeki</td>
</tr>
<tr>
<td>Bedouin</td>
<td>a bedouin</td>
</tr>
<tr>
<td>Jews</td>
<td>a Jew</td>
</tr>
<tr>
<td>non-Arabs</td>
<td>a non-Arab</td>
</tr>
<tr>
<td>Negroes</td>
<td>a Negro</td>
</tr>
<tr>
<td>Russians</td>
<td>a Russian</td>
</tr>
<tr>
<td>Arabs</td>
<td>an Arab</td>
</tr>
<tr>
<td>the English</td>
<td>an Englishman</td>
</tr>
</tbody>
</table>

Note:
- jinn
- a jinni

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

<table>
<thead>
<tr>
<th>collective noun</th>
<th>singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>seeds</td>
<td>a seed</td>
</tr>
<tr>
<td>gnats, midges</td>
<td>a gnat, a midge</td>
</tr>
<tr>
<td>onions</td>
<td>an onion</td>
</tr>
<tr>
<td>Item</td>
<td>Singular</td>
</tr>
<tr>
<td>------------</td>
<td>---------------</td>
</tr>
<tr>
<td>ducks</td>
<td>a duck</td>
</tr>
<tr>
<td>melons</td>
<td>a melon</td>
</tr>
<tr>
<td>cattle</td>
<td>a cow</td>
</tr>
<tr>
<td>dates</td>
<td>a date</td>
</tr>
<tr>
<td>eggs</td>
<td>an egg</td>
</tr>
<tr>
<td>pearls</td>
<td>a pearl</td>
</tr>
<tr>
<td>feathers</td>
<td>a feather</td>
</tr>
<tr>
<td>flowers</td>
<td>a flower</td>
</tr>
<tr>
<td>bees</td>
<td>a bee</td>
</tr>
<tr>
<td>pigeons, doves</td>
<td></td>
</tr>
<tr>
<td>clouds</td>
<td>a cloud</td>
</tr>
<tr>
<td>bricks</td>
<td>a brick</td>
</tr>
<tr>
<td>olives</td>
<td>an olive</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Item</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>horses</td>
<td>نُمْلُ (horses)</td>
<td>نُمْلُ (horses)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Item</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>a cow</td>
<td>بَقَارَةٌ (a cow)</td>
<td>بَقَارَاتُ (cows)</td>
</tr>
<tr>
<td>a walnut</td>
<td>جِبْرُوزَةٌ (a walnut)</td>
<td>جِبْرُوزَاتُ (walnuts)</td>
</tr>
<tr>
<td>an almond</td>
<td>ذُؤُروزَةٌ (an almond)</td>
<td>ذُؤُروزَاتُ (almonds)</td>
</tr>
<tr>
<td>a brick</td>
<td>لِبَنَةٌ (a brick)</td>
<td>لِبَنَاتُ (bricks)</td>
</tr>
</tbody>
</table>

They may sometimes take a broken plural. For example:

<table>
<thead>
<tr>
<th>Item</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>a cloud</td>
<td>سَحَابَةٌ (a cloud)</td>
<td>سَحَابَاتُ or سَحَابَاتٍ (clouds)</td>
</tr>
</tbody>
</table>

e). Some collective nouns referring to non-humans have a plural. For example:
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>بَيْضٌ</td>
<td>بَيْضَاتٌ</td>
<td>eggs</td>
</tr>
<tr>
<td>dates</td>
<td>هَمْرٌ</td>
<td>هَمْراَتٌ</td>
<td>dates</td>
</tr>
<tr>
<td>grains</td>
<td>حُبُوبٌ</td>
<td>حُبُوبَاتٌ</td>
<td>grains</td>
</tr>
<tr>
<td>pigeons</td>
<td>حُمَامٌ</td>
<td>حُمَامَاتٌ</td>
<td>pigeons</td>
</tr>
<tr>
<td>pearls</td>
<td>ذَرَّاتٍ</td>
<td>ذَرَّاتٌ</td>
<td>pearls</td>
</tr>
<tr>
<td>waves</td>
<td>أَمواَجٌ</td>
<td>أَمواَجَاتٌ</td>
<td>waves</td>
</tr>
</tbody>
</table>

“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>glass</td>
<td>زَجاجَةٌ</td>
</tr>
<tr>
<td>paper</td>
<td>وَرَةٌ</td>
</tr>
<tr>
<td>flesh, meat</td>
<td>شَخْمَةٌ</td>
</tr>
<tr>
<td>night</td>
<td>لَيلةٌ</td>
</tr>
<tr>
<td>hair</td>
<td>شَعرٌ</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 ِةَبَبَب is often used to indicate a piece of something:

- piece [of meat] ِةَبَبَب
- scrap [of paper] ِةَبَبَب
- piece, lump, chunk ِةَبَبَب
- share, portion ِةَبَبَب
- small piece, fragment ِةَبَبَب
- small piece ِةَبَبَب
- part, portion, section ِةَبَبَب
- piece, splinter ِةَبَبَب
- part, portion, share ِةَبَبَب
- piece of land ِةَبَبَب
- piece, slice ِةَبَبَب
- small piece ِةَبَبَب

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

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

This form is also used for nouns of colour:

- redness ِةَبَبَب
- yellowness ِةَبَبَب
- blueness ِةَبَبَب
- greenness ِةَبَبَب

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

- leprosy ِةَبَبَب
- smallpox ِةَبَبَب
- pleurisy ِةَبَبَب
- (common) cold, catarrh ِةَبَبَب
- headache ِةَبَبَب
- seasickness ِةَبَبَب
- cough ِةَبَبَب
- dysentery ِةَبَبَب
- diphtheria ِةَبَبَب
- insomnia ِةَبَبَب
- tetanus ِةَبَبَب
- thrush, canker of the mouth ِةَبَبَب

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

- refrigerator ِةَبَبَب
- perfume spray ِةَبَبَب
- drilling machine ِةَبَبَب
- car ِةَبَبَب
The Arabic Noun

The form ِنٌمً is often used for vessels and instruments:

- partition, fence
- plug, stopper
- stirrup
- rein, bridle
- veil
- carpet, rug
- clothes
- cover, wrapper
- cover, blanket
- weapon
- wall

The form ِنٌمً is used for vessels and instruments:

- quiver [for arrows]
- snare, net
- camel saddle
- bandage

The form ِنٌمً is also used for nouns referring to trades and professions:

- the fitter's work or trade
- the weaver's trade, weaving
- office of doorman
- tailoring, dressmaking
- culinary art, cookery
- woodworking, joinery

5.5 The Abstract Noun of Quality

The abstract noun of quality expresses the abstract idea of a thing. It is formed by adding ُبٌ to the nisba adjective form. Thus, from ِنٌمً ("humane", "humanitarian") is formed
the abstract noun of quality ("humaneness"), while from ("international") is formed the abstract noun ("internationality", "internationalism"). Further examples:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنسانية</td>
<td>impressionism</td>
</tr>
<tr>
<td>دولية</td>
<td>sectarianism</td>
</tr>
<tr>
<td>وحيدة</td>
<td>unity, oneness</td>
</tr>
<tr>
<td>رأيضاً</td>
<td>capitalism</td>
</tr>
<tr>
<td>إمبراطورية</td>
<td>imperialism</td>
</tr>
<tr>
<td>ربيعية</td>
<td>reactionism</td>
</tr>
<tr>
<td>أنيسة</td>
<td>selfishness, egoism</td>
</tr>
<tr>
<td>مركزية</td>
<td>centralism</td>
</tr>
<tr>
<td>خصوصية</td>
<td>favouritism</td>
</tr>
<tr>
<td>إشياعية</td>
<td>socialism</td>
</tr>
<tr>
<td>أخلاقية</td>
<td>morality</td>
</tr>
<tr>
<td>إصلاحية</td>
<td>reformism, revisionism</td>
</tr>
<tr>
<td>قومية</td>
<td>nationalism</td>
</tr>
<tr>
<td>Phầnוטיב</td>
<td>Zionism</td>
</tr>
<tr>
<td>أصوصية</td>
<td>partisanship</td>
</tr>
<tr>
<td>عصرية</td>
<td>modernism</td>
</tr>
<tr>
<td>عاطفية</td>
<td>sentimentality</td>
</tr>
<tr>
<td>عقلانية</td>
<td>mentality</td>
</tr>
<tr>
<td>فردية</td>
<td>individualism</td>
</tr>
<tr>
<td>قانونية</td>
<td>legality, lawfulness</td>
</tr>
<tr>
<td>مادية</td>
<td>materialism</td>
</tr>
<tr>
<td>إيجابية</td>
<td>positivism</td>
</tr>
<tr>
<td>ميزانية</td>
<td>balance, equilibrium</td>
</tr>
<tr>
<td>خصوصية</td>
<td>objectivism</td>
</tr>
</tbody>
</table>
6 Patterns of the Verbal Noun (ال مصدر) 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>حظر</td>
<td>منحرّ</td>
</tr>
<tr>
<td>سخر</td>
<td>منسرر</td>
</tr>
<tr>
<td>سار</td>
<td>منسرر</td>
</tr>
<tr>
<td>مكت</td>
<td>منموط</td>
</tr>
<tr>
<td>وصف</td>
<td>صفة</td>
</tr>
<tr>
<td>جبن</td>
<td>جبن</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>وصل</td>
<td>وصول     or  صلة</td>
</tr>
<tr>
<td>حل</td>
<td>حل</td>
</tr>
<tr>
<td>علا</td>
<td>علاء</td>
</tr>
<tr>
<td>جني</td>
<td>جني</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 

- دم: demolition
- مك: ignorance
- تفس: study; lesson
- مل: killing
- جمع: gathering, collecting
- دفع: pushing, paying
- فتح: opening
- ضرب: beating
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>лагать</td>
<td>praising</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>untying; solution</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>sprinkling</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>grief</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>writing</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>doubt</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>giving, granting</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>jumping</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>depositing</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>certainty</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>fear, alarm</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>sleep</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>disclosure</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>obtaining</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>sale</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>taking</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>sorrow, grief</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>strength</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>filling</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>throwing</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>denial</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>harvest</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>running</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>feeding</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>grilling, roasting</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>inspiration</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>light, brightness</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>hopelessness</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>opinion</td>
</tr>
<tr>
<td>̀نثحلاخ</td>
<td>bruise</td>
</tr>
<tr>
<td>Pattern</td>
<td>Arabic</td>
</tr>
<tr>
<td>---------</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>6.1.2</td>
<td>فُلْع</td>
</tr>
<tr>
<td></td>
<td>حُطْرَة</td>
</tr>
<tr>
<td></td>
<td>لِكَرَة</td>
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<td></td>
<td>حُكْرَة</td>
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<td>يَكْرِئَة</td>
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<tr>
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<td>طُنْرِئَة</td>
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<td>طَنْرِئَة</td>
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<td>6.1.3</td>
<td>فِلْع</td>
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<tr>
<td></td>
<td>صَدِيق</td>
</tr>
<tr>
<td></td>
<td>حَبْس</td>
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<td></td>
<td>حَبْسُ</td>
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<td></td>
<td>خَطِبْ</td>
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<td></td>
<td>فُلْع</td>
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<td>حَفْي</td>
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</tr>
</tbody>
</table>


6.1.4

\[\text{فَعَلّ} \]

- nobility
- caution
- request, order
- shyness
- doing; work
- weariness
- paralysis
- stubbornness
- pain, distress
- pain
- craving
- swelling
- dryness
- wakefulness
- need, want
- crookedness
- hope
- mistake
- persistence
- sleep
- ransom; sacrifice
- misery, hardship
- passion
- weakness
- epidemic, plague

6.1.5

- stupidity
- joy
- tiredness
- envy
- seeing; look
- slip; mistake
- excess; infringement
- transparency
- clippings; story
- fear
- piety
- dirt
- orphanhood
- certainty
- being one-eyed
- bentness, crookedness
- sorrow
- refuge
- blindness
- ruin, destruction
- brightness
- agony
- love, affection
- hunger

- occurring [to s.o.]
- holiness
- mercy
This pattern is only used for defective verbs:

6.1.6 
- darkness, gloom
- guidance
- request
- crying

6.1.7
- stealing
- laughter
- depriving

6.1.8
- fatness
- greatness
- smallness
- shortness
- crookedness
- deterioration
- adultery
- youthfulness
- equalness, sameness

6.1.9
- sitting
- attack
- acceptance
- calmness; silence
- coming, arrival
- happiness
- dryness
- appropriateness
- deception

- consent
- piety
- meeting
- spread, diffusion
- play; game
- deceit, falsehood
- swearing, oath taking
- bigness
- heaviness
- thickness; roughness
- satiation
- substitution, compensation
- wealth, affluence
- satisfaction; approval
- ransom; sacrifice
- going out
- entering
- descending; staying
- rise [of the sun]
- permanence; certainty
- madness
- stopping
- irregularity; curiosity
- blowing [of the wind]
arrival
clarity
existence
departure
stay
refuge
growth
persistence
growth
heat
sympathy
leaving
forgetting

6.1.10

craving
fuel

6.1.11

easiness
difficulty
hardness
roughness
sourness
shabbiness
freshness
dryness
smallness
manliness

standing; stopping
fall
jumping
necessity
ripeness
increase, growth
deviation, digression
mastery; rule
calmness, quietness
going out [lamp, fire]
approach; imminence
excess, extravagance
height; eminence
height; exaltedness
bloom; splendour
purity

acceptance; approval

moisture, humidity
heat
sweetness
withdrawal, separation
sullen expression
dryness
tiredness
unevenness, roughness
meanness, vileness
The pattern 

Patterns of the Verbal Noun of Form I Triliteral Verbs

6.1.12  

This is also used for names of trades and professions:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبادة</td>
<td>worship</td>
</tr>
<tr>
<td>جراحة</td>
<td>surgery</td>
</tr>
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<td>سباحة</td>
<td>swimming</td>
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<td>كتابة</td>
<td>writing</td>
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<tr>
<td>تجارة</td>
<td>commerce</td>
</tr>
<tr>
<td>عقارات</td>
<td>auction</td>
</tr>
<tr>
<td>وفاة</td>
<td>ministry</td>
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<tr>
<td>وفاة</td>
<td>arrival</td>
</tr>
<tr>
<td>السياسة</td>
<td>policy</td>
</tr>
<tr>
<td>والدنة</td>
<td>treachery</td>
</tr>
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<td>المبتكريات</td>
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</tr>
<tr>
<td>السياحة</td>
<td>tourism</td>
</tr>
<tr>
<td>القراءة</td>
<td>reading</td>
</tr>
<tr>
<td>الحماية</td>
<td>protection</td>
</tr>
<tr>
<td>الانتباه</td>
<td>attention, regard</td>
</tr>
<tr>
<td>故事</td>
<td>story</td>
</tr>
<tr>
<td>القيادة</td>
<td>guidance</td>
</tr>
<tr>
<td>البضاعة</td>
<td>insufficient amount</td>
</tr>
<tr>
<td>الرفض</td>
<td>refusal</td>
</tr>
<tr>
<td>الشطارة</td>
<td>slander</td>
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<tr>
<td>وقائعه</td>
<td>protection</td>
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6.1.13  

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<tbody>
<tr>
<td>شجاعة</td>
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<tr>
<td>سعادة</td>
<td>happiness</td>
</tr>
<tr>
<td>مهارة</td>
<td>skill</td>
</tr>
<tr>
<td>شهادة</td>
<td>testimony</td>
</tr>
<tr>
<td>الحضارة</td>
<td>civilisation</td>
</tr>
<tr>
<td>البسمة</td>
<td>smile</td>
</tr>
<tr>
<td>الخطأ</td>
<td>error</td>
</tr>
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<td>صداقة</td>
<td>friendship</td>
</tr>
<tr>
<td>شجاعة</td>
<td>cowardice</td>
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<td>سلامة</td>
<td>safety</td>
</tr>
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<td>نظافة</td>
<td>cleanness</td>
</tr>
<tr>
<td>ضخامة</td>
<td>bigness</td>
</tr>
<tr>
<td>تفاحة</td>
<td>freshness</td>
</tr>
<tr>
<td>ضعافة</td>
<td>weakness; poorness</td>
</tr>
</tbody>
</table>
shabbiness  
cheerfulness  
stubbornness  
wideness  
brevity  
dirtiness  
wakefulness  
elegance  
transmission  
sorrow, grief  
innocence  
wholesomeness  
sweetness  
misery, distress  
nearness  
welcome  
softness  
error, sin  

6.1.14  
suitability  
hatred  
luxury, comfort  
obedience  

6.1.15  
This is often used for sicknesses:

sleepiness  
sleep  
silence  
cough  
consumption  
mooing  

panting  
headache  
(common) cold, catarrh  
yelling, screaming  
dizziness  
death rattle
### 6.1.16 فعال

| نَجَّاح | success |
| دِما | rottenness, decay |
| غَلَط | goodness |
| ذَخَر | ruin; desolation |
| صَلَا | soundness; peace |
| ضَلَاء | straying; error |
| جَلَال | greatness; glory |
| طَغَاف | dryness |
| شَنَات | scattering |
| كَلَال | tiredness |
| خَوَاز | permission |
| فَوُات | passing [of time] |
| ذَوَات | taste |
| فَوَاق | superiority |
| لَيْل | softness |
| هُنَأ | happiness; well-being |
| فِيْع | remaining |
| بَلَاء | distress; plague |
| دِمَاس | generosity |
| زَوَاء | recompense |
| غَنَيْا | wealth, affluence |
| حَنَيْا | epidemic, plague |
| وَلَاء | friendship |

### 6.1.17 مَعَال

| مُنَمِّب | veil |

<p>| جَسَد | arithmetic; calculation |</p>
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<tbody>
<tr>
<td>barking</td>
<td>كتاب</td>
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<tr>
<td>marriage</td>
<td>يَاض ْع</td>
</tr>
<tr>
<td>end, close</td>
<td>جَانَام</td>
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<td>noise, clamour</td>
<td>جَلَط</td>
</tr>
<tr>
<td>release</td>
<td>ضَكَك</td>
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<tr>
<td>mourning</td>
<td>جَانَاء</td>
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<tr>
<td>shouting, yelling</td>
<td>مُسَحَّحَة، يَكُرَْنُ</td>
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<tr>
<td>being, existence</td>
<td>مَعَالَة</td>
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<tr>
<td>agitation, turmoil</td>
<td>يَطُرُّح، طَرُفٌ</td>
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<tr>
<td>taking refuge</td>
<td>يَصُلُّنَة، يَعْتُنِّي</td>
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<tr>
<td>refuge</td>
<td>مَتَعَضَّنَة</td>
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<td>مَسْلُونَة</td>
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<td>adultery</td>
<td>شَرَاقَة</td>
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<tr>
<td>purchase</td>
<td>شَايَاء</td>
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<tr>
<td>building</td>
<td>بَناَيَة</td>
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<td>capture</td>
<td>أَلْتَبْرَة</td>
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<td>return</td>
<td>أَلْتَبَرْنَة</td>
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<td>departure</td>
<td>رِجْلَة</td>
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<tr>
<td>praise</td>
<td>مَلَخَة</td>
</tr>
<tr>
<td>braying; sobbing</td>
<td>ضَفَرُة، صَفَرَة</td>
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<td>croak; bleat</td>
<td>كَاَزُّة، كَزَّة</td>
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<td>denial</td>
<td>تَّرَكُز</td>
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<tr>
<td>buzzing; jingling</td>
<td>طَبَّرَة، جَنَّة</td>
</tr>
<tr>
<td>longing, yearning</td>
<td>مَهَرَة، يَرَاءَة</td>
</tr>
<tr>
<td>shimmering, glitter</td>
<td>مَهَرَة، يَرَاءَة</td>
</tr>
<tr>
<td>scattering</td>
<td>مَِّسِلَة</td>
</tr>
<tr>
<td>jumping</td>
<td>مَرْضَة</td>
</tr>
<tr>
<td>roaring</td>
<td>مُضْعِفَة</td>
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<tr>
<td>blame</td>
<td>أَظْفَر</td>
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<tr>
<td>foster relationship</td>
<td>رَضُّاء، يَضُعَّفُة</td>
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<td>roaming, wandering</td>
<td>شَرَآذ، سَرَأَذ</td>
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<td>harvesting; harvest</td>
<td>حَاضَرَة، حَافِرَة</td>
</tr>
<tr>
<td>scattering; beaming</td>
<td>يَطُرُّح، طَرُفٌ</td>
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<tr>
<td>running away, escape</td>
<td>قَرَازَة، قَرَأَزَا</td>
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<tr>
<td>leadership</td>
<td>قَيَادَة</td>
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<tr>
<td>getting up; carrying out</td>
<td>قَيَامَة، قَيَامٍ</td>
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<tr>
<td>treading, trampling</td>
<td>يِبَاسَم، يِبَاسَمٍ</td>
</tr>
<tr>
<td>rush, plunge</td>
<td>خَيَاض</td>
</tr>
<tr>
<td>fasting, fast</td>
<td>مَأَبَة</td>
</tr>
<tr>
<td>escape</td>
<td>النَّافِئ</td>
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<tr>
<td>ransom</td>
<td>كَبَضَة</td>
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<td>ridicule, mockery</td>
<td>للصِّحاح، مُكَرَّة</td>
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<tr>
<td>chanting</td>
<td>جَنَاء</td>
</tr>
<tr>
<td>refusal</td>
<td>ءَأَبَة</td>
</tr>
</tbody>
</table>

6.1.18: 

- barking, bark
- roaring, roar
- whistling, whistle
- shine, glitter
- flame, blaze
- creeping, crawling
- murmuring, ripple [of water]
- chirping; creaking
- smelling
- agitation
- departure; elapsing
- humming, buzzing
### Patterns of the Verbal Noun of Form I Triliteral Verbs

#### 6.1.19 نعمة
- **wail; moan**
- **sound, noise**
- **hatred**
- **booty, loot**
- **youth, youthfulness**
- **means; expedient**
- **growth**
- **complaint**

#### 6.1.20 نعمة
- **joking, fun**
- **thunderbolt**
- **siesta**
- **protection**

#### 6.1.21 نعمة
- **speed**
- **brownness**
- **blondness**
- **friendship**
- **delay; respite**
- **liberality**
- **step, stride**
- **acquisition**
- **meeting**
- **seeing, looking**

#### 6.1.22 نعمة
- **compassion**
- **curse**
<table>
<thead>
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<th>Arabic</th>
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<tbody>
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<td>fear</td>
<td>خَافَة</td>
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<td>slip, lapse</td>
<td>عِجْم</td>
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<td>سُكْر</td>
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<td>خَيْط</td>
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<td>مُرَمْه</td>
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<td>عَذَاب</td>
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<td>return</td>
<td>عِيْد</td>
</tr>
<tr>
<td>sorrow, grief</td>
<td>ضَرْعَة</td>
</tr>
<tr>
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<td>مَعْطِى</td>
</tr>
<tr>
<td>fear</td>
<td>خَافَة</td>
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<td>solitude</td>
<td>وُفْقَة</td>
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<td>misery</td>
<td>مَعْطِى</td>
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<td>complaint</td>
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<td>جَنْسَة</td>
</tr>
<tr>
<td>temptation; discord</td>
<td>غَرْشَة</td>
</tr>
<tr>
<td>partnership</td>
<td>شَكْر</td>
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<td>service</td>
<td>خَدِيجَة</td>
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<tr>
<td>experience</td>
<td>عَدْل</td>
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<td>فُضْل</td>
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<tr>
<td>power, authority</td>
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<td>غُرْشَة</td>
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<tr>
<td>large quantity; frequency</td>
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<tr>
<td>deceit, falsehood</td>
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<td>وُفْقَة</td>
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<td>جَدْرَة</td>
</tr>
<tr>
<td>fear; reverence; dignity</td>
<td>عَذَاب</td>
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<tr>
<td>patrol; tour</td>
<td>مَنْفِق</td>
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<tr>
<td>attack</td>
<td>حُزْن</td>
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<tr>
<td>rotation; country, state</td>
<td>عَذَاب</td>
</tr>
<tr>
<td>mercy, compassion</td>
<td>حُزْن</td>
</tr>
<tr>
<td>growing up</td>
<td>عَذَاب</td>
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<tr>
<td>mistake, error</td>
<td>عَذَاب</td>
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<td>harshness, severity</td>
<td>عَذَاب</td>
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<td>arrogance; pride</td>
<td>عَذَاب</td>
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<td>summons; invitation</td>
<td>عَذَاب</td>
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<tr>
<td>return</td>
<td>عَذَاب</td>
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<tr>
<td>protection; infallibility</td>
<td>عَذَاب</td>
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<td>عَذَاب</td>
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<tr>
<td>thickness; rudeness</td>
<td>عَذَاب</td>
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<tr>
<td>engagement, betrothal</td>
<td>عَذَاب</td>
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<tr>
<td>attribution; kinship</td>
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<tr>
<td>virtue, purity</td>
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<td>might, power</td>
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<td>health</td>
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<td>fineness; accuracy</td>
<td>عَذَاب</td>
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<td>عَذَاب</td>
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<tr>
<td>desire, craving</td>
<td>عَذَاب</td>
</tr>
</tbody>
</table>
66 Patterns of the Verbal Noun of Form I Triliteral Verbs

6.1.25

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

6.1.26

reactionism  dwelling, living; stay
good news  blessedness
meeting  vision

6.1.27

memory

6.1.28

This pattern is used for defective verbs:

claim  consolation
complaint  secret conversation
godliness

6.1.29

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

6.1.30

knowledge  exclusion; deprivation
loss  secrecy, concealment
6.1.31 ُفَلَان :

| هَرُقَان | trembling  | حَمَقَان | palpitation, throbbing |
| ضِرْبَان | throbbing  | دُمَعَان | flashing, sparkling |
| وَجَان | jumping    | نُصَدِّقَان | fear |
| فَزْرَان | fire, blaze | مُهْجُون | melting, dissolution |
| دُوْرَان | boiling    | مُغْلُون | migration, wandering |
| دُوْرَان | rotation   | نُسْلَان | longing, yearning |
| مُسْلَان | flowing    | نُفُضَان | flood |
| مُشْتَرَان | confusion  | طَيْبُان | flight; aviation |
| جُمَان | agitation  | عَفَاَن | unconsciousness, fainting |
| غَلَبان | boiling    | هَ fyان | drivel; hallucination |
| جُبَان | flow       | |

6.1.32 ُفَلَان :

| نَقَعْب | play; amusement | عَذَّار | remembrance |
| نَزَخان | departure      | نَشَب | wandering |
| زَنْزَان | repetition     | زِنَاد | frequent repetition |
| دُوْرَان | travel, journey | نَثْان | questioning |

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

| صَيْحَة | old age       | صُورْث | becoming |
| صَيْحَة | siesta        | حَوْلَا | interruption; prevention |
| صَيْحَة | movement; journey | صُوْبَة | correctness |
| صَيْحَة | continuance   | حَوْلَا | strutting |
| حَيْثْان | being, existence | حَوْلَا | unconsciousness, fainting |

6.2 In addition to the above, there is a class of verbal noun which begins with the prefix م .
and which is called "ةعصر". These are often identical to the noun of place and time.

### 6.2.1 مفعول

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<td>difficulty</td>
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<tr>
<td>restoring</td>
<td>promise</td>
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<tr>
<td>subject; placing</td>
<td>easiness</td>
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### 6.2.2 مفعول

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

### 6.2.3 مفعول

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<td>fall, collapse</td>
<td>jeering, scoffing</td>
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<tr>
<td>burying</td>
<td>coming, advent</td>
</tr>
<tr>
<td>rise, start</td>
<td>drink</td>
</tr>
<tr>
<td>settling; residence</td>
<td>flight, escape</td>
</tr>
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<td>passing; elapsing</td>
<td>fear</td>
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<tr>
<td>speech</td>
<td>possibility; permission</td>
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<td>taste</td>
<td>wish, desire</td>
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<tr>
<td>return</td>
<td>course, development</td>
</tr>
<tr>
<td>life; income</td>
<td>obtainement</td>
</tr>
<tr>
<td>avoidance</td>
<td>censure, blame</td>
</tr>
</tbody>
</table>
6.2.4 مفatta:

- commendable act
- nearness
- benefit
- love, friendship
- touch, feeling
- blame, censure
- good luck
- censure, blame
- fear
- leadership
- satisfaction
- elegy
- refuge

6.2.5 مفatta:

- forgiveness
- knowledge
- feeling
- loss
- travel, journey
- elegy

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

- characteristic
- promise
- weighing

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

- blemish

departure
grassland, pasture
power; ability
estimation; guess
mercy, compassion
humbleness; humiliation
happiness
toil, hardship
article; essay
contempt; disgrace
dignity
question; issue
hope
arrival
power, ability
forgiveness, excuse
ruse, deception
life
disobedience
wish, desire

characteristic
trust
promise
gift
weighing
slumber, doze
blemish
blood money
7 The Arabic Adjective

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). 
- 
- brave, heroic
- trustworthy, reliable
- important
- foreign; imported

b).
- weak, feeble
- decayed, rotten
- brave, courageous
- pretty, handsome
- very small

c).
- cowardly
- generous
- forbidden; sacred
- dispersed, scattered
- soft, crumbly

d).
- hot, warm
- careless, heedless
- sweet
- bad, inferior, poor

e).
- novel, new; virginal

\[\text{forbidden; sacred}
\]
\[\text{pure; distinct, evident}
\]
\[\text{long}
\]
\[\text{torrential [river]}
\]
\[\text{very big, huge}
\]
\[\text{lethal, deadly}
\]
\[\text{distracted, confused}
\]
\[\text{skilful, skilled}
\]
\[\text{pure, clear}
\]
\[\text{impudent, shameless}
\]
\[\text{soft [ground]; comfortable [life]}
\]
\[\text{free-born, free}
\]
\[\text{bitter}
\]
\[\text{hard, firm, solid}
\]
\[\text{obliterated, illegible}
\]
forbidden
fine, thin; little; delicate
pure, unadulterated

permissible
slim, slender
skilled, proficient

certain, sure
painful, aching
small, meagre
depressed; morose
innocent
unusual; unexpected
firm, solid, reliable
new

few
small; insignificant; uncomplicated
blind
far, distant
happy
long; tall
generous
sick, unwell

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

verb

advective


to kill

killed

to slaughter

slaughtered

to wound

wounded

to imprison

imprisoned

to wash

washed

to abuse

abused

to steal

stolen

to beat

beaten

to hide [s.th.]

hidden

to hate

hateful

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

instead of

instead of

clear, evident

good, pleasant

Further examples:

good; excellent

easy; insignificant

pious, devout

soft, flexible
The Arabic Adjective

<table>
<thead>
<tr>
<th>Arabic (masculine)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>بَرِreuse</strong></td>
<td>bad, evil</td>
</tr>
<tr>
<td><strong>ضَيْجِع</strong></td>
<td>narrow; tight</td>
</tr>
<tr>
<td><strong>نَفْعٌ</strong></td>
<td>valuable; straight</td>
</tr>
<tr>
<td><strong>قَوِيمٌ</strong></td>
<td>“straight, upright; correct, right”</td>
</tr>
</tbody>
</table>

(iii) **يُضِعْفَبْ** may be derived from Form I verbs with weak final radical، or ي: | instead of |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>شَبَّابِهِ</strong></td>
<td>shabby, threadbare</td>
</tr>
<tr>
<td><strong>أَرْمَيْهِ</strong></td>
<td>high, tall; exalted</td>
</tr>
</tbody>
</table>

Further examples:

<table>
<thead>
<tr>
<th>Arabic (masculine)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>عَهْدِهِ</strong></td>
<td>evident, obvious</td>
</tr>
<tr>
<td><strong>مُخْمَّسِهِ</strong></td>
<td>unhappy, miserable</td>
</tr>
<tr>
<td><strong>سَعْفِهِ</strong></td>
<td>hidden; secret</td>
</tr>
<tr>
<td><strong>ذَهَبْهِ</strong></td>
<td>intelligent</td>
</tr>
<tr>
<td><strong>سَطْحِهِ</strong></td>
<td>satisfied, content</td>
</tr>
</tbody>
</table>

(g). فَلَعَلْ (a diptote) has the feminine form:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>خَرَّى</strong></td>
<td><strong>خَرَّى</strong></td>
</tr>
<tr>
<td><strong>خَبَّر</strong></td>
<td><strong>خَبَّر</strong></td>
</tr>
<tr>
<td><strong>بَعْسُوْرِى</strong></td>
<td><strong>بَعْسُوْرِى</strong></td>
</tr>
<tr>
<td><strong>تَسْطَيْنِى</strong></td>
<td><strong>تَسْطَيْنِى</strong></td>
</tr>
<tr>
<td><strong>عَطْسُنِى</strong></td>
<td><strong>عَطْسُنِى</strong></td>
</tr>
<tr>
<td><strong>بَيْتُنِى</strong></td>
<td><strong>بَيْتُنِى</strong></td>
</tr>
<tr>
<td><strong>بَيْسُنِى</strong></td>
<td><strong>بَيْسُنِى</strong></td>
</tr>
<tr>
<td><strong>بَعْسُنِى</strong></td>
<td><strong>بَعْسُنِى</strong></td>
</tr>
</tbody>
</table>

(h). فَلَعَلْ:

<table>
<thead>
<tr>
<th>Arabic (masculine)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>فُرّى</strong></td>
<td>spoiled; useless</td>
</tr>
<tr>
<td><strong>شَدَّى</strong></td>
<td>stupid, foolish</td>
</tr>
<tr>
<td><strong>بَلَّى</strong></td>
<td>destroyed; ruined</td>
</tr>
<tr>
<td><strong>أَصَلُّى</strong></td>
<td>frightened, alarmed</td>
</tr>
</tbody>
</table>

(l). فَلَعَلْ:

<table>
<thead>
<tr>
<th>Arabic (masculine)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>مَرْحَبُ</strong></td>
<td>sticky</td>
</tr>
<tr>
<td><strong>أَفْيَى</strong></td>
<td>sorry, sad</td>
</tr>
<tr>
<td><strong>فَيْيُعُ</strong></td>
<td>dirty</td>
</tr>
<tr>
<td><strong>بَعْعُى</strong></td>
<td>ugly; offensive</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic (masculine)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>شَهِيَّى</strong></td>
<td>astonished; alarmed</td>
</tr>
<tr>
<td><strong>شَيْمٌ</strong></td>
<td>tired, weary</td>
</tr>
<tr>
<td><strong>شَرِشِىِّى</strong></td>
<td>vicious, quarrelsome</td>
</tr>
<tr>
<td><strong>ضَبْعُى</strong></td>
<td>yelling, noisy</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td><strong>fertile</strong></td>
<td>غنيٌّ</td>
</tr>
<tr>
<td><strong>cautious, wary</strong></td>
<td><strong>قَبِيرٌ</strong></td>
</tr>
<tr>
<td><strong>shy, embarrassed</strong></td>
<td>ناقد</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>firm, fixed</strong></td>
<td>حقاً</td>
</tr>
<tr>
<td><strong>shabby, threadbare</strong></td>
<td>نابض</td>
</tr>
<tr>
<td><strong>supple, tender, soft</strong></td>
<td>مرن</td>
</tr>
<tr>
<td><strong>moist; cool</strong></td>
<td>رطب</td>
</tr>
<tr>
<td><strong>slippery</strong></td>
<td>ناعم</td>
</tr>
<tr>
<td><strong>ugly, revolting</strong></td>
<td>مرير</td>
</tr>
<tr>
<td><strong>easy; level</strong></td>
<td>بسيط</td>
</tr>
<tr>
<td><strong>difficult</strong></td>
<td>صعب</td>
</tr>
<tr>
<td><strong>big, large</strong></td>
<td>كبير</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><strong>dutiful, reverent</strong></td>
<td>ساحب</td>
</tr>
<tr>
<td><strong>great, outstanding</strong></td>
<td>كبير، رائع</td>
</tr>
<tr>
<td><strong>abundant, plentiful</strong></td>
<td>غني</td>
</tr>
<tr>
<td><strong>chaste, virtuous</strong></td>
<td>ملتزم</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>hot, blazing</strong></td>
<td>حار</td>
</tr>
<tr>
<td><strong>captivating, thrilling</strong></td>
<td>مثير</td>
</tr>
<tr>
<td><strong>shining, sparkling</strong></td>
<td>مشرق</td>
</tr>
<tr>
<td><strong>smiling</strong></td>
<td>مبتس</td>
</tr>
<tr>
<td><strong>gigantic</strong></td>
<td>هائل</td>
</tr>
<tr>
<td><strong>attractive</strong></td>
<td>جذاب</td>
</tr>
<tr>
<td><strong>burning</strong></td>
<td>حار</td>
</tr>
</tbody>
</table>

*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><strong>gluttonous</strong></td>
<td>غافل</td>
</tr>
<tr>
<td><strong>constantly urging, always demanding</strong></td>
<td>صاحب</td>
</tr>
<tr>
<td><strong>travelling frequently</strong></td>
<td>ملتزم</td>
</tr>
<tr>
<td><strong>very busy, hardworking</strong></td>
<td>هاوي</td>
</tr>
</tbody>
</table>
The Arabic Adjective

frequently crying
frequently complaining
frequently laughing

sometimes has an intensive meaning:

- familiar; tame
- daring; insolent
- early, premature
- patient, long-suffering
- envious
- affectionate, tender
- humble, submissive
- disloyal, traitorous

often has an intensive meaning:

- habitually silent
- drunkard, heavy drinker
- very bad, very evil
- drunkard, heavy drinker
- very honest, righteous

Other, less common, patterns include:

often has an intensive meaning:

- stale, old
- most holy

has an intensive meaning:

- very timorous
- sexually stimulating

has an intensive meaning:

- adaptable; versatile

has an intensive meaning:

- playful, jolly

: greedy, avaricious

very useful
inquisitive
religious, devout

inquisitive, curious
smiling, friendly
hard-working, diligent
ambitious, striving
fast-running, swift
very thankful
very jealous
very patient, enduring

impotent [male]
singing, twittering [bird]
thoughtful, pensive
holy, saintly

everlasting, eternal
sly, cunning

very big
unarmed, defenseless
false, spurious

in state of major ritual impurity; not a kinsman

naked

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

inquisitive, curious

irritable, touchy; hot-tempered

talkative

sly, shrewd

greedy, avaricious

very understanding

very learned

constantly or frequently sitting; lazy

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

a). Active participles:

hopeful

cold

dizzy

hungry

crying

unusual, strange

yearning, longing

spreading; widespread

extreme, radical

b). Passive participles:

stolen

known

commissioned

forbidden

permissible

wet

thrown down

called, invited

closed, shut

written

7.2 Adjectives Derived from Quadrilateral Roots

These are not common. The following patterns occur:

a).

false, fake

dark; deep black

fine; thin; delicate

wide, broad, flat

affectionate, tender

squat, stocky

b).

boisterous, noisy

bathed [in tears]; brilliant
The Arabic Adjective

The Nisba Adjective

The nisba adjective (sometimes called the “relative adjective”) is an adjective derived from a noun. It is formed by suffixing ـي to the noun. The nisba suffix is equivalent to English adjectival suffixes such as -en, -al and -ic, and to -i, -ian and -ese when the nisba adjective is derived from nouns of place.

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>تذكير</td>
<td>تذكيري</td>
</tr>
<tr>
<td>معلم</td>
<td>متدرب</td>
</tr>
<tr>
<td>طالب</td>
<td>طالبي</td>
</tr>
<tr>
<td>معلم</td>
<td>متدرب</td>
</tr>
<tr>
<td>معلم</td>
<td>متدرب</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>دولة</td>
<td>دولي</td>
</tr>
<tr>
<td>عقائد</td>
<td>عقائدي</td>
</tr>
<tr>
<td>كنائس</td>
<td>كنيسة</td>
</tr>
<tr>
<td>أهرامات</td>
<td>أهرامي</td>
</tr>
<tr>
<td>مآذن</td>
<td>مأذن</td>
</tr>
<tr>
<td>خزائن</td>
<td>خزائي</td>
</tr>
<tr>
<td>أخلاقيات</td>
<td>أخلاقي</td>
</tr>
<tr>
<td>رجال</td>
<td>رجالي</td>
</tr>
<tr>
<td>نساء</td>
<td>نسائي</td>
</tr>
</tbody>
</table>
These are sometimes used to indicate professions and occupations:

- bookseller (قاضي القضاة)
- journalist (مصور أو صحفي)
- saddler (ساعان)
- greengrocer (خزائن)

**c).** Nisba adjectives are made feminine with the addition of 

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سوري</td>
<td>سورية</td>
</tr>
<tr>
<td>قaireن</td>
<td>قايرية</td>
</tr>
<tr>
<td>إنجليزي</td>
<td>إنگليزی</td>
</tr>
<tr>
<td>يدوي</td>
<td>يدوی</td>
</tr>
<tr>
<td>خشبي</td>
<td>خشیبی</td>
</tr>
<tr>
<td>تيني</td>
<td>تینی</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>سوري</td>
<td>سوریون</td>
<td>سوریات</td>
<td>سوریات</td>
</tr>
<tr>
<td>يدوي</td>
<td>يدويين</td>
<td>يدويات</td>
<td>يدويات</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>باكستان</td>
<td>باکستانی</td>
</tr>
<tr>
<td>الصين</td>
<td>چینی</td>
</tr>
<tr>
<td>السودان</td>
<td>سودانی</td>
</tr>
<tr>
<td>القرآن</td>
<td>قرآنی</td>
</tr>
<tr>
<td>النيل</td>
<td>نیلی</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>السودان</td>
<td>السودانی</td>
</tr>
<tr>
<td>اليمن</td>
<td>اليمنی</td>
</tr>
</tbody>
</table>
### b). The ending ل 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 tā’ marbūta 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 ل and the hamza is not part of the root from which the noun is derived or is said to derive, it may remain or be changed to و:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evening</td>
<td>Evening [adj.]</td>
<td>مسائي</td>
</tr>
<tr>
<td>Medicine</td>
<td>Medicinal</td>
<td>دوائي</td>
</tr>
<tr>
<td>Air, Atmosphere</td>
<td>Airy, Atmospheric</td>
<td>هوائي</td>
</tr>
<tr>
<td>Satire</td>
<td>Satirical</td>
<td>هجائي</td>
</tr>
<tr>
<td>Building; Structure</td>
<td>Structural</td>
<td>بنائي</td>
</tr>
<tr>
<td>Glue</td>
<td>Gluey, Sticky</td>
<td>غزوي</td>
</tr>
<tr>
<td>Water</td>
<td>Watery, Aquatic</td>
<td>مياهى</td>
</tr>
<tr>
<td>Kidney</td>
<td>Renal, Of The Kidneys</td>
<td>مطيةى</td>
</tr>
</tbody>
</table>

Note: The word "is also found" is marked with "or" to indicate an alternative form of the noun.
<table>
<thead>
<tr>
<th>Arabic Noun</th>
<th>Nisba</th>
<th>Assumed Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>نسمة</td>
<td>سماء</td>
<td>سم</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>نساء</td>
<td>نسبي</td>
<td>نس</td>
</tr>
</tbody>
</table>
| شتاء | شتبي | شت | wintery, winter [adj.]
| حمص | حمسي | حمص | starchy |
| فلسطين | فلسطيني | فلسطين | open country |
| جل | جلي | جل | rural, rustic |
| سكر | سكري | سكر | gluey, sticky |

(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>نشأه</td>
<td>نشبي</td>
<td>نش</td>
</tr>
<tr>
<td>جزء</td>
<td>جزءي</td>
<td>جزء</td>
</tr>
</tbody>
</table>
| ضوء | ضبي | ضوء | luminary, light [adj.]
| بداية | نبتي | بداية | primitive |
| بدء | نبتلي | بدء | original, initial, basic |
| أبتداء | نبتلي | أبتداء | elementary, initial, primary |
| هزء | هزبي | هزء | mocking, derisive |

This is also the case regarding non-derived nouns:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>فيزياء</td>
<td>فيزيائي</td>
</tr>
<tr>
<td>كيمياء</td>
<td>كيميائي</td>
</tr>
</tbody>
</table>

(e) When a noun ends with ُُ the hamza is changed into ُُ:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>صحراء</td>
<td>صحرأ</td>
</tr>
<tr>
<td>غضرة</td>
<td>غضرا</td>
</tr>
<tr>
<td>سدادة</td>
<td>سدادة</td>
</tr>
<tr>
<td>فحارة</td>
<td>فحارة</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Assumed Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>أب</td>
<td>عبي</td>
<td>أبو</td>
</tr>
<tr>
<td>أخ</td>
<td>أشي</td>
<td>أخ</td>
</tr>
</tbody>
</table>
The final weak radical need not always be restored:

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

Note the nisba adjective:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Filial</th>
</tr>
</thead>
<tbody>
<tr>
<td>son</td>
<td>ابن</td>
<td>يابن</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Urban, Civil, Civilian</th>
</tr>
</thead>
<tbody>
<tr>
<td>city</td>
<td>مدينة</td>
<td>مدنية</td>
</tr>
<tr>
<td>tribe</td>
<td>قبيلة</td>
<td>قبلي</td>
</tr>
<tr>
<td>church</td>
<td>كنيسة</td>
<td>كنسي</td>
</tr>
<tr>
<td>island</td>
<td>جزيرة</td>
<td>جزري</td>
</tr>
</tbody>
</table>

There are common exceptions to this:

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

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>intestines</td>
<td>برو</td>
<td>جثمي</td>
</tr>
<tr>
<td>usury</td>
<td>ورو</td>
<td>جري</td>
</tr>
<tr>
<td>pebbles, small stones</td>
<td>حضري</td>
<td>جحسي</td>
</tr>
<tr>
<td>a youth</td>
<td>فتي</td>
<td>جامي</td>
</tr>
<tr>
<td>sperm, semen</td>
<td>متوى</td>
<td>جسمي</td>
</tr>
<tr>
<td>quern, hand mill</td>
<td>رسومي</td>
<td>جرخصي</td>
</tr>
</tbody>
</table>

(i) This is also the case when such nouns end with تاء Marbūta. The second radical of the root takes fatha:
<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>herd, flock; subjects, citizens</td>
<td>ابنتا</td>
<td>نسيب</td>
</tr>
<tr>
<td>village</td>
<td>قريزي</td>
<td>نسيب</td>
</tr>
<tr>
<td>education</td>
<td>نسيب</td>
<td>نسيب</td>
</tr>
<tr>
<td>life</td>
<td>حبيبي</td>
<td>نسيب</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>meaning</td>
<td>معني</td>
<td>نسيب</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>confusion</td>
<td>باضورا</td>
<td>نسيب</td>
</tr>
<tr>
<td>The Hereafter</td>
<td>اخرية</td>
<td>نسيب</td>
</tr>
<tr>
<td>a female</td>
<td>نسيب</td>
<td>نسيب</td>
</tr>
<tr>
<td>Moses</td>
<td>موسويا</td>
<td>نسيب</td>
</tr>
<tr>
<td>world</td>
<td>دينيا</td>
<td>نسيب</td>
</tr>
</tbody>
</table>

When the noun consists of five letters, ا is omitted:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>music</td>
<td>مسيفي</td>
<td>نسيب</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>America</td>
<td>أمريكيا</td>
<td>نسيب</td>
</tr>
<tr>
<td>Africa</td>
<td>افريقيا</td>
<td>نسيب</td>
</tr>
<tr>
<td>Europe</td>
<td>اوروبا</td>
<td>نسيب</td>
</tr>
<tr>
<td>Ireland</td>
<td>ايرلندا</td>
<td>نسيب</td>
</tr>
<tr>
<td>France</td>
<td>فرنسا</td>
<td>نسيب</td>
</tr>
<tr>
<td>Buddha</td>
<td>بوذي</td>
<td>نسيب</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>Nisba</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>فرنسا</td>
<td>نسيب</td>
</tr>
<tr>
<td>Austria</td>
<td>أستراليا</td>
<td>نسيب</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>cinematic</td>
</tr>
</tbody>
</table>

(iii) Note the unusual nisba adjective:

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
</table>
| إنجلترا | نسيبى
| انجلترا | نسيبى |

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

<table>
<thead>
<tr>
<th>noun</th>
<th>nisba</th>
</tr>
</thead>
</table>
| عضو | نسيبى
| نحو | نسيبى
| بدو | نسيبى
| حلوة | نسيبى
| رضوة | نسيبى |

<table>
<thead>
<tr>
<th>adjective</th>
<th>nisba</th>
</tr>
</thead>
<tbody>
<tr>
<td>organ</td>
<td>organic</td>
</tr>
<tr>
<td>grammar</td>
<td>grammatical</td>
</tr>
<tr>
<td>Bedouin</td>
<td>bedouin</td>
</tr>
<tr>
<td>solitude</td>
<td>solitary, lonely</td>
</tr>
<tr>
<td>bribe</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>حمراء</td>
<td>حمر</td>
<td>redness</td>
</tr>
<tr>
<td>أزرق</td>
<td>زرقاء</td>
<td>زرق</td>
<td>blueness</td>
</tr>
<tr>
<td>أخضر</td>
<td>خضراء</td>
<td>خضر</td>
<td>greenness</td>
</tr>
<tr>
<td>أصفر</td>
<td>صفراء</td>
<td>صفر</td>
<td>yellowness</td>
</tr>
<tr>
<td>أحمر</td>
<td>حمراء</td>
<td>حمر</td>
<td>brownness</td>
</tr>
<tr>
<td>أسود</td>
<td>أسودة</td>
<td>أسود</td>
<td>blackness</td>
</tr>
<tr>
<td>أبيض</td>
<td>بيضاء</td>
<td>بيض</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>brown-skinned</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fair-complexioned [skin], blond [hair]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c). In the dual, the final hamza of the feminine singular adjective becomes \( \_\) before the dual suffix:

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>red</td>
<td></td>
</tr>
<tr>
<td>blue</td>
<td></td>
</tr>
<tr>
<td>green</td>
<td></td>
</tr>
<tr>
<td>yellow</td>
<td></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>red</td>
<td></td>
</tr>
<tr>
<td>blue</td>
<td></td>
</tr>
<tr>
<td>green</td>
<td></td>
</tr>
<tr>
<td>yellow</td>
<td></td>
</tr>
</tbody>
</table>

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 (JIJ 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 stones (HS 69)
- my blue eyes (HS 128)
- I watch the two brown hands (HS 135)
she focussed her green eyes into mine (JU 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 (JU 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 (JU 42)
their distinctive colour which tends towards yellow (JU 80)

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

maroon, chestnut-coloured (from “chestnut”)
pistachio-coloured (from “pistachio”)
orange (from “orange” [fruit])
golden (from “gold”)
brown (from “coffee beans”, “coffee”)
lead-coloured, dull grey (from “lead”)
lilac (from “lilac” [flower])
violet (from “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>أخْبَتَ</td>
<td>خَذَبية</td>
<td>hunchbacked</td>
</tr>
<tr>
<td>أخْرَجَ</td>
<td>خَوْجَية</td>
<td>crooked; stooping</td>
</tr>
<tr>
<td>أخْرَجَ</td>
<td>خَوْجَية</td>
<td>one-eyed</td>
</tr>
<tr>
<td>أطْرَقَ</td>
<td>طَرْضَية</td>
<td>deaf</td>
</tr>
<tr>
<td>أخْرَسُ</td>
<td>خَرْسَانَة</td>
<td>dumb</td>
</tr>
<tr>
<td>أضْلعُ</td>
<td>ضَلْفَة</td>
<td>bald-headed</td>
</tr>
<tr>
<td>أعْمَى</td>
<td>عَيْبَة</td>
<td>blind</td>
</tr>
<tr>
<td>أخْمَسْ</td>
<td>خَمْسَة</td>
<td>stupid, foolish</td>
</tr>
<tr>
<td>أخْرَعْ</td>
<td>خَرْعَة</td>
<td>lame, limping</td>
</tr>
</tbody>
</table>

Examples in context:

أولئك الأطباء الأحمقى those stupid doctors (GhS 88)
الآسية ضلالة The young lady is bald (HR 12)
أي تلك الجرحى Those desolate hills (JIJ 62)
المَفْتَرَبُ الأحمرُ The mangy dog (TW 16)
مستوى الفلاحين الهمي the level of the simpleton peasants (TW 203)
وَجَدَتَها ضلالة I found it to be deaf and dumb (IH 81)
المُدْكَرُ الأعمى the blind doctor (TW 173)
يُقْعَدُ عَيْبَيْها الهَجْاً he closes her trembling eyes (JIJ 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>أَبْهَثُ</td>
<td>بيضاء</td>
<td>nice, beautiful, bright</td>
</tr>
<tr>
<td>أَشْجَعُ</td>
<td>شَجَاعة</td>
<td>brave, courageous</td>
</tr>
<tr>
<td>أَهْدَى</td>
<td>هَذِئَة</td>
<td>having long lashes</td>
</tr>
<tr>
<td>أَمْسِ</td>
<td>أمسية</td>
<td>sleek, smooth</td>
</tr>
<tr>
<td>أَشْمَعُ</td>
<td>شَمْعَة</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
participles) as a noun (like the English “the wealthy”, “the poor”, “the old”, “the young” etc.):

black people and white people (HS 239)

Many people are in a state of anguish and desperation (TW 23)

The blind (HM 12)

The idiot said that she would send me my future fiancé (GhS 53)

the hunchback of Notre Dame (TW 151)

opium to drug the weak and oppressed (HR 11)

she doesn’t like the rich, she doesn’t like cowards (HM 204)

Do you see the green? (IKh 66)

When will the poor make their own war? (IKh 94)

in the past (IKh 74)

Those desperate people (HM 97)

The ordinary citizen (TW 19)

He is a being (TW 19)

Every stranger is a kinsman to the stranger (TW 22)

written notes (TW 29)

7.5.2 Proper nouns are often formed from adjectives and participles:

Cairo

Latifa [woman’s name]

Ahmad

Mahmoud

Sa’id

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

I admit that I have gone beyond the acceptable (GhS 94)

I can achieve the impossible for you, not the possible (GhS 127)

I committed the forbidden (JU 31)
he is supposed to stand here (JGh 165)
he 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 (IHS 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)
Formation of the Active (اسم الفاعل) and Passive (اسم المفعول) 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>ءَنَلِّي</td>
<td>doing</td>
</tr>
<tr>
<td>َبَذَت</td>
<td>lying</td>
</tr>
<tr>
<td>طَلَبِي</td>
<td>requesting</td>
</tr>
<tr>
<td>َخَلَت</td>
<td>entering</td>
</tr>
<tr>
<td>َضَجِك</td>
<td>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>َرَسَق</td>
<td>stolen</td>
</tr>
<tr>
<td>َقِيَم</td>
<td>understood</td>
</tr>
<tr>
<td>َسَجِن</td>
<td>imprisoned</td>
</tr>
<tr>
<td>َعِلَم</td>
<td>known</td>
</tr>
<tr>
<td>َسَكَن</td>
<td>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 = active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>َيَدْرَس</td>
<td>َدَرَس</td>
<td>مَدْرَس</td>
</tr>
<tr>
<td>III</td>
<td>َيَقَالَ</td>
<td>َقَالَ</td>
<td>مَقَالَ</td>
</tr>
<tr>
<td>IV</td>
<td>َيَخْرُج</td>
<td>َخْرَج</td>
<td>مَخْرَج</td>
</tr>
<tr>
<td>VII</td>
<td>َيَنْكَبَر</td>
<td>َنَكَبَر</td>
<td>مَنَكَبَر</td>
</tr>
</tbody>
</table>
In Forms V and VI the vowel on the middle radical is changed to kasra:

**Form**

<table>
<thead>
<tr>
<th>imperfect minus subject and mood markers</th>
<th>prefix = active participle change stem vowel to kasra</th>
</tr>
</thead>
<tbody>
<tr>
<td>V</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>active participle</th>
<th>change stem vowel to fatḥa = passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُجَبَّرُ</td>
<td>مَجَّدِرُ</td>
</tr>
<tr>
<td>مَجَّرُ</td>
<td>مَجَّرُ</td>
</tr>
<tr>
<td>مُجَّرَّرُ</td>
<td>مَجَّرَّرُ</td>
</tr>
<tr>
<td>مَجَّرَّرِلُ</td>
<td>مَجَّرَّرِلُ</td>
</tr>
</tbody>
</table>

8.2.1 Form II

a). Active Participle (مُفَعَّلْ)

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَحَبٌ</td>
<td>مُحِبَّرُ welcoming</td>
</tr>
<tr>
<td>دُرَسٌ</td>
<td>مُدَرَّسُ teaching; teacher</td>
</tr>
<tr>
<td>قَسَّرٌ</td>
<td>مَقَسَّرُ explaining; commentator</td>
</tr>
<tr>
<td>مُرَضٌ</td>
<td>مُمَرَضُ nursing; (male) nurse</td>
</tr>
<tr>
<td>نَّجَتٌ</td>
<td>مُنَجَّتُ speaking; speaker</td>
</tr>
</tbody>
</table>

b). Passive Participle (مُفَعَّلْ)

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَفَّلٌ</td>
<td>مَقَفَّلُ preferred</td>
</tr>
<tr>
<td>عَلَّمَ لَهُ</td>
<td>مَعَلَّمَ لَهُ hung, suspended</td>
</tr>
<tr>
<td>حَرَّمَهُ</td>
<td>مَحَرَّمُ forbidden</td>
</tr>
<tr>
<td>سَجَلَ</td>
<td>مَسَجَّلُ registered</td>
</tr>
<tr>
<td>عَفَّرَ</td>
<td>مُعَفَّرُ perfumed</td>
</tr>
</tbody>
</table>
Formation of the Active and Passive Participles

8.2.2 Form III

a). Active Participle (مَعَالِل):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسَاعِد</td>
<td>helping; assistant</td>
</tr>
<tr>
<td>مَخَافِف</td>
<td>conflicting</td>
</tr>
<tr>
<td>مَهَاجِر</td>
<td>emigrating; emigrant</td>
</tr>
<tr>
<td>مَخَارِب</td>
<td>warring; fighter</td>
</tr>
<tr>
<td>مَعاصر</td>
<td>contemporary</td>
</tr>
</tbody>
</table>

b). Passive Participle (مَعَالِل):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسَاهَد</td>
<td>visible</td>
</tr>
<tr>
<td>مَخَاطِب</td>
<td>addressed</td>
</tr>
<tr>
<td>مَلَاحِط</td>
<td>noticed</td>
</tr>
<tr>
<td>مَراَفِق</td>
<td>supervised</td>
</tr>
<tr>
<td>مَطَالِب</td>
<td>demanded</td>
</tr>
</tbody>
</table>

8.2.3 Form IV

a). Active Participle (مَعُول):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسَامِع</td>
<td>Muslim</td>
</tr>
<tr>
<td>مَبَعِع</td>
<td>creating; creator</td>
</tr>
<tr>
<td>مَبَعِئ</td>
<td>approaching</td>
</tr>
<tr>
<td>مَبَقِير</td>
<td>shining, radiant</td>
</tr>
<tr>
<td>مَطَوِّب</td>
<td>guilty; evildoer</td>
</tr>
</tbody>
</table>

b). Passive Participle (مَعُول):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَطَلِق</td>
<td>free, unrestricted</td>
</tr>
<tr>
<td>مَطَوَّر</td>
<td>denied; censured</td>
</tr>
<tr>
<td>مَطَقَد</td>
<td>rescued; saved</td>
</tr>
<tr>
<td>مَتَنِّي</td>
<td>announced</td>
</tr>
<tr>
<td>مَتَنُّع</td>
<td>convinced</td>
</tr>
</tbody>
</table>
8.2.4 Form V

a). Active Participle (متمم): 

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَقَصَتْ to speak</td>
<td>نَقَصَتْ speaking, spokesman</td>
</tr>
<tr>
<td>ُخَلَف to fall behind</td>
<td>ُخَلَف backward</td>
</tr>
<tr>
<td>ُقَدْم to advance</td>
<td>ُقَدْم advancing</td>
</tr>
<tr>
<td>ُلُم to learn</td>
<td>ُلُم educated</td>
</tr>
<tr>
<td>ُنَم to rebel</td>
<td>ُنَم rebellious</td>
</tr>
</tbody>
</table>

b). The passive participle (متمم) 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>ُنَفَس to breathe</td>
<td>ُنَفَس breathing space</td>
</tr>
</tbody>
</table>

8.2.5 Form VI

a). Active Participle (متمم): 

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

b). The passive participle (متمم) 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>ُقَتَل to exchange</td>
<td>ُقَتَل mutual, reciprocal</td>
</tr>
<tr>
<td>ُقَتَل to contend with one another</td>
<td>ُقَتَل contested, disputed</td>
</tr>
</tbody>
</table>

8.2.6 Form VII

a). Active Participle (متمم): 

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُقَلَتْ to explode</td>
<td>ُقَلَتْ exploding</td>
</tr>
<tr>
<td>ُقَلَتْ to slope down</td>
<td>ُقَلَتْ sloping, declining</td>
</tr>
</tbody>
</table>
92 Formation of the Active and Passive Participles

<table>
<thead>
<tr>
<th>Active Participle</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be separated</td>
<td>separate</td>
</tr>
<tr>
<td>to spread, extend</td>
<td>spreading, extending</td>
</tr>
<tr>
<td>to leave</td>
<td>leaving</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اِلْتَفْتِجَّ</td>
<td>place of overthrow</td>
</tr>
<tr>
<td>اِلْجَدْدُرَ</td>
<td>slope</td>
</tr>
<tr>
<td>اِلْجَدْرُ</td>
<td>place of origin</td>
</tr>
<tr>
<td>اِلْجُتْجَظَ</td>
<td>time of leaving</td>
</tr>
</tbody>
</table>

8.2.7 Form VIII

a. Active Participle (ْمَنْتَمُّلٍ):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>committing; perpetrator</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>listening; listener</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>busy</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>mobile</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>comprising, containing</td>
</tr>
</tbody>
</table>

b. Passive Participle (ْمَنْتَمُّلٍ):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>reliable, dependable</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>blameworthy</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>owned</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>bearable</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>chosen, elected</td>
</tr>
</tbody>
</table>

8.2.8 Form IX

a. Active Participle (ْمَنْتَمُّلٍ):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>clouded; gloomy (face)</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>crooked</td>
</tr>
<tr>
<td>اِلْجُذْدُرَ</td>
<td>yellow-coloured; pale</td>
</tr>
</tbody>
</table>
b). Form IX verbs do not have a passive participle since they have a reflexive meaning.

8.2.9 Form X

a). Active Participle (مُستَعْتِم):

verb | active participle
---|---
استَعْتَم | colonising; colonist
استُخْرَج | receiving
استَغْفَر | imploring
استَمُر | happy
استَجَلَ | hurried, in a hurry

b). Passive Participle (مُعْتَيَم):

verb | passive participle
---|---
usuṣ | used
عُلَج | extracted; an extract
عُلْج | unlikely, improbable
عُلَج | approved
عُلَج | required

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>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>II</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>III</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>IV</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>V</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>VI</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>VII</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>VIII</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>IX</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
<tr>
<td>X</td>
<td>مَعْلَوٌ</td>
<td>مَعْلَوٌ</td>
</tr>
</tbody>
</table>

| to be black | مَعْلَوٌ           | مَعْلَوٌ             |
| to blush    | مَعْلَوٌ           | مَعْلَوٌ             |
| to be black | مَعْلَوٌ           | مَعْلَوٌ             |
| to blush    | مَعْلَوٌ           | مَعْلَوٌ             |

8.2.9 Form X

a). Active Participle (مُعْتَيَم):

verb | active participle
---|---
عُلَج | used
عُلَج | extracted; an extract
عُلَج | unlikely, improbable
عُلَج | approved
عُلَج | required
9 Nouns and Adjectives: Number

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

9.1 The Singular (النُّفُورُ)

The singular refers to one of a thing:

<table>
<thead>
<tr>
<th>Arab.</th>
<th>Transl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>طالب</td>
<td>a student</td>
</tr>
<tr>
<td>المصنع</td>
<td>the factory</td>
</tr>
<tr>
<td>قرية</td>
<td>a village</td>
</tr>
</tbody>
</table>

9.2 The Dual (الدُّزُز)

The dual refers to two of a thing.

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب</td>
<td>كتابان</td>
<td>كتابان</td>
<td>two books</td>
</tr>
<tr>
<td>الكتاب</td>
<td>الكتابان</td>
<td>الكتابان</td>
<td>the two books</td>
</tr>
<tr>
<td>صغير</td>
<td>صغيران</td>
<td>صغيران</td>
<td>two smalls; two youngs</td>
</tr>
<tr>
<td>كبير</td>
<td>كبيران</td>
<td>كبيران</td>
<td>two bigs; two olds</td>
</tr>
</tbody>
</table>

9.2.2 When the singular ends in tā’ marbūta (ا) this changes to ﺑ before the dual suffixes:

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدينة</td>
<td>مدينة</td>
<td>مدينة</td>
<td>two cities</td>
</tr>
<tr>
<td>المدينة</td>
<td>المدينة</td>
<td>المدينة</td>
<td>the two cities</td>
</tr>
<tr>
<td>صغيرة</td>
<td>صغيرة</td>
<td>صغيرة</td>
<td>two smalls; two youngs</td>
</tr>
<tr>
<td>كبيرة</td>
<td>كبيرة</td>
<td>كبيرة</td>
<td>two bigs; two olds</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذيقان</td>
<td>ذيقتين</td>
<td>ذيقتين</td>
<td>two young men</td>
</tr>
<tr>
<td>دعوى</td>
<td>دعويات</td>
<td>دعويات</td>
<td>two claims, lawsuits</td>
</tr>
<tr>
<td>مقهى</td>
<td>مقهى</td>
<td>مقهى</td>
<td>two cafes</td>
</tr>
</tbody>
</table>
Note the dual of the noun َعَصَمَاً ("staff"; "walking stick"):  
nom.  
 accus./gen.  
 عَصَمَاً عَصَمَاً two walking sticks

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَالِدَةٌ</td>
<td>جَالِدَةٌ</td>
<td>جَالِدَيْنَ</td>
<td>جَالِدَيْنَ</td>
</tr>
<tr>
<td>جَالِدَةٌ</td>
<td>جَالِدَةٌ</td>
<td>جَالِدَيْنَ</td>
<td>جَالِدَيْنَ</td>
</tr>
<tr>
<td>جَالِدَةٌ</td>
<td>جَالِدَةٌ</td>
<td>جَالِدَيْنَ</td>
<td>جَالِدَيْنَ</td>
</tr>
<tr>
<td>جَالِدَةٌ</td>
<td>جَالِدَةٌ</td>
<td>جَالِدَيْنَ</td>
<td>جَالِدَيْنَ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
</tr>
<tr>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
</tr>
<tr>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
</tr>
<tr>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
<td>مَرْسَى</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>nom.</th>
<th>dual</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَقَازِقٌ</td>
<td>زَقَازِقٌ</td>
<td>زَقَازِقٌ</td>
<td>زَقَازِقٌ</td>
</tr>
<tr>
<td>سَوْدَةٌ</td>
<td>سَوْدَةٌ</td>
<td>سَوْدَةٌ</td>
<td>سَوْدَةٌ</td>
</tr>
<tr>
<td>بَكَمَةٌ</td>
<td>بَكَمَةٌ</td>
<td>بَكَمَةٌ</td>
<td>بَكَمَةٌ</td>
</tr>
<tr>
<td>صَغَرَا</td>
<td>صَغَرَا</td>
<td>صَغَرَا</td>
<td>صَغَرَا</td>
</tr>
<tr>
<td>بَعَا</td>
<td>بَعَا</td>
<td>بَعَا</td>
<td>بَعَا</td>
</tr>
</tbody>
</table>

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

a). In the nominative case:

فَيْلَ لَهَا إِنَّهُمَا عَبِيَّةٌ She was told that they were his relatives (HS 245)
our two families (GhS 77)
his parents (GhS 20)
his arms (TW 156)
His eyes (IKh 51)
my feet (HR 114)
my two friends (JU 150)

b). In the accusative and genitive cases:
I did not know ... that Aliya and her two brothers ...
(JU 117)
it was spreading its wings (JGh 32-3)
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 ﻃِ and the pronoun suffix ﻃِ (“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 idāfa construction:
two bottles of whisky were smashed (JGh 44)
his 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)
Modern Literary Arabic: A Reference Grammar

9.3 The Plural

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

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

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
<th>nom.</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>تقدیر</td>
<td>evaluations</td>
<td>تقدیرات</td>
<td>the evaluations</td>
</tr>
<tr>
<td>the evaluation</td>
<td>تقدیرات</td>
<td>the evaluations</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>dual</th>
<th>nom.</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>امیرة</td>
<td>princess</td>
<td>امیرات</td>
<td>princesses</td>
</tr>
<tr>
<td>زیلیة</td>
<td>colleague [fem.]</td>
<td>زیلیات</td>
<td>colleagues</td>
</tr>
<tr>
<td>جمیلة</td>
<td>beautiful [fem.]</td>
<td>جميلات</td>
<td>the evaluations</td>
</tr>
<tr>
<td>مشهور</td>
<td>famous [fem.]</td>
<td>مشهورات</td>
<td>the evaluations</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>fem. sound pl.</th>
<th>dual</th>
<th>nom.</th>
<th>accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ظلال</td>
<td>remnants</td>
<td>ظلالات</td>
<td>the evaluations</td>
<td></td>
</tr>
</tbody>
</table>
Nouns and Adjectives: Number

**blow, punch**

**desire, wish**

**suit**

**smile**

**mistake, lapse**

**invitation**

**complaint**

*blows, punches*

*desires, wishes*

*suits*

*smiles*

*mistakes, lapses*

*invitations*

*complaints*

This additional fatha does not, however, occur on nouns of the form ُمَدَّت when these are derived from roots with weak middle radical ُر or ُر ُب ُج ُل:

**tour; patrol**

**attack**

**absence**

*tours; patrols*

*attacks*

*absences*

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

sing. fem. sound pl.

**fever**

**meeting place**

**hospital**

**big/biggest [fem.]**

**thirsty [fem.]**

*fevers*

*meeting places*

*hospitals*

*big/biggest [fem.]*

*thirsty [fem.]*

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

sing. fem. sound pl.

**canal**

**alms**

**mother-in-law**

**prayer**

*canals*

*alms*

*mothers-in-law*

*prayers*

Much less frequently, ُل becomes ى:

sing. fem. sound pl.

**inkwell**

**young woman**

*inkwells*

*young women*
f). The hamza on the feminine ending ġә becomes ی before the suffix (as with the dual):

<table>
<thead>
<tr>
<th>sing.</th>
<th>fem. sound pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>خضراء green</td>
<td>۹کخضراءاً greens; vegetables</td>
</tr>
<tr>
<td>بطحاء a plain, flat land</td>
<td>بطحاءاً plains</td>
</tr>
<tr>
<td>ضخراء desert</td>
<td>ضخراءاً deserts</td>
</tr>
<tr>
<td>سمراء brown-skinned</td>
<td>سمراءاً</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>كاتبة writer</td>
<td>كاتبات writers</td>
</tr>
<tr>
<td>زوجة wife</td>
<td>زوجات wives</td>
</tr>
<tr>
<td>ملكة queen</td>
<td>ملكات queens</td>
</tr>
<tr>
<td>ممثلة actress</td>
<td>ممثلات actresses</td>
</tr>
<tr>
<td>أميرة princess</td>
<td>أميرات princesses</td>
</tr>
<tr>
<td>محتارة tailoress</td>
<td>محتارات tailoresses</td>
</tr>
<tr>
<td>حارة baker</td>
<td>حارات bakers</td>
</tr>
<tr>
<td>طاهية cook</td>
<td>طاهيات cooks</td>
</tr>
<tr>
<td>مترجمة translator</td>
<td>مترجمات translators</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>شورية Syrian</td>
<td>شوريات</td>
</tr>
<tr>
<td>جميلة beautiful</td>
<td>جميلات</td>
</tr>
<tr>
<td>راجعة returning</td>
<td>راجعات</td>
</tr>
<tr>
<td>متفائلة optimistic</td>
<td>متفايلات</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>أحمر</td>
<td>أحمراء</td>
<td>أحمر red</td>
</tr>
<tr>
<td>أبيض</td>
<td>أبيضاء</td>
<td>أبيض dumb</td>
</tr>
</tbody>
</table>
c). Feminine nouns and adjectives ending with alif maqṣūra (ی -) or ی:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>صغرى (small; young)</td>
<td>صغرات</td>
</tr>
<tr>
<td>بارز (pregnant)</td>
<td>بارزات</td>
</tr>
<tr>
<td>متمود (sighing; sorrowful)</td>
<td>متمودات</td>
</tr>
<tr>
<td>شغرى (desert)</td>
<td>شغرات</td>
</tr>
<tr>
<td>ذكرى (memory)</td>
<td>ذكرات</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رجح (step; degree)</td>
<td>رجحات</td>
</tr>
<tr>
<td>كلام (word)</td>
<td>كلامات</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>وقت (time)</td>
<td>وقت</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</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>أمة (community, nation)</td>
<td>أحمد</td>
</tr>
<tr>
<td>قنبلة (bomb)</td>
<td>قنابل</td>
</tr>
<tr>
<td>دائرة (circle)</td>
<td>دوائر</td>
</tr>
<tr>
<td>فكرة (idea)</td>
<td>فكرة</td>
</tr>
<tr>
<td>مدينة (city)</td>
<td>مدن</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبادة (worship)</td>
<td>عبادات</td>
</tr>
<tr>
<td>فشحة (victory)</td>
<td>فسادات</td>
</tr>
<tr>
<td>قوة (power)</td>
<td>قوات</td>
</tr>
<tr>
<td>حزيمة (failure)</td>
<td>حزيمات</td>
</tr>
</tbody>
</table>
### (f) All verbal nouns of the derived Forms of the verb:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>زيارَة visit</td>
<td>زورات visits</td>
</tr>
</tbody>
</table>

sing.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطأ التهديد</td>
<td>threat</td>
</tr>
<tr>
<td>توقيع</td>
<td>signature</td>
</tr>
<tr>
<td>مساعدة</td>
<td>aid, assistance</td>
</tr>
<tr>
<td>اضطراب</td>
<td>exaggeration</td>
</tr>
<tr>
<td>إعلان</td>
<td>announcement</td>
</tr>
<tr>
<td>إصلاح</td>
<td>repair</td>
</tr>
<tr>
<td>تغيير, تحوَّل</td>
<td>change, transformation</td>
</tr>
<tr>
<td>التطور</td>
<td>development</td>
</tr>
<tr>
<td>نداء</td>
<td>interference</td>
</tr>
<tr>
<td>التبادل (متبادل)</td>
<td>(mutual) exchange</td>
</tr>
<tr>
<td>انفجار</td>
<td>explosion</td>
</tr>
<tr>
<td>發</td>
<td>invention</td>
</tr>
<tr>
<td>حفل</td>
<td>celebration</td>
</tr>
<tr>
<td>غرائز، خجل</td>
<td>blush, reddening</td>
</tr>
<tr>
<td>باليه، تالفة</td>
<td>pallor, paleness</td>
</tr>
<tr>
<td>استقبال</td>
<td>reception</td>
</tr>
<tr>
<td>استثناء</td>
<td>exception</td>
</tr>
</tbody>
</table>

plural

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خطأ التهديدات</td>
<td>threats</td>
</tr>
<tr>
<td>توقيعات</td>
<td>signatures</td>
</tr>
<tr>
<td>مساعدة، مساعدة</td>
<td>aid, assistance</td>
</tr>
<tr>
<td>اضطرابات</td>
<td>exaggerations</td>
</tr>
<tr>
<td>إعلانات</td>
<td>announcements</td>
</tr>
<tr>
<td>إصلاحات</td>
<td>repairs</td>
</tr>
<tr>
<td>تغييرات، تحوَّلات</td>
<td>changes, transformations</td>
</tr>
<tr>
<td>تطورات</td>
<td>developments</td>
</tr>
<tr>
<td>نداءات</td>
<td>acts of interference</td>
</tr>
<tr>
<td>التبادلات</td>
<td>exchanges</td>
</tr>
<tr>
<td>انفجارات</td>
<td>explosions</td>
</tr>
<tr>
<td>إختراعات</td>
<td>inventions</td>
</tr>
<tr>
<td>احتفالات</td>
<td>celebrations</td>
</tr>
<tr>
<td>غرازات، خجلات</td>
<td>blushes</td>
</tr>
<tr>
<td>باليات</td>
<td>pallors</td>
</tr>
<tr>
<td>استقبالات</td>
<td>receptions</td>
</tr>
<tr>
<td>استثناءات</td>
<td>exceptions</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Arabic (sing.)</th>
<th>English (plural)</th>
</tr>
</thead>
<tbody>
<tr>
<td>تحليل</td>
<td>or تحليلات</td>
</tr>
<tr>
<td>بحث</td>
<td>searches</td>
</tr>
<tr>
<td>مكتبة، مكتبة</td>
<td>literary works</td>
</tr>
<tr>
<td>falafel</td>
<td>literary works</td>
</tr>
<tr>
<td>خنثى</td>
<td>false rumours</td>
</tr>
<tr>
<td>سعادة</td>
<td>or سعادات</td>
</tr>
<tr>
<td>سلسلة مراجعات (في تقاليد الإسلام)</td>
<td>آليات سلسلة</td>
</tr>
</tbody>
</table>
g). All nouns of single occurrence:

<table>
<thead>
<tr>
<th>Single</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>Single</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>Single</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>Single</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</td>
</tr>
<tr>
<td>مهنئ</td>
<td>مهنئات</td>
</tr>
<tr>
<td>خلق</td>
<td>خلقين</td>
</tr>
<tr>
<td>مستولى</td>
<td>مستولىات</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>موجود</td>
<td>موجودات</td>
</tr>
<tr>
<td>استير</td>
<td>استيرات</td>
</tr>
<tr>
<td>مستورد</td>
<td>مستوردات</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>claim</td>
<td>claims</td>
</tr>
<tr>
<td>uf*</td>
<td>ollc!u</td>
</tr>
<tr>
<td>ciu*</td>
<td>j)</td>
</tr>
</tbody>
</table>

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</td>
</tr>
<tr>
<td>مهنئ</td>
<td>مهنئات</td>
</tr>
<tr>
<td>خلق</td>
<td>خلقين</td>
</tr>
<tr>
<td>مستولى</td>
<td>مستولىات</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>موجود</td>
<td>موجودات</td>
</tr>
<tr>
<td>مستير</td>
<td>مستيرات</td>
</tr>
<tr>
<td>مستير</td>
<td>مستيرات</td>
</tr>
<tr>
<td>مستورد</td>
<td>مستوردات</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>claim</td>
<td>claims</td>
</tr>
<tr>
<td>uf*</td>
<td>ollc!u</td>
</tr>
<tr>
<td>ciu*</td>
<td>j)</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>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مهنئ</td>
<td>مهنئات</td>
</tr>
<tr>
<td>خلق</td>
<td>خلقين</td>
</tr>
<tr>
<td>مستولى</td>
<td>مستولىات</td>
</tr>
<tr>
<td>جمع</td>
<td>جمعين</td>
</tr>
<tr>
<td>موجود</td>
<td>موجودات</td>
</tr>
<tr>
<td>مستير</td>
<td>مستيرات</td>
</tr>
<tr>
<td>مستير</td>
<td>مستيرات</td>
</tr>
<tr>
<td>مستورد</td>
<td>مستوردات</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>ماقم</td>
<td>ماقملا</td>
</tr>
<tr>
<td>مجان</td>
<td>مجانلا</td>
</tr>
<tr>
<td>مزار</td>
<td>مزارلا</td>
</tr>
<tr>
<td>مطار</td>
<td>مطارلا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماقم</td>
<td>ماقملا</td>
</tr>
<tr>
<td>مجان</td>
<td>مجانلا</td>
</tr>
<tr>
<td>مزار</td>
<td>مزارلا</td>
</tr>
<tr>
<td>مطار</td>
<td>مطارلا</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>فتح</td>
<td>فتحلا</td>
</tr>
<tr>
<td>فتح</td>
<td>فتحلا</td>
</tr>
<tr>
<td>فتح</td>
<td>فتحلا</td>
</tr>
<tr>
<td>فتح</td>
<td>فتحلا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>فتح</td>
<td>فتحلا</td>
</tr>
<tr>
<td>فتح</td>
<td>فتحلا</td>
</tr>
<tr>
<td>فتح</td>
<td>فتحلا</td>
</tr>
<tr>
<td>فتح</td>
<td>فتحلا</td>
</tr>
</tbody>
</table>
n). Most diminutives:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>البيت</em> small house</td>
<td><em>البيوت</em> small houses</td>
</tr>
<tr>
<td><em>النهر</em> small river</td>
<td><em>النحاس</em> small rivers</td>
</tr>
<tr>
<td><em>النقطة</em> particle</td>
<td><em>النقاط</em> particles</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>الطفل</em> small child</td>
<td><em>الطفلات</em> small children</td>
</tr>
<tr>
<td><em>الرجل</em> small man</td>
<td><em>الرجال</em> small men</td>
</tr>
</tbody>
</table>

o). Note the following unusual feminine sound plurals:

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>السنة</em> year</td>
<td><em>السنوات</em> years</td>
</tr>
<tr>
<td><em>البنات</em> girl</td>
<td><em>البنات</em> girls</td>
</tr>
<tr>
<td><em>الأمهات</em> mother</td>
<td><em>الأمهات</em> mothers</td>
</tr>
<tr>
<td><em>الأختات</em> sister</td>
<td><em>الأختات</em> sisters</td>
</tr>
<tr>
<td><em>الشفاه</em> lip</td>
<td><em>الشفاه</em> or <em>الشّفاه</em> lips</td>
</tr>
<tr>
<td><em>السماء</em> sky</td>
<td><em>السماء</em> or <em>السماَت</em> skies</td>
</tr>
</tbody>
</table>

9.4.3 The Masculine Sound Plural (جمع المذكور أشاليم)

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>masc. sound pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>مدير director</td>
<td>مديرون directors</td>
</tr>
<tr>
<td>المدير the director</td>
<td>المديرون the directors</td>
</tr>
<tr>
<td>جاهز ready, prepared</td>
<td>جاهزات</td>
</tr>
<tr>
<td>معروف known</td>
<td>معروفيين</td>
</tr>
</tbody>
</table>

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

"بَهِيمَات مُعايِنَة في قراءة أَلْسَنَيْفْ* his assistants are engrossed in reading the newspapers (SI 19)
The first person singular pronoun suffix 

\(^{i}\) takes the form \(^{i}\) \(^{-}\). This is then assimilated to the \(^{i}\) of the accusative and genitive masculine sound plural to give \(^{i}\):

\(\text{my teachers}\)

(ii) When \(^{i}\) \(^{-}\) \(\text{"my"} \) is attached to the nominative ending \(^{i}\), the \(^{i}\) is changed to \(^{i}\) \(^{i}\) which is then assimilated to \(^{i}\) \(^{i}\) also to give \(^{i}\):

\(\text{my teachers}\)

c). The final \(^{i}\) is omitted on the governing term in an idāfa construction:

\(\text{the correspondents of the international news agencies (TW 42)}\)

\(\text{they are graduates of the Sorbonne (TW 234)}\)

\(\text{the taxi drivers (JGh 94)}\)

\(\text{the importers of medical equipment (SI 278)}\)

\(\text{All the employees of health insurance (IKh 108)}\)

\(\text{it attracts young boys who like playing football (JII 82)}\)

\(\text{the women of all the world's painters (JII 105)}\)

\(\text{they are among the graduates of Iraqi colleges (JII 127)}\)

\(\text{many historians of the Crusades (IH 57)}\)

\(\text{it does not appear that the passers-by have any other explanation (GhS 40)}\)

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:

\(\begin{array}{c|c|c}
\text{year} & \text{years} & \text{years}\\
\text{nom.} & \text{accus./gen.} & \text{accus./gen.}\\
\end{array}\)

Also takes the feminine sound plural.

b). Active and passive participles formed from the derived Forms of the verb and referring
Nouns and Adjectives: Number

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>مَهْدِيَّ</td>
<td>مَهْدِينَ</td>
</tr>
<tr>
<td>employer</td>
<td>مُسْتَثْمَرٌ</td>
<td>مُسْتَثْمِرِينَ</td>
</tr>
<tr>
<td>director</td>
<td>مَهْرَجٌ</td>
<td>مَهْرَجِينَ</td>
</tr>
<tr>
<td>assistant</td>
<td>مَسْاعِيدٌ</td>
<td>مَسْعَيْدِينَ</td>
</tr>
<tr>
<td>lawyer</td>
<td>مُحَاكَمٌ</td>
<td>مُحَاكِمِينَ</td>
</tr>
<tr>
<td>employee</td>
<td>مُوظَفٌ</td>
<td>مُوظَفِينَ</td>
</tr>
<tr>
<td>leaving</td>
<td>مُقَاءِدٌ</td>
<td>مُقَأِدِينَ</td>
</tr>
<tr>
<td>demanding</td>
<td>مُتَأَكِّدينَ</td>
<td>مُتَأَكِّدِينَ</td>
</tr>
<tr>
<td>certain</td>
<td>مَأْتِينَ</td>
<td>مَأْتِينَ</td>
</tr>
<tr>
<td>loved</td>
<td>مُحَبِّينَ</td>
<td>مُحَبِّينَ</td>
</tr>
<tr>
<td>respected</td>
<td>مُحْترَمَينَ</td>
<td>مُحْترَمِينَ</td>
</tr>
<tr>
<td>compelled</td>
<td>مُجْبَرِينَ</td>
<td>مُجْبَرِينَ</td>
</tr>
</tbody>
</table>

Active participles of quadriliteral 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>مَوْقَعُونَ</td>
<td>مَوْقَعِينَ</td>
</tr>
<tr>
<td>ruler, sovereign</td>
<td>مُلْؤُونَ</td>
<td>مُلْؤِينَ</td>
</tr>
<tr>
<td>guardian</td>
<td>مُهْيَيْنَ</td>
<td>مُهْيَينَ</td>
</tr>
</tbody>
</table>
	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>رَسَامٌ</td>
<td>رَسَامِينَ</td>
</tr>
<tr>
<td>baker</td>
<td>بَحْرٌ</td>
<td>بَحْريينَ</td>
</tr>
<tr>
<td>surgeon</td>
<td>جَراحٌ</td>
<td>جَراحِينَ</td>
</tr>
<tr>
<td>butcher</td>
<td>جَزارٌ</td>
<td>جَزارِينَ</td>
</tr>
<tr>
<td>cook</td>
<td>طَباْخٌ</td>
<td>طَباْخِينَ</td>
</tr>
</tbody>
</table>
e). Masculine comparative and superlative adjectives may take the masculine sound plural:

<table>
<thead>
<tr>
<th>Masculine sound</th>
<th>Nom.</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أقدم</td>
<td>أقدمين</td>
<td>the ancients</td>
</tr>
<tr>
<td>أكثر</td>
<td>أكثرين</td>
<td>the majority</td>
</tr>
<tr>
<td>أقرب</td>
<td>أقربين</td>
<td>relatives</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Nisba Adjective</th>
<th>Nom.</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yemeni</td>
<td>يمنيين</td>
<td>Yemenis</td>
</tr>
<tr>
<td>Sudanese</td>
<td>Sudanesين</td>
<td>Sudanese</td>
</tr>
<tr>
<td>Chinese</td>
<td>صينيين</td>
<td>Chinese</td>
</tr>
<tr>
<td>Christian</td>
<td>مسيحيين</td>
<td>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>Singular</th>
<th>Collective Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>عرب</td>
<td>Arab/s</td>
</tr>
<tr>
<td>انكليزي</td>
<td>English</td>
</tr>
<tr>
<td>روسي</td>
<td>Russian/s</td>
</tr>
<tr>
<td>يهودي</td>
<td>Jews; Jewish</td>
</tr>
</tbody>
</table>

Note the nisba adjective:

<table>
<thead>
<tr>
<th>Masculine sound</th>
<th>Nom.</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أجنبي</td>
<td>أجانبين</td>
<td>foreign; foreigners</td>
</tr>
</tbody>
</table>

g). ابن (“son”) may take the following masculine sound plural:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Accus./Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنيون</td>
<td>sons</td>
</tr>
</tbody>
</table>

9.5 The Broken Plural (الجمع المكسور)

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). َمَعَلٌ:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>طفل</td>
<td>أطفال</td>
</tr>
<tr>
<td>باب</td>
<td>أبواب</td>
</tr>
<tr>
<td>قلم</td>
<td>أقلام</td>
</tr>
<tr>
<td>سوق</td>
<td>أسواق</td>
</tr>
<tr>
<td>لاَل</td>
<td>أولاد</td>
</tr>
</tbody>
</table>

b). ُمَعَلٌ:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بلد</td>
<td>بلاد</td>
</tr>
<tr>
<td>رجل</td>
<td>رجال</td>
</tr>
<tr>
<td>نوز</td>
<td>نساء</td>
</tr>
<tr>
<td>كلب</td>
<td>كلاب</td>
</tr>
<tr>
<td>جبل</td>
<td>جبال</td>
</tr>
</tbody>
</table>

(i) This is a common broken plural pattern for masculine adjectives of the form ١مَعَلٌ:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>كبير</td>
<td>كبير</td>
</tr>
<tr>
<td>صغير</td>
<td>صغار</td>
</tr>
<tr>
<td>طويل</td>
<td>طوال</td>
</tr>
<tr>
<td>قصير</td>
<td>قصار</td>
</tr>
<tr>
<td>ضعيف</td>
<td>ضعاف</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>عصبان</td>
<td>عصباء</td>
</tr>
<tr>
<td>حزمان</td>
<td>حزام</td>
</tr>
<tr>
<td>عطشان</td>
<td>عطاش</td>
</tr>
</tbody>
</table>
c). مُعُنْوُنَ:  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَلِكُ</td>
<td>مُلَكَانَ</td>
</tr>
<tr>
<td>بُرْجُ</td>
<td>بُرُجَاءِ</td>
</tr>
<tr>
<td>دِرَسُونَ</td>
<td>دِرَسَانَ</td>
</tr>
<tr>
<td>حَزْبُ</td>
<td>حَزَائِبَ</td>
</tr>
<tr>
<td>أصِيلُ</td>
<td>أصِيلىَنَ</td>
</tr>
</tbody>
</table>

d). مَعِينَ:  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مِدْيَنٌ</td>
<td>مِدْيَانَانَ</td>
</tr>
<tr>
<td>رَسُولُ</td>
<td>رَسُولَاتِ</td>
</tr>
<tr>
<td>كِتَابٌ</td>
<td>كِتَابَاتِ</td>
</tr>
<tr>
<td>جَدِيدُ</td>
<td>جَدِيدَاتِ</td>
</tr>
<tr>
<td>صَبَّرُ (very) patient</td>
<td>صَبَّارَاتِ</td>
</tr>
</tbody>
</table>

e). أَفْعَلِ:  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَهْرُ</td>
<td>نَهْراً</td>
</tr>
<tr>
<td>شَجَلُ</td>
<td>شَجَلاً</td>
</tr>
<tr>
<td>شَهْرُ</td>
<td>شَهْراً</td>
</tr>
<tr>
<td>عَينُ</td>
<td>عَينَاتِ</td>
</tr>
<tr>
<td>نَسُمُ</td>
<td>نَسُماتِ</td>
</tr>
</tbody>
</table>

f). مَعِينَ:  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>دُولَةُ</td>
<td>دُولَاتِ</td>
</tr>
<tr>
<td>جَوْمُ</td>
<td>جَوْماً</td>
</tr>
<tr>
<td>جَمَلُ</td>
<td>جَمَالاتِ</td>
</tr>
<tr>
<td>جَنَّةُ</td>
<td>جَنَّاتِ</td>
</tr>
<tr>
<td>غَرْفَةُ</td>
<td>غَرَفَاتِ</td>
</tr>
<tr>
<td>جَدِيدُ</td>
<td>جَدِيدَاتِ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>masc. sing.</th>
<th>fem. sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>blue</td>
<td></td>
<td>blue</td>
<td></td>
</tr>
<tr>
<td>green</td>
<td></td>
<td>green</td>
<td></td>
</tr>
<tr>
<td>hunchbacked</td>
<td></td>
<td>hunchbacks</td>
<td></td>
</tr>
<tr>
<td>deaf</td>
<td></td>
<td>deaf</td>
<td></td>
</tr>
</tbody>
</table>

h). 

<table>
<thead>
<tr>
<th>Noun</th>
<th>sing</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>maxim</td>
<td></td>
<td>maxims</td>
</tr>
<tr>
<td>occupation</td>
<td></td>
<td>occupations</td>
</tr>
<tr>
<td>share</td>
<td></td>
<td>shares</td>
</tr>
<tr>
<td>summit</td>
<td></td>
<td>summits</td>
</tr>
<tr>
<td>piece</td>
<td></td>
<td>pieces</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Noun</th>
<th>sing</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>resident</td>
<td></td>
<td>residents</td>
</tr>
<tr>
<td>student</td>
<td></td>
<td>students</td>
</tr>
<tr>
<td>visitor</td>
<td></td>
<td>visitors</td>
</tr>
<tr>
<td>writer</td>
<td></td>
<td>writers</td>
</tr>
<tr>
<td>worker</td>
<td></td>
<td>workers</td>
</tr>
<tr>
<td>passenger</td>
<td></td>
<td>passengers</td>
</tr>
<tr>
<td>driver</td>
<td></td>
<td>drivers</td>
</tr>
<tr>
<td>leader</td>
<td></td>
<td>leaders</td>
</tr>
<tr>
<td>ignorant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>envious</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sleeping</td>
<td></td>
<td></td>
</tr>
<tr>
<td>clever</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ساحر</td>
<td>مهربون</td>
</tr>
<tr>
<td>بائع</td>
<td>بائعون</td>
</tr>
<tr>
<td>مهندس</td>
<td>مهندسون</td>
</tr>
<tr>
<td>طالب</td>
<td>طلبة</td>
</tr>
<tr>
<td>ساطر</td>
<td>ماهر</td>
</tr>
<tr>
<td>جاهل</td>
<td>متهال</td>
</tr>
<tr>
<td>مكدرن</td>
<td>ماهر</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رواة</td>
<td>رواة</td>
</tr>
<tr>
<td>قضاة</td>
<td>قضاة</td>
</tr>
<tr>
<td>بناء</td>
<td>بناء</td>
</tr>
<tr>
<td>غار</td>
<td>غار</td>
</tr>
<tr>
<td>قاسي</td>
<td>خفيف</td>
</tr>
<tr>
<td>خاف</td>
<td>خاف</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جوانب</td>
<td>جوانب</td>
</tr>
<tr>
<td>مساجد</td>
<td>مساجد</td>
</tr>
<tr>
<td>شواطئ</td>
<td>شواطئ</td>
</tr>
<tr>
<td>عواصم</td>
<td>عواصم</td>
</tr>
<tr>
<td>عواطف</td>
<td>عواطف</td>
</tr>
</tbody>
</table>

m). مهربون:

<table>
<thead>
<tr>
<th>singular</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنايا</td>
<td>بنايا</td>
</tr>
<tr>
<td>مصادر</td>
<td>مصادر</td>
</tr>
<tr>
<td>مكائن</td>
<td>مكائن</td>
</tr>
<tr>
<td>موانئ</td>
<td>موانئ</td>
</tr>
<tr>
<td>لسان</td>
<td>لسان</td>
</tr>
</tbody>
</table>
**Nouns and Adjectives: Number**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>beloved; sweetheart</strong></td>
<td><strong>beloved; sweethearts</strong></td>
</tr>
<tr>
<td><strong>mighty; beloved</strong></td>
<td><strong>beloved</strong></td>
</tr>
</tbody>
</table>

**n. (a diptote):**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>instinct</strong></td>
<td><strong>instincts</strong></td>
</tr>
<tr>
<td><strong>newspaper</strong></td>
<td><strong>newspapers</strong></td>
</tr>
<tr>
<td><strong>minute</strong></td>
<td><strong>minutes</strong></td>
</tr>
<tr>
<td><strong>crime</strong></td>
<td><strong>crimes</strong></td>
</tr>
<tr>
<td><strong>letter</strong></td>
<td><strong>letters</strong></td>
</tr>
<tr>
<td><strong>curtain; veil</strong></td>
<td><strong>curtains; veils</strong></td>
</tr>
<tr>
<td><strong>pillow</strong></td>
<td><strong>pillows</strong></td>
</tr>
<tr>
<td><strong>conscience</strong></td>
<td><strong>consciences</strong></td>
</tr>
</tbody>
</table>

**o.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>fire</strong></td>
<td><strong>fires</strong></td>
</tr>
<tr>
<td><strong>neighbour</strong></td>
<td><strong>neighbours</strong></td>
</tr>
<tr>
<td><strong>mouse</strong></td>
<td><strong>mice</strong></td>
</tr>
<tr>
<td><strong>boy, youth</strong></td>
<td><strong>boys, youths</strong></td>
</tr>
<tr>
<td><strong>wall</strong></td>
<td><strong>walls</strong></td>
</tr>
<tr>
<td><strong>bull; ox</strong></td>
<td><strong>bulls; oxen</strong></td>
</tr>
<tr>
<td><strong>leg, thigh</strong></td>
<td><strong>legs, thighs</strong></td>
</tr>
</tbody>
</table>

**p.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>country</strong></td>
<td><strong>countries</strong></td>
</tr>
<tr>
<td><strong>shirt</strong></td>
<td><strong>shirts</strong></td>
</tr>
<tr>
<td><strong>rider, horseman</strong></td>
<td><strong>riders, horsemen</strong></td>
</tr>
<tr>
<td><strong>back</strong></td>
<td><strong>backs</strong></td>
</tr>
<tr>
<td><strong>youthful; a youth</strong></td>
<td><strong>youths</strong></td>
</tr>
<tr>
<td><strong>brave</strong></td>
<td><strong>brave</strong></td>
</tr>
<tr>
<td><strong>blind</strong></td>
<td><strong>blind</strong></td>
</tr>
<tr>
<td><strong>deaf</strong></td>
<td><strong>deaf</strong></td>
</tr>
</tbody>
</table>
q). (a diptote) is commonly used for nouns and adjectives of the singular form فيل when referring to male humans:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رئيسي leader, president</td>
<td>رؤساء leaders, presidents</td>
</tr>
<tr>
<td>وزير minister</td>
<td>وزراء ministers</td>
</tr>
<tr>
<td>أمير prince</td>
<td>أمراء princes</td>
</tr>
<tr>
<td>خليفة caliph</td>
<td>خلفاء caliphs</td>
</tr>
<tr>
<td>فقير poor</td>
<td>فقراء</td>
</tr>
<tr>
<td>كريم generous</td>
<td>كريمان</td>
</tr>
<tr>
<td>ضعيف weak</td>
<td>ضعفاء</td>
</tr>
<tr>
<td>جاهل ignorant</td>
<td>جهالة</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>النبي prophet</td>
<td>أقباط prophets</td>
</tr>
<tr>
<td>قريب relative</td>
<td>أقرباء relatives</td>
</tr>
<tr>
<td>صديق friend</td>
<td>أصدقاء friends</td>
</tr>
<tr>
<td>طبيب doctor</td>
<td>أطباء doctors</td>
</tr>
<tr>
<td>قديم strong</td>
<td>قاصد قوي</td>
</tr>
<tr>
<td>غني rich</td>
<td>أغنياء</td>
</tr>
<tr>
<td>قوي strong</td>
<td>قاصد قوي</td>
</tr>
<tr>
<td>ذكي intelligent</td>
<td>ذكي</td>
</tr>
</tbody>
</table>

s). (a diptote) is used for some adjectives when referring to male humans:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مقتل killed</td>
<td>قتل</td>
</tr>
<tr>
<td>جريح wounded</td>
<td>جريح</td>
</tr>
<tr>
<td>مريض sick</td>
<td>مرضى</td>
</tr>
<tr>
<td>نفيس stupid</td>
<td>نفيس</td>
</tr>
<tr>
<td>كسلان lazy</td>
<td>كسل</td>
</tr>
<tr>
<td>غضبان angry</td>
<td>غضبان</td>
</tr>
<tr>
<td>سكرين drunk</td>
<td>سكرين</td>
</tr>
</tbody>
</table>
t). 

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>desert</td>
<td>deserts</td>
</tr>
<tr>
<td>complaint</td>
<td>complaints</td>
</tr>
<tr>
<td>gift</td>
<td>gifts</td>
</tr>
<tr>
<td>mistake</td>
<td>mistakes</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>drunk</td>
<td>سکاری</td>
</tr>
<tr>
<td>satiated, full</td>
<td>غضایی</td>
</tr>
<tr>
<td>angry</td>
<td>غضایی</td>
</tr>
<tr>
<td>lazy</td>
<td>تستینی</td>
</tr>
<tr>
<td>passionate</td>
<td>خزانی</td>
</tr>
<tr>
<td>confused</td>
<td>خیازی</td>
</tr>
<tr>
<td>drunk; elated</td>
<td>شناوی</td>
</tr>
<tr>
<td>regretful</td>
<td>ندایی</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>dirham</td>
<td>دراهم</td>
</tr>
<tr>
<td>jewel</td>
<td>جواهر</td>
</tr>
<tr>
<td>star</td>
<td>کواکب</td>
</tr>
<tr>
<td>notebook</td>
<td>دقاکیر</td>
</tr>
<tr>
<td>skull</td>
<td>خمایج</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>foreign; foreigner</td>
<td>أجَابُ</td>
</tr>
<tr>
<td>song</td>
<td>آغاَن</td>
</tr>
</tbody>
</table>

(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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>office</td>
<td>مکاتِب</td>
</tr>
</tbody>
</table>
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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُتَّى place of exile</td>
<td>مَاتِبَاتِ places of exile</td>
</tr>
<tr>
<td>مَأْلِى place of entertainment</td>
<td>مَأْلِوْبَاتِ places of entertainment</td>
</tr>
<tr>
<td>مَأْلِنَى building</td>
<td>مَأْلِنَانِ buildings</td>
</tr>
<tr>
<td>مَأْلِنَى brothel</td>
<td>مَأْلِنَانِ brothels</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَتَّى place where or from where the wind blows</td>
<td>مَتَّىَبَاتِ dwellings, residences</td>
</tr>
<tr>
<td>مَتَّىَبَاتِ dwelling, residence</td>
<td>مَتَّىَبَاتِ rows</td>
</tr>
<tr>
<td>مَتَّىَبَاتِ row, line, battle line</td>
<td>مَتَّىَبَاتِ outlets</td>
</tr>
</tbody>
</table>

They may occasionally end with تَ مَارِبْعَةٌ:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُدْرِسَةٌ school</td>
<td>مُدْرِسِاتِ schools</td>
</tr>
<tr>
<td>مَطَحَنَةٌ mill, flour mill</td>
<td>مَطَحَنِينِ mills</td>
</tr>
<tr>
<td>مَذَبَحَةٌ tannery</td>
<td>مَذَبَحُونِ tanneries</td>
</tr>
<tr>
<td>مَذَبَحَةٌ print shop, printing office</td>
<td>مَذَبَحُونِ print shops, printing offices</td>
</tr>
<tr>
<td>مَذَبَحَةٌ fishery, fishing ground</td>
<td>مَذَبَحُونِ fisheries</td>
</tr>
<tr>
<td>مَذَبَحَةٌ tomb, burying place</td>
<td>مَذَبَحُونِ tombs, burying places</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَحَاصِدُ sickle</td>
<td>مَحَاصِدٍ sickles</td>
</tr>
<tr>
<td>مَخَالِبُ claw, talon</td>
<td>مَخَالِبٍ claws, talons</td>
</tr>
</tbody>
</table>
When the noun of instrument is derived from verbs with weak final radical ۰ or ۱, the resulting plural is a defective noun:

<table>
<thead>
<tr>
<th>Singular</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>
<tr>
<td>frying pan</td>
<td>frying pans</td>
</tr>
<tr>
<td>toy, plaything</td>
<td>toys</td>
</tr>
<tr>
<td>spanner, wrench</td>
<td>spanners, wrenches</td>
</tr>
<tr>
<td>sieve</td>
<td>sieves</td>
</tr>
<tr>
<td>iron</td>
<td>irons</td>
</tr>
<tr>
<td>anchor</td>
<td>anchors</td>
</tr>
<tr>
<td>colander, filter</td>
<td>colanders, filters</td>
</tr>
<tr>
<td>ventilator</td>
<td>ventilators</td>
</tr>
<tr>
<td>stairs, staircase</td>
<td>staircases</td>
</tr>
</tbody>
</table>

(iv) It is used for the noun of vessel, which takes the same singular forms as the noun of instrument (NgModule, مказалось and مماثل):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>washbasin</td>
<td>washbasins</td>
</tr>
<tr>
<td>ashtray</td>
<td>ashtrays</td>
</tr>
<tr>
<td>inkwell</td>
<td>inkwells</td>
</tr>
<tr>
<td>test tube</td>
<td>test tubes</td>
</tr>
<tr>
<td>provision bag</td>
<td>provision bags</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bigger/biggest</td>
<td>biggest</td>
</tr>
<tr>
<td>more/most generous</td>
<td>most generous</td>
</tr>
<tr>
<td>smaller/smallest</td>
<td>smallest</td>
</tr>
<tr>
<td>better/best</td>
<td>best</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَمْدِقُونَ</td>
<td>ضَمْدِقُونَ</td>
</tr>
<tr>
<td>جَمْذَتُنَ</td>
<td>جَمْذَتُنَ</td>
</tr>
<tr>
<td>بَزْمِلُ</td>
<td>بَزْمِلُ</td>
</tr>
<tr>
<td>شَبَأَكُ</td>
<td>شَبَأَكُ</td>
</tr>
<tr>
<td>سُلْطَنَنِ</td>
<td>سُلْطَنَنِ</td>
</tr>
<tr>
<td>قَفَاَحُنِ</td>
<td>قَفَاَحُنِ</td>
</tr>
<tr>
<td>طَخَنُرُ</td>
<td>طَخَنُرُ</td>
</tr>
<tr>
<td>نَزْيَرُ</td>
<td>نَزْيَرُ</td>
</tr>
<tr>
<td>بَرْكَانُ</td>
<td>بَرْكَانُ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسْجُونٌ</td>
<td>مَسْجُونٌ</td>
</tr>
<tr>
<td>مَسْحِلونَ</td>
<td>مَسْحِلونَ</td>
</tr>
<tr>
<td>مَسْحِلونَ</td>
<td>مَسْحِلونَ</td>
</tr>
<tr>
<td>مَسْحِلونَ</td>
<td>مَسْحِلونَ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَغَاوِلُ</td>
<td>مَغَاوِلُ</td>
</tr>
<tr>
<td>مَغَاوِلُ</td>
<td>مَغَاوِلُ</td>
</tr>
<tr>
<td>مَغَاوِلُ</td>
<td>مَغَاوِلُ</td>
</tr>
<tr>
<td>مَغَاوِلُ</td>
<td>مَغَاوِلُ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>sing.</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَفَعُالُ</td>
<td>مَفَعُالُ</td>
</tr>
<tr>
<td>مَفَعُالُ</td>
<td>مَفَعُالُ</td>
</tr>
<tr>
<td>مَفَعُالُ</td>
<td>مَفَعُالُ</td>
</tr>
<tr>
<td>مَفَعُالُ</td>
<td>مَفَعُالُ</td>
</tr>
</tbody>
</table>

- sing. box boxes
- sing. garden gardens
- sing. barrel barrels
- sing. window windows
- sing. sultan sultans
- sing. cup cups
- sing. pig pigs
- sing. volcano volcanoes

- sing. insane insane
- sing. imprisoned imprisoned
- sing. miserable, wretched miserable, wretched

- sing. rocket rockets
- sing. dictionary dictionaries
- sing. spy spies
- sing. lantern lanterns
- sing. buffalo buffaloes

- sing. oar oars
- sing. key keys
- sing. plough ploughs
- sing. gauge gauges
- sing. mortar mortars
- sing. balance, scales balances
- sing. drain pipe, gutter drain pipes, gutters
- sing. time of birth times of birth
Appointment, appointed time appointments

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

Sing.

- Αστάδες teacher, professor
- Πολίτες pupil, student
- Φιλόσοφοι philosopher
- Νυμφοί doctor
- Φαρμακοί pharmacist
- Βιαταρείας veterinary surgeon

Plural

- Αστάδες teachers, professors
- Πολίτες pupils, students
- Φιλόσοφοι philosophers
- Νυμφοί doctors
- Φαρμακοί pharmacists
- Βιαταρείας veterinary surgeons

X). Note the following unusual broken plurals:

Sing.

- Ράμα water
- Μούση mouth
- Μπάτρα brother

Plural

- Άφθονα waters
- Πλήθος mouths
- Είδη brothers

Note “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.

- Μαρί εν sea
- Ρούφο roof
- Κώπο group, troop
- Γένος kind, variety
- Σοφί friend
- Τριπλά student
- Νέο new
- Παράγανο angry
- Παλαζό lazy

Plurals

- Άφθονα seas
- Πλήθος roofs
- Είδη groups, troops
- Σοφί kinds, varieties
- Σοφί friends
- Παράγανο students

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>مَفَةَ</td>
<td>بُطَاقةَ</td>
<td>بُطَااقَاتِ</td>
</tr>
<tr>
<td>بَلْدَةَ</td>
<td>بُدْلَةَ</td>
<td>بُدْلَاتِ</td>
</tr>
<tr>
<td>عِبَادَةَ</td>
<td>عُيُونَ</td>
<td>عُيُونَ</td>
</tr>
<tr>
<td>غَرَابَةَ</td>
<td>عَدَنَاتِ</td>
<td>عَدَنَاتِ</td>
</tr>
<tr>
<td>مَيْانَةَ</td>
<td>مَوَائِدَ</td>
<td>مَوَائِدَ</td>
</tr>
<tr>
<td>عَالِمَةَ</td>
<td>عَوَامِيَ</td>
<td>عَوَامِيَ</td>
</tr>
<tr>
<td>أَهْلَ</td>
<td>أَهْلَ</td>
<td>أَهْلَ</td>
</tr>
<tr>
<td>أَرَضَ</td>
<td>أَرَاضِ</td>
<td>أَرَاضِ</td>
</tr>
</tbody>
</table>

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>بُطَاقةَ</td>
<td>بُطَااقَاتِ</td>
<td>بُطَااقَاتِ</td>
</tr>
<tr>
<td>بُدْلَةَ</td>
<td>بُدْلَاتِ</td>
<td>بُدْلَاتِ</td>
</tr>
<tr>
<td>عُيُونَ</td>
<td>عُيُونَ</td>
<td>عُيُونَ</td>
</tr>
<tr>
<td>مَوَائِدَ</td>
<td>مَوَائِدَ</td>
<td>مَوَائِدَ</td>
</tr>
<tr>
<td>عَوَامِيَ</td>
<td>عَوَامِيَ</td>
<td>عَوَامِيَ</td>
</tr>
<tr>
<td>أَهْلَ</td>
<td>أَهْلَ</td>
<td>أَهْلَ</td>
</tr>
<tr>
<td>أَرَاضِ</td>
<td>أَرَاضِ</td>
<td>أَرَاضِ</td>
</tr>
</tbody>
</table>
10 Nouns: Gender

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

10.1 The Masculine (الجنس الذكر)

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 (الجنس أنثى)

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:

المادرَة mother
الخادمة spinster, old maid
السيدة lady, woman
السيدة القديمة old woman
الสาيرة bride
السيدة زوجة women; wife

أخت sister
ابنت daughter; girl
بيبُت lady
فاء Wafa’ [woman’s name]
عفاف Afaf [woman’s name]
مرأة Maryam [woman’s name]

10.2.2 Nouns Feminine by Form

These include the following:

a) The majority of nouns ending with tā’ marbūta:

مدينة city
صحة health
ساعة hour
رصاصة rifle

شهادة; certificate
عدد number
سنة year
هجرة emigration

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

الخليفة caliph
الخليفة العالية eminent scholar
الخليفة الراحلة distinguished man
خليفة Abuda [man’s name]

Agreement with these is masculine:

أبا عبد Hamuda [man’s name]
Other exceptions are the plurals of some words referring to male humans. For example, those formed on the patterns مَالِمَةُ, قَمَةُ, and مَالِمَةُ:

- مَلَكَةِ unbelievers
- مَلَكَةِ sellers; salesmen
- مَلَكَةِ judges
- مَلَكَةِ narrators
- مَلَكَةِ pupils
- مَلَكَةِ doctors
- مَلَكَةِ magicians
- مَلَكَةِ weavers
- مَلَكَةِ builders
- مَلَكَةِ cruel; harsh
- مَلَكَةِ philosophers
- مَلَكَةِ teachers, professors

b). A few nouns ending with alif maqsūra و (which may occur as ذـ) when this is not part of the root from which the noun is derived:

- مَلَكَةِ fever
- مَلَكَةِ world
- مَلَكَةِ claim
- مَلَكَةِ memory

Some non-derived nouns ending with alif maqsūra or و:

- مَلَكَةِ music
- مَلَكَةِ razor
- مَلَكَةِ cinema
- مَلَكَةِ hand mill, quern
- مَلَكَةِ staff, rod, walking stick
- مَلَكَةِ adder, viper
- مَلَكَةِ colour
- مَلَكَةِ physical deficiencies:
- مَلَكَةِ desert, basin-shaped valley; plain
- مَلَكَةِ desert, wilderness

10.2.3 Nouns Feminine by Convention

Some nouns are feminine by convention. These include:

a). Most names of countries:

- مَلَكَةِ Bahrain
- مَلَكَةِ Tunisia
- مَلَكَةِ Israel
- مَلَكَةِ Yemen
- مَلَكَةِ Egypt
- مَلَكَةِ France
- مَلَكَةِ India
- مَلَكَةِ Australia
- مَلَكَةِ Lebanon

Some exceptions to this are the masculine nouns:

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

- Rome
- Beirut
- Jerusalem
- Amman

Names of newspapers and magazines:

- al-Ahram
- al-Watan
- al-Ukkaz

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

- ear
- tooth
- eye
- hip; thigh
- womb; uterus
- hand

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

- upper arm
- head
- liver
- tongue
- arm pit

Some nouns referring to parts of the body are masculine:

- cheek
- nose
- chest; bosom

The following nouns:

- land
- wind [sometimes masc.]

- house
- 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:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>well, spring</td>
<td>market</td>
</tr>
<tr>
<td>war</td>
<td>sun</td>
</tr>
<tr>
<td>eagle [sometimes masc.]</td>
<td>ghoul [sometimes masc.]</td>
</tr>
<tr>
<td>Paradise</td>
<td>axe, hatchet, hoc</td>
</tr>
<tr>
<td>fire</td>
<td>cup; drinking glass</td>
</tr>
<tr>
<td>port, harbour</td>
<td>soul, spirit</td>
</tr>
<tr>
<td>oath</td>
<td>bucket [mostly fem.]</td>
</tr>
</tbody>
</table>

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’ marbuta:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>king</td>
<td>queen</td>
</tr>
<tr>
<td>author</td>
<td>authoress</td>
</tr>
<tr>
<td>hero</td>
<td>heroine</td>
</tr>
<tr>
<td>prince</td>
<td>princess</td>
</tr>
<tr>
<td>son</td>
<td>daughter</td>
</tr>
<tr>
<td>grandfather</td>
<td>grandmother</td>
</tr>
<tr>
<td>husband</td>
<td>wife</td>
</tr>
</tbody>
</table>
### Nouns: Gender

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>wizard</td>
<td>witch</td>
</tr>
<tr>
<td>father</td>
<td>mother</td>
</tr>
<tr>
<td>أَبَّةٌ</td>
<td>أَمَّةٍ</td>
</tr>
<tr>
<td>أَخٌ</td>
<td>أَختٌ</td>
</tr>
<tr>
<td>أَسْئَلٌ</td>
<td>أَبْتِةٌ</td>
</tr>
<tr>
<td>dog</td>
<td>bitch</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَبَّةٌ</td>
<td>أَمَّةٌ</td>
</tr>
<tr>
<td>أَخٌ</td>
<td>أَختٌ</td>
</tr>
<tr>
<td>أَسْئَلٌ</td>
<td>أَبْتِةٌ</td>
</tr>
<tr>
<td>girl</td>
<td>ِبَيْتٌ</td>
</tr>
</tbody>
</table>

إِمَامٍ ("imam") has no feminine counterpart, while مِسِّ ("Miss") and مِسِّ ("young woman") have no masculine counterpart.
11 Adjectives: Gender

Most adjectives have a separate form for the masculine and for the feminine.

11.1 Feminine adjectives are mostly derived from the masculine by adding tā’ marbūta. For example:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bitter</td>
<td>مَرَّةُ</td>
</tr>
<tr>
<td>sleeping; asleep</td>
<td>مَلِئُ</td>
</tr>
<tr>
<td>difficult</td>
<td>صَعَبُ</td>
</tr>
<tr>
<td>happy</td>
<td>فَرَحُ</td>
</tr>
<tr>
<td>generous</td>
<td>كَريِمَ</td>
</tr>
<tr>
<td>Syrian</td>
<td>سُورِيَّةَ</td>
</tr>
<tr>
<td>drinking</td>
<td>شَارِب</td>
</tr>
</tbody>
</table>

11.2 Masculine adjectives of the pattern مَلَأَنُ have the feminine form مَلَأُ:

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>drunk</td>
<td>سَكَرَانَ</td>
</tr>
<tr>
<td>hungry</td>
<td>جَوعُان</td>
</tr>
<tr>
<td>angry</td>
<td>غَضَبانَ</td>
</tr>
<tr>
<td>thirsty</td>
<td>عَطَشَانَ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>the biggest</td>
<td>أَكْبَرُ</td>
</tr>
<tr>
<td>the smallest</td>
<td>أَكْبَارُ</td>
</tr>
<tr>
<td>the greatest</td>
<td>أَكْبَارُ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>red</td>
<td>حَرَاءَة</td>
</tr>
<tr>
<td>blue</td>
<td>زَرَقَةَ</td>
</tr>
<tr>
<td>dumb</td>
<td>بَكَمَاء</td>
</tr>
<tr>
<td>deaf</td>
<td>طَرَقَاء</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
- بخوم: buxom
- طالن: divorced
- خاضن: menstruating

- مرضع: suckling
- خافر: barren, sterile
- ناجذ: buxom
- غانس: unmarried and of middle age (spinster)
12 Nouns and Adjectives: Declension

There are three cases in Arabic: nominative (أَلْفَاظُ), accusative (الْضُّبُرُ) and genitive (الْجُرُ). 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:

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>كِتابُ</td>
<td>كِتابٌ</td>
</tr>
<tr>
<td>Accusative</td>
<td>كِتابٍ</td>
<td>كِتابٌ</td>
</tr>
<tr>
<td>Genitive</td>
<td>كِتابٌ</td>
<td>كِتابٌ</td>
</tr>
</tbody>
</table>

These case endings on indefinite nouns and adjectives are called “nunation” or “tanwin” (تَوْيِن) due to the final “n” with which they are pronounced.

12.1.2 When a noun or adjective is defined (with the definite article, by taking a pronoun suffix, or being the governing term in an idāfa construction) the three case endings are:

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>أَلْكُتابُ</td>
<td>أَلْكُتابٌ</td>
</tr>
<tr>
<td>Accus.</td>
<td>أَلْكُتابٌ</td>
<td>أَلْكُتابٌ</td>
</tr>
<tr>
<td>Gen.</td>
<td>أَلْكُتابٌ</td>
<td>أَلْكُتابٌ</td>
</tr>
</tbody>
</table>

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):
For example:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>ؤُرَّةَ</td>
<td>[the] ministers</td>
</tr>
<tr>
<td>accus.</td>
<td>ؤُرَّةَ</td>
<td>ؤُرَّةَ</td>
</tr>
<tr>
<td>gen.</td>
<td>ؤُرَّةَ</td>
<td>ؤُرَّةَ</td>
</tr>
</tbody>
</table>

**12.2.1 The following is a list of common Arabic diptotes:**

**a).** Masculine singular elative adjectives:

- أطول lebih, taller
- أطول longer, taller
- أطول more important

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 red</td>
</tr>
<tr>
<td>أبيض</td>
<td>بيضاء white</td>
</tr>
<tr>
<td>أصبع</td>
<td>صبحة bald</td>
</tr>
<tr>
<td>أطرش</td>
<td>طرحة deaf</td>
</tr>
</tbody>
</table>

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

- عَرَاء virgin
- عَقَة griffon
- خَلْيَة conceit

**d).** Masculine singular adjectives of the pattern 

- خَبَرَةَا confused
- شَهَرْان greedy; lecherous
- سَكَرَة satiated, full

**e).** The following patterns of the broken plural:

(i) **فاعل**

- شَتَائم insults
- خَانَق gardens
- خَزَائِن marvels
- كَبَارُ cupboards

(ii) **فاعل**

- جَدِر schedules
- مَحَلُب frogs
- مَحَلَبَات claws
(i) Place names that have the definite article are triptototes and take all three case endings:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Algier</td>
<td>Algier</td>
<td>Algier</td>
</tr>
<tr>
<td>Cairo</td>
<td>Sudan</td>
<td>Sudan</td>
</tr>
</tbody>
</table>

(ii) Place names that end with alif are invariable, that is, they show no case endings at all:

<table>
<thead>
<tr>
<th>Zuqqa</th>
<th>Souda</th>
<th>Malla</th>
</tr>
</thead>
<tbody>
<tr>
<td>Libya</td>
<td>Somalia</td>
<td>Britain</td>
</tr>
<tr>
<td>Syria</td>
<td>Bolivia</td>
<td>Asia</td>
</tr>
<tr>
<td>Alism</td>
<td>Scotland</td>
<td>Haifa</td>
</tr>
</tbody>
</table>

(iii) Place names that end with *š* are also invariable, and show no case endings:
g). Personal names of women ending with tā' marbūta are diptotes:

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latifa</td>
<td>Fatima</td>
</tr>
<tr>
<td>Aziza</td>
<td>Nafisa</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ibrahim</td>
<td>Yusuf</td>
</tr>
<tr>
<td>Sulayman</td>
<td>Ishaq</td>
</tr>
<tr>
<td>Isma'il</td>
<td>Ya'qub</td>
</tr>
<tr>
<td>Ilyas</td>
<td>Idris</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ya'ish (“he lives”)</td>
<td>Yakhlu (“he succeeds, is a successor”)</td>
</tr>
<tr>
<td>Yashkur (“he thanks”)</td>
<td>Yazid (“he is/becomes greater”)</td>
</tr>
<tr>
<td>Ya’mur (“he flourishes”)</td>
<td>Taghlib (“you are victorious”)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akram (“nobler”)</td>
<td>Ayman (“lucky”)</td>
</tr>
<tr>
<td>Ahmad (“more praiseworthy”)</td>
<td>Ashraf (“nobler”)</td>
</tr>
<tr>
<td>As’ad (“happier”, “luckier”)</td>
<td>Amjad (“more glorious”)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ubayda</td>
<td>Talha</td>
</tr>
<tr>
<td>Nakhla</td>
<td>Hamza</td>
</tr>
<tr>
<td>Usama</td>
<td>Ubada</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muhammad (“praised”)</td>
<td>Mahmoud (“praised”)</td>
</tr>
<tr>
<td>Karim (“generous”)</td>
<td>Hasan (“handsome”; “excellent”)</td>
</tr>
<tr>
<td>Sa'id (“happy”; “lucky”)</td>
<td>Mumtaz (“distinguished”; “excellent”)</td>
</tr>
<tr>
<td>Salih (“good”; “virtuous”)</td>
<td>Ali (“exalted”, “excellent”)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Case</th>
<th>Translation</th>
<th>Text Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jabra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thurayya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salma</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yahya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jesus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Layla</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Name</th>
<th>Case</th>
<th>Translation</th>
<th>Text Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>I asked the chauffeur Sa'id (HS 14)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>they arrested Wa'il (HR 64)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the fiancé is neither Hashim nor Bashshar (HR 48)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>God sent His prophet Muhammad (IH 129)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>we know Salih (TW 245)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to the point where Walid ... (AM 24)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>he became Tariq b. Ziyad (IH 44)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Case</th>
<th>Translation</th>
<th>Text Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>آذار</td>
<td></td>
<td>March</td>
<td></td>
</tr>
<tr>
<td>نيسان</td>
<td></td>
<td>April</td>
<td></td>
</tr>
<tr>
<td>آب</td>
<td></td>
<td>August</td>
<td></td>
</tr>
<tr>
<td>أيلول</td>
<td></td>
<td>September</td>
<td></td>
</tr>
</tbody>
</table>

12.3 Dual Nouns and Adjectives (الذين)

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

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Acc.</th>
<th>Translation</th>
<th>Text Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتبان</td>
<td>كتابين</td>
<td>the two books</td>
<td></td>
</tr>
</tbody>
</table>
12.4 Feminine Sound Plurals (جملة آمنة الصائم)
These have only two case endings, accusative and genitive being the same. They take nunation:

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مدرسات</td>
<td>الـمدرسات</td>
</tr>
<tr>
<td>Acc.</td>
<td>مدرسات</td>
<td>الـمدرسات</td>
</tr>
<tr>
<td>Gen.</td>
<td>مدرسات</td>
<td>الـمدرسات</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Noun</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>مدرسون</td>
<td>الـمدرسون</td>
</tr>
<tr>
<td>Acc.</td>
<td>مدرسون</td>
<td>الـمدرسون</td>
</tr>
<tr>
<td>Gen.</td>
<td>مدرسون</td>
<td>الـمدرسون</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>Noun</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>معنى</td>
<td>الـمعنى</td>
</tr>
<tr>
<td>Acc.</td>
<td>معنى</td>
<td>الـمعنى</td>
</tr>
<tr>
<td>Gen.</td>
<td>معنى</td>
<td>الـمعنى</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Pattern</th>
<th>Noun/Adj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>هدي</td>
<td>مُعَلَّم</td>
<td>هدى</td>
</tr>
<tr>
<td>نقي</td>
<td>مُعَلَّم</td>
<td>نقي</td>
</tr>
<tr>
<td>جاري</td>
<td>مُعَلَّم</td>
<td>جاري</td>
</tr>
<tr>
<td>سمي</td>
<td>مُعَلَّم</td>
<td>سمي</td>
</tr>
<tr>
<td>شفي</td>
<td>مُعَلَّم</td>
<td>شفي</td>
</tr>
</tbody>
</table>

12.6.1 Indeclinables with Final Weak Radical َي:

The majority of indeclinable nouns and adjectives are derived from roots with final weak
radical ۱. If the ۱ were to remain in the derived word when preceded by fathā, the resulting endings with the short vowels indicating case would be contrary to the phonological rules of Arabic. ۱ ۰ a short vowel is impermissible and is changed into ۱ ۰ (alif maqṣūra) (۱ ۰ with nunation). Thus:

<table>
<thead>
<tr>
<th></th>
<th>nom.</th>
<th>accus.</th>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>۱۰ ۱۰ ۱۰</td>
<td>۱۰ ۰ ۱۰</td>
<td>۱۰ ۰ ۱۰</td>
<td>۱۰ ۰ ۱۰</td>
</tr>
</tbody>
</table>

Further examples:

- ۱۰ ۱۰ right guidance
- ۱۰ ۱۰ spanner
- ۱۰ ۱۰ villages
- ۱۰ ۱۰ frying pan
- ۱۰ ۱۰ level, standard

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

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>۱۰ ۰ ۰ ۰ ۰ ۰ ۰ ۰</td>
<td>۱۰ ۰ ۰ ۰ ۰ ۰ ۰ ۰</td>
<td>۱۰ ۰ ۰ ۰ ۰ ۰ ۰ ۰</td>
</tr>
</tbody>
</table>

- ۱ ۰ given
- ۰ ۰ thrown
- ۰ ۰ young man
- ۰ ۰ young woman

b). The dual is regular. The alif maqṣūra becomes ۱ before the dual suffixes:

<table>
<thead>
<tr>
<th></th>
<th>dual nom.</th>
<th>dual accus./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>۱ ۰ ۰ ۰ ۰ ۰ ۰ ۰</td>
<td>۱ ۰ ۰ ۰ ۰ ۰ ۰ ۰</td>
<td>۱ ۰ ۰ ۰ ۰ ۰ ۰ ۰</td>
</tr>
</tbody>
</table>

- ۱ ۰ meaning
- ۰ ۰ meeting place
- ۰ ۰ two meanings
- ۰ ۰ two meeting places

c). The alif maqṣūra also becomes ۱ before the feminine sound plural suffix:

<table>
<thead>
<tr>
<th></th>
<th>accs./gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>۰ ۰ hospital</td>
<td>۰ ۰ hospitals</td>
</tr>
<tr>
<td>۰ ۰ hiding place</td>
<td>۰ ۰ hiding places</td>
</tr>
</tbody>
</table>

12.6.2 Indeclinables with Final Weak Radical ۰:

Much less commonly, indeclinable nouns and adjectives are derived from roots with final weak radical ۰. As is the case with roots ending ۱, if the weak radical were to remain when preceded by fathā, the resulting endings with the short vowels indicating case would be contrary to the phonological rules of Arabic. ۰ ۰ a short vowel is impermissible and is changed into ۱ ۰ (۱ ۰ with nunation). Thus:
### Nouns and Adjectives: Declension

<table>
<thead>
<tr>
<th></th>
<th>nom.</th>
<th>accus.</th>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>رُجُوَّا</td>
<td>instead of</td>
<td>رُجُوَّا</td>
<td>مَوْغُو</td>
</tr>
<tr>
<td>أُرُجُوَّا</td>
<td>instead of</td>
<td>أُرُجُوَّا</td>
<td>مَوْغُو</td>
</tr>
</tbody>
</table>

Further examples:
- شَمَّة rim, edge
- صَبَّا childhood
- خَتَّا intestines, bowels

a). The dual adds ُع before the dual suffix:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>عَصْوَان</td>
<td>[the] two staffs, walking sticks</td>
<td></td>
</tr>
<tr>
<td>accus.</td>
<td>عَصْوَيْن</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>عَصْوَيْن</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b). When a word derived from a root with final weak radical َج contains an additional letter that is not part of the root, the َج is treated as though it were َي. For example:

<table>
<thead>
<tr>
<th>root</th>
<th>noun/adj.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>قَهْر</td>
<td>مَقَيْبَه (instead of ـَمَهْب)</td>
<td>cafe</td>
</tr>
<tr>
<td>لَهْر</td>
<td>مُلَيْهَ (instead of مَلَهْا)</td>
<td>place of entertainment</td>
</tr>
<tr>
<td>صَفْر</td>
<td>مُصَفْرَء (instead of مَصَفْرَء)</td>
<td>refinery</td>
</tr>
<tr>
<td>غَدُور</td>
<td>مَعْدُور (instead of مَعْدُور)</td>
<td>place to which one goes in the morning</td>
</tr>
</tbody>
</table>

#### 12.7 Invariable Nouns and Adjectives

These typically end with alif maqṣūra (ٓ)، and sometimes with the ordinary alif (ِ). They show no case endings at all. For example:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>ضْحَوْى</td>
<td>[the] complaint</td>
</tr>
<tr>
<td>accus.</td>
<td>ضْحَوْى</td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>ضْحَوْى</td>
<td></td>
</tr>
</tbody>
</table>

#### 12.7.1 Alif maqṣūra occurs on the following nouns and adjectives:

a). The feminine form of the elative (ٓمُلَى) :

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>كُبْرِى</td>
<td>كُبْرِى</td>
<td>صَغُرِى</td>
</tr>
<tr>
<td>مَتوَلِى</td>
<td>مَتوَلِى</td>
<td>مَتوَلِى</td>
</tr>
<tr>
<td>سَلْطُى</td>
<td>سَلْطُى</td>
<td>مَضْى</td>
</tr>
<tr>
<td>مَعْنُى</td>
<td>مَعْنُى</td>
<td>مَعْنُى</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَمْى</td>
<td>ضَمْى</td>
<td>مَعْنُى</td>
</tr>
<tr>
<td>جَعْلُى</td>
<td>جَعْلُى</td>
<td>مَعْنُى</td>
</tr>
<tr>
<td>كُبْرِى</td>
<td>كُبْرِى</td>
<td>صَغُرِى</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>مَتوَلِى</td>
<td>مَتوَلِى</td>
<td>مَتوَلِى</td>
</tr>
<tr>
<td>سَلْطُى</td>
<td>سَلْطُى</td>
<td>مَتوَلِى</td>
</tr>
<tr>
<td>مَعْنُى</td>
<td>مَعْنُى</td>
<td>مَتوَلِى</td>
</tr>
<tr>
<td>جَعْلُى</td>
<td>جَعْلُى</td>
<td>مَتوَلِى</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>كُبْرِى</td>
<td>كُبْرِى</td>
<td>صَغُرِى</td>
</tr>
<tr>
<td>مَتوَلِى</td>
<td>مَتوَلِى</td>
<td>مَتوَلِى</td>
</tr>
<tr>
<td>سَلْطُى</td>
<td>سَلْطُى</td>
<td>مَتوَلِى</td>
</tr>
<tr>
<td>مَعْنُى</td>
<td>مَعْنُى</td>
<td>مَتوَلِى</td>
</tr>
<tr>
<td>جَعْلُى</td>
<td>جَعْلُى</td>
<td>مَتوَلِى</td>
</tr>
</tbody>
</table>
b). Masculine singular elatives derived from roots with final weak radical و or ي:
- ًلأ lower
- ًلأ higher
- ًلأ more fearful

Masculine singular elatives derived from roots with final weak radical َلأ or َلأ:
- ًلأ more knowledgeable
- ًلأ more conducive
- ًلأ more proper

c). Nouns of the form أَلأ:
- ُلأ living; stay
- ُلأ vision; dream
- ُلأ consultation

Nouns of the form أَلأ:
- ُلأ encounter; meeting
- ُلأ reactionism, reaction
- ُلأ good news
- ُلأ happiness

d). Nouns of the form أَلأ and, less commonly, أَلأ:
- ُلأ godliness
- ُلأ disorder
- ُلأ attack, assault
- ُلأ scrub country

Nouns of the form أَلأ:
- ُلأ complaint
- ُلأ claim; lawsuit
- ُلأ consolation, solace
- ُلأ memory

This includes the broken plural pattern أَلأ:
- ُلأ stupid
- ُلأ regretful
- ُلأ hungry

Nouns of the form أَلأ:
- ُلأ killed, murdered
- ُلأ dead

e). The broken plural pattern أَلأ:
- ُلأ claims; lawsuits
- ُلأ deserts
- ُلأ pregnant

The broken plural pattern أَلأ:
- ُلأ complaints
- ُلأ regretful
- ُلأ orphans

f). The feminine counterpart of the masculine adjectival pattern أَلأ:

feminine: ُلأ thirsty
feminine: ُلأ angry
feminine: ُلأ drunk; elated
feminine: ُلأ regretful

12.7.2 Some invariable nouns end with alif. These are typically of foreign origin, especially place names:

America
Europe
Ireland
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>Nom.</th>
<th>Accus.</th>
<th>Definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>lawyer</td>
<td>آهَانُ</td>
<td>[the] lawyer</td>
</tr>
<tr>
<td>builder</td>
<td>دَاهُ</td>
<td>instead of جَغَرِي</td>
</tr>
<tr>
<td>host</td>
<td>دَاهُ</td>
<td>instead of جَغَرِي</td>
</tr>
<tr>
<td>high</td>
<td>عَالَيْ</td>
<td>instead of جَغَرِي</td>
</tr>
</tbody>
</table>

When a defective word is rendered definite, it ends with يُنَمَ.

12.8.1 Nouns and adjectives are defective when they are derived from a root with final weak radical ُي or ُة, and are formed according to a pattern whose stem vowel is kasra (i.e. the vowel on the letter preceding ُي or ُة 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. ُيُنَمَ and ُة + damma or kasra are impermissible and are changed into ُنَمَ (ُيُنَمَ when definite). In the accusative case, ُيُنَمَ and ُةُنَمَ become ُيُنَمَ and ُيُنَمَ respectively, like roots ending with ُي. Such sequences are permissible.

Defective nouns and adjectives occur in:

a). the active participle pattern ُناَعِل of Form I defective verbs:

<table>
<thead>
<tr>
<th>قاضي</th>
<th>رَامِي</th>
<th>بَاعِي</th>
<th>دَاعُ</th>
<th>عَالَي</th>
</tr>
</thead>
<tbody>
<tr>
<td>judging; a judge</td>
<td>throwing; marksman</td>
<td>builder</td>
<td>host</td>
<td>high</td>
</tr>
</tbody>
</table>

  instead of ُيُنَمَ |

b). the active participles of all derived Forms of defective verbs:

<table>
<thead>
<tr>
<th>II</th>
<th>VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُعَابِر</td>
<td>مَتْمَار</td>
</tr>
<tr>
<td>educator</td>
<td>hiding</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III</th>
<th>VII</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُساَءِر</td>
<td>مُخَنَ</td>
</tr>
<tr>
<td>equal</td>
<td>bent, crooked</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IV</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُعَهَدِر</td>
<td>مُسَتَتَر</td>
</tr>
<tr>
<td>giver; donor</td>
<td>buyer, customer</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُثَرَج</td>
<td>مُسِتَتَتِل</td>
</tr>
<tr>
<td>hoping, expecting</td>
<td>lying down</td>
</tr>
</tbody>
</table>
c). verbal nouns of derived Forms V (ٌ) and VI (ٍ) 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>تَلْقي</td>
<td>تَلَاي</td>
</tr>
<tr>
<td>تَلْتُ</td>
<td>تَلَاو</td>
</tr>
<tr>
<td>تَلْتَ</td>
<td>تَلَاو</td>
</tr>
</tbody>
</table>

**Meeting, encounter**  
**Mutual hostility**  
**Disappearance**

d). the broken plural patterns نواعِل and مفعَلِ (both diptotes) when formed from words with weak final radical ي or و:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَارِية</td>
<td>جِواَر</td>
</tr>
<tr>
<td>حَاشِية</td>
<td>حَاوِي</td>
</tr>
<tr>
<td>كَاهِية</td>
<td>قَوِي</td>
</tr>
<tr>
<td>فَتْوى</td>
<td>فَوَاي</td>
</tr>
<tr>
<td>أَنْفِي</td>
<td>أَفْغَان</td>
</tr>
<tr>
<td>مَعْنِي</td>
<td>مَغْان</td>
</tr>
<tr>
<td>مَضْنُو</td>
<td>مُضَافِ</td>
</tr>
<tr>
<td>رَفْنِي</td>
<td>رَفْن</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَهْلٍ</td>
<td>أَهَالِ</td>
</tr>
<tr>
<td>لَيْلَة</td>
<td>لَيْلاَي</td>
</tr>
<tr>
<td>أَرضٍ</td>
<td>أَراضِي</td>
</tr>
</tbody>
</table>

**Family**  
**Nights**  
**Lands**

e). the broken plural pattern مُفاعِل:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَهْلٍ</td>
<td>أَهَالِ</td>
</tr>
<tr>
<td>لَيْلَة</td>
<td>لَيْلاَي</td>
</tr>
<tr>
<td>أَرضٍ</td>
<td>أَراضِي</td>
</tr>
</tbody>
</table>

**Family**  
**Nights**  
**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.</td>
<td>أَغْانِي</td>
</tr>
<tr>
<td>Accus.</td>
<td>أَغْانِي</td>
</tr>
<tr>
<td>Gen.</td>
<td>أَغْانِي</td>
</tr>
</tbody>
</table>

[the] songs

12.8.3 The feminine forms corresponding to masculine defectives are regular, the ending -
becoming $\mathbb{Z}$. Thus, from the masculine \(\text{محامٍ} \) ("lawyer") is formed:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>محامٍ</td>
<td>[the] lawyer [fem.]</td>
</tr>
<tr>
<td>accus.</td>
<td>محامٍ</td>
<td>محامٍ</td>
</tr>
<tr>
<td>gen.</td>
<td>محامٍ</td>
<td>محامٍ</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>محامٍات</td>
<td>[the] lawyers [fem.]</td>
</tr>
<tr>
<td>accus.</td>
<td>محامٍات</td>
<td>محامٍات</td>
</tr>
<tr>
<td>gen.</td>
<td>محامٍات</td>
<td>محامٍات</td>
</tr>
</tbody>
</table>

12.8.5 The masculine dual forms are regular, the ending $\mathbb{Z}$ becoming $\mathbb{Z}$ before the dual suffixes:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>محامٍين</td>
</tr>
<tr>
<td>accus./gen.</td>
<td>محامٍين</td>
</tr>
</tbody>
</table>

12.8.6 In the masculine sound plural the impermissible sequences $\mathbb{Z}$ (\(\text{نون} \) - nominative) and $\mathbb{Z}$ (\(\text{ضين} \) - accusative and genitive) become $\mathbb{Z}$ and $\mathbb{Z}$ respectively:

<table>
<thead>
<tr>
<th></th>
<th>indefinite</th>
<th>definite</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>محامٍون</td>
<td>[the] lawyers</td>
</tr>
<tr>
<td>accus./gen.</td>
<td>محامٍين</td>
<td>محامٍين</td>
</tr>
</tbody>
</table>
13 Use of the Cases

13.1 The Nominative Case (الْمَصِبَّةُ)

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:

- The Square Moon [book title]
- The Church [chapter title]
- Introduction
- Part One

b). Nouns and adjectives within a sentence which are quoted items:

- He pronounced the word “sugar” (JGh 136)
- the film “Love Story” (SI 203)
- 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):

- The process is simple (TW 69)
- Everyone is sleeping (IKh 12)
- Hatred is the best teacher (AM 159)
- Everything is permissible (IKh 78)

d). Nouns and adjectives serving as the predicate of a nominal sentence:

- His body is cold (TW 55)
- I am your daughter (HR 66)
- We are sorry (AM 9)
- This is an old concept (IKh 41)
- The battle is lost (IKh 75)

e). Nouns serving as the subject of a verbal sentence:

- The teacher laughed (HM 118)
- the two men went out (HS 227)
- The people stirred (JIJ 64)
- his father replied (IKh 12)

f). Nouns introduced by the vocative particle َّلَّمِ when the person or thing is addressed
directly:

Children, leave your uncle alone (AM 76)
Waiter! (TW 77)

**g. Nouns introduced by the vocatives**

Îبِيَاءَةِ أَمِيرَكِيَّةَنَّ O Americans! (TW 77)
Îبِيَاءَةَ أَخْبَاحَ O ghosts! (TW 133)

### 13.2 The Accusative Case (الضَّبْع) 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 (الضَّمْعَةُ المُطَلِّبِيّةُ):**

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:

- 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:

- 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:

- 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)

l). The accusative of specification:

- 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)

l). Nouns modified by numbers 11 to 99, which are also in the accusative of specification:

- eighteen Egyptian teachers (JGh 77)
- Thirty years (GhS 140)

k). Nouns after كم (“how much/many?”), which are also in the accusative of specification:

- How many novels? (JIJ 70)
- How many days? (TW 148)

f). The numbers 11 and 13 to 19:

- 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 َّكَانَ 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 َّلَا (“except”, “save”) when used in affirmative sentences introducing an adverbial modification:
A woman can withstand everything except for an attack on her (HR 27)

p). Nouns introduced with the emphatic particle ﻓِّنِّ (“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 َّذَٰلِكَ (“that”) and the compounds َّلِكَانَ (“because”) and َّكَانَ (“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 "that":

They say that necessity is the mother of invention (JGh 176)

My mother said that the bridegroom ... (HR 20)

s). The subject after the adversative particle "but":

but no one mentioned me (GhS 139)

but something inside me (AM 47)

t). The subject after "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 "if only":

If only Shakir's father were here now (GhS 167)

v). Nouns introduced by the vocative particle "O" when the person or thing is addressed indirectly:

O believers (TW 110)

w). Nouns serving as governing term in an idāfa construction (or with a pronoun suffix) introduced by the vocative particle "O" when the person or thing is addressed directly:

O Abu al-Hasan (IH 111)

O teacher of children (HM 106)

O companion of the road (TW 191)

x). Nouns negated by the "of absolute negation:

One must be careful (JGh 55)

He has no friends (GhS 71)

There is no god but God (IKh 69)

y). Certain nouns used as exclamations:

Fine! (GhS 62)

Welcome (GhS 54)

Thank you (IKh 49)

Of course (HR 110)
13.3 The Genitive Case (الجريء) 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:

- a small device (HS 127)
- a large cup of coffee (SI 93)
- a wise man (HM 86)
- 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:

- the brown suitcase (AM 9)
- professional confidentiality (GhS 53)
- the golden rule (SI 52)
- the Arab countries (SI 176)

b). It may be defined with a pronoun suffix:

- my old friend (IJ 128)
- its dirt roads (IKh 11)
- their new clothes (IKh 49)
- her golden necklace (HS 200)
- its iron door (HS 187)
- my real father (HM 6)
- my emotional life (GhS 51)

c). A noun may be defined by being the governing term in a definite idāfā construction:

- the ancient walls of Jerusalem (IH 134)
- the old stars of the cinema (GhS 11)
- the enchanted jinnis of the Mediterranean (TW 180)
- the government secondary school (IH 86)
- the minister's personal secretary (TW 265)
d). All proper nouns are definite:

- the handsome Jabir (IKh 51)
- the small Salma (HR 170)
- the old Wa'il (HR 214)
- accursed Elizabeth (GhS 45)
- Latin America (SI 19)
- Central Asia (JGh 89)
- 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:

- a blue painting (JIJ 138)
- I wrote a long letter (JIJ 147)
- I used to stand in his small house (JGh 25)
- We want to start a new beginning (AM 10)
- Important work (HM 151)
- a small desk (SI 239)
- I give her a warm cover (GhS 62)
- she orders mineral water (GhS 189)

#### 14.2.2 The adjective agrees with the gender of proper nouns:

- beautiful Paris (GhS 64)
- the beautiful Carmen (GhS 211)
- venerated Mecca (IKh 170)
- 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:

- two old friends (JIJ 244)
- we walked for more than a further two hours (JIJ 77)
- Large forearms (HR 144)
- We are like two sole survivors (HR 199)
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:
- The other advisors (TW 53)
- A community of qualified workers (SI 20)
- The professional artists (III 235)
- Arab journalists (IKh 136)

b). feminine sound plural when referring to females:
- The Arab customers (GhS 112)
- The wealthy foreign women come (GhS 37)
- The spoiled girls (GhS 185)
- The young school girls of the desert (HS 191)
- The happy servants (HR 158)

c). a broken plural (mostly used with masculine nouns):
- This is a marked characteristic of pure Egyptians (JGh 41)
- At the hands of skilled craftsmen (JGh 119)
- The senior officials (HM 105)
- Her old associates (IKh 136)
- The religion of the ancient Egyptians (IKh 147)
- The chess board of the great players (GhS 97)
- I listen to few truthful people (GhS 146)
- The foreign Arabists (IH 13)

14.2.5 When the noun is a broken plural referring to male humans (nouns referring to female humans generally take a feminine sound plural), the adjective will be:

a). a masculine sound plural:
- The street peddlers (SI 278)
- With my close friends (JGh 42)
- The military rulers (IKh 170)
- You know many men (HM 185)
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 (JIJ 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 (JIJ 73)
- a few pennies (JGh 61)

b). A broken plural is sometimes used:

- they walk for long hours (JIJ 73)
- after the separation of long years (JIJ 129)
- we descended the wide steps (JIJ 152)
- after a few hours (TW 120)
lean years (JIJ 222)
large sofas (HS 194)

14.2.7 When the noun is a broken plural referring to non-humans, the adjective will usually be feminine singular:

- 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 (HR 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)

b. 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 (JIJ 15)
- I saw its iron door (JIJ 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 conjunction و :

- 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 ی in order to stress each adjectival modification of the noun:

```plaintext
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 ی 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:

```plaintext
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 (JIJ 165)

the printing, language, political and professional errors (SI 18)

their red and violet colours (JIJ 81)

they sat on the ground in their blue, green and red dresses (JIJ 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 ی and
Noun-Adjective Agreement

14.4.7 Two or more adjectives modifying the same noun may be connected with the disjunctive conjunction: "أو" ("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 (JII 193)
- the importance of the modern poets and novelists (JIII 179)
- concerning the Arab poets and artists (JII 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 (JII 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 (JII 154)
Within man are tremendous powers and capabilities (HR 234)
all those strange names and words (HM 144)
He sometimes says or does amusing things (HM 219)

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:

it will drive them to unceasing screams and hysteria (HR 64)
I was suddenly seized by intense regret and sadness (JII 156)
in acute excitement and agitation (SI 159)
she puts down a particular knife and fork for me (JII 222)

14.5.4 The adjective may be repeated after each noun for emphasis:

the anticipated malicious joy and satisfaction (SI 119)

the stupid words and stupid questions (HM 225)
15 The Idāfa Construction (الإضافة)

The Idāfa construction is used to express ideas such as simple possession, the material out of which a thing is made, or a quality or characteristic of a person or thing.

15.1 The Simple Idāfa

The simplest form of Idāfa consists of two terms (nouns or the equivalent), the second immediately following the first. The second term or "genitive" (الضمء) serves to determine, define or further explain the first or "governing" term (الضماء). The governing term may be in any case depending on the function of the idāfa within the sentence. The genitive must be in the genitive case. The governing term never has the definite article or nunation, whereas the genitive may have either.

15.1.1 If the genitive is indefinite then so is the governing term:

- معلم مدرسة a school teacher (HM 5)
- شاهد عيان an eye witness (JIJ 60)
- في مدرسة بنات in a girls' school (IH 142)
- عقد صلح a peace treaty (GhS 65)
- كان مهتما بناء He was a construction engineer (SI 60)
- ذنب كلب a dog's tail (AM 147)
- رغيف خبز a loaf of bread (HR 111)
- إلى بيت صديقي to a friend's house (AM 126)
- شرفة فندقي a hotel balcony (HS 73)

Although formally the governing term is grammatically indefinite, it may be translated as definite:

- كان يلبس نوب ضابط فرنسي He was wearing the uniform of a French officer (IKh 44)
- عدنا كما كنت روح أم وأبن أم We returned to as we were: the husband of a mother and the son of a mother (HM 133)
- سمعت ضحيج أولاد وأضواء نساء she heard the yelling of children and the voices of women (HS 236)

15.1.2 When the genitive is definite, so is the governing term. The genitive can be rendered definite:

a). with the definite article:

- حاسة الاستماع the sense of hearing (HR 119)
b). with a pronoun suffix:

- they sleep on the roofs of their houses (JIJ 144)
- her tombstone (IH 73)
- the mother of his children (HR 215)
- the office of their boss (SI 210)
- in my coat pockets (JIJ 42)

c). by being a proper noun:

- the Thomas Cook company (JIJ 144)
- Hamid's pyjamas (AM 12)
- the banks of the Tigris (JIJ 216)
- the Baghdad group (JIJ 115)
- Suha's house (HS 190)

d). Arabic words are considered as proper nouns and are therefore definite:

- he asked me about the word “intaharat” (HS 121)
- 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)

- he has a map of the world (HS 108)
- a handbag made from ostrich skin (HS 93)
- a cup of tea (HS 192)
- Fathi Sadiq al-Saba, a silversmith in Khan al-Khalili (JGh 36)
- they let me fall like a drop of rain (HM 57)
- he coated it with liquid gold (IH 73)
- needlework (IH 126)
- it resembles ears of wheat (IH 200)
15.1.4 The genitive in an idāfa construction is usually a noun. It may also be:

a). a demonstrative pronoun:

"لَمْ يُبْنِ النَّارَ دَيْنَكَ"  
the time for that has not yet come (IH 110)

"ما أُمِّيَّةٌ ذَلِكَ؟"  
what is the significance of that? (HM 80)

"دَفْعَتْ ثُمَّ ذَلِكَ"  
I paid the price of that (AM 9)

"إِنَّ أَحَدْ هُذَيْنَ مَاتَ"  
One of these two has died (AM 12)

b). an interrogative pronoun:

"رَغَمُ مِّنْ غُدَادٍ عَلَى مَغْرَفَةً مَّا ذَا حَلَّ بِذَلِيدُ"  
despite my yearning to know what had happened to David (HS 136)

"ذَوَّرُ مِّنْ غَدَا"  
Whose turn is it tomorrow? (AM 16)

"رَوَحُ مِّنْ هَذَا"  
Whose soul is this? (HM 152)

"ضَبَّعُ مِّنْ يَظْلُّ فَنَسَ"  
Whose ghost does he think he is? (GhS 215)

c). an adverb:

"يَلِيَةُ أَمسِ"  
last night (HS 121)

"كِلَمَةٌ لَا"  
the word “no” (HR 86)

d). a proper noun:

"خَوَّرَةُ مِيْخَالِ"  
Mikhail’s room (JGh 27)

"أَنْ تَتَعَبَّرِينَ رَأْيًا قَوْيًّا؟"  
Are you challenging Freud’s opinion? (HR 78)

"بَيْنَ صَنْوَرٍ حَرْمَالِ"  
between the pines of Mount Carmel (IH 74)

"هَذَا رَأْيًا لَا أَكْتَبُوسِ"  
this is Lawandiyus’ opinion (HM 227)

"عَنْ نَزْلِ إِبْرَاهِيمِ"  
Elizabeth’s neck (GhS 56)

"رَوَجُ مِّنْ مَالٍ"  
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:

"أَلْقَبَتْ مِكَافَةً بعَوْانِي نَافَرْوَيْنَ وَالسَّلِّيماً"  
I gave a lecture entitled “Byron and Satanism” (JIJ 115)

"رَبَّعًا سَاعَةً أُفْضَلَتْهَا فِي خَيْرٍ فِلَاحٌ ذَاجِلٌ إِلَى"  
a quarter of an hour which I spent in the confusion of “a countryman coming into the city” (IH 126)
as if I was in one of the stories of the 1001 Nights (HR 110)

after the events of 1958 (1Kh 156)

the virtues of life after death (IH 146)

The phrase “O bridegroom” (HR 86)

the expression “my greetings to your lady wife” (GhS 144)

(ii) a pronominal relative clause:

she paid the price of what I had eaten (GhS 52)

the secret of who is writing the leaflets (HM 193)

he plays the role of someone surprised by the news (GhS 56)

I want to know what happened (HM 80)

he takes the hand of the one walking behind him (IH 184)

the stories of those who were saved (SI 66)

(iii) a noun clause introduced with أَنّ or أَن: on the basis that everything is essential and fine (HR 154)

does he think this Negro to be a real magician merely because he imagines his stances to be penetrating? (GhS 32)

Sulayman sits on a long wooden bench waiting to hear his number called (GhS 33)

(iv) a clause governed by a noun of time:

the day he invited me to dinner (JIJ 121)

the day I joined the society (HS 190)

The moment we arrived at the door (HR 161)

the day I discovered I was pregnant (GhS 92)

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 idâfa (appropriate case, no definite article, no nunation), but the quoted item has no genitive
The Idafa Construction

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)
- 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 (JII 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)
- it is still one of the sources for modern Arabic literature (JII 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)

15.1.6 When the genitive is definite, but the governing term is required to be indefinite, the idafa 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 (JII 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 idafa construction. It may be translated as “one [of]”:

- it is still one of the sources for modern Arabic literature (JII 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 idafa construction, the plural noun may take a pronoun suffix:

- we move about as if in one of his plays (JII 38)
- we broke the tip of one of its wings (IH 131)
I left to attend to some business (JGh 86)

The plural noun often takes the definite article. This may be translated as "a certain", "a", "one of":

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 idāfa construction can be paraphrased by the use of the preposition من. For example, the constructions

\[
\text{من الماء البارد} \quad \text{a cup of cold water (HM 97)}
\]
\[
\text{من الفنجان فهّرة} \quad \text{a cup of coffee (IKh 11)}
\]
\[
\text{من بركة البيضا} \quad \text{a pool of water (SI 251)}
\]

may be expressed as:

\[
\text{من الماء البارد} \quad \text{a cup of cold water (HM 98)}
\]
\[
\text{من الفنجان فهّرة} \quad \text{I made myself a cup of coffee (HM 47)}
\]
\[
\text{من بركة البيضا} \quad \text{a pool of water (SI 251)}
\]

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

\[ \text{ژینین جرسی آلباب} \]

the ringing of the doorbell (GhS 102)

consists of the governing term ژینین جرسی (“ringing”) and the two genitives ژینین جرسی (“bell”) and آلباب (“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)
the solution to all the problems of the world (TW 242)
I do not like to remember the details of my family's reactions (HR 27)
Even this love can be suppressed by merely rearranging the circumstances (HR 216)
It was the birthday of Nur's daughter (HS 66)
the date of the departure of Ahmad's family (HS 135)

15.2.4 Such strings may be avoided by the use of a prepositional construction with لِ:

أَوْلَىً رَئيْسٌ لِجَمِيعِ الْمُهَدِّيَّةِ الْعَراَبِيَّينَ

the first president of the Society of Iraqi Architects (JIJ 183)

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:

a bag of old toys (SI 326)
in the house of an important merchant (HM 44)
the time of the weekly visit (AM 22)
shards of red glass (IH 128)
the inhabitants of the two large houses (SI 13)
the walls of my old aversion (HR 115)
he obtains the membership card of the International Union of Sailors (TW 18)

مَغْطَىُ المَيْاهِ الْحَارَاء
the pleasure of hot water (GhS 88)

15.3.2 Only in certain circumstances can a word come between the governing term and its genitive. Thus, when an adjective modifies a governing term it must follow the whole idāfa. It shows the usual agreement with the noun it modifies (number, gender, case and definiteness):

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 Wail'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 (JIJ 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 (JIJ 14)
the light soft rains at the beginning of winter (AM 77)
the history of the Arab nationalist movement (JIJ 164)

15.3.3 Although there is rarely a problem of ambiguity, this may occur in unvowelled texts. For example:

the famous writer of detective stories
or
the writer of famous detective stories (JIJ 65)
the sad letters of an immigrant
or
the letters of a sad immigrant (HS 32)
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 ل:  

the main entrance of the building (JGh 149)
the wooden floor of the entrance (GhS 60)
the main headquarters of the festival (JGh 40)
the dirty floor of the office (GhS 80)
the grey dust of the evening (GhS 147)
he is my friend's eldest brother (JIJ 247)
the huge entrance to the palace (GhS 91)
the German director of the academy (JGh 144)
15.3.5 Sometimes both the governing term and the genitive are modified by an adjective. In this case, the first adjective after the ḫāfa modifies the noun nearest to it:

the road of the trade caravans connecting Asia and the East (JGh 99)
the Islamic republics of Central Asia (JGh 119)
the remaining mummies of the ancient Egyptians (IH 147)
the dog-eared photographs of the new president (SI 23)
the large photographs of the three presidents (SI 23)
the military apparatus of the civil service (SI 56)
in the various places of the Arab world (JGh 144)
the current affairs of our Arab world (JGh 69)
the foreign insecticide companies (SI 55)
the empty place for the inspector general's signature (SI 252)

15.3.6 As it is occasionally somewhat unclear which adjective is modifying which noun (especially in unvowelled texts), such a construction is sometimes replaced by two noun-adjective phrases linked by the preposition لـ:
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 (JIJ 123)
- the monotony of these days (HS 135)
- from the hands of these two waiters (JIJ 107)
- one of these Egyptians (JGh 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 (JIJ 32)
- We often referred to this young shoot of love (JIJ 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 (JIJ 107)
- a moment of love and hatred (IKh 45)
- the influence of your mother and Lawandiyus (HM 202)
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. Thus, the construction

تاريخ الإنتاج وتاريخ الصلابية

would commonly be expressed as

الإنتاج والصلابية

Further examples:

أنيابي السئان وأصبع

The date of manufacture and the sell-by date (SI 237)

would commonly be expressed as

الإنتاج والصلابية

Material, number, date, and sell-by date (SI 349)

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:

عظامة الجلد أو العرق

The dangerous and deceitful nature of women (HM 129)

الهياكل والدفء والطير

The hills and snow of Denmark (GhS 14)

throughout the night I would hear the roar and whistling of the trains (JIJ 30)

I heard the sound of the door opening and closing (HR 211)

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 idāfa Construction

The idāfa construction is used to express a large range of meanings many of which overlap.

15.4.1 It is used to express possession in a general sense:

- the queen's daughter (HS 113)
- Ahmad's voice (IKh 49)
- the fishermen's net (HM 50)
- I went into my brother's room (HR 21)
- his mother's womb (HR 119)
- She got into her husband's car (HR 195)
- the capital of the Assyrians (JIJ 58)
- my son's games (HS 131)
- a hunter's bullet (IH 161)
- the enemy's tanks (SI 88)
- the Prophet's tomb (SI 158)
- the leaves of the books (GhS 148)

15.4.2 The governing term may be an active participle, the genitive functioning as the object:

- the carpet seller (IKh 30)
- she is the writer of detective stories (JIJ 64)
- a hairdresser (HS 203)
- the pilot (JGh 82)
- a tram driver (SI 334)

15.4.3 The governing term may be a verbal noun, the genitive functioning as the object:

- obedience to one's husband (SI 285)
- the renewal of life (JGh 89)
- the conquest of Spain (JGh 155)
- she is employed in teaching the Arabic language (JGh 186)
- washing and wearing of work clothes and combing of hair (IH 186)
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 أنتيأي 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 (JIJ 139)
a school teacher (HS 99)
the divorce papers (HS 204)
the electric lamps (JIJ 20)
the sign of victory (IKh 10)
The statue of Christ (IKh 31)
the wardrobe (SI 98)
the outward journey (SI 130)
a look of rebuke (SI 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 idāfa

شجرة تُفاح an apple tree (GhS 147)

the noun شجرة (“tree”) is the genus which is further specified by the noun تُفاح (“apples”).

Further examples:

سيارة أقليمية the Ford motor car (HM 97)
ساعة سيتين a Citizen watch (SI 158)
كوكب أرضي the planet Mars (HR 72)
طائرة أقليمية a Boeing airplane (JGh 33)
سمكة سلسلة the shark (IH 177)
سمك أسماك salmon (GhS 88)
شهر رمضان the month of Ramadan (SI 280)
مدينة البصرة the city of Basra (JIJ 114)
في فندق أستنباد in the Sinbad hotel (JIJ 127)
شركة توراس كوك the Thomas Cook company (JIJ 144)
مهنة البحوث the occupation of tailoring (HM 154)
dinner (SI 325)
مرض الأيدز AIDS (SI 333)
The river Tagus (JGh 137)

The idāfa 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)

The idāfa 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 (HS 125)
- It fled into the depths of the cave (IH 113)

The idāfa 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)
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 (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)
15.5.2 The adjective is in the dual when referring to two of a thing:

- her hands were raised with open fingers (JH 50)
- They were newly married (JH 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 (JH 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 (JH 35)
- the evergreen trees (HR 42)
- the pale faced man (AM 170)
- the son of Rida Pasha al-Rikabi, of Syrian origin (JH 180)
- the brown-coloured dough (SI 346)
- when we arrived we only found those boisterous people, full of fun and jokes (JH 13)
- Inside them are what resembles small people (IKh 12)

15.5.5 The adjective مَخْلَفَ (“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)
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 أهلّ، أهْلِّ and صاحِبُ.

16.1 أهلْ ("family"; people) may acquire the meanings "possessors"; "adherents", "inhabitants", "members" etc.:

- Aهلアルィمّة: city dwellers (GhS 121)
- Aهل نفّذ: town dwellers (HS 231)
- Aهل الفَرّى: villagers (JIJ 181)
- Aهل الجوَّاب: Martians (JIJ 19)

He asked the hotel staff about me (JIJ 129)

- Aهل النّواء: the wealthy (JIJ 144)
- Aهل الموصل: the inhabitants of Mawsil (JIJ 181)
- Aهل الجوَّاب: those in paradise (IH 117)

She speaks Arabic as skillfully as its native speakers (IH 203)

- Aهل الشّمَال: northerners (JIJ 181)
- أنا أشاَتً معَ أهل النّواب وألَيقاب: I am not one of those who upholds the doctrine of reward and punishment (HR 225)

The market people (HM 222)

16.2 أبنْ ("son") and its plural أبناء أشغال may have the same meanings as أهلّ:

- أبنّ فرْصة: someone from the village of Ayn Ghazal (IH 100)
- ابن مدرسة: Someone who has been to school (HM 175)

Abd al-Samad is an excellent young man, upright and from good stock (HR 90)

- أبناء أطْلَاطْتَش: the followers of the two sects (SI 332)
- أبناء جنُّة: their fellow countrymen (SI 347)

One of the villagers (JGh 72)

- إنه يتحدث الوَلْدَية كأخاء أبناها: he speaks Dutch like one of its native speakers (JGh 194)
- أبناء جنّة: people of our generation (GhS 81)

We belong to another time (GhS 184)

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16.2.1 *Jii* ("daughter"), along with *Jj&* ("daughter"), is also used to indicate age:

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 *S&jajb* (pl. *A$s&b\'ah* ("companion", "friend") may acquire the sense of "possessor", "owner" or related meanings:

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 idāfa 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>
<th>Case</th>
<th>nom.</th>
<th>acc.</th>
<th>gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>دُوُّ</td>
<td>دَا</td>
<td>دَي</td>
</tr>
<tr>
<td>fem. sing.</td>
<td>دَات</td>
<td>دَات</td>
<td>دَيَّة</td>
</tr>
<tr>
<td>masc. dual</td>
<td>دَا</td>
<td>دَا</td>
<td>دَيَّة</td>
</tr>
<tr>
<td>fem. dual</td>
<td>دَا</td>
<td>دَا</td>
<td>دَيَّة</td>
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<tr>
<td>masc. pl.</td>
<td>دَا</td>
<td>دَا</td>
<td>دَيَّة</td>
</tr>
<tr>
<td>fem. pl.</td>
<td>دَا</td>
<td>دَا</td>
<td>دَيَّة</td>
</tr>
</tbody>
</table>

The dual forms are rare.

17.1 دُوُّ and دَا 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)
The man 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). دَا:

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 

she was young with a bashful smile (TW 178)  
My mother is a proud woman (HR 53)

17.2  

and  

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  

do 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  

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":

It is the same feeling which pervades me in front of the negro's glances (GhS 29)

Perhaps it is the same look that his grandfather gave her (GhS 179)

The same thing happened to me (GhS 183)

She turned the same idea around in her mind (SI 177)

After dinner which we ate on the same straw tray, we went to sleep on the same mat (HM 276)

the same woman came to her (HS 237)

you do not eat twice in the same restaurant (GhS 47)

she is wearing the same clothes as in the photograph, and she has the same tilted headscarf (GhS 21)

It would be wonderful if you decided to study finance and business administration in the same university that I studied in (GhS 185)

17.4.2 Also with the meaning "same", ذات may govern a definite noun in the genitive case in an idāfa construction:

It is not the same signature (AM 14)

17.4.3 ذات may emphasise the identity of a person or thing ("itself", "herself" etc.):

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 ذات is used similarly to emphasise the identity of a person or thing ("[in] particular", "[that] very [thing]", "none other than" etc.):

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 (JIJ 80)

the College of Humanities and Sciences which was established that very year (JIJ 97)

it had been built right on the rocks by the sea (JIJ 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)
18.1 **كُلُّ** 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. **كُلُّ** here means “all”, “the whole”:

- **كُلُّ** في المدِينَة مِنْ هٰذَا الْعُقُدِ! You've been in town all this time! (HR 173)
- **كُلُّ** أَنَا مُتَّقُّ يَكَلُّ شَمْوَةٌ I am exactly like you with all your eminence (GhS 18)
- **كُلُّ** الَّذِيْنَ أَقْمَهُمْ أَخْرَجْنَ All the old world has gone up in flames (AM 57)
- **كُلُّ** الْجَهَّلَةُ الْقَبِيرَةِ مِنْ كُلِّ الْأَلْلَهِ the poor girl stayed awake the whole night (HS 211)
- **كُلُّ** أَنْجِي مِنْ تَوَجَّرِيَّةِ كُلُّ الْقَرَبِيَّةِ I used to cry the whole day of my visit (HS 221)
- **كُلُّ** مَلاِسِهِ وَمَاءٌ, وَكَثِيرَةِ نَائِيَّةِ a million and one subjects and all of them trivial (HR 154)
- **كُلُّ** فِي الْعَالَمِ الْمَرْحِمِ مَهِيْنِ in the whole Arab world (TW 43)

b). a defined plural or collective noun or a plural pronoun suffix. The meaning is “all”:

- **كُلُّ** الْوَرَائِيَةُ الْجَالِبَةُ فِي كُلِّ الْأَرْكَانِ the smell lying in all the corners (SI 126)
- **كُلُّ** أَنَا لَمْ أَنْفِقْ بِكَلِّ هَذِهِ السُّمَاعَّاتِ فِي أَلْبَيْتِ I didn’t used to do all this work at home (HR 46)
- **كُلُّ** الْقَرْبِيَّاتِ مِكْثاً All revolutions are like this (IKh 37)
- **كُلُّ** الذَّهْبِ all the gold (HS 194)
- **كُلُّ** الأَكْلِيَاتِ الصَّعَابَةُ ضَارِبَ سَهَّةً All the difficult words have become easy (HM 134)
- **كُلُّ** إِسْتِحْمَالٌ يَكَلُّ النَّاسِ الْذِّينَ يَعْرُفُهُمْ He sought the help of everyone he knew (AM 49)
- **كُلُّ** مَهَّالٌ وَلَا يَكَلُّ هُمْ All my attempts to hide the cigarettes failed (AM 41)
- **كُلُّ** مَأْذِنٌ لَّا أَخْتَمَهُ We are all waiting for you (HR 32)
- **كُلُّ** مَكْتُومٌ لَّا يَحْفَظُنَّ you have all noticed (HR 63)
- **كُلُّ** مَكْتُومٌ لَّا يَحْفَظُنَّ They are all afraid (IKh 116)

c). an indefinite abstract noun. **كُلُّ** also has the sense of “all” and often functions as an adverbial modification:

- **كُلُّ** تَأْكِيدِ certainly (JIJ 194)
- **كُلُّ** مَكْحَالٌ, **كُلُّ** بَنَاطِبَةٌ like that, quite simply? (HM 174)
- **كُلُّ** مَهْرِرٌ gladly (HM 117)
- **كُلُّ** إِسْتِسْتِبَةٌ مَا فَقَّدَ مُنْتَهَّتِ all civility between us had been destroyed (HR 110)
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 (HS 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 (JIJ 163)
- A report every week, every two weeks (AM 10)
- each of the two pavements (JIJ 81)

f). a pronominal relative clause, with the meaning "all", "everyone":

- After all that has happened (IKh 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 (JIJ 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 *كل* 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 (JIJ 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 كلٌّ 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 + 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:

each one of them repeats the process (SI 62)

each one of them was tied with a cord (SI 241)

18.4 ِ كَل‎ often occurs in apposition to a definite noun or a pronoun. Here, كَل‎ is in the same case as the noun/pronoun and takes a pronoun suffix referring to it. The meaning is “whole”, “all of”:

The whole tribe lives in one room (SI 335)

she toys with all of you (HM 261)

I saw them all (HR 30)

The students all left (HR 41)

We all love Abd al-Samad (HR 90)

I remember all his words (AM 19)

She doesn’t leave her room the whole day (HS 88)

I ate it all (IKh 87)

they almost rip me in two (GhS 52)

I smiled with all my heart (GhS 156)

What wonderful enthusiasm it was from all of them (JIJ 192)

18.5 ِ كَل‎ occurs in cognate accusatives:

She was extremely suspicious (SI 231)

You have suddenly changed so much? (HM 107)

he is absolutely intent (TW 43)

You loved me with all this love (JIJ 242)

18.6 Agreement with كَل‎

18.6.1 كَل‎ is a masculine singular noun, thus verbs and adjectives may agree in the masculine singular:

each traveller buys what he needs from the airplane (JGh 10)

we are all silent (IH 103)
18.6.2 It is also common for the verb or adjective to agree with the gender and number of the word governed by كل (i.e. the logical subject):

- They all know this fact (GhS 139)
- Every Arab is a Palestinian (IKh 52)
- He used to carry photographs, things and echoes, all of which strange and obscure (HR 142)
- They all speak at the same time (GhS 146)
- A million and one subjects and all of them trivial (HR 154)
- All the windows are closed (IH 38)

- They are all older than him (GhS 21)
- We all walk on the sand (IKh 66)
- We will all die (JGh 24)
- All the things which have happened (IKh 104)
- All the cities will be destroyed (IKh 141)
- Every atom of my blood is alive (TW 28)
- They all fell to their knees (AM 15)
- All the girls used to love him (HR 12)
- Every girl who wants freedom (HR 26)
- Everyone he knows (AM 49)
- The whole village thinks (HS 248)

18.6.3 When كل is used independently agreement may be in the masculine singular:

- Everyone knows we are poor (GhS 203)
- Everyone is bewildered (HS 32)
- Everyone is asking whether Salih was with you (HS 111)
- Everyone sings to me (HS 223)
- Everyone had gone to sleep (HS 247)
- Everything is written here (IH 134)
- Everyone is ready (SI 87)
- We tried hard, each in his own way (AM 42)
each one kept his place (JGh 83)

Less commonly, agreement may be logical, that is, with the idea of the plural expressed by كلٌّ:

I knew that she was waiting and that everyone was waiting with her (HS 241)

everyone is a victim (GhS 97)

everyone is lame (GhS 181)
19 The Noun **جمع** ("totality", "whole")

The use and meaning of **جمع** are similar to those of **كل**.

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 **جمع** 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, **جميع** is in the same case as the noun/pronoun and takes a pronoun suffix referring to it:

- all these feelings and images (JJ 26)
- she stands out from all her contemporaries with her beauty (JJ 109)
- she locks all the rooms (HS 241)

19.4 **جميع** 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 (JJ 180)
- All people are in need of charity (HM 11)
- We were all bachelors (JJ 116)
- Oh, how I yearn for you all. How I love you all! (TW 199)

19.5 **جميع** 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 جميم

19.6.1 When جميم is the governing term in an idāfa construction, agreement is usually with the gender and number of the genitive (the logical subject):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جميم آباء بعثوون</td>
<td>All fathers die (IKh 61)</td>
</tr>
<tr>
<td>جميم النساء بولولون</td>
<td>All the women are wailing (IKh 127)</td>
</tr>
<tr>
<td>لكن الكلمات كانت اثبت وضوحها من جميم</td>
<td>but the words were clearer than all the letters that comprise them (AM 19)</td>
</tr>
<tr>
<td>الخروف التي تكون لها</td>
<td>all the passengers rushed for the doors (JGh 83)</td>
</tr>
<tr>
<td>جميم الركاب متجهين إلى الأبواب</td>
<td>all the keys are hung up (JGh 162)</td>
</tr>
<tr>
<td>جميم المفاتيح معلقة</td>
<td>all the cars are fitted with a radio (JGh 195)</td>
</tr>
<tr>
<td>جميم الشوارع مزودة بجهاز لاسلكي</td>
<td></td>
</tr>
</tbody>
</table>

19.6.2 This is similarly the case when جميم has a pronoun suffix, agreement being with the gender and number of the suffix:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جميمهم أغلقوا</td>
<td>They all made an announcement (TW 62)</td>
</tr>
<tr>
<td>جميمكم تذكرون</td>
<td>You are all lying (TW 159)</td>
</tr>
<tr>
<td>إنذادن جميمكم يذمن الشركات</td>
<td>They all began to blame the companies (HS 10)</td>
</tr>
<tr>
<td>جميمنا نتحملنا</td>
<td>We have all endured (AM 22)</td>
</tr>
</tbody>
</table>

19.6.3 جميم is a masculine singular noun, thus when used independently agreement may be in the masculine singular:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جميم يعلم</td>
<td>Everyone knows (TW 99)</td>
</tr>
<tr>
<td>جميم يشارك</td>
<td>Everyone joins in (IKh 32)</td>
</tr>
<tr>
<td>جميم بين يد透气ية هو</td>
<td>Everybody smells their own smell (IKh 76)</td>
</tr>
<tr>
<td>جميم ينام</td>
<td>Everybody is asleep (IKh 128)</td>
</tr>
<tr>
<td>فكرت أن جميم مل مين إفونامي</td>
<td>I thought that everyone was tired of persuading me (HS 189)</td>
</tr>
</tbody>
</table>
Alternatively, agreement may be logical, that is, in the masculine plural agreeing with the idea of the plural expressed by 

\(\text{بِعَدَّةٍ} \)  

- 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 ُاجتماع ("entire", "whole")

20.1 With the meaning "all", "the whole", ُاجتماع is used in apposition to a noun, with a pronoun suffix referring back to the noun and agreeing with it:

All the names (TW 46)

20.2 It may be governed with the preposition بـ, once again with a pronoun suffix referring back to the noun:

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:

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, ُاجتماع may occur in the indefinite masculine sound plural agreeing with a masculine plural or collective noun:

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)

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 

21.1 

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, 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 بعض may be replaced with a prepositional phrase introduced with the preposition من:

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 بعض may occur in an idāfa construction governing a pronominal relative clause introduced with the indefinite relative pronouns ما or من:

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 بعض is used independently with the meaning “some [people/things]”:

... بعض人们 think that ... (JGh 17)
• j

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 ـ بعضُ may be used with the reciprocal meaning “each other”. A number of constructions are possible:

21.7.1 ـ بعضُ may be repeated:

a). The first ـ بعضُ takes a pronoun suffix referring to the subject, the second takes the definite article:

they rarely walked without holding each other’s hands (HS 58)
they separated from each other (SI 182)
five rooms opening out on each other (SI 211)
they were built on top of each other (JGh 72)
we begin to strangle each other (IH 54)
all things become magnetic and stick to each other (TW 74)
they follow each other (TW 153)
The guests scrutinise each others’ clothes (HS 52)

b). The first ـ بعضُ may be in apposition to the subject and take an agreeing pronoun suffix. The second ـ بعضُ may be in the indefinite accusative:

But most of these writers began to help each other and to criticise each other (JII 127)
We ate each other (GhS 27)
mutual relationships that enrich each other (JII 102)
The second ـ بعضُ may be in the indefinite genitive governed by a preposition:

the most important thing is that the writers meet each other (JGh 48)
they looked at each other (AM 148)
the theatre boxes were open to each other (JII 120)
The first ـ بعضُ may sometimes occur in the indefinite adverbal accusative:

the people closest to each other (JII 169)
21.7.2 This repetition of 'بعض' is not always necessary. The first 'بعض' (the subject or in apposition to the subject) may be omitted. The second 'بعض' 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 'بعض' 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 'بعض'

21.9.1 'بعض' 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 'بعض' (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 ٌ بعض 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 كُلَّا and كُلَّا ("both")

22.1 كُلَّا (fem. كُلَّا) is a dual noun and only occurs either in an idāfa construction governing a definite dual noun, or with a dual pronoun suffix. كُلَّا and كُلَّا 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, كُلَّا and كُلَّا 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 clapsed 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 (كُلَّا and كُلَّا 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)
22.4 They may govern the plural pronoun suffix الع ("us") when this is taken to be dual:

- كِلَّناَا مَسْتَكْنُونَ
- كُلُّ مَا حَدَّثَ إِكْلِيَانَا
- اللَّحْيَةُ بَدْوِيَةُ مَسْتَكْنُونَ مُسْتَحِجَّةَ إِكْلِيَانَا

We are both possessed (TW 98)
everything that happened to both of us (JIJ 102)
life without it would be impossible for both of us (JIJ 195)

22.5 كَلَا (and كِلَّنا) is used in apposition to a preceding dual, taking a pronoun suffix which refers to it:

- هُوَ أَنَا كِلَّيْنَا
- هُمُّ أَنَا كِلَّيْنَا

it belongs to both of us (HR 215)
the hotel "Samir Amis" and the "Sinbad" which both overlook the river Tigris (JIJ 101)
Neither of us has any money (JIJ 210)
For years Lamiya was the center of attention of both of them (JIJ 234)

22.6 Agreement with كَلَا and كِلَّنا

Although كَلَا and كِلَّنا are dual nouns, they are considered to be grammatically singular, thus agreement is either in the masculine or feminine singular:

- كَلَّاهُمَا يَبْلَغُمُ يَعْقُدُ لَعْمَّيْنِ فِي الْخَليجِ
- كَلَّاهُمَا مَرْتِعُوْ إِلَى الْأَرْضِ
- كَلَّاهُمَا يُسَافِرُونَ بَدْوِيَةً وَرَجُلٍ
- كَانَ كَلَّاهُمَا قُدْ شَرَّ
- كَلَّاهُمَا مُتَّسَفَتَ
- كِلَّانَا يُرْتِضُونَ إِلَى الْأَخْرَ

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 (JIJ 149)
both of them were cultured (JIJ 183)
We both look at each other (TW 118)
23 The Noun

23.1 مَعْظَمْ ("most", "majority") occurs as first term in an idāfa construction governing a definite singular, occasionally dual, or plural noun in the genitive case:

- أَمْيَةُ نُجُرِّيَةٍ بَشْكَيْ خَاصٍ وَتُؤْزِرُها عَلَى مَعْظَمٍ مُضَيْقٍ
- أَنْ تَرْتِيْ خَلْوَةَ مَعْظَمٍ مَقْتِئِيْ بِعَدَادٍ
- عَرْفَتْ أَجْرًا فِي مَعْظَمِ كِتَابِهَا
- عَرْفَتْ أَجْرًا فِي مَعْظَمِ كِتَابِهَا

- 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:

- أَمْيَةُ نُجُرِّيَةٍ بَشْكَيْ خَاصٍ وَتُؤْزِرُها عَلَى مَعْظَمٍ مُضَيْقٍ
- أَنْ تَرْتِيْ خَلْوَةَ مَعْظَمٍ مَقْتِئِيْ بِعَدَادٍ
- أَنْ تَرْتِيْ خَلْوَةَ مَعْظَمٍ مَقْتِئِيْ بِعَدَادٍ

- 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 مَعْظَمْ may take a pronominal suffix:

- مَعْظَمْ ما أَكْبَرُهُ بِسَعْفَتَيْهَا
- مَعْظَمْ ما أَكْبَرُهُ بِسَعْفَتَيْهَا

- 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 مَعْظَمْ may occur in apposition to a preceding noun or pronoun, taking a pronominal suffix
It is as if most of the houses are for men and their work (HS 16)

most of my colleagues are lecturers (JII 245)

23.5 Agreement with مَعْظُوم

23.5.1 مَعْظُوم is a masculine singular noun, thus agreement may be in the masculine singular:

But most of these writers began to help each other (JII 127)

most of its two pavements are shaded by eucalyptus trees (JII 81)

men of all kinds and age groups, the majority of them clearly tired or bored (JII 19)

23.5.2 Usually, however, agreement is with the gender and number of the word governed by مَعْظُوم (the logical subject):

The majority of the servants and waiters there were well-mannered Ethiopians (JII 138)

We used to spend most evenings in groups (JII 218)

Most of these manuscripts were written by the hands of skilled craftsmen (JGh 119)

most of Lisbon's old houses are covered with ceramic tiles (JGh 148)

most of them come from the capitals of Europe (JGh 178)

most of the students belong to a new generation (JGh 181)
The Noun مَثَلّ ("likeness", "similarity") never occurs in an independent position. It has the following uses:

24.1 مَثَلّ often governs a singular or plural noun in an idāfa 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 affair 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 مَثَلّ 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 أَتَّمْلَ is sometimes used instead of مَنْ 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 (JII 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 أَتَّمْلَ may be used in apposition to a preceding plural noun:

There are others apart from him; madmen like him (HM 230)

24.3.2 أَتَّمْلَ is used as a noun with the meaning “people similar to”:

how numerous are those like him (GhS 139)

it only entices people like me and like my two colleagues (JII 14)

My ministry is proud of devoting itself to people like you (TW 63)

You and those like you should be proud (HM 14)

24.4 When used to introduce an adverbial modification, أَتَّمْلَ occurs in the adverbial accusative and functions like a preposition with the meaning “similar to”, “like”, “as”:

he listens to the radio like everyone else, and believes in God like everyone else (IKh 128)

Thoughts were running through my head like crazy horses (AM 21)

he is engrossed in creating an important new book like you are (JII 200)

if everyone thought like you (JGh 124)

you can divorce him when you want, just like he can (GhS 78)

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)

24.5 With the function of a preposition, مثَلُ is used as an adverbial conjunction when followed by the relative pronoun مَنَma (مَنَما). It often introduces a parallelism where the same verb occurs before and after مَنَما. 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 يتبا抗日ئمًا يفعل إبراهيم
إن أغطاك سبجارة مثلما فعلت في الليلة الماضية
ماذا لو عاد إلى الكافرون مثلما فعل في الليلة السابقة؟
لتأخذ هذا العالم مثلما نجد

He does not swagger like Ibrahim does (AM 20)
I will not give you a cigarette as I did last night (AM 68)
What if he starts crying again as he did on the previous night? (AM 72)
Let us take this world as we find it (HR 214)
25. The Noun شبهة ("similarity", "likeness")

25.1 (pl. أشباه) commonly governs a definite singular noun in an ِِّدَِّنِحِق 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
- peninsula جبل جزيرة

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)
The Expression ("etc.", "and so on")

bread, cheese, serviettes, an opener for the bottles of beer ...
... and so on (GhS 121)

26.1 is usually abbreviated as

employment contracts abroad, video tapes etc. (SI 98)

the migration of peasants, the chaos of the traffic, drugs etc. (SI 347)

I asked him where I could find a good writer here, with a modern outlook and so on (JIJ 217)

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 (", and so on"):

a) (alternatively written )

the ancients and those subsequent had previously divided

the atom into the molecules of which it is composed and

the molecules of each molecule and so on (IH 117)

in her contradictory stories which introduce another story

introducing another story and so on (IH 188)

and each of them repeats the process with five other people and so on (SI 62)

b) : she goes a little in front of me on two wheels, then returns

to accompany me for a certain distance, then goes on ahead a little, and so on until we reach the house (JIJ 83)

After that, he is trained in writing the script, discussing it

with his director and so on (JIJ 216)

may be followed by ("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)
The Nominal or Equational Sentence

Two basic kinds of Arabic sentence may be identified:

a). verbal sentences (الجملة الفعلية) 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

\[ \text{المَهْدُور} \text{ The writer is famous} \]

consists of the subject ("The writer") and the predicate ("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 (المَبْتَدَأ) 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:

- البَحْرَ مَفْرَدَة مَيْرَة فَيْضَة ***The sea is a large graveyard (AM 8)***
- الْفَجْرِ مَفْرَدَة مَيْرَة فَيْضَة ***The papers are ready (SI 213)***
- الْبَحْرَ مَفْرَدَة مَيْرَة فَيْضَة ***The process is simple (TW 69)***
- نَفَقَة مَفْرَدَة مَيْرَة فَيْضَة ***Necessity is the mother of invention (I1H 106)***
- الْبَحْرَ مَفْرَدَة مَيْرَة فَيْضَة ***his wife is a famous actress (JGh 91)***
- الْبَحْرَ مَفْرَدَة مَيْرَة فَيْضَة ***The radio is a new invention (HM 113)***

b). a proper noun:

- عَلِمَ الْبَحْرَ مَفْرَدَة مَيْرَة فَيْضَة ***Abd al-Samad is a fine young man (HR 90)***
- مايكل كلازك في بغداد ***Michael Clark is in Baghdad (JIJ 213)***
- الْفَجْرِ مَفْرَدَة مَيْرَة فَيْضَة ***Fatima is happy (HS 176)***
- الْبَحْرَ مَفْرَدَة مَيْرَة فَيْضَة ***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)

ghi. 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:
افضل طريقة لتعلم الطف يهو خمس البول
The best way to train the stomach is to hold one’s urine (HS 8)
أجمل شيء في المطاعم هو الموضي
The best thing in restaurants is the toilet (IKh 115)
أقرب بلد هي مرسيليا يفتنا
the nearest town is Marseilles in France (JIJ 29)
شيئاً أكثر من شاعري
there is more than one poet among them (JIJ 135)
j). an interrogative pronoun:
ما يكلم؟
What is wrong with you? (GhS 171)
ما لك؟
What is wrong with you? (HR 135)
ما لها؟
What is the matter with her? (HM 273)
ماذا عنها؟
What about her? (JGh 107)
ماذا عن كابث ديفيد؟
What about Camp David? (JGh 123)
k). a numeral:
إحدهم بولندية
One of them was Polish (IH 203)
معي أربع ليرات
I have four lira with me (HM 106)
في يديه أربع أو خمس من الورق
in his hands were four or five pieces of paper (HR 23)
هناك ملايين من النابات مثالي
There are millions of girls like me (HR 138)
على ضفاف النهر آلاف الكتب
On the banks of the Seine there are thousands of books (AM 155)
l). a pronominal relative clause:
الذي يكلم فيعلا مشكلة
What you say is indeed a problem (HR 76)
الذي يتحاجج فيعلا هو اللعب لا اللعب
what you really need is play not work (HR 78)
ما حدث هو الفار
What has happened is a disgraceful thing (HM 62)
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m) a noun clause introduced with أن or or (word order is predicate + subject):

1. I must not appear ridiculous (IKh 135)
   على أن لا أبدو مضحكة
   عليه أن نظر

2. You must understand (IKh 59)
   عليه أن نفهم

3. He must wait (AM 120)

Japanese ships could enter any port (JIJ 13)

Can I ask for more than that? (JIJ 151)

That the capital became Bukhara is true (JGh 106)

It is certain that God will answer his prayer (HR 15)

It is certain that it is no longer anything but a memory (HR 85)

It is impossible that they should believe it (IH 194)

He is certainly older than seventy (JGh 66)

It is obvious that she is the lady of the house (JGh 121)

27.2 The Predicate (الحَجْر) 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:

1. We are lords of the roads (IKh 29)
   نحن أُمَهَّدُ طُرُقاتٍ

2. I am a girl (HR 24)
   أنا بنت

3. It is a museum (JIJ 26)
   هُوَ مَتْحَفٌ

4. His eyes are two bright lamps (GhS 31)
   عيناتهَ مِسْتَحْنَانَانْ مُنْضَنِعًا

5. We are great friends (HR 183)
   نحن صديقان عظيمان

b) a verbal noun:

1. It is dazzlement (TW 110)
   هِيَ أَلْبَيْنَاءُ

2. The best thing is travelling in taxis (IKh 116)
   أفْضَلُ شَيءٍ هُوَ رَكْوَةُ التَّيْخِيَمِ
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)
torment 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 (JIJ 46)
Salih is behind all this (HS 113)
The world is at war (JIJ 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 (JIJ 15)
My mind is sound (HM 27)
This is good (TW 28)
The stick is white (IKh 63)

g). an elative:

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 من. Word order is inverted (predicate + subject):

- How is she? (IH 127)
- Where is my coffee? (AM 75)
- Where are you? (H 172)
- When is our appointment? (TW 122)
- When is its tomorrow? (TW 125)

l). a demonstrative pronoun:

- it is this (TW 76)

m). an interrogative pronoun (أين, كيف or من). Word order is inverted (predicate + subject):

- What's your opinion? (IKh 93)
- What am I? (HR 197)
- How old is he? (AM 28)
- What honour is this? (HM 7)
- Who are you? (IKh 93)
- 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 (JII 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 أن or o:

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 (JII 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:

The sun is bright and cold (GhS 32)
your room is clean (AM 12)
The bridegroom is ready (HR 51)
The distance is short (IH 83)
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 (AM 12)  I am sure
أنا ذاهب (HM 47)  I am going
أنا راجع (HR 32)  I am returning
أنا خائفة (IKh 130)  I am frightened
أنا آسف (HR 184)  I am sorry
أنا معذب (HR 113)  I am tired

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:

هذِه الأَرْوَابُ الْمُخَلَّفَةُ ضَرْوَةٌ These different angles are necessary (AM 135)
الأَلَّامُ رَاغِبٌ عَنِيّ الْيَوْمُ The stars are happy with me today (GhS 108)
الأَلْتِيْاَيْ يِلْطِةٍ The nights are long (TW 35)
الأَلْشَّاَرَاتُ جَبِيرَة 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:

الأَرْجَالُ عَساِقٌ Men are passionate (HR 146)
نَسَاءُكُمْ غَيْرُ جَمِيلَاتٍ your women are not beautiful (TW 121)
الأَلْبَيْعَاتُ الْمُخَحَجَاتُ جَالِسَاتُ بَيْنَ الْأَذْكُارِ the veiled saleswomen are sitting between the shops (HS 28)
الأَلْوَادُ تَأْيِمُونَ the children are sleeping (IKh 129)
أنَّمْ ذَايْمَا سَيِّمُ أَطْلُوْنَ you are always distrustful (TW 70)
نَخْنُ أَيْمَنُ We are sorry (AM 9)

27.3.5 The predicate agrees in gender and number when the subject consists of more than two members:

عمَّيُ وآخِي وَالْكُلُّ سَفِئٌ my aunt, my brother and everyone was happy (HS 207)

Agreement will be in the masculine as long as one subject is masculine:
she has many male and female friends (JIJ 110)
there are many misleading women and men in this country (TW 197)

27.3.6 When the subject is in the dual (whether referring to humans or non-humans), the predicate is also in the dual. It agrees in gender with the singular of the subject:

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 كلٍّ ("everyone", "all"):

كلّنا خارٍ! We are all running away! (GhS 30)
كلّنا مستعدُين Everyone is ready (SI 87)
كلّنا خائفُون They are all confused (HS 32)
كلّنا غيور سعيد Everyone is unhappy (HS 32)
الأمة نائم Everyone is asleep (IKh 127)
شعبة مذهلة 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:

معظمها اليوم مغلٌّ Most of them are closed today (GhS 113)
بعضها ملون Some of them are coloured (HS 80)
بعضها صحيح some of them are true (IKh 37)
هذا النحل الأفريقي متوحشون وسفام These African bees are savage and poisonous (GhS 151)
بعض الجزاء مستمد وبعضه مسيجي Some of the jinn are Muslims and some are Christians (TW 152)
كلّ الأبواب مغلٌّ all the windows are closed (GhS 21)
كلّ الباب باطل Everything is futile (HM 156)
الرُّحَّال صغير 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 idâfa construction, agreement may be with the suffix or with the genitive in the idâfa (i.e. the logical rather than the grammatical subject):

كلّنا مجنّون we are all mad (GhS 161)
كلّنا جاهزون We are all ready (IKh 86)
هل بعضنا الأخلاصات مشتات 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 لِكَنَّ or إِن):

- His acquaintance with the sounds of the sea is an ancient one (IH 144)
- Discretion is a basic maxim (HR 148)
- but the principles are principles (GhS 186)
- But caution is best (GhS 204)
- But this position is unrealistic (HR 11)

27.5 The Pronoun of Separation (ضمير الفضلي) 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:

- I am your daughter (HR 66)
- he is the most understanding of Palestinians (TW 125)
- he is the founder of the city (JGh 104)
- She is the famous one (JII 110)
- she is the youngest sister (JII 80)
- We are lords of the roads (IKh 29)
- We are the new geniuses! (JII 126)
- 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:

- Love is the first betrayal (GhS 42)
- Timing is the important thing (GhS 87)
- The reason is fear (HR 9)
- Abd al-Samad is the man (HR 130)
- 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)
Death 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)
27.5.6 The pronoun of separation is necessary when the subject is a noun and the predicate is a pronominal relative clause with ْالذِّي etc.:

- The civilians are the ones who are fighting (IKh 40)
- It was only irritation which caused her to change the conversation (HR 61)
- Experience is what has changed me (HM 188)
- These two matters are what hover around my head like spectres (AM 109)
- al-Shanqiti is the one who succeeded in obtaining it (SI 67)
- It was the wind that closed the window (GhS 35)
- Abd al-Samad was the one who cried (HR 112)

The pronoun is unnecessary when the subject is a personal pronoun:

- أَنَا ْالذِّي سَأُقِيمُهَا I am the one who will persuade her (JIJ 221)
- أَنَا ْالذِّي نَطَلْنُ You are the ones who are killing (AM 105)

27.5.7 The pronoun of separation is used in emphatic apposition to the subject of a nominal sentence in order to resume mention of the subject. This may occur:

a). when the subject is long due to further modifications:

- 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 best way to train the stomach is to hold one's urine as long as possible (HS 8)
- many of its visitors, not to mention the many visitors to the town, are actors (JIJ 33)
- perhaps the weight of the diamond in the watch is responsible for its hands stopping (HS 97)
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 (JIJ 41)

b). when the predicate of a nominal sentence is a noun clause introduced with أن or اَنْ:

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 (JIJ 121)
27.6 Word Order in Nominal Sentences

27.6.1 Normal Word Order (Subject + Predicate)

a). When the subject is definite, the normal word order for nominal sentences is subject + predicate:

- Thinking is a mistake (HM 40)
- I am hungry (HM 42)
- He is the founder of the city (JGh 104)
- Death is a sparrow (IKh 54)
- The world is logical (GhS 148)
- These are mathematical exercises (AM 126)

b). Normal word order is sometimes maintained in cases where the subject is indefinite. This is most common after the 

- I have no personality (HR 198)
- We have no work (HR 92-3)
- He has nothing to do with the affair (AM 49)
- There is no need for that (TW 161)
- I have no objection (IH 23)
- There is no work for the likes of me (HR 152)

27.6.2 Inverted Word Order (Predicate + Subject)

Normal word order in nominal sentences may be inverted in the following cases:

a). when the subject is indefinite and the predicate is a prepositional phrase. Such sentences may often be translated using “there is/are”:

- There are two chairs to the right of the desk (JGh 27)
- There are no guarantees with love (GhS 99)
- Between the dead and wounded lies more than one of my friends (JIJ 202)
- There is a photograph in our house (TW 151)
- On top of the hill are sections of an ancient wall (JGh 175)
- There is a frozen river behind them (GhS 147)
- There is an apple tree in front of the Cultural Centre (GhS 147)
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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 (JIJ 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 ما أي or ما or ما or: 
ما الفائدة؟ What’s the use? (HR 186)  
ما هذا؟ What is this? (IKh 31)  
ما هو؟ Who is he? (GhS 18)  
ما هم؟ Who are they? (JIJ 15)  
أي خطأ هذا؟ What luck is this? (JIJ 21)  
أي خطيئة هذه؟ What sin is this? (HM 38)  
كم المخصص؟ How much is the bill? (GhS 119)  
كم الساعة؟ What time is it? (HR 107)  

f). when the predicate is one of the interrogative adverbs كيف or ما or:  
كيف عليه التاج؟ Where is the box of matches? (IKh 131)  
كيف الراقصة الروسية؟ Where is the Russian balalaika? (JIJ 17)  
كيف أسأ؟ how can one travel? (JGh 9)  
كيف أعوانهم؟ How are they? (HR 187)  
كيف أمك؟ How is your mother? (HM 98)  
من مؤعدنا؟ When is our appointment? (TW 122)  

g). when the interrogative particle أن or لا questions specifically the predicate:  
أنا أمي؟ Am I genuine? (JIJ 142)  
أنا أمي؟ is she serious? (JIJ 156)  

h). when the subject is a noun clause introduced with أن or ل or:  
لامية المامة لابيد (JIJ 128)  
علني أن ينطوي ثلاثة أسابيع He must wait for three weeks (AM 120)  
على أن نحول موضوع عاليا we must identify a subject (AM 135)  
على أن نحول موضوع عاليا It was obvious that they were arresting us (JIJ 18)  
من الصومي أو أن نحول موضوع الرسائل he is certainly older than seventy (JGh 66)  
من المعلوم أن النجاسة الطيمة غريب أن ميرة متزوجة تاجرا It is strange that Munira is marrying a merchant (HR 49)  
من المعلوم أن النجاسة الطيمة غريب أن ميرة متزوجة تاجرا It is clear that I cannot die (HR 72)  
من المعلوم أن النجاسة الطيمة غريب أن ميرة متزوجة تاجرا 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 (JIJ 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 "anacoluthon" occurs in nominal sentences. This is where the normal grammatical order of words in the sentence is changed so as to give emphasis to a certain noun. The noun is placed at the beginning of the sentence and the position it would normally occupy is taken by an agreeing pronoun suffix. The noun is usually in the nominative case.

Thus, in the sentence

The income of Abu Bashir is large

the grammatical subject is دَخْلُ أَبِي بَشِيرْ كِبْرُ ("income"), which occurs first in the sentence and thus receives emphasis. Emphasis may, however, be placed on the proper noun أَبِي بَشِيرْ ("Abu Bashir") by moving it to the beginning of the sentence and replacing it in its original position by an agreeing pronoun suffix:

Abu Bashir’s income is large (HR 37)

Further examples:

Salih’s head is a rock (HS 41)
the fineness of the gold is poor (HS 177)
prices in Italy are higher than in France (JGh 55)
the father’s Arab nationality has been withdrawn (JGh 60)
the youngest building here is 600 years old (JGh 72)
the tiles are green (JGh 147)
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:

I have no worth (HR 198)

I have great trust in God (HR 14)

You, the missiles are on your mind (JGh 39)

You have done nothing wrong (HR 183)

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:

The height of tragedy in the life of the women of our city is for that life to continue (HR 230)

Man in our country is the cheapest of things (AM 146)

The bedroom in every house in the world is always private (HS 54)

The system of work in this establishment is very specific (IKh 108)

Every woman in this country is dispossessed (HR 224)

Night at the beginning of winter is long (AM 21)

27.7.2 Similarly, further modifications to the predicate usually come immediately after it:

He is a respected merchant from among the merchants of the musk quarter (HR 48)

I am a stranger to them (JGh 142)

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 (JIJ 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 (JIJ 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 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)
d) Adverbial + predicate + subject:

Now I have an extra ticket (AM 160)
In this, you are right (HM 114)
Nevertheless, there are spears in the sheath (TW 22)
Before noon there are the people and the smell (IKh 108)
Next to the man is a long rope (IKh 157)

e) Predicate + subject + adverbial:

How much are melons today? (TW 133)
You can come immediately (TW 38)
The walls have ears even in the houses of ghosts (GhS 211)
There is no doubt about that at all (TW 114)

f) Predicate + adverbial + subject:

I have another fear now (GhS 37)
on the outside of every head is a forehead and two eyes (HM 10)
You must go now (GhS 56)
I must sleep now (TW 35)
I have something to say to you (HM 36)
I have an account to settle with you (HM 120)
Here also is the president of the Pepsi Cola company (JIJ 16)

27.8 Ellipsis in Nominal Sentences

Ellipsis occurs when a word or words are omitted from the sentence. These words are necessary to make the sentence grammatically complete, but are readily understood from the context:

[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)
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 (JIJ 46)

Why not? (JIJ 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 (JIJ 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)
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Women are more open-hearted than men (TW 213)

in dreams everything is permissible (GhS 126)

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)
Aboda will return in a minute (HR 53)
he will be coming to Baghdad soon (JIJ 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 (JIJ 106)

the children have been sleeping for hours (AM 36)
at that time, Nathir al-Amri was a secretary (JIJ 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:

(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)

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:

(He 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)
The Personal Pronouns (الضمائر)

28.1 The independent personal pronouns (الضمائر المنفصلة) are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا (masc. and fem.)</td>
<td>أنت (masc.)</td>
<td>نحن (masc. and fem.)</td>
</tr>
<tr>
<td>أنت (masc.)</td>
<td>أنتما</td>
<td>أنت (masc.)</td>
</tr>
<tr>
<td>أنت (fem.)</td>
<td>أنتها</td>
<td>أنت (fem.)</td>
</tr>
<tr>
<td>هو/هي</td>
<td>هما</td>
<td>هم (masc.)</td>
</tr>
<tr>
<td>هو (masc.)</td>
<td>هم (fem.)</td>
<td>هم (fem.)</td>
</tr>
</tbody>
</table>

28.1.1 أنا (“I”) is used by both males and females to refer to themselves:

- أنا رجل ... And I am a woman (GhS 18)
- أنا زوجتك I am your wife (GhS 94)
- أنا رجل متزوج I am a married man (IKh 81)
- أنا بارد 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 غريب هنا؟ Are you a stranger here? (JIJ 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 وغشائية 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 حبيبي? where are you my sweetheart? (JGh 34)

28.1.4 هو (“he”) is used to refer to males in the singular:

- هو المتهور he is the accused (GhS 98)
- من هو؟ Who is he? (GhS 18)
- هو مصري he is young (HM 209)
- هو في أثمر he is travelling (JGh 49)
also refers to non-humans which are masculine in gender and singular. It may thus be translated as "it":

- "هو دين عقليّ" - it is a rational religion (IKh 41)
- "هو خطأ" - it is a mistake (GhS 21)
- "لماذا هو مسموع؟" - Why is it forbidden? (HS 205)
- "هذا هو الرجل" - this is the solution (HR 78)

28.1.5 جِّي ("she") is used to refer to females in the singular:

- "هي ابنتي أحبها" - she is the girl I love (HM 183)
- "هل هي والدته؟" - Is she his mother? (GhS 101)
- "هي زوجة هذا الرجل" - she is the wife of this man (IKh 101)
- "ليست إليزابيث تيتور هي كل النساء العالم" - Elizabeth Taylor isn't all the women of the world (HR 104)

also refers to non-humans which are feminine in gender and singular. It may thus be translated as "it":

- "هي الحياة" - it is the obstacle (HS 240)
- "هي الحرب" - It is the war (JIJ 16)
- "الكاتدرائية هي الكنيسة الموجودة" - A cathedral is a district church (IKh 42)
- "هذا هي الحقيقة" - this is the truth (HM 216)
- "يُّلك هي المشكاة" - that is the problem (JGh 177)

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":

- "كان كل القرية تنكر أن النابيع العارية هي حمام الديبلو" - the whole village used to think that the geysers were the Devil's bath (HS 248)
- "كيف هي اليوم؟" - What are their homes like? (HS 191)
- "الزهور مقدسة هنا، وهو أجمل ما يمكن أن تهديه إلى الأصدقاء" - flowers are sacred here, and they are the most beautiful thing one can give to one's friends (JGh 94)
- "الصداقة، الصراحة، الاستقامة، هي الإخبار" - Friendliness, candor and honesty, they are respect (HM 240)

28.1.6 When جِّي and هو are preceded by the conjunctions َوْ or َفْ، the vowel on ُ may be omitted:

- "وهو" (or "فهو")
28.1.7 نحن ("we") is used by both males and females to refer to themselves and one or more others:

نحن صديقان (عذبيان) نحن آلان عم وآتين بوجه. نحن آلان أثنا، هو وأنا

نحن في الكنيسة
نحن عديرمان وعمليون
نحن آخرين
نحن أنساء فحصي عمارنا في نسم الألفة
نحن كننا فهمنا

occurs as the royal plural "we":
نحن رئيس الأ Lia إلى العامة

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)

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:

أنتم لا تعرفون
أنتم مجرد مستمعين
أنتم تجهلون مما أنا تريدون
أنتم كنتم ستعي أطلنت
أنتم الذين قدتموه

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 أنتن ("you") is used to address three or more female humans:

أنتن أميرات

you are princesses

28.1.10 أنتما ("you") is used to address two humans, male or female:

أنتما أول منодеين "علمانيين": لهذه الليبية
المشهدة يأنتما على ما أنتم علبة في شجار ويوسي

You are the first "laymen" to see this amazing find (JIJ 68)
you are quarrelsome and miserable (GhS 162)

28.1.11 هم ("they") refers to three or more humans including at least one male:

هم تفتكوها
هم ينظرون

They killed her (AM 31)
they are looking (AM 21)
28.1.12  

**(they)** is always used when referring to two humans (male or female) or non-humans:

- They are inside (IKh 11)
- They are the ones who dug a tunnel under the sea (GhS 121)
- They are the vagabonds (IH 25)
- Who are the detectives? (HM 166)

- They are two old friends of ours (JIJ 244)
- I thought of my mother and father, now deceased (JGh 37)
- They are the colour of her skin and the colour of her eyes (HR 60)
- They are talking (GhS 100)
- They are speaking (HS 237)
- They bring their angry expressions close to his eyes (GhS 98)

28.1.13  

**(they)** refers to three or more female humans:

- They are talking (GhS 100)
- They are speaking (HS 237)
- They bring their angry expressions close to his eyes (GhS 98)

28.1.14  

The personal pronoun usually refers to a noun that has been mentioned previously. It may, however, sometimes refer to a following noun:

- Many are those who pride themselves on their weakness (TW 68)
- Few are the moments of self-contentment (TW 83)
- Many are the books which I have read (JIJ 185)
- Many are those who link their feelings and their psychological states with the seasons (HR 86-7)
- Where is the apple? (IKh 67)
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:

you and her mean nothing to me (HM 184)
only he and I thought this was possible (HR 83)
I told him that we would come, you and I (HR 160)
Hamlet, Ophelia and I (JIJ 25)
he and I got acquainted (JIJ 177)
We must work, you and I (AM 123)

This order may be reversed:

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:

But what can I write to the police superintendent? (GhS 26)
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)
29 The Pronoun Suffixes (الضِمَارُ الْمُتَصِلُةُ)

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>يِ (my/me) (m. and f.)</td>
<td>نا (our/us) (m. and f.)</td>
<td>نا (our/us) (m. and f.)</td>
</tr>
<tr>
<td>رُيِّ (me) when attached to a verb</td>
<td>رُيِّ (our/you) (m. and f.)</td>
<td>رُيِّ (your/you) (m.)</td>
</tr>
<tr>
<td>اَنَّ (your/you) (m.)</td>
<td>اَنَّ (your/you) (m. and f.)</td>
<td>اَنَّ (your/you) (m.)</td>
</tr>
<tr>
<td>اَنَّ (your/you) (f.)</td>
<td>اَنَّ (your/you) (m. and f.)</td>
<td>اَنَّ (your/you) (f.)</td>
</tr>
<tr>
<td>هِ (his/him; its/it)</td>
<td>هُمَا (their/them) (m. and f.)</td>
<td>هُمَا (their/them) (m.)</td>
</tr>
<tr>
<td>هِ (her/its/it); their/them (when referring to plurals of non-humans)</td>
<td>هُمَا (their/them) (f.)</td>
<td>هُمَا (their/them) (f.)</td>
</tr>
</tbody>
</table>

29.1.1 When the pronoun suffixes are attached to nouns in the dual, the final ن of the dual ending is omitted. After the resulting nominative dual ending ي, the pronoun suffix ي ("my") becomes يِ:  

- صديقِي my two friends (JIJ 150)  
- بناتِي my two daughters (HR 229)  
- عينِي my eyes (HM 102)  
- يداي my hands (HS 187)

29.1.2 After the ending ي, the pronoun suffix ي assimilates with it to form يِ. This occurs with the accusative and genitive ending of dual nouns, and on the prepositions على and إلى:  

- أفتح عيني I open my eyes (HS 188)  
- لَكَني لم أَحلِقُ شاَبِي But I did not shave my moustache (HM 7)  
- إضافة إلى شاَبِي أَفْصُلْنِي In addition to my two favourite poets (JIJ 27)  
- اَنْتُشَيْت إِلي she turned to me (JIJ 34)  
- كَانَ عَلَيَّ أَطْلُون إِلَى جَانِبِكُ I had to be by your side (GhS 48)  
- لَكِن أَلْيَانَا هَاجِسُ أَخْرُ I have another idea now (GhS 37)

29.1.3 This assimilation also takes place with words ending with the long vowel ي (e.g. the
preposition في (في) :

ماذا وجدت فيني؟ what did you find in me? (HM 11)

For في when attached to the masculine sound plural, see 9.4.3b.

29.1.4 After alif and alif maqṣūra, في becomes في :

- مولائي my master (GhS 131)
- ذياني my world (GhS 187)
- حتياني my footsteps (JIJ 36)

أنتَ خطابي من الله I pulled my step out of the snow (GhS 154)

29.1.5 The damma of في، همَّة، وهمَّ and همّ changes to kasra when these are attached to a word ending with either a kasra – or the diphthong في = :

مع عائلتي with his family (JIJ 169)

(cls)مُرَأَبُوا بَيْنَاهُمْ وَزَرَاءُ ظُهْرِهِمْ They tied his hands behind his back (AM 147)

 أمام والابنَهُنَّ in front of his parents (HM 136)

هرب من أبيه he ran away from his father (JIJ 124)

كنا قد عادوا إلى مقاعدهم they had gone back to their seats (JIJ 64)

بقينا في غرفتهم They stayed in their room (IKh 39)

ما استطاعنا أن نقول بين مواليدهم they could not tell the difference between their children (HS 200)

نعتذرنا من ثلث بذغويهم we excused ourselves from accepting their invitation (JGh 77)

على رأسهم on their heads (HS 185)

مع أولادهم وأقاربهم with their children and relatives (HS 226)

غسلن أيديهم they washed their hands (HS 243)

آركض بين يديهم I run towards them (IKh 71)

يحدق فيهم He stares at them (GhS 100)

29.1.6 The pronoun suffix of the 2nd person plural (كم ["you/your"]) is used in certain greetings or in certain formal manners of speech, even when referring to one person:

سلام عليكم Peace be upon you (SI 203)

على أن أعترف، لقل لكم الكريم، أن ما علمته كان 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:

- I am always the one who makes coffee for them (HR 158)
- I did not look at them (HR 81)
- You did not believe in it (GhS 37)
- I have thick clothes (AM 27)
- I bought cheese for them (IKh 39)
- Didn’t she send a letter with you? (AM 25)
- all of them (JGh 67)

29.1.8 The pronoun suffixes (here called اَلْضَّمَانُوُرُمُتُخُمٍّ) 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:

- he introduced his wife to us (JGh 62)
- we decided to complete our tour (JGh 71)
- they are leaving their homeland (JIJ 20)
- her father (JGh 49)
- I heard its name (JGh 66)
- their clothes (IKh 37)
- you cultivate your land (IKh 77)
- That is your business (HM 66)
- They stayed in their room (IKh 39)
- their cars (HS 187)
- How are you? (HS 194)
- your gentle heart (HM 276)

The suffix of the 1st person singular (يّ), however, is attached to the noun without a case ending:

- in my room (JIJ 99)
- my bed (JGh 41)
- I will focus my power (GhS 37)
- I took my shoes off (IKh 68)

(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 ل ("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)
The Pronoun Suffixes

29.1.9 The pronoun suffixes (here called ضمير التخصيص) 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)

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 (JII 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)
a). When serving as the pronominal object of a verb, the pronoun suffix for the 1st person singular ("me") is ِنِيَةَ:

- هل تستطيع أن تسامعني؟
- هل تعرفوني؟
- هل تعرفوني؟
- هل تعرفوني؟

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 (ُه "he/it" and ﻫ "she/it") are sometimes omitted from a verb when the meaning is clear enough to dispense with them:

- ثم طالتني. ورَمَيَتْ فَعَلْتُ
- طَرَقَ أَبِي عَلَى الْبَابِ. لَمْ يَفْتْ بيْنَ هُدْ
- لَوْ كَتَبْ مَكَانَكَ لَفَعَلْتِ
- فَلَتْ لَهْ لَنْ يُصِدَّقُ
- طَلَبَ مَنَعَ أنْ أَقْرَعْها، وَلَمْ أَفْعَلْ
- فَعَلْتَ الْعَالِمُ أَلَبَاتِ. أَلْفََرَّضَ أَنْ يَفْتُ هُذَا لَيْفَعُ

Then you divorced me. And when you did [it] ... (GhS 93)
My father knocked on the door. Nobody opened [it] (IKh 23)
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)

c). A verb may take a pronominal object referring to its subject and express a reflexive action. This is most common with the verbs وَجَدَ ("to find") and زَأَى ("to see"):

- وَجَدْتُ أَرْحَبًَ فِي مَقَابِلَةِ الْعَشْرِ مَعَهُ
- وَجَدْتِي أَصْرُ أَيُّها
- وَجَدْتِي مَرَّةً أَخْرَى فِي الْوَضْعِ الْمُهِمِّ
- وَجَدْتِي أَمَامَ مَنَّهُ
- رَأَيْتُي فِي هَذَا الْوَضْعِ
- رَأَيْتُي خَالِصَةً الْعَلَّمِ

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 (ضَمِيرُ الْعَالَمِ)

The pronoun of general reference, which is always the 3rd person masculine singular (ُه), 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 ﴾ إن or ﴾ أنّ: 
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  

30.1 In addition to its basic meaning of “soul” or “spirit”, the feminine noun نَفْسُ (pl. نُفُس) is frequently used with a reflexive meaning corresponding to the English “himself”, “itself” etc.

30.1.1 With this function, نَفْسُ 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)

30.1.2 نَفْسُ 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)
The Noun

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)
- self-reliance (SI 234)

30.1.4 When the subject is a dual or a plural, نفس 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 نفس may serve to emphasise the identity of the person involved. It is introduced by the preposition ب and takes a pronoun suffix referring to the subject of the verb. The meaning is “in person”, “personally”, “he himself” etc. It may also mean “by oneself”:

- 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)

I am stupidity itself (HM 64)

There is a beginning from the Portuguese themselves (JGh 146)

My real concern was my friends themselves (JJ 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)

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 (JJ 132)

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)

may have the meaning “same”. It governs a definite noun in the genitive case in an idafa 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 Checkov used to sit ... is the same colour as the desk (JGh 27)

going 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”, *نفس* may occur in apposition to a definite noun. It takes a pronoun suffix referring to the noun:

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)
The Noun ُعين ("eye")

In addition to its basic meaning of "eye", ُعين may have a function similar to ُنسن although it is much less common than ُنسن in modern Arabic.

31.1 ُعين 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 ُعين 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 ُعين may occur in the indefinite accusative:

He is Shelley himself (JIJ 214)
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 يـ (“my”) they take long vowels as their case endings:

<table>
<thead>
<tr>
<th></th>
<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>
<td>أبي</td>
</tr>
<tr>
<td>أخ</td>
<td>أخو</td>
<td>أخأ</td>
<td>أخأ</td>
<td>أخأ</td>
</tr>
</tbody>
</table>

a). أب:

- وَأَرَّكَ أَبُوكَ تَنَكَّي ـ: If your father saw you crying (AM 33)
- أَبُوكَ وَهَامَـ: Your father is a beast (HM 42)
- أَنَا أَبُوكَ نَسِيتُ أَبَآتِي؟ ـ: I am your father. Have you forgotten your father? (HM 78)
- كَتَنَتْ أَفْرَقَ أَبَآتِي؟ ـ: I used to lift her father (JJ 82)
- كَيْفَ فَخَالَ أَبَيكَ؟ ـ: how is your father? (HM 42)
- هَرَبَ مِنْ أَبِي ـ: he ran away from his father (JJ 124)

b). أخ:

- أَخَوًا بُكَرُ ـ: Our brother Bakr (IH 158)
- كَانَ أَخَوَهُ ضَافِعًا ـ: His brother was lost (IH 125)
- فَصَّلَ قَابِلَ الَّذِي قُلَ أَخآهُ خَالِب ـ: the story of Cain who killed his brother Abel (HM 20)
- رَفَعَ وَجُودَ أَجْمَعَهَا أَفْلَامِ ـ: despite the presence of her eldest brother (JJ 110)

32.2 The pronoun suffix يـ (“my”) is added to أب and أخ without any case ending:

- أَذُهَبَ مَعَ أَبِي ـ: I go with my father (IKh 11)
- أَخِي ـ: 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 idāfa construction:

- أَحَدُ مَقَارِبٍ أَبِي وَالِي ـ: one of the acquaintances of Wa’il’s father (HR 29)
- لَا هُوُ أَبُو أَوْلَادِي ـ: he is not the father of my children (HR 217)
- كَانَ زَيْفُ ٍغَامِرًا، أَخِي لِجَمِيعَ ـ: he was the friend of Amir, Lamiya’s brother (JJ 106)
- كَانَتْ لِجَمِيعَهَا أَيْضًا أَنْتَ أَخِي ٍالفَرِيقَ بِنَكِرٍ صَدِقِي ـ: Lamiya was also the niece of General Bakr Sidq (JJ 110)
32.4 The dual is formed as follows:

<table>
<thead>
<tr>
<th>nom.</th>
<th>accus/gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخوانَ</td>
<td>أخوينَ</td>
</tr>
<tr>
<td>أبوينَ</td>
<td>أبوينَ</td>
</tr>
</tbody>
</table>

two brothers

two fathers; parents

32.5 The less common noun حمّ ("father-in-law") is subject to the same rules as أبّ and أخّ. These three, along with فمّ ("mouth") and ذو ("possessor", "owner") are known as the "five nouns" التُّسعة الأسماء (الخمسة).
The Noun ُم ("mouth")

Like ُب and ُح, the noun ُم 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>ُم</td>
<td>ُم</td>
<td>ُم</td>
<td>ُم</td>
</tr>
</tbody>
</table>

In modern Arabic, however, ُم is usually declined as normal:

- When Anisa saw me her mouth dropped open in surprise (AM 11)
- she put her hand on her mouth (HS 187)
- I open my mouth (HS 189)
- she did not open her mouth (IH 200)

The original form may still very occasionally be found:

- 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>هذا</td>
<td>هذا or less commonly</td>
</tr>
<tr>
<td>dual (nom.)</td>
<td>هذان</td>
<td>هذان</td>
</tr>
<tr>
<td>dual (acc./gen.)</td>
<td>هذين</td>
<td>هذين</td>
</tr>
<tr>
<td>plural (all cases, masc. and fem.)</td>
<td>هؤلاء</td>
<td>هؤلاء</td>
</tr>
</tbody>
</table>

In general, هذا and هذَا 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>ذلك</td>
<td>ذلك or less commonly</td>
</tr>
<tr>
<td>dual (nom.)</td>
<td>ذلك</td>
<td>ذلك</td>
</tr>
<tr>
<td>dual (acc./gen.)</td>
<td>ذلك</td>
<td>ذلك</td>
</tr>
<tr>
<td>plural (all cases, masc. and fem.)</td>
<td>أولذلك</td>
<td>أولذلك</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:

الله تُستجِب! This is impossible (IKh 38)

هُوَ بَيِّنًا! This is my uncle's cigarette (HM 130)

هَذَا مُبِينٌ Whose soul is this? (HM 153)

هَذَا ما أُخْرَصَ عَلَيْهِما These two things are what I strive for (JGh 53)

هُوَ نَفْسُهُ قالُ هَذا! he himself said this (HM 245)

هُوَ يُكَانُ! he can hardly believe that this is happening (GhS 8)

لَقَدْ حَصَلْ هَذَا بِنِّيَبَ! This had occurred before (HR 133)

يَتَّلُكُ هُدَّي أَخْشَسُهَا this is what I felt (HR 185)

بَعْدُ ذَلِكَ after that (HM 219)

هَذَا مُبِينٌ! This is impossible (IKh 38)

هَذَا سَبِيرَةً عَمِّي This is my uncle's cigarette (HM 130)

عَمَّيْ هُوَ من هذَا! Whose soul is this? (HM 153)

مَا أُخْرَصَ عَلَيْهِما These two things are what I strive for (JGh 53)

عَمَّيْ هُوَ مَا أُخْرَصَ عَلَيْهِما my dear wife was no different from the other women in that (JIJ 85)

فَعَلَتْ ذَلِكَ I did that (HM 74)

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among these was our friend (JGh 61)

34.1.2 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)

34.1.3 هذى ("this") are compounds of the demonstrative particles هذى (with the long alif replaced by a dagger alif) and ذى (ذى or, much less commonly, ذى ذى 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)

34.1.4 A rarer alternative to the feminine هذى is هذى:

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)

34.1.5 The two parts of هذى and هذى 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)

34.1.6 The pronoun of the 1st person singular (نا) may come between هذى and ذى. The final
alif of آ is omitted, giving the following forms:

Here I am now, in the Hotel Alsace, Room 37 (AM 145)
Here I am, returning (AM 166)
Here I am, recalling it again (HR 56)
Here I am, observing Salma hating her body (HR 195)

34.1.7 ذلک ("that") and ذلک ("that") are generally used for what is more distant in some way from the speaker:

That feeling of triumph was not repeated after that. That winter came and it was truly the most beautiful season (HR 33)
In that year I had begun to teach those students a Shakespeare play (JIJ 173)
We will remain alone together in those green tranquil fields (GhS 154)

34.1.8 ذلک is used in a similar manner to ذلک:

I think that was the last violent clash between us (HR 151)
That is the source of my happiness (TW 143)
Who is that sitting in the corner? (AM 118)
Cigarettes no longer have that wonderful flavour (AM 28)
O God, how Rajab has changed. He is no longer the man I knew (AM 59)
that day (HS 74)

34.1.9 هؤلاء and أولئك ("these/those") refer only to human beings and are invariable in form:

These men understand each other in a secret and mysterious way (AM 132)
It pleases me to say that since my early days I have been one of those people who walk (JIJ 73)
but those stupid doctors understand nothing (GhS 88)
Those who have lost their mothers (AM 23)
In that year I had begun to teach those students a Shakespeare play (JIJ 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, هولاء and دلتُ may be used for the first and دلتُ هولاء for the second (or هولاء with the first and دلتُ 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 (JIJ 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 (JIJ 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 هولاء sometimes have the meaning “the former” and دلتُ or داَكَ have the
meaning "the latter":

A lion on the Euphrates and a lion on the Nile. The former rules over the latter, and the latter rules over the former, and both of them rule over us (IH 29)

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)

34.1.12 The dual forms هذان، هذان etc. refer to two people or things:

These two diamonds will be my gift to you on the wedding night (GhS 175)

Don't things happen to us except in one of these two ways? (GhS 197)

A quarter of a century of sadness separates these two moments (GhS 187)

it hadn't been open for those two weeks (TW 127)

in these two miracles (IH 29)

in the first of those two years (IH 138)

with those two eyes (J1J 46)

who are these two, these whose wedding night I was destined to attend? (JGh 85)

34.1.13 a occurs as part of the demonstratives هذى، هذى، هذى، هذى، هذى، هذى، هذى، هذى، هذى, the corresponding dual forms and هذى، هذى، هذى، هذى، هذى، هذى، هذى، هذى، هذى. It also occurs independently as a demonstrative adverb used as a means of emphasis. With this function, a usually introduces a verbal sentence and emphasises the time when something occurs:

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)
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) َلا may very occasionally take a pronoun suffix:

لا There you are! (TW 109)

لا There he is! (TW 39)

(ii) With an emphatic function, َلا may precede the adverb ُهَا ("here"), sometimes forming the compound ُهَا :

أنا مُعيَّنُ ُهَا ما هُنا

أنورَى، ُهَا، في الدُّكَانَ.

I will hide here in the shop (HM 63)

34.1.14 َلا occurs as part of the demonstratives َلا، َلا، َلا، َلا، َلا، َلا، َلا [nom.] and َلا، َلا [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

هذا الكتاب 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:

هذا العالم this world (AM 29)

ما فكرنا بوعدها كل يوم في هذا المقهى البرقع إلا ذاك أنفَصَلَ We never thought of sitting in this terrace cafe until that day (HS 74)

ما هذه الضماذات التي تلف رواسي؟ What are these bandages wrapped around my head? (TW 148)

في هذا الحال this case (HM 151)

كانت هذه المرة مرسمة This room was his studio (GhS 50)
Cigarettes no longer had that delicious flavour (AM 28)
that river (JIJ 31)
that period (JIJ 68)
I informed him about those leaflets (HM 241)
that old woman (AM 144)
but these two mules are sharing the throne with us (IKh 83)
these English people (JGh 213)
These men (AM 132)

34.2.2 The demonstrative may occasionally be in apposition to the definite noun, thus following it. This is to achieve an emphatic effect:

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
266  The Demonstrative Pronouns

a nominal sentence:

هذو صورتي  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:

في إقليما الأولى ذاك كان مُعجبا جدا بقصائدي  On that first meeting of ours he very much liked my poems (GhS 137)

ظروفا الإجتباءية تلك  these social circumstances of ours (JIJ 172)

34.2.6  The demonstrative follows proper nouns:

هل مات رجب ذلك؟  Has that Rajab died? (AM 59)

لماذا كل هذه المبالاة يعدد أضحك هذا؟  Why all this concern about that Abdi al-Samad? (HR 61)

عيسى الطومان، هذا شاب  This Isa al-Awwam was a young man (IKh 57)

لا أريد أن أذهب إلى أولئك أبو الفئوس هذا  I don't want you to go to that deranged Lawandiyus (HM 71)

من هو أبو نواس هذا؟  Who is this Abu Nuwas? (HM 107)

موشكرو هذه  that Moscow (TW 184)

من هو سليم هذا؟ من هي مراجعة هذه؟  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:

هذا مايكل كلارك أمامي الآن!  This is Michael Clark in front of me now! (JIJ 215)

هذا قروسيكا، يعتدي خالي  This is Farusiya, my cousin (HM 145)

هذا الجبل  This is Mount Carmel (IH 160)

34.2.8  When a demonstrative modifies the genitive in an iḍāfa construction it comes immediately before it:

هي زوجة هذا الرجل الكبيرة  She is the wife of that hateful man (IKh 101)

كيف أستطيع أن أختار سماع هذا الحديث من فم هذه المرأة؟  How could you stand to hear these words from the mouth of that woman? (HS 76)

اكتشفت خفية هؤلاء الناس  I discovered the truth about those people (IKh 113)

كانت خائفة من فضيحة هذه الألقاءات  She was afraid of the shame of these meetings (HS 97)

لا أطالب إلى خلف هذه العقيدة  I will not arrive at a solution to this puzzle (HM 10)

في بداية هذا الأمر  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:

في ربيع تلك السنة  
in the spring of that year (JIJ 176)

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 (حُصِيمُ الفِضْلِ) 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:

هذا هو الشريعة  
that was the frightening thing (GhS 143)

هذا هو الجمهور  
This is madness (SI 167)

ربما هؤلاء هم الكلمات الأخيرة في كل ما تبقى من حياتي  
Perhaps these are the last words of all that remains of my life (TW 139)

هذا هي الطريقة الوحيدة  
This is the only way (AM 19)

هذا هي المعرفة الحقيقية  
This is true knowledge (GhS 35)

هذا هي الحقيقة  
this is the truth (HM 216)

هذا هي الجنة  
This is Paradise (HM 53)

هذا هي المسببة  
that is the problem (JGh 177)

مولانا في الموت  
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:

كان هذا الغنوان الذي أطلقته على الثلاثة  
This was the title I gave to the trilogy (JIJ 201)
This is the report which reached His Excellency the counsellor (TW 38)

That was the thing which was inevitable (TW 34)

34.3.3 The pronoun of separation is often used when a separation is unnecessary. This serves to emphasise the demonstrative subject:

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:

The director was pleased only with my forearms, and not with the license in architecture which these two forearms had achieved (HR 93)

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:

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:

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:

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:

during those gloomy days (AM 38)

These things have become daily dreams (AM 29)

over those years (HR 170)

All these movements (HR 133)

the trains (JIJ 30)

these contradictions (Ghs 131)
The Particles

35.1

"yes" ("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

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

"yes" ("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?"
35.2.1 ْلاْ may also contradict a negative statement:

- “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 ْلاْ ("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 (أدوّات الْبِرْر or حُروُف الْبِرْر)

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 لِبِّ and لِبِّ, *لِبِّ, and *لِبِّ, and words that were originally nouns in the adverbial accusative of place which are used as prepositions, such as *جَاءَ and *جَاءَ, *جَاءَ and *جَاءَ, *جَاءَ and *جَاءَ, *جَاءَ and *جَاءَ.

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 (JII 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)
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 an and forms a noun clause. The preposition is often associated with a particular verb or verbal noun:

- Where did you get the bread from? (IKh 72)
- 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 an 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 an or an:

- 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 انا may come between some prepositions and the genitive object (particularly with دونما and ومن):

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 بـ) 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 لب، ك، م، من، في، من، على، إلى، على، حتي):

- she rips it at the chest (IH 145)
- he gathers what has fallen from its ancient olive trees (IH 109)
I rushed among them (JIJ 64)

I cannot live without him (HS 123)

he returned to her house without her (IH 125)

During that time I met Frank Stocks (JIJ 217)

36.2  من ("of", "out of", "from")

36.2.1 The following contractions occur:

من + ي = ("me")
من + نا = ("us")
من + ما = ("what")
من + من = ("who")

36.2.2 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 ناجحة أخرى ... من ناجحة 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 (JIJ 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 (JIJ 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)

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”:

he ran away from his father (JIJ 124)
I only wanted to rest from the drudgery (HR 190)
she sought God's protection from the accursed Satan (SI 125)
she rids herself of her shoes (SI 350)
I washed my hands of the traces of the dyes (JIJ 205)
he could not get a leave of absence from his work (JIJ 236)
you have disposed of the body (GhS 97)

36.2.4 من may express the idea of nearness, especially after بالقرب (“near”, “close”):

she is still close to me (GhS 187)
We stood in the corridor near the kitchen (IKh 130)
he still walks close to him (GhS 38)
he continued to live near us (AM 66)
we passed close by the tree (AM 113)

It is thus used with verbs meaning “to approach”, “to come near”:

We went up to her (IKh 116)
the nearer a man comes to the end, the nearer he is to the ground (JGh 46)
He approached her (IKh 129)
Mirna approaches him (GhS 95)

36.2.5 من may have the meaning “by” or “through” a place:

he entered through the palace window (IH 189)
Some of them try to escape through the windows and doors (GhS 150)
the archangel Gabriel went out of the door which I came through (HM 49)
She enters through the door of the bureau like a tempest (JH 144)

36.2.6 من من 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 عمر ("for quite a while", "a long time [ago]") and من زمن أزمان ("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)

There is the pain in my tooth awakening again (GhS 26)

There is the pain in my tooth awakening again (GhS 26)

There is the pain in my tooth awakening again (GhS 26)

There is the pain in my tooth awakening again (GhS 26)

There is the pain in my tooth awakening again (GhS 26)

There is the pain in my tooth awakening again (GhS 26)
36.2.7 من may also indicate the time “at which” the action takes place:

She used to leave at dawn (AM 47)
I got up immediately (HM 47)
If I had wanted, if I had been evil, I would have violated you on the first night (HM 228)
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:

they were from a different world (HR 28)
I did not receive any response from him (HR 18)
She is from a respectable family (JIJ 109)
He was a blind man from Egypt (TW 46)
Your income is from teaching (JIJ 211)
She did not wait for me to ask for an explanation (GhS 68)
there are a number of buildings from the Stalin era (JGh 15)

36.2.9 من may indicate the material out of which something is made or what a thing consists of:

he makes a bag from newspaper (SI 349)
a tin of sauce (SI 350)
a cup of tea (SI 351)
a caravan of Bedouin (IH 158)
a quarter century of sadnesses (GhS 187)
a small beautiful house of two stories (JGh 172)
a basket of fruit (JIJ 115)
A special committee was set up consisting of Abd al-Majid and the army officer (SI 53)
He was holding a small rod in his hand which I thought was made of wood (AM 14)
Each shift is of eight hours (IH 186)
36.2.10 مم"م 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 مم"م occurs after the indefinite relative pronouns مَا ("what") and مَن ("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). مم"م has a similar use after the nouns غَيْر ("other than") and سِوَى ("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 مم"م 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 أجل is used:

- 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:

- she distinguished the friend from the foe (SI 337)
- you don't know your knee from your elbow (HM 18)
- 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”:

- stronger than men (AM 64)
- he knows better than me (AM 153)
- mightier than an ant (TW 35)
- 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:

- are they all ghosts or people? (GhS 74)
- Fajriya is not a human (TW 152)
- in a corner of the cage (AM 98)
- I converted all this into a kind of speech for the defence (HR 18)
- I realised that she was a spy from my enemies (GhS 51)
- on the eighty-fifth floor of one of the skyscrapers (GhS 176)
- 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 (JIJ 106)
Grasmere was one of the first villages I headed for (JIJ 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)

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 (JIJ 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 ًن 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 ًن is used in the construction + active or passive participle or an adjective used as a noun. The subject is often a noun clause introduced with ًن or ًن (“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:

- 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 عن ("off", "away from")

عن is typically used to indicate distance and separation from a place.

36.3.1 The following contractions occur:

- عن + ي = ("me")
- عن + نا = ("us")
- عن + ما = ("what")
- عن + من = ("who")

36.3.2 عن is used with verbs with meanings related to "staying away", "stopping":

- 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 (JIJ 119)
- She has given up teaching (JIJ 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)
I have renounced my right (HR 11)

36.3.3 It is also used with verbs with meanings related to “going away”, “concealing”:

ّذَلِكَ عَنْ خُفْيٍ I hid the affair from my mother (AM 125)

خَفْيَتْ عَنْ أُمِّي أُمَّيَّ نَاهَتْ صَالِحَةَ عَنْ فِكْرِي I hid from them (IH 84)

إِفْصَلْتُ عَنْ الْجَمَاعَةِ لِمَعَةٍ عَشْر ّدَافِينَ Salih slipped my memory (HS 94)

نَاءَتْ عَنْ أُنَظَارٍ we retired from the group for ten minutes (JGh 71)

فَ غَابَتْ عَنْ أنظارِنا it disappeared from our sight (IKh 75)

أَنَا أَنْتَيَّ إِلَى الْبَنِينَ عَنْ طُرُقِ الْحَضَّارَة The enchantment left me (IH 54)

I hid the affair from my mother (AM 125)

I hid from them (IH 84)

Salih slipped my memory (HS 94)

we retired from the group for ten minutes (JGh 71)

it disappeared from our sight (IKh 75)

I came to religion by way of culture (IKh 43)

It is thus used with the verb مَاتُ ("to die"):

هيَهُ أَرْمَلَةٌ مَاتَتْ عَنْ زُجْجَهَا she is a widow whose husband died before her (IH 132)

مَاتَتْ أُبُورًا وَجِبَهُا عَنْهَا ثُمَّ مَاتَتْ عَنْ زُجْجَهَا Her only son died before her then she died before her husband (IH 138)

مَاتَتْ عَنْهَا وَالدُّهَا Her father died before her (IH 68)

36.3.4 يَعْنُ is used verbs with meanings related to “taking away”, “uncovering”:

أَخْشَيْتُ بَيْنَيْ قَاَبِئَيْنِ نَزَفَتْ عَنْ الأَرْضِ I was aware of rough hands lifting me from the ground (AM 102)

عَلَّ أَنَا نَزَغَتْ الحُبُّابَ عَنَّ عَطْيِي Have I removed the veil from my mind? (HR 7)

نَزَغَ عَنِ الْبَشْرَةً he took the towel away from me (HS 130)

يَنْزِرُ عَنْ الكِتَابِ he pulls me from the sofa (HS 124)

يَنْزِرُ عَنْ الكِتَابِ his hand tries to wipe something off his forehead (IKh 120)

أَذَّنَتْ وَجَهَّاهَا عَنْهَا أَذَارَتْ عَنْ آذَارِي she turned her face away from me (JIj 120)

كَأَنَّا نَفَطَوْنَ عَنْ أَعْضَاهُمَّ they changed her mind about asking for a divorce (SI 337)

كَأَنَّا نَفَتَوْنَ عَنْ أَعْضَاهُمَّ They used to pick it from its branches (IH 26)

أَحَدَهُمْ نَشَأَ عَنْ سَاعِيْنَ فُوْضَيْنَ one of them bared two strong forearms (JGh 20)

أَحَدَهُمْ شَأَرَ عَنْ سَاعِيْنَ فُوْضَيْنَ I shook the dust from it (JGh 34)

تَفَضَّلَ عَنْهَا الْعُلَّامَ She removes the straw from her head (IKh 61)

36.3.5 It is used with verbs with meanings related to “hindering”:

بُدِّافُ عَنْ نَفْسِهِ 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 ـ 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)
he 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 ـ 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 ـ قريب ("soon", "shortly") ـ is used temporarily 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 \( عَن \) indicates a locality in the adverbial expressions \( عَنَّبِيْنَ ("on the right") and \( عَنَّبِيْنَ ("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, \( عَن \) 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 (JII 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 (JII 109)

36.3.12 \( عَن \) 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 (JII 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)
Prepositions

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 (JIJ 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 (JIJ 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 oun occurs in the adverbial expression عن طيب خاطئ ("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 عن قصد and عن يد ("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 عن 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")

- 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 إلى becomes إلى when the pronoun suffixes are attached. For example:

- إلىك to you (masc. sing.)
- إليهم to them (masc.)
The pronoun suffix -ُ ("me") assimilates with ُل ("to me").

34.4.2 ُل 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 (JJ 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 ُل 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)
36.4.6 With a temporal meaning, إلى indicates the point up to which or "until" something continues or lasts:

\[جـلاً دخَت إلى هذه الأيام السوداء! إلى الأمان.
\]
why has she lived until these dark days? (IKh 65)

\[كَتبَت إِلَى السَّاحَةِ.
\]
Until we meet again (GhS 176)

\[كَبَتْ طَيِّبَةً فَنِسْفَتْ إِلَى السَّاحَة.
\]
I was tired so slept until morning (HM 210)

\[أَنْعَحَّ عَلَيْهَا حَامِدَ أنْ تَوْجَلَ الأمَّر إِلَى السَّاحَة.
\]
Hamid urged her to leave the affair until the morning (AM 52)

\[كَبَتْ أَنْسُحُ الأَعْبَرَ عَنْهَا مِنْ زَمَنٍ إِلَى أَخْرَ.
\]
I would wipe the dust of it from time to time (GhS 53)

\[هَيَّ، مِنْ جَبْنٍ إِلَى جَبْنٍ، تَقُعُ.
\]
it falls from time to time (HM 90)

a). This gives rise to the common adverbial expression إلى الأبد ("forever"):

\[مَاتَ إِلَى الأَبْد.
\]
She is dead forever (AM 113)

\[بَدَثَت أَنْسَحَةً وَكَتَبَتْهَا سَفَرَةً إِلَى الأَبْد.
\]
His smile seemed as if it would last forever (HR 100)

\[ظَنَّتْ أَنْ هَامَّةَ أَنْسُحَةً إِلَى الأَبْد.
\]
I thought she would live with me forever (HS 89)

\[سَفَرَةً إِلَى الأَبْد.
\]
We will find eternal rest (TW 96)

\[وَقَالَ ابْنَا كَلِمَاتٍ لَّمْ تَنْصَبُّهَا إِلَى أَنْ مَاتَ.
\]
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:

\[جَعَلَ وَالدُّيْ وَيَصِرَّان ضَرُورَةً وَفَقْيًا إِلَيْهِ، إِلَى أنْ نَتَنْهَى الأَحْزَاب.
\]
it made my parents insist that I must refuse to travel until the war was over (JIJ 11)

\[فَالَّذِي نَفَّذَا لِهَا كَلِمَاتٍ لَّمْ يَقْرَأُهَا إِلَى أنْ مَاتَ.
\]
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 … (JIJ 113)
It is, in addition, also near the sea (JIJ 25)
he writes stories as well as doing drawings (JIJ 175)
She had, besides that, a special charm (SI 281)

36.5 إلى ("up to", "until")
The pronoun suffixes are not used with this preposition.

36.5.1 إلى and 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, إليه 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  حُتَى is commonly used with the temporal meaning “until” a certain point in time, or “until” a particular circumstance occurs:

- They kept him from morning until the middle of the night (AM 107)
- 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 (JIJ 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  حُتَى has the adverbial meaning “even”. With this usage, a noun following حُتَى 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 (JIJ 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, ـ حتى ـ 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! (JIJ 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]”, ـ حتى ـ may introduce a complete verbal sentence as a noun clause introduced by one of the conjunctions ـ أن، أن or ـ إن. When the noun clause begins with a verb ـ أن is used, when it begins with a noun or pronoun ـ أن or ـ إن are 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 (JGh 187)

I was so happy that I forgot my handkerchief on the table (GhS 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 خَصَّ : 

لا يَعْلَمُهُ صُراحةً، خَطَبَ بِهَا وَبَيْنَ نَفْسِه

أَنَا لَا أُعْرِفُ الْبَرَكَانَ. لَمْ أَرَ أَحْيَا خَيْرًا فِي

خلال الأَشْهر الْأَوَّل لَا تَرْيِدُ بَلْنَكْ شَيْئًا، وَخَيْرًا فِي

كَأْبَبِ الْحُفْرِ الْمَسْطُوقَةِ تُحْسِبُ كُلَّ نَوْمٍ غَفْرَات

الْحَجِّيَّاتِ لَمْ يَتَحَّبَّهَا خَيْرًا لَّفْرَضَةَ الحَجِّي

وَخَيْرًا مَسْتَغْلِيَّاتِ وَخَيْرًا لَا أَرْزُ أَحْدًا خَيْرًا عَلَى

مسافَة بِعِيدَةْ

It may, however, be repeated for emphasis:

أَنَا كَضَيْاءٍ، ِِبَبِيِّمَبَا ِرَمَّمَ مَعَ أَفْيَيْنَ بِهِمْ

أَلْبَيْنَاءُ، لَا يَعْتَشِنُ فِيهَا الأَشْعَانَ وَلَنَحَيْيُ أَطْطَعُ وَلَمْ يَحْفَظُ لأَحَدِ، وَلَا خَيْرًا لِأَبِي

هَكّاهُ أَشَابَاءٌ لَا يُغَرِفُ أَطْطَعُهُ بِهَا وَلَا خَيْرًا لِفَيْهِ

It may, however, be repeated for emphasis:

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 ضَوْب (“towards”, “in the direction of”)

ضَوْب is used locally to indicate the person or place to which an action is directed:

لَمْ يَنْظُرُ ضَوْبَهَا ِِهِْهَا ِِهِْهَا لَنَحَيْيُ أَطْطَعُ

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

“towards”, “in the direction of”

is synonymous with:

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

“to”, “for”

is an inseparable preposition attached directly onto the word it governs.

36.8.1

When the pronoun suffixes are attached, ل becomes ل. For example:

ل to you (masc. sing.)          ل لّهم to them (masc.)

ل to him          ل لّنا to us

The exception to this is the suffix ل - (“me”), which forms ل لّي (“to me”).

36.8.2

When ل is attached onto the definite article, ال, the alif is omitted:

ال the college had a claim on me (JIj 137)

36.8.3

When ل precedes a word which itself begins with ل and which has the definite article (e.g. ل اللغة [“the language”]) the ل of the definite article is omitted:

كان أستاذا ل اللغة العربية he was a teacher of the Arabic language (JGh 188)
36.8.4 ٍِّ is used locally to indicate direction towards a place:

I will not go back to work, to the office (TW 114)
one day you returned to the eastern shore (AM 96)
I was eagerly waiting for him to leave so that I could return to Rajab's letter (AM 119)
in the evening we went to the police station (AM 128)
al-Shanqiti invited Abd al-Majid to accompany him on a visit to the office of one of his acquaintances (SI 210)
those leaving to countries other than those of the Middle East (TW 14)
we used to sit back to back (GhS 124)
We were face to face (IKh 111)

36.8.5 ٍِّ is used temporally to relate an event to a particular time:

he started to visit me three days after I saw him in the office (HS 131)
On the day following my arrival (JGh 175)
I got to know them in the first year of my arrival (HS 9)
the first day of their marriage (SI 17)
This is the “Paris Match” magazine which was published during the first week of my arrival in Paris (GhS 113)

36.8.6 ٍِّ governs expressions of time to indicate when or for how long an event takes place.
It may usually be translated “for”:

For the first time I see myself clearly (GhS 201)
So you have fallen in love with an Arab for a second time? (GhS 77)
he wants to live without responsibility or work for a while (HS 99)
they stood for a moment (HS 101)
I told the young man that I was staying there for a few days (JGh 184)
The College of Arts and Sciences had renewed my contract with it for a third year (JIJ 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 (JIJ 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 ُ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 ُ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 ُ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 ḥa 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, ḥa is used in place of the verb “to have” which does not occur in Arabic. ḥa 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.):
The day is mine and the night is yours (GhS 181)
there is an exception to every rule (HM 148)

36.8.12 ِ may also indicate the author, composer, artist etc.:

its subject was borrowed from a novel by Victor Hugo (JIJ 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 ِ 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? (JIJ 51)
In pencil, I drew a picture of four women (JIJ 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 ِ is used in an alternative to an iḏāfa 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 (JIJ 151)
36.8.15 ḫ is used instead of a noun + pronoun suffix to avoid making the noun definite:

أصبحت أبنًا لله

I became a son of his (HM 6)

كان يعاملني كابن لله

He used to treat me like a secretary of his (HS 207)

خرجت مع رفيق لي

I went out with a friend of mine (JIJ 63)

36.8.16 ḫ is often found in questions with the structure مِنْ أَينَ ("from where?") + ḫ + pronoun suffix/noun + ب :

لمِنْ أَينَ لَيْدِو آناوَةُ، يُعَوْرُفُ آناوَةُ الحِقَّيْنِ؟

How did that lady know my real name? (GhS 10)

لمِنْ أَينَ لَيْبِيِّنسِ فيِ الْيُوبُورِتْ؟

where can I get jasmine from in New York? (GhS 196)

لمِنْ أَينَ لَيْ بِهِ أُنْفِقَةُ الأَنْفِقَةُ؟

where can I buy warmth? (GhS 161)

لمِنْ أَينَ لَا يِصَعَّدُ كَهْدُ؟

Where do we acquire happiness like that? (GhS 167)

36.8.17 The interrogative particle ما + ḫ + pronoun suffix gives the expressions “what's wrong with [you]?”, “what's the matter with [you]?”:

ما أَلْكَ بِالسُّلْطَىٰ؟

What's wrong with you Salma? (HR 98)

ما أَلْكَ بِالسُّلْطَىٰ؟

What's the matter with her? (HM 273)

ما أَلْكَ بِالسُّلْطَىٰ؟

What's wrong with you? (HR 135)

ما أَلْكَ بِالسُّلْطَىٰ؟

What's wrong with you Faruh? (HM 164)

36.8.18 ḫ may indicate the purpose, cause or reason for an event:

بَل، لأَمْرٍ مَا، مُخْتَطِطُ

For some reason or other I was thwarted (IH 190)

الْكَلْبُ هُزَبَ مَذْهَرًا لِسَبِيبِ مَجَهُولِ

the dog ran away frightened for some unknown reason (GhS 32)

تَحْرُكُ لِأَلْفٍ لَسْنَةٍ بِهِ

it moves at the lightest touch of the hand (JIJ 146)

لِإِلْبَرَّ الْمُطَّرِّانِ بينِ بَيْضٍ وَمُحَلَّة، وَضَمَّتْ مِنْ تَحْرُكٍ

Due to the flying conditions between Egypt and Holland we arrived early (JGh 171)

أَشْفَقَتْ عَلَى أَكْرَجِي لِيَأْمُّهُ مَعْنَا مِنْ مَجَهُولِ

I sympathised with the man for the efforts he had exerted with us (JGh 193)

جَرَّسَ آنَاوِيَ بِعْنَةٍ ثَانِيَةٍ لأَمْرٍ مَا

The telephone rings again for an urgent matter (GhS 176)

تَغَيَّرَ عَنْ شَرِّ آنَاوِيَ لِعُرُقِهَا

She excuses herself from drinking the coffee because of her illness (GhS 189)

جَفَتْ لَبَنَانِ أَخْرَ

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, ل also governs verbal nouns. ل + 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 ل + the demonstrative ذلك gives ذلك (“thus”, “therefore”, “so”, “for that reason”):

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  

\( l + \) the demonstrative particle \( lD \) is an alternative to \( lid \):

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 (JIJ 109)

36.8.21  The compounds \( l + \) the interrogative pronoun \( lD \) ["what?"] and \( m + \) the demonstrative particle \( lD \) are used as interrogative adverbs meaning “why”:

\[ \text{Why all this hesitation?} \quad \text{(TW 125)} \]

\[ \text{Why did we come here then?} \quad \text{(HM 110)} \]

36.8.22  \( l + \) may precede a noun clause introduced with \( 3n \) or \( "n \), forming the compounds \( 6n \) ("because") and \( 6n \) ("in order to"):

she expressed her astonishment because the iron was not working (GhS 140)

he told us that we would return because the operation had been cancelled (IKh 91)

Huda was lost because I was a prisoner (AM 23)

There is no need for you to contact anyone (AM 28)

The time had come to make my own way (HR 151)

36.8.23  \( l + \) may indicate that someone has a right to or permission for something:

Japanese ships could enter any port they wished (JIJ 13)

can I ask for more than that? (JIJ 151)

You may take over the running of the theatre (TW 246)
36.8.24 ./ 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 ./, ./ 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! (JIJ 172)
That damned bee! (GhS 140)

36.8.26 ./ occurs in a number of common adverbial expressions:

a). ./ + pronoun suffix (“alone”, “by himself/herself”):

I boil the coffee here and afterwards drink it alone (HR 187)

b). ./ (“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)

+ 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)

c). ./ (“fortunately”, “luckily”):

Fortunately, he found her telephone number (JGh 191)
Fortunately, this was an expression I knew (JIJ 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)

my financial resources which were, unfortunately, limited (JJJ 79)

unfortunately, I wasn't born with a silver spoon in my mouth (JJJ 222)

Unfortunately, this arrangement did not last long (SI 328)

To my misfortune, Lawandiyus was agitated (HM 265)

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
(IT 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 in the Alhama (SI 213)

36.9.5 في may have a meaning equivalent to بين or من (“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 نفسه and في سبيل + pronoun suffix (“myself", "himself")
"himself" etc.):

I said to myself (HM 179)
he told himself (TW 264)
I said to myself (HM 187)

His stature when he was a young man was like a spear (HM 43)
they could very soon arrest him (HR 34)
Within two or three days I had enrolled in a school (JIJ 151)
you painted her in my absence (JIJ 205)
He has grown up a lot in the past few months (AM 50)
Why didn't I ask him in days past? (AM 71)
we are in the middle of February (JGh 13)
They were always afraid of him (AM 81)
he knows what his ministers often do not (TW 52)
You will understand this in the future (HM 33)
I was astonished at that moment (HR 25)
At the end of the month, I discovered I was pregnant (HR 149)
He leaves at one in the afternoon (IKh 110)
I used to wake up in the morning (JGh 149)
No one usually visits me at this late hour of the night (GhS 60)
he arrived in the evening (SI 121)
the occupants woke at dawn (SI 340)
she neither sleeps at night nor during the day (HS 104)

The meaning may be "per", "for each":

he gets five pounds per month (SI 67)
It was difficult for me to eat three times per day (HS 231)
36.9.8 The temporal use of في الحالات gives rise to a number of common adverbial expressions:

a). في الحالات ("at once", "immediately"):

- 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)

b). في آل ("at the same time", "simultaneously"):

- 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)

(c). في السابق ("previously", "before", "at one time", "once"):

- they are all things we have experienced previously (IKh 50)
- He once kneeled 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 أو 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 بالدي الأولم ("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) "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 (JIJ 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)
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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 occurs in the adverbial expression في الواقع ("actually", "really", "in fact"):  
في الواقع لا أعلم (IKh 86)

36.9.13 With the idea of "concerning", "about", "regarding", في may introduce the subject matter:

The doctor made a mistake in diagnosing her illness (AM 108)

You are free in your thoughts (HR 14)

I really don't know (IKh 86)

In fact, up to that time I had published eight books (JII 70)

In fact, I had completed most of it at that time (JII 173)

36.9.14 في + the indefinite relative pronoun َاَل which)

they later became famous for fishing (IH 24)

The name of the street, as I see it, is very appropriate (JII 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 (JIJ 128)

36.10 ("at", "in", "by", "with", "on")

is an inseparable preposition, being attached directly onto the word it governs. It has the
general meaning of connection.

36.10.1 is used with the meaning "in" or "at" a place. As such, it is often synonymous with

in Exeter University in the south of England (JIJ 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 (JIJ 21)
I have a feeling which I do not discuss (JIJ 136)

a). When the idea of "inside" or "within" is to be emphasized, however, 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”, ب 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 ب is used in the expression باتجاه ("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, ب 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 يبتذان ببضاء
  I see two executioners coming towards me in white clothes (GhS 214)
- أتقدم الرجل يفتوه الأبيض
  The man approached in his white cloak (IKh 160)
- ثم يظهر في بنيا، فجأة، بلباسه التقليدي
  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”:

- سرى في الشوارع، ويجاور النهر
  I went through the streets and next to the river (HR 26)
- أثرت أن تبقى يجوار والديها
  You were sitting beside me (TW 187)
- على مباني النهر مباشرة أو بالقرب منه
  she preferred to remain next to her father (JGh 46)
- لكن التفينة سعت بالقرب من البيت
  directly on the river bank or near to it (JGh 175)
- درب تزاوي ضيق يخفض بجانبيه أشجار الكولو
  But the bomb fell near the house (IKh 107)
- فى النهر
  a narrow dirt path with oak trees on either side (IH 105)

36.10.7 ب expresses companionship:

- تعمل بالثكوليس
  she works with the police (JGh 191)
- تحتل القدية ألفية بالشرموفين من جديد
  The lover was alone with the loved one once again (TW 157)
- جاء الدكتور أدمور يصعب روجيه
  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)
- ضعوا بيتا إلى الطابية الأعلى
  they took us up to the top floor (JII 19)
- عدنا بها داخل الدار
  we took her back into the house (IH 72)
- لا يهمي إلى أن ينتهي بي
  it does not matter to me where it will lead me (JII 136)

36.10.9 ب is used temporally to indicate the time at which or during which an event occurs:

- ننهض في مناسبة عابرة ما نتهجه بعشرة أشهر كاملة
  we spend on a trifling occasion what we spend in ten whole months (TW 219)
- كأنما يشيسيان - ذات وزوج المستقبلي - أمام
  They would sit - Dhat and her future husband - in front of
  الساعات
  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”:

The feelings of shame and defeat instantly changed into feelings of rage (HR 112)

b). “constantly”, “continually”, “always”:

her face was always one of contentment (HR 21)
Man must learn, always learn (AM 101)
The fountains which constantly pour out their waters (JGh 154)
Man, constantly progressing towards divinity (TW 74)
the ministry which always works with the observation that Sunday means a holiday (JGh 194)

36.10.10 ب may further specify the time when an event takes place. ب and the noun it governs often follow temporal expressions employing the prepositions بعد (“after”) and قبل (“before”):

two days after my mother died (AM 118)
Hamid arrived one hour after sunset (AM 172)
I arrived more than half an hour before my appointment (GhS 179)
shortly before my uncle’s arrival (HM 178)
a minute before your arrival (IH 126)
he arrived half an hour before us (JGh 13)
A little before six o’clock (AM 10)
She said these words to me two months before she died (AM 32)
she returned from her studies a few months before me (JII 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 ُّ 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 ُّ 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 (JIJ 224)
they all work by electricity (JGh 54)
he locked the door with the key (IKh 138)

36.10.13 ُّ is used in the emphatic expressions يَنفِّسُونَ + 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 ُّ occurs in the expression بالذات ("[in] particular", "[that] very [thing]"):

At that very moment (GhS 101)
on that very night (TW 79)
36.10.15  

The preposition  ب (b) occurs in the expression  ب  + pronoun suffix, with the meaning “what's the matter with [him]?” “what's wrong with [him]?”:

- ما لا يكفي؟ ما بيك اليوم؟ ما بيك؟ سألت ما بيك؟ ما بيك يا فرح؟ ماذا بيك يا زكي؟

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  ب

May occasionally introduce the agent of passive participles:

- هُوَ لا يكتبه، يا ملك الموت، إلا مذووقاً يَكور الأخاذ
- أذكرتُ بيتاً قيل لي إنه مسكون بالأشباح
- أنا المظلوم، المهموم يقرم مكر
- كنت مهرولاً بالمكان
- بين خسود من البشر، المتشوهين بما يروون

He only writes, O King of Death, when propelled by the force of gravity (IH 82)
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 (JIJ 157)

36.10.17  ب

May introduce the direct object of a verb:

- هُوَ يرأيه
- بلغتُ أي الكسارة
- أنا لا أفهم بالشعر
- لم يغرف في أمي أبداً يحكائي
- لا ييوج لأحمر بصر المومامة عليك

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)
his knew the reason (SI 218)
Of course, you know all these matters (TW 249)
they took hold of me (HR 35)
So you have met Su'ad? (JII 141)

36.10.18 ب 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 ب often occurs in adverbial expressions which introduce the manner in which an action is performed:

I shook my head violently (JII 50)
they exchanged greetings warmly (JII 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 ب is used in the following common adverbial expressions:

a). ("definitely", "certainly", "of course"):

"Certainly I'll read it (AM 125)
There is definitely something unusual (JGh 83)
You surely know that (GhS 175)
“Of course” (GhS 54)

b. ("totally", "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)

b. ("exactly", "precisely"):

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)

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)

e. ("exactly", "precisely", "meticulously", "painstakingly"):

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)
Up to now I cannot give a name to that time exactly (HR 42)
I was closely observing him (JGh 87)
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)

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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)

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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)

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l). **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)

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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 (JIJ 177)

l). "of course", "certainly", "naturally"

Of course, all this did not distract me from my work (JIJ 184)

The only person whom I showed the letter to was of course Lamiya (JIJ 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)

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)

a). "more explicitly", "more exactly", "more precisely":

I got used to her not being in the house, or 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)
v). **بَشَرَمْ** ("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)

36.10.21 **بَشْرَمْ** 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)

36.10.22 **بَشْرَمْ** 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 (JIJ 25)

I had bought them myself for two dinars (JIJ 99)

the cheapest ticket, for ninety dinars (JIJ 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 بالغزم، ولا هو بالإطلاع

it is neither determination nor obedience (TW 203)

لا هو بالجثة، ولا هو بحرارة زمل أفضی

It is not live coals nor the heat of the sand in summer (TW 204)

ما هي بالتوحات

they are not oases (IH 51)

ما هم يستكازى

they are not drunk (JGh 125)

ما أنا آتيز

I am not joking (IH 27)

لم تكن كلمات المعجم باكتمال

not long ago they used to walk around with it (GhS 17)

كانوا إلى زمن ليس بطيبين بطرفون بذا

not a short wait (JGh 131)

إبطار ليس بالقليل

I am neither white nor black (GhS 100)

يا هو بالأضداد ولا بالأشرود

this is not the important thing (TW 58)

36.10.24 ْ introduces names after verbs and participles meaning “to name”, “to be known as”:

سموعه ببعضه واق الأواق

they called it Cafe Waq al-Waq (JIJ 175)

العامة الأثيوسية تُؤدي قهراً المعروف بالشبع

the Swiss traveller Burckhardt, known as Sheikh Ibrahim (JGh 161)

ابراهم

it was known as Karim MacKenzie (JIJ 56)

عرف بكريم مكنزي

it was given the name of General Taha al-Hashimi (JIJ 80)
what was known as sexual freedom or the sexual revolution (JGh 124)
he was the first to be called khedive (JIJ 150)

36.11 داخِلْ ("within", "inside", "in"):
I am certain that I am inside a building of Arab design
(JGh 142)
we put it in the sand and the earth (IKh 53)
you are free within our marriage (GhS 184)
that is what made me utterly despairing within this new world (HR 29)

He returned alone in his car (IKh 119)

36.12 خارِجْ ("outside"):
outside the Arab countries (JGh 47)
Outside the room al-Rashidi looked at his watch (SI 129)
I will sleep outside the house (AM 63)
I remember that a wind gusted outside the window
(AM 88)
Leave before I throw you out of the shop (HM 155)

36.13 علَى ("above", "over", "on", "upon")

36.13.1 علَّيُ becomes علَّى when the pronoun suffixes are attached. For example:

علىك on you (masc. sing.) علىنا on us
علىه on him علىهم on them (masc.)
The suffix ي (“me”) assimilates with علَّي to give علَّيْ to give ("on me").

36.13.2 علَى is frequently used with the local meaning "on", "over", "above":

My father's fez is sitting on the table (GhS 188)
Farusiyah knocked on the door (HM 180)
her eye fell upon me (JIJ 117)
Dhat put the plate of unleavened bread on the dining table (SI 348)
She bent down over the basin (SI 352)
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 عَلَى 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”:

- 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 also occurs with a favourable meaning:

- 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 expresses necessity, duty or obligation:

- 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 على 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 على 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 used 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, علی may precede a noun clause introduced with أن:

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 چا:  

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:

أقترح عليها أن تبحث في آخر صايغ الاسم الثانية على أن تعود إلى شقيها ... ونانم

يوصب الابن عن صلاح الدين على أن يتقبع أن تكون الصمة بيدن سلمًا

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 أساس (“on the basis of”, “on account of”, “on the strength of”):

أقترح 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:

يُرِيَ الشاهد الأمريكي كابن لقَنا مدينة على سلامة

شكرًا لك على هذه المواطف

هذا البيت البرسيب أيضًا هدية مني إلى بك على ما

قاسبيه في الأغواز العلمية وعلى وردتك وتهيبك

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”:

على أن أحاول أشعر بك بهمًا، على صعوبة الخوض

في كامل تفاصيلها

على كثرة المتجموعين مثل في ذلك الألحان،

وجدنتي ساهمتي وتحدي

لم يت方圆 فيها سعدي على كثرة ما أُبحِر من

منحوتات حليمة - ما يتوفها

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 ُعلى أن 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 ُعلى is used to indicate preference or superiority over someone or something:

she prefers her to most of my friends (JIJ 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 ُعلى 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 (JIJ 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)
his journal was new (GhS 137)
they had an old acquaintance with it (JGh 104)

a). This gives rise to the adverbial expressions على خطأ ("right", "correct") and على خطأ ("wrong", "mistaken"):

Perhaps you were right (IKh 78)
Lawandiyyus is right (HM 136)
I will not quarrel with you over a matter about which you are right (HM 167)
Perhaps he was right (IKh 156)
Teacher Subhi was right and I was wrong (HM 86)
I realized that I was mistaken (HM 87)
the teacher is wrong (HM 136)

36.13.18 على is employed in adverbial expressions to indicate the manner in which an action or circumstance occurs:

mother answers us while walking (IH 141)
he watches the scene of leave-taking with embarrassment through the window (JIJ 161)
She works in the building cleaning the stairs (GhS 61)
we went down into the cell by the light of candelabrums (IH 128)
We began to drink our coffee in silence (HM 144)
He is carried in this way (IH 117)

36.13.19 على thus occurs in a number of common adverbial expressions:

a). على أنفرادا ("alone", "in private"):

I was not able to see her alone (AM 56)
I went out with the teacher to tell my story, in private and without anyone hearing us (HM 117)

she will humiliate each of us in private, one after the other (HM 134)
I can now speak with him alone (HM 252)
b). 

\( \text{ب/genitive ("over a period of", "for [a period of]")} \):

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). 

\( \text{ب/genitive ("with the passage of [days, years, time etc."]", "in the course of [time]")} \):

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). 

\( \text{ب/"most of the time", "mostly", "generally"} \):

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)

\( \text{ب/"always", "continually"} \):

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)
But what will the situation be if the affair is the opposite of what I imagine it to be? (HM 136)

1. ("leisurely", "slowly"):  

أكلتٌ على مهلٍ  
على مهلٍ ولَتْبِتِ الصَّالَة  
شربتُ القَهْوَةُ على مهلٍ  
إِرتِقتُ أَنْشَلَمَ على مهلٍ  
فتحتُ أَبْابَ على مهلٍ  
كُنتُ أَشْيَاطِفُتُ في الصَّباحِ وَأَنتَلِلُ على مهلٍ مِن بَنِي  
أخواني  
I ate leisurely (AM 86)  
I slowly went into the sitting room (JGh 26)  
I slowly drank the coffee (AM 146)  
She slowly climbed the stairs (SI 350)  
she slowly opened the door (HS 211)  
I used to wake up in the morning and slowly sneak in between my sisters (HR 47)

+ pronoun suffix occurs:  
على مهلٍ!  
إِنْ جَبَّتْيَهَا على مهلٍ!  
Slowly! Slowly! (HM 101)  
Open it at your leisure (AM 133)

k. ("in a hurry", "hurriedly", "quickly"):  

أَشْرَبْتْ مَا تَلَقَّى مِن قَهْوَةٍ عَلَى غُجْلٍ  
تَرَكَتْ الْصَّديقِينَ الْآثِمِينَ عَلَى غُجْلٍ  
فَخَلَصْتْ عَلَى غُجْلٍ  
يُبِسْ بِتَابُي عَلَى غُجْلٍ.  
خُرْجَتْ عَلَى غُجْلٍ  
I will quickly drink what is left of my coffee (GhS 106)  
We hurriedly left our two old friends (JIJ 178)  
I quickly opened it (HS 205)  
I hurriedly put my clothes on, and hurriedly left (HM 62)

l. ("instantly", "at once", "immediately"):  

أَمْ أَشْعُرْ عَلَى الْفَوْرِ بَلْ  
أَقْبَلْ عَلَى الْفَوْرِ إِلَى الْفَرْقَة  
كُنتُ عَلَى الْفَوْرِ أَضَرَّمُ نَارًا وَأَخْرَجَ أَنَا صَوْرَةٍ  
أَصِبْتُ فِي رَأْيِ قَنَاتٍ عَلَى الْفَوْرِ  
خَضَرَ يَبْعَا عَلَى الْفَوْرِ  
I did not immediately feel the cold (JGh 14)  
I immediately go to the room (JGh 149)  
I lit a fire at once and burnt his photographs on it (HR 73)  
He was hit in the head and died instantly (TW 163)  
he brought her at once (SI 54)

m. ("exactly", "precisely"):  

لا أُذْكَرُ مِنْ كَانَ ذَلِكَ عَلَى وَجُهِ الدَّقَّةِ  
أَنْ أَشْنَمْ هَذَا الدِّيْلُ قَلْ أَنْ أُعْرَفَ مِنْ هَذِهِ صَحِيحَةٌ عَلَى وَجُهِ الدَّقَّةِ  
إِنَّهُ لَا يَعْرِفُ الْمُنْطَوَنَ عَلَى وَجُهِ الدَّقَّةِ  
I do not remember when that was precisely (JGh 23)  
I did not want to criticize this opinion before I knew precisely whose it was (HR 78)  
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 with 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 (JII 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 (JII 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 ** منذ** (“since”, “from”; “for”; “ago”) never takes a pronoun suffix.

36.14.1 ** منذ** 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”, ** منذ** 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 ** منذ** may precede a noun clause introduced with ** أن**. ** منذ** (“[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 
 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 
("like", "as"; "in the capacity of")

is an inseparable preposition attached directly onto the noun it governs. It cannot take a pronoun suffix.

36.15.1 In many contexts is synonymous with , 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 women needs to have four things: to know how to look like a young woman, how to behave like a lady, how to think like a man, and how to work like a dog (GhS 118)

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)

\[ \text{Such sentences can often be understood as similes:} \]

- 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)

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)

\[ \text{36.15.2 } \] 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)
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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 ل + the demonstrative pronoun ذُکَّ ْذاً gives the adverbial كَذَٰلِكْ ("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 ل + the demonstrative particle ذا gives كَذَا ("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, كُلُّ كُلًا ("such and such"):

We will arrive in New York on such and such a day (JIJ 237)

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). كُلُّ كُلًا may be synonymous with كُلُّ كُلًا ("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 هَذَا (كا and ذا) ("this") may be separated by كُلُّ ("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 كُلُّ may precede a clause introduced with the indefinite relative pronoun كَا. The compound كُلُّ كُلًا is equivalent to the English conjunction "as" ("in the same way as", "just as"). It often introduces a comparison.

a). كُلُّ كُلًا 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 use 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 (JII 219)

b). كم 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 (JII 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 (JII 124)

The remaining period passed like a delightful dream (AM 75)
they change houses like I change these shoes of mine (TW 98)

she slept like she had not slept before (HS 244)

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)

we would wake up without turning towards it, for it was there just as the sky above us was there (IH 104)

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)

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)

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 (JIJ 168)

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)

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 (JIJ 105)

we used to talk about Rajab as though he was arriving in an hour (AM 109)
I remember everything as if seeing it now (AM 44)

36.15.7 كَانَ َنَفِيْتُهُمُ الْقُوَافِيْهِ مَرْكَزًا فِيٌّ كَانْتُ بَيْنِي وَتَبَيْنُهُمْ أُرَاءً

Iguyhem al-nofa'iyya muqaddasa fi, kantan bani watabyinna ariya

\(\text{Iguyhem al-nofa'iyya muqaddasa fi, kantan bani watabyinna ariya}\)

\(\text{Iguyhem al-nofa'iyya muqaddasa fi, kantan bani watabyinna ariya}\)

their insolent eyes are focused on me, as if there was eternal revenge between us (TW 141)

\(\text{their insolent eyes are focused on me, as if there was eternal revenge between us (TW 141)}\)

even the cold in the desert is as if it was spring (HS 155)

\(\text{even the cold in the desert is as if it was spring (HS 155)}\)

Then Taj al-Arus took Muza's hand as though appealing to her for help (HS 242)

\(\text{Then Taj al-Arus took Muza's hand as though appealing to her for help (HS 242)}\)

I was a negro in secret, as though my white skin was lined with black (GhS 93)

\(\text{I was a negro in secret, as though my white skin was lined with black (GhS 93)}\)

She wears black as if she had known nothing else all her life (GhS 101)

\(\text{She wears black as if she had known nothing else all her life (GhS 101)}\)

Why did he leave me and dash off as though he was running away from me? (HM 19)

\(\text{Why did he leave me and dash off as though he was running away from me? (HM 19)}\)

He comes into the class hurriedly and leaves the class hurriedly, as though he has a constant appointment (IKh 145)

\(\text{He comes into the class hurriedly and leaves the class hurriedly, as though he has a constant appointment (IKh 145)}\)

I put my hair up with shiny pins until I looked as if I came from Rio de Janeiro (HS 116)

\(\text{I put my hair up with shiny pins until I looked as if I came from Rio de Janeiro (HS 116)}\)

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\(\text{I put my hair up with shiny pins until I looked as if I came from Rio de Janeiro (HS 116)}\)
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)

\[36.15.8\text{ كَانَ} \] may form a compound with the indefinite pronoun *نا* ("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 (JIJ 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)

\[\text{كَانَ} \] may occasionally be followed by a nominal sentence:

- as if there was a very strange poem ... that I was writing (JIJ 136)

\[36.16\text{ عَنَّدَ} \] ("beside", "near", "by", "with", "in the company of")

\[36.16.1\text{ عَنَّدَ} \] 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)
- Lawandiys al-Salih is a vile informer with French Security (HM 196)
36.16.2 ـيـنْد frequently has the sense of “in the company of”:

- 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)

This often has the implication “at the house of”:

- she moved to Alexandria to live with her husband in his family’s house (SI 14)
- Farusiya was with Lawandiyus 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 (JIJ 249)

36.16.3 With the idea of “nearness”, ـيـنْد 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:

- 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 Ḥabd 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)
36.16.6 The concept of belonging expressed by عند may be understood in more general terms:

Do you mind? (JiJ 149)

they say that they do not have any yellow papers (JGh 9)

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:

Doesn’t it have any value to you? (HM 202)

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 لد‌ ("at", "with", "in the possession of")

36.17.1 لد‌ becomes لدٌ when the pronoun suffixes are attached. For example:

لَدِيَّ with you (masc. sing.)

لَدَيْكَ with us

لَدِيَّه with him

لَدَيْهِم with them (masc.)

The suffix ِـٰ ("me") is assimilated with لدٌ to give لدِ

36.17.2 لد‌ expresses the general concept of possession. It may frequently be translated as
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 ْلِدَى may have the sense of “in the company of”, “with”:
أَحَدَ الْأَنْسَانِينَ ْلِدَى وَالِدِي
one of those who work with my father (HS 113)
I will ask him to intervene with the police (JGh 31)
by personal intervention from me with the dean (JIJ 146)

36.17.4 ْلِدَى may have the sense of “on the part of”:
لَمْ يَنْفَضْ مَالُوَقَةُ ْلِدَى
it was not familiar to me (JIJ 48)
Dennis found no explanation for this interest in Baghdad
on the part of people who do not read French literary works (JIJ 131)
it was an innovation which seemed familiar to them (SI 332)
the novel was produced in this unfamiliar way to me (TW 8)
How odious they find the celebrations (TW 63) and that he is similarly known to them (JII 63) it aroused mixed emotions in her (SI 85) the two parties resort to classical Arabic or English which is understood by both of them (JII 129).

36.17.5 With a temporal meaning, ًلَى indicates an occurrence that occurs simultaneous with another (“when”, “upon”, “at the time of”):

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 مع (“with”, “along with”)

36.18.1 مع expresses the general idea of connection and association:

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 (JII 124)

he did not talk with anyone (JGh 24)

we left with our suitcases (JII 233)

36.18.2 This gives rise to the adverbial expressions:

a). مع السلمانية (“with peace” i.e. “goodbye”):

مع السلمانية Goodbye (HM 156)

b). مع الأسف (“unfortunately”):

لا بد وأن يكون جزائريًا مع الأسف 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 مع may have the meaning “on the side of”, “supporting”:

- I am on your side (IKh 138)
- I am on their side and support their case (IKh 158)
- She isn’t on the side of your opponent (HM 102)
- All of society is on my side (HR 121)

36.18.4 مع may indicate possession, usually translated as “to have”:

- I have all this money! (HR 156)
- I have a marriage contract (HR 121)
- You are right (HM 154)

36.18.5 مع is used temporally to indicate the time when an event takes place:

- He escapes at the cock crow (GhS 61)
- As I got older I began to go over my past (GhS 82)
- She devotes herself to her sweeping day after day, two times a day – at dawn and at sunset (IH 133)
- They grew taller and bigger with time (JII 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 (I.I 34)

36.18.6 

may have the meaning of an adversative particle, with the sense of “although”, “despite”, “notwithstanding”:

one cannot address him except with “uncle” despite our similarity in age (JGh 41)
a very useful sentence despite its brevity (TW 37)
despite my industry and intelligence at work, I used to make mistakes (HS 13)
I want you to be jealous of me, but despite this, I’m leaving (HM 71)

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”):

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 *أَنْ* , *أَنْ* always has an adversative meaning (“although”, “even though”, “but”).

a). The subordinate clause introduced by *أَنْ* usually follows 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 *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 بَيْنَّا ("between")

36.19.1 بَيْنَّا indicates a separation or a division between its objects:

الخريف ثلاثة أشهر بين الصيف والشتاء

الخريف هو فصل منفصل بين الصيف والشتاء.

There is no difference between a Muslim and a Christian (IH 88)

What is the distance between the gulf and the ocean? (TW 212)

If man chooses between death by starvation and death by a bullet (TW 258)

he makes a comparison between Paris and Rome, and between Athens and Sofia (TW 188)

they were able to distinguish one from the other (JIJ 124)

I rush between the office and the kitchen (GhS 141)

how short the distance is between you and me (TW 83)

there were only a few chairs between them (JIJ 120)

it separates us (JIJ 147)

the artificial borders between us (TW 50)

36.19.2 With the meaning "between", بَيْنَّا may express fluctuation between two states or circumstances:

I alternate between seriousness and frivolity (JIJ 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)
may indicate that its objects are connected in some way:

We were both amazed at the physical similarity between him and me (JIJ 156)
what happened between me and Salih (HS 114)
an affection immediately arose between us (JIJ 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 (JIJ 147)
he had brought together splendour and tranquility (JIJ 84)
it is a science which combines mathematics and physics (JIJ 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)

When governing a plural noun/pronoun or a collective noun binary 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 (JIJ 135)
I saw you yesterday in the theatre hall among the people (JIJ 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)

With the same meaning, the compound preposition among is often used:

I rushed among them searching for Mrs Mallowan (JIJ 64)
Among those people was Buland al-Haydari (JIJ 99)
Among those who gave lectures was Dr Alber Nasri Nadir (JIJ 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 (SI 102)
she was one of those who write the speeches of the President of America (HS 100)

36.19.6 With a temporal meaning, ِّبِن is used with nouns of time to express indefinite frequency:

أنت تنزدي هذه الملابس بين حين وآخر

Lamiya began to invite us to her house from time to time (JIJ 116)

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 ِّبِن governs two or more nouns, it need not be repeated after the first. All subsequent nouns are introduced with the conjunction يَّمَام ("and") or occasionally أوْ ("or") (see also examples above):

 unimaginable 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 ِّبِن may, however, be repeated before each noun it governs, يَّمَام being inserted between them:

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 ْبًن governs two genitives one or both of which is a pronoun suffix, then ْبًن is almost invariably repeated before each one. The prepositional phrases are connected with the conjunction ْبًن:

- 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 ْبًن ما ْبًن (literally “what is between”) is occasionally used as an alternative to ْبًن:

- 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-Alim (IH 21)

al-Zeeb is a coastal Palestinian village situated on the coast between Acre and Ra’s al-Na’ura (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)

The expression 

\[ \text{بَيْنَيْنِ} + \text{noun/pronoun suffix} \]

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 (JJ 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)

The expression 

\[ \text{بَيْنَيْنِ} + \text{pronoun suffix} \]

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 (JJ 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 (JLJ 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 ْفَوَقُ ٍ it may be used figuratively to express the idea “more than”, “beyond”:
more than necessary (TW 14)
much 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 ْفَوَقُ ٍ It may be used figuratively with the sense of “superior to”:
they are 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 ْفَوَقُ ٍ 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 دون ("without")

36.22.1 دون 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 (JIJ 106)

What use is knowledge without understanding? (HM 9)

I quickly left, without coffee, without breakfast, without speaking to Farusia (HM 62)

I search in vain for someone I can love (TW 237)

he discovered the principles of the modern science of semiology 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, دون often occurs as a compound preposition with ب (بدون):

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)
life without it will be impossible (JIJ 195)

Also meaning “without”, دون occurs with the relative pronoun ع forming the compound دونِا:

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 دون is often found as a compound preposition with من دون (من دون) expressing the idea of “excluding”, “disregarding” or “without”:

why did she choose him to the exception of all God’s creation? (IH 48)

the old lords remain lords but without servants (IKh 48)

she alone of women will put a rose on my grave when I die (GhS 86)

I cannot live without him (HS 123)

he laughed in front of them without embarrassment (HS 154)

he is without me (HS 156)

he left without me (HS 171)
36.22.5 *ذِنْ* ("without") often precedes a noun clause introduced with *أنَّ*:

- 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, *بَلْ* and *أَنْ* 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 *ذِنْ* 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)
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 (JIJ 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 тَلَل 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, تَلَل may often be translated as “ago”:

I had bought them myself for two dinars when I began working a year ago (JII 99)

a famous American novelist who had died a while ago (JII 108)

Two days ago I had been invited to a luncheon party (JII 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" ُقبل ُقبل may be governed by من and form the compound preposition من قبل:

we crawl in it like a child towards a fire before it burns him (IH 130)

from before the rising of the sun until after it has set (TW 123)

perhaps this is responsible for his love for Yemen and India, and before this his absolute faith in our beloved Egypt (JGh 77)

about half a century ago (IH 39)

a thousand years ago (IH 114)

36.23.5 ُقبل may be used to refer to place:

We chose for ourselves a seat in the middle of the island before the bridge (GhS 124)

36.23.6 ُقبل occurs in the diminutive form قبل (“shortly before”):

the sun gathers up its red rays shortly before setting (JIJ 26)

shortly before my departure (JIJ 101)

We come out of our houses in Shafa'amr just before midnight (IH 67)

a little before the break of dawn (IH 67)

36.23.7 ُقبل is often preceded by the relative pronoun ما (ما قبل) literally "what is before”:

his parents carried them with them from the "days of glory", as everyone calls the days before the war in Beirut (GhS 20)

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 (JIJ 163)
they were, until one year ago or slightly longer, studying together in Oxford University (JIJ 192)
I go on foot returning from the world before the creation to the real world (IH 192)

36.24 ُبعد ("after")

*بعد 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)
- What happened after that? (HR 168)
- After a while Farusiya laid out her mattress (HM 203)
- We go in after the start of the film (GhS 208)
- Life after death (IH 146)
- After dinner we went to my flat (JIJ 130)
- He did not write after that (AM 107)
- He fell after a blow to his head (AM 48)
- After a while she took us and introduced us to her parents (JIJ 35)

36.24.2 ُبعد may be translated as "later":

- Two days later I was working as an "architect's secretary" (HR 29)
- He returned a few months later (TW 250)

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)
- He thought I would agree after a while (HS 125)
- We will return in a while (HR 191)
- Come to the hotel in two hours (GhS 176)
- The first meeting begins in the afternoon (JGh 178)
- In two hours we will arrive in Piraeus (AM 99)
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:
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 humble 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:
to the left is a low building falling like an old woman after
the bombs have broken her joints (IKh 34)
It witnessed the birth of my second freedom in my soul
and my mind after the river and the chalk cliffs had
witnessed the birth of my first freedom (HR 67-68)
Israel will come, and after we have defeated it America
will come (IKh 48)
I got to know him intimately and I loved him more (JGh 17)
After the applause in the commune died down, every-
thing became normal (HR 18)
Can't we talk, and you give me your opinion of my story
after you've heard it? (HM 163)
what do they want with me after I've handed in my
resignation? (TW 248)

36.24.6 بعد is sometimes preceded by the relative pronoun ما (لما بعد) literally “what is after”):
that wedding 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 ُبَعْدَ may refer to place:

he began to discover what was beyond this street (HS 10)

I began to wander around its halls, story after story (JIJ 153)

36.25 ُأَمَامَ (”in front of”, ”before”)

36.25.1 ُأَمَامَ usually has a local meaning:

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)

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 may also be used in a figurative sense with the same general meaning:

I also feel that they are nothing before Irfan’s love ... and that their price is nothing before their value (GhS 190)

there is a lawsuit before the courts (SI 119)

he stands enchanted before the roar of the dishwasher (HS 131)

he has no choice but to return (AM 131)

We are all sentenced to a curse in the face of fates which toy with us (GhS 129)

The doctor is never at a loss faced with a simple puzzle like this (GhS 151)

I found myself confronted with a problem (JGh 20)
36.26 مقابل (“opposite”, “facing”)

36.26.1 مقابل 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 مقابل 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 قيلة (“opposite”, “in front of”)

- 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 تجاه (“in front of”, “in the face of”)

- 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 إزاية ("in front of"; "in the face of"; "as compared with")

expresses an idea similar to that of نجاة:

I could only weaken in the face of her insistence (JII 138)

one can do nothing but feel affection for him (JII 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 (JII 196)

36.30 وزارة ("behind", "after", "in the rear of")

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)
She ran, but I did not run after her (IKh 92)

36.30.2 It may form a prepositional compound with 

فَعَلَتْ مِنْ وَرَاءٍ طَهَرَ عَنْ النَّجَيْد

she did it behind Abd al-Majid's back (SI 288)

36.30.3 وَرَاءُ is also used figuratively in the sense of “responsible for”:

الْحَقِيقَةُ وَرَاءٌ عَزْوَفَهُ عِنْ أَرْزَاحٍ

the real reason behind his aversion to marriage (SI 344)

صالِحٌ وَرَاءٌ هذَا كُلُو

Salih is behind all this (HS 113)

ربَّما يُقَلَّ الْأَلَّامَاسَ فِي الْسَّاعَةِ هُوَ وَرَاءٌ تُوقِف

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”:

أَبَاذُ أُولَى الْأَمْيَرِ قَصَصَ بَعْدَهَاِ لَا تَحْدَلُ مَغْزَى وَلا

At first she began with improbable stories without any meaning, not intending anything in particular behind them (AM 26)

36.31 خَلفِ (“behind”, “after”, “in the rear of”) خَلفُ is synonymous with وَرَاءُ:

خَلفُ نَفْرُ الأَسْبَنَ يَتَصَبَّ بُرْجَ أَيْنُلَّ

Behind the river Seine stands the Eiffel tower (GhS 104)

ماَذَا خَلفُ الأَبَا جُبْ عَلَى الأَخْرَٰ?

What is behind the other side? (GhS 196)

قَبْلُ خَلفُ الْأَبَا

we stand behind the door (HS 125)

كَأَمِيلْ يَتَصَبَّ خَلفَ سَيْنَارٍ

Kamil walks behind his car (IKh 123)

وَضَعْتُ خَلفَ دُوَّارُ أَلْبَا مُفَضْرُخةٍ

he put me behind the open leaf of the door (AM 95)

أَخْفِتْ مِنْ وَرَائِهَا فِيْنَيْ، مُحْدَكَا

he hid half a lit cigarette behind his back (SI 202)

36.32 خَوَلٌ (“around”)

36.32.1 خَوَلُ is used with a local meaning:

أَفْتَتْ هَذِهِ الْأَمْرَةِ رَبِّيْعَةَ خَوَلُ خَوَلَتْهَا

This time I wound your tie around her neck (GhS 51)

أَفْتَتْ خَوَلٌ حَوْلِي

I looked around me (HS 128)

تأَشَرُّ خَوَلٌ هَذَا الصَّنْدَوْقِ

I will walk around this box (HM 110)

أَطْلَاءُ المَعْلُوْمَةَ خَوَلُ عَفَّتْهَا

the eyeglasses hanging around her neck (JIJ 60)

بَلَغْتُ خَوَلَ مَائِدَةَ صَيْرَةٍ

We sat around a small table (IKh 42)

نَثِىَ تَجاَعِيْ خَوَلُ قَيْمِ

There are wrinkles around my mouth (GhS 106)
36.32.2 With the same meaning, accumulate occurs in a compound preposition with من 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”, accumulate 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 بالفعل ("right after", "immediately upon", "as soon as")

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 (JII 229)
we will go to it as soon as we arrive in Cambridge (JII 242)

he eventually married a beautiful woman ... right after her return from studying in America (JII 248)
in the early sixties he would become the first president of the Society of Iraqi Architects immediately upon its establishment (JII 183)

36.34 أين ("immediately after", "right after")

expresses a temporal idea similar to that of بالفعل:

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)

often occurs in expressions signifying “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)

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)

 governs 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)

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’adh 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 **فَيْنَ مِنْ خَالِلِهِ** 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 (JJJ 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 (JJJ 161)

36.40 **فِيْنَة** ("during", "in the course of")

36.40.1 **فِيْنَة** 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 **فِيْنَة** is used with the same meaning:

- Over lunch in one of the restaurants we began to recall the history of the city (JJJ 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 (JJJ 185)
- How can the oven cook a chicken in my absence? (HS 132)
- During that time I met Frank Stocks (JJJ 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 طوال (or طوال) (“throughout”, “during”) 
طوال 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 طوال (“throughout”, “during”)
طوال is synonymous with:

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 طوال and طيلة:

they wear old clothes which they might not change throughout the days of the year (JIJ 111)
We remained in close contact throughout the following years (JII 169)
I was keeping it in my mind all the time (HR 210)
For three months you loved potatoes (TW 194)

36.44 عبر ("over", "across", "through")

36.44.1 عبر commonly has a local meaning:

the water gushes out of the rocks through a copper pipe (JGh 148)

the boats which sail across the Mississippi (JGh 176)

I watched my husband through the window (GhS 158)

I enjoy talking over the telephone (HS 97)

I saw myself talking through the television (HS 130)

she put her head through the doorway (HS 134)

I looked through the window (HS 137)

36.44.2 عبر may also refer to time:

dreaming is a journey across the ages and places (GhS 193)

our friendship continued over the years (JIJ 105)

36.44.3 It may also be used figuratively with the sense "by means of":

how did Pythagoras, through numbers, discover the unity of the universe? (IH 109)

the two of them discovered through conversations together that they had the same point of view (SI 216)

36.45 ضد ("against", "in opposition to")

expresses the hostile idea "against":

I am against resigning (TW 259)

she is on the point of using them against you (GhS 43)

we women are against the oppression by some men (GhS 78)

Against whom? (HM 258)

36.46 وسط ("in the middle/centre of", "among", "in the midst of")

وسط has a local meaning:

I will hit you, here in the middle of the market (HM 78)
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 ضمّن ("in", "within", "inside of", "among")
usually has a local meaning:
if this thing happens, within some framework or other ...
(Am 134)
I was among them (Tw 243)
he does not cease mentioning the strange things that happened to him in his life inside the section (Tw 266)
you work among the male and female students (Tw 275)
he has gone on business to Somalia, as part of a delegation (Si 155)
in the context of speech, a word, in the context, becomes understandable (Hm 118)
it is inside the borders of the desert (Hs 151)
You have become a past and a memory; a past within all the pasts of this country (Tw 253)

36.48 قرب ("near", "in the vicinity of")
36.48.1 قرب is used locally to indicate proximity:
He invited me to sit near him (Hm 175)
they sit near the entrance (Jj 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)

36.48.2 قرب may occasionally refer to time:
we are approaching midday (JGh 159)
36.49  "almost", "nearly"

is used to modify numbers:

- the strike lasted almost eleven months (JIJ 74)
- I walk almost two kilometres to reach the college (JIJ 74)
- it had gathered together nearly one hundred students (JIJ 123)
- Bashshar and Hashim hid for almost two months (HR 43)
- Nearly two years had passed (HR 85)

36.50  ("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  ("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  ("instead of", "in place of"):  

instead of praise he received rebuke (HM 252)

36.52.1  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 is often found:

I can refuse and, rather than that, invite him to take me home (HR 40)

I would rather die under bombing 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)

a). frequently precedes a noun clause introduced with أن:

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  

"although", "nevertheless", "however", "but"

always precedes a noun clause introduced with أنّ:

although we were the only two beings in that vast open space immersed in sunlight and wind, she was nevertheless more courageous than me (JIJ 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 (JIJ 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 (JIJ 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  

"in spite of", "despite", "even though"

36.54.1  

 goverans a noun or noun phrase which stands in an adversative relationship to 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 (JIJ 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:

Despite her 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)

She is, despite her youth, the president of the Red Crescent organization (JIJ 141)

Despite her fourteen years, she knew a lot about men and women (HS 241)

it continued in spite of the war (JIJ 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 Despite occurs in a number of alternative constructions with the same meaning:

a). Despite

b). How

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)

Lamiya has married you in spite of my advice (JIJ 252)

how often evil is mixed with good, and ugliness with beauty, despite our wishes (JIJ 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! (JIJ 150)

he could imagine a similar situation in Abd al-Majid’s flat, despite the presence of Dhat and her two daughters (SI 90)

she feeds the pigeons in spite of the pouring rain (GhS 126)

we live in spite of everything (GhS 160)

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 didn’t even try to say hello to her, even though we were
the only two creatures in that vast empty space (JIJ 45)
we found the atmosphere in the flat sticky and unbearable
even though we had opened all the windows (JIJ 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)
The Arabic Verb (الْفِعْلُ): Introduction

There are four basic types of verb in Arabic:

37.1 Strong Verbs (الْفِعْلُ أَثْقَابُ)
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 (الْفِعْلُ أَثْقَابُ) such as دَخَّلَ (“to go”), جَلَّسَ (“to sit”) and قَطَعَ (“to cut”). Some verbs have four radicals and are called quadriliteral verbs (الْفِعْلُ أَثْقَابِي), such as نَرَجَمَ (“to translate”) and خَرَجَ (“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 (الْفِعْلُ المَضَاعِفُ)
These are formed from roots whose second and third radicals are identical, for example ردّ (“to reply”), شَكّ (“to doubt”) and عَدّ (“to count”). Nearly all such verbs have a strong initial radical.

37.3 Hamzated Verbs (الْفِعْلُ الْمُهْمَرُ)
These have hamza as either the initial (e.g. أَخْدَ “to take”), middle (e.g. سَأَلّ “to ask”) or final (e.g. قَرأّ “to read”) radical of the root.

37.4 Weak Verbs (الْفِعْلُ المَعْتَلُ)
These have a weak radical ظ or ي. They may be further sub-divided into

a). Assimilated verbs (الْفِعْلُ أَيْتَمِّي) which have initial radical ظ or less commonly ي, such as وَضَعُ (“to arrive”), وَفَعُ (“to fall”) and نِسَيّ (“to be dry”);

b). Hollow verbs (الْفِعْلُ أَخْتَوَفُ) which have a weak middle radical between two strong radicals, such as تَقُولُ ("to say" - originally قُولَ) and بَيِّنَ ("to sell" - originally بِيَنَّ);

c). Defective verbs (الْفِعْلُ أَقْصَرُ) which have two strong radicals and a final weak radical ظ or ي, such as دَعَا (“to invite” - originally دُعِّي) and نُفِّي ("to throw" - originally نُفِّي) and دَعِّي ("to find");

d). Doubly Weak Verbs (الْفِعْلُ أَعْلِيُّ) which typically have two weak radicals ظ and ي, such as نَقَّي ("to be or become strong"), or one weak radical and hamza, such as سَأَءّ ("to want" - originally سُأَءّ);

e). Trebly Weak Verbs in which all three radicals consist of hamza and the weak radicals ظ and ي, such as أَرْأَي ("to seek refuge").
38 The Strong Triliteral Verb (الفعل الثلاثي أصلّي) Form I (الفِعْلُ التَّلَاثِيٌّ أَصْلَّى)

The great majority of Arabic verbs are triliteral, 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 国道 or ى).

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 (الماضي)

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:

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<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
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These suffixes are used on the perfect of all Arabic verbs, whether strong, doubled, defective, hamzated or otherwise.

Taking as an example the root ـرب , whose stem is ـرب , the persons of the perfect verb are:

<table>
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<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
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<tbody>
<tr>
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</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:

ـرب to hit 코 to write
It may, however, be kasra:

\begin{align*}
\text{شَرب} & \quad \text{to drink} \\
\text{عَلَم} & \quad \text{to know} \\
\text{لِسَ} & \quad \text{to wear}
\end{align*}

It may be damma. Such verbs are always intransitive:

\begin{align*}
\text{قَدْس} & \quad \text{to be holy} \\
\text{كُثُر} & \quad \text{to be numerous} \\
\text{عَرْضَ} & \quad \text{to be wide} \\
\text{بَعدَ} & \quad \text{to be distant}
\end{align*}

c). The alif on the suffix of the 3rd person masc. pl. (أ.) is a convention of spelling and is not pronounced. It is omitted before a pronominal object:

\begin{align*}
\text{سَأَلُوْهُمْ نَفْسَ الأَسْئَلَة} & \quad \text{they asked him the same questions (AM 108)} \\
\text{قَطْعُوْهُمْ} & \quad \text{They cut it off (TW 191)} \\
\text{مَا فَعَّلُوْهُمُ فَيَكُونُ} & \quad \text{What have they done to you? (HR 224)} \\
\text{حُدُوْنُي عَنْ يِتَارٍ الْقَدِيمَة} & \quad \text{they told me about the inhabitants of ancient Petra (JGh 160)}
\end{align*}

d). The suffix of the 2nd person masc. pl. (تُمْ) adds before a pronominal object:

\begin{align*}
\text{طَسْكُتُ مُنْبَعٍ وَحَدِي} & \quad \text{I thought you had forgotten it (TW 183)} \\
\text{لَمْ تَرْكِعْتُ مُنْبَعٍ وَحَدِي} & \quad \text{Why have you left me on my own? (TW 199)} \\
\text{دَرْكُتُمُوْهَا} & \quad \text{you destroyed it (IKh 42)} \\
\text{صَبَحُتُمُوْهَا} & \quad \text{you carried it out (AM 166)}
\end{align*}

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 (ت). For example سكبت (“to be quiet”):

\begin{align*}
\text{سَكْبَت} & \quad \text{you (m.) were quiet} \\
\text{سَكْبَتْ} & \quad \text{you (m./f.) were quiet} \\
\text{سَكْبَتُ} & \quad \text{you (m.) were quiet} \\
\text{سَكْبَتْ} & \quad \text{you (f.) were quiet} \\
\text{سَكْبَتْ} & \quad \text{I (m./f.) was quiet}
\end{align*}

f). When the final radical of a perfect verb is ج, this assimilates with the suffixes beginning
with َن (i.e. َن َز and َن َز) and is written with a shadda (ُن). For example حُزُن ("to be sad"):

\[
\begin{align*}
\text{حُزُن} & \quad \text{you (f.pl.) were sad} \\
\text{حُزُن} & \quad \text{we (m./f.) were sad}
\end{align*}
\]

### 38.2 The Imperfect (الْمُضارِعُ)

The imperfect has three moods: the indicative, subjunctive and jussive.

#### 38.2.1 The Imperfect Indicative (الْمُضارِعُ المُرفوعُ)

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>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَنْ he</td>
<td>اَنْ they (m.)</td>
<td>اَنْ they (m.)</td>
</tr>
<tr>
<td>اَنْ she</td>
<td>اَنْ they (f.)</td>
<td>اَنْ they (f.)</td>
</tr>
<tr>
<td>اَنْ you (m.)</td>
<td>اَنْ you (m./f.)</td>
<td>اَنْ you (m.)</td>
</tr>
<tr>
<td>اَنْ you (f.)</td>
<td>اَنْ you (f.)</td>
<td>اَنْ you (f.)</td>
</tr>
<tr>
<td>اَنْ I (m./f.)</td>
<td>اَنْ we (m./f.)</td>
<td>اَنْ we (m./f.)</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 شرب, the imperfect stem of which is شرب, the persons of the imperfect indicative are:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>شرب he drinks</td>
<td>شرب they (m.) drink</td>
<td>شرب they (m.) drink</td>
</tr>
<tr>
<td>شرب she drinks</td>
<td>شرب they (f.) drink</td>
<td>شرب they (f.) drink</td>
</tr>
<tr>
<td>شرب you (m.) drink</td>
<td>شرب you (m./f.) drink</td>
<td>شرب you (m.) drink</td>
</tr>
<tr>
<td>شرب you (f.) drink</td>
<td>شرب you (f.) drink</td>
<td>شرب you (f.) drink</td>
</tr>
<tr>
<td>شرب I (m./f.) drink</td>
<td>شرب we (m./f.) drink</td>
<td>شرب we (m./f.) drink</td>
</tr>
</tbody>
</table>

**a).** The verb stem may be vowelled with fatha:

- اَذْهَبَ to push
- اَذْهَبَ to manufacture
- اَذْهَبَ to lift up
- اَذْهَبَ to cheat
- اَذْهَبَ to be angry
- اَذْهَبَ to understand

with kasra:

- اَذْهَبَ to possess
- اَذْهَبَ to return
- اَذْهَبَ to know
- اَذْهَبَ to defeat
to sit  

\[\text{بُلِّجَسَ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]

\[\text{بُلِّجَسُ} \]
394  The Strong Triliteral Verb

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّيَّ  he</td>
<td>َّيَّ  they (m.)</td>
<td>َّيَّ  they (m.)</td>
</tr>
<tr>
<td>َّتَ  she</td>
<td>َّتَ  they (f.)</td>
<td>َّتَ  they (f.)</td>
</tr>
<tr>
<td>َّتَ  you (m.)</td>
<td>َّتَ  you (m./f.)</td>
<td>َّتَ  you (m.)</td>
</tr>
<tr>
<td>َّيِ  you (f.)</td>
<td></td>
<td>َّيِ  you (f.)</td>
</tr>
<tr>
<td>ِّيِ  I (m./f.)</td>
<td></td>
<td>ِّيِ  we (m./f.)</td>
</tr>
</tbody>
</table>

Taking the stem َّشَرَبَ as an example, the jussive is:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّشَرَبَ  he drinks</td>
<td>َّشَرَبَ  they (m.) drink</td>
<td>َّشَرَبَ  they (m.) drink</td>
</tr>
<tr>
<td>َّشَرَبَ  she drinks</td>
<td>َّشَرَبَ  they (f.) drink</td>
<td>َّشَرَبَ  they (f.) drink</td>
</tr>
<tr>
<td>َّشَرَبَ  you (m.) drink</td>
<td>َّشَرَبَ  you (m./f.) drink</td>
<td>َّشَرَبَ  you (m.) drink</td>
</tr>
<tr>
<td>َّشَرَبَ  you (f.) drink</td>
<td>َّشَرَبَ  you (f.) drink</td>
<td>َّشَرَبَ  you (f.) drink</td>
</tr>
<tr>
<td>َّشَرَبَ  I (m./f.) drink</td>
<td>َّشَرَبَ  we (m./f.) drink</td>
<td>َّشَرَبَ  we (m./f.) drink</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 َّنَ or َّنَّ to the jussive. When the jussive ends with َّيَ or َّيِ these become the corresponding short vowels kasra and damma, and the fatha of the suffix is elided. The suffix َّنَ is not used with the duals or with the 2nd and 3rd persons fem. plural. The suffix on the duals is َّنَ. The suffix on the 2nd and 3rd persons fem. pl. is ٌن. The following are the energetic forms of the verb َّشَرَبَ (“to drink”):

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّشَرَبَ  or َّشَرَبَ  he</td>
<td>َّشَرَبَ  they (m.)</td>
<td>َّشَرَبَ  they (m.)</td>
</tr>
<tr>
<td>َّشَرَبَ  or َّشَرَبَ  she</td>
<td>َّشَرَبَ  they (f.)</td>
<td>َّشَرَبَ  they (f.)</td>
</tr>
<tr>
<td>َّشَرَبَ  or َّشَرَبَ  you (m.)</td>
<td>َّشَرَبَ  you (m./f.)</td>
<td>َّشَرَبَ  you (m.)</td>
</tr>
<tr>
<td>َّشَرَبَ  or َّشَرَبَ  you (f.)</td>
<td>َّشَرَبَ  you (f.)</td>
<td>َّشَرَبَ  you (f.)</td>
</tr>
<tr>
<td>َّشَرَبَ  or َّشَرَبَ  I (m./f.)</td>
<td>َّشَرَبَ  we (m./f.)</td>
<td>َّشَرَبَ  we (m./f.)</td>
</tr>
</tbody>
</table>
The Derived Forms (الْعُمُومُ الْذَّيِّنُ) 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 ُكَسَمْ ("to divide") has all the derived Forms (II to X, excluding IX which is mainly used for colours), the verb ُغَيْلَ ("to do") has no Form VII and ُقِطْعَ ("to open") has no Form IV or VI. Elsewhere, the root ُفِسَتُ exists only as a Form II verb (ُفِسَتْ "to examine") and the root ُرَعْمَ exists only in Form IV (ُرَعْمَ "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 (ُقِسُّل)

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 ُقِسُّل. Taking ُدَرَسَ 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 taught</td>
<td>they (m.) taught</td>
<td>they (m.) taught</td>
</tr>
<tr>
<td>she taught</td>
<td>they (f.) taught</td>
<td>they (f.) taught</td>
</tr>
<tr>
<td>you (m.) taught</td>
<td>you (m./f.) taught</td>
<td>you (m.) taught</td>
</tr>
<tr>
<td>you (f.) taught</td>
<td></td>
<td>you (f.) taught</td>
</tr>
<tr>
<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 ُقِسُّل. 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>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he teaches</td>
<td>they (m.) teach</td>
<td>they (m.) teach</td>
</tr>
</tbody>
</table>
The Derived Forms of the Strong Trilateral Verb

<table>
<thead>
<tr>
<th>she teaches</th>
<th>they (f.) teach</th>
<th>they (f.) teach</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m.) teach</td>
<td>you (m./f.) teach</td>
<td>you (m.) teach</td>
</tr>
<tr>
<td>you (f.) teach</td>
<td>you (f.) teach</td>
<td>we (m./f.) teach</td>
</tr>
</tbody>
</table>

a. The verbal noun typically has the pattern تَعْمِيلْ:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to implement</td>
<td>تَعْمَيْلُ</td>
</tr>
<tr>
<td>to search</td>
<td>تَعْمِيلْ</td>
</tr>
<tr>
<td>to encourage</td>
<td>تَعْمِيلْ</td>
</tr>
<tr>
<td>to assess</td>
<td>تَعْمِيلْ</td>
</tr>
<tr>
<td>to arrange</td>
<td>تَعْمِيلْ</td>
</tr>
</tbody>
</table>

The pattern تَعْمِيلْ is occasionally used:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to try out</td>
<td>تَجْرِبَةٌ</td>
</tr>
<tr>
<td>to offer, present</td>
<td>تَقْمِيْمٌ</td>
</tr>
<tr>
<td>to remind</td>
<td>تَذْكِيرَةٌ</td>
</tr>
<tr>
<td>to supplement</td>
<td>تَكْمِيلْ</td>
</tr>
<tr>
<td>to separate</td>
<td>تَفْرِيقٍ</td>
</tr>
</tbody>
</table>

39.1.3 Meanings of Form II Verbs

The most common meanings are:

a. Form I transitive verbs are made causitive:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَرْسُ  to study</td>
<td>دَرْسُ  to teach</td>
</tr>
<tr>
<td>فِهِمُ  to understand</td>
<td>فِهِمُ  to make understand</td>
</tr>
<tr>
<td>حَمُلُ to carry</td>
<td>حَمُلُ to make carry</td>
</tr>
<tr>
<td>ذَكُرُ to remember</td>
<td>ذَكُرُ to remind</td>
</tr>
<tr>
<td>عَلِمُ to know</td>
<td>عَلِمُ to teach</td>
</tr>
<tr>
<td>بَلَغُ to reach</td>
<td>بَلَغُ to make reach</td>
</tr>
</tbody>
</table>

b. Form I intransitive verbs are made transitive:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
</tr>
</thead>
<tbody>
<tr>
<td>خَيْدُ  to be cautious</td>
<td>خَيْدُ  to caution, warn</td>
</tr>
</tbody>
</table>
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>كَسِرَ to break</td>
<td>كَسِرَ to smash, break into pieces</td>
</tr>
<tr>
<td>قَتَلَ to kill</td>
<td>قَتَلَ to massacre</td>
</tr>
<tr>
<td>غَسَلَ to wash</td>
<td>غَسَلَ to wash thoroughly</td>
</tr>
<tr>
<td>فَرَقَ to separate</td>
<td>فَرَقَ 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 ساععع 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>ساععع</td>
<td>ساععع</td>
<td>ساععع</td>
</tr>
<tr>
<td>ساععع</td>
<td>ساععع</td>
<td>ساععع</td>
</tr>
<tr>
<td>ساععع</td>
<td>ساععع</td>
<td>ساععع</td>
</tr>
<tr>
<td>ساععع</td>
<td>ساععع</td>
<td>ساععع</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 ساععع as an example, the persons of the verb are:
The Derived Forms of the Strong Triliteral Verb

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُساعدُ he helps</td>
<td>يُساعدُان they (m.) help</td>
<td>يُساعدُون they (m.) help</td>
</tr>
<tr>
<td>يُساعدُ she helps</td>
<td>يُساعدُان they (f.) help</td>
<td>يُساعدُون they (f.) help</td>
</tr>
<tr>
<td>يُساعدُ you (m.) help</td>
<td>يُساعدُان you (m./f.) help</td>
<td>يُساعدُون you (m.) help</td>
</tr>
<tr>
<td>يُساعدُ you (f.) help</td>
<td>يُساعدُان you (m./f.) help</td>
<td>يُساعدُون you (f.) help</td>
</tr>
<tr>
<td>يُساعدُن I (m./f.) help</td>
<td>يُساعدُن you (m./f.) help</td>
<td>يُساعدُن we (m./f.) help</td>
</tr>
</tbody>
</table>

a). The verbal noun commonly has the pattern ّماعنة:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَارِن to compare</td>
<td>مَقارنة comparison</td>
</tr>
<tr>
<td>عُدَّل to meet [s.o.]</td>
<td>مَعَالِدَة meeting</td>
</tr>
<tr>
<td>وَلِيَأَرَ to depart</td>
<td>مَغْلُوطة departure</td>
</tr>
<tr>
<td>رَاقيَ to supervise</td>
<td>مَراقبة supervision</td>
</tr>
<tr>
<td>غَلِيمَ to treat, deal with</td>
<td>مَعَالِمَة treatment</td>
</tr>
</tbody>
</table>

The pattern ّماعنة is occasionally used:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَالَ to fight</td>
<td>مَقَالَة fight</td>
</tr>
<tr>
<td>سَبَاقَ to race</td>
<td>مَسَبَاقَة race</td>
</tr>
<tr>
<td>دَافِعَ to defend</td>
<td>مَدافِعَة defence</td>
</tr>
<tr>
<td>جَالَ to argue, dispute</td>
<td>مَجَالَة argument, dispute</td>
</tr>
<tr>
<td>خَاسِمَ to argue, dispute</td>
<td>مَخَاصِمَة argument, dispute</td>
</tr>
<tr>
<td>نَافِضَ to argue; to debate</td>
<td>مَنَافِضَة argument; debate</td>
</tr>
<tr>
<td>حَاسبَ to settle an account</td>
<td>مَعَاشَة settlement, accounting</td>
</tr>
</tbody>
</table>

39.2.3 Meanings of Form III Verbs

The most common meanings are:

a). Attempting to do something:

Form I

<table>
<thead>
<tr>
<th>verb</th>
<th>Form III</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَرَّعَ to throw down</td>
<td>ضَرَعَ to wrestle</td>
</tr>
<tr>
<td>سَبَقَ to precede</td>
<td>سَبَقَ to try to get ahead, to race against</td>
</tr>
<tr>
<td>غَالِبَ to defeat</td>
<td>غَالِبَ to try to defeat; to fight</td>
</tr>
<tr>
<td>شَرَفَ to be noble</td>
<td>شَرَفَ to compete for precedence in nobility</td>
</tr>
<tr>
<td>قَاتِلَ to kill</td>
<td>قَاتِلَ to try to kill, to fight</td>
</tr>
</tbody>
</table>
to defeat (in argument) to argue, quarrel

to boast to compete in glory

to cheat to try to cheat

b). The doing of an action with someone else. Form I verbs must take a preposition to express this. Some Form III verbs have the same meaning but do not require a preposition, thus taking a direct object:

Form I

\[
\begin{array}{ll}
\text{جَلَسَ} & \text{forming} \\
\text{رَأَى} & \text{to be friendly} \\
\text{كَتَبَ} & \text{to write} \\
\text{خَرَبَ} & \text{to be furious} \\
\text{شَارَكَ} & \text{to share, participate} \\
\text{عَمَلَ} & \text{to work}
\end{array}
\]

Form III

\[
\begin{array}{ll}
\text{جَالَسَ} & \text{to sit with [s.o.]} \\
\text{رَأَى} & \text{to be a companion of [s.o.]} \\
\text{كَتَبَ} & \text{to write to [s.o.], correspond with} \\
\text{خَرَبَ} & \text{to fight [s.o.]} \\
\text{شَارَكَ} & \text{to share, participate with [s.o.]} \\
\text{عَمَلَ} & \text{to do business with [s.o.]} \\
\end{array}
\]

39.3 Form IV (أَفْعَلُ)

The distinctive feature of Form IV verbs is the prefixed ُ on the perfect of the Form I verb.

39.3.1 The Perfect

The stem for the perfect of Form IV verbs is أَفْعَلُ. Taking أَخَبَرُ 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>أَخَبَرَهُ</td>
<td>أَخَبَرَهُما</td>
<td>أَخَبَرَهُمَا</td>
</tr>
<tr>
<td>أَخَبَرَتْهَا</td>
<td>أَخَبَرَتْهُما</td>
<td>أَخَبَرَتْهُمَا</td>
</tr>
<tr>
<td>أَخَبَرَتْهُ</td>
<td>أَخَبَرَتْهُما</td>
<td>أَخَبَرَتْهُمَا</td>
</tr>
<tr>
<td>أَخَبَرَتْهِ</td>
<td>أَخَبَرَتْهُما</td>
<td>أَخَبَرَتْهُمَا</td>
</tr>
<tr>
<td>أَخَبَرَتْهُنَّ</td>
<td>أَخَبَرَتْهُنَّ</td>
<td>أَخَبَرَتْهُنَّ</td>
</tr>
</tbody>
</table>

39.3.2 The Imperfect

The stem for the imperfect of Form IV verbs is أَفْعَلُ, the initial ُ of the perfect being omitted. As with verb Forms II and III, the vowel on the subject prefixes is damma. Taking أَخَبَرُ 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>أَخَبَرُهُ</td>
<td>أَخَبَرُهُما</td>
<td>أَخَبَرُهُمَا</td>
</tr>
<tr>
<td>أَخَبَرُتْهَا</td>
<td>أَخَبَرُتْهُما</td>
<td>أَخَبَرُتْهُمَا</td>
</tr>
<tr>
<td>أَخَبَرُتْهُ</td>
<td>أَخَبَرُتْهُما</td>
<td>أَخَبَرُتْهُمَا</td>
</tr>
<tr>
<td>أَخَبَرُتْهِ</td>
<td>أَخَبَرُتْهُما</td>
<td>أَخَبَرُتْهُمَا</td>
</tr>
<tr>
<td>أَخَبَرُتْهُنَّ</td>
<td>أَخَبَرُتْهُنَّ</td>
<td>أَخَبَرُتْهُنَّ</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَحْيَأْنَ</td>
<td>َحْيَأَنْ</td>
</tr>
<tr>
<td>اَحْيَأْنَ</td>
<td>َحْيَأَنْ</td>
</tr>
<tr>
<td>اَحْيَأْنَ</td>
<td>َحْيَأَنْ</td>
</tr>
<tr>
<td>اَحْيَأْنَ</td>
<td>َحْيَأَنْ</td>
</tr>
<tr>
<td>اَحْيَأْنَ</td>
<td>َحْيَأَنْ</td>
</tr>
<tr>
<td>اَحْيَأْنَ</td>
<td>َحْيَأَنْ</td>
</tr>
</tbody>
</table>

39.3.3 Meanings of Form IV Verbs

The most common meanings are:

a). Form I intransitive verbs are made transitive:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَنَبَ</td>
<td>جَنَبَ</td>
</tr>
<tr>
<td>ظَفَرَ</td>
<td>ظَفَرَ</td>
</tr>
<tr>
<td>سَعَدَ</td>
<td>سَعَدَ</td>
</tr>
<tr>
<td>دَخَلَ</td>
<td>دَخَلَ</td>
</tr>
<tr>
<td>حَضَرَ</td>
<td>حَضَرَ</td>
</tr>
<tr>
<td>بَعَدَ</td>
<td>بَعَدَ</td>
</tr>
<tr>
<td>بَرَزَ</td>
<td>بَرَزَ</td>
</tr>
<tr>
<td>نَزََلَ</td>
<td>نَزََلَ</td>
</tr>
</tbody>
</table>

b). Form I transitive verbs may be made causitive:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>طَمِّمَ</td>
<td>طَمِّمَ</td>
</tr>
<tr>
<td>لَسَنَ</td>
<td>لَسَنَ</td>
</tr>
<tr>
<td>عَلِمَ</td>
<td>عَلِمَ</td>
</tr>
<tr>
<td>أَطْلَعَ</td>
<td>أَطْلَعَ</td>
</tr>
<tr>
<td>أَطْمَعَ</td>
<td>أَطْمَعَ</td>
</tr>
<tr>
<td>أَلْسَنَ</td>
<td>أَلْسَنَ</td>
</tr>
<tr>
<td>أَعْطَمَ</td>
<td>أَعْطَمَ</td>
</tr>
<tr>
<td>أَطْلَعَ</td>
<td>أَطْلَعَ</td>
</tr>
</tbody>
</table>

c). Form IV verbs often share more or less the same meaning as Form II verbs (which are also often causitive). For example:

<table>
<thead>
<tr>
<th>Form II</th>
<th>Form IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَطَلَ</td>
<td>بَطَلَ</td>
</tr>
</tbody>
</table>
There may, however, be differences in meaning. For example:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَعْلَمُ</td>
<td>to teach</td>
</tr>
<tr>
<td>أَصَدَقْ</td>
<td>to believe</td>
</tr>
<tr>
<td>أَنَفَّذَ</td>
<td>to accuse of heresy</td>
</tr>
<tr>
<td>أَتَقْفُدُ</td>
<td>to offer, present</td>
</tr>
<tr>
<td>أَعْلَمَ</td>
<td>to inform</td>
</tr>
<tr>
<td>أَصَدَقَ</td>
<td>to fix a dowry</td>
</tr>
<tr>
<td>أَنَفَّذَ</td>
<td>to create</td>
</tr>
<tr>
<td>أَتَقْفُدَ</td>
<td>to embark, venture</td>
</tr>
</tbody>
</table>

39.4 Form V (تَفَعَّل)

Form V verbs are derived from Form II verbs with the addition of an initial ت.

39.4.1 The Perfect

The stem for the perfect of Form V verbs is تَفَعَّلَ. Taking تَقَدَّمَ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَقَدَّمَ</td>
<td>he advanced</td>
</tr>
<tr>
<td>تَقَدَّمَتْ</td>
<td>she advanced</td>
</tr>
<tr>
<td>تَقَدَّمَ يُ</td>
<td>you (m.) advanced</td>
</tr>
<tr>
<td>تَقَدَّمَتْ</td>
<td>you (f.) advanced</td>
</tr>
<tr>
<td>تَقَدَّمَتْ</td>
<td>you (m./f.) advanced</td>
</tr>
<tr>
<td>تَقَدَّمَ</td>
<td>we (m./f.) advanced</td>
</tr>
</tbody>
</table>

39.4.2 The Imperfect Indicative

The stem for the imperfect of Form V verbs is تَفَعَّل. The subject prefixes and suffixes are identical to those used on Form I verbs. Taking the stem تَقَدَّمَ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَقَدَّمَ</td>
<td>he advances</td>
</tr>
<tr>
<td>تَقَدَّمَتْ</td>
<td>she advances</td>
</tr>
<tr>
<td>تَقَدَّمَ يُ</td>
<td>you (m.) advance</td>
</tr>
<tr>
<td>تَقَدَّمَتْ</td>
<td>you (f.) advance</td>
</tr>
<tr>
<td>تَقَدَّمَتْ</td>
<td>you (m./f.) advance</td>
</tr>
<tr>
<td>تَقَدَّمَ</td>
<td>we (m./f.) advance</td>
</tr>
</tbody>
</table>
The Derived Forms of the Strong Triliteral Verb

The verbal noun has the pattern: 


\[ \text{Verb} \rightarrow \text{Verbal Noun} \]

\[
\begin{align*}
\text{to rebel} & \rightarrow \text{rebellion} \\
\text{to breathe} & \rightarrow \text{respiration} \\
\text{to change} & \rightarrow \text{change, transformation} \\
\text{to be separate} & \rightarrow \text{separation} \\
\text{to behave} & \rightarrow \text{behaviour}
\end{align*}
\]

39.4.3 Meaning of Form V Verbs

The most common meaning is to express the reflexive or passive of Form II verbs:


\[ \text{Form II} \rightarrow \text{Form V} \]

\[
\begin{align*}
\text{to teach} & \rightarrow \text{to learn} \\
\text{to move [s.th.]} & \rightarrow \text{to move} \\
\text{to explain} & \rightarrow \text{to be explained} \\
\text{to remind} & \rightarrow \text{to remember} \\
\text{to offer, present} & \rightarrow \text{to advance, go forward} \\
\text{to separate} & \rightarrow \text{to be separated, scattered}
\end{align*}
\]

39.5 Form VI (تفاعل)

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 تفاف. Taking تفاف as an example, the persons of the verb are:


\[
\begin{align*}
\text{Singular} & \rightarrow \text{Dual} \rightarrow \text{Plural} \\
\text{he pretended} & \rightarrow \text{they (m.) pretended} \rightarrow \text{they (m.) pretended} \\
\text{she pretended} & \rightarrow \text{they (f.) pretended} \rightarrow \text{they (f.) pretended} \\
\text{you (m.) pretended} & \rightarrow \text{you (m./f.) pretended} \rightarrow \text{you (m.) pretended} \\
\text{you (f.) pretended} & \rightarrow \text{you (f.) pretended} \rightarrow \text{we (m./f.) pretended}
\end{align*}
\]
39.5.2 The Imperfect Indicative

The stem for the imperfect of Form VI verbs is تمامة. Taking تمامة 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 تَمَّام: 

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَمَّم to exchange</td>
<td>تَمَّم mutual exchange</td>
</tr>
<tr>
<td>تَمَّم to trade with one another</td>
<td>تَمَّم trade relations</td>
</tr>
<tr>
<td>تَمَّم to fight with one another</td>
<td>تَمَّم mutual struggle</td>
</tr>
<tr>
<td>تَمَّم to follow in succession</td>
<td>تَمَّم succession</td>
</tr>
<tr>
<td>تَمَّم to make peace with one another</td>
<td>تَمَّم 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>عَانَى to embrace</td>
<td>عَانَى to embrace each other</td>
</tr>
<tr>
<td>شَارَك to share</td>
<td>شَارَك to share with one another</td>
</tr>
<tr>
<td>ضَافَع to shake hands</td>
<td>ضَافَع to shake hands with one another</td>
</tr>
<tr>
<td>قَال to fight</td>
<td>قَال to fight one another</td>
</tr>
<tr>
<td>دَانَى to debate</td>
<td>دَانَى to debate together</td>
</tr>
<tr>
<td>جَادَل to argue</td>
<td>جَادَل 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>تَمَّم to pretend to know nothing</td>
<td>تَمَّم to pretend to be inattentive</td>
</tr>
<tr>
<td>تَمَّم to pretend</td>
<td>تَمَّم to feign illness</td>
</tr>
<tr>
<td>تَمَّم to pretend to be busy</td>
<td></td>
</tr>
</tbody>
</table>
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39.6 Form VII (إِنْفَعَلَ)

The distinctive feature of Form VII verbs is the initial إنْ with hamzat al-wasl.

39.6.1 The Perfect

The stem for the perfect of Form VII verbs is إنْ. Taking إنْ 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 left</td>
<td>إنْفَعَلَهُا</td>
<td>إنْفَعَلَهُا</td>
</tr>
<tr>
<td>she left</td>
<td>إنْفَعَلَهَا</td>
<td>إنْفَعَلَهَا</td>
</tr>
<tr>
<td>you (m.) left</td>
<td>إنْفَعَلَكُمُ</td>
<td>إنْفَعَلَكُمُ</td>
</tr>
<tr>
<td>you (f.) left</td>
<td>إنْفَعَلَكِ</td>
<td>إنْفَعَلَكِ</td>
</tr>
<tr>
<td>I (m./f.) left</td>
<td>إنْفَعَلْنَا</td>
<td>إنْفَعَلْنَا</td>
</tr>
</tbody>
</table>

39.6.2 The Imperfect Indicative

The stem for the imperfect of Form VII verbs is إنْ, the initial alif + hamzat al-wasl on the perfect being removed. Taking إنْ 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 leaves</td>
<td>إنْفَعَلَهُ</td>
<td>إنْفَعَلَهُ</td>
</tr>
<tr>
<td>she leaves</td>
<td>إنْفَعَلَهَا</td>
<td>إنْفَعَلَهَا</td>
</tr>
<tr>
<td>you (m.) leave</td>
<td>إنْفَعَلَكُمُ</td>
<td>إنْفَعَلَكُمُ</td>
</tr>
<tr>
<td>you (f.) leave</td>
<td>إنْفَعَلَكِ</td>
<td>إنْفَعَلَكِ</td>
</tr>
<tr>
<td>I (m./f.) leave</td>
<td>إنْفَعَلْنَا</td>
<td>إنْفَعَلْنَا</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:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنْفَعَلَ</td>
<td>departure</td>
</tr>
<tr>
<td>إنْفَعَلَ</td>
<td>disturbance</td>
</tr>
<tr>
<td>إنْفَعَلَ</td>
<td>defeat</td>
</tr>
<tr>
<td>إِنْفَعَلَ</td>
<td>agitation, commotion</td>
</tr>
<tr>
<td>إنْفَعَلَ</td>
<td>retreat</td>
</tr>
</tbody>
</table>
39.7 Form VIII

The distinctive feature of Form VIII verbs is the initial ِ 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 إِضَنَتْلِ. Taking إِضَنَتْلِ 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 waited</td>
<td>إِتَّظَنَتْ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>she waited</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>you (m.) waited</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>you (f.) waited</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>I (m./f.) waited</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
</tbody>
</table>

39.7.2 The Imperfect Indicative

The stem for the imperfect of Form VIII verbs is إِضَنَتْلِ, the initial alif + hamzat al-wasl on the perfect being removed. Taking إِضَنَتْلِ 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 waits</td>
<td>إِتَّظَنَتْ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>she waits</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>you (m.) wait</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>you (f.) wait</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
<tr>
<td>I (m./f.) wait</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
<td>إِتَّظَنَتْ أَثَنَأَ</td>
</tr>
</tbody>
</table>
The Derived Forms of the Strong Triliteral Verb

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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>to make well-known</td>
<td>to be well-known</td>
</tr>
<tr>
<td>to bring together</td>
<td>to come together, to meet</td>
</tr>
<tr>
<td>to spread out [s.th.]</td>
<td>to be spread out</td>
</tr>
<tr>
<td>to mix</td>
<td>to be mixed</td>
</tr>
<tr>
<td>to strangle</td>
<td>to be strangled</td>
</tr>
<tr>
<td>to burn [s.th.]</td>
<td>to burn, be aflame</td>
</tr>
<tr>
<td>to put in order</td>
<td>to be ordered</td>
</tr>
</tbody>
</table>

39.8 Form IX (إفعل)

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 ه 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 إفعل. Taking إحمر 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>إحمر</td>
<td>إحمرًا</td>
<td>إحمرًا</td>
</tr>
<tr>
<td>إحمرت</td>
<td>إحمرتًا</td>
<td>إحمرتًا</td>
</tr>
<tr>
<td>إمحرسَتم</td>
<td>إمحرسَتمًا</td>
<td>إمحرسَتمًا</td>
</tr>
<tr>
<td>إمحرسَت</td>
<td>إمحرسَتًا</td>
<td>إمحرسَتًا</td>
</tr>
<tr>
<td>إمحرسَتُ</td>
<td>إمحرسَتَهَ</td>
<td>إمحرسَتَهَ</td>
</tr>
<tr>
<td>إمحرسَتُهَ</td>
<td>إمحرسَتَهَةَ</td>
<td>إمحرسَتَهَةَ</td>
</tr>
</tbody>
</table>
39.8.2 The Imperfect Indicative

The stem for the imperfect of Form IX verbs is ١َٰلُ , the initial alif + hamzat al-wasl on the perfect being removed. Taking ١َٰلُ as an example, the persons of the verb are:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st (m./f.)</td>
<td>يَحْمِرْنَا (we) blushed</td>
<td>يَحْمِرْنَانِ (we) blushed</td>
<td>يَحْمِرْنُونَ (we) blushed</td>
</tr>
<tr>
<td>2nd (m./f.)</td>
<td>ْبُحْمِرْتِنِ (you) blushed</td>
<td>ْبُحْمِرْتِنِينِ (you m./f.) blushed</td>
<td>ْبُحْمِرْتُونِ (you m.) blushed</td>
</tr>
<tr>
<td>3rd (m./f.)</td>
<td>يَحْمِرْتِ (he/they) blushed</td>
<td>يَحْمِرْتِينِ (they m.) blushed</td>
<td>يَحْمِرْتُونِ (they m.) blushed</td>
</tr>
</tbody>
</table>

(a). The verbal noun has the pattern: ُلاَ مَثْلُ للهِ لُغَةٍ غَيْرَ مَثْلُ للهِ.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</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>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
<tr>
<td>١َٰلُ</td>
<td>١َٰلُ</td>
</tr>
</tbody>
</table>

39.9 Form X (١َٰلُ)

The distinctive feature of Form X verbs is the initial ١َٰلُ with hamzat al-wasl.

39.9.1 The Perfect

The stem for the perfect of Form X verbs is ١َٰلُ . Taking ١َٰلُ 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 used</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>she used</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m.) used</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f.) used</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I (m./f.) used</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

39.9.2 The Imperfect Indicative

The stem for the imperfect of Form X verbs is 

The perfect being removed. Taking 

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 uses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>she uses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (m.) use</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f.) use</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I (m./f.) use</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a). The verbal noun has the pattern 

verb

<table>
<thead>
<tr>
<th></th>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to use</td>
<td>use</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to inquire</td>
<td>inquiry</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to infer; to deduce</td>
<td>inference; deduction</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to exchange</td>
<td>exchange</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to enjoy</td>
<td>enjoyment</td>
<td></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>to know</td>
<td>to inquire</td>
</tr>
<tr>
<td>to be safe</td>
<td>to seek to be safe (i.e. to surrender)</td>
</tr>
<tr>
<td>to show</td>
<td>to ask to be shown (i.e. to review)</td>
</tr>
<tr>
<td>to forgive</td>
<td>to ask forgiveness</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>خشَنَ to be beautiful</td>
<td>إستَخْفَصَ to find beautiful</td>
</tr>
<tr>
<td>كُثُرَ to be numerous</td>
<td>إستَخْفَصَ to regard as too much</td>
</tr>
<tr>
<td>عَظَمَ to be great</td>
<td>إستَخْفَصَ to regard as great</td>
</tr>
<tr>
<td>ثَلَثَ to be heavy</td>
<td>إستَخْفَصَ to regard as heavy</td>
</tr>
<tr>
<td>فَقَعَ to be ugly</td>
<td>إستَخْفَصَ to find ugly, to loathe</td>
</tr>
<tr>
<td>ضَعَرَ to be small</td>
<td>إستَخْفَصَ to deem small</td>
</tr>
</tbody>
</table>

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>خدَمَ to serve</td>
<td>إستَخْفَصَ to use (cause to serve)</td>
</tr>
<tr>
<td>رَجَعَ to return</td>
<td>إستَخْفَصَ to get back, retrieve.</td>
</tr>
<tr>
<td>شَهَدَ to witness</td>
<td>إستَخْفَصَ to call to witness (cause to witness)</td>
</tr>
<tr>
<td>حَضَرَ to be present</td>
<td>إستَخْفَصَ to send [for]; to bring</td>
</tr>
<tr>
<td>قَدِمَ to come</td>
<td>إستَخْفَصَ to ask to come (to send for)</td>
</tr>
<tr>
<td>خَفَتَ to swear</td>
<td>إستَخْفَصَ to make s.o. swear</td>
</tr>
</tbody>
</table>

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>مُفْلَل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل (or إمْفَعَل)</td>
</tr>
<tr>
<td>III</td>
<td>فَأَلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل (or إمْفَعَل)</td>
</tr>
<tr>
<td>IV</td>
<td>أَفْلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل</td>
</tr>
<tr>
<td>V</td>
<td>مُفْلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل</td>
</tr>
<tr>
<td>VI</td>
<td>مُفْلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل</td>
</tr>
<tr>
<td>VII</td>
<td>إَفْلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل</td>
</tr>
<tr>
<td>VIII</td>
<td>إَفْلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل</td>
</tr>
<tr>
<td>IX</td>
<td>إِفْلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل (or إمْفَعَل)</td>
</tr>
<tr>
<td>X</td>
<td>إِسْتَفْلُلُ</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>مُفْلُل</td>
<td>إمْفَعَل</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 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>دَخْرِ</td>
<td>to become extinct</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to cover o.s.</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to chase away</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to be driven away</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to support</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to be supported</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to call, invite</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to claim, allege</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to be near</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to be near</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to be warm</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to warm o.s.</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to reject</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to contend</td>
</tr>
<tr>
<td>دَخْرِ (Form II)</td>
<td>to armour</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to put on armour</td>
</tr>
</tbody>
</table>

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>دَخْرِ</td>
<td>to keep, preserve</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>(or) to keep, preserve</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to remember</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>(or) to remember</td>
</tr>
</tbody>
</table>

C). Initial radical :

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَخْرِ</td>
<td>to repel</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to be repelled, driven away</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to crowd</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to be crowded</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to choke [s.o.]</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to swallow</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to sow</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to sow</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to swallow</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to approach</td>
</tr>
<tr>
<td>دَخْرِ</td>
<td>to flatter</td>
</tr>
</tbody>
</table>
40.4 When the initial radical is ص or ط, the ل 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>صَبَرْ to be patient</td>
<td>إِضِتَّرَبْ to be patient</td>
</tr>
<tr>
<td>صَعُدَ to dye</td>
<td>إِضِتَّغَ to be dyed</td>
</tr>
<tr>
<td>صَحَبَ to accompany</td>
<td>إِضِتَّحَبَ to accompany</td>
</tr>
<tr>
<td>صَعَبَ to shout, bellow</td>
<td>إِضِتَّحَبَ to raise a din</td>
</tr>
<tr>
<td>صَدَمَ to strike, collide</td>
<td>إِضِتَّدَمَ to collide, clash</td>
</tr>
<tr>
<td>صَرُّحَ to throw down</td>
<td>إِضِتَّرَحَ to wrestle with one another</td>
</tr>
<tr>
<td>صَلَحَ to be good, proper</td>
<td>إِضِتَّلَحَ to agree</td>
</tr>
<tr>
<td>صَنَعَ to make</td>
<td>إِضِتَّلَعَ to produce</td>
</tr>
<tr>
<td>صَفَّاَ to be pure</td>
<td>إِضِتَّفَىَ to choose</td>
</tr>
<tr>
<td>صَفَكََ to beat, strike</td>
<td>إِضِتَّفَكََ to knock together, to tremble</td>
</tr>
<tr>
<td>صَفَفَ to set in a row</td>
<td>إِضِتَّفََفَ to line up, take position in a row</td>
</tr>
<tr>
<td>صَلِّيَ to burn</td>
<td>إِضِتَّلَيَىَ 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>ضَرَبْ to beat, strike</td>
<td>إِضِتَّرَبْ to be unsettled, disturbed</td>
</tr>
<tr>
<td>ضَرَعَ to be humble, submissive</td>
<td>إِضِتَّعَ to humiliate o.s.</td>
</tr>
<tr>
<td>ضَرَمَ to catch fire</td>
<td>إِضِتَّرَمَ to catch fire</td>
</tr>
<tr>
<td>ضَلَعَ to be strong</td>
<td>إِضِتَّلَعَ to be skilled, proficient</td>
</tr>
<tr>
<td>ضَرِّ to harm</td>
<td>إِضْرَّ 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>طَرَّحَ to throw</td>
<td>إِطْرُّحَ to throw</td>
</tr>
</tbody>
</table>
Phonetic Changes in Form VIII Verbs

40.5 When the initial radical is ﺖ, the ﺖ becomes ﺖ. Assimilation takes place (ف):

Form I                     Form VIII
ﻇَمَّ to oppress            ﺖﻇَمَّ to suffer injustice

40.6 When the initial radical is ﺖ, assimilation takes place (م):

Form I                     Form VIII
سُعَ to follow             سُعَ to follow
تَجِرَ to trade, do business تَجِرَ to trade, do business
سُقَى to have indigestion  سُقَى to have indigestion

40.7 When the initial radical is ﺖ, the ﺖ is assimilated to it and is written ﺖ:

Form I                     Form VIII
نَأَرَ to take vengeance    ﺖنَأَرَ to get one's revenge

40.8 The verbal nouns of all the above verbs are regular (ف):

claim; allegation          ﺖازِدَاءَ contempt
crowdedness               ﺖزِوْدَاءَ pairedness, doubling
patience                  ﺖضَطرَاءَ compulsion, coercion
production                ﺖضَلاْعَ study, examination
selection                 ﺖضَطَافَاءَ disturbance, confusion
trade, business           ﺖضَجَارَ following

40.9 The active (مَتَعَلِ) and passive (مَتَعَلَ) participles are regular:

active participles       passive participles
مُزَدَجمُ crowded          مُزَدَجمُ crowd, crush, jam
مُضَطَنُّ disturbed, unsettled مُضَطَنُّ decorated
مُتَعَلِّعُ informed, cognisant مُتَعَلِّعُ followed; adhered to
مُضَرِبُ putting on armour  مُضَرِبُ forced, compelled
مُضَطِعُ producing         مُضَطِعُ artificial
41 Uses of the Moods of the Arabic Verb

The Arabic verb has five moods: the indicative, subjunctive, jussive, energetic and imperative. Both the perfect and imperfect verb have the indicative mood. Only the imperfect verb has the subjunctive and jussive moods. The energetic is derived from the jussive. The imperative has a special form.

41.1 The Imperfect Indicative

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) ("that not"): If they want a battle, they must fight in the streets (IKh 29)

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)

c). ("in order to"): It was time to ask myself who I really was (HR 5)

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)

I have come to listen, not to speak (HM 159)

e). ("in order to") and its negative (alternatively) ("in order not to"): I used to give dirhems to my sister's children so they could buy things at your shop (IKh 65)
Uses of the Moods of the Arabic Verb

I hurried away so as not to hear the rest of what he had to say (HR 31)

The subjunctive is also used after the negative particle َلاَّ ("will not"): I will never get married (HR 77)

You won’t find it in the dictionary (IH 107)

The Jussive (المضارع المجزوم)

The jussive mood is used after the negative particle َلَمْ to deny the past:

I did not go to the ministry (SI 245)
I did not smile (HM 144)

It is used after the negative particle َلَا ("have/has not yet", "had not yet"): The house was new; not one year had passed since it was built (JIJ 116)
We’ve finished but haven’t yet begun? (HM 163)

It is used to give negative commands after the negative particle َلْ: Don’t go (GhS 125)
Don’t be late (GhS 136)

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 مِمَّمَا ("whatever", "no matter [what/how]"):  
من يُقَلْ أَشَابُ سَحِيقَة يَكُن جَمَارًا فَعَلَا  
من يَحْبَ عَنِ الْأَنْظَار بَيْنَهَا الْأَلَّامَ  
مِمَّمَا يَكُنُ تَأَا سَلَمَى  
أَرْيَدَ أَنْفَعِّلُ عَنْهَا فِيْما أَكْثَرُ، مِمَّمَا تَكُن اللّهُ الَّيُّ  
أَكْتَبُ بِهَا  
Whoever says foolish things is truly an ass (HM 38)  
Whoever is out of sight is forgotten by people (TW 75)  
Whatever the case, I am Salma (HR 166)  
I want to express it in what I write, whatever language I write in (JII 32)

41.3.6 It is occasionally used in conditional sentences with إنْ ("if"):  
إِنْ لَمْ يَكُن فِي بَيْنِي يَكُن عَنْدَ ضَابِطِ البَحْرِيَّةٍ  
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 يُطَلَّبُ مِنِّي قَارِئًا مِنْ قُرْأَاءِ هَذِهِ السَّبِيرَةِ . . . أَنْ  
لا يُتَطَلِّبُ مِنِّي قَارِئًا مِنْ قُرْأَاءِ هَذِهِ السَّبِيرَةِ . . . أَنْ  
Don’t let a reader of this history ask me ... to spend my remaining days searching for her (IH 96)
# Formation of the Passive (فعل المجهول) 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 ََََ + stem vowel ََََ (فُل). In the derived Forms all vowels preceding the stem vowel are also changed to ََََ 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 ََََ + stem vowel ََََ (فُل). 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 (فعل):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضربَهُ</td>
<td>ضربَتْهُ</td>
<td>ضربَتْهُ</td>
</tr>
<tr>
<td>ضربَتْهَا</td>
<td>ضربَتْهَا</td>
<td>ضربَتْهَا</td>
</tr>
<tr>
<td>ضربَتْهُم</td>
<td>ضربَتْهُم</td>
<td>ضربَتْهُم</td>
</tr>
<tr>
<td>ضربَتْهُمَا</td>
<td>ضربَتْهُمَا</td>
<td>ضربَتْهُمَا</td>
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<td>ضربَتْهُمْ</td>
<td>ضربَتْهُمْ</td>
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<tr>
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<td>ضربَتْهُمَا</td>
<td>ضربَتْهُمَا</td>
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<tr>
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<td>ضربَتْهُمْ</td>
<td>ضربَتْهُمْ</td>
</tr>
<tr>
<td>ضربَتْهُمْ</td>
<td>ضربَتْهُمْ</td>
<td>ضربَتْهُمْ</td>
</tr>
</tbody>
</table>

### b). The Imperfect Passive (فعل):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
</tr>
<tr>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
</tr>
<tr>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
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<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
</tr>
<tr>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
</tr>
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<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
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<tr>
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<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
</tr>
<tr>
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<td>ضُربَتْ</td>
<td>ضُربَتْ</td>
</tr>
</tbody>
</table>

## 42.2 Form II

### a). The Perfect Passive (فعل):

<table>
<thead>
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<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حذرَهُ</td>
<td>حذرَتْهُ</td>
<td>حذرَتْهُ</td>
</tr>
<tr>
<td>حذرَتْهَا</td>
<td>حذرَتْهَا</td>
<td>حذرَتْهَا</td>
</tr>
<tr>
<td>حذرَتْهُم</td>
<td>حذرَتْهُم</td>
<td>حذرَتْهُم</td>
</tr>
<tr>
<td>حذرَتْهُمَا</td>
<td>حذرَتْهُمَا</td>
<td>حذرَتْهُمَا</td>
</tr>
<tr>
<td>حذرَتْهُمْ</td>
<td>حذرَتْهُمْ</td>
<td>حذرَتْهُمْ</td>
</tr>
<tr>
<td>حذرَتْهُمَا</td>
<td>حذرَتْهُمَا</td>
<td>حذرَتْهُمَا</td>
</tr>
<tr>
<td>حذرَتْهُمْ</td>
<td>حذرَتْهُمْ</td>
<td>حذرَتْهُمْ</td>
</tr>
<tr>
<td>حذرَتْهُمْ</td>
<td>حذرَتْهُمْ</td>
<td>حذرَتْهُمْ</td>
</tr>
</tbody>
</table>

416
### Form III

**a). The Perfect Passive (فعل مطلق):**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</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>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
</tbody>
</table>

### Form IV

**a). The Perfect Passive (فعل مطلق):**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</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>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</td>
</tr>
<tr>
<td>ُنَامَ</td>
<td>ُنَامَانَ</td>
<td>ُنَامَوْنَ</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 (فعل‌ی):  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
</tr>
<tr>
<td>he is sent</td>
<td>they (m.) were</td>
<td>they (m.) were</td>
</tr>
<tr>
<td></td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
</tr>
<tr>
<td>she is sent</td>
<td>they (f.) were</td>
<td>they (f.) were</td>
</tr>
<tr>
<td></td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
</tr>
<tr>
<td>you (m.) are</td>
<td>you (m./f.) are</td>
<td>you (m.) were</td>
</tr>
<tr>
<td>received</td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
</tr>
<tr>
<td>you (f.) are</td>
<td>you (m./f.) are</td>
<td>you (f.) were</td>
</tr>
<tr>
<td>received</td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>you (f.) were</td>
</tr>
<tr>
<td>I (m./f.) was</td>
<td>we (m./f.) were</td>
<td>received</td>
</tr>
<tr>
<td>received</td>
<td>received</td>
<td>received</td>
</tr>
</tbody>
</table>

b). The Imperfect Passive (فعل‌ی):  

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
</tr>
<tr>
<td>he is sent</td>
<td>they (m.) were</td>
<td>they (m.) were</td>
</tr>
<tr>
<td></td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
</tr>
<tr>
<td>she is sent</td>
<td>they (f.) were</td>
<td>they (f.) were</td>
</tr>
<tr>
<td></td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
</tr>
<tr>
<td>you (m.) are</td>
<td>you (m./f.) are</td>
<td>you (m.) were</td>
</tr>
<tr>
<td>received</td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>you (f.) were</td>
</tr>
<tr>
<td>you (f.) are</td>
<td>you (m./f.) are</td>
<td>received</td>
</tr>
<tr>
<td>received</td>
<td>received</td>
<td>received</td>
</tr>
<tr>
<td>يُنْتَلُلُ</td>
<td>يُنْتَلُلُ</td>
<td>we (m./f.) were</td>
</tr>
<tr>
<td>I (m./f.) am</td>
<td>we (m./f.) were</td>
<td>received</td>
</tr>
<tr>
<td>received</td>
<td>received</td>
<td>received</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 ذاتل ("to take") which despite the weak middle radical behaves in exactly the same way as a strong verb.
### 42.7 Form VIII

#### a). The Perfect Passive (عَمَّل):

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>he was taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>they (m.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>they (m.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>she was taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>they (f.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>they (f.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>you (m.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>you (m./f.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>you (m.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>you (f.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>you (m./f.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>you (f.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>1 (m./f.) was taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>we (m./f.) were taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>we (m./f.) were taken</td>
</tr>
</tbody>
</table>

#### b). The Imperfect Passive (عَمَّل):

<table>
<thead>
<tr>
<th>Gender</th>
<th>Number</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>he is taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>they (m.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>they (m.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>she is taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>they (f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>they (f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>you (m.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>you (m./f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>you (m.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>you (f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>you (m./f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>you (f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>singular</td>
<td>I (m./f.) am taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dual</td>
<td>we (m./f.) are taken</td>
</tr>
<tr>
<td></td>
<td></td>
<td>plural</td>
<td>we (m./f.) are taken</td>
</tr>
</tbody>
</table>
42.8 Form X

a). The Perfect Passive ( أيض ) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he was met</td>
<td>استقبلتْ</td>
<td>استقبلْا</td>
<td>استقبلْوا</td>
</tr>
<tr>
<td>she was met</td>
<td>استقبلتْ</td>
<td>استقبلْا</td>
<td>استقبلْوا</td>
</tr>
<tr>
<td>you (m.) were met</td>
<td>استقبلْتُ</td>
<td>استقبلْتِا</td>
<td>استقبلْتُوا</td>
</tr>
<tr>
<td>you (f.) were met</td>
<td>استقبلْتُ</td>
<td>استقبلْتِا</td>
<td>استقبلْتُوا</td>
</tr>
<tr>
<td>I (m./f.) was met</td>
<td>استقبلْتُ</td>
<td>استقبلْتِا</td>
<td>استقبلْتُوا</td>
</tr>
</tbody>
</table>

b). The Imperfect Passive ( وُلَع ) :

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he is met</td>
<td>وُلَعْتُ</td>
<td>وُلَعْتِا</td>
<td>وُلَعْتُوا</td>
</tr>
<tr>
<td>she is met</td>
<td>وُلَعْتُ</td>
<td>وُلَعْتِا</td>
<td>وُلَعْتُوا</td>
</tr>
<tr>
<td>you (m.) are met</td>
<td>وُلَعْتُمُ</td>
<td>وُلَعْتُمُا</td>
<td>وُلَعْتُمُوا</td>
</tr>
<tr>
<td>you (f.) are met</td>
<td>وُلَعْتُمُ</td>
<td>وُلَعْتُمُا</td>
<td>وُلَعْتُمُوا</td>
</tr>
<tr>
<td>I (m./f.) am met</td>
<td>وُلَعْتُمُ</td>
<td>وُلَعْتُمُا</td>
<td>وُلَعْتُمُوا</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>فُعِل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
</tr>
<tr>
<td>II</td>
<td>فُعِل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
</tr>
<tr>
<td>III</td>
<td>فُعِل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
</tr>
<tr>
<td>IV</td>
<td>فُعِل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
</tr>
<tr>
<td>V</td>
<td>فُعِل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
</tr>
<tr>
<td>VI</td>
<td>فُعِل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>فُعِل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
<td>يُفْعَل</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>استقبل</td>
<td>يستقبل</td>
<td>يستقبل</td>
<td>يستقبل</td>
</tr>
</tbody>
</table>
43 Formation of the Imperative (العُمَرِ) 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, ١ + 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 ١ is either kasra or ِdamma. When the stem vowel of the jussive is fatḥa or kasra, the vowel on ١ is kasra (١), when the stem vowel is ِdamma, the vowel on ١ is ِdamma (١).

a). Thus, the jussive of the verb ُعَدُّب is:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</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>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
</tbody>
</table>

Since the stem vowel is fatḥa, ١ 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>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
</tbody>
</table>

b). ١ is also prefixed when the vowel on the middle radical is kasra. The jussive of ُرَجَعُ is:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</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>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
<tr>
<td>١</td>
<td>١١١</td>
<td>١١١</td>
<td>١١١</td>
</tr>
</tbody>
</table>
c). ١ is prefixed when the stem vowel is دamma. The jussive of كتاب is:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>You</td>
<td>تَكُبْتُ</td>
<td>تَكِبْتَ</td>
<td>تَكِبْتُ</td>
</tr>
<tr>
<td>(m.) write</td>
<td>تَكُبْتِ</td>
<td>تَكِبْتِ</td>
<td>تَكِبْتِ</td>
</tr>
<tr>
<td>You</td>
<td>تَكُبْتِ</td>
<td>تَكِبْتِ</td>
<td>تَكِبْتِ</td>
</tr>
<tr>
<td>(f.) write</td>
<td>تَكِبْتِ</td>
<td>تَكِبْتِ</td>
<td>تَكِبْتِ</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</td>
<td>أَكُبْ</td>
<td>أَكِبْ</td>
<td>أَكْبَ</td>
</tr>
<tr>
<td>(m.)</td>
<td>أَكِبْ</td>
<td>أَكِبْ</td>
<td>أَكْبَ</td>
</tr>
<tr>
<td>Write</td>
<td>أَكُبْ</td>
<td>أَكِبْ</td>
<td>أَكْبَ</td>
</tr>
<tr>
<td>(f.)</td>
<td>أَكِبْ</td>
<td>أَكِبْ</td>
<td>أَكْبَ</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, ١ + hamzat al-wasl is prefixed, the vowel being mostly kasra (ل) (on Forms VII, VIII, IX and X). Form IV verbs take the prefix ١ with hamzat al-qat‘.

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>Teach</td>
<td>تَدْرُسْ</td>
<td>تَدِرْسَ</td>
<td>تَدْرُسْ</td>
</tr>
<tr>
<td>(m.)</td>
<td>تَدِرْسَ</td>
<td>تَدْرُسْ</td>
<td>تَدْرُسْ</td>
</tr>
<tr>
<td>Teach</td>
<td>تَدْرُسْ</td>
<td>تَدِرْسَ</td>
<td>تَدْرُسْ</td>
</tr>
<tr>
<td>(f.)</td>
<td>تَدِرْسَ</td>
<td>تَدْرُسْ</td>
<td>تَدْرُسْ</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</td>
<td>دَرْسُ</td>
<td>دَرَسْ</td>
<td>دَرْسُ</td>
</tr>
<tr>
<td>(m.)</td>
<td>دَرَسْ</td>
<td>دَرْسُ</td>
<td>دَرْسُ</td>
</tr>
<tr>
<td>Teach</td>
<td>دَرْسُ</td>
<td>دَرَسْ</td>
<td>دَرْسُ</td>
</tr>
<tr>
<td>(f.)</td>
<td>دَرَسْ</td>
<td>دَرْسُ</td>
<td>دَرْسُ</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>Meet</td>
<td>تَقَابَلْ</td>
<td>تَقَابَلاً</td>
<td>تَقَابَلْ</td>
</tr>
<tr>
<td>(m.)</td>
<td>تَقَابَلاً</td>
<td>تَقَابَلْ</td>
<td>تَقَابَلْ</td>
</tr>
<tr>
<td>Meet</td>
<td>تَقَابَلْ</td>
<td>تَقَابَلاً</td>
<td>تَقَابَلْ</td>
</tr>
<tr>
<td>(f.)</td>
<td>تَقَابَلاً</td>
<td>تَقَابَلْ</td>
<td>تَقَابَلْ</td>
</tr>
</tbody>
</table>

The imperative:
The jussive:

<table>
<thead>
<tr>
<th>Form IV</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
</tr>
<tr>
<td></td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
</tr>
</tbody>
</table>

The imperative adds the prefix *I* with hamzat al-qat' (*I*):

<table>
<thead>
<tr>
<th>Form IV</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
</tr>
<tr>
<td></td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
<td>َيُلَّا</td>
</tr>
</tbody>
</table>

The jussive:

<table>
<thead>
<tr>
<th>Form V</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th>Form V</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
</tbody>
</table>

The jussive:

<table>
<thead>
<tr>
<th>Form VI</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
</tbody>
</table>

The imperative:

<table>
<thead>
<tr>
<th>Form VI</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
<tr>
<td></td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
<td>ُتُطُمِّع</td>
</tr>
</tbody>
</table>
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>نصّف</td>
<td>you (m.) leave</td>
<td>نصّف</td>
</tr>
<tr>
<td>f.</td>
<td>نصّف</td>
<td>you (f.) leave</td>
<td>نصّف</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>إنْصَفْ</td>
<td>leave! (m.)</td>
<td>إنْصَفْ</td>
</tr>
<tr>
<td>f.</td>
<td>إنْصَفْ</td>
<td>leave! (f.)</td>
<td>إنْصَفْ</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>نَتَظَرْ</td>
<td>you (m.) wait</td>
<td>نَتَظَرْ</td>
</tr>
<tr>
<td>f.</td>
<td>نَتَظَرْ</td>
<td>you (f.) wait</td>
<td>نَتَظَرْ</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>إنْتَظَرْ</td>
<td>wait! (m.)</td>
<td>إنْتَظَرْ</td>
</tr>
<tr>
<td>f.</td>
<td>إنْتَظَرْ</td>
<td>wait! (f.)</td>
<td>إنْتَظَرْ</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>خَيْرَ</td>
<td>you (m.) blush</td>
<td>خَيْرَ</td>
</tr>
<tr>
<td>f.</td>
<td>خَيْرَ</td>
<td>you (f.) blush</td>
<td>خَيْرَ</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>إِخْيَرْ</td>
<td>blush! (m.)</td>
<td>إِخْيَرْ</td>
</tr>
<tr>
<td>f.</td>
<td>إِخْيَرْ</td>
<td>blush! (f.)</td>
<td>إِخْيَرْ</td>
</tr>
</tbody>
</table>

The jussive of “you blush” (masc. sing.) may also take the form خَيْرَ, the imperative therefore being إِخْيَرْ (“blush!”).
43.2.9 Form X

The jussive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>you (m.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>use</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>you (f.)</td>
<td>use</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></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>use! (m.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>use! (f.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

43.3 The Negative Imperative

The negative imperative of all verbs is لا + jussive:

لا تَكُبَ! (m.s.)
لا تَنتظَّر! (f.s.)
لا تَنْخَمَ! (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>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>انفَلَّ / إنفَلَلِ</td>
<td>VI</td>
</tr>
<tr>
<td>II</td>
<td>نفَعِلِ</td>
<td>VII</td>
</tr>
<tr>
<td>III</td>
<td>نفَعِلِ</td>
<td>VIII</td>
</tr>
<tr>
<td>IV</td>
<td>إنفَعَلِ</td>
<td>IX</td>
</tr>
<tr>
<td>V</td>
<td>إنفَعَلِ</td>
<td>X</td>
</tr>
</tbody>
</table>
The Doubled Verb (المضاعف)

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:

- he passed instead of مُوَّرَّر
- they (masc.) passed instead of مُوَّرَّوا
- passing [active participle] instead of مَارَر

In the imperfect this involves moving the vowel normally on the middle radical on to the first:

- instead of
- instead of
- (Form IV) instead of

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:

- I replied we replied
- I did not reply they (fem.) reply

3). When a long vowel comes between the two identical radicals, they are written separately:

- staying longing dryness

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:

- he indicates he doubts
- they (f.) reply you (f.pl.) pull
- I count she passes

b). It may occasionally be kasra:

- it is completed they (f.) go astray
- he flees you (f.pl.) become strong
- it is correct it rings

c). It may, less commonly, be fatha:

- he is weak he bites
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>
</table>
| ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠}
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>(\text{he replies})</td>
<td>(\text{he replies})</td>
</tr>
<tr>
<td></td>
<td>she replies</td>
<td>(\text{she replies})</td>
<td>(\text{she replies})</td>
</tr>
<tr>
<td></td>
<td>you (m.) reply</td>
<td>(\text{you (m.) reply})</td>
<td>(\text{you (m.) reply})</td>
</tr>
<tr>
<td></td>
<td>you (f.) reply</td>
<td>(\text{you (f.) reply})</td>
<td>(\text{you (f.) reply})</td>
</tr>
<tr>
<td></td>
<td>I (m./f.) reply</td>
<td>(\text{I (m./f.) reply})</td>
<td>(\text{we (m./f.) reply})</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>(\text{he replies})</td>
<td>(\text{he replies})</td>
</tr>
<tr>
<td></td>
<td>she replies</td>
<td>(\text{she replies})</td>
<td>(\text{she replies})</td>
</tr>
<tr>
<td></td>
<td>you (m.) reply</td>
<td>(\text{you (m.) reply})</td>
<td>(\text{you (m.) reply})</td>
</tr>
<tr>
<td></td>
<td>you (f.) reply</td>
<td>(\text{you (f.) reply})</td>
<td>(\text{you (f.) reply})</td>
</tr>
<tr>
<td></td>
<td>I (m./f.) reply</td>
<td>(\text{I (m./f.) reply})</td>
<td>(\text{we (m./f.) reply})</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>(\text{he was pulled})</td>
<td>(\text{he was pulled})</td>
</tr>
<tr>
<td></td>
<td>she was pulled</td>
<td>(\text{she was pulled})</td>
<td>(\text{she was pulled})</td>
</tr>
<tr>
<td></td>
<td>you (m.) were pulled</td>
<td>(\text{you (m.) were pulled})</td>
<td>(\text{you (m.) were pulled})</td>
</tr>
<tr>
<td></td>
<td>you (f.) were pulled</td>
<td>(\text{you (f.) were pulled})</td>
<td>(\text{you (f.) were pulled})</td>
</tr>
<tr>
<td></td>
<td>I (m./f.) was pulled</td>
<td>(\text{I (m./f.) was pulled})</td>
<td>(\text{we (m./f.) were pulled})</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>(\text{he is pulled})</td>
<td>(\text{he is pulled})</td>
</tr>
<tr>
<td></td>
<td>she is pulled</td>
<td>(\text{she is pulled})</td>
<td>(\text{she is pulled})</td>
</tr>
<tr>
<td></td>
<td>you (m.) are pulled</td>
<td>(\text{you (m.) are pulled})</td>
<td>(\text{you (m.) are pulled})</td>
</tr>
<tr>
<td></td>
<td>you (f.) are pulled</td>
<td>(\text{you (f.) are pulled})</td>
<td>(\text{you (f.) are pulled})</td>
</tr>
</tbody>
</table>
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></td>
<td></td>
</tr>
<tr>
<td>m.s.</td>
<td>t.s.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>he remains</td>
<td>طَلِبَ</td>
</tr>
<tr>
<td>he shows</td>
<td>دَلِلَ</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>he remains</td>
<td>طَلِبُوا</td>
</tr>
<tr>
<td>he shows</td>
<td>دَلِلُوا</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>to pass</td>
<td>مُوَّر</td>
</tr>
<tr>
<td>to flee</td>
<td>فَرَار</td>
</tr>
<tr>
<td>to crawl</td>
<td>دَبِيبُ</td>
</tr>
<tr>
<td>to be thin</td>
<td>ثَمُن</td>
</tr>
<tr>
<td>to solve</td>
<td>حلُّ</td>
</tr>
</tbody>
</table>

44.1.9 The active participle follows the regular pattern 

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to reply</td>
<td>رَدُّ (instead of داَدُ) replying</td>
</tr>
<tr>
<td>to flee</td>
<td>فَرَارُ (instead of فَارِ) fleeing, escaping</td>
</tr>
<tr>
<td>to think</td>
<td>طَنُّ</td>
</tr>
<tr>
<td>to be dry</td>
<td>جَاف</td>
</tr>
<tr>
<td>to doubt</td>
<td>شكَّ</td>
</tr>
</tbody>
</table>

44.1.10 The passive participle is regular (مَكَعُولُ):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to reply</td>
<td>مَرَدُودُ replied</td>
</tr>
</tbody>
</table>
44.1.11 One common doubled verb has an initial weak radical ٍ (‘َّ [“to like, love”). The ٍ is retained in the imperfect:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُوبَعٌ he likes</td>
<td>يُوبَعٌ they (m.) like</td>
<td>يُوبَعٌ they (m.) like</td>
</tr>
<tr>
<td>تُوبَعٌ she likes</td>
<td>تُوبَعٌ they (f.) like</td>
<td>تُوبَعٌ they (f.) like</td>
</tr>
<tr>
<td>يُوبَع يَدٌ you (m.) like</td>
<td>تُوبَع يَدٌ you (m./f.) like</td>
<td>تُوبَع يَدٌ you (m.) like</td>
</tr>
<tr>
<td>تُوبَع يَدٌ you (f.) like</td>
<td>تُوبَع يَدٌ you (f.) like</td>
<td>تُوبَع يَدٌ you (f.) like</td>
</tr>
<tr>
<td>يُوبَع يَدٌ I (m./f.) like</td>
<td>يُوبَع يَدٌ we (m./f.) like</td>
<td>يُوبَع يَدٌ we (m./f.) like</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 (بَقَعْ) and VIII (بَقَعْ) 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>دَلَّ</td>
<td>دَلَّ</td>
<td>ًبَلَّ</td>
<td>ًبَلَّ</td>
<td>مُبَلَّ</td>
<td>مُبَلَّ</td>
<td>مُبَلَّ</td>
</tr>
<tr>
<td>III</td>
<td>صَأْمَةٌ</td>
<td>صَأْمَةٌ</td>
<td>بَصَاَمَةٌ</td>
<td>بَصَاَمَةٌ</td>
<td>مُبَصَاَمَةٌ</td>
<td>مُبَصَاَمَةٌ</td>
<td>مُبَصَاَمَةٌ</td>
</tr>
<tr>
<td>IV</td>
<td>أَنَٰلَ</td>
<td>أَنَٰلَ</td>
<td>بَأَنَٰلَ</td>
<td>بَأَنَٰلَ</td>
<td>مُبَأَنَٰلَ</td>
<td>مُبَأَنَٰلَ</td>
<td>مُبَأَنَٰلَ</td>
</tr>
<tr>
<td>V</td>
<td>تُدَلَّ</td>
<td>تُدَلَّ</td>
<td>ًبَدَلَّ</td>
<td>ًبَدَلَّ</td>
<td>مُبَدَّلَ</td>
<td>مُبَدَّلَ</td>
<td>مُبَدَّلَ</td>
</tr>
<tr>
<td>VI</td>
<td>بَصَاَمَةٌ</td>
<td>بَصَاَمَةٌ</td>
<td>بَصَاَمَةٌ</td>
<td>بَصَاَمَةٌ</td>
<td>مُبَصَاَمَةٌ</td>
<td>مُبَصَاَمَةٌ</td>
<td>مُبَصَاَمَةٌ</td>
</tr>
<tr>
<td>VII</td>
<td>طَنَّلَ</td>
<td>طَنَّلَ</td>
<td>طَنَّلَ</td>
<td>طَنَّلَ</td>
<td>مُبَطَّنَلَ</td>
<td>مُبَطَّنَلَ</td>
<td>مُبَطَّنَلَ</td>
</tr>
<tr>
<td>VIII</td>
<td>طَنَّلَ</td>
<td>طَنَّلَ</td>
<td>طَنَّلَ</td>
<td>طَنَّلَ</td>
<td>مُبَطَّنَلَ</td>
<td>مُبَطَّنَلَ</td>
<td>مُبَطَّنَلَ</td>
</tr>
</tbody>
</table>
44.2.2 The Imperative:

<table>
<thead>
<tr>
<th>IX</th>
<th>none</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>اسل (or اسل)</td>
</tr>
</tbody>
</table>

II  دَلْلُ  
III ضاده (or ضاده)  
IV أَوْلَٰٰ (or أَوْلَٰٰ)  
V  تدَلْلُ  
VI ضاده (or ضاده)  
VII اسل (or اسل)  
VIII اجتمع (or اجتمع)  
IX none  
X اشتدال (or اشتدال)
The Hamzated Verb

Verbs with hamza may be divided into three types according to whether the hamza is the initial (e.g. ُهَلْلِ)، middle (e.g. ُسُمْلَ) or final (e.g. ُقُوِّ) 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>he took</td>
<td>أَلَمْ</td>
<td>أَلَمْنَا</td>
<td>أَلَمْنُونَا</td>
</tr>
<tr>
<td>she took</td>
<td>أَلْمِ</td>
<td>أَلْمَنَ</td>
<td>أَلْمْنُ</td>
</tr>
<tr>
<td>you (m.) took</td>
<td>أَلْمَ</td>
<td>أَلْمَنَ</td>
<td>أَلْمْنُ</td>
</tr>
<tr>
<td>you (f.) took</td>
<td>أَلْمَ</td>
<td>أَلْمَنَ</td>
<td>أَلْمْنُ</td>
</tr>
<tr>
<td>I (m./f.) took</td>
<td>أَلْمَ</td>
<td>أَلْمَنَ</td>
<td>أَلْمْنُ</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>he takes</td>
<td>أُلِمْ</td>
<td>أُلِمْنَا</td>
<td>أُلِمْنُونَا</td>
</tr>
<tr>
<td>she takes</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
<tr>
<td>you (m.) take</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
<tr>
<td>you (f.) take</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
<tr>
<td>I (m./f.) take</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
</tbody>
</table>

Of the first person singular is written أُلِمْ.

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>he was taken</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
<tr>
<td>she was taken</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
<tr>
<td>you (m.) were taken</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
<tr>
<td>you (f.) were taken</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</td>
</tr>
<tr>
<td>I (m./f.) was taken</td>
<td>أُلْمَ</td>
<td>أُلْمَنَ</td>
<td>أُلْمْنُ</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>he is taken</td>
<td>they (m.) are taken</td>
<td>they (m.) are taken</td>
</tr>
<tr>
<td>she is taken</td>
<td>they (f.) are taken</td>
<td>they (f.) are taken</td>
</tr>
<tr>
<td>you (m.) are taken</td>
<td>you (m./f.) are taken</td>
<td>you (m.) are taken</td>
</tr>
<tr>
<td>you (f.) are taken</td>
<td></td>
<td>you (f.) are taken</td>
</tr>
<tr>
<td>I (m./f.) am taken</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-wasl. Thus:

<table>
<thead>
<tr>
<th>Jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَأْسِفْ</td>
<td>(instead of يَأْسِفْ)</td>
</tr>
<tr>
<td>يَأْمُرْ</td>
<td>(instead of يَأْمُرْ)</td>
</tr>
</tbody>
</table>

Further examples:

<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>يَأْنِدْ</td>
<td>يَأْنِدْ</td>
<td>يَأْنِدْ</td>
<td>يَأْنِدْ</td>
</tr>
<tr>
<td>يَأْمُرْ</td>
<td>يَأْمُرْ</td>
<td>يَأْمُرْ</td>
<td>يَأْمُرْ</td>
</tr>
<tr>
<td>يَأْجُرْ</td>
<td>يَأْجُرْ</td>
<td>يَأْجُرْ</td>
<td>يَأْجُرْ</td>
</tr>
<tr>
<td>يَأْمُنْ</td>
<td>يَأْمُنْ</td>
<td>يَأْمُنْ</td>
<td>يَأْمُنْ</td>
</tr>
</tbody>
</table>

a). When the prefixed hamzat al-wasl is elided with the final vowel on a preceding word, the hamza of the first radical of the root is restored:

- قُلْتُ أَسْفِ (I said: be sorry!)
- قُلْتُ أَمْرُ (I said: hope!)

b). When the affirmative imperative is preceded by the conjunctions َوَ or َفَ, hamzat al-wasl and the long vowel are replaced with َأَمْلِ:

- وَأَسْفِ and be sorry!
- فَأَمْلِ so hope!

c). In the imperative of three common verbs the hamzat al-wasl and initial hamza of the root
are omitted:

<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>يأكل</td>
<td>أكل</td>
<td>كلي</td>
<td>كنوا</td>
</tr>
<tr>
<td>يأخذ</td>
<td>يأخذ</td>
<td>خذي</td>
<td>خذوا</td>
</tr>
<tr>
<td>يأمر</td>
<td>يأمر</td>
<td>أيمر</td>
<td>نروا</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>to hope</td>
<td>أمل hope</td>
</tr>
<tr>
<td>to be sorry</td>
<td>أسف sorrow</td>
</tr>
<tr>
<td>to take</td>
<td>أخذ taking</td>
</tr>
<tr>
<td>to eat</td>
<td>أكل eating; food</td>
</tr>
<tr>
<td>to stay, linger</td>
<td>أبدا stay</td>
</tr>
<tr>
<td>to transmit</td>
<td>أتارثة transmission</td>
</tr>
<tr>
<td>to be feminine</td>
<td>أنثمة femininity</td>
</tr>
</tbody>
</table>

45.1.8 The Active Participle (فاعل). The initial ی of the root and the following ی are written ی:

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to take</td>
<td>أخذ (instead of أخذ) taking</td>
</tr>
<tr>
<td>to eat</td>
<td>أكل eating</td>
</tr>
<tr>
<td>to hope</td>
<td>أمل hoping</td>
</tr>
<tr>
<td>to feel sorry</td>
<td>أسف sorry</td>
</tr>
<tr>
<td>to order</td>
<td>أمَر ordering</td>
</tr>
</tbody>
</table>

45.1.9 The Passive Participle (مضمون) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to take</td>
<td>مَحوى taken</td>
</tr>
<tr>
<td>to be familiar (with)</td>
<td>مألوف familiar</td>
</tr>
<tr>
<td>to be reliable</td>
<td>مأمون reliable</td>
</tr>
<tr>
<td>to transmit, relate</td>
<td>مأثور transmitted, handed down</td>
</tr>
<tr>
<td>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 ِ + ِ of Form III and the initial ِ + ِ of Form IV both being written ِ.

In the perfect passive of Forms III, IV and VIII, the theoretical initial ِ becomes َوِ.

<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>أَفِّ</td>
<td>أَفُّ</td>
<td>أَفُّ</td>
<td>مَتَأَفَّ</td>
<td>مَتَأَفُّ</td>
<td>مَتَأَفُّ</td>
<td>مَتَأَفُّ</td>
</tr>
<tr>
<td>III</td>
<td>أَمَّرُ</td>
<td>أَمَّرُ</td>
<td>أَمَّرُ</td>
<td>مَتَأَمَّرُ</td>
<td>مَتَأَمَّرُ</td>
<td>مَتَأَمَّرُ</td>
<td>مَتَأَمَّرُ</td>
</tr>
<tr>
<td>IV</td>
<td>أَمَّنُ</td>
<td>أَمَّنُ</td>
<td>أَمَّنُ</td>
<td>مَتَأَمُّنُ</td>
<td>مَتَأَمُّنُ</td>
<td>مَتَأَمُّنُ</td>
<td>مَتَأَمُّنُ</td>
</tr>
<tr>
<td>V</td>
<td>أَنَّفُ</td>
<td>أَنَّفُ</td>
<td>أَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
</tr>
<tr>
<td>VI</td>
<td>أَنَّفُ</td>
<td>أَنَّفُ</td>
<td>أَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
</tr>
<tr>
<td>VIII</td>
<td>إِنْتَهِرُ</td>
<td>أَنَّفُ</td>
<td>أَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
</tr>
<tr>
<td>X</td>
<td>إِسْتَأْتَفَّلُ</td>
<td>إِسْتَأْتَفَّلُ</td>
<td>إِسْتَأْتَفَّلُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
<td>مَتَأَنَّفُ</td>
</tr>
</tbody>
</table>

In Form VIII of ِ ("to take"), the initial hamza is assimilated to the following َ to give the common verb ِ ("to take").

45.2.1 The Imperative:

<table>
<thead>
<tr>
<th>Form</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>أَفِّ</td>
</tr>
<tr>
<td>III</td>
<td>أَمَّرُ</td>
</tr>
<tr>
<td>IV</td>
<td>أَمَّنُ</td>
</tr>
<tr>
<td>V</td>
<td>أَنَّفُ</td>
</tr>
<tr>
<td>VI</td>
<td>أَنَّفُ</td>
</tr>
<tr>
<td>VII</td>
<td>none</td>
</tr>
<tr>
<td>VIII</td>
<td>إِنْتَهِرُ</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
</tr>
<tr>
<td>X</td>
<td>إِسْتَأْتَفَّلُ</td>
</tr>
</tbody>
</table>

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 ل (ل), و (و) or ی (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:

- سَأَلَ to ask
- أَذَرَ to avenge o.s.
- يُؤْسِنَ to be brave
- ضَوَلَ to be small, scanty
### 45.3.1 The Perfect:

<table>
<thead>
<tr>
<th><strong>singular</strong></th>
<th><strong>dual</strong></th>
<th><strong>plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
</tr>
<tr>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
</tr>
<tr>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
</tr>
<tr>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
</tr>
</tbody>
</table>

### 45.3.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th><strong>singular</strong></th>
<th><strong>dual</strong></th>
<th><strong>plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
</tr>
<tr>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
</tr>
<tr>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
</tr>
<tr>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
</tr>
</tbody>
</table>

### 45.3.3 The Perfect Passive:

<table>
<thead>
<tr>
<th><strong>singular</strong></th>
<th><strong>dual</strong></th>
<th><strong>plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
</tr>
<tr>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
</tr>
<tr>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
</tr>
<tr>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
</tr>
</tbody>
</table>

### 45.3.4 The Imperfect Passive:

<table>
<thead>
<tr>
<th><strong>singular</strong></th>
<th><strong>dual</strong></th>
<th><strong>plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
<td>َسَأَلَّهُ</td>
</tr>
<tr>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
<td>َسَأَلَّهَّ</td>
</tr>
<tr>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
<td>َسَأَلَّكَ</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
</tr>
<tr>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
<td>َسَأَلَّهَا</td>
</tr>
<tr>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</td>
<td>َسَأَلَّكَّ</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 سأَل (“to ask”) has, however, an alternative form for the jussive:

\[
\begin{align*}
\text{سأَل} & \quad \text{he did not ask} \\
\text{سأَلوا} & \quad \text{they did not ask}
\end{align*}
\]

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>سأَل</td>
<td>إسأَل</td>
<td>إسأَل</td>
<td>إسأَلوا</td>
<td>ask!</td>
</tr>
<tr>
<td>سأَل</td>
<td>إسأَل</td>
<td>إسأَل</td>
<td>إسأَلوا</td>
<td>be weary!</td>
</tr>
<tr>
<td>سأَل</td>
<td>أبَسأَل</td>
<td>أبَسأَل</td>
<td>أبَسأَلوا</td>
<td>be brave!</td>
</tr>
<tr>
<td>سأَل</td>
<td>أضَسأَل</td>
<td>أضَسأَل</td>
<td>أضَسأَلوا</td>
<td>be small!</td>
</tr>
</tbody>
</table>

a). The hamza is commonly omitted from the verb سأَل (“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>سأَل</td>
<td>سأَل</td>
<td>سأَلوا</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>دَأَب</td>
<td>دَابَت</td>
</tr>
<tr>
<td>دَأَب</td>
<td>ضَوأَبَة</td>
</tr>
<tr>
<td>دَأَب</td>
<td>رَأَبَة</td>
</tr>
<tr>
<td>دَأَب</td>
<td>كُبَبَة</td>
</tr>
<tr>
<td>دَأَب</td>
<td>سؤَبَة</td>
</tr>
<tr>
<td>دَأَب</td>
<td>زَبَبَة</td>
</tr>
</tbody>
</table>

45.3.8 The Active Participle (فاعل):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>سأَل</td>
<td>سأَلِ</td>
</tr>
<tr>
<td>سأَل</td>
<td>بَأَسَل</td>
</tr>
<tr>
<td>تأَر</td>
<td>تأَرِ</td>
</tr>
</tbody>
</table>
to persist ٍذٍبٍتٍ  persistent
provision ٍذٍبٍتٍ  provisioning

45.3.9 The Passive Participle (مَنْعَوْنَ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to bode ill</td>
<td>ill-omened</td>
</tr>
<tr>
<td>to ask</td>
<td>asked; responsible</td>
</tr>
<tr>
<td>to be in charge</td>
<td>subordinate</td>
</tr>
</tbody>
</table>

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>رُؤُسُ</td>
<td>يِسَالٍ</td>
<td>يِسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
</tr>
<tr>
<td>III</td>
<td>سَمِعُ</td>
<td>يِسَالٍ</td>
<td>يِسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
</tr>
<tr>
<td>IV</td>
<td>أَمَلَ</td>
<td>يِسَالٍ</td>
<td>يِسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
</tr>
<tr>
<td>V</td>
<td>سَنَفُ</td>
<td>يِسَالٍ</td>
<td>يِسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
</tr>
<tr>
<td>VI</td>
<td>سَمِعُ</td>
<td>يِسَالٍ</td>
<td>يِسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</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>إِلَيْمٍ</td>
<td>يِسَالٍ</td>
<td>يِسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</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>إِسْتَرْفَافٍ</td>
<td>يِسَالٍ</td>
<td>يِسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
<td>مُسَالٍ</td>
</tr>
</tbody>
</table>

45.4.1 The Imperative:

<table>
<thead>
<tr>
<th>Form</th>
<th>II</th>
<th>VII</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>رُؤُسُ</td>
<td>none</td>
</tr>
<tr>
<td>III</td>
<td>سَمِعُ</td>
<td>إِلَيْمٍ</td>
</tr>
<tr>
<td>IV</td>
<td>أَمَلَ</td>
<td>IX</td>
</tr>
<tr>
<td>V</td>
<td>سَنَفُ</td>
<td>X</td>
</tr>
<tr>
<td>VI</td>
<td>سَمِعُ</td>
<td>إِسْتَرْفَافٍ</td>
</tr>
</tbody>
</table>

45.5 Hamza as Final Radical: Form I

Form I verbs with hamza as the final radical are conjugated regularly like strong trilateral verbs. The hamza may be written on (أ) , (ؤ) or (ى) 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 fatha, damma or kasra.

**a). Stem vowel fatha:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he read</td>
<td>قرأـَهـ</td>
<td>قرأـَـْـهـ</td>
<td>قرأـَـْـهـ</td>
</tr>
<tr>
<td>she read</td>
<td>قرأـَـَـشـ</td>
<td>قرأـَـَـشـ</td>
<td>قرأـَـَـشـ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>قرأـَـُـهـ</td>
<td>قرأـَـُـهـ</td>
<td>قرأـَـُـهـ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>قرأـَـُـشـ</td>
<td>قرأـَـُـشـ</td>
<td>قرأـَـُـشـ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>قرأـَـُـهـ</td>
<td>قرأـَـُـهـ</td>
<td>قرأـَـُـهـ</td>
</tr>
</tbody>
</table>

The perfect of the 3rd person masc. pl. is occasionally written قرأـَـْـهـ ("they read").

**b). Stem vowel dama:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he dared</td>
<td>جربـَـهـ</td>
<td>جربـَـْـهـ</td>
<td>جربـَـْـهـ</td>
</tr>
<tr>
<td>she dared</td>
<td>جربـَـُـشـ</td>
<td>جربـَـُـشـ</td>
<td>جربـَـُـشـ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>جربـَـُـهـ</td>
<td>جربـَـُـهـ</td>
<td>جربـَـُـهـ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>جربـَـُـشـ</td>
<td>جربـَـُـشـ</td>
<td>جربـَـُـشـ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>جربـَـُـهـ</td>
<td>جربـَـُـهـ</td>
<td>جربـَـُـهـ</td>
</tr>
</tbody>
</table>

**c). Stem vowel kasra:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he sinned</td>
<td>خطَـْـهـ</td>
<td>خطَـْـهـ</td>
<td>خطَـْـهـ</td>
</tr>
<tr>
<td>she sinned</td>
<td>خطَـْـشـ</td>
<td>خطَـْـشـ</td>
<td>خطَـْـشـ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>خطَـْـهـ</td>
<td>خطَـْـهـ</td>
<td>خطَـْـهـ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>خطَـْـشـ</td>
<td>خطَـْـشـ</td>
<td>خطَـْـشـ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>خطَـْـهـ</td>
<td>خطَـْـهـ</td>
<td>خطَـْـهـ</td>
</tr>
</tbody>
</table>

45.5.2 The Imperfect Indicative:

The stem vowel may be fatha, dama or, much less commonly, kasra.

**a). Stem vowel fatha:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he reads</td>
<td>يقرأـَـهـ</td>
<td>يقرأـَـْـهـ</td>
<td>يقرأـَـْـهـ</td>
</tr>
<tr>
<td>she reads</td>
<td>يقرأـَـشـ</td>
<td>يقرأـَـشـ</td>
<td>يقرأـَـشـ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>يقرأـَـُـهـ</td>
<td>يقرأـَـُـهـ</td>
<td>يقرأـَـُـهـ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>يقرأـَـُـشـ</td>
<td>يقرأـَـُـشـ</td>
<td>يقرأـَـُـشـ</td>
</tr>
</tbody>
</table>


The Hamzated Verb

you (f.) read
I (m./f.) read

The imperfect of the 2nd and 3rd persons masc. pl. is occasionally written "you read" and "they read".

b). Stem vowel damma:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>she</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
</tbody>
</table>

c). Stem vowel kasra:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>she</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
</tbody>
</table>

45.5.3 The Perfect Passive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>she</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>you (f.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
</tbody>
</table>

45.5.4 The Imperfect Passive:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>she</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
<tr>
<td>you (m.)</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
<td>َجْزُوماَتُ</td>
</tr>
</tbody>
</table>
45.5.5 The Imperative:

<table>
<thead>
<tr>
<th>Jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.s.</td>
<td>f.s.</td>
</tr>
<tr>
<td>يقرأ</td>
<td>إقرأ</td>
</tr>
<tr>
<td>يقرأ</td>
<td>إقرأ</td>
</tr>
<tr>
<td>يقرأ</td>
<td>إقرأ</td>
</tr>
<tr>
<td>يقرأ</td>
<td>إقرأ</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>خطأ</td>
<td>mistake</td>
</tr>
<tr>
<td>جرأة</td>
<td>daring</td>
</tr>
<tr>
<td>بطلة</td>
<td>slowness</td>
</tr>
<tr>
<td>قراءة</td>
<td>reading</td>
</tr>
<tr>
<td>براءة</td>
<td>innocence</td>
</tr>
<tr>
<td>نمو</td>
<td>growth</td>
</tr>
</tbody>
</table>

45.5.7 The Active Participle (فاعلٌ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>قرأ</td>
<td>قاري</td>
</tr>
<tr>
<td>خطأ</td>
<td>خاطئ</td>
</tr>
<tr>
<td>بدأ</td>
<td>بداية</td>
</tr>
<tr>
<td>نمو</td>
<td>ناصٍ</td>
</tr>
<tr>
<td>لجأ</td>
<td>لاجئ</td>
</tr>
</tbody>
</table>

45.5.8 The Passive Participle (مفعولٌ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>قرأ</td>
<td>مقرٍ</td>
</tr>
<tr>
<td>ملأ</td>
<td>مملوء</td>
</tr>
<tr>
<td>بُدِنَّ</td>
<td>مبتَّدٌ</td>
</tr>
<tr>
<td>لَجَأ</td>
<td>مِلَّاجَعٌ</td>
</tr>
<tr>
<td>حَرَضَ</td>
<td>محرَّضٌ</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 ِمَعْلُومَةٌ:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُهَدَى  to calm</td>
<td>ُهَدَتْهُ calming</td>
</tr>
<tr>
<td>ُنَطُرُ to prepare</td>
<td>ُنَطُرُتْهُ preparation</td>
</tr>
<tr>
<td>ُتَنَارُ to acquit</td>
<td>ُتَنَارَتْهُ acquittal</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>ُنَسَتْنَ</td>
<td>ُنَسَتْنَةٌ</td>
<td>ُنَسَتْنَيْنَ</td>
<td>ُنَسَتْنَإْنَ</td>
<td>ُنَسَتْنَتْهُ</td>
<td>ُنَسَتْنَطُرَتْهُ</td>
<td>ُنَسَتْنَتْهُنَأْنَةٌ</td>
</tr>
<tr>
<td>III</td>
<td>ُكَانَتْنَ</td>
<td>ُكَانَتْنَةٌ</td>
<td>ُكَانَتْنَيْنَ</td>
<td>ُكَانَتْنَيْنَ</td>
<td>ُكَانَتْنَةُهُ</td>
<td>ُكَانَتْنَأْرُتْهُ</td>
<td>ُكَانَتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>IV</td>
<td>ُنَطُرُتْنَ</td>
<td>ُنَطُرُتْنَةٌ</td>
<td>ُنَطُرُتْنَيْنَ</td>
<td>ُنَطُرُتْنَإْنَ</td>
<td>ُنَطُرُتْنَتْهُ</td>
<td>ُنَطُرُتْنَأْرُتْهُ</td>
<td>ُنَطُرُتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>V</td>
<td>ُنَفَتْنَ</td>
<td>ُنَفَتْنَةٌ</td>
<td>ُنَفَتْنَيْنَ</td>
<td>ُنَفَتْنَإْنَ</td>
<td>ُنَفَتْنَتْهُ</td>
<td>ُنَفَتْنَأْرُتْهُ</td>
<td>ُنَفَتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>VI</td>
<td>ُكَانَتْنَ أَلْبَرُفِيّ</td>
<td>ُكَانَتْنَةُهُ</td>
<td>ُكَانَتْنَيْنَ أَلْبَرُفِيّ</td>
<td>ُكَانَتْنَإْنَ أَلْبَرُفِيّ</td>
<td>ُكَانَتْنَأْرُتْهُ أَلْبَرُفِيّ</td>
<td>ُكَانَتْنَةُهُنَأْنَةٌ أَلْبَرُفِيّ</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>ُتَنَارُتْنَ</td>
<td>ُتَنَارُتْنَةٌ</td>
<td>ُتَنَارُتْنَيْنَ</td>
<td>ُتَنَارُتْنَإْنَ</td>
<td>ُتَنَارُتْنَتْهُ</td>
<td>ُتَنَارُتْنَأْرُتْهُ</td>
<td>ُتَنَارُتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>VIII</td>
<td>ُلَجَتْنَ</td>
<td>ُلَجَتْنَةٌ</td>
<td>ُلَجَتْنَيْنَ</td>
<td>ُلَجَتْنَإْنَ</td>
<td>ُلَجَتْنَتْهُ</td>
<td>ُلَجَتْنَأْرُتْهُ</td>
<td>ُلَجَتْنَةُهُنَأْنَةٌ</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>ُسَتْنَ</td>
<td>ُسَتْنَةٌ</td>
<td>ُسَتْنَيْنَ</td>
<td>ُسَتْنَإْنَ</td>
<td>ُسَتْنَتْهُ</td>
<td>ُسَتْنَأْرُتْهُ</td>
<td>ُسَتْنَةُهُنَأْنَةٌ</td>
</tr>
</tbody>
</table>

45.6.1 The Imperative:

<table>
<thead>
<tr>
<th>Form</th>
<th>Imperative</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>ُنِسَتْنَ</td>
<td>ُنِسَتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>III</td>
<td>ُكَانَتْنَ</td>
<td>ُكَانَتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>IV</td>
<td>ُنَطُرُتْنَ</td>
<td>ُنَطُرُتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>V</td>
<td>ُنَفَتْنَ</td>
<td>ُنَفَتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>VI</td>
<td>ُكَانَتْنَ أَلْبَرُفِيّ</td>
<td>ُكَانَتْنَةُهُنَأْنَةٌ أَلْبَرُفِيّ</td>
</tr>
<tr>
<td>VII</td>
<td>ُتَنَارُتْنَ</td>
<td>ُتَنَارُتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>VIII</td>
<td>ُلَجَتْنَ</td>
<td>ُلَجَتْنَةُهُنَأْنَةٌ</td>
</tr>
<tr>
<td>IX</td>
<td>none</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>ُسَتْنَ</td>
<td>ُسَتْنَةُهُنَأْنَةٌ</td>
</tr>
</tbody>
</table>
46 The Assimilated Verb (الفعل االتماثُل)

Assimilated verbs are formed from roots whose initial radical is ٰ or much less commonly ٰ followed by two strong radicals.

46.1 Assimilated Verbs with Initial Radical ٰ

The following points should be noted:

1). The ٰ is very often omitted in the imperfect active of Form I.
2). The ٰ is assimilated to the ِ of Form VIII verbs.
3). In those patterns in which kasra or đamma would precede ٰ with sukûn, ٰ becomes the long vowel ِ or ِ, 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></td>
<td>he arrived</td>
<td>they (m.) arrived</td>
<td>they (m.) arrived</td>
</tr>
<tr>
<td></td>
<td>she arrived</td>
<td>they (f.) arrived</td>
<td>they (f.) arrived</td>
</tr>
<tr>
<td></td>
<td>you (m.) arrived</td>
<td>you (m./f.) arrived</td>
<td>you (m.) arrived</td>
</tr>
<tr>
<td></td>
<td>you (f.) arrived</td>
<td></td>
<td>you (f.) arrived</td>
</tr>
<tr>
<td></td>
<td>I (m./f.) arrived</td>
<td></td>
<td>we (m./f.) arrived</td>
</tr>
</tbody>
</table>

a). The stem vowel is typically fatha:

- ٠٠٠٠ to weigh
- ٠٠٠٠ to come, arrive
- ٠٠٠٠ to brand
- ٠٠٠٠ to describe
- ٠٠٠٠ to put down
- ٠٠٠٠ to preach

b). On a few verbs the stem vowel is kasra:

- ٠٠٠٠ to inherit
- ٠٠٠٠ to trust
- ٠٠٠٠ to be swollen
- ٠٠٠٠ to be afraid
- ٠٠٠٠ to be suitable
- ٠٠٠٠ to be pious

c). Some assimilated verbs have đamma as the stem vowel. These are always intransitive:

- ٠٠٠٠ to be wide
- ٠٠٠٠ to be a notable
- ٠٠٠٠ to be sturdy
- ٠٠٠٠ to be unhealthy

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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></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he arrives</td>
<td>ِبَعِشُ</td>
<td>ِبَعِشُانُ</td>
<td>ِبَعِشُونُ</td>
</tr>
<tr>
<td>she arrives</td>
<td>ِبَعِشُا</td>
<td>ِبَعِشُانُ</td>
<td>ِبَعِشُونُ</td>
</tr>
<tr>
<td>you (m.) arrive</td>
<td>ِبَعِشُ</td>
<td>ِبَعِشُانُ</td>
<td>ِبَعِشُونُ</td>
</tr>
<tr>
<td>you (f.) arrive</td>
<td>ِبَعِشُ</td>
<td>ِبَعِشُانُ</td>
<td>ِبَعِشُونُ</td>
</tr>
<tr>
<td>I (m./f.) arrive</td>
<td>ِبَعِشُ</td>
<td>ِبَعِشُانُ</td>
<td>ِبَعِشُونُ</td>
</tr>
</tbody>
</table>

a). The stem vowel is mostly kasra:

- ِبَعِشُ to describe
- ِبَعِشُ to trust
- ِبَعِشُ to find
- ِبَعِشُ to imagine
- ِبَعِشُ to give birth
- ِبَعِشُ to be necessary

b). On a few verbs the stem vowel is fatha:

- ِبَعِشُ to fall
- ِبَعِشُ to put down
- ِبَعِشُ to deposit
- ِبَعِشُ to restrain
- ِبَعِشُ to lick, lap
- ِبَعِشُ to give, grant
- ِبَعِشُ to be wide
- ِبَعِشُ to trample on

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 ِجُهُم ("to hurt [s.o.]") 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 hurts</td>
<td>ِجُهُمُ</td>
<td>ِجُهُمُانُ</td>
<td>ِجُهُمُونُ</td>
</tr>
<tr>
<td>she hurts</td>
<td>ِجُهُمُا</td>
<td>ِجُهُمُانُ</td>
<td>ِجُهُمُونُ</td>
</tr>
<tr>
<td>you (m.) hurt</td>
<td>ِجُهُمُ</td>
<td>ِجُهُمُانُ</td>
<td>ِجُهُمُونُ</td>
</tr>
<tr>
<td>you (f.) hurt</td>
<td>ِجُهُمُ</td>
<td>ِجُهُمُانُ</td>
<td>ِجُهُمُونُ</td>
</tr>
<tr>
<td>I (m./f.) hurt</td>
<td>ِجُهُمُ</td>
<td>ِجُهُمُانُ</td>
<td>ِجُهُمُونُ</td>
</tr>
</tbody>
</table>

Other such verbs are:

- ِجُهُمُ to be hairy
- ِجُهُمُ to pay attention
- ِجُهُمُ to perish
- ِجُهُمُ to be mistaken
- ِجُهُمُ to sink in mud
- ِجُهُمُ to crave
to be dirty  

\( \text{جَمَن} \)  

to suffer from indigestion

\( \text{فَزَر} \)  

to commit a sin

\( \text{فُطَّر} \)  

to have bushy eyebrows

\( \text{فَلَغ} \)  

to be rough [terrain]

\( \text{فَمَن} \)  

to become mad [with love, grief etc.]

\( \text{فِلَن} \)  

to be afraid

a). Verbs which take دَامَمٌ as the stem vowel in the perfect and imperfect also retain the initial ُ:  

\( \text{وُلَن} \)  

to be unhealthy

\( \text{وُلَن} \)  

to be firm; be sure

\( \text{وُلَن} \)  

to be brief, concise

Other such verbs are:

\( \text{وُلَن} \)  

to be soft [bed]

\( \text{وُلَن} \)  

to be wide

\( \text{وُلَن} \)  

to hurry

\( \text{وُلَن} \)  

to be abundant

\( \text{وُلَن} \)  

to be insolent

\( \text{وُلَن} \)  

to be dignified

\( \text{وُلَن} \)  

to be weak

\( \text{وُلَن} \)  

to be a notable

\( \text{وُلَن} \)  

to be unwholesome

\( \text{وُلَن} \)  

to be pure, clean

\( \text{وُلَن} \)  

to be lowly, humble

\( \text{وُلَن} \)  

to be rough [terrain]

\( \text{وُلَن} \)  

to be strong, sturdy

b). The common doubled verb َّ ("to like, love") retains the initial ُ in the imperfect (see 44.1.11).

46.1.5 The Perfect Passive. This is regular (e.g. َّ "to be described"):

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّ</td>
<td>َّ</td>
<td>َّ</td>
</tr>
<tr>
<td>َّ</td>
<td>َّ</td>
<td>َّ</td>
</tr>
<tr>
<td>َّ</td>
<td>َّ</td>
<td>َّ</td>
</tr>
<tr>
<td>َّ</td>
<td>َّ</td>
<td>َّ</td>
</tr>
<tr>
<td>َّ</td>
<td>َّ</td>
<td>َّ</td>
</tr>
</tbody>
</table>

46.1.6 The Imperfect Passive:

The hypothetical َّ (َّ "to be described") becomes the long vowel ُ after the دَامَمٌ:
446 The Assimilated Verb

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُوصِفُ he is described</td>
<td>يُوصِفُانِ they (m.)</td>
<td>يُوصِفُونَ they (m.)</td>
</tr>
<tr>
<td>يُوصِفَ she</td>
<td>يُوصِفَانِ they (f.)</td>
<td>يُوصِفَانِ they (f.)</td>
</tr>
<tr>
<td>يُوصِفُ you (m.)</td>
<td>يُوصِفُانِ you (m./f.)</td>
<td>يُوصِفُونَ you (m.)</td>
</tr>
<tr>
<td>يُوصِفَانِ you (f.)</td>
<td>يُوصِفُانِ you (m./f.)</td>
<td>يُوصِفُانِ you (f.)</td>
</tr>
<tr>
<td>أوصِفَ I (m./f.)</td>
<td>أوصِفَانِ we (m./f.)</td>
<td>أوصِفَانِ we (m./f.)</td>
</tr>
</tbody>
</table>

46.1.7 The subjunctive and jussive moods of the imperfect undergo the same changes as in the strong triliteral verb.

46.1.8 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</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَقُفَ he stops</td>
<td>يَقُفُّ stop!</td>
</tr>
<tr>
<td>يَقُلَ he trusts</td>
<td>يَقُلُّ trust!</td>
</tr>
<tr>
<td>يُضِعَ he puts down</td>
<td>ضَعُوا put down!</td>
</tr>
<tr>
<td>يَجِبُ he gives</td>
<td>هَبُوا give!</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</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَجِبُ he is afraid</td>
<td>يَجِبُوا be afraid!</td>
</tr>
<tr>
<td>يُمِلُ it is brief</td>
<td>أَمِلُوا be brief!</td>
</tr>
</tbody>
</table>

46.1.9 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>وُلُفَ to fall</td>
<td>وُلُفَةُ fall</td>
</tr>
<tr>
<td>وَهَبَ to give, grant</td>
<td>وَهَبَةُ giving, granting</td>
</tr>
<tr>
<td>وَسَعَ to be wide</td>
<td>وَسَاعَةُ wideness</td>
</tr>
<tr>
<td>وَحَدَ to be alone</td>
<td>وَحَدَةُ solitude</td>
</tr>
<tr>
<td>وَرَتَ to inherit</td>
<td>وَرَتَةُ inheritance</td>
</tr>
</tbody>
</table>
a). Some assimilated verbs that omit the ج in the imperfect active may also omit it in the verbal noun. The omitted ج is compensated for by tā' marbūta:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَقَفْ</td>
<td>trust</td>
</tr>
<tr>
<td>وَضَفْ</td>
<td>describe</td>
</tr>
<tr>
<td>وَضَلْ</td>
<td>join, unite</td>
</tr>
<tr>
<td>وَضَعْ</td>
<td>promise</td>
</tr>
<tr>
<td>وَقَفْ</td>
<td>preach</td>
</tr>
</tbody>
</table>

46.1.10 The Active Participle (فاعل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَقَفْ</td>
<td>preaching; a preacher</td>
</tr>
<tr>
<td>وَبْ</td>
<td>jumping</td>
</tr>
<tr>
<td>وَضَعْ</td>
<td>evident</td>
</tr>
<tr>
<td>وَجَسْ</td>
<td>afraid</td>
</tr>
<tr>
<td>وَقَفْ</td>
<td>standing</td>
</tr>
</tbody>
</table>

46.1.11 The Passive Participle (مراعل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَسَمَ</td>
<td>branded</td>
</tr>
<tr>
<td>وَضَفْ</td>
<td>described</td>
</tr>
<tr>
<td>وَضَعْ</td>
<td>put down; subject</td>
</tr>
<tr>
<td>وَضَعْ</td>
<td>promised</td>
</tr>
<tr>
<td>وَقَفْ</td>
<td>ignited, lit</td>
</tr>
</tbody>
</table>

46.2 The Derived Forms of the Assimilated Verb with Initial ج

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 ج in the imperfect (pattern جُعُل) and the active and passive participles
The Assimilated Verb

(مَعْلَمٌ and مَعْلَمَةٍ) 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>أَغْلَلْ to penetrate</td>
<td>بَوَعْلِ to penetrate</td>
<td>مُوَعْلِلُ to penetrate</td>
<td>مُوَعْلِلَ to penetrate</td>
</tr>
<tr>
<td>أَجْدَدْ to create</td>
<td>بَوَجْدِ to create</td>
<td>مُوَجْدُ to create</td>
<td>مُوَجْدَ to create</td>
</tr>
<tr>
<td>أَجْزَرْ to summarize</td>
<td>بَوَجْزِرُ to summarize</td>
<td>مُوَجْزُرُ to summarize</td>
<td>مُوَجْزَرَ to summarize</td>
</tr>
</tbody>
</table>

b). In the verbal noun of Form IV (إِسْمٌ) becomes يِ after the initial kasra:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
<th>perfect</th>
<th>imperfect</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَضرَحْ to explain</td>
<td>إِيْضَاحٌ explanation</td>
<td>إِيْضَاحْ to explain</td>
<td>إِيْضَاحِ to explain</td>
<td>إِيْضَاحَ to explain</td>
<td></td>
</tr>
<tr>
<td>أَجْدَدْ to create</td>
<td>إِجْجَادٌ creation</td>
<td>إِجْجَادْ to create</td>
<td>إِجْجَادِ to create</td>
<td>إِجْجَادَ to create</td>
<td></td>
</tr>
<tr>
<td>أَجْدَدْ to set fire to</td>
<td>إِجْجَادٌ setting on fire</td>
<td>إِجْجَادْ to set fire to</td>
<td>إِجْجَادِ to set fire to</td>
<td>إِجْجَادَ to set fire to</td>
<td></td>
</tr>
<tr>
<td>أَجْدَدْ to stop (s.th.)</td>
<td>إِقْلِفٌ stopping</td>
<td>إِقْلِفْ to stop (s.th.)</td>
<td>إِقْلِفِ to stop (s.th.)</td>
<td>إِقْلِفَ to stop (s.th.)</td>
<td></td>
</tr>
<tr>
<td>أَجْدَدْ to make necessary</td>
<td>إِجْجَابٌ obligation</td>
<td>إِجْجَابْ to make necessary</td>
<td>إِجْجَابِ to make necessary</td>
<td>إِجْجَابَ to make necessary</td>
<td></td>
</tr>
</tbody>
</table>

c). In Form VIII (إِسْمٌ), وَ is assimilated to the following ت which is then written with a shadda (ت):

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَفَن</td>
<td>إِنْفَنِ</td>
</tr>
<tr>
<td>وَضْع</td>
<td>إِنْسَبَ</td>
</tr>
<tr>
<td>وَضْع</td>
<td>إِنْسَبَ</td>
</tr>
<tr>
<td>لَفْض</td>
<td>إِنْفَضَ</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 وَ 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>إِفْقَ</td>
<td>إِنْفَقَ</td>
<td>مُنْفَقٌ</td>
<td>مُنْفَقَ</td>
</tr>
<tr>
<td>إِفْقَ</td>
<td>إِنْفَقَ</td>
<td>مُنْفَقٌ</td>
<td>مُنْفَقَ</td>
</tr>
<tr>
<td>إِفْقَ</td>
<td>إِنْفَقَ</td>
<td>مُنْفَقٌ</td>
<td>مُنْفَقَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفْقَ</td>
<td>إِنْفَقَ</td>
<td>مُنْفَقٌ</td>
<td>مُنْفَقَ</td>
</tr>
<tr>
<td>إِفْقَ</td>
<td>إِنْفَقَ</td>
<td>مُنْفَقٌ</td>
<td>مُنْفَقَ</td>
</tr>
<tr>
<td>إِفْقَ</td>
<td>إِنْفَقَ</td>
<td>مُنْفَقٌ</td>
<td>مُنْفَقَ</td>
</tr>
</tbody>
</table>

e). In the verbal noun of Form X (إِسْمٌ) becomes يِ after the kasra:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
<th>perfect</th>
<th>imperfect</th>
<th>active participle</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِسْتَورَذْ to import</td>
<td>إِسْتَيْرَذٌ importation</td>
<td>إِسْتَيْرَذْ to import</td>
<td>إِسْتَيْرَذِ to import</td>
<td>إِسْتَيْرَذَ to import</td>
<td></td>
</tr>
<tr>
<td>إِسْتَوَذْ to deposit</td>
<td>إِسْتَيْذَاعٌ depositing</td>
<td>إِسْتَيْذَاعُ to deposit</td>
<td>إِسْتَيْذَاعِ to deposit</td>
<td>إِسْتَيْذَاعَ to deposit</td>
<td></td>
</tr>
<tr>
<td>إِسْتَوَذْ to feel lonely</td>
<td>إِسْتَيْذَاعٌ alienation</td>
<td>إِسْتَيْذَاعُ to feel lonely</td>
<td>إِسْتَيْذَاعِ to feel lonely</td>
<td>إِسْتَيْذَاعَ to feel lonely</td>
<td></td>
</tr>
<tr>
<td>إِسْتَوَذْ to inquire</td>
<td>إِسْتَيْذَاعٌ inquiry</td>
<td>إِسْتَيْذَاعُ to inquire</td>
<td>إِسْتَيْذَاعِ to inquire</td>
<td>إِسْتَيْذَاعَ to inquire</td>
<td></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>وُضِلَ</td>
<td>وُضِلَةُ</td>
<td>يَوْضِلُ</td>
<td>يُوْضِلُةُ</td>
<td>مَوْضِلَةَ</td>
<td>مُوْضِلَةَ</td>
<td>مَوْضِلَةَ</td>
</tr>
<tr>
<td>III</td>
<td>وُرِقَ</td>
<td>وُرِقَةُ</td>
<td>يَوْرِقُ</td>
<td>يُوْرِقَةُ</td>
<td>مَوْرِقَةَ</td>
<td>مُوْرِقَةَ</td>
<td>مَوْرِقَةَ</td>
</tr>
<tr>
<td>IV</td>
<td>اوَلْ</td>
<td>اوُلْةُ</td>
<td>يَوْلُ</td>
<td>يُوْلَةُ</td>
<td>مَوْلَةَ</td>
<td>مُوْلَةَ</td>
<td>مَوْلَةَ</td>
</tr>
<tr>
<td>V</td>
<td>تَوْرُ</td>
<td>تَوْرُةُ</td>
<td>يُوْرُ</td>
<td>يُوْرُةُ</td>
<td>مَوْرُةَ</td>
<td>مُوْرُةَ</td>
<td>مَوْرُةَ</td>
</tr>
<tr>
<td>VI</td>
<td>تَوْرُ</td>
<td>تَوْرُةُ</td>
<td>يُوْرُ</td>
<td>يُوْرُةُ</td>
<td>مَوْرُةَ</td>
<td>مُوْرُةَ</td>
<td>مَوْرُةَ</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>إِنَّهَ</td>
<td>إِنَّهْةُ</td>
<td>يَنْهُ</td>
<td>يُنْهَاةُ</td>
<td>مَنْهَةً</td>
<td>مُنْهَاةً</td>
<td>مَنْهَةً</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>مَنْتَوْرُ</td>
<td>مَنْتَوْرُةُ</td>
<td>يُنْتَوْرُ</td>
<td>يُنْتَوْرُةُ</td>
<td>مَنْتُوْرَةَ</td>
<td>مُنْتُوْرَةَ</td>
<td>مَنْتُوْرَةَ</td>
</tr>
</tbody>
</table>

46.2.2 The Imperative:

| II  | وُضِلَ | VII  | none |
| III | وُرِقَ | VIII | إِنَّهْ |
| IV  | اوَلْ | IX   | none |
| V   | تَوْرُ | X    | إِنْتَوْرُ |
| VI  | تَوْرُ |

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:

- نَسَى: to be dry
- نَسَر: to be easy
- نَفَقَ: to be sure
- نَمَى: to be lucky
- نَعُسَ: to give up hope
- نَمَّ: to be an orphan
- يَتَفَقَ: to wake
- يَتَفَعَ: to reach adolescence
- يَتَفَعَ: to ripen
- يَتَفَعَ: to be a coward
46.3.1 Form I

46.3.2 The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>يَفُّطَت he awoke</td>
<td>يَفْطَت they (m.) awoke</td>
<td>يَفْطَت they (m.) awoke</td>
</tr>
<tr>
<td>she</td>
<td>يَفُّطَت she awoke</td>
<td>يَفْطَت they (f.) awoke</td>
<td>يَفْطَت they (f.) awoke</td>
</tr>
<tr>
<td>you (m.)</td>
<td>يَفُّطَت you (m.) awoke</td>
<td>يَفْطَت you (m./f.) awoke</td>
<td>يَفْطَت you (m.) awoke</td>
</tr>
<tr>
<td>you (f.)</td>
<td>يَفُّطَت you (f.) awoke</td>
<td>يَفْطَت you (m./f.) awoke</td>
<td>يَفْطَت you (f.) awoke</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>يَفُّطَت I (m./f.) awoke</td>
<td>يَفْطَت we (m./f.) awoke</td>
<td>يَفْطَت we (m./f.) awoke</td>
</tr>
</tbody>
</table>

46.3.3 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>يَفُطَت he wakes</td>
<td>يَفْطَت they (m.) wake</td>
<td>يَفْطَت they (m.) wake</td>
</tr>
<tr>
<td>she</td>
<td>يَفُطَت she wakes</td>
<td>يَفْطَت they (f.) wake</td>
<td>يَفْطَت they (f.) wake</td>
</tr>
<tr>
<td>you (m.)</td>
<td>يَفُطَت you (m.) wake</td>
<td>يَفْطَت you (m./f.) wake</td>
<td>يَفْطَت you (m.) wake</td>
</tr>
<tr>
<td>you (f.)</td>
<td>يَفُطَت you (f.) wake</td>
<td>يَفْطَت you (m./f.) wake</td>
<td>يَفْطَت you (f.) wake</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>يَفُطَت I (m./f.) wake</td>
<td>يَفْطَت we (m./f.) wake</td>
<td>يَفْطَت we (m./f.) wake</td>
</tr>
</tbody>
</table>

46.3.4 The passives of the perfect and imperfect are rare:

- perfect passive  
  قَوْكَس *and so on*

- imperfect passive  
  قُوْكَس *and so on*

46.3.5 The Imperative:

When kasra or damma would precede a hypothetical ي with sukūn، ي becomes the long vowel ي or و، respectively:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
<th>m.s.</th>
<th>t.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَسْعَى</td>
<td>it is easy</td>
<td>يَسْعَى</td>
<td>يَسْعِي</td>
<td>يَسْعُوا be easy!</td>
</tr>
<tr>
<td>يَسْعَى</td>
<td>it is lucky</td>
<td>يَسْعَى</td>
<td>يَسْعِي</td>
<td>يَسْعُوا be lucky!</td>
</tr>
</tbody>
</table>

46.3.6 The verbal nouns follow the patterns for those of the Form I triliteral verb. For example:

- يَنَسْقَة dryness
- يَنَسْقَة orphanhood
- يَنَسْقَة casiness
- يَنَسْقَة wakefulness
46.3.7 The Active Participle (فعل):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَفْعَلَ to reach adolescence</td>
<td>يَفْعَلَ adolescent</td>
</tr>
<tr>
<td>يَنْصَبُ to give up hope</td>
<td>يَنْصَبُ hopeless</td>
</tr>
<tr>
<td>يَنْصَبُ to be dry</td>
<td>يَنْصَبُ dry</td>
</tr>
<tr>
<td>يَنْصَبُ to ripen</td>
<td>يَنْصَبُ ripe</td>
</tr>
</tbody>
</table>

46.3.8 The Passive Participle (مُمَفعُول):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمْسَأَ to be lucky</td>
<td>يَمْسَأَ lucky</td>
</tr>
<tr>
<td>يَنْصَبُ to give up hope</td>
<td>يَنْصَبُ lost [cause]</td>
</tr>
<tr>
<td>يَنْصَبُ to be easy</td>
<td>يَنْصَبُ easily done</td>
</tr>
</tbody>
</table>

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 dama would precede ي with sukūn, ي becomes the long vowel ی or ی respectively.
In Form VIII (افعال), 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>يَفْعَلَ</td>
<td>يَفْعَلَ</td>
<td>يَفْعَلَ</td>
<td>يَفْعَلَ</td>
<td>يَفْعَلَ</td>
<td>مُفَعَّلَ</td>
<td>مُفَعَّلَ</td>
</tr>
<tr>
<td>III</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>مُنَصَّبَ</td>
<td>مُنَصَّبَ</td>
</tr>
<tr>
<td>IV</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>مُنَصَّبَ</td>
<td>مُنَصَّبَ</td>
</tr>
<tr>
<td>V</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>مُنَصَّبَ</td>
<td>مُنَصَّبَ</td>
</tr>
<tr>
<td>VI</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>مُنَصَّبَ</td>
<td>مُنَصَّبَ</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>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>مُنَصَّبَ</td>
<td>مُنَصَّبَ</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>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>يَنْصَبُ</td>
<td>مُنَصَّبَ</td>
<td>مُنَصَّبَ</td>
</tr>
</tbody>
</table>
### 46.4.2 The Imperative:

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>ﺔﺒﺒَﺳ</td>
<td></td>
<td>VII</td>
<td>none</td>
</tr>
<tr>
<td>III</td>
<td>ﺪﺒِﺒَﺳ</td>
<td></td>
<td>VIII</td>
<td>ﻳَﺒِﺒَﺳ</td>
</tr>
<tr>
<td>IV</td>
<td>ﺔﺒِﺒَﺳ</td>
<td></td>
<td>IX</td>
<td>none</td>
</tr>
<tr>
<td>V</td>
<td>ﺔﺒِﺒَﺳ</td>
<td></td>
<td>X</td>
<td>ﺔﺒِﺒَﺳ</td>
</tr>
<tr>
<td>VI</td>
<td>ﺔﺒِﺒَﺳ</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Hollow Verb (أَفْعَلُ ٱلْاَلْجُرُ�)

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. َبَيَّنَ), the vowel on the weak middle radical is moved to the first radical and the weak radical becomes the corresponding long vowel (ُ, ُ or ُ). For example:

- يَقُولُ he says
- يَسَّرُ she goes
- يَنَامُ he sleeps
- يَتَيَّزَ she wants
- أَرَادَ he wanted
- اسْتَطَعُوا they (masc.) were able
- اسْتَطَعْ I am able
- يَزْوُرَ 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. َأَفْعَلْ). For example:

- لَمْ يَقُولَ he did not say
- لَمْ يَسَّرَ he did not go
- لَمْ يَنَامَ he did not sleep
- يَنَامُ they (fem.) sleep
- يَتَيَّزَ they (fem.) say
- أَرَادَ I wanted
- اسْتَطَعَتْ you (masc.) were able
- أَفْعَتْ I stayed

b). When all three radicals have vowels, the first being fatha (e.g. َبَيَّنَ), the weak radical becomes ُ:

- قَالَ he said
- قَالُوا they (masc.) said

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The Hollow Verb

becomes قَامَتٌ she stood up

becomes سَارُوا they (masc.) went

becomes تَمَّ he slept

becomes خَافَتٌ she was afraid

becomes يَقَادُ he is led, guided

becomes إِنهَارَ it collapsed

The weak radical also becomes ی in Form VIII verbs:

becomes إِخَنَّا he chose

becomes يَخَنُّ he chooses

becomes إِخَنِّا he needed

becomes يَخَنُّ he needs

d). When the vowel on the first radical is ِdamma, however, and the vowel on the weak radical is kasra (e.g. فعلُ), the kasra is moved to the first radical and the weak radical becomes the corresponding long vowel ی. This is the case in the passive perfect:

becomes قَُوْلُ it was said

becomes رُوْرُ he was visited

becomes يُبْعَعُ it was sold

e). When the first radical has fatha and the final radical has sukūn, there are three possibilities:

1). The weak radical may be vowelled with fatha (e.g. تَمَّتْ). 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 ی, and ِ if the weak radical was ی. For example:

becomes قَوْمُت یَمُت I stood up

becomes وَدُنَا یَدُنُ we returned

becomes كُتُت یَكُتَ you (m.s.) were

becomes بَعُت یَبُعَ I sold

becomes صَرُتم یَصَرُتم you (m.pl.) became

becomes سَرُت یَسرُت you (f.s.) went

2). The weak radical may be ی + kasra or, less commonly, َ + ِdamma. 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 ی and َّ if the weak radical was ی. For example:

becomes بَلْت یَبلت I obtained

becomes یَهَت یَهُت you (m.s.) were afraid
becomes طَلَّت I became long

becomes طَوَّرَنا we visited

3). The weak radical may be و + kasra. Here, the weak radical is elided and the first radical takes kasra. For example:

becomes ىَمَت I slept

becomes ىَكَتْنا we were on the point [of]

becomes ىَفْتَي I was afraid

becomes ىَفْتُيَن you (f.pl.) were afraid

47.1 Form I

There are three main types of Form I hollow verb, each with different vowel patterns.

47.1.1 Type 1: These have و as the middle radical of the root. The original form of قُلْنَ ("to say") is قُولَنَ.

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قُلْنَ</td>
<td>ىَكَتْنِا</td>
<td>قَوْلَنا</td>
</tr>
<tr>
<td>قُلْتَ</td>
<td>ىَكَتْتِنِا</td>
<td>قَوْلِنَ</td>
</tr>
<tr>
<td>قُولِكَ</td>
<td>ىَكَتْتِكْنَ</td>
<td>قَوْلُكَ</td>
</tr>
<tr>
<td>قَولْيَ</td>
<td>ىَكَتْتِيَنَ</td>
<td>قَوْلَيْنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْتِنَ</td>
<td>قَوْلَنَ</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قُولَ</td>
<td>ىَكَتْنِا</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قُولْتَ</td>
<td>ىَكَتْيَنِا</td>
<td>قَوْلِنَ</td>
</tr>
<tr>
<td>قَولْيَ</td>
<td>ىَكَتْيَنَ</td>
<td>قَوْلَيْنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قُولَ</td>
<td>ىَكَتْنِا</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قُولْتَ</td>
<td>ىَكَتْيَنِا</td>
<td>قَوْلِنَ</td>
</tr>
<tr>
<td>قَولْيَ</td>
<td>ىَكَتْيَنَ</td>
<td>قَوْلَيْنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قُولَ</td>
<td>ىَكَتْنِا</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قُولْتَ</td>
<td>ىَكَتْيَنِا</td>
<td>قَوْلِنَ</td>
</tr>
<tr>
<td>قَولْيَ</td>
<td>ىَكَتْيَنَ</td>
<td>قَوْلَيْنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قُولَ</td>
<td>ىَكَتْنِا</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قُولْتَ</td>
<td>ىَكَتْيَنِا</td>
<td>قَوْلِنَ</td>
</tr>
<tr>
<td>قَولْيَ</td>
<td>ىَكَتْيَنَ</td>
<td>قَوْلَيْنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</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>singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قُولَ</td>
<td>ىَكَتْنِا</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قُولْتَ</td>
<td>ىَكَتْيَنِا</td>
<td>قَوْلِنَ</td>
</tr>
<tr>
<td>قَولْيَ</td>
<td>ىَكَتْيَنَ</td>
<td>قَوْلَيْنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
<tr>
<td>قَولْنَ</td>
<td>ىَكَتْنَ</td>
<td>قَوْلَنَ</td>
</tr>
</tbody>
</table>
The Hollow Verb

<table>
<thead>
<tr>
<th>Verb</th>
<th>Subject Pronoun</th>
<th>Object Pronoun</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَلُئ you (m.) say</td>
<td>تَلُئُكَ you (m./f.) say</td>
<td>تَلُئَكَ you (m.) say</td>
<td></td>
</tr>
<tr>
<td>تَلُؤي you (f.) say</td>
<td>تَلُؤْكَ you (m./f.) say</td>
<td>تَلُؤْكَ you (m.) say</td>
<td></td>
</tr>
<tr>
<td>أَلُئ I (m./f.) say</td>
<td>أَلُؤي you (f.) say</td>
<td>أَلُؤي you (m./f.) say</td>
<td></td>
</tr>
</tbody>
</table>

e). Other verbs of this type include:

- to be (تَلُئُكَ) to rise up (تَلُئَكَ)
- to visit (تَلُؤي) to last, continue (تَلُؤْكَ)
- to boil (أَلُئ) to return (أَلُؤي)

47.1.2 Type 2: These have كَن as the middle radical of the root. The original form of سَارُ ("to go") is سَارِ.

a). The Perfect:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronoun</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَارَ he went</td>
<td>سَارَا they (m.) went</td>
<td>سَارُوا they (m.) went</td>
<td></td>
</tr>
<tr>
<td>سَارت she went</td>
<td>سَارتَا they (f.) went</td>
<td>سَارتُنَّ they (f.) went</td>
<td></td>
</tr>
<tr>
<td>سَرت you (m.) went</td>
<td>سَرتا you (m./f.) went</td>
<td>سَرتُنَّ you (m.) went</td>
<td></td>
</tr>
<tr>
<td>سَرت you (f.) went</td>
<td>سَرتا you (m./f.) went</td>
<td>سَرتُنَّ you (f.) went</td>
<td></td>
</tr>
<tr>
<td>سَرت I (m./f.) went</td>
<td>سَرتا we (m./f.) went</td>
<td>سَرتُنَّ we (m./f.) went</td>
<td></td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Tense</th>
<th>Subject Pronoun</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُسَرِي he goes</td>
<td>يُسِرَانَ they (m.) go</td>
<td>يُسِرُونَ they (m.) go</td>
<td></td>
</tr>
<tr>
<td>يُسِرة she goes</td>
<td>يُسِرَانَ they (f.) go</td>
<td>يُسِرُونَ they (f.) go</td>
<td></td>
</tr>
<tr>
<td>يُسَرِي you (m.) go</td>
<td>يُسِرَانَ you (m./f.) go</td>
<td>يُسِرُونَ you (m.) go</td>
<td></td>
</tr>
<tr>
<td>يُسِرة you (f.) go</td>
<td>يُسِرَانَ you (m./f.) go</td>
<td>يُسِرُونَ you (f.) go</td>
<td></td>
</tr>
<tr>
<td>يُسِرَ I (m./f.) go</td>
<td>يُسِرَانَ we (m./f.) go</td>
<td>يُسِرُونَ we (m./f.) go</td>
<td></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>Tense</th>
<th>Subject Pronoun</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يُسَرِي he goes</td>
<td>يُسِرَانَ they (m.) go</td>
<td>يُسِرُونَ they (m.) go</td>
<td></td>
</tr>
<tr>
<td>يُسِرة she goes</td>
<td>يُسِرَانَ they (f.) go</td>
<td>يُسِرُونَ they (f.) go</td>
<td></td>
</tr>
<tr>
<td>يُسَرِي you (m.) go</td>
<td>يُسِرَانَ you (m./f.) go</td>
<td>يُسِرُونَ you (m.) go</td>
<td></td>
</tr>
<tr>
<td>يُسِرة you (f.) go</td>
<td>يُسِرَانَ you (m./f.) go</td>
<td>يُسِرُونَ you (f.) go</td>
<td></td>
</tr>
<tr>
<td>يُسِرَ I (m./f.) go</td>
<td>يُسِرَانَ we (m./f.) go</td>
<td>يُسِرُونَ we (m./f.) go</td>
<td></td>
</tr>
</tbody>
</table>
47.1.3 Type 3: These have either \( \案子 \) or \( \طلاع \) as the middle radical of the root. They are comparatively rare but include some common verbs. The original form of \( \نام \) ("to sleep") is \( \تالم \). The original form of \( \نالن \) ("to obtain") is \( \تيلن \).

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نام</td>
<td>نامأة</td>
<td>نامعا</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامث</td>
<td>نامثة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامك</td>
<td>نامكأة</td>
<td>نامكن</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>نام</td>
<td>نامأة</td>
<td>نامعا</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامث</td>
<td>نامثة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامك</td>
<td>نامكأة</td>
<td>نامكن</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>نام</td>
<td>نامأة</td>
<td>نامعا</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامث</td>
<td>نامثة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامك</td>
<td>نامكأة</td>
<td>نامكن</td>
</tr>
</tbody>
</table>

e). Other verbs of this type include:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نام</td>
<td>نامأة</td>
<td>نامعا</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامت</td>
<td>نامتة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامث</td>
<td>نامثة</td>
<td>نامن</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامب</td>
<td>نامبة</td>
<td>نامك</td>
</tr>
<tr>
<td>نامك</td>
<td>نامكأة</td>
<td>نامكن</td>
</tr>
</tbody>
</table>
47.1.4 The imperative of Form I hollow verbs:

<table>
<thead>
<tr>
<th>jussive</th>
<th>m.s.</th>
<th>t.s.</th>
<th>f.s.</th>
<th>m.pl.</th>
<th>and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>he says</td>
<td>في</td>
<td>قولي</td>
<td>قولوا</td>
<td>say!</td>
<td></td>
</tr>
<tr>
<td>he goes</td>
<td>سير</td>
<td>فاين وار</td>
<td>سيروا</td>
<td>go!</td>
<td></td>
</tr>
<tr>
<td>he sleeps</td>
<td>نام</td>
<td>نايم وار</td>
<td>ناموا</td>
<td>sleep!</td>
<td></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:

he says | instead of | زور | he was visited |
-----|-----------|-----|---------------|
he goes | instead of | بيع | it was sold |
he sleeps | instead of | نام | it was obtained |

The imperfect:

he says | instead of | زور | he is visited |
-----|-----------|-----|---------------|
he goes | instead of | بيع | it is sold |
he sleeps | instead of | نام | it is obtained |

a). The Perfect Passive:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he was visited</td>
<td>زور</td>
<td>زور</td>
</tr>
<tr>
<td>she was visited</td>
<td>زور</td>
<td>زور</td>
</tr>
<tr>
<td>you (m.) were visited</td>
<td>نام</td>
<td>نام</td>
</tr>
<tr>
<td>you (f.) were visited</td>
<td>نام</td>
<td>نام</td>
</tr>
<tr>
<td>1 (m./f.) was visited</td>
<td>نام</td>
<td>نام</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>he is visited</td>
<td>زور</td>
<td>زور</td>
</tr>
<tr>
<td>she is visited</td>
<td>زور</td>
<td>زور</td>
</tr>
<tr>
<td>you (m.) are visited</td>
<td>نام</td>
<td>نام</td>
</tr>
<tr>
<td>you (f.) are visited</td>
<td>نام</td>
<td>نام</td>
</tr>
<tr>
<td>1 (m./f.) am visited</td>
<td>نام</td>
<td>نام</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>لَمْام  to sleep</td>
<td>نَومَة  sleep</td>
</tr>
<tr>
<td>قَاد  to lead</td>
<td>قِيَادَة  leadership</td>
</tr>
<tr>
<td>طَال  to be or become long</td>
<td>طُولَة  length</td>
</tr>
<tr>
<td>ضَاق  to be depressed</td>
<td>ضَيْقَة  depression</td>
</tr>
<tr>
<td>نَاه  to wail</td>
<td>نَواحَة  wailing</td>
</tr>
<tr>
<td>دَوَاق  to taste</td>
<td>دَوَاق  taste</td>
</tr>
</tbody>
</table>

47.1.7 In the active participle (فاعل) the weak radical is replaced with hamza:

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَار  to visit</td>
<td>(instead of زَارَةَ) visiting</td>
</tr>
<tr>
<td>بَاغ  to sell</td>
<td>(instead of بَاغَةَ) selling</td>
</tr>
<tr>
<td>قَاعَم  to last, continue</td>
<td>قَاعَمَةَ lasting, continuing</td>
</tr>
<tr>
<td>خَان  to betray</td>
<td>خَانَةَ treacherous</td>
</tr>
<tr>
<td>شَانَة  to be master</td>
<td>شَانَةَ prevailing</td>
</tr>
</tbody>
</table>

47.1.8 The passive participle (فعل ماض) typically has the shape مُفُولَة when the weak radical is وَ (instead of مُمْهَوَة), and the shape مُفَيَّة when the weak radical is يِ (instead of مُمْهَيَّة):

a). Weak middle radical وَ:

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَامَة  to blame</td>
<td>مَلَّمَة  blamed</td>
</tr>
<tr>
<td>صَان  to protect</td>
<td>صَانَة  well-protected</td>
</tr>
<tr>
<td>رَار  to visit</td>
<td>رَارَة  visited</td>
</tr>
<tr>
<td>قَال  to say</td>
<td>قَالَة  that which is said, speech</td>
</tr>
<tr>
<td>خَاف  to be afraid</td>
<td>خَافَة  feared</td>
</tr>
</tbody>
</table>

b). Weak middle radical يِ:

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَازَة  to increase</td>
<td>زَازَة  increased</td>
</tr>
<tr>
<td>بَاغ  to sell</td>
<td>بَاغِي  sold</td>
</tr>
<tr>
<td>حَاب  to fear</td>
<td>حَابِي  feared</td>
</tr>
<tr>
<td>تَان  to obtain</td>
<td>تَانِي  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 ج or ي depending on whether the root of the verb has ج or ي:

<table>
<thead>
<tr>
<th>Form</th>
<th>perfect</th>
<th>imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>حوَّل</td>
<td>to change [s.th.]</td>
</tr>
<tr>
<td></td>
<td>طَّبَق</td>
<td>to make clear</td>
</tr>
<tr>
<td>III</td>
<td>مَشَارَع</td>
<td>to consult</td>
</tr>
<tr>
<td></td>
<td>ضَيْف</td>
<td>to harass</td>
</tr>
<tr>
<td>V</td>
<td>تَطَوَّر</td>
<td>to develop</td>
</tr>
<tr>
<td></td>
<td>يَحْمِر</td>
<td>to be confused</td>
</tr>
<tr>
<td>VI</td>
<td>تَأَجَّل</td>
<td>to take</td>
</tr>
<tr>
<td></td>
<td>يَحْمِي</td>
<td>to stagger, swing</td>
</tr>
<tr>
<td>IX</td>
<td>إِسْوَى</td>
<td>to be or become black</td>
</tr>
<tr>
<td></td>
<td>يَحْمِي</td>
<td>to be or become white</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 ج 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>أَرَأَى</td>
<td>أَرَأُوا</td>
<td>they (m.) wanted</td>
</tr>
<tr>
<td>أَرَأَت</td>
<td>أَرَأَتْ</td>
<td>they (f.) wanted</td>
</tr>
<tr>
<td>أَرَأَك</td>
<td>أَرَأَكَ</td>
<td>you (m.) wanted</td>
</tr>
<tr>
<td>أَرَأَتُ</td>
<td>أَرَأَتْ</td>
<td>you (f.) wanted</td>
</tr>
<tr>
<td>أَرَأَتْ</td>
<td>أَرَأَتْ</td>
<td>I (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>يُبِدِى</td>
<td>يُبِدِٔا</td>
<td>they (m.) want</td>
</tr>
<tr>
<td>يُبِدِى</td>
<td>يُبِدِّا</td>
<td>they (f.) want</td>
</tr>
<tr>
<td>يُبِدِى</td>
<td>يُبِدِّا</td>
<td>you (m.) want</td>
</tr>
<tr>
<td>يُبِدِى</td>
<td>يُبِدِّا</td>
<td>you (m./f.) want</td>
</tr>
<tr>
<td>يُبِدِى</td>
<td>يُبِدِّا</td>
<td>you (f.) want</td>
</tr>
</tbody>
</table>
c). The verbal noun (أَنْتَانُ) 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>أَذَرَ to direct, manage</td>
<td>إِدَارَة</td>
</tr>
<tr>
<td>أَذَرَ to want</td>
<td>إِرَادَة</td>
</tr>
<tr>
<td>أَجَابَ to answer</td>
<td>إِجَابَة</td>
</tr>
<tr>
<td>أَشَارَ to signal</td>
<td>إِشَارَة</td>
</tr>
</tbody>
</table>

d). The Active Participle (مَعْمَلٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَذَرَ to direct, manage</td>
<td>مُؤَمَّر</td>
</tr>
<tr>
<td>أَذَرَ to broadcast</td>
<td>مُبَعَد</td>
</tr>
<tr>
<td>أَذَرَ to illuminate</td>
<td>مُنْيَس</td>
</tr>
<tr>
<td>أَذَرَ to humiliate</td>
<td>مُهِيَّن</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مَعْمَلٍ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَذَرَ to raise up, erect</td>
<td>مَقَاطَم</td>
</tr>
<tr>
<td>أَذَرَ to want</td>
<td>مَراَد</td>
</tr>
<tr>
<td>أَذَرَ to hit, befall</td>
<td>مَضَاب</td>
</tr>
<tr>
<td>أَذَرَ to add</td>
<td>مُضَاف</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:

| اَتَكَ 접 | to provide for | or | أَعَذَ | to lament, wail |
| أَذَرَ to illuminate | or | أَنْتَرَ to appear, be revealed |
| أَذَرَ to let rest | or | أَزْرَحَ 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>إنْذَا he was led</td>
<td>إنْذَا they (m.) were led</td>
<td>إنْذَا they (m.) were led</td>
</tr>
<tr>
<td>إنْذَا she was led</td>
<td>إنْذَا they (f.) were led</td>
<td>إنْذَا they (f.) were led</td>
</tr>
<tr>
<td>إنْذَا you (m.) were led</td>
<td>إنْذَا you (m./f.) were led</td>
<td>إنْذَا you (m.) were led</td>
</tr>
<tr>
<td>إنْذَا you (f.) were led</td>
<td>إنْذَا you (f.) were led</td>
<td>إنْذَا you (f.) were led</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>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>she</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>you</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>you</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>I</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (انیعالم) :

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣuṭtun</td>
<td>to be led, guided</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>to take sides</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>to collapse</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>to depart</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣuṭtun</td>
<td>to be trodden on</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>to be driven</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>to flow</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>to seclude o.s.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣuṭtun</td>
<td>trodden on</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>driven</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>flowing</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>secluded, withdrawn</td>
</tr>
</tbody>
</table>

e). The passive participle does not occur.

47.2.3 Form VIII

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>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>she</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>you</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>you</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
<tr>
<td>I</td>
<td>Ṣuṭtun</td>
<td>Ṣuṭtun ɗu</td>
<td>Ṣuṭtun ɗu</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>I</td>
<td>chose</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>Ṣuṭtun</td>
<td>chose</td>
</tr>
<tr>
<td>I</td>
<td>chose</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>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
</tr>
<tr>
<td>she</td>
<td>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
</tr>
<tr>
<td>you</td>
<td>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
</tr>
<tr>
<td>I</td>
<td>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
<td>يَخْرَّاَتَيْنَ</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (عَبَدَ):

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
</tbody>
</table>

f). In a very small number of Form VIII verbs the weak radical is treated as strong. For example:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
<tr>
<td>يَخْرَّاَتَيْنَ</td>
<td>طَمْهَ</td>
</tr>
</tbody>
</table>
47.2.4 Form X

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he stood up</td>
<td>they (m.) stood up</td>
<td>they (m.) stood up</td>
</tr>
<tr>
<td>she stood up</td>
<td>they (f.) stood up</td>
<td>they (f.) stood up</td>
</tr>
<tr>
<td>you (m.) stood up</td>
<td>you (m./f.) stood up</td>
<td>you (m.) stood up</td>
</tr>
<tr>
<td>you (f.) stood up</td>
<td>you (f.) stood up</td>
<td>you (f.) stood up</td>
</tr>
<tr>
<td>I (m./f.) stood up</td>
<td>we (m./f.) stood up</td>
<td>we (m./f.) stood up</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>he stands up</td>
<td>they (m.) stand up</td>
<td>they (m.) stand up</td>
</tr>
<tr>
<td>she stands up</td>
<td>they (f.) stand up</td>
<td>they (f.) stand up</td>
</tr>
<tr>
<td>you (m.) stand up</td>
<td>you (m./f.) stand up</td>
<td>you (m.) stand up</td>
</tr>
<tr>
<td>you (f.) stand up</td>
<td>you (f.) stand up</td>
<td>you (f.) stand up</td>
</tr>
<tr>
<td>I (m./f.) stand up</td>
<td>we (m./f.) stand up</td>
<td>we (m./f.) stand up</td>
</tr>
</tbody>
</table>

c). The verbal noun (إِسْتَفَعَال) 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>to ask for help</td>
<td>إِسْتَفَعَال</td>
</tr>
<tr>
<td>to benefit</td>
<td>إِسْتَفَعَال</td>
</tr>
<tr>
<td>to ask for advice</td>
<td>إِسْتَفَعَال</td>
</tr>
<tr>
<td>to borrow</td>
<td>إِسْتَفَعَال</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to circle, rotate</td>
<td>مَسْتَفْعَل</td>
</tr>
<tr>
<td>to respond to</td>
<td>مَسْتَفْعَل</td>
</tr>
<tr>
<td>to be impossible</td>
<td>مَسْتَفْعَل</td>
</tr>
<tr>
<td>to be or become long</td>
<td>مَسْتَفْعَل</td>
</tr>
</tbody>
</table>

d). The Active Participle (مَسْتَفْعَل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be able</td>
<td>مَسْتَفْعَل</td>
</tr>
</tbody>
</table>
f) In a small number of Form X verbs the weak radical is treated as strong. For example:

- استخفى to overwhelm
- استخفى to approve of, sanction
- استخفى to distrust

The normal conjugation may exist alongside this. For example:

- استخفى or استخفى to consider easy
- استخفى or استخفى to find good

There may be differences in meaning. For example:

- استخفى to respond or استخفى to interrogate
- استخفى to relax or استخفى 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>أراد it was wanted</td>
<td>يراد it is wanted</td>
</tr>
<tr>
<td>VIII</td>
<td>أحببت it was chosen</td>
<td>يحببت it is chosen</td>
</tr>
<tr>
<td>X</td>
<td>استفده it was beneficial</td>
<td>استفده 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>حوان</td>
<td>حوان</td>
<td>يحول</td>
<td>يحول</td>
<td>محاول</td>
<td>محاول</td>
<td></td>
</tr>
<tr>
<td>III</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
<tr>
<td>IV</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
<tr>
<td>V</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>حاول</td>
<td>حاول</td>
<td>يحاول</td>
<td>يحاول</td>
<td>محاولة</td>
<td>محاولة</td>
<td></td>
</tr>
</tbody>
</table>
47.3.1 The Imperative:

II  حَوَّل
III  حَوَّل
IV  أَجل
V   نَحَوَّل
VI  نَحَوَّل

VII  none
VIII إِحْتَجَل
IX  إِحْوَلَّ (or إِحْوَلَّ)
X   إِشْجَل

47.4 Summary of the Derived Forms with Middle Radical: 

<table>
<thead>
<tr>
<th>Form</th>
<th>Perfect Passive</th>
<th>Perfect Passive</th>
<th>Imperfect Passive</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>بِينُ</td>
<td>بِينُ</td>
<td>بِينُ</td>
<td>بِينُ</td>
<td>مُبِينٌ</td>
<td>مُبِينٌ</td>
<td>مُبِينٌ</td>
</tr>
<tr>
<td>III</td>
<td>بَاِين</td>
<td>بَاِين</td>
<td>بَاِين</td>
<td>بَاِين</td>
<td>مُبَاِينٌ</td>
<td>مُبَاِينٌ</td>
<td>مُبَاِينٌ</td>
</tr>
<tr>
<td>IV</td>
<td>أَبَن</td>
<td>أَبَن</td>
<td>أَبَن</td>
<td>أَبَن</td>
<td>مُأَبَنٌ</td>
<td>مُأَبَنٌ</td>
<td>مُأَبَنٌ</td>
</tr>
<tr>
<td>V</td>
<td>تَبَن</td>
<td>تَبَن</td>
<td>تَبَن</td>
<td>تَبَن</td>
<td>مُتَبَنٌ</td>
<td>مُتَبَنٌ</td>
<td>مُتَبَنٌ</td>
</tr>
<tr>
<td>VI</td>
<td>تَيَبَن</td>
<td>تَيَبَن</td>
<td>تَيَبَن</td>
<td>تَيَبَن</td>
<td>مُتَيَبَنٌ</td>
<td>مُتَيَبَنٌ</td>
<td>مُتَيَبَنٌ</td>
</tr>
<tr>
<td>VII</td>
<td>إِنْحاَد</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>إِنْحَادَة</td>
<td>إِنْحَادَة</td>
<td>none</td>
</tr>
<tr>
<td>VIII</td>
<td>إِخْتَار</td>
<td>إِخْتَار</td>
<td>إِخْتَار</td>
<td>إِخْتَار</td>
<td>مُخَتَّارٌ</td>
<td>مُخَتَّارٌ</td>
<td>مُخَتَّارٌ</td>
</tr>
<tr>
<td>IX</td>
<td>إِيَضَض</td>
<td>none</td>
<td>none</td>
<td>none</td>
<td>إِيَضَضٌ</td>
<td>إِيَضَضٌ</td>
<td>إِيَضَضٌ</td>
</tr>
<tr>
<td>X</td>
<td>إِشْتَان</td>
<td>إِشْتَان</td>
<td>إِشْتَان</td>
<td>إِشْتَان</td>
<td>مُشْتَانٌ</td>
<td>مُشْتَانٌ</td>
<td>مُشْتَانٌ</td>
</tr>
</tbody>
</table>

47.4.1 The Imperative:

II  بِينُ          VII  none
III  بَاِين          VIII إِحْتَجَل
IV   أَبَن          IX  none
V    تَبَن          X   إِشْجَل
VI   تَيَبَن
Defective verbs are formed from roots consisting of two strong radicals and a final weak radical، or ع.

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 sukün). It can become the corresponding long vowel (و or ي) or short vowel (و or ى). It may occur as ى or ى. It may form the diphthong ى or ى.

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 ل. The original form of لد ("to invite") is دع.

In the perfect, those persons of the verb with suffixes beginning with a consonant or ى (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 ن of the fem. pl.) or ى (i.e. the duals) are regular. The other persons are subject to elisions of the final weak radical with the suffix (ت and و). 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>دعا he invited</td>
<td>دعا they (m.) invited</td>
<td>دعا they (m.) invited</td>
</tr>
<tr>
<td>دعت she invited</td>
<td>ددت they (f.) invited</td>
<td>ددت they (f.) invited</td>
</tr>
<tr>
<td>دعوت you (m.) invited</td>
<td>دعوتا you (m./f.) invited</td>
<td>دعدت you (m.) invited</td>
</tr>
<tr>
<td>دعوت you (f.) invited</td>
<td>دعوتا you (m./f.) invited</td>
<td>دعدت you (f.) invited</td>
</tr>
<tr>
<td>دعوت I (m./f.) invited</td>
<td>دعوتا we (m./f.) invited</td>
<td>دعدت 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>يدعو he invites</td>
<td>يدعوان they (m.) invite</td>
<td>يدعو they (m.) invite</td>
</tr>
<tr>
<td>يدعو she invites</td>
<td>يدعو ان they (f.) invite</td>
<td>يدعو they (f.) invite</td>
</tr>
<tr>
<td>يدعو you (m.) invite</td>
<td>يدعو ان you (m./f.) invite</td>
<td>يدعو you (m.) invite</td>
</tr>
<tr>
<td>يدعو you (f.) invite</td>
<td>يدعو ان you (m./f.) invite</td>
<td>يدعو you (f.) invite</td>
</tr>
<tr>
<td>يدعو I (m./f.) invite</td>
<td>يدعو ان we (m./f.) invite</td>
<td>يدعو 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>يدعَى</td>
<td>يدعُوا</td>
<td>يدعُوا</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
</tbody>
</table>

d). The Jussive:
In the jussive, the final weak radical is removed when it would take sukūn:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يدعَى</td>
<td>يدعُوا</td>
<td>يدعُوا</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</td>
</tr>
<tr>
<td>يدعُ</td>
<td>يدعَ</td>
<td>يدعُ</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>يدعَى</td>
<td>أدعُ</td>
<td>أدعُ</td>
<td>أدعُ</td>
</tr>
</tbody>
</table>

f). Other verbs of this type include:

- رضاً to hope
- نتباً to be saved
- صحاً to wake up
- طفاً to float
- علاً to be high
- أطْلُ to run
- نفعًا to forgive
- دعاً to approach
- أنَّا to leave
- نتباً to follow, succeed

48.1.2 Type 2
This consists of those verbs with ي as the final radical of the root and which have the pattern فَمَلُ. The original form of رَمَيُ ("to throw") is رَمَيُ.
In the perfect, those persons of the verb with suffixes beginning with a consonant or ب (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 1
of the fem. pl.) or إ (i.e. the duals) are regular. The other persons are subject to elisions of the final weak radical with the suffix (١٢٥ and ١٥٦). The indicative mood marker َذَالْلَامْ is omitted.

**a). The Perfect:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَمَى</td>
<td>رَمَى (m.) threw</td>
<td>رَمَى (m.) threw</td>
</tr>
<tr>
<td>رَمَتْ</td>
<td>رَمَتْ (f.) threw</td>
<td>رَمَتْ (f.) threw</td>
</tr>
<tr>
<td>رَمَتْ (m.) threw</td>
<td>رَمَتْ (m./f.) threw</td>
<td>رَمَتْ (m.) threw</td>
</tr>
<tr>
<td>رَمَتْ (f.) threw</td>
<td>رَمَتْ (f.) threw</td>
<td>رَمَتْ (f.) threw</td>
</tr>
<tr>
<td>رَمَتْ (m./f.) threw</td>
<td>رَمَتْ (m./f.) threw</td>
<td>رَمَتْ (m./f.) threw</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>يَرُمِي</td>
<td>يَرُمِي (m.) throw</td>
<td>يَرُمِي (m.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ</td>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (m.) throw</td>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (m.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (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>يَرُمِي</td>
<td>يَرُمِي (m.) throw</td>
<td>يَرُمِي (m.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ</td>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (m.) throw</td>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (m.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (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>يَرُمِي</td>
<td>يَرُمِي (m.) throw</td>
<td>يَرُمِي (m.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ</td>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (m.) throw</td>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (m.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
<td>يَرُمِتْ (f.) throw</td>
</tr>
<tr>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (m./f.) throw</td>
<td>يَرُمِتْ (m./f.) throw</td>
</tr>
</tbody>
</table>
### 48.1.3 Type 3

This consists of those verbs with ِ or َّ as the final radical of the root and which have the pattern َّمِلُمُ (the original form of َّمِلُمُ ["to be pleased"] is ِمُلُمْ). The final weak radical is always written as َّ.

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 َّn 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 (َّنِ and َّنِ). The indicative mood marker َّمُمَمْa is omitted.

#### a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he remained</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
<tr>
<td>she remained</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
<tr>
<td>you (m.) remained</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
<tr>
<td>you (f.) remained</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
<tr>
<td>I (m./f.) remained</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</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 remains</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
<tr>
<td>she remains</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
<tr>
<td>you (m.) remain</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
<tr>
<td>you (f.) remain</td>
<td>َّبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
<td>َّيَبِمِئاٍ</td>
</tr>
</tbody>
</table>
I (m./f.) remain

**c). The Subjunctive:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>she</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>you (m.)</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>you (f.)</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
</tbody>
</table>

**d). The Jussive:**

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>she</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>you (m.)</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>you (f.)</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>يبقى</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
</tbody>
</table>

**e). The Imperative:**

<table>
<thead>
<tr>
<th></th>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>he</td>
<td>يبقى</td>
<td>يبقى</td>
</tr>
</tbody>
</table>

**f). Other verbs of this type include:**

- to be pleased
- to be naked
- to rise, ascend
- to be pure
- to forget
- to cover
- to be rich
- to meet, find
- to cease to exist
- 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></th>
<th>active</th>
<th>perfect passive</th>
<th>imperfect passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type 1</td>
<td>دعات</td>
<td>دعى he was invited</td>
<td>دعى he is invited</td>
</tr>
<tr>
<td>Type 2</td>
<td>رمى</td>
<td>رمي it was thrown</td>
<td>رمي it is thrown</td>
</tr>
<tr>
<td>Type 3</td>
<td>أتين</td>
<td>أتي he was found</td>
<td>أتي it is found</td>
</tr>
</tbody>
</table>
Taking the verb "to invite" as an example, the persons of the perfect and imperfect passive are as follows:

a). The Perfect Passive:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he was invited</td>
<td>they (m.) invited</td>
<td>they (m.) invited</td>
</tr>
<tr>
<td>she was invited</td>
<td>they (f.) invited</td>
<td>they (f.) invited</td>
</tr>
<tr>
<td>you (m.) were invited</td>
<td>you (m./f.) were invited</td>
<td>you (m.) invited</td>
</tr>
<tr>
<td>you (f.) were invited</td>
<td></td>
<td>you (f.) invited</td>
</tr>
<tr>
<td>I (m./f.) was invited</td>
<td></td>
<td>we (m./f.) were invited</td>
</tr>
</tbody>
</table>

b). The Imperfect Indicative Passive:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he is invited</td>
<td>they (m.) are invited</td>
<td>they (m.) are invited</td>
</tr>
<tr>
<td>she is invited</td>
<td>they (f.) are invited</td>
<td>they (f.) are invited</td>
</tr>
<tr>
<td>you (m.) are invited</td>
<td>you (m./f.) are invited</td>
<td>you (m.) are invited</td>
</tr>
<tr>
<td>you (f.) are invited</td>
<td></td>
<td>you (f.) are invited</td>
</tr>
<tr>
<td>I (m./f.) am invited</td>
<td></td>
<td>we (m./f.) are invited</td>
</tr>
</tbody>
</table>

c). The Subjunctive Passive:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he is invited</td>
<td>they (m.) are invited</td>
<td>they (m.) are invited</td>
</tr>
<tr>
<td>she is invited</td>
<td>they (f.) are invited</td>
<td>they (f.) are invited</td>
</tr>
<tr>
<td>you (m.) are invited</td>
<td>you (m./f.) are invited</td>
<td>you (m.) are invited</td>
</tr>
<tr>
<td>you (f.) are invited</td>
<td></td>
<td>you (f.) are invited</td>
</tr>
<tr>
<td>I (m./f.) am invited</td>
<td></td>
<td>we (m./f.) are invited</td>
</tr>
</tbody>
</table>

d). The Jussive Passive:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he is invited</td>
<td>they (m.) are invited</td>
<td>they (m.) are invited</td>
</tr>
<tr>
<td>she is invited</td>
<td>they (f.) are invited</td>
<td>they (f.) are invited</td>
</tr>
<tr>
<td>you (m.) are invited</td>
<td>you (m./f.) are invited</td>
<td>you (m.) are invited</td>
</tr>
<tr>
<td>you (f.) are invited</td>
<td></td>
<td>you (f.) are invited</td>
</tr>
<tr>
<td>I (m./f.) am invited</td>
<td></td>
<td>we (m./f.) are invited</td>
</tr>
</tbody>
</table>

48.1.5 The verbal nouns of Form I defective 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>دَعَى</td>
<td>دعاء</td>
</tr>
<tr>
<td>خَلَى</td>
<td>خلق</td>
</tr>
<tr>
<td>جَرَى</td>
<td>جري</td>
</tr>
<tr>
<td>حَمَى</td>
<td>حمى</td>
</tr>
<tr>
<td>بَقَى</td>
<td>بقي</td>
</tr>
<tr>
<td>خَشَى</td>
<td>خشى</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>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>دَعَى</td>
<td>داعي</td>
</tr>
<tr>
<td>صَاح</td>
<td>صاح</td>
</tr>
<tr>
<td>رَمَى</td>
<td>رامي</td>
</tr>
<tr>
<td>فَصِّ</td>
<td>فاضي</td>
</tr>
<tr>
<td>بَقَى</td>
<td>بقي</td>
</tr>
<tr>
<td>رَضَى</td>
<td>راضي</td>
</tr>
</tbody>
</table>

48.1.7 The Passive Participle (مفعول) :

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>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَمَى</td>
<td>مخضو</td>
</tr>
<tr>
<td>دَعَى</td>
<td>مدعو</td>
</tr>
<tr>
<td>كَسَا</td>
<td>مكسو</td>
</tr>
<tr>
<td>رَجَا</td>
<td>مرجو</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>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَأَسَ</td>
<td>متفوي</td>
</tr>
<tr>
<td>نَسَى</td>
<td>متفوي</td>
</tr>
<tr>
<td>تَأَسَ</td>
<td>متفوي</td>
</tr>
<tr>
<td>نَسَى</td>
<td>متفوي</td>
</tr>
</tbody>
</table>
474 The Defective Verb

The Defective Verb

<table>
<thead>
<tr>
<th>to protect</th>
<th>protected</th>
</tr>
</thead>
<tbody>
<tr>
<td>to forbid</td>
<td>forbidden</td>
</tr>
<tr>
<td>to forget</td>
<td>forgotten</td>
</tr>
<tr>
<td>to meet</td>
<td>met</td>
</tr>
</tbody>
</table>

48.2 The Derived Forms of the Defective Verb

Whether the final radical of the root is و or ي, this always appears as ي or ا in the derived Forms.

The perfect of all the derived Forms is conjugated like رَمَى (Type 2 above).

The imperfect is conjugated like يُرِي (Type 2) except for Forms V and VI which are conjugated like يُعْيِ (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 <١٥>), IV, VII, VIII and X, the weak radical after alif is changed to hamza.

The active participles all end with a hypothetical يُؤ. The masculine singular is thus a defective adjective (see 12.8).

The passive participles all end with a hypothetical يُؤ. 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>سَمِى</td>
<td>they (m.) named</td>
<td>they (m.) named</td>
</tr>
<tr>
<td>سَمَت</td>
<td>they (f.) named</td>
<td>they (f.) named</td>
</tr>
<tr>
<td>سَمَتَك</td>
<td>you (m./f.) named</td>
<td>you (m./f.) named</td>
</tr>
<tr>
<td>سَمَتَك</td>
<td>you (m.) named</td>
<td>you (m.) named</td>
</tr>
<tr>
<td>سَمَتَك</td>
<td>you (f.) named</td>
<td>you (f.) named</td>
</tr>
<tr>
<td>سَمَتَ</td>
<td>we (m./f.) named</td>
<td>we (m./f.) named</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>يُسَمِى</td>
<td>they (m.) name</td>
<td>they (m.) name</td>
</tr>
<tr>
<td>يُسَمَت</td>
<td>they (f.) name</td>
<td>they (f.) name</td>
</tr>
<tr>
<td>يُسَمَتَك</td>
<td>you (m./f.) name</td>
<td>you (m./f.) name</td>
</tr>
<tr>
<td>يُسَمَتَك</td>
<td>you (m.) name</td>
<td>you (m.) name</td>
</tr>
<tr>
<td>يُسَمَتَك</td>
<td>you (f.) name</td>
<td>you (f.) name</td>
</tr>
</tbody>
</table>
I (m./f.) name

we (m./f.) name

c). The pattern for the verbal noun is 

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسمي to name</td>
<td>اسم ددع</td>
</tr>
<tr>
<td>اسمج to rescue</td>
<td>اسم ددع</td>
</tr>
<tr>
<td>اسمع to make grow</td>
<td>اسم ددع</td>
</tr>
<tr>
<td>اسمع to raise, educate</td>
<td>اسم ددع</td>
</tr>
<tr>
<td>اسمح to amuse</td>
<td>اسم ددع</td>
</tr>
</tbody>
</table>

d). The Active Participle (مفعول): 

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسمي to name</td>
<td>اسم ددع naming</td>
</tr>
<tr>
<td>اسمي to sing</td>
<td>اسم ددع singer</td>
</tr>
<tr>
<td>اسمي to pray</td>
<td>اسم ددع prayer, worshipper</td>
</tr>
<tr>
<td>اسمح to rescue, save</td>
<td>اسم ددع rescuer, saviour</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مفعول): 

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسمي to name</td>
<td>اسم ددع named</td>
</tr>
<tr>
<td>اسمح to raise, bring up</td>
<td>اسم ددع raised, brought up</td>
</tr>
<tr>
<td>اسمح to sweeten; to embellish</td>
<td>اسم ددع sweetened; embellished</td>
</tr>
<tr>
<td>اسمح to make cry</td>
<td>اسم ددع made to cry</td>
</tr>
</tbody>
</table>

48.2.2 Form III

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he called</td>
<td>أدى</td>
<td>انيا</td>
<td>انياو</td>
</tr>
<tr>
<td>she called</td>
<td>نادي</td>
<td>انيا</td>
<td>انياو</td>
</tr>
<tr>
<td>you (m.) called</td>
<td>نادي</td>
<td>انيا</td>
<td>انياو</td>
</tr>
<tr>
<td>you (f.) called</td>
<td>نادي</td>
<td>انيا</td>
<td>انياو</td>
</tr>
<tr>
<td>I (m./f.) called</td>
<td>نادي</td>
<td>انيا</td>
<td>انياو</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 calls</td>
<td>فيداي</td>
<td>بيدا</td>
<td>بيداو</td>
</tr>
<tr>
<td>they (m.) call</td>
<td>انياو</td>
<td>انياو</td>
<td>انياو</td>
</tr>
<tr>
<td>they (m.) called</td>
<td>انياو</td>
<td>انياو</td>
<td>انياو</td>
</tr>
<tr>
<td>you (m.) called</td>
<td>انياو</td>
<td>انياو</td>
<td>انياو</td>
</tr>
<tr>
<td>you (f.) called</td>
<td>انياو</td>
<td>انياو</td>
<td>انياو</td>
</tr>
<tr>
<td>we (m./f.) called</td>
<td>انياو</td>
<td>انياو</td>
<td>انياو</td>
</tr>
</tbody>
</table>
The Defective Verb

c). The Verbal Noun (مَعْلُوَة). The final ى is changed into alif:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَأَى to consider</td>
<td>مَعْلُوَة عَرَى</td>
</tr>
<tr>
<td>غَفَى to excuse</td>
<td>مَعْلُوَة غَفَى</td>
</tr>
<tr>
<td>كَافَى to reward</td>
<td>مَعْلُوَة كَافَى</td>
</tr>
<tr>
<td>نَادَى to call, shout</td>
<td>مَعْلُوَة نَادَى</td>
</tr>
<tr>
<td>جَازَى to repay</td>
<td>مَعْلُوَة جَازَى</td>
</tr>
</tbody>
</table>

The verbal noun may have the pattern مَعْلُوَة. The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَقَى to meet</td>
<td>مَعْلُوَة لَقَى</td>
</tr>
<tr>
<td>نَادَى to call, shout</td>
<td>مَعْلُوَة نَادَى</td>
</tr>
</tbody>
</table>

d). The Active Participle (مَعْلُوَة):  

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَسَنَى to defend</td>
<td>مَحِيض</td>
</tr>
<tr>
<td>نَافَى to be incompatible</td>
<td>مَناف</td>
</tr>
<tr>
<td>بَلَى to take notice</td>
<td>مَبَالِز</td>
</tr>
<tr>
<td>خَافَى to be opposite</td>
<td>مَخَافِئ</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مَعْلُوَة):  

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>غَفَى to excuse</td>
<td>مَعْلُوَة غَفَى</td>
</tr>
<tr>
<td>نَادَى to call, shout</td>
<td>مَعْلُوَة نَادَى</td>
</tr>
<tr>
<td>لَقَى to meet, encounter</td>
<td>مَعْلُوَة لَقَى</td>
</tr>
<tr>
<td>جَازَى to reward</td>
<td>مَعْلُوَة جَازَى</td>
</tr>
</tbody>
</table>

48.2.3 Form IV

a). The Perfect:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>اْنْفِى he threw</td>
<td>أَنْفُى they (m.) threw</td>
<td>أَنْفَأ they (m.) threw</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 throws</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
</tr>
<tr>
<td>she throws</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
</tr>
<tr>
<td>you (m.) throw</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
</tr>
<tr>
<td>you (f.) throw</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
</tr>
<tr>
<td>I (m./f.) throw</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
<td>ﻉِئِفٍ</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (إِفْعَالُ). The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th></th>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to cancel</td>
<td>ﻌَدَى</td>
<td>إِعْمَالٍ</td>
</tr>
<tr>
<td>to present</td>
<td>ﻜَعَى</td>
<td>إِعْمَالٍ</td>
</tr>
<tr>
<td>to carry out, perform</td>
<td>ﻜَعَى</td>
<td>إِعْمَالٍ</td>
</tr>
<tr>
<td>to dictate</td>
<td>ﻜَعَى</td>
<td>إِعْمَالٍ</td>
</tr>
<tr>
<td>to give</td>
<td>ﻕَعَى</td>
<td>إِعْمَالٍ</td>
</tr>
</tbody>
</table>

d). The Active Participle (مُعْمَلُ):

<table>
<thead>
<tr>
<th></th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to amuse</td>
<td>مَعْمَلٍ</td>
</tr>
<tr>
<td>to infect</td>
<td>مَعْمَلٍ</td>
</tr>
<tr>
<td>to entice</td>
<td>مَعْمَلٍ</td>
</tr>
<tr>
<td>to make cry</td>
<td>مَعْمَلٍ</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مُعْمَلُ):

<table>
<thead>
<tr>
<th></th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to throw</td>
<td>مَعْمَلٍ</td>
</tr>
<tr>
<td>to count</td>
<td>مَعْمَلٍ</td>
</tr>
<tr>
<td>to rent, hire out</td>
<td>مَعْمَلٍ</td>
</tr>
<tr>
<td>to give</td>
<td>مَعْمَلٍ</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>منَّتَى</td>
<td>they (m.) walked</td>
<td>they (m.) walked</td>
</tr>
<tr>
<td>she walked</td>
<td>منَّتَى</td>
<td>they (f.) walked</td>
<td>they (f.) walked</td>
</tr>
<tr>
<td>you (m.) walked</td>
<td>منَّتَى</td>
<td>you (m./f.) walked</td>
<td>you (m.) walked</td>
</tr>
<tr>
<td>you (f.) walked</td>
<td>منَّتَى</td>
<td>you (m./f.) walked</td>
<td>you (f.) walked</td>
</tr>
<tr>
<td>I (m./f.) walked</td>
<td>منَّتَى</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>منَّتَى</td>
<td>they (m.) walk</td>
<td>they (m.) walk</td>
</tr>
<tr>
<td>she walks</td>
<td>منَّتَى</td>
<td>they (f.) walk</td>
<td>they (f.) walk</td>
</tr>
<tr>
<td>you (m.) walk</td>
<td>منَّتَى</td>
<td>you (m./f.) walk</td>
<td>you (m.) walk</td>
</tr>
<tr>
<td>you (f.) walk</td>
<td>منَّتَى</td>
<td>you (m./f.) walk</td>
<td>you (f.) walk</td>
</tr>
<tr>
<td>I (m./f.) walk</td>
<td>منَّتَى</td>
<td>we (m./f.) walk</td>
<td>we (m./f.) walk</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (مَنَّتَى). This is a defective noun:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to walk</td>
<td>منَّتَى (instead of منَّتَى) walking</td>
</tr>
<tr>
<td>to cross, overstep</td>
<td>منَّتَى crossing, overstepping</td>
</tr>
<tr>
<td>to ascend</td>
<td>منَّتَى ascent</td>
</tr>
<tr>
<td>to adopt</td>
<td>منَّتَى adoption</td>
</tr>
<tr>
<td>to spread</td>
<td>منَّتَى spreading</td>
</tr>
</tbody>
</table>

d). The Active Participle (مَنَّتَى):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be raised, educated</td>
<td>منَّتَى well-mannered</td>
</tr>
<tr>
<td>to remain, stay</td>
<td>منَّتَى remnant, remainder</td>
</tr>
<tr>
<td>to become double</td>
<td>منَّتَى double</td>
</tr>
<tr>
<td>to clothe o.s.</td>
<td>منَّتَى dressed</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مَنَّتَى):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to challenge</td>
<td>منَّتَى challenged</td>
</tr>
</tbody>
</table>
to hope

48.2.5 Form VI

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he shunned</td>
<td>َماَحَيْتُ</td>
<td>َماَحَيْتُ (m.)</td>
<td>َماَحَيْتُ (m.)</td>
</tr>
<tr>
<td>she shunned</td>
<td>َماَحَيْتُ</td>
<td>َماَحَيْتُ (f.)</td>
<td>َماَحَيْتُ (f.)</td>
</tr>
<tr>
<td>you (m.) shunned</td>
<td>َماَحَيْنَتُ</td>
<td>َماَحَيْنَتُ (m./f.)</td>
<td>َماَحَيْنَتُ (m.)</td>
</tr>
<tr>
<td>you (f.) shunned</td>
<td>َماَحَيْنَتُ</td>
<td>َماَحَيْنَتُ (f.)</td>
<td>َماَحَيْنَتُ (f.)</td>
</tr>
<tr>
<td>I (m./f.) shunned</td>
<td>َماَحَيْنَتُ</td>
<td>َماَحَيْنَتُ (m./f.)</td>
<td>َماَحَيْنَتُ (m./f.)</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 shuns</td>
<td>َماَحُوْتُ</td>
<td>َماَحُوْتُ (m.)</td>
<td>َماَحُوْتُ (m.)</td>
</tr>
<tr>
<td>she shuns</td>
<td>َماَحُوْتُ</td>
<td>َماَحُوْتُ (f.)</td>
<td>َماَحُوْتُ (f.)</td>
</tr>
<tr>
<td>you (m.) shuns</td>
<td>َماَحُوْنَتُ</td>
<td>َماَحُوْنَتُ (m./f.)</td>
<td>َماَحُوْنَتُ (m.)</td>
</tr>
<tr>
<td>you (f.) shuns</td>
<td>َماَحُوْنَتُ</td>
<td>َماَحُوْنَتُ (f.)</td>
<td>َماَحُوْنَتُ (f.)</td>
</tr>
<tr>
<td>I (m./f.) shuns</td>
<td>َماَحُوْنَتُ</td>
<td>َماَحُوْنَتُ (m./f.)</td>
<td>َماَحُوْنَتُ (m./f.)</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (نَاقِعُ). This is a defective noun:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be vast</td>
<td>َتَزَاَمَ (instead of َتَزَامُ) vastness, expanse</td>
</tr>
<tr>
<td>to be incompatible</td>
<td>َتَنَاَفُ mutual incompatibility</td>
</tr>
<tr>
<td>to meet</td>
<td>َتَتَاَلُ meeting</td>
</tr>
<tr>
<td>to disappear</td>
<td>َتَتَلَاَسُ disappearance</td>
</tr>
<tr>
<td>to complain to one another</td>
<td>َتَتَلَاَسُ mutual complaining</td>
</tr>
</tbody>
</table>

d). The Active Participle (مَخَاطِبٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to rise; to be high</td>
<td>َمَخَاطِبٌ high</td>
</tr>
<tr>
<td>to follow one another</td>
<td>َمَخَاطِبٌ successive</td>
</tr>
<tr>
<td>to be close together</td>
<td>َمَخَاطِبٌ close together</td>
</tr>
<tr>
<td>to litigate</td>
<td>َمَخَاطِبٌ litigant</td>
</tr>
</tbody>
</table>
e). The Passive Participle (مُتقَاعَلٍ): 

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to shun</td>
<td>shunned</td>
</tr>
<tr>
<td>to avoid</td>
<td>avoided</td>
</tr>
<tr>
<td>to take</td>
<td>taken</td>
</tr>
</tbody>
</table>

48.2.6 Form VII

These are not common.

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥāya he bowed</td>
<td>ḥāya they (m.) bowed</td>
<td>ḥāya they (m.) bowed</td>
</tr>
<tr>
<td>ḥāya she bowed</td>
<td>ḥāya they (f.) bowed</td>
<td>ḥāya they (f.) bowed</td>
</tr>
<tr>
<td>ḥāya you (m.) bowed</td>
<td>ḥāya you (m./f.) bowed</td>
<td>ḥāya you (m.) bowed</td>
</tr>
<tr>
<td>ḥāya you (f.) bowed</td>
<td>ḥāya you (m./f.) bowed</td>
<td>ḥāya you (f.) bowed</td>
</tr>
<tr>
<td>ḥāya I (m./f.) bowed</td>
<td>ḥāya we (m./f.) bowed</td>
<td></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>ḥāya he bows</td>
<td>ḥāya they (m.) bow</td>
<td>ḥāya they (m.) bow</td>
</tr>
<tr>
<td>ḥāya she bows</td>
<td>ḥāya they (f.) bow</td>
<td>ḥāya they (f.) bow</td>
</tr>
<tr>
<td>ḥāya you (m.) bow</td>
<td>ḥāya you (m./f.) bow</td>
<td>ḥāya you (m.) bow</td>
</tr>
<tr>
<td>ḥāya you (f.) bow</td>
<td>ḥāya you (m./f.) bow</td>
<td>ḥāya you (f.) bow</td>
</tr>
<tr>
<td>ḥāya I (m./f.) bow</td>
<td>ḥāya we (m./f.) bow</td>
<td></td>
</tr>
</tbody>
</table>

c). The Verbal Noun (الإِمَامُ). The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥāya to bow, bend</td>
<td>ḥāya bow, bend</td>
</tr>
<tr>
<td>ḥāya to be finished</td>
<td>ḥāya termination</td>
</tr>
<tr>
<td>ḥāya to be exterminated</td>
<td>ḥāya extermination</td>
</tr>
</tbody>
</table>

d). The Active Participle (مُفَاعَلٌ): 

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥāya to bow, bend</td>
<td>ḥāya bowed, bent</td>
</tr>
<tr>
<td>ḥāya to be revealed</td>
<td>ḥāya revealed</td>
</tr>
<tr>
<td>ḥāya to oppose</td>
<td>ḥāya opposing</td>
</tr>
</tbody>
</table>
a). The Passive Participle (مَقْتُولُ) :

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:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَاكَنَّ</td>
<td>لَاكَنَّ</td>
</tr>
<tr>
<td>)، (</td>
<td>َّهَنَّ</td>
</tr>
</tbody>
</table>

48.2.7 Form VIII

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٌاَيْلَلاٍ</td>
<td>he bought</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</td>
</tr>
<tr>
<td>ِاَيْلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</td>
<td></td>
</tr>
<tr>
<td>َهَيَّنَمَّ</td>
<td>she bought</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</td>
</tr>
<tr>
<td>ُعَيْنَمَّ</td>
<td>you (m.) bought</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</td>
</tr>
<tr>
<td>َعَيْنَمَّ</td>
<td>you (f.) bought</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</td>
</tr>
<tr>
<td>ُعَيْنَمَّ</td>
<td>I (m./f.) bought</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</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>ُبَعَّرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَر*</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</td>
<td></td>
</tr>
<tr>
<td>ُبَعَّرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَرَر*</td>
<td>ِلَـيَلاَعَـي</td>
<td>ِـيَلاَعَـي</td>
<td></td>
</tr>
</tbody>
</table>

ex. 48.2.7 Form VIII

c). The Verbal Noun (إِفْيَامُ). The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Verbal Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَاكَنَّ</td>
<td>لَاكَنَّ</td>
</tr>
<tr>
<td>ّهَنَّ</td>
<td>ّهَنَّ</td>
</tr>
<tr>
<td>ِـكَنَّ</td>
<td>ِـكَنَّ</td>
</tr>
<tr>
<td>َّمَّ</td>
<td>َّمَّ</td>
</tr>
</tbody>
</table>

ex. 48.2.7 Form VIII

d). The Active Participle (مَتَعُولُ) :

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَاكَنَّ</td>
<td>لَاكَنَّ</td>
</tr>
<tr>
<td>ِـكَنَّ</td>
<td>ِـكَنَّ</td>
</tr>
<tr>
<td>َّمَّ</td>
<td>َّمَّ</td>
</tr>
</tbody>
</table>

ex. 48.2.7 Form VIII
to feel concern  
concerned

to belong, be associated  
belonging

e). The Passive Participle (مُنْتَمِل) :

verb  
passive participle

to necessitate  
necessary

to seek, desire  
desire, aspiration

to select  
selected

to belong, be associated  
membership

48.2.8 Form X

a). The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  he summoned</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (m) summoned</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (m) summoned</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  she summoned</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (f.) summoned</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (f.) summoned</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (m) summoned</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (m/f.) summoned</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (m.) summoned</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (f.) summoned</td>
<td></td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (f.) summoned</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  I (m/f.) summoned</td>
<td></td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  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>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  he summons</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (m.) summon</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (m.) summon</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  she summons</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (f.) summon</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  they (f.) summon</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (m) summon</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (m/f.) summon</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (m.) summon</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (f) summon</td>
<td></td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  you (f.) summon</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  I (m/f) summon</td>
<td></td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  we (m/f.) summon</td>
</tr>
</tbody>
</table>

c). The Verbal Noun (اشْتَفَامُ). The weak radical changes to hamza after the alif:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  to summon</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  summons</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  to except</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  exception</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  to retain</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  retention</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  to ask for pardon</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  request for pardon</td>
</tr>
<tr>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  to become loose</td>
<td>ˢᵉᵗᵗᵉᵈᵉᵗᵉ  loosening</td>
</tr>
</tbody>
</table>
d). The Active Participle (مُستَفْعَلِي): 

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إستَفْعَلَى (to lie down)</td>
<td>مُستَفْعَلِي (lying down)</td>
</tr>
<tr>
<td>إستَطَعَى (to be difficult)</td>
<td>مُستَعِنِ (difficult)</td>
</tr>
<tr>
<td>إستُعِنَى (to summon)</td>
<td>مُستَعِنِ (applicant)</td>
</tr>
<tr>
<td>إستَعِنَى (to conciliate)</td>
<td>مُستَعِنِ (conciliatory)</td>
</tr>
</tbody>
</table>

e). The Passive Participle (مُستَفْعَلِ): 

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>إستَفْعَلَى (to summon)</td>
<td>مُستَفْعَلِ (summoned)</td>
</tr>
<tr>
<td>إستَفْعَلَى (to implore)</td>
<td>مُستَفْعَلِ (implored)</td>
</tr>
<tr>
<td>إستَفْعَلَى (to consult)</td>
<td>مُستَفْعَلِ (consulted)</td>
</tr>
<tr>
<td>إستَفْعَلَى (to clarify)</td>
<td>مُستَفْعَلِ (clarified)</td>
</tr>
</tbody>
</table>

48.2.9 The Passive:

In the perfect passive, the weak final radical of all the derived Forms is ی. In the imperfect passive the final weak radical is ی = :

<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>سُمِّيَ</td>
<td>يُسَمَّى</td>
<td>يُسَمَّى</td>
<td>يُسَمَّى</td>
</tr>
<tr>
<td>III</td>
<td>نُودِيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
</tr>
<tr>
<td>IV</td>
<td>أَغْنُيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
</tr>
<tr>
<td>V</td>
<td>تَفْغِيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
</tr>
<tr>
<td>VI</td>
<td>تَفْقَيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</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>يُسَمَّى</td>
<td>يُسَمَّى</td>
<td>يُسَمَّى</td>
</tr>
<tr>
<td>X</td>
<td>أَسْتَرَى</td>
<td>يُسَمَّى</td>
<td>يُسَمَّى</td>
<td>يُسَمَّى</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>سُمِّيَ</td>
<td>يُسَمَّى</td>
<td>يُسَمَّى</td>
<td>يُسَمَّى</td>
<td>مُسْمِىُّ</td>
<td>مُسْمِىُّ</td>
<td>مُسْمِىُّ</td>
</tr>
<tr>
<td>III</td>
<td>نُودِيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
</tr>
<tr>
<td>IV</td>
<td>أَغْنُيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
</tr>
<tr>
<td>V</td>
<td>تَفْغِيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
</tr>
<tr>
<td>VI</td>
<td>تَفْقَيَ</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>يُبَادَى</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
<td>مُبَادَىَّ</td>
</tr>
</tbody>
</table>
### The Imperative:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>شم</td>
</tr>
<tr>
<td>III</td>
<td>لاق</td>
</tr>
<tr>
<td>IV</td>
<td>أتي</td>
</tr>
<tr>
<td>V</td>
<td>تلو</td>
</tr>
<tr>
<td>VI</td>
<td>يلتاق</td>
</tr>
<tr>
<td>VII</td>
<td>ينحن</td>
</tr>
<tr>
<td>VIII</td>
<td>يلق</td>
</tr>
<tr>
<td>IX</td>
<td>يستلقي</td>
</tr>
</tbody>
</table>

48.4 The Imperative:
The Doubly Weak Verb (الفعل اللفيف)

The two most common types of doubly weak verb are:

1) Those in which two of the radicals are the weak letters َ or ِ;
2) Those in which one radical is hamza and another is one of the weak letters َ or ِ.

Such types are comparatively rare, but they do include some common verbs. In the conjugation of the verb and the derivation of the participles they typically follow the rules of more than one verb type (assimilated, hollow, defective, hamzated, doubled).

In the following, only the conjugation of the perfect and the imperfect indicative active voice is given. The derived Forms may readily be arrived at with reference to the type of verb according to the rules of which the doubly weak verb is conjugated. Such is also the case regarding the passive voice and the subjunctive and jussive moods.

49.1 Verbs with Middle َ and Final ِ

This is the most common type of doubly weak verb. They are conjugated like defective verbs. The middle radical َ remains unchanged. The stem vowel in the perfect and the imperfect may be fatha or kasra.

49.1.1 The perfect of رَوَّي (“to relate”):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he related</td>
<td>رَوَّيٌ</td>
<td>رَوَّيٌ (m.) related</td>
<td>رَوَّيٌ (m.) related</td>
</tr>
<tr>
<td>she related</td>
<td>رَوَّيَتْ</td>
<td>رَوَّيَتْ (f.) related</td>
<td>رَوَّيَتْ (f.) related</td>
</tr>
<tr>
<td>you (m.) related</td>
<td>رَوَّيْتُ</td>
<td>you (m./f.) related</td>
<td>رَوَّيْتُ (m./f.) related</td>
</tr>
<tr>
<td>you (f.) related</td>
<td>رَوَّيَتْ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I (m./f.) related</td>
<td>رَوَّيْتانِ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he relates</td>
<td>رَوَّى</td>
<td>رَوَّى (m.) relate</td>
<td>رَوَّى (m.) relate</td>
</tr>
<tr>
<td>she relates</td>
<td>رَوَّيَتْ</td>
<td>رَوَّيَتْ (f.) relate</td>
<td>رَوَّيَتْ (f.) relate</td>
</tr>
<tr>
<td>you (m.) relate</td>
<td>رَوَّى</td>
<td>you (m./f.) relate</td>
<td>رَوَّى (m./f.) relate</td>
</tr>
<tr>
<td>you (f.) relate</td>
<td>رَوَّيَتْ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I (m./f.) relate</td>
<td>رَوَّى</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
49.1.2 The perfect of قوي ("to be or become strong"):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>قوي</td>
<td>قويما</td>
<td>قويوا</td>
</tr>
<tr>
<td>he was strong</td>
<td>they (m.) were strong</td>
<td>they (m.) were strong</td>
<td></td>
</tr>
<tr>
<td>she was strong</td>
<td>they (f.) were strong</td>
<td>they (f.) were strong</td>
<td></td>
</tr>
<tr>
<td>you (m.) were strong</td>
<td>you (m./f.) were strong</td>
<td>you (m.) were strong</td>
<td></td>
</tr>
<tr>
<td>you (f.) were strong</td>
<td>you (f.) were strong</td>
<td>you (f.) were strong</td>
<td></td>
</tr>
<tr>
<td>I (m./f.) was strong</td>
<td></td>
<td>we (m./f.) were strong</td>
<td></td>
</tr>
</tbody>
</table>

The Imperfect Indicative:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>قوي</td>
<td>قويان</td>
<td>قويون</td>
</tr>
<tr>
<td>he is strong</td>
<td>they (m.) are strong</td>
<td>they (m.) are strong</td>
<td></td>
</tr>
<tr>
<td>she is strong</td>
<td>they (f.) are strong</td>
<td>they (f.) are strong</td>
<td></td>
</tr>
<tr>
<td>you (m.) are strong</td>
<td>you (m./f.) are strong</td>
<td>you (m.) are strong</td>
<td></td>
</tr>
<tr>
<td>you (f.) are strong</td>
<td>you (f.) are strong</td>
<td>you (f.) are strong</td>
<td></td>
</tr>
<tr>
<td>I (m./f.) am strong</td>
<td></td>
<td>we (m./f.) are strong</td>
<td></td>
</tr>
</tbody>
</table>

49.1.3 The Imperative:

<table>
<thead>
<tr>
<th></th>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>m.s.</td>
<td>f.s.</td>
</tr>
<tr>
<td>he relates</td>
<td>إروي</td>
<td>إروي</td>
</tr>
<tr>
<td>he is strong</td>
<td>إفوي</td>
<td>إفوي</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>to love</td>
<td>قوى love</td>
</tr>
<tr>
<td>to burn; to iron</td>
<td>قوي</td>
</tr>
<tr>
<td>to howl</td>
<td>قوي</td>
</tr>
<tr>
<td>to be equal, the same</td>
<td>قوي</td>
</tr>
<tr>
<td>to go astray</td>
<td>قوي</td>
</tr>
<tr>
<td>to be hungry</td>
<td>قوي</td>
</tr>
</tbody>
</table>
49.1.5 The Active Participle (فاعل):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرَوَى (to relate)</td>
<td>ِرَوَى (relating)</td>
</tr>
<tr>
<td>ِخَوَى (to be empty)</td>
<td>ِخَوَى (empty, vacant)</td>
</tr>
<tr>
<td>ِطَوَى (to starve)</td>
<td>ِطَوَى (starved)</td>
</tr>
<tr>
<td>ِغَوَى (to tempt, seduce)</td>
<td>ِغَوَى (tempter, seducer)</td>
</tr>
</tbody>
</table>

49.1.6 The Passive Participle (مفعول):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِرَوَى (to relate)</td>
<td>ِمُرَوَى (related)</td>
</tr>
<tr>
<td>ِكَوَى (to iron)</td>
<td>ِمُكَوَى (ironed)</td>
</tr>
<tr>
<td>ِلَوَى (to curve, bend)</td>
<td>ِمُلَوَى (curved, bent)</td>
</tr>
<tr>
<td>ِطَوَى (to fold)</td>
<td>ِمُطَوَى (folded up)</td>
</tr>
</tbody>
</table>

49.1.7 Other verbs of this type are:

- ِدُوَى (to sound, ring out) ِدُوَى (to intend)
- ِغَوَى (to covet, desire) ِخَوَى (to collect; to contain)
- ِشَوَى (to grill, roast) ِلَوَى (to be crooked, bent)
- ِرَوَى (to wrinkle [s.th.]) ِضَوَى (to fall, come down)
- ِشَوَى (to stay, settle down) ِضَوَى (to be thin)

49.2 Verbs with Initial ِي and Final ِي

Verbs of this type are relatively common. They follow the rules for both assimilated and defective verbs. In the perfect the stem vowel is usually fatha. In the imperfect active they lose the initial ِي 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>ِقُوِّي (he protected)</td>
<td>ِقُوِّين (they (m.) protected)</td>
<td>ِقُوِّين (they (m.) protected)</td>
</tr>
<tr>
<td>ِكُوِّى (she protected)</td>
<td>ِكُوِّين (they (f.) protected)</td>
<td>ِكُوِّين (they (f.) protected)</td>
</tr>
<tr>
<td>ِلِقُوِّي (you (m.) protected)</td>
<td>ِلِقُوِّين (you (m./f.) protected)</td>
<td>ِلِقُوِّين (you (m.) protected)</td>
</tr>
<tr>
<td>ِكُوِّي (you (f.) protected)</td>
<td>ِكُوِّين (you (m.) protected)</td>
<td>ِكُوِّين (you (f.) protected)</td>
</tr>
<tr>
<td>ِبُقُوِّي (I (m./f.) protected)</td>
<td>ِبُقُوِّين (we (m./f.) protected)</td>
<td>ِبُقُوِّين (we (m./f.) protected)</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>يَحْمِى تَمْحِى</td>
<td>يَحْمِى يَحْمِى</td>
<td>يَحْمِى يَحْمِى</td>
</tr>
<tr>
<td>يَحْمِى</td>
<td>يَحْمِى تَمْحِى</td>
<td>يَحْمِى يَحْمِى</td>
</tr>
<tr>
<td>يَحْمِى تَمْحِى</td>
<td>يَحْمِى يَحْمِى</td>
<td>يَحْمِى يَحْمِى</td>
</tr>
<tr>
<td>يَحْمِى</td>
<td>يَحْمِى Tَمْحِى</td>
<td>يَحْمِى يَحْمِى</td>
</tr>
<tr>
<td>يَحْمِى Tَمْحِى</td>
<td>يَحْمِى يَحْمِى</td>
<td>يَحْمِى يَحْمِى</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>يَحْمِى تَمْحِى</td>
<td>يَحْمِى يَحْمِى</td>
</tr>
<tr>
<td>يَجْعَل تَجَعِل</td>
<td>يَجْعَل يَجَعِل</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>وَخَسّ</td>
<td>inspiration</td>
</tr>
<tr>
<td>وَخَسّ (ٍٍ)</td>
<td>weakness</td>
</tr>
<tr>
<td>وَخَسّ (ٍٍ)</td>
<td>friendship</td>
</tr>
<tr>
<td>وَخَسّ</td>
<td>slanderer</td>
</tr>
<tr>
<td>وَخَسّ</td>
<td>ruler</td>
</tr>
<tr>
<td>وَخَسّ</td>
<td>weak, feeble</td>
</tr>
</tbody>
</table>

49.2.5 The Active Participle (فاعل): 

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَخَسّ</td>
<td>protecting</td>
</tr>
<tr>
<td>وَخَسّ</td>
<td>slanderer</td>
</tr>
<tr>
<td>وَخَسّ</td>
<td>ruler</td>
</tr>
<tr>
<td>وَخَسّ</td>
<td>weak, feeble</td>
</tr>
</tbody>
</table>

49.2.6 The Passive Participle (مفعول): 

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَخَسّ</td>
<td>fulfilled</td>
</tr>
</tbody>
</table>
49.2.7 Other verbs of this type include:

- to tie up: َكَتَبْ لَكُم
- to intend: َكَتَبْ لَكُم
- to kindle: َكَتَبْ لَكُم
- to pay blood money: َكَتَبْ لَكُم

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 َوْبَأ or ِبَأ.

49.3.1 The middle radical may be َوْبَأ. These correspond to Type 1 hollow verbs:

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he was bad</td>
<td>َشَكَرَ</td>
<td>they (m.) were bad</td>
<td>َقَبَأ</td>
</tr>
<tr>
<td>she was bad</td>
<td>َكَرَتْ</td>
<td>they (f.) were bad</td>
<td>َكَرَتْ</td>
</tr>
<tr>
<td>you (m.) were bad</td>
<td>َبَرَتْ</td>
<td>you (m./f.) were bad</td>
<td>َبَرَتْ</td>
</tr>
<tr>
<td>you (f.) were bad</td>
<td>َبَرَتْ</td>
<td>you (f.) were bad</td>
<td>َبَرَتْ</td>
</tr>
<tr>
<td>I (m./f.) was bad</td>
<td>َبَرَتْ</td>
<td>we (m./f.) were bad</td>
<td>َبَرَتْ</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 is bad</td>
<td>َكَرَتْ</td>
<td>they (m.) are bad</td>
<td>َكَرَتْ</td>
</tr>
<tr>
<td>she is bad</td>
<td>َكَرَتْ</td>
<td>they (f.) are bad</td>
<td>َكَرَتْ</td>
</tr>
<tr>
<td>you (m.) are bad</td>
<td>َكَرَتْ</td>
<td>you (m./f.) are bad</td>
<td>َكَرَتْ</td>
</tr>
<tr>
<td>you (f.) are bad</td>
<td>َكَرَتْ</td>
<td>you (f.) are bad</td>
<td>َكَرَتْ</td>
</tr>
<tr>
<td>I (m./f.) am bad</td>
<td>َكَرَتْ</td>
<td>we (m./f.) are bad</td>
<td>َكَرَتْ</td>
</tr>
</tbody>
</table>

49.3.2 The middle radical may be َوْبَأ, corresponding to Type 2 hollow verbs:

a). The Perfect:

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he came</td>
<td>َكَرَتْ</td>
<td>they (m.) came</td>
<td>َكَرَتْ</td>
</tr>
<tr>
<td>she came</td>
<td>َكَرَتْ</td>
<td>they (f.) came</td>
<td>َكَرَتْ</td>
</tr>
<tr>
<td>you (m.) came</td>
<td>َكَرَتْ</td>
<td>you (m./f.) came</td>
<td>َكَرَتْ</td>
</tr>
</tbody>
</table>
490 The Doubly Weak Verb

The Doubly Weak Verb

b). The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِعِيْنَتْ  (he comes)</td>
<td>ِعِيْنَتْ  (they (m.) come)</td>
<td>ِعِيْنَتْ  (they (m.) come)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (she comes)</td>
<td>ِعِيْنَتْ  (they (f.) come)</td>
<td>ِعِيْنَتْ  (they (f.) come)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (you (m.) come)</td>
<td>ِعِيْنَتْ  (you (m./f.) come)</td>
<td>ِعِيْنَتْ  (you (m.) come)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (you (f.) come)</td>
<td>ِعِيْنَتْ  (you (f.) come)</td>
<td>ِعِيْنَتْ  (you (f.) come)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (I (m./f.) come)</td>
<td>ِعِيْنَتْ  (we (m./f.) come)</td>
<td>ِعِيْنَتْ  (we (m./f.) come)</td>
</tr>
</tbody>
</table>

49.3.3 The middle radical may be ٙ or ِ, 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>ِعِيْنَتْ  (he wanted)</td>
<td>ِعِيْنَتْ  (they (m.) wanted)</td>
<td>ِعِيْنَتْ  (they (m.) wanted)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (she wanted)</td>
<td>ِعِيْنَتْ  (they (f.) wanted)</td>
<td>ِعِيْنَتْ  (they (f.) wanted)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (you (m.) wanted)</td>
<td>ِعِيْنَتْ  (you (m./f.) wanted)</td>
<td>ِعِيْنَتْ  (you (m.) wanted)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (you (f.) wanted)</td>
<td>ِعِيْنَتْ  (you (f.) wanted)</td>
<td>ِعِيْنَتْ  (you (f.) wanted)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (I (m./f.) wanted)</td>
<td>ِعِيْنَتْ  (we (m./f.) wanted)</td>
<td>ِعِيْنَتْ  (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>ِعِيْنَتْ  (he wants)</td>
<td>ِعِيْنَتْ  (they (m.) want)</td>
<td>ِعِيْنَتْ  (they (m.) want)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (she wants)</td>
<td>ِعِيْنَتْ  (they (f.) want)</td>
<td>ِعِيْنَتْ  (they (f.) want)</td>
</tr>
<tr>
<td>ِعِيْนَتْ  (you (m.) want)</td>
<td>ِعِيْنَتْ  (you (m./f.) want)</td>
<td>ِعِيْنَتْ  (you (m.) want)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (you (f.) want)</td>
<td>ِعِيْنَتْ  (you (f.) want)</td>
<td>ِعِيْنَتْ  (you (f.) want)</td>
</tr>
<tr>
<td>ِعِيْنَتْ  (I (m./f.) want)</td>
<td>ِعِيْنَتْ  (we (m./f.) want)</td>
<td>ِعِيْنَتْ  (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>ِعِيْنَتْ to come</td>
<td>ِعِيْنَتْ coming, arrival</td>
</tr>
<tr>
<td>ِعِيْنَتْ to want</td>
<td>ِعِيْنَتْ wish, desire</td>
</tr>
<tr>
<td>ِعِيْنَتْ to shine</td>
<td>ِعِيْنَتْ light, brightness</td>
</tr>
</tbody>
</table>
The Active Participle (ناجل):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>جاول to come</td>
<td>جاول coming</td>
</tr>
<tr>
<td>شاء to want</td>
<td>شاء wanting</td>
</tr>
<tr>
<td>باء to return</td>
<td>باء returning</td>
</tr>
</tbody>
</table>

The Passive Participle (مفعول):

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>بعث to bring</td>
<td>بعث brought</td>
</tr>
</tbody>
</table>

The imperative very rarely occurs:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ينِئُ he wants</td>
<td>ثالث m.s.</td>
</tr>
<tr>
<td>نا شا شا want!</td>
<td>نا شا شا want!</td>
</tr>
</tbody>
</table>

Verbs with Middle Hamza and Final ي

Verbs of this type are extremely rare but they do include the very common verb رأي (“to see”) which is irregular in that the hamza is omitted in the imperfect.

The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأي he saw</td>
<td>رأي they (m.) saw</td>
<td>رأي they (m.) saw</td>
</tr>
<tr>
<td>سأي she saw</td>
<td>سأي they (f.) saw</td>
<td>سأي they (f.) saw</td>
</tr>
<tr>
<td>رأي you (m.) saw</td>
<td>رأي you (m./f.) saw</td>
<td>رأي you (m.) saw</td>
</tr>
<tr>
<td>سأي you (f.) saw</td>
<td>سأي you (m./f.) saw</td>
<td>سأي you (f.) saw</td>
</tr>
<tr>
<td>رأي I (m./f.) saw</td>
<td>رأي we (m./f.) saw</td>
<td></td>
</tr>
</tbody>
</table>

The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يرى he sees</td>
<td>يرى they (m.) see</td>
<td>يرى they (m.) see</td>
</tr>
<tr>
<td>نرى she sees</td>
<td>نرى they (f.) see</td>
<td>نرى they (f.) see</td>
</tr>
</tbody>
</table>
The Doubly Weak Verb

49.4.3 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>رأى (to see)</td>
<td>رؤية (seeing)</td>
</tr>
<tr>
<td>تأى (to be remote)</td>
<td>رأي (opinion)</td>
</tr>
<tr>
<td>نرى (we (m./f.) see)</td>
<td>رأي (remoteness)</td>
</tr>
</tbody>
</table>

49.4.4 The Active Participle (فعل):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأى (to see)</td>
<td>رأى (viewer)</td>
</tr>
<tr>
<td>تأى (to be remote)</td>
<td>تأى (remote, distant)</td>
</tr>
</tbody>
</table>

49.4.5 The Passive Participle (فعل ماض):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأى (to see)</td>
<td>مرى (seen; visible)</td>
</tr>
</tbody>
</table>

49.4.6 The imperative does not occur.

49.5 Verbs with Initial Hamza and Middle و or ي

Verbs of this type are very rare. They are conjugated according to the rules for hollow and hamzated verbs.

49.5.1 The perfect of رأى ("to return") (root أرل):

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>رأى</td>
<td>he returned</td>
<td>ي رأى (m.) returned</td>
<td>ي أرأى (m.) returned</td>
</tr>
<tr>
<td>أرأى</td>
<td>she returned</td>
<td>ي أرأى (f.) returned</td>
<td>ي أرأى (f.) returned</td>
</tr>
<tr>
<td>أرأى</td>
<td>you (m.) returned</td>
<td>أرأى (m./f.) returned</td>
<td>أرأى (m./f.) returned</td>
</tr>
<tr>
<td>أرأى</td>
<td>you (f.) returned</td>
<td>أرأى (m./f.) returned</td>
<td>أرأى (m./f.) returned</td>
</tr>
<tr>
<td>أرأى</td>
<td>I (m./f.) returned</td>
<td>أرأى (m./f.) returned</td>
<td>أرأى (m./f.) returned</td>
</tr>
</tbody>
</table>
49.5.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he returns</td>
<td>they (m.) return</td>
<td>they (m.) return</td>
</tr>
<tr>
<td>she returns</td>
<td>they (f.) return</td>
<td>they (f.) return</td>
</tr>
<tr>
<td>you (m.) return</td>
<td>you (m./f.) return</td>
<td>you (m.) return</td>
</tr>
<tr>
<td>you (f.) return</td>
<td>you (f.) return</td>
<td>you (f.) return</td>
</tr>
<tr>
<td>I (m./f.) return</td>
<td>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>to return</td>
<td>إِيَبٌ or أو نا return</td>
</tr>
<tr>
<td>to bend [s.th.]</td>
<td>أو نا bending</td>
</tr>
<tr>
<td>to return; to lead [to]</td>
<td>مَالٌ outcome</td>
</tr>
</tbody>
</table>

49.5.5 The Active Participle (دَعُول):

<table>
<thead>
<tr>
<th>Verb</th>
<th>Active Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to return</td>
<td>َنَر عَر returning</td>
</tr>
<tr>
<td>to moan</td>
<td>مَوِئٌ moaning</td>
</tr>
<tr>
<td>to bring bad luck</td>
<td>مانَن بِنَ جَل 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 أنى ("to come") and أَبِ ("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>he came</td>
<td>they (m.) came</td>
<td>they (m.) came</td>
</tr>
<tr>
<td>she came</td>
<td>they (f.) came</td>
<td>they (f.) came</td>
</tr>
<tr>
<td>you (m.) came</td>
<td>you (m./f.) came</td>
<td>you (m.) came</td>
</tr>
<tr>
<td>you (f.) came</td>
<td>you (f.) came</td>
<td></td>
</tr>
</tbody>
</table>


494  The Doubly Weak Verb

I (m./f.) came  we (m./f.) came

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>ٰتَأْتَى</td>
<td>he comes</td>
<td>ٰتَأْتِان</td>
<td>ٰتَأْتُون</td>
</tr>
<tr>
<td>ٰتَأْتَى</td>
<td>she comes</td>
<td>ٰتَأْتِان</td>
<td>ٰتَأْتُون</td>
</tr>
<tr>
<td>ٰتَأْتَى</td>
<td>you (m.) come</td>
<td>ٰتَأْتِان</td>
<td>ٰتَأْتُون</td>
</tr>
<tr>
<td>ٰتَأْتَى</td>
<td>you (f.) come</td>
<td>ٰتَأْتِان</td>
<td>ٰتَأْتُون</td>
</tr>
<tr>
<td>ٰتَأْتَى</td>
<td>I (m./f.) come</td>
<td>ٰتَأْتِان</td>
<td>ٰتَأْتُون</td>
</tr>
</tbody>
</table>

49.6.3 The imperative very rarely occurs:

<table>
<thead>
<tr>
<th></th>
<th>jussive</th>
<th>imperative m.s.</th>
<th>f.s.</th>
<th>m.pl. and so on</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٰتَأْتُ</td>
<td>he refuses</td>
<td>ٰتَأْتِا</td>
<td>ٰتَأْتِا</td>
<td>refuse!</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>ٰتَأْتُ</td>
<td>to come</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>or ٰتَأْتُ or ٰتَأْتُ</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>to refuse</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>or ٰتَأْتُ or ٰتَأْتُ</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>to be harmed</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>آذَى</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>to be sad</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>آسَى</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>to approach [time]</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>آئَى</td>
</tr>
</tbody>
</table>

49.6.5 The Active Participle (قَاعِلٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٰتَأْتُ</td>
<td>to refuse</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>آنِبَر</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>to come</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>آئَب</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>to neglect</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>آلِ</td>
</tr>
</tbody>
</table>

49.6.6 The Passive Participle (مَنْفُولٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>ٰتَأْتُ</td>
<td>to neglect</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>مَأْبَر</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>to refuse</td>
</tr>
<tr>
<td>ٰتَأْتُ</td>
<td>مَأْبَر</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 وطَّرَ ("to tread"):

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>وطَّرَ he trod</td>
<td>وطَّرَان they (m.) trod</td>
<td>وطَّرَان they (m.) trod</td>
</tr>
<tr>
<td>وطَّرَت she trod</td>
<td>وطَّرَت they (f.) trod</td>
<td>وطَّرَت they (f.) trod</td>
</tr>
<tr>
<td>وطَّرَت you (m.) trod</td>
<td>وطَّرَت you (m./f.) trod</td>
<td>وطَّرَت you (m.) trod</td>
</tr>
<tr>
<td>وطَّرَت you (f.) trod</td>
<td>أَنَفَض you (f.) trod</td>
<td>أَنَفَض you (f.) trod</td>
</tr>
<tr>
<td>وطَّرَت I (m./f.) trod</td>
<td>أَنَفَض we (m./f.) trod</td>
<td>أَنَفَض we (m./f.) trod</td>
</tr>
</tbody>
</table>

49.7.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَطَّرَ he tread</td>
<td>يَطَّرَان they (m.) tread</td>
<td>يَطَّرَان they (m.) tread</td>
</tr>
<tr>
<td>يَطَّرَت she tread</td>
<td>يَطَّرَت they (f.) tread</td>
<td>يَطَّرَت they (f.) tread</td>
</tr>
<tr>
<td>يَطَّرَت you (m.) tread</td>
<td>يَطَّرَت you (m./f.) tread</td>
<td>يَطَّرَت you (m.) tread</td>
</tr>
<tr>
<td>يَطَّرَت you (f.) tread</td>
<td>أَنَفَض you (f.) tread</td>
<td>أَنَفَض you (f.) tread</td>
</tr>
<tr>
<td>أَطَّرَ I (m./f.) tread</td>
<td>أَنَفَض we (m./f.) tread</td>
<td>أَنَفَض we (m./f.) tread</td>
</tr>
</tbody>
</table>

49.7.3 The Imperative:

m.s.      f.s.     m.pl. and so on

طَّرَي tread!

49.7.4 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>وطَّرَ to tread</td>
<td>أَطَّرَة treading; low ground</td>
</tr>
<tr>
<td>وَسَعَ to be plague-stricken</td>
<td>وَسَعَة epidemic</td>
</tr>
<tr>
<td>وَتَبَعَ to bruise</td>
<td>وَتَبَعَه bruise</td>
</tr>
<tr>
<td>وَطَسَ to be pure, clean</td>
<td>وَطَسَة purity, cleanliness</td>
</tr>
</tbody>
</table>

49.7.5 The Active Participle (نَطَّرَل) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>وطَّرَ to tread</td>
<td>أَطَّرَن treading</td>
</tr>
<tr>
<td>وَسُطَ to be pure, clean</td>
<td>أَطَّرَن pure, clean</td>
</tr>
</tbody>
</table>
49.7.6 The Passive Participle (مَفْعُولٌ):  

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّيَعَى (to be plague-stricken)</td>
<td>ٍمُؤْوَى (contaminated, poisoned)</td>
</tr>
<tr>
<td>ٌّيَلَى (to tread [on])</td>
<td>ٍمُؤْوَى (trodden [on])</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: ٍكَيْنٍ ("to live").

49.8.1 The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّيَعَى (he lived)</td>
<td>َّيَعِيْنُ (they (m.) lived)</td>
<td>َّيَعِيْنُ (they (m.) lived)</td>
</tr>
<tr>
<td>َّيَيَثْبُ (she lived)</td>
<td>َّيَيَثُيْنَ (they (f.) lived)</td>
<td>َّيَيَثُيْنَ (they (f.) lived)</td>
</tr>
<tr>
<td>َّيِبَثُ (you (m.) lived)</td>
<td>َّيِبَثْمُ (you (m./f.) lived)</td>
<td>َّيِبَثْمُ (you (m.) lived)</td>
</tr>
<tr>
<td>َّيِيسَبُ (you (f.) lived)</td>
<td>َّيِيسَبْمُ (you (f.) lived)</td>
<td>َّيِيسَبْمُ (you (f.) lived)</td>
</tr>
<tr>
<td>َّيِثَيْنُ (I (m./f.) lived)</td>
<td>َّيِثَيْنُ (we (m./f.) lived)</td>
<td>َّيِثَيْنُ (we (m./f.) lived)</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>َّيَعَا (he lives)</td>
<td>َّيَعُيْنَ (they (m.) live)</td>
<td>َّيَعُيْنَ (they (m.) live)</td>
</tr>
<tr>
<td>َّيَيْعُنَ (she lives)</td>
<td>َّيَيْعُنَ (they (f.) live)</td>
<td>َّيَيْعُنَ (they (f.) live)</td>
</tr>
<tr>
<td>َّيِعَا (you (m.) live)</td>
<td>َّيِعُيْنَ (you (m./f.) live)</td>
<td>َّيِعُيْنَ (you (m.) live)</td>
</tr>
<tr>
<td>َّيِعَبِ (you (f.) live)</td>
<td>َّيِعَبِ (you (f.) live)</td>
<td>َّيِعَبِ (you (f.) live)</td>
</tr>
<tr>
<td>َّيِعُنَ (I (m./f.) live)</td>
<td>َّيِعُنَ (we (m./f.) live)</td>
<td>َّيِعُنَ (we (m./f.) live)</td>
</tr>
</tbody>
</table>

The imperfect indicative may also be written َّيَخِيْنُ ("he lives"), َّيَخِيْنُ ("she lives") etc.

49.8.3 The imperative is rare:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>َّيَخِيْنُ (he lives)</td>
<td>َّيَخِيْنُ (he lives)</td>
</tr>
<tr>
<td>َّيَخِيْنُ (he lives)</td>
<td>َّيَخِيْنُ (he lives)</td>
</tr>
<tr>
<td>َّيَخِيْنُ (he lives)</td>
<td>َّيَخِيْنُ (he lives)</td>
</tr>
</tbody>
</table>

m.s. f.s. m.pl. and so on
49.8.4 The verbal noun is حَيَاةٌ ("life").

49.8.5 The active participle (فاعل) is حَيٌّ ("living", "alive").

49.8.6 The passive participle does not occur.

49.8.7 In the perfect of the derived Forms of حَيٌّ the final ي becomes ٌ:

<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>حَيٌّ</td>
<td>حَيْنِيّ</td>
<td>مُحْيِي</td>
<td>مُحْيِيّ</td>
<td>مُحْيِيّ</td>
<td>مُلْحَيّة</td>
</tr>
<tr>
<td>IV</td>
<td>حَيٌّ</td>
<td>حَيْنِيّ</td>
<td>إِحْيَأْ</td>
<td>مُحْيِيّ</td>
<td>مُحْيِيّ</td>
<td>إِسْتَحْيَا</td>
</tr>
<tr>
<td>X</td>
<td>حَيٌّ</td>
<td>حَيْنِيّ</td>
<td>إِسْتَحْيَا</td>
<td>مُحْيِيّ</td>
<td>مُحْيِيّ</td>
<td>إِسْتَحْيَا</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>أَحْجُرْ</td>
<td>to groan, moan</td>
</tr>
<tr>
<td>أَحْرَحْ</td>
<td>to burn, blaze</td>
</tr>
<tr>
<td>أَمُومْ</td>
<td>to go; to become a mother</td>
</tr>
</tbody>
</table>

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>وَدُرْ</td>
<td>to bury [a female child] alive</td>
</tr>
<tr>
<td>وَدُرْ</td>
<td>to frighten</td>
</tr>
<tr>
<td>وَدُرْ</td>
<td>to despair</td>
</tr>
</tbody>
</table>
50 The Trebly Weak Verb

These are verbs in which all three radicals consist of hamza and the weak letters ر and ی. Verbs of this type are very rare, but they do include the common verb أويّ ("to seek refuge"), conjugated below.

50.1 The Perfect:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>أويّ</td>
<td>أويّا</td>
<td>they (m.)</td>
</tr>
<tr>
<td>أويّ</td>
<td>أويّا</td>
<td>they (f.)</td>
</tr>
<tr>
<td>أويّ</td>
<td>أويّا</td>
<td>you (m.)</td>
</tr>
<tr>
<td>أويّ</td>
<td>أويّا</td>
<td>you (f.)</td>
</tr>
<tr>
<td>أويّ</td>
<td>أويّا</td>
<td>I (m./f.)</td>
</tr>
</tbody>
</table>

50.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يأويّ</td>
<td>يأويّان</td>
<td>they (m.)</td>
</tr>
<tr>
<td>تأويّ</td>
<td>تأويّان</td>
<td>they (f.)</td>
</tr>
<tr>
<td>نأويّ</td>
<td>نأويّان</td>
<td>you (m./f.)</td>
</tr>
<tr>
<td>نأويّ</td>
<td>نأويّان</td>
<td>you (m./f.)</td>
</tr>
<tr>
<td>نأويّ</td>
<td>نأويّان</td>
<td>I (m./f.)</td>
</tr>
</tbody>
</table>

50.3 The imperative does not occur.

50.4 The verbal noun is مأوئ or أويّ ("refuge").

50.5 The active participle (فاعل) is تأويّ ("seeking refuge").

50.6 The passive participle does not occur.
51 The Quadriliteral Verb (الفعل أربعة أذواق)

Unlike the great majority of Arabic verbs which are formed from roots consisting of three radicals, quadriliteral verbs are formed from roots consisting of four radicals.

51.1 Form I (تَرَجَمُ)

The conjugation of Form I quadriliteral verbs corresponds to that of Form II strong triliteral verbs (يَرَجُ / تَرَجُ), the difference between them being that Form I quadriliteral verbs have two different radicals in place of the two identical radicals of the Form II verb.

51.1.1 The Perfect (e.g. تَرَجَمُ “to translate”):

<table>
<thead>
<tr>
<th></th>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>He</td>
<td>تَرَجَمَهُ</td>
<td>تَرَجِمَهُا</td>
<td>تَرَجِمُوا</td>
</tr>
<tr>
<td>She</td>
<td>تَرَجَمَتِهَا</td>
<td>تَرَجِمَتِهَا</td>
<td>تَرَجِمُتُوا</td>
</tr>
<tr>
<td>You (m.)</td>
<td>تَرَجَمَتُهُا</td>
<td>تَرَجِمَتُهَا</td>
<td>تَرَجِمُتُوا</td>
</tr>
<tr>
<td>You (f.)</td>
<td>تَرَجَمَتُهَا</td>
<td>تَرَجِمَتُهَا</td>
<td>تَرَجِمُتُوا</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>تَرَجَمَتُهَا</td>
<td>تَرَجِمَتُهَا</td>
<td>تَرَجِمُتُوا</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>تَرَجَمَ وُؤُؤُهُ</td>
<td>تَرَجِمَ وُؤُؤُهُا</td>
<td>تَرَجِمُ وُؤُؤُوا</td>
</tr>
<tr>
<td>She</td>
<td>تَرَجَمَ وُؤُؤُتِهَا</td>
<td>تَرَجِمَ وُؤُؤُتِهَا</td>
<td>تَرَجِمُ وُؤُؤُتُوا</td>
</tr>
<tr>
<td>You (m.)</td>
<td>تَرَجَمَ وُؤُؤُتُهُا</td>
<td>تَرَجِمَ وُؤُؤُتُهُا</td>
<td>تَرَجِمُ وُؤُؤُتُوا</td>
</tr>
<tr>
<td>You (f.)</td>
<td>تَرَجَمَ وُؤُؤُتُهُا</td>
<td>تَرَجِمَ وُؤُؤُتُهُا</td>
<td>تَرَجِمُ وُؤُؤُتُوا</td>
</tr>
<tr>
<td>I (m./f.)</td>
<td>تَرَجَمَ وُؤُؤُتُهُا</td>
<td>تَرَجِمَ وُؤُؤُتُهُا</td>
<td>تَرَجِمُ وُؤُؤُتُوا</td>
</tr>
</tbody>
</table>

51.1.3 The perfect and imperfect passives correspond to those of the strong Form II triliteral verb:

- Perfect Passive: تَرَجُ he translated (it was translated)
- Imperfect Passive: تَرَجَ he translates (it is translated)

51.1.4 The Imperative corresponds to that of the strong Form II triliteral verb:

<table>
<thead>
<tr>
<th></th>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>He translates</td>
<td>تَرَجُ</td>
<td>تَرَجُ</td>
</tr>
<tr>
<td>He retreats</td>
<td>تَمَغَرْ</td>
<td>تَمَغَرْ</td>
</tr>
</tbody>
</table>

499
51.1.5 The verbal noun commonly has the pattern \( \text{فعلة} \) :

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
</tbody>
</table>

The pattern لَحَثُوْ لَوُلُّدُ is occasionally used:

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
</tbody>
</table>

51.1.6 The Active Participle (أَمْلَأٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
</tbody>
</table>

51.1.7 The Passive Participle (أَمْلَأٌ) :

<table>
<thead>
<tr>
<th>verb</th>
<th>passive participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
<tr>
<td>لَحَثُوْ لَوُلُّدُ</td>
<td>لَحَثُوْ لَوُلُّدُ</td>
</tr>
</tbody>
</table>
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:

- خوًل to say “there is no power and no strength except in God”
- بَيْنَمَيُنَّ to say “in the name of God”
- اَلْحَمْدَيُنَّ to say “praise be to God”

b). Two letters expressing a sound may be repeated to indicate a repetition of that sound:

| to stammer | جَمَعُ | to roar, clamour |
| to mumble | جَمَعُ | to clatter, rattle |
| to gargle | جَمَعُ | to laugh boisterously |
| to whisper | جَمَعُ | to flap the wings [bird] |
| to cough | جَمَعُ | to beat [sheep] |
| to lament | جَمَعُ | to buzz, hum |

51.1.9 Further examples of Form I quadrilateral verbs:

| to camp | جَمَعُ | to practice veterinary science |
| to rattle, clank | جَمَعُ | to establish as ruler |
| to stare | جَمَعُ | to make restless |
| to gather, collect | جَمَعُ | to rattle in the throat |
| to shake [s.th.] | جَمَعُ |

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 (أَطْمَأ نَ “to be calm”).

51.2.1 Form II (تَفَمَّلُ)

The Form II quadrilateral verb is distinguished by the initial ت. The conjugation corresponds to that of strong Form V triliteral verbs (تَفَمَّلُ/تَفَمَّلُ).

51.2.2 The Perfect (e.g. تَفَمَّلَ “to philosophise”):

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَفَمَّلَ</td>
<td>تُفَمَّلُ</td>
<td>تُفَمَّلُ</td>
</tr>
<tr>
<td>تَفَمَّلَ</td>
<td>تُفَمَّلُ</td>
<td>تُفَمَّلُ</td>
</tr>
<tr>
<td>تَفَمَّلَ</td>
<td>تُفَمَّلُ</td>
<td>تُفَمَّلُ</td>
</tr>
<tr>
<td>تَفَمَّلَ</td>
<td>تُفَمَّلُ</td>
<td>تُفَمَّلُ</td>
</tr>
<tr>
<td>تَفَمَّلَ</td>
<td>تُفَمَّلُ</td>
<td>تُفَمَّلُ</td>
</tr>
</tbody>
</table>
The Quadrilateral Verb

The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>he philosophises</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. and f.)</td>
<td>you (m.)</td>
</tr>
<tr>
<td>you (f.)</td>
<td>you (f.)</td>
<td>we (m./f.)</td>
</tr>
</tbody>
</table>

Since Form II quadriliteral verbs have a reflexive or passive meaning, they do not occur in the passive voice.

The imperative corresponds to that of the strong Form V triliteral verb:

<table>
<thead>
<tr>
<th>jussive</th>
<th>imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>he retreats</td>
<td>retreat!</td>
</tr>
</tbody>
</table>

The Verbal Noun (تَمْتَلَّلُ):

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be restless</td>
<td>restlessness</td>
</tr>
<tr>
<td>to hesitate</td>
<td>hesitation</td>
</tr>
<tr>
<td>to fall, decline</td>
<td>fall, decline</td>
</tr>
<tr>
<td>to be confused</td>
<td>confusion, muddle</td>
</tr>
<tr>
<td>to slide, slip</td>
<td>skating; skiing</td>
</tr>
</tbody>
</table>

The Active Participle (تَمْتَلَّلُ):

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to retreat</td>
<td>retreating</td>
</tr>
<tr>
<td>to be continuous</td>
<td>continuous</td>
</tr>
<tr>
<td>to shake</td>
<td>unsteady, shaky</td>
</tr>
<tr>
<td>to be arrogant</td>
<td>arrogant</td>
</tr>
<tr>
<td>to philosophise</td>
<td>philosophising</td>
</tr>
</tbody>
</table>
51.2.8 Form II quadriliteral verbs do not form a passive participle.

51.2.9 Meanings of Form II Quadriliteral Verbs

a). They often form the passive or reflexive of Form I quadriliteral verbs:

<table>
<thead>
<tr>
<th>Form I</th>
<th>Form II</th>
</tr>
</thead>
<tbody>
<tr>
<td>to shake [s.th.]</td>
<td>to be shaken</td>
</tr>
<tr>
<td>to awaken doubts</td>
<td>to be in doubt</td>
</tr>
<tr>
<td>to link together [s.th.]</td>
<td>to form a chain</td>
</tr>
<tr>
<td>to make restless</td>
<td>to be restless</td>
</tr>
<tr>
<td>to shake violently [s.th.]</td>
<td>to be shaken</td>
</tr>
<tr>
<td>to establish as ruler</td>
<td>to become ruler</td>
</tr>
<tr>
<td>to veil [s.o.]</td>
<td>to put a veil on</td>
</tr>
<tr>
<td>to insult</td>
<td>to be insulted</td>
</tr>
</tbody>
</table>

b). A number of Form II quadriliteral verbs are derived from nouns. For example:

<table>
<thead>
<tr>
<th>noun</th>
<th>verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>sect</td>
<td>to follow a sect</td>
</tr>
<tr>
<td>Muslim</td>
<td>to become a Muslim</td>
</tr>
<tr>
<td>philosopher</td>
<td>to philosophise</td>
</tr>
<tr>
<td>atheist</td>
<td>to be an atheist</td>
</tr>
<tr>
<td>Sudanese</td>
<td>to become [like a] Sudanese</td>
</tr>
<tr>
<td>American</td>
<td>to become [like an] American</td>
</tr>
<tr>
<td>French</td>
<td>to become [like] a Frenchman</td>
</tr>
<tr>
<td>hat</td>
<td>to wear a hat</td>
</tr>
</tbody>
</table>

51.3 Form IV (إِفْشَّلُ)^

The Form IV quadriliteral verb is distinguished by the initial t on the perfect and the doubling of the final radical. The conjugation corresponds to that of Form IX triliteral verbs (إِفْشَّلُ / إِفْشَّلُ).

51.3.1 The Perfect (e.g. إِفْشَّلُ "to shudder"):^

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إِفْشَّلَ he shuddered</td>
<td>إِفْشَّلَوا they (m.)</td>
<td>إِفْشَّلَوا they (m.)</td>
</tr>
<tr>
<td>إِفْشَّلَت she</td>
<td>إِفْشَّلَت they (f.)</td>
<td>إِفْشَّلَت they (f.)</td>
</tr>
</tbody>
</table>
51.3.2 The Imperfect Indicative:

<table>
<thead>
<tr>
<th>singular</th>
<th>dual</th>
<th>plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَتَشَجَّرُ</td>
<td>يَتَشَجَّرُانَ</td>
<td>يَتَشَجَّرُونَ</td>
</tr>
<tr>
<td></td>
<td>يَتَشَجَّرُ</td>
<td>يَتَشَجَّرُانَ</td>
</tr>
<tr>
<td></td>
<td>يَتَشَجَّرُ</td>
<td>يَتَشَجَّرُانَ</td>
</tr>
<tr>
<td></td>
<td>يَتَشَجَّرُ</td>
<td>يَتَشَجَّرُانَ</td>
</tr>
<tr>
<td></td>
<td>يَتَشَجَّرُ</td>
<td>يَتَشَجَّرُанَ</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:

- **Jussive**
  - m.s.  : يَتَشَجَّرُ  
  - f.s.  : إِنْضَجِرِي  
  - m.pl. : يَتَشَجَّرُونَ  

  he shudders  
  shudder!

51.3.5 The Verbal Noun (فعل للكلام) :

- **Verb**  : إِنْضَجِرُ  
- **Verbal Noun**  : إِضَجْرَةٌ  

<table>
<thead>
<tr>
<th>verb</th>
<th>verbal noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be dark, gloomy</td>
<td>darkness, gloominess</td>
</tr>
<tr>
<td>to be calm</td>
<td>calmness</td>
</tr>
<tr>
<td>to disappear, fade away</td>
<td>disappearance</td>
</tr>
<tr>
<td>to be very dark</td>
<td>a deep black</td>
</tr>
<tr>
<td>to feel disgust</td>
<td>disgust</td>
</tr>
</tbody>
</table>

51.3.6 The Active Participle (فعل الماضي) :

- **Verb**  : إِنْضَجِرُ  
- **Active Participle**  : مُضَجَّرٌ  

<table>
<thead>
<tr>
<th>verb</th>
<th>active participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be dark, gloomy</td>
<td>gloomy</td>
</tr>
<tr>
<td>to be calm</td>
<td>calm</td>
</tr>
<tr>
<td>to shudder</td>
<td>shuddering</td>
</tr>
<tr>
<td>to become red, flushed</td>
<td>flushed</td>
</tr>
</tbody>
</table>
51.3.7 Form IV quadriliteral verbs do not possess a passive participle.

51.3.8 Meanings of Form IV Quadriliteral Verbs

They may express an intensive degree of a state or a quality:

\[ \text{ذُلُّهمْ} \text{ to be very dark} \quad \text{إِشْمَكَر} \text{ to be very tall [building]} \]
52 The Verbal Sentence (الجملة الفعلية)

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:

- We fell silent (HR 136)
- He looks (TW 109)
- I waited (HS 114)
- You are mistaken (AM 162)
- 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:

- The teacher laughed (HM 118)
- The telephone rang (HS 32)
- Our voices are raised (IKh 49)
- the people run after them (IKh 15)

b). a proper noun:

- Carmen does not know (GhS 214)
- Farusiya likes the market (HM 248)
- Hamid turned over (AM 55)
- Prometheus stole the fire (TW 68)

c). a verbal noun:

- Then teaching led me to God (IKh 43)
- Dissociation means no more than refusing to be connected with them (TW 145)
- Thinking of a sin is the same as committing it (HM 21)
- 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)

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)
The Verbal Sentence

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 "who?", "what?", "which?" and "how much/many?")

Who will believe me? (JIJ 51)

Who told you this? Who spoke to you about this sinner? (HM 106)

What happened after that? (HR 101)

what had happened? (HR 71)

Which year was it? (JIJ 213)

How many remained? (JGh 36)

k). a clause introduced with a relative pronoun:

The one whom experiences have not hurt is afraid (HM 192)

That which I fear has happened (HM 25)

What has happened has happened (HM 80)

Those who do not want to kill me want to kidnap me (GhS 85)

what afflicts the people afflicts us (AM 118)

whoever saw you now would not recognise you (AM 34)

whoever thinks himself weak, let him speak up now (AM 88)

l). noun clause introduced with ـ ً or َـ:

You cannot be made a laughingstock twice in one day (HM 114)

I was allowed to get close to Sun’ Allah’s personality (JGh 33)

it occurred to me to contact room service (JGh 166)

It is not a great honour to be a student in the College of Arts (HR 85)

the affair soon became clear to me (AM 148)

to marry means to go on an adventure (HM 174)

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 شيء (“to precede”, “to do before”) is often a noun clause introduced with أن + perfect verb. The object may be introduced with the preposition ل :

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 (الفعلون)
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)
52.2.3 The object may be a noun clause introduced with أَنْ or أَنَّ:

أَنْذَكِرُ أَنَّهُ جَاءَ هَذَا أَنْذَكِرُ أَنَّهُ لَيْسَ مَسْتَمِعًا أَذْرَكَ أَنَّهُ لِكَيْلَ رَحْتُهُ أَذْرَكَ أَنَّهُ يَكْبِثُ

I remember that he hid Huda’s shoe (AM 113) He declared that he was not responsible (SI 52) I have come to realise that every journey has its own circumstances (JGh 169)

52.2.4 The object may be a pronominal relative clause:

تُنفِّدُ مَا يَجَنِّبُ عَلَى بَالِهَا تَعْرِفُ الرِّمْعَةَ مَا يَفْكَرُ بِهِ يَعْرِفُ مَا يَأْتِي فِي نَفْسِهِ رَأَيْتُ الْلِّيْلَيْنَ جَزَءًا عَلَيْهِ

This time I didn’t forget to carry the camera too (JIJ 42)

52.3 Verbs with Two Objects

Many verbs take two objects and are called doubly transitive verbs. The objects may be any combination of accusative nouns, pronoun suffixes, prepositional phrases or noun clauses introduced with أَنْ 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. أعْطَى [“to give”]). The first object is the indirect object and the second is the direct object:

أَطْعَمْتُهُ قُرْدًا 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)
al that gives the community hope for the future (JIJ 121)

b). Verbs of considering (e.g. "to consider", "to regard"), "to imagine", "to think", "to reckon"):

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 (حالة):

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)
c). Verbs meaning “to name”:

You call the virtuous woman a chatterbox? (HM 81)
You call Lawandiys 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)

...they found its flesh to be bitter (JGh 152)

(d). And other types of verbs:

I gave her no reply (HS 222)
I show him the new flowers (AM 55)
he fills the college dormitories with noise (JIJ 197)
I had written it in English, describing in it her small wonderful hands as two of the secrets of her charm (JIJ 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)

52.3.2 Very occasionally, a doubly transitive verb may take two pronominal objects. The 1st person suffix comes before the 2nd and 3rd persons, and the 2nd person suffix comes before the 3rd:

he gave it to me (JGh 130)

52.3.3 Much more commonly, when a verb takes two pronominal objects one is attached to the verb while the second is attached to the particle إِنِّى. The pronoun suffix attached to إِنِّى 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 (JIJ 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)
You gave it to him (GhS 99)
he bequeathed it to us (IH 52)
I understand what my uncle wanted to tell us (IH 182)
you stole your mother’s bracelet from me to give it to her (GhS 93)

52.3.4 A noun clause introduced with أن or َأَن may be used as an object of doubly transitive verbs:

كَانُوا عَلَّمُوُنَا أَن مِلْك الْمُوْت عِزْرَائِلَ They had taught us that the angel of death was Izra’il (IH 125)
أَخْبَرُنَا أَنَّا سَوْفَ نُتَوَّدُ He informed us that we were going to return (IKh 91)
بَلَّلَّهُ إِلَيْهِم مَا نُبَدِّلُونَ مَعَهُا I asked them to stay with us (IKh 76)
فَرَدَيْنِي أَنْ أَنْتُمُ كُلُّ أُمِّؤْرَةٍ غَيْرَهَا She wants me to forget every woman but her (JIJ 157)
نَاصِدَةً أَنْ يَحْذِرُوا مَنْ يَجِدُ لَهُمْ I implored him to find a solution for me (IH 168)
أُوْصِيَتْ عِنْدَ الْعَفْوِ أَن يُمْرَ عَلَيْهِمْ I advised Abd al-Ghafur to pass by you (AM 162)

52.3.5 The indirect object may be introduced with the preposition لِ :

هُوَ يُقُدِّمُ لِي الْهَدَايَا he gives me presents (HM 44)
أَفْدَ أُغْلِبُ لِلْعَالَمِ أَنتِيُنِ I gave the world two daughters (HR 152)
يَدُخُرُ لِخَارِجِ الْأَبْطَالِ أُوْضَاهَا he gives her description to the building security guard (GhS 20)
أَعْطُوهَا لَهَا وَالْدَنِّهَا her mother gave them to her (JIJ 221)
لَمْ يَنْبِيِلْ لَنا أَيْنَّا رَسَالَةً he hasn’t sent us any letter (AM 127)
لَمْ يَفْتَحْ لِي الْبَابِ he did not open the door for me (HS 128)
أَعْطُى لِسَبَبِ عُطَاةً أَشْبَوِ 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:

الْحَيْبَةُ أَلْخَرِيفِ The car roared (AM 102)
أَهْلُ الْحَيْبَةٍ Autumn came (HR 138)
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 (SI 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 negate specifically the subject rather than the whole sentence:

لا من بذلها
there is no one to bury them (IKh 44)

لا كاريس ضاقت نبعت من أخبارك
Paris did not come to give news of you, nor did Rome announce your presence (TW 192)

لا شيء مثير موجذدي
Nothing incites my anger (TW 271)

لا شيء بيدل حقًا
Nothing really changes (GhS 126)

لا أحد يقول لأحد كل الحقيقة
No one tells a person all the truth (HR 84)

لا أحد يعرف
No one knows (AM 8)

لا ديالوم المخصصة الذي حصل عليه قبل سبع سنوات، ولا الشريحة الأجرية التي وصلت إليها في كلية الهندسة، كان لها أثماً فاعلية
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 البلدة رسمياً
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)

بديع لا يجيب
Badi does not answer (GhS 56)

نحضر لا نتجاوز أبداً
We never converse (HR 31)

المبلغ لا يفهم
The amount is not important (HM 126)

أناس لا ترحم
People do not have compassion (HR 217)
5.3.1 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)
The 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 Farusya 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:

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:

In my room that siege once again encircled me (HR 90)

Perhaps something distracted him from us (AM 116)

(v) Subject + adverbial + verb (+ object):

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 (JIJ 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:

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:

They receive wages at the end of the month (IKh 15)
I will not see the door of the society after today (HS 30)

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)

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)

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)

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)

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)
Kamil walks behind his car (IKh 123)

Subject + verb + adverbial + object:

Today my lover wears a cloak of mist (GhS 104)

I can now speak with him (HM 252)

Subject + verb + object + adverbial:

I have never gone against the advice (HM 21)

He sells sweets on his cart (HM 42)

All of them had left their families at approximately the same age (JGh 123)

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:

I stand for a long time in front of the platform (GhS 113)

In the end, they assembled below the walls (TW 151)

This has not happened to us before here (GhS 168)

I will relax tonight at home (TW 115)

At that moment, Farusiya moved in her bed (HM 132)

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:

He died in the hospital an hour ago (GhS 169)

We were talking in the courtyard of his house in the afternoon (HM 19)

I never left the house (HR 47)

This photograph has always been here (GhS 21)

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 (IKh 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 Uzbeki 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 īḍāfa 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 two girls were asleep (HR 162)
the two women looked at him (SI 129)
The girls love her (HR 206)

52.5.5 When the subject is a collective noun referring to humans, the verb will agree with the gender of the noun:

The majority agreed (TW 151)
The crowd this time was also large (JJ 167)
Our friend’s family still lived in Wadi al-Nasnas (IH 87)

The first group jump out of the window (IKh 30)
all the Arabs took part (JGh 17)
this is how the Arabs knew it in their language (JGh 104)
Each person returns to his place (GhS 143)
everyone advances (IKh 30)
everybody knows (HM 89)

52.5.6 When the subject is a collective noun referring to non-humans, the verb is in the masculine singular:

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 that the gods of Egypt (TW 58)

52.5.9 When the subject is feminine (human or non-human) but is separated from the verb by one or more words, the verb may be in the feminine singular:

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 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 (JIJ 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 Bashshar 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 (JIJ 20)
The other old women around her were turning to me with rebuke (IH 134)

52.6.1 When the subject is masculine singular, the verb is masculine singular:

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)

52.6.2 When the subject is feminine singular, the verb is feminine singular:

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)

52.6.3 When the subject is a plural referring to male humans, the verb is masculine plural:

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)

52.6.4 The feminine singular may very occasionally be found agreeing with broken plurals referring to male humans:

the doctors say that you have a child in your belly (HS 199)

52.6.5 When the subject is a plural referring to female humans, the verb is feminine plural:

the children's mothers arrived and sat down (HS 7)
Old women gathered around a baby girl (GhS 148)
Spoiled girls like you are usually content to study home management (GhS 185)

the others were older than her (HS 241)

52.6.6 The noun "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)

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)

52.6.8 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:

- the demons ... had put everything back as it was (SI 348)
- Cherubims formed a circle around the stretcher and carried it (IH 137)
- the jinnis only use French (TW 158)
- 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:

- the ghosts which inhabit tents (GhS 61)
- the jinnis of the coasts who live in Africa (TW 177)
- 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:

- when my two daughters grow up, will they do the same as me? (HR 30)
- His hands reached out for my neck (GhS 200)
- His legs betray the rest of his body (GhS 91)
- These two diamonds will be my gift to you (GhS 175)
- Two books opened my eyes to see (IKh 182)
- Two strange women are asking about you (IKh 199)
- the two of them study Arabic literature (JGh 179)
- the two horses trot sluggishly (JU 223)
- 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:
  - they speak with the woman (HS 237-8)
  - We get bigger (IKh 13)
  - 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)

does not grant me a moment of peace (AM 146)

These, the vile men and women, do not know (TW 132)

c). a relative pronoun:

the one who went in (JII 20)

The civilians are the ones who are fighting (IKh 40)

52.6.12 When the subject is a collective noun referring to humans, the verb may be plural, thus agreeing with the logical idea of the noun (i.e. considering the group as a collection of discrete individuals):

As usual, I asked the audience to submit their questions (JII 114)

The army steal (IKh 151)

her family were trailing her and beleaguer her (AM 56)

The market traders don't know that you are my cousin (HM 222)

the people run (JGh 15)

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 army was getting ready (IKh 62)

our generation has seen what no other has (JGh 37)

We are a nation which loves its stomach (HR 47)

the police say that to frighten us (AM 53)
52.6.13 A verb agreeing with الناس ("people") may be masculine plural:

the people knock on his door (GhS 94)

Do people still go to cinemas? (AM 29)

Alternatively, the verb may be feminine singular:

the people are afraid (HR 84)

people speak well of him (JGh 73)

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)

The盲 man of India beats with exceptional fervour on his drum (TW 269)

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" (waw al-Amiya) ("with"). The subject noun is governed by ج 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 (JIIJ 83)

Wa’il and I remained alone (HR 41)

Munira and I began to meet by accident (HR 43)
I was going into my room with Awatif (HS 221)
I went out with my mother (HS 246)
My children and I had taken it (GhS 118)

When the second subject introduced with the "waw of simultaneity" is a personal pronoun it occurs as a pronoun suffix on the particle 

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:

اللَّبَنَةُ والأَصْغِرُ والأَشْجارُ وَالنَّهرُ سُكَّنُوا كُلْهُمُ خَيْرًا

the swans, sparrows, trees and the river will all be an ally to his love (GhS 118)

لاذِبُ وَالسِّيَامُ الأَمِيرِيَّةُ وَالشَّيْخُ وَرُؤُوجُ هَذَا

literature, the American cinema and television disseminate these lies (GhS 61)

Occasionally, the following verb is singular, agreeing in gender with the final subject:

اِلْإِنْفَالُ، الْأَلْمُ، الْفَنْوَلُ، أَطَعَّ بِكُلِّ أَشْوَارِي

Agitation, pain and despair swept away all my barriers and words (HR 69)

لكَنَّ الأَحْمَاسَ وَاللَّوْسَيْفَ وَالشُّعْورُ بِالْخَيْرَة... يَبْعَثُونَ بَيْنَانِي إِلَى الْخَيْرَةِ

But the excitement, the music and the feeling of freedom ... make them all race each other to get on the stage (HS 60-1)

كَانَ الْعَلَاقُ وَالْفِرْسُ وَالْجَلْبُ وَيُحِبُّهَا

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:

وَلْيُن نَّالُ وَبنَى إِلَى الْبِهْرَ وَأَتَجَهَا إِلِى

Wa'il and Bashshar entered the hall and came towards me (HR 33)

الأَشْتَكَارُ وَالأَنْقَحَانُ مَنْحَائِي الْفَقْرُ عَلَى الْمُرْاجٍ

The aversion and the astonishment gave me the strength to make fun (HR 77)

سوَالٌ وَجَوَابٌ يَنْتَهِيَ دَائِمًا تَعْدُ أَسْفَر

a question and an answer which are always resolved after the journey (JGh 8)

الإِخْرَاجُ وَالكَّيْفُ لَا يُنْقَفَانُ

Respect and lying do not go together (HM 239)

رَبُّمَا العَرَبَةُ وَالْوَحْدَةُ أُوْحِنَا لَهُ هَذِهِ الأَفْكَارُ الْخَيْرَةُ

perhaps exile and loneliness have suggested these sad thoughts to him (AM 122)

كَانَتْ وَأَشْتَكَ لِيِبَعْدُ بِالْأَلْصَحَةِ فِي

You and Miss Lamiya, Sir, have been too open in appearing everywhere together (JIJ 208)

أَطْهَرُ مَعَهَا فِي كُلِّ مِكَانٍ

One or two minutes passed (HR 161)

دِيَافَةٌ أوِ أَنتَانَ مَعْنَا

e). When the two subjects are of different genders, the following verb is masculine dual:

السَّجَنُ وَالْمَوْرَأَةُ لَا يُبْعَثُانَ

Prison and women do not go together (AM 24)

كَانَ أَبِي وَأُمِّي يَتَامَانِ عَلَى تَحْتُ مِنْ حَضْبٍ

My mother and father used to sleep on a wooden pallet (HM 7)

رَأَيْتُ رَجُلًا وَأَمَّرَتِي لِيَبْيِرُنِي إِلَى سَبْتَرَنَا

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)
Aspects of the Arabic Verb

There are two main aspects of the verb in Arabic: the perfect (الَّذِي نَوَلَتْهُ) and the imperfect (الَّذِي نَوَلَتْهُ). The perfect (or *ām + 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 tidied 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 (IJ 50)

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? (JII 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 لم + 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", "whoever", "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 قِيَّمَةً ("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 رَمَى ("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 إِذَا ("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 إِذَّ ("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 ("whatever"), ("whenever"), ("whenever"), ("however"), ("wherever") and ("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)
Aspects of the Arabic Verb

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)

- ماذا يفعلون الآن؟ 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:

- كلmorning the driver brings her to the college in a magnificent car, and then takes her back (JIJ 109)
- يأتي بها أهاليها كل صبح إلى الكلية في سيارة مفتوحة، ثم يعود بها أنا, في المدرسة، أعلم الفراغة والكتابة
- أخرج كل مريض لي من المشفى ويساعدا في القيادة للمريض، وهمنا، في إسكندرية، ينقلون
- مراقبين ما يجريون
- يعمل في الإدارات لا يكلف جهدًا كبيرًا
- أدرس هنا في الكلية
- 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
- 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 escaping to my room as fast as I could (HR 66)
This is often the case with circumstantial clauses, where the imperfect verb expresses an action or event which continues to occur at the same time as that expressed by the perfect:

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 (JIJ 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 مُنَّدَّ ( "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)

d). The imperfect verb is often used with a past meaning in narratives and literature so as to make the events described more vivid, as if occurring in the reader's presence (the "historic present" in English):

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 ... (JII 51)

53.2.3 The Future

a). 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)
54 The Future Particles وَسَفَفَ and ُسَفُفُ

The future tense may be expressed by using the particle وَسَفَ or, more commonly, its abbreviated form ُسَفُ, before the imperfect indicative.

54.1 ُسَفُ is prefixed directly onto the imperfect indicative and is used only in affirmative statements:

"سنَفُحُوم بَعْضي الإخوْة، سأَرُوضُ قَبْرَ أمي "  
I will stay here for a while. I will visit my mother's grave (AM 42)

"سَفُحَكِي لَكَ أَفْضَلْكُمْ كُلْها، هَبِيّاً إِلَى مَفْقِهِ منا، "  
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)

54.1.1 The negative of the future is formed with ُنَ + subjunctive:

"ٌأَنْ أَنسِ "  
I will not forget (JIJ 83)

"ٌأَنْ تَكَطَّطَ "  
You will not wake up (GhS 32)

"ٌأَنْ تُنْتَخِذَ أحَدَهُ بِطَهْرَانِي "  
Your ribs won't get broken (GhS 33)

"ٌأَنْ لَوْ مَ أَحَدَ بِطَهْرَانِي "  
no one will believe in my chastity (HR 133)

"ٌأَنْ ُتَكَلُّمْ? "  
Won't you speak? (HM 77)

54.2 ُسَفَ immediately precedes the imperfect indicative and is generally used for affirmative statements:

"ٌسَفُفُم نَامُم طَوْيَا "  
We shall sleep for a long time (AM 18)

"ٌنَمَ لمْ يُتَزَوَّجْ "  
In the future, when you grow up, you will consider the cars to be very small (IKh 12)

"ٌأَشْعَرْ أَنْ ُخَابَتَ وَسَفُفْ يَشْكُفْ عَلَى وَجَهِي "  
She is not married yet; she will get married soon (AM 24)

"ٌ وأَمُرْتُمُ بَعْضي ُسَفَفَ تَنَزَّوَجْ "  
I feel as if the wall will fall in my face (IKh 100)

54.2.1 A construction using ُسَفَ can be made negative with the negative particle ُلَ placed between the particle and the verb:

"ٌسَفُفُ لاَ تَنَزَّوَجْ "  
She will not marry
But this is rare in modern literary Arabic. As with س، the negative is usually formed with لـ + subjunctive.

54.2.2 سـ may be considered as more formal than س، although the two are often interchangeable:

I will inform Mrs. Mallowan today, and we will speak much about Nimrod (JIJ 58)

54.2.3 سـ may be preceded by the emphatic particle لـ:

He was clearly ambitious with his talents and abilities and would subsequently, and deservedly, occupy important posts (JIJ 123)

My relationship with them all would come very strong (JIJ 183)

I will meet him in Rome (JIJ 188)

It will help us (JIJ 237)

54.3 When two or more imperfect verbs are modified with سـ or سـ، 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)

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 (JIJ 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)
The Future Particles

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, سَوُفْ or سَوُفَ + 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 (JIJ 41)

Every morning I used to read the text of the play that I was going to see that evening (JIJ 33)

54.4.1 The negative is formed with لَنْ + subjunctive:

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)
55.1 ْذٔ + 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”):

I felt that my second childhood had gone for ever (HR 86)

They sensed in some way that something had happened (AM 18)

It was difficult for us to become friends, for I had put a seal of red wax over all the people here (HS 37)

We had chosen a Japanese ship for our journey (JIJ 13)

I wasn’t sure that the door bell had rang (GhS 10)

55.1.1 ْذٔ + perfect may correspond to the present perfect (“have/has done”):

You know Badi that you are in danger, and I have come to help you (GhS 42)

Three years have passed since her death, and you’ve forgotten! (AM 43)

Some of the men of our country have treated us like the dictator treats them (GhS 30)

She warns me that the time has arrived for her to return to her family’s tents (IH 49)

55.1.2 Occasionally ْذٔ 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:

I regretted and was punished. But I loved my regret and my punishment (HM 58)

I met her more than three years ago in Jerusalem, and she told me that she was teaching sculpture in Baghdad (JIJ 59)

Wa’il and Bashshar brought some money (HR 27)

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 (JII 27)

55.1.3 For greater emphasis, the emphatic particle ْدَفْدَف may be prefixed to:

We left with a feeling of bitterness (JII 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 ْدَفْدَف, 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 ْدَفْدَف + 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)

this 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 قد لا ـ imperfect indicative is used as a negative expression of uncertainty (“might not”):

قد لا أراك

I might not see you (AM 31)

قد لا يرضي بشروطها

he might not consent to her conditions (GhS 18)

يُبِدِّلون في مناقشاتهم المشاّئة ما قد لا يتصلىون

they achieve in their discussions while walking what they might not attain while sitting in their rooms (JIJ 73)

إنهما وهم قاعدون في حجراتهم

A family might not find a way to its room except by entering another one (IH 87)

وقد لا تجد عائلة طريقًا إلى عرفيها إلا بالدخول إلى غرف أخرى

My brother Abuda might not be much better than him (HR 74)

قد لا يكون أخي جمي عبودة أفضل منه بكثير

At six o'clock Rajab is leaving, travelling, and I might not see him again (AM 53)

في أساقفته يغادر رجلا، يسافر، وقد لا أراه مرة أخرى

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:

قد تكون نعرف و لا شك

There is no doubt that you know (TW 249)
The Verb "to be", "to exist"

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 (was) is used to express the existence (or non-existence when negated) of its subject in the past:

I went to Stratford on Saturday, and what a surprise!

There was the silence, the sea and the ship (IKh 54)

as if my voice did not exist (GhS 135)

the ruins reveal the splendour that was (J Gh 90)

There was no sadness (IKh 36)

As if we had not existed (IH 47)

56.2 The imperfect expresses the existence of the subject in the present or the future:

There will or will not be continuity (GhS 143)

getting in touch by telephone only takes place for a reason (J Gh 35)

This affair does not occur except after the appropriate time has elapsed (IH 13)

how can that not be? (TW 30)

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:

His face was sad (AM 37)

The night was hot (JII 139)

That was the beginning (AM 161)

The green door was open (SI 184)

His eyes were red (AM 44)

I was walking on al-Andulus 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 (JIJ 108)
56.3.5 The negative is usually rendered with لَمْ + jussive:

- لَمْ أَكنْ وَغَداً (GhS 92) — I wasn't a scoundrel
- لَمْ أَكنْ هَلاَكْ (IKh 24) — I was not there
- لَمْ تَكنَ حَيَةً حَلَوَةً (AM 55) — It wasn't a pleasant life
- لَمْ أَكنَ مَطْلَبَةً (HR 80) — I was not at ease
- لَمْ تَكنَ عَنْدَا شَرْقَةً (HR 111) — we did not have a balcony

It may occasionally be negated with ما:

- ما كُنتَ في الصحراء تماماً (HS 30) — I was not completely in the desert
- ما كان هناك فيديو (HR 191) — There was no video

56.4 The imperfect of كان may express the future in nominal sentences. It may or may not be preceded by the particles سَنَّ وَ سَنّ:

- الضموء بعد أشهر هو لا يكون أحداً أقوى من إثرائها (AM 144) — perhaps its will be a silent elegy for that old woman
- عند الأصبر الأولاد من المدرسة أكون هناك (HR 191) — When the children come out of school I will be there
- ستكون معنا مال (HR 191) — We will have money
- ستكون مرة أخرى (AM 9) — You will be free
- الحرب الأهلية سوف تكون حرب المترو (IKh 141) — The civil war will be a war of the metro
- كل ذلك لي بس يكون على حساب عمرو وأعضائي (AM 144) — Every pampering of them will be at the expense of my life and my nerves
- أكون عندك هنا (HR 191) — I will be here with you

56.4.1 The negative of the future is formed with لَنْ + subjunctive:

- لَنْ يَكُونَ ذلك في وقت قريب (AM 67) — this won't happen soon
- هذى لَنْ تكون مأساة الوحدة (HR 224) — this will not be my only tragedy
- لَنْ أَكونَ مَعَكَ يومها (TW 56) — I won't be with you on that day

56.5 The negative of the imperfect is occasionally used as an alternative to لَسْنَ in nominal sentences:

- لَسْنَ يكون الدُّور اللَّذي أَداَهُ الكرمل لَا يَدُور (IH 106) — The role which Mount Carmel played was only that of "Newton's apple"
56.6 The imperfect of كَانَ is generally not used in nominal sentences when a present tense significance is intended. It may, however, occur in order to emphasise the statement:

- thinking is not done by talking (TW 29)
- Isn’t this affair real? (IH 174)
- Why doesn’t she have any equipment? (SI 343)

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)

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)

56.7 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)

56.8 قَدْ + the imperfect indicative of كَانَ 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)
imperfect expresses negative uncertainty ("might not be", "may not be"): This rock might not be that rock (IH 108)

may take a pronoun suffix as predicate (typically as referent in a relative clause):

If not, we would have appeared what we were not (HR 41)

The small puppy which I was has begun to be sexually aware (HM 52)

the ignorant adolescent which I was has turned into the sensible young man that I will become (HM 64)

that reprobate which she was (HM 65)

In Salih is the madness of the ancient mariner which he was (JGh 36)

was not it (TW 9)

occurs in the subjunctive mood after the conjunctions أن ("that") and لذا ("that not") with the meaning "[not] to [be]":

It isn't easy for one to be a new person (HR 9)

I am afraid to be alone (AM 73)

I decided to be more than a sister to Rajab (AM 52)

I can be a mother and an architect (HR 162-3)

I must not be pessimistic (AM 157)

She expected that the man sitting at the desk would not be the one with the stamp (SI 252)

I do not want to be an employee of my husband (GhS 16)

occurs in the subjunctive after the conjunction ل ("in order to"):

to be myself (GhS 88)

I went out to the balcony just to be alone (HR 165)

occurs in the imperative:

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 

The Auxiliary Function of 

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 

and the subordinate verb agree with the subject.

56.14.1 

+ perfect is equivalent to the English past perfect/pluperfect ("had done"): 

My mother didn’t hear the words “her son”; she had gone out of the room (HM 51)

They had finished eating (AM 17)

I wanted to go back, but he had seen me (AM 37)

He had taken a yellow envelope out of his pocket (HR 54)

I had drunk at least five cups that day (HR 153)

I had prepared myself for it (JIJ 11)

The attacks on the cities had not yet begun (JIJ 29)

I had not entered it (HR 96)

a). If the subject is stated it generally goes between and :

Seasickness had taken hold of me (IH 39)

The time had come for our two daughters to wake up (HR 37)

Six years had passed me by (HR 7)

The war had not yet intensified in the first months (JIJ 28)

I remembered a strange letter which one of my children had sent to me from Czechoslovakia (IH 52)

My father had died prematurely (GhS 84)

Abd al-Samad had not stood up when I shouted at him (HR 131)
b). قد is sometimes omitted:

Among them was my elder brother Jawad who had left us (IH 65)

I had started to speak (HR 24)

No doubt my father had given her her rights (HR 133)

Perhaps she stirred up feelings which had died (TW 50)

Saraya had become famous (IH 189)

I had become dizzy looking for a safe place in which to hide it (IH 130)

Imperfect indicative may be equivalent to the English past habitual (“used to”, “would”):

We would extract salt from the sand on the shore (IH 67)

I used to imagine her as a mythical heroine (AM 23)

I thought of how eager I used to be to watch the Muppet Show (HS 14)

I used to return from school at sunset (HS 43)

If the subject is stated it generally goes between كان and the imperfect verb:

The palm which was in front of the house used to lean to the left because of the weight of its trunk (IKh 10)

Abd al-Samad used to visit our house repeatedly (HR 20)

Drunkenness has gone and thinking has come, as my father used to say (HR 204)

The subject may occasionally follow كان + subordinate verb:

the armed men used to use it (IKh 20)

An old Syrian used to manage it (JIJ 100)

I used to get a headache in the afternoon of every day (HS 24)

Imperfect indicative may alternatively be equivalent to the past progressive (“was/were doing”):

I heard the snoring of my mother and my uncle. They were sleeping (HM 58)

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 كأن (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

+ 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

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). قد 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 ـ 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 كان 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 Lawandiyus 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 كان. 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)
In addition to ُكانَ, 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 ُكانَ” or “ُكانَ and its sisters” (كانُ وأخوته). Like ُكانَ, the sisters of ُكانَ are often used in an auxiliary function governing a subordinate verb.

The following are those in common use:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أُصِبَتُ</td>
<td>to become</td>
</tr>
<tr>
<td>بقِيَ</td>
<td>to remain, to continue</td>
</tr>
<tr>
<td>زَالَ</td>
<td>to cease to exist</td>
</tr>
<tr>
<td>عَدَتْ</td>
<td>to become</td>
</tr>
<tr>
<td>طَلَّتْ</td>
<td>to become, to continue</td>
</tr>
<tr>
<td>أُصِبَتْ</td>
<td>to become</td>
</tr>
<tr>
<td>لَمْ تَصْبَحْ</td>
<td>not to be</td>
</tr>
</tbody>
</table>

a) Like ُكانَ, 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):

- لَمْ تَصْبَحْ - I am not a child (HM 183)
- لَمْ تَصْبَحْ - Perhaps he is still alive (GhS 201)
- طَلَّتْ صَبْعَيْا - I remained silent (AM 9)
- طَلَّتْ صَبْعَيْا - Has he become one of his mummies? (IH 147)
- حَلَى أُصِبَتْ مُومِيَّةٌ مِن مُومِيَّةٍ؟ - You are still a man (HM 184)
- حَلَى أُصِبَتْ مُومِيَّةٌ مِن مُومِيَّةٍ؟ - I am no longer a child (HM 130)
- بِعَدَتْ جَزَاءً مِن الْمَلِكَةِ الأرَاضِيِّ الْهَادِيَيَّةِ - It became part of the Hashemite Kingdom of Jordan (JIJ 101)
- بِبَيْتِ سَعِيْدَة - I remained happy (HR 36)

b) When the predicate is an adverb or a prepositional phrase, no inflection is possible:

- بَاِسَمُ ما زَالَ يَعْتَبَرُ عَنْتَ بِعْتَبِرَةً أَلْبَابٍ - Basim is still at the threshold of the door (HS 34)
- بَاِسَمُ ما زَالَ يَعْتَبَرُ عَنْتَ بِعْتَبِرَةً أَلْبَابٍ - But Talal stays on the ground (IKh 72)
- لَكِنْ طَلَّتْ تَعْتَبَرُ عَلَى الأَرْضِ - I suddenly realised that I was not from here (HS 42)
- لَكِنْ طَلَّتْ تَعْتَبَرُ عَلَى الأَرْضِ - I and my disappointment remained in bed (HM 141)
- لَكِنْ طَلَّتْ تَعْتَبَرُ عَلَى الأَرْضِ - There remained no room for doubt (TW 107)

57.1 أُصِبَتُ generally occurs without its original meaning “to be in the morning”, and is
commonly used to mean “to become”, “to come to be”:

- أَصَبَحَ إِنْسَانًا جَدِيدًا: I have become a new person (AM 31)
- أَصَبَحَ أَنْثَى وَأَخْتَهَا فِي نَفْسِ الْوَقْت: I became his mother and sister at the same time (AM 52)
- أَصَبَحَ آثَارُ أَنْثِيَةٍ: he has become the sensible young man (HM 64)
- لَمْ تَبْنَ أَنْ تَصَبَّحَ عَرْضَيًا: they soon become nervous (AM 63)

57.1.1 In an auxiliary function, أَصَبَحَ (+ imperfect indicative) may have the meaning “to come to be”:

- الْبِسَمَةُ الْمُلْمِلَةُ الَّتِي أَصَبَحَ نَشْيْهُ وَغَطَفَ جَلِبَا: the tiresome smile which has come to resemble a leather coat (TW 54)
- ثُمَّ أَصَبَحَ الْكُلُُمَاتُ لَا نَبَدِ إِلَّا فِي الْوَزَرِ: then the words came not to be spoken except in closed rooms (AM 80)

More usually, however, this may be interpreted as “to begin”:

- أَصَبَحَ تَزْيِرُ: she began to spend a long time bent over her desk (SI 284)
- أَصَبَحَ يَرْكَبُ: he has started to see (HM 53)
- أَصَبَحَ زِيَادَةَ الْمَلْعَةَ أَصَبَحَ تَغْطَيَ الْبَيْمَر: The high buildings began to cover the sea (IKh 17)
- أَصَبَحَ يَرْكَبُ الْبِلْدَانِ: he started to drive a Mercedes (SI 338)

57.2 أَصَمِسَ 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”:

- أَصَمِسَ عَطَامُهُمَا مَكَاحِل: their bones became containers for kohl (IH 211)
- أَصَمِسَ صَيَا: She has become deaf (IH 208)
- أَصَمِسَ اْلْبِلْدَانِ: The rest became naked (HR 124)
- أَصَمِسَ مِثْلَ أَمْ ثَيْدَ: I will become like Umm Bashir (HR 145)

57.2.1 Used as an auxiliary verb, أَصَمِسَ (+ imperfect indicative) has the meaning “to come to be”, “to get to the point where”, “to begin”:

- أَصَمِسَ أَصَمَّتْ هَذَا الْمَجْدَ: I began to seize this glory (IH 126)
- أَصَمِسَ حَتَّى اللَّدَدَ أَصَمَّتْ عَدْارُ وَعَيْيَنَيْ: even pleasure came to leave my mind (HR 139)
- أَصَمِسَ لَا أَفْهَمُ شَيْئًا: I began to understand nothing (HR 98)

57.3 بَقَى (“to remain”, “to continue”):

- بَقَى الْبَكْرَةُ مَكَابَعًا مِنْ مَعَايِنِ الْمَدِينَة: the bookshop continued to be one of the landmarks of the city (JII 56)
We finally remained alone (HR 31)
I remain firm (HS 47)

57.3.1 With an auxiliary function, + 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 ("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, + 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 ("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 + jussive or, more commonly, + perfect. The
imperfect is negated with ُأّ أّ or لا:

- ُأّ أّ زالَ حيًا  
  he is still alive (AM 116)
- ُأّ أّ زالَ طالِبًا  
  he is still a student (JIJ 123)
- ُأّ أّ زالتَ في أولِ أجلِّ  
  you are still at the beginning of the road (AM 159)
- ُأّ أّ زالتَ مَعْرَطةً  
  Her mother is still undecided (JIJ 211)
- ُأّ أّ زالَ هذهِ الْفَتْحَةُ قَابِلَةً  
  this dome is still standing (JIh 99)
- ُأّ أّ أّ زالَ في بِدَايَةِ الدُّرِّ  
  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:

- طَمَالُونِيْ بَانأٍ الْبَلْدَة، وَقَرِّبَتْ الْحَربُ، ما  
  they assured me that, despite the outbreak of war, the student exchange was still taking place (JIJ 11)
- مَعْرَطةً، وَقَرِّبَتْ الْحَربُ، ما  
  the empress came alone with her most magnificent clothes and finery, and she was still very beautiful (JIJ 15)

57.5.2 ُأّ زالَ may be used without a following predicate as an elliptical sentence:

I was a student in the Arab College and he was its dean and still is (JIJ 215)

Do you still remember? Of course I do (SI 50-51)

57.5.3 ُأّ زالَ is often used in an auxiliary function modifying a verb in the imperfect indicative:

- ما ُأّ زالَ يَبْخِدُ  
  He still wants you (HR 21)
- حَسْبِيْهَا ما ُأّ زالَ يَتَنَدُّ  
  I thought he was still joking (JIJ 64)
- أَجَّرْنَّ ما ُأّ زالَ يَتَنَدُّ  
  the bell continues to ring (GhS 90)
- أَنْسَحْرَّ ما ُأّ زالَ يَتَنَدُّ  
  women are still succumbing (HR 104)
- ما ُأّ زالتَ تَنْقُلُمُ: كَيْنَ؟  
  Do you still say “murder”? (HR 224)
- ما ُأّ زالتَ تَنْقُلُمُ: كَيْنَ؟  
  Do you still love him? (GhS 189)
- ما ُأّ زالَ يَبْخِدُ، ما ُأّ زالَ يَتَنَدُّ  
  he is still struggling with himself (AM 77)
- ما ُأّ زالتَ لَا أَنْفِهُمُ ُأّ ضَطَدُّ  
  I still don’t understand what you mean (JIJ 63)

57.5.4 When ُأّ زالَ is subordinate to the perfect of َكَانَ it has a past tense meaning. Both verbs agree with the subject of the sentence:

- النِّسْلُ َكَانَ لَا ُأّ زالَ عَلَى ثَنَابِي  
  the salt was still on my clothes (IKh 128)
- َكَانَ ما ُأّ زالَ مَتَسَمِّى  
  He was still smiling (HR 31)
- َكَانَ ما ُأّ زالَ مَتَى ُأّ نَغْمُي  
  He was still holding on to my hair (HR 105)
57.5.5 ḫī al-ẓāl al-ḥaṣa may be connected with the conjunction ق to express "was and still is":

- Our security and happiness were and still are in our all being together (JGh 125)
- I was and still am one of his fiercest opponents (JGh 96)
- No doubt the scream was and still is a spontaneous affair (TW 136)
- I received it and continue to receive it every month from my father (HS 105)

57.6 َدا ("to last", "to continue", "to persist"): َدا the bitterness did not last long (JIJ 21)
- َدا the stopover will not last more than forty minutes (JGh 82)
- َدا our conversation lasted about an hour (JGh 85)
- َدا a long engagement which lasted two years (GhS 109)

57.6.1 َدا is most commonly used in the perfect preceded by the adverbial particle َى ("as long as") with the meaning "since", "as long as", "because", "while", "inasmuch as". َدا has a present tense significance:

- As long as Mount Carmel is still here, and as long as I am still here, I can postpone our meeting (IH 117)
- Since Wa'il can be so cold, I can be an iceberg (HR 39)
- As long as she is free, since she is asleep, to stretch out her arm or her leg (HM 141)

57.6.2 With the same meanings, َدا 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 Farusya (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 (JIJ 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 ذَٰمُ ١٣ ٣٧٢.٣ ٣٧٣ often modifies a verb in the perfect (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 ما ذاً وما and the perfect verb:

Would they arrest the son because they have arrested the father? (HM 193)

57.7 غير ("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 (JIJ 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, غير 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, غير (+ 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", غير may modify a subordinate imperfect or perfect
verb introduced with the conjunction الكبب:

- تَفَاقَطْتُ ابتعد فاتيش I forget again (HR 129)
- فَدَلَّيْتُ عَادَة فقيبة He kissed me again (HM 78)
- تَفَافَتْتُ ابتعد فاتيش I put it on again (HR 17)
- تَفَافَتْتُ تَفَافَتْتُ نفسني I convinced myself again (JJJ 51)

The subordinate verb may occasionally be introduced with the conjunction الكبب:

- فَدَلَّيْتُ عَادَة وَنظَرْتُ إِلَيْيْ she looked at me again (JJJ 34)
- فَدَلَّيْتُ أَعْودُ وَأَحْيَوْتُ عَلَى أَرْضِ Then I crawl on all fours again (IH 47)

57.8 لَهَب ("to continue", "to remain"): لَهَب ساكتا he remained silent (HS 98)
لَهَب بَعِضْ مَتَضَادًا عَلَى السَّرِيرَ I remained half stretched out on the bed (HR 109)

57.8.1 With the same meaning, لَهَب is also used with an auxiliary function modifying a verb in the imperfect indicative:

- لَهَبَ يَبْطَرْ إِلَيْيْ He kept looking at me (HS 128)
- لَهَبَ أَنْهَطَ I continued to breathe heavily (HR 106)

57.8.2 More commonly, however, لَهَب occurs in the negative followed by a noun clause introduced with ابتدأ. The meaning is "not to take long", "soon":

- لَهَبَ يَبْطَرْ إِلَيْيْ it soon broke (TW 222)
- لَهَبَ أَنْهَطَ he soon appeared (SI 247)
- الشَّكْرُ لُكْدِي لَهَبَ أَيْلُكْ أن يَبْطَرُ the silence which will soon disappear (SI 350)
- لَهَبَ أَنْ تَسَلَّلَ في قَنَاةَ الْحُوَافِي it was not long before it flowed out in streams of fear (HR 32)
- لَهَبَ أَنْ يُصَعِّبُ لي الأَمْرَ the affair soon became clear to me (AM 148)
- لَهَبَ أَنْ يُصَعِّبُ أَن وَصْفُ She soon arrived (SI 98)
- لَهَبَ أَنْ يُصَعِّبُ عَضْيَةُ his health will soon improve (AM 174)
- لَهَبَ أَنْ يُصَعِّبُ عَضْيَةُ they soon become nervous (AM 63)

57.9 ظَلَّ ("to continue", "to remain"): ظُلَّ جَزَاء سَيِّي وَلِيَ ظَلَّ طَفْلا There is a secret part of me that has remained a child (GhS 187)
ظُلُّوا خَالِقُينَ أَنْ يُحَوَّلُوهُمْ وَزَوَّجَاهُمْ they remained afraid that their wives would deceive them (HM 174)
he remained calm in front of him (HM 187)

She remained silent (AM 110)

57.9.1 Used with an auxiliary function, جَعَلَ ( + imperfect indicative) has the same meaning:

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَعَلَ أحَدًا بَاتِيَةَ في بُكَلِّ اللَّهَـبَةِ يََّبُطُرُ رَازًا</td>
<td>I must continue to expect that explosion (HM 32)</td>
</tr>
<tr>
<td>جَعَلَ جَمِيلًا أمَّا لا أَنْفُم</td>
<td>I remained many days without sleeping (AM 22)</td>
</tr>
<tr>
<td>جَعَلَ أَيامًا لا نَّكَلُمُ مَعِي</td>
<td>She spent days without speaking to me (AM 49)</td>
</tr>
</tbody>
</table>

57.10 بِاتِ often occurs without its original meaning “to spend the night”, and is rather used to mean “to become”, “to get to the point where”:

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِاتِ أَشَاءَ بَاتُ الْبَحِيرَاتُ وَالْأَماَّكِ مَأْوَٰلٌ لأَنْ</td>
<td>the names of those lakes and places became familiar to me (JIJ 41)</td>
</tr>
<tr>
<td>بِاتِ مُكْتَبًا</td>
<td>It became certain (HR 93)</td>
</tr>
<tr>
<td>لَقِدْ بَيْنَا مَتَفَهَّمَينَ</td>
<td>We came to understand each other (HR 175)</td>
</tr>
</tbody>
</table>

57.10.1 With an auxiliary function, بِاتِ ( + imperfect indicative) has the meaning “to come to be”, “to get to the point where”:

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَخْشَصَ أَنْ أَحَدًا بَاتِيَةً بَيْنَ الْمَلَحَّةِ يََّبُطُرُ رَازًا</td>
<td>I felt that at that moment someone had come to stand behind the platform (HR 167)</td>
</tr>
<tr>
<td>بِاتِ غَرَفَ بِجَيْداً</td>
<td>he came to know me well (HS 127)</td>
</tr>
<tr>
<td>أَشْحَاصَةً بَيْنَاهُ قَبْرِي</td>
<td>his friends got to know me (JIJ 36)</td>
</tr>
</tbody>
</table>

The meaning may be understood as “to begin”:

<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَشَأَ أَفْصَانَهَا، وَأَزْدَخَرَتْ، وَالأَمَامُ وَالْأَثْمَارُ</td>
<td>Its branches grew, blossomed, and began to give shade and fruit (TW 191)</td>
</tr>
<tr>
<td>بِنَا نَشَأَ أَنْ حَارَةَ هَٰذَةَ يََّبُطُرُ البَخْرُ</td>
<td>we began to hear that our street had come to be called lovers ... lane (JIJ 84)</td>
</tr>
<tr>
<td>بِتْ لا أَرُبِّدَ إِلَّا أَوْصَرَهُ إِلَى بَعْضٍ</td>
<td>I started to want only to arrive in Baghdad (JIJ 240)</td>
</tr>
<tr>
<td>بِاتِ قَبْرِي</td>
<td>the people began to be afraid (JIJ 29)</td>
</tr>
<tr>
<td>بِاتِ بَيْسَمُ</td>
<td>she began to smile (HR 46)</td>
</tr>
</tbody>
</table>
57.11 ("to become"): Everything has become impossible (HR 165)

Why at these particular moments does the memory become a battery whose charge is used up? (HR 16)

it became easy (JIJ 111)

Since our first meeting, Lamiya has become my greatest concern (JIJ 116)

he came to have experience (JIJ 56)

he became one of the most famous doctors in Iraq (JIJ 169)

Perhaps with time I have become slower at walking than I was in the past (JIJ 88)

is not commonly used in an auxiliary function.

57.12 ("to become"): it became possible for me to see it (GhS 203)

It had become a burden which I could bear (HR 142)

she became that treasure (HR 203)

he became the governor of the district of Zammar (JIJ 110)

that became possible (JIJ 143)

is not commonly used in an auxiliary function.

57.13 ("not to be") expresses the negation of general existence. Although taking the form of a perfect verb, ليس generally has a present tense significance:

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)
57.13.1 The main function of ليس is to form the negative of nominal sentences:

Isn't this treachery? (TW 89-90)
The sky is not an expanse (IKh 150)
I do not have any corporeal being (GhS 208)
the answer is not important (IKh 33)
This is not a promise (TW 29)
Not all wars are like this (IKh 40)

57.13.2 ليس may acquire a past tense meaning in contexts which indicate the past:

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)
I used to feel that I wasn't married and wasn't pregnant (HS 222)
Then he asked me, "Weren't you the ballet dancer in yesterday's performance?" (JIJ 33)
I entered, not realising that I was going in without my veil over my head (HR 26)
she saw that the two jackets were not clean (JGh 93)
they deported him to Rome; he didn't have an entry visa (JGh 132)

57.13.3 ليس 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:

I am not hungry (AM 12)
I am not proud of that (GhS 99)
It is not the sound of the wind (GhS 208)
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):

I am not a man (AM 156)
I am not a servant in this house! (HR 66)
I am not in the desert (HS 10)
We are not alone here (IKh 42)
57.13.4 Although the normal word order is ِليـنُ + subject + predicate, ِليـنُ 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)
- the sky is not blue (IKh 66)

57.13.5 ِليـنُ 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 ِليـنُ may be introduced with the preposition ْبـ, thus being in the genitive case:

- I am not imagining [it] (GhS 150)
- a time not far away (GhS 17)

The predicate introduced by ْبـ 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 ِليـنُ may be introduced by the preposition ْبـ, also serving to stress the negative effect:

- no one knows everything (HM 19)
there are no cooling facilities in it at all (JIJ 144)
I have absolutely no excuse (IH 140)

57.13.8 When a feminine subject follows لَكَنَّ but is separated from it by other parts of the sentence, لَكَنَّ is very often in the masculine singular:

لَكَنَّ لي جَدَّةَ I have no worth (AM 144)
لَكَنَّ لَدَيْهِ أُجْزَاءَ He has no answers (HR 210)
لَكَنَّ للمَلْح رَابِعَةً Salt has no smell (IKh 106)
لَكَنَّ مُعَتَّسَةً دُخُولُ he did not have an entry visa (JGh 132)
لَكَنَّ في العائلة أُمَّةً there is no woman in the family (SI 283)

57.13.9 لَكَنَّ 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:

لَكَنْ على جَهَّةِ واحِدَةٍ it looks out on two directions, not one (JGh 149)
لَكَنْ في فَلَامِنْجَةٍ عَلَى ةِلْمِرْيَةَ The important thing in my film is that the commentary is in Arabic, not in English (JIJ 217)
لَكَنْ صَلِبِي لأَبَا وَلَسْتِ لي مُؤْنِسَةٍ, بَلْ جَمِيعُ الْمَدْنَةِ, وَلَكِنَّ لَكَنْ بِهِذَةِ المُشْرِعةَ buy them for our mother and not for me (GhS 51)
لَكَنْ بِهِذَةِ المُشْرِعةَ فَرَانْسْ إِنَّا رُكْنَتْهَا كَثِيرًا, يُذْكَرُ جَمِيعُ الْمَدْنَةِ, وَلَكِنَّ لَكَنْ بِهِذَةِ المُشْرِعةَ Paris will be destroyed like all the cities, but not so quickly (IKh 149)
لَا، لَكَنْ مِنْ هَنَاكِ No, not from there (TW 85)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ عَشَرُ وَلَكَنَّ الأَثْمَاءَ it is eleven o'clock and not nine (TW 163)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ “Were you used to waking early?”
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ “Not before six” (AM 63)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ I will go to teacher Subhi and not to the shop (HM 252)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ She smiles, saying, “Not here” (GhS 36)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ I answer him, ...“Not tonight” (GhS 177)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ Was it a dream that has disappeared? Not for sure (GhS 192)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ She believes him, yes, but no more than that (HM 172)
لَا، لَكَنْ مِنْ هَنَاكِ إِنَّا الرَّأْيَةَ I was preoccupied not in the secretarial work, but in architectural work (HR 39)
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 ("I don't know"):

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لَسْتُ أَدْرَي</td>
<td>I don't know (JIJ 184) (HR 11)</td>
</tr>
<tr>
<td>لَسْتُ أَتَبَهَجُ</td>
<td>I am not boasting (TW 31)</td>
</tr>
<tr>
<td>لَسْتُ أَذِيّرُ</td>
<td>I don't remember (HR 140) (JIJ 104)</td>
</tr>
</tbody>
</table>
Verbs of Beginning (أفعالِ الْشُّروعِ)

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:

- أخذُ to take
- جعلُ to make, to bring about
- شرعُ to go
- راجُ 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 أخذُ :

أخذُ الْأَوْلَادَ يَبْعَونُ خَوْلَةً وَيَضُبْحُونَ

The children began to play around us and to make a noise (HR 80)

 aku ثبُكَ

she began to cry (AM 64)

أخذُ التَّكَرِيرَةُ

Day after day, the relationship began to seem secret (HS 61)

أخذُ يُضْحِكُ

He began to laugh (HS 125)

أخذُ الْأَنْسَاءِ فِي الْبَيْتِ يَتَنَأَّوْنُ عَلَى الْيَبَابُ

The women in the house began to take turns at the window (HS 218)

أخذُ تُرْكِدُ يَتَابِعًاهَا

She started to put her clothes on (GhS 201)

أخذُ الْجُفَّطُ

I began to notice (IH 146)

58.2 جعلُ :

قدْ جعلَ فِيْهَا يُقَضِّبُ عَلَى عَقَلِي

its flames had begun to strike my mind (HR 23-4)

جعلْلا تُضْحِكُ

we started to laugh (JIJ 21)

جعلْ يَضْرُبُ

it started to shake me (JIJ 132)

جعلْ أَبْكَوْيَ وأَجْهَشُ

I began to weep and wail (HR 172)

جعلْ الْمُوَّلَّدُونَ يَشْعُرُونَ مَضْلَعَوَبًَ أَكْثَرَنَا

the employees began to turn on the electric lamps (JIJ 20)

58.3 شرعُ :

شرعَ أَكْثَبْ بِالْإِكْتِينَارِ

I began to write in English (JIJ 246)

شرعَ يَقْرَا مَخْتَوَهَا

he began to read its contents (SI 128)

شرعَ يَحْرُوكَ أُصَابِيْعَ

he began to move his fingers (SI 188)

شرعَ يَكْتَبُ

he started to write (SI 247)

58.3.1 شرعُ is often followed by في + verbal noun rather than by a verb in the imperfect
indicative. Here, ـَّـَـَـَـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّ~

58.4 ـَّـَـَـَـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّ~

58.5 When modifying the imperfect indicative, verbs of beginning have the same meaning as the verb ـَّـَـَـَـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّ~

58.5.1 A further difference is that ـَّـَـَـَـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّـُّ~
The Verb ُكدُّ ("to be on the point of", "almost", "nearly")

59.1 ُكدُّ 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 (JII 25)
- my brother's wife Aliya, who could almost be the twin sister of Lamiya (JII 141)
- they almost kidnap the people getting off the train (JII 13)
- I am almost ... a half Negro (GhS 29)

59.1.1 ُكدُّ is occasionally followed by a noun clause introduced with أَنَّ:

- I almost choked (IH 113)
- I almost described that Aton as the red fire of hell (IH 172-3)

59.1.2 ُكدُّ 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 ُكدُّ is also used in the negative with the meaning "hardly", "scarcely":

- Palestine had hardly yet emerged from its upheaval (JII 21)
- I can hardly make out my way through anger (HM 186)
- we can scarcely believe that we are her companions (JII 168)
- We had hardly yet stepped onto American soil (JII 243)

59.2.1 With the same meaning, ُكدُّ may remain in the positive, while the subordinate verb is
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 ُكُذّبَ ُنَٰفَعَ 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 أشرُعَ ("to hurry", "to do quickly"):
- أشرُعَ بُعْثَ الْطَّرِيقَ he quickly crossed the road (JGh 184)
- أشرُعَتُ أَشْرُعَتْ مِنَ الْفِينْجاَنِ I quickly drank from the cup (HR 191)
- أشرُعَ عَلَى الصَّمْدٍ بِخِفَافِهَا إِلَى الْشَّرْبِ Abd al-Samad quickly carried them to bed (HR 162)
- أشرُعَ أَزَفَ الْحُزُورِ إِلَى جَارَانِي I quickly gave the news to my neighbours (HS 10)

60.2 إنَّفَقَ ("to hurry", "to set out to do s.th.", "to begin"):
- إنَّفَقَ يَحْكُمُ لَهَا هُمَّةً مُّتَرِكَةً أَفْخُطَ أَلْبَيْ شَارَكَ he began to tell her enthusiastically about the battle with the cats he had taken part in (SI 212)
- إنَّفَقَ في طَرِيقَ الْعَوْدَةِ بِخَيْرِ الْحَكَمَاتِ on the return journey he started to tell stories (SI 213)
- إنَّفَقَ يُجْرِي he set off running (SI 182)
- إنَّفَقَنا نَزَعَ we began to sow (TW 238)

60.3 أَشْتَمَرَ ("to continue", "to persevere"):
- أَشْتَمَرُ الْفَرْوَانُ يَحْمِلُونَ صَوَائِيْنَ الْفَهْوَةُ The attendants went on carrying the trays of coffee (JIJ 20)
- أَشْتَمَرَ تَذَى؟ Did she continue smoking? (AM 41)

60.4 مُضَى ("to continue", "to go on"):
- مُضَى يُقَلِّبُ صِفَاتِهِ he continued turning its pages (SI 243)
- مُضَى أَنْهَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~* I have been ... tearing the flesh of my body (IH 140)
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 (JIJ 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 (JIJ 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)
- I, in turn, was still under the effect of their charm (JIJ 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 oars 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 (GbS 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)
The Verb \(\text{أُوُسِّكَ} \) ("to be on the point/verge of [doing s.th.]", "[he] almost")

62.1 \(\text{أُوُسِّكَ} \) typically takes as its object a noun clause introduced with \(\text{أَنْ} \):

- 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 \(\text{أُوُسِّكَ} \) is often paraphrased with the prepositional phrase \(\text{على وشك} \) + a verbal noun in idāfa:

- 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, \(\text{على وشك} \) may be followed by a noun clause introduced with \(\text{أَنْ} \) also in idāfa:

- it was on the verge of culminating in an important agreement (JIJ 192)
63 The Verb ْأَعْجَبَ ("to please")

ْأَعْجَبَ may often be translated as the English “to like”, “to admire”. This is seen in the Arabic sentence

ْأَعْجَبَ ْأَلْدِكِنَا َْلَي ي like intelligent people (HM 11)

which literally means “intelligent people please me”. The subject in Arabic is ْأَلْدِكِنَا ("intelligent people") and the object is the pronoun suffix ْأَلْدِكِنَا ("me"). ْأَعْجَبَ agrees with the subject of the sentence:

ْأَعْجَبَ ْأَلْدِكِنَا َْلَي Did you like that? (HM 161)

ْأَعْجَبَ ْأَلْدِكِنَا َْلَي Did you like the food? (JGh 164)

ْأَعْجَبَ ْأَلْدِكِنَا َْلَي Do you like the song? (TW 167)

ْأَعْجَبَ ْأَلْدِكِنَا َْلَي she likes to speak in English (JIJ 149)

ْأَعْجَبَ ْأَلْدِكِنَا َْلَي Did you enjoy the film? (IKh 63)
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

جَاءَتِي أَلَّا إِلَيْكَ 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 (نَجَاءَ) . The Arabic verb agrees with its subject.

Further examples:

الإجابة أَلَّا وَصَلَتْنا I received the reply (JGh 47)

the reports we received (TW 155)

جَاءَتِي، فِي رَبيع بَلْدَة أَنشَئَت، رِسَالَةٌ مِنْ قاَصٍ شُرَعِيٍّ I received a letter from a Syrian writer (JIJ 127)

in spring of that year, I received a letter from a Syrian writer (JIJ 127)

وَصَلَتْنَا رِسَالَةَ مِنْ قَاتَ I received a letter from a young lady (JIJ 157)

Two or three weeks later I received a telegramme from John Marshal (JIJ 195)

بَنِى أَمْهَاتَنَّ أَوْ فلَالَاتَ بِلَغَتَيْنِ بِرَفَقَةِ مِنْ جُونَ مَارَشَل she received the news (SI 63)

she received the news (SI 63)

نَجَاءَتُنَا خَبَرَ زَوَاجٍ مُبَيِّنٍ وَهاشِمَ I received the news of Munira and Hashim's wedding (HR 88)

Then I heard the news of Munira and Hashim's wedding (HR 88)

مَهْرَةُ جَانِي حَبُّ زَواجٍ مُبَيِّنٍ وَهاشِمَ In Harvard we received the news (JIJ 247)

In Harvard we received the news (JIJ 247)

يْنِّ أَمْهَاتَنَّ أَلَّا إِلَيْكَ Where did I get that strength from? (HR 106)

Where did I get that strength from? (HR 106)
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)
66 Uses of the Verbal Noun (المصدر)

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 (JIJ 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)
592 Uses of the Verbal Noun

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 (JIJ 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:

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:

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 (JIJ 55)

66.4 Both the subject and the object of a verbal noun may be expressed. The subject will either be the genitive in an idāfa construction or a pronoun suffix. The object may be introduced by the preposition لِ:

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)
merely 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 ِةَ:

كانَ لا يُحْفَىٰ بِحَضْتِهِ إِناَّا 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 ḫāṣa 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:

She stopped answering their questions (IKh 11)
I had to celebrate this great event (HM 74)
I was eager to get close to him and to talk to him (JGh 17)
the problem of finding work (HR 6)
I didn't stop defending her (HS 19)
he told me that my giving up smoking would make me nervous (HS 103)
I was afraid of marrying her (GhS 16)
he refused to relinquish his department (SI 20)
here, they have managed to preserve the old architectural character (JGh 72)
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”):

I hate returning from the airport (JGh 9)
We are all waiting for you (HR 32)
I drink my coffee before going to work (GhS 104)
I can no longer bear listening to the loudspeakers (HS 34)
I used to love going into my parents' room (HS 54)
I crawl on all fours, afraid of slipping (IH 47)
She stopped teaching in the Institute of Fine Arts (JII 60)
he did not begin shaving his beard before taking morning coffee (TW 49)
I am against hijacking planes (TW 70)
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 لّ ("in order to", "for the purpose of"): 

- We are here to protect the people and not to steal (IKh 37)
- What can I do to make you understand? (HM 17)
- we went out to say goodbye to him (JGh 32)
- they went to meet the minister (AM 45)
- Sulayman gets ready to leave the hall (GhS 37)

66.10 Many verbal nouns have acquired a concrete meaning in addition to the abstract sense of "act of doing something". Here, no action of the verb is involved in the meaning. For example, the verbal noun إلَّاحانِي means "questioning" and also "a question"; إعلانٌ 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:

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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:

- they are able to concoct a thousand lawsuits (AM 131)
Uses of the Active and Passive Participles

I was worried about my absent comrades (IH 77)
We are sorry (AM 9)
some of the members working in the Arab writers' unions (TW 51)
the Algerians coming from France (JGh 34)
they rushed towards him shouting, demanding to be photographed (HR 80)
He sees them sitting around him (GhS 98)
We are all ready (IKh 86)

With a pencil I drew a picture of four intertwined women (JIJ 157)
the veiled saleswomen are sitting between the shops (HS 28)
The rich foreign women came carrying to me their cares (GhS 37)

67.1.3 The active participle may be used with the function of an imperfect or perfect verb. It may thus have a present, future or past meaning. When used in this way, active participles always take a masculine or feminine sound plural.

a). The active participle typically has the meaning of the present tense:

he alone is able to exorcise the devil from you (HM 82)
I understand (HS 68)

I am immersed in thought (HM 9)
I am postponing getting married until I graduate (HR 49)
what are we doing? (JGh 48)
We are approaching the enchanted land (IKh 42)
I am going to the shop (HM 47)
I am returning to the house now (HR 32)
Do you know where you are going? (JIJ 46)
he speaks with the fluency and speed of someone who knows where he is going and what he is doing (JIJ 211)
You do not understand (IH 137)
I agree (IKh 85)
I am lost (IKh 93)
I am optimistic (HR 74)
I am hungry (HM 42)
I am sure that you will fall in love with me (HM 70)

b). According to context or when modified by an adverbial indicating a future time, active participles may have the meaning of the future:

it is certain that God will answer his prayer (HR 15)
my mother prepared it during the day for our uncle who was coming at night (GhS 44)
Abuda will come back in a minute (HR 53)
As for Nur, she will return no matter how much she travels or is away (HS 42)
I am going away (HS 104)
I am travelling to Qatar in a week (JGh 9)
he is going to Baghdad soon (JIJ 195)
he had booked a carriage for us on the train leaving in the afternoon of that day (JIJ 242)
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)
last December (JGh 87)
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)
Uses of the Active and Passive Participles

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 (IH 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). كان + active participle gives the meaning of the past continuous:

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)

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)

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)

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)
**Uses of the Active and Passive Participles**

*She did not have any lovers when I killed her* (GhS 45)

*Those who occupied it moved here and there* (HR 28)

**b). The direct object may be introduced by the preposition ل:***

*The man who loves beauty* (HR 61)

*he lost his papers* (J Gh 133)

*he is studying Arabic literature* (J Gh 170)

*it is certain that God will answer his prayer* (HR 15)

*the first “laymen” to see this amazing find* (J J 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* (J Gh 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)

When the active participle is an indefinite adverbial accusative and the object is a pronoun, the pronoun is attached to the particle "إِلَى":

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)

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)
Uses of the Active and Passive Participles

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":

I opened the window looking out on the courtyard which led to the entrance (JGh 149)

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 "one of the things which ... is that ...", "it is ... that...!"). The predicate is a prepositional phrase consisting of من + a definite active participle, and the subject is a noun clause introduced with أن or أن. The active participle is always masculine singular:

- من المستحسن أن ترى نور
- هل من الممكن أن ترى؟
- من الواضح أنهم لم يفكون النقص على
- من المريح أن أحدًا لا يستطيع قراءة أفكاري

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:

- organized 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)
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she did not come at the appointed time (JIJ 16)
this invitation was not expected (TW 43)
he is nothing but one of God's chosen people (TW 76)
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:

one of the well known orientalists (JGh 47)
Crammed together, they got onto a bus taking them to a hotel (IH 53)
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:

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)
she does not dare to return to her flat which is haunted by a ghost (GhS 61)
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)

this face which is disfigured with smallpox (HM 7)

67.2.5 The passive participle of verbs which take a prepositional phrase as object is used in so-called impersonal constructions. The impersonal passive participle is always masculine singular but has normal adjectival agreement in case and definiteness with the modified noun. The preposition has an attached pronoun suffix which refers to and agrees with the noun:

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 "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)
Uses of the Active and Passive Participles

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:

- 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 iḍāfās, 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 (JII 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)
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

Unlike the active voice, 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 “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 ُوجدُ (“to find”) (يُوجدُ [“it is found”]) is used with the meaning “to exist”, “to be”, the usual English translation being “there is/are”. The subject of ُوجدُ 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 (الفاعل) 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 ہ۔

we were quickly pleased by the arrival of a number of our wonderful friends (JIJ 245)

We liked the hotel (JIJ 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 (JIJ 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 (JIJ 166)

68.5.3 Phrases meaning "at the hands of", while actually stating the instrument of the action, also manage to indicate the agent:

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 ہ ("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:

- a salary which is considered excellent (JIJ 111)
- Why is a brother called a brother? (HR 31)
- Qutayba 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:

- 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)
- many 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)
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:

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 جا and "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 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)
70 The Verb ﴿ \n
70.1 ﴿ 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 ﴿ 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 ﴿ + verbal noun as:

the proposal was examined

The verbal noun is usually defined (either by the definite article, by being the governing term in an idāfa construction or by a pronoun suffix):

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)
71.1 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”:

71.2 In expressions such as لَتشَبَّبَ السَّمَاءْ (“the sky snowed”) and مُطرَّبَ السَّمَاءْ (“the sky rained”), the noun السَّمَاءْ is occasionally not stated. Here, the expression becomes similar to an impersonal one:

71.3 This is also the case regarding time of day:
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:

- 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 المَرّة ("the man") may be used with the meaning "one":

- 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 ُفَلَان (“so-and-so”) (fem. ُفَلَانَة) may be used as a substitute for an unspecified or unnamed person:

- 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 ُفَلَانٌ ("such and such") is occasionally used when referring to inanimates:

- 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 (أَمْرُ)

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:

- Bring back the prisoners (JGh 68)
- Lower your voice a little (GhS 53)
- Sleep in the chair (GhS 62)
- Celebrate his birthday (GhS 159)
- Go! (HM 86)
- Do what you want (AM 125)
- Open the door (TW 56)
- Relax now but be cautious (IKh 31)
- Look! (JIJ 67)
- Give me two days (HR 28)
- Go in front of me (IKh 69)
- take your passports (JIJ 20)
- eat with us (HM 94)

73.2 Imperatives may take a pronominal object:

- Take him now (AM 105)
- Let me guess (JIJ 46)
- teach me (HM 39)
- Take me! (IH 39)
- Call it what you like (HM 104)
- Inhale the smoke. Inhale it (AM 40)

73.3 The negative imperative (i.e. prohibition) is rendered with the negative particle لا + jussive:

- Don't hit him (IKh 93)
- don't come here again (AM 26)
- don't ask (AM 63)
- Don't laugh (IKh 69)
- 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 ج + 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). ج is often preceded by the conjunction ف, in which case the vowel on ج 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 خَلَى (“to leave alone”, “to release”) and وُدُع (“to let”, “to leave”) with the pronoun suffix of the 2nd person plural (نا):

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 انت تختارين، وأنا أدفع No, rather you choose and I’ll pay (JIJ 35)

73.6 مات (“give!” “bring!”) only exists as an imperative. It has forms for the various persons commonly addressed:

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc. sing.</td>
<td>مات</td>
</tr>
<tr>
<td>fem. sing.</td>
<td>ماتي</td>
</tr>
<tr>
<td>masc. pl.</td>
<td>ماتوا</td>
</tr>
</tbody>
</table>

When the object of مات can be inflected, it is in the accusative case:

Give [me] your advice (HM 30)
give [me] your hand (GhS 12)
bring the cats. Bring the dog (AM 158)
hand over the dollars (TW 122)
Give [me] a cup of water (HM 79)
bring the tray (HM 85)
Give us Rita Hayworth (JIJ 178)

مات may take a pronominal object:

Hand it over (TW 111)

73.7 مُغَال ("come!") is an imperative derived from Form VI of the verbal root عَلَى and is used instead of the imperative of جاء ("to come"). It may be conjugated for all persons of the verb,
those in common use being:

1st person masc. sing. 

1st person fem. sing. 

masc. and fem. dual 

masc. pl. 

Examples in context:

Come as you are (IKh 70)

Come here Farah (HM 36)

Come to me (HM 87)

Come here Salma (HR 23)

Come to my house (HS 108)

Come and spend the evening with us (GhS 63)

Come to me (JII 49)
Nouns in Apposition

Apposition (الد) 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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمير الأشعار أحمد شوقي</td>
<td>the prince of the poets, Ahmad Shawqi (JIJ 237)</td>
</tr>
<tr>
<td>هل ألتقيت بضيفتي أميرة الزنكي؟</td>
<td>Have you met my friend Lamiya al-Askari? (JIJ 107)</td>
</tr>
<tr>
<td>قرنت من زوجي الأول إبراهيم</td>
<td>I ran away from my first husband, Ibrahim (HS 205)</td>
</tr>
<tr>
<td>عمتي، زيتي أمي</td>
<td>My uncle, my mother’s husband (HM 6)</td>
</tr>
<tr>
<td>تخفيض رئيس الملاكاة جزئي من أبياب</td>
<td>The Archangel Gabriel went out of the door (HM 49)</td>
</tr>
<tr>
<td>لا يدعون إلى طيب البذلة، الدكتر عطا الله</td>
<td>they do not go to the community doctor, Dr. Ata Allah (HM 97)</td>
</tr>
<tr>
<td>أغني أن الموحرم والذين ضار نزابا</td>
<td>I mean that the deceased, your father, has turned into dust (HM 161)</td>
</tr>
<tr>
<td>هذه خالتي بذرية</td>
<td>This is my aunt Badriyya (GhS 21)</td>
</tr>
<tr>
<td>في وسط العاصمة الأطلسية أثينا</td>
<td>in the middle of the capital of Greece, Athens (IKh 171)</td>
</tr>
<tr>
<td>أنا وحيد، بين زملائي الطلابين</td>
<td>I am alone among my companions the fishermen (IH 27)</td>
</tr>
<tr>
<td>تستمرون إلى العاصفة ضعفاء</td>
<td>we will return to the capital, Sana’a (JGh 71)</td>
</tr>
<tr>
<td>فتح أخي نادر أباب</td>
<td>My brother Nadir opened the door (HR 53)</td>
</tr>
</tbody>
</table>

74.2 Proper names may have an appositive which supplies information about them:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>في اسطنبول، أمير أثيوبي، مشقط رأس مكتبة</td>
<td>in Stratford upon Avon, the birthplace of Shakespeare (JIJ 76)</td>
</tr>
<tr>
<td>أحمد اليماني</td>
<td>Ahmad the Egyptian (IKh 171)</td>
</tr>
</tbody>
</table>
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

Apposition often occurs in phrases consisting of a title and a name:

- مَدِينَتيَّةُ أَمَامُ،ُفَاحِلِةُ الْمَجْسَمَيْنِ مِنْ جَامِعَةٍ
  - University of Al-Majid
- دَكْرَةُ رِئِائِيُّ لِلْبَيْتِ مُفْتَسِكِيِّي الأَرْوَاتِيِّ العَظِيمِ
  - Decree of Riahi, Merchant of the Great Arwaati
- سَلَامُ الْأَمْرِيَّةِ،ُأَبِيَّ صَدِيقِيْ بَيْلَادِي
  - Peace to the American woman, My Friend in My Country
- غَمُّ صَادِقُ الْأَبَاَبِ
  - Pain to the Father
- نِزْحٌ مُثْلَى لِيشْوَةٍ عَاصِمَةٍ الْبَرْزَمَيْل
  - A Misfortune to a Capital of The Brzaim

Mr. Robert Hamilton (JIJ 59)

Professor Weissmann (JIJ 68)

Doctor Alber Nasri Nadir (JIJ 113)

Father Marcel (IKh 43)

### 74.4 A noun may follow another noun in apposition and modify it in the same way as an adjective:

- مَدِينَتيَّةُ أَمَامُ،ُفَاحِلِةُ الْمَجْسَمَيْنِ مِنْ جَامِعَةٍ
  - My Home Town
- أَمَامُ،ُفَاحِلِةُ الْمَجْسَمَيْنِ مِنْ جَامِعَةٍ
  - My Home Town
- دَكْرَةُ رِئِائِيُّ لِلْبَيْتِ مُفْتَسِكِيِّي الأَرْوَاتِيِّ العَظِيمِ
  - Decree of Riahi, Merchant of the Great Arwaati
- غَمُّ صَادِقُ الْأَبَاَبِ
  - Pain to the Father
- نِزْحٌ مُثْلَى لِيشْوَةٍ عَاصِمَةٍ الْبَرْزَمَيْل
  - A Misfortune to a Capital of The Brzaim

- It sometimes happens that we fall in love with the "wrong person" (GhS 106)
  - It sometimes happens that we fall in love with the "wrong person"
- the miracle child (SI 201)
  - The Miracle Child
- the mother camel (HS 137)
  - The Mother Camel
- the woman child (AM 84)
  - The Woman Child
- the Jumbo plane (JGh 43)
  - The Jumbo Plane
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)

The pronoun suffix referring to the noun modified by apposition may be attached to the preposition 

- 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)

Some nouns are often found in an appositive function, taking a pronoun suffix which refers back to the modified noun. These include "totality", "entirety", "both", "soul" and "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)

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, Lawandiyus 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:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Appositive</th>
<th>Agreement</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had a friend, another artist (JII 189)</td>
<td>another artist</td>
<td>Case: nominative, Definiteness: definite</td>
</tr>
<tr>
<td>God sent His prophet Muhammad (IH 129)</td>
<td>His prophet Muhammad</td>
<td>Case: nominative, Definiteness: definite</td>
</tr>
<tr>
<td>I do not doubt that Socrates, the father of them all, was one of the greatest walkers (JII 73)</td>
<td>them all</td>
<td>Case: nominative, Definiteness: indefinite</td>
</tr>
<tr>
<td>Umm Amir, Lamiya's mother, arrived (JII 117)</td>
<td>Lamiya's mother</td>
<td>Case: nominative, Definiteness: definite</td>
</tr>
<tr>
<td>the river flows into the great ocean, the Sea of Shadows in former times, the Atlantic now (JGH 137)</td>
<td>the Sea of Shadows</td>
<td>Case: nominative, Definiteness: definite</td>
</tr>
<tr>
<td>she loves a man, a prisoner (AM 111)</td>
<td>a prisoner</td>
<td>Case: nominative, Definiteness: definite</td>
</tr>
<tr>
<td>after a few weeks (JII 250)</td>
<td>a few weeks</td>
<td>Case: accusative, Definiteness: definite</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Undefined Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>we swarmed out, young and old, like locusts (HS 93)</td>
<td>young and old, like locusts</td>
</tr>
<tr>
<td>I began to get to know many people, men and women (JII 97)</td>
<td>many people, men and women</td>
</tr>
<tr>
<td>she lives on the fourth floor which is set aside for us, men and women workers (GH 61)</td>
<td>the fourth floor which is set aside for us, men and women workers</td>
</tr>
<tr>
<td>the al-Amri family with all its wonderful individuals, men and women (JII 117)</td>
<td>the al-Amri family, all its wonderful individuals, men and women</td>
</tr>
</tbody>
</table>
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. أَضْخَمْرُ [“smaller/smallest”]).

75.1 Formation of the Elative

The Arabic elative (إِسْمُ الْتَقْصِيبِي) 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 أَقْلِمْ. 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 أَقْلِمْ.

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>ignorant</td>
<td>أَقْلِمْرُ more ignorant</td>
</tr>
<tr>
<td>easy</td>
<td>أَقْلِمْرُ easier</td>
</tr>
<tr>
<td>big</td>
<td>أَقْلِمْرُ bigger</td>
</tr>
<tr>
<td>good</td>
<td>أَقْلِمْرُ better</td>
</tr>
<tr>
<td>generous</td>
<td>أَقْلِمْرُ more generous</td>
</tr>
</tbody>
</table>

b). It is formed from adjectives containing a doubled radical:

<table>
<thead>
<tr>
<th>adjective</th>
<th>elative</th>
</tr>
</thead>
<tbody>
<tr>
<td>strong</td>
<td>أَقْلِمْرُ stronger</td>
</tr>
<tr>
<td>correct</td>
<td>أَقْلِمْرُ more correct</td>
</tr>
<tr>
<td>important</td>
<td>أَقْلِمْرُ more important</td>
</tr>
<tr>
<td>few</td>
<td>أَقْلِمْرُ fewer</td>
</tr>
<tr>
<td>new</td>
<td>أَقْلِمْرُ newer</td>
</tr>
</tbody>
</table>

c). The elative is formed from adjectives derived from verbs whose third radical is either أُ or أُ:
The elative always ends with alif maqṣūra (ا):  

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكيّ</td>
<td>clever</td>
<td>أذكيّ</td>
<td>more clever</td>
</tr>
<tr>
<td>غنيّ</td>
<td>rich</td>
<td>أغنيّ</td>
<td>richer</td>
</tr>
<tr>
<td>عاليّ</td>
<td>high</td>
<td>أقصى</td>
<td>higher</td>
</tr>
<tr>
<td>قويّ</td>
<td>strong</td>
<td>أقوى</td>
<td>stronger</td>
</tr>
<tr>
<td>قاسيّ</td>
<td>harsh</td>
<td>أقصى</td>
<td>harsher</td>
</tr>
</tbody>
</table>

It is formed from adjectives with initial radical و or ي:  

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>واسع</td>
<td>wide, spacious</td>
<td>أمّوَسِعَ</td>
<td>wider, more spacious</td>
</tr>
<tr>
<td>واضح</td>
<td>clear</td>
<td>أوضَعَ</td>
<td>clearer</td>
</tr>
<tr>
<td>عسير</td>
<td>rough, rugged</td>
<td>أوسِدَ</td>
<td>rougher, more rugged</td>
</tr>
<tr>
<td>عفيف</td>
<td>loyal; complete</td>
<td>أوفِفَ</td>
<td>more loyal; more complete</td>
</tr>
<tr>
<td>بسيط</td>
<td>easy</td>
<td>أبسط</td>
<td>easier</td>
</tr>
</tbody>
</table>

The elative is formed from adjectives with weak middle radical و or ي. When the adjective is derived from a verb with middle radical و, the elative will have و:  

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رائع</td>
<td>wonderful</td>
<td>أروع</td>
<td>more wonderful</td>
</tr>
<tr>
<td>نحّيّ</td>
<td>straight; right</td>
<td>نحّيّ</td>
<td>straighter; more correct</td>
</tr>
<tr>
<td>جيد</td>
<td>good</td>
<td>أجمل</td>
<td>better</td>
</tr>
<tr>
<td>هنّيّ</td>
<td>easy; insignificant</td>
<td>هنّيّ</td>
<td>easier; more insignificant</td>
</tr>
<tr>
<td>طويل</td>
<td>long; tall</td>
<td>أطول</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>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضيقّ</td>
<td>narrow, tight</td>
<td>أضيقّ</td>
<td>narrower, tighter</td>
</tr>
<tr>
<td>قاسيّ</td>
<td>clever, skillful</td>
<td>أقاسيّ</td>
<td>cleverer, more skillful</td>
</tr>
<tr>
<td>ماسٍ</td>
<td>suitable</td>
<td>أمّاسِّي</td>
<td>more suitable</td>
</tr>
<tr>
<td>رأيّ</td>
<td>inclined</td>
<td>أرّآيّ</td>
<td>more inclined</td>
</tr>
<tr>
<td>إفراط</td>
<td>excessive</td>
<td>أفراط</td>
<td>more excessive</td>
</tr>
</tbody>
</table>
1. A few elatives are derived from Form IV verbs:

<table>
<thead>
<tr>
<th>verb</th>
<th>elative</th>
</tr>
</thead>
<tbody>
<tr>
<td>أجدى  (to be useful)</td>
<td>أجدى  (more useful)</td>
</tr>
<tr>
<td>أخرج  (to need)</td>
<td>أخرج  (in greater need)</td>
</tr>
<tr>
<td>أصلب  (to be correct)</td>
<td>أصلب  (more correct)</td>
</tr>
<tr>
<td>أفاد  (to be useful)</td>
<td>أفاد  (more useful)</td>
</tr>
<tr>
<td>أراح  (to calm)</td>
<td>أراح  (more calming)</td>
</tr>
</tbody>
</table>

75.1.1 The form of the masculine plural is the diptote أفعال . The masculine sound plural أفعال 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 ُعالیًا . This is only used with a few words such as علیًا , وسطًا , غریعًا , صغریًا , ثَری , and it is indeclinable and thus has no inflections for case.

75.1.3 The form of the feminine plural is ُعالیات . This is very rarely used.

75.2 Expression of Comparison

75.2.1 When making comparisons only the masculine singular elative is used. It is always undefined. It does show agreement in case with the noun it modifies, but as a diptote it has only two case declensions:

nom.         | أعلم |
accus./gen.   | أعلم |

75.2.2 The comparative is typically followed by a prepositional phrase introduced by the preposition من ("than"):

- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)
- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)

I used to think I had a mother stronger than men

- جميع أصحاب أئمبات أغلب من الكلاب (IKh 119)
- جميع أصحاب أئمبات أغلب من الكلاب (IKh 119)

All property owners are more miserly than dogs

- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)
- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)

Something is better than nothing (HM 164)

- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)
- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)

I am happier than a cockerel, stronger than a cat and mightier than an ant (TW 35)

- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)
- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)

it is stronger than rationality (HR 145)

- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)
- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)

You are more important than the empress (HS 101)

- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)
- أعلم أطل أعلم ًان لي إلا من أقوى من أجلِ (AM 64)

Returning there is preferable to this photography shop (HR 183)
a). The prepositional phrase introduced by مَنَّ may be omitted if the meaning is clear from the context:

Everywhere will return to as it was, and perhaps worse [than it was] (AM 132)

those in Damascus accuse me of liking al-Ladhiquiyya more [than Damascus], and those in al-Ladhiquiyya accuse me of liking Damascus more [than al-Ladhiquiyya] (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 (JIJ 119)

I think to remain silent now would be a great crime (AM 136)

Wa’il’s image shimmers in a high corner (HR 34)

75.2.4 The comparative is often followed by a noun in the adverbial accusative which specifies its meaning (i.e. the “accusative of specification”). This always occurs with verbal nouns and active and passive participles of the derived Forms of the verb (from which the elative cannot be formed), and adjectives of colour and physical deficiencies (which already have the form أمَّر). The elatives most often used here are those of general significance such
The Comparative and the Superlative

as أَكْثَرُ ("more"), أَقْلُ ("less") and أَشْدَدُ ("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 أن (+ 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)
a)..an + verb may be replaced with a verbal noun: in the evenings they find themselves too tired to enjoy a bath (GhS 106)

I will be too embarrassed to say anything (GhS 141)

75.2.6 The second part of a comparison may be a pronominal relative sentence introduced with من (what) forming the compound:

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 (JJJ 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)

75.2.7 When the comparison is not between two different things, but rather when one thing is compared with itself in some way (e.g. "he is happier than he was"), the thing compared is generally mentioned again as the pronominal object of من:

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)
The Comparative and the Superlative

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 أَفَطَرْ) 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 أَقْرَبُ إِلَىٰ (“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 خَيْرٌ (“good”, “excellent”) and, less common, شَرِّ (“bad”, “evil”) may be
used with the meanings “better” and “worse” respectively:

**He is better than ...**

**He is worse than ...**

Faced with that unexpected kindness we realised that it was better for us not to request any explanation (JIJ 21)

His immediate answer was “Lamiya, it would be better for you to ask for the moon ...” (JIJ 210)

Prayer is better than sleep (TW 230)

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 ْو or ْف to express continuing change (e.g. “he is getting taller and taller”, “the world is changing more and more quickly”). The prepositional phrase with مَن (“than”) is not used:

The abyss got deeper and deeper (HR 207)

It doesn’t really bother me what they call me as much as it bothers me that they pay more and more (Ghs 27)

I pushed her with my hand further under the water, further and further (Ghs 44)

I felt more and more how much marriage meant total freedom (HS 105)

For this reason it penetrated my soul more and more (HR 59)

What harm can it do me to continue flying higher and higher? (IH 161)

they became more and more impossible (HR 218)

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 ڤَقَايَلَة or ڤَقَيْلَا are commonly used:

- “Did she smoke a lot while I was in prison?”

- “Like before, a little more” (AM 41)
She was younger than me by a year or just over (JIJ 27) for two months or a little longer (JIJ 136)

75.3.2 To intensify the comparative is commonly used:

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 من.

75.4.2 The elative may be rendered definite in meaning (as opposed to grammatically definite) by being the governing term in an idâfa 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:

The severest blow a man can receive is to see his mother or sister weeping in front of him (AM 76)
I am standing on the highest peak of the highest mountain (IKh 81)
I looked around me searching for the nearest chair to collapse in (HR 149)
I am the tallest man in the world (IKh 82)
The worst thing (AM 110)

a). The indefinite genitive noun is often followed by a further modification:

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)
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 ّا:

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)
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 its 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)

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)

The superlative elative may be followed by an accusative of specification which
restricts its meaning:

أجمل النساء السمراءوات وأطويلهنَّ قامة

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)

The men who insist the most on honour ... they are the
people who suspect most a woman's behaviour (HR 205)

the worst circumstances were those which came with the
last days of menstruation (HR 218)

It was the narrowest step (AM 87)

I was not really the most perfect of men (GhS 208)

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”:

إِنَّهَا مِن أُقَدُّمَ الْمَدِينَةِ فِي الْعَالَمِ

It is one of the oldest cities in the world (TW 48)

إِكْسِتَرْ مِن أُقَدُّمَ الْمَدِينَةِ الْبِرْطَانِيَّة

Exeter is one of the most beautiful cities in Britain
(JIJ 25)

خَالِمَا وَضَعْتُ بَيْنَهَا أَصِلَتْ بَصِيدٌ بِنَفْرٍ

As soon as I arrived in Beirut I made contact with one of
my best friends from the Jerusalem days (JIJ 146)

أَضْحَقُيََّةُ أَيُّهَا الْقَدْس

he became one of the most famous doctors in Iraq
(JIJ 169)

فَأَمَرَ لَهُ "الْمُهَدِّدُ، يَعْدُوُنُ هَذَا الأَشْبَعْ

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)

وَ"الْأَلْلَارُ، وَغَرَّسَ بُعْلِی"، مِنْ أَقْدَمَ الْرَّوايَات

he became one of the most important translators of
Arabic (JGh 47)

الأَعْمَىٰ بَنْيَةٌ مِن أُقَدُّمَ الْمَدِينَةِ الْهُولَدِیةَ

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:

الْمَشَارِعُ الأَكْثَرَ الْأَهمَّ فِي بَغْدَادِ

the most important street in Baghdad (JIJ 56)
My greatest concern (JIJ 21)
the greatest part (TW 28)
her 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)
- It is best to give the hungry a loaf of bread (HM 30)
- 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 relative 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 idāfa 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 idāfa 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 idāfa 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 Tamrs (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 (IKh 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 **تَعْبِير** ("big") and **صَغِير** ("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)
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” [조사] 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 (조사 or 조사).

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 adjectivally).

The Relative Pronouns (조사):

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
</tr>
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<tbody>
<tr>
<td>sing.</td>
<td>الْنِّي</td>
<td>الْنِّي</td>
</tr>
<tr>
<td>dual</td>
<td>الْنِّان</td>
<td>الْنِّان</td>
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<tr>
<td>nom.</td>
<td>الْبِنِين</td>
<td>الْبِنِين</td>
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<tr>
<td>accus./gen.</td>
<td>الْأَنْفُس</td>
<td>الْأَنْفُس</td>
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<tr>
<td>plural</td>
<td>الْأَنْفُس</td>
<td>الْأَنْفُس</td>
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</table>

The ال 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:

- الْأُخْرَاجُونَ الْأَنْفُسُ الْأُخْرَاجُونَ الْأُخْرَاجُونَ الفُتْوَى
- الْأُخْرَاجُونَ هُمُ الْأُخْرَاجُونَ الْأُخْرَاجُونَ الْأُخْرَاجُونَ الْأُخْرَاجُونَ
- الْأُخْرَاجُونَ الْأُخْرَاجُونَ الْأُخْرَاجُونَ
- الْأُخْرَاجُونَ الْأُخْرَاجُونَ الْأُخْرَاجُونَ
- الْأُخْرَاجُونَ الْأُخْرَاجُونَ الْأُخْرَاجُونَ

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)

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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:

I open my eyes from which the veil has been removed (HM 64)

My mother and I are the only ones in this house who do not understand (HM 245)

it was my eyes which did not leave him (HR 54)

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:

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)

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)

she follows the news of the miracle child who, as Dhat calmly announced, says “orange” and “apple” with absolute fluency (SI 208)

Percy Bishe Shelley, the English poet who, while married to Mary Goodwin, was devoted to a young aristocratic Italian woman (JII 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  ז or א:

the new useful lesson which I have learnt and will not forget (HM 64)

that one whom God should not protect nor grant health to (HM 36)

It is not easy to be a new person completely different from the person you were and lived as for a while (HR 9)

the other days which precede or come after it (HR 43)
The relative pronoun may, however, be repeated before each clause for emphasis:

1. "She saw the small suitcase which you always keep next to your bed and which contains your passport (GhS 48)
2. "I used to think about the days that we had lived through and that we are still living through (AM 117)
3. "We returned to the city which we passed through yesterday and which I visited last year (JGh 175)
4. "I thought of the gift he had promised me (HS 170)"

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:

1. "The place where Jabal Street ends and Mount Carmel begins (IH 103)
2. "She was passionately in love with the man for whom she worked as a secretary (GhS 177)
3. "He opened his right hand in which the wedding ring was (HM 120)
4. "Hearing is the only sense which has any significance (IKh 104)"

b) The referent may be the pronominal object of a preposition:

1. "I am playing the role of the mother whose son's horse has returned from the battle field with his body (TW 269)
2. "I found myself asking Fatima, whose belly had grown bigger (HS 172)"
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 ِّا:

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 ِّٰٰ للن or ِّٰٰ للن:

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)

the doormen who are usually illiterate old men (TW 239)

76.1.3 Omission of the Referent

a). When the referent is the subject of a verbal sentence it is implicit in the inflection of the verb and need not be repeated as a separate pronoun:

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)

650 Relative Clauses

76.2 The Adjectival Relative Clause with Indefinite Antecedent (الصفة)
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 یًدًافا 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:

the biggest and most important two hotels I knew in Baghdad (JiJ 101)
she is the most cheerful young woman I know (JiJ 108)
I still remember the first time I travelled (JgH 8)
those were the strangest bedrooms I had seen (JgH 177)
it was the biggest pin I had seen in my life (AM 96)
this lady is the most unclean and squalid woman I know (HR 157)
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.):

One day [in the past] (JiJ 89)
For many days following (HS 72)
a few years ago (HS 129)
I saw Saduq after a long separation (GhS 144)

e). The relative clause with indefinite antecedent may often be construed as a circumstantial clause, there frequently being little structural difference between them:

Will the other places receive refugees who are looking for freedom?

or

Will the other places receive refugees looking for freedom? (AM 127)

I was like someone who is waiting at a bus stop

or

I was like someone waiting at a bus stop (HR 43)

I painted a young man who was playing an accordion
I painted a young man playing an accordion (JIJ 75)

He spoke about electricity, about lights which flashed on and off in his face

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

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 (IKh 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 إن or أو:

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)

You are running away to something that is yours alone (IKh 89)

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)
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**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:

*هذه أشياء لا نعلم* These are things which are not learnt (HM 39)

*ربما بناهها أولُ جسرٍ خيريَّ قدمٍ من ليون* Perhaps the first silk merchant who came from Lyons built it (IKh 47)

*كان ضوتُ نواحي بريطانيَّ يُتفتَّع بِصُنُفُ الأفعَاص* The sound of his wailing grew so loud that it shattered one’s nerves (HR 9)

*بَعْرَاءٍ مَدِينةٍ ثُمَّ بِالتاريخ* Bukhara is a city which oozes history (JGh 99)

*ینشِّطُ أشياء كثيرة تجمعنا* 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:

*هذا 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 idāfa construction, since ٰهدي 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.):

*المدنيون هم الذين يحاربون* 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:

الذي جرىجري
الذي في غرفتنا يلعبون ويضحكون
الذي أتيت بي كان مرافقاً والدي

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:

انا الذي كنت أعتقد عليه غيبي
انا الذي سافقته
انا الذي نفتشت

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 ﻣَنْ ("who") and ﻣَا ("what")

As with ﻲا, etc., ﻣَنْ and ﻣَا are used in pronominal relative clauses to take the place of any noun (or any word or phrase functioning as a noun) within a sentence except the governing term in an idāfa construction. The relative clause usually contains a referent which may, however, occasionally be omitted.

76.4.1 ﻣَنْ is used to refer to persons.

a). It usually has an indefinite meaning ("whoever", "one who", "everyone who", "he who"), that is, referring to no one in particular:

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). ﻣَنْ may also have a definite meaning ("the one/s who", "those/those who") and refer to a specific person or persons:

I am not the one who does that (HM 194)
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). ّـ may also have the meaning “someone (in particular)”:

I wouldn't have thought about divorce if Samir hadn't sent someone to inform me of it (HS 94)

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 ّـ 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:

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:

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 من 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)

I began to talk with four of those who worked in the

restaurant (J Gh 164)

There were many of those who had the financial

resources to purchase large plots of land (JIJ 84)

f). من 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 اَلـٰـيْـاْـ is used to refer to non-humans.

a). It often has the indefinite meaning of the English “whatever”, “all that”:

لا يكونَ أنْسَمَكَ وَكُلُّ مَا يَتْبَعُ في أَلْفَاءِ وَكُلُّ مَا يَدْخُلُ عَلَى الأَرْضِ وَكُلُّ مَا يَطْيرُ فِي الْقَصَايِ فَدَخْلَ

Do what you want (IKh 49)

what afflicts the people afflicted 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 (JIJ 166)

b). اَلـٰـيْـاْـ may also have the definite meaning of the English “that which”:

أَنْفَتَكَ كُلُّ مَا كَانَ فِي أَعْمَانِي

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 (Sl 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 اَلـٰـيْـاْـ are in the masculine singular:

ما حَدَثَ هُوَ أَكْثَر

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). اَلـٰـيْـاْـ is often governed by prepositions. The contractions مَمَّا (for مِنْ مَا) and عَمَّا (for عَنْ مَا)
Relative Clauses

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)

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)

76.4.3 Pronominal relative clauses with مَّنَّ and مَّاَ 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:
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

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

It struck me that Mrs. Mallowan was well aware of what surrounded her and of the people she saw

then those of them who became Christians were subjected to the brutality of the Inquisition courts

he kills the prisoners around him

I came upon the tombs of those of my family who had died

those of his brother’s children whom he chooses

76.5.2

the strange events that have occurred to me and the alarming sights that I have witnessed

Most of the great buildings which Samarkand contains

you are quarrelsome and miserable

the eye could no longer distinguish the surface of the sea from the sky above it

They were young men who had squandered all the provisions for a great and stable future that their families had given them
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-Arman (HM 6)

I reject what teacher Subhi says: that he is a deranged man (HM 20)

b). The prepositional phrase with بين 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 أيدي etc. or ما مَ and ما 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:

> 1. لَمْ تَرَ أَيْتَامًا يُعَدُّ مَا لَمْ يَعْتَدُّهُ عِنْدَ مَنْ أَحْبَبَهُ
   > This is what I imagined in the beginning (AM 89)

> 2. أَحْتَ أَحْسَبُ مَا سَوْفَ أَثْبِثُهُ أَثْبِثُهُ
   > I began to calculate what I would earn (HS 132)

> 3. أَنْ سُوْفَ أَثْبِثُهُ فَعْلَا مُسَكَّنَةٌ
   > 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:

> 1. إِنَّا قُلْوُنا لَمْ أَعْمَلَهَا إِنَّا
   > I have nothing to teach her (TW 256)

> 2. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > Is this what they taught you in school? (HM 7)

> 3. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > 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:

> 1. فَلَمْ تَرَ أَيْتَامًا يُعَدُّ مَا لَمْ يَعْتَدُّهُ عِنْدَ مَنْ أَحْبَبَهُ
   > the more important thing was done (SI 11)

> 2. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > I have seen those who have experienced the opposite (AM 91)

> 3. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > all that is around me (HS 93)

> 4. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > I started to realise that I would never meet someone like you (HS 94)

> 5. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > My mother Kawkab thought that I wanted someone wealthier (HS 115)

> 6. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > You and those like you should be proud (HM 14)

> 7. إِنَّا مَا عَلَمْتُكَ إِنَّا
   > 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:

> أَرَأَيْتَ الأَيْتَامَةَ مَا يَعْتَدُّهُ عِنْدَ مَنْ أَحْبَبَهُ
   > 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 

(“as for”, “as regards”) is a contraction of 

and the relative pronoun 

. 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 

.

The particle 

, 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 

.

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 (JII 110)

The daytime is for children (IKh 127)

b). It occurs when the noun/pronoun introduced with اَنَّاْ is the subject of a verbal sentence:

As for me, I find myself looking down on my holy of holies (IIH 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 me, I was wearing only my ordinary shoes (JII 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 اَنَّاْ is not the subject of a nominal or verbal sentence, its position in the sentence following فَ is taken by a pronoun suffix.

a). The noun may be one that would be the object of a verb in its normal position within the sentence:

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 (JII 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 (JIJ 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’il (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 (JIJ 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 ًا ًا frequently introduces a subordinate clause, the main clause being introduced with
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 إذا ("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 أن:

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 ف may be introduced with إن:

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 for the newspapers, they publish everything (AM 155)

77.4.1 ْقد is often followed by ْقد + a perfect verb:

As for 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
(WINTER 76)
Winter has arrived now (AM 7)
as for the other man, he remained leaning against the wall
(AM 48)

77.5 ْقد is very rarely omitted:

As for when I headed to the left to reach the garden ... the
warning sirens went off (Jillator 83)
As for your kindness, your pleasure and all your actions,
they have one meaning (HR 65)
78 Interrogative Sentences

78.1 The Interrogatives (الاستفهام)

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 م (or م).

2). The subject or object of a sentence may be questioned. This is achieved with the interrogative pronouns م ("who?"), م ("what?") and م ("how much/many?").

3). An adverbial or attendant circumstance may be questioned. This is achieved with the interrogative adverbs م ("when?"), م ("where?") and م ("how?").

78.1.1 م 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:

أهلي أيتكه؟ Is this her daughter? (GhS 91)
"Is this me?" I screamed (IH 146)
أهديك أنا؟ 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)
أكو أن لا؟ To be or not to be, that is the question (JIJ 31)
أكو أن هذا الجحص نذا في مكان آخر؟ Could it be that this siege began in another place? (HR 19)
أرطب؟ Have you looked? (IKh 141)
أتعذب أين وضعت الأوراق كلهما؟ Do you know where I put all the papers? (AM 168)
قال هاميلتون: "أعرف ماكس مالون؟" Hamilton asked, "Do you know Max Mallowan?" (JIJ 58)

a). م may be followed by the conjunctions ف و (and ن) . These do not, however, precede it:
أوعث زمر؟ And have I seen pictures of it? (JGh 66)
أولين للشابة وألفها من حق في أكثر مريح
على أقدامهم؟ Is it not the right of the passers-by and the pedestrians to go happily on their way? (JIJ 89)
ألا يتمكن أن أفعل عصبة الأفعوان؟ can't I put up with the ordeal of the viper? (HR 212)

b). م is used before لين and the negative particles:
 لم ينس كله هذا جذور؟ Then, is this not all idle talk? (TW 136)
أكن تشرب؟ 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 مل is also used for questions which may be answered yes or no, with both nominal and verbal sentences. مل and مل are often used interchangeably:

هل هذا كتاب؟

Is this a book?

هل هذا كتاب؟

Is this a book?

أَلْيَأَنْ مأَلِي، أَلْيَأَنْ مأَلِي؟

Are all people like me? (HR 59)

هل الجبل يتحدى?

Is the mountain falling down? (IKh 16)

هل يبحثي إخفائي?

Do my brothers love me? (HR 37)

هل يُجُلُبُ الْغَرْفِ يَسَدُّ السَّمْكَ؟

"Does the drowned man like fishing?" I asked (IH 28)

هل في الإنسان إرادة يلبش المقالبة؟

Can he be troubled by asking for a meeting? (TW 53)

هل كان له وجه؟ هل كان له عينان وأذان وفم وأدنان وبذاكر؟ هل كان له رأس؟

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 أمعت فعلًا؟

Am I really going to die? (AM 102)

a). Unlike مل، مل may be immediately preceded by و، ف، andً. It does not, however, come before these:

هل تنتظر؟ وهل تنتظر؟ (GhS 184)

Can you wait? And can I wait?

هل أنسحب أن تحمل ذلك التاريخ الذي خسر لي من سدار حياته؟ (JIJ 105)

Can I forget that date which determined the course of my life?

لقد حافظنا على نماذج بيتنا في النحر، فهل سيحرفون أطرا؟

We managed to keep our household together when we were poor, so will wealth tear us apart? (GhS 122)

فهل قلت ذلك لأحيا؟

have you told that to anyone? (HM 33)
672 Interrogative Sentences

b).  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).  هل occurs in the negative compound هل+ (the negative particle لا) with the meaning “why not?”:

Why didn’t they go with him to his house for dinner? (JIJ 122)

c).  In spoken Arabic, a “yes/no” question is indicated merely by the tone of voice. Similarly, in written Arabic, particularly in dialogue, the appearance of a question mark is often sufficient to indicate a question:

Have you heard of Salvador Dali? (HR 24)

Are you an animal? (HR 194)

Do you understand now? (JIJ 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?” (JIJ 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? (JIJ 89)

The accusative of specification following كم may be replaced by a prepositional phrase with من:

And us, how many novels will be written about us? (IKh 36)
How many months has it been since he changed his clothes? (HM 198)
How much money do you have with you? (GhS 36)
How many fatal traffic accidents have occurred here? (TW 84)
How many men have lived and died? (IH 105)

a. \(\text{كم}\) may function as the predicate of an inverted nominal sentence, followed by a noun (the subject) in the nominative case:

- How much are melons today? (TW 133)
- How much is the bill? (GhS 119)
- What time is it? (HR 107)
- How old is he? (AM 28)
- How much is a ticket to Bologna? (JGh 54)

b. \(\text{كم}\) may be followed by a verbal sentence:

- How much did you drink so as to get drunk? (HM 105)
- How many were they? (AM 91)
- How many remained? (JGh 36)
- How often has this been repeated over millions of years? (JGh 162)

78.1.4 \(\text{من}\) ("who?") is an interrogative pronoun that asks a question about a person:

- Who will believe me when I tell what I have seen? (JIJ 51)
- Who are you? (IKh 93)
- Which woman can be a rock? (HR 193)
- Who shall I accuse then? (HM 243)
- Who told you this? Who spoke to you about this sinner? (HM 106)
- Who informed him? (TW 134)
- who are we? (AM 134)

a. \(\text{من}\) may be followed by a personal pronoun of the 3rd person which always agrees in gender with the following noun:

- Who is the contemptible one Farusiya? (HM 199)
Interrogative Sentences

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 مَنَّ are often expressed as pronominal relative sentences with الَّذِي (“[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 ذَٰلْكَ may occur between مَنُّ and the relative pronoun:

who is that who is able to live with your daughter? (HS 70)

c). مَنَّ may occur as the genitive in an idāfa construction:

Whose spirit is this? (HM 106)

Whose ghost? (GhS 76)

Whose words are those I have read? (AM 136)

d). مَنَّ may be governed by certain prepositions to form compounds:

(i) مَنَّ (+ مَنَّ) (“from whom?”):

Who did you learn it from? (HM 199)

(ii) مَنَّ (+ مَنَّ) (“whose?” “to whom?”):

Whose face is this? (AM 12)

Whose are these workers? (TW 108)

To whom has he written? (AM 137)

(iii) مَنَّ (+ مَنَّ) (“about whom?”):

Who do you want to write about now? (AM 146)

78.1.5 مَا (“what?”) is an interrogative pronoun that asks a question about a thing:

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) ل 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 ل، ل 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 ل، ل، ل， ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل، ل， ل، ل، ل， ل， ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل， ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل， ل， ل، ل، ل， ل، ل، ل، ل، ل، ل، ل， ل، ل， ل، ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل， ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، ل، L
compounds. It does not, however, form compounds with أَنْامُ or أَنْامُ or any other preposition ending with fatha, لَمِ is often shortened to لَمِ which is then joined onto the preposition. Other assimilations may also take place:

(i) (بِ + مَا) (بِلِمِ) ("with what?"):

According to what do these people make decisions? (TW 249)

(ii) (لَمِ or لَمِ + مَا) (لَمِ) ("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) (فيِمُ or مِمَا) (فيِمُ) ("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) (بِ + مَا) (بِمَا) ("from what?"):

You're warning me? What are you warning me against? (HM 269)

What did he die of then? (JGh 24)

(v) (عَمَّا or عَمَّا + مَا) (عَمَّا) ("about what?"):

I asked him about what had happened (HS 155)
he asks me about what I need (JGh 166)

(vi) (إِلَى + مَا) (إِلَى) ("to what?"):

to what will life lead them? (JGh 85)

(vii) (عَلَى + مَا) (عَلَى) ("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 مَاذا ("what?") is an interrogative pronoun which is a compound of the interrogative لَمِ + the demonstrative particle ذَا:

مَاذا؟ Then what? (TW 139)
مَاذا أَنتِ فِعَالَة؟ What are you doing? (HR 220)
But what about the mind? (HR 28)

What is this? (IKh 71)

What is necessary? (TW 22)

But what about the mind? (HR 28)

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)

a). مَا may serve as the subject or object of a verb:

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)

b). Like نا, although more common, مَا 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 لماذا (“why?”) is a compound of the preposition ل + مَا:

Why does 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 **أين** (masc.) and **أتى** (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 **أين** and **أتى** are declined for case.

a). The genitive is often singular and indefinite:

- Which village? Which sea? (GhS 69)
- What role is left for we youth? (HR 36)
- Which year was it? (JIJ 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? (JIJ 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:

- which artists? (JIJ 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). **أين** (“which of?”) may occasionally govern a noun which is plural and definite:

- which of the cliques? (GhS 96)

d). **أين** (“which of?”) may take a dual or plural pronoun suffix:

- Which of the two is better? (HM 239)
- Which of them? (HS 215)
- 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 

الذي

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 

الذي

(“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-Misri? (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).  

偶尔 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).  

is often governed by the prepositions 

من

إلى [to where?]” and 

من

إلى [“from where?”] . Here, the interrogative 

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  

Where are you going to? (AM 83)
78.1.10 **من** ("when?") is an interrogative adverb that usually, though not invariably, precedes a verbal sentence:

```
أضاف: "من ستزورُونا؟" من تكثرُون؟ من تفهمون؟ من تصبحون رجلاً؟
من تريدين؟ من تضمن الفقراء خروجهم الخاضعة؟ من إذا كنت أكتب أكتب؟ من ستثورونا في بحرود؟ من مؤعدنا؟
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). **من** is sometimes governed by the preposition **إلى** ("until when?" "how long?"):  

```
إلى من تطلبون مني ... أتفشلون في إنجاز هذه الخزيمة؟
إلى من سأظل أنشع في الرزق وألباء؟
إلى من بآ رحب تظل وراء الظلام؟
إلى من تغوه تسرك؟
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 Rajab? (AM 30)
How long will you go on deluding yourself? (IH 180)
```

b). It may be preceded by **منذ** ("since"):  

```
منذ من أنا بحاجة إلى مؤعد مع أمك؟
Since when have I needed an appointment with your mother? (GhS 9)
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78.1.11 **كيف** ("how?") is an interrogative adverb that may precede both nominal and verbal sentences:

```
سأل كيف المُمْرَر إذن؟
Then how can one travel?" I ask (JGh 9)
كيف هو وواعكم؟
How is your marriage? (HR 145)
```
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)

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 إنّ, إذّا or لّو:

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:

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 make 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 "فَقَاء" ("truly", "really", "actually"), "فَعَلًا" ("really", "actually") and "بِالْصِّبْطِ" ("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 and sometimes occur in interrogative sentences to stress the element of doubt in the question. ٌ is the 2nd person masculine singular imperfect of the verb "أَلْيَد" ("to see/think"), while ُ 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 تَرَى, تَرَا is often preceded by the interjectional particle اٰ and occurs anywhere within a sentence:

أين رهيب أين يرى؟
ولكن من إذا ترى نحوه على عقب واثنين؟
كم يا ترى يجيب أن أظل أحيي؟
من يقرأ الله نكل أشباه يا ترى؟

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 تَرَا 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 or هل, while the disjunctive conjunction أم ("or") introduces the alternatives:

أهـِمُ الْدَمْ أمَّ الْمِلْعَةُ، أهـِمُ الْحَقِّ أمَّ الْعِلْمُ؟
أَكُونَ أمَّ لا أَكُونَ، ذُلِّكَ هُوَ الْشَّوَالُ
خِلَّ هذا مُجَنُونَ أمَّ مُذَلَّفُ؟
خِلَّ هَرْبَ أَخْدُهُمُ الوَسَّاسُ أمَّ أَقْلَامُ الْفِيْلِبَيْرِيَّ؟

Is it blood or milk? Is it truth or passion? (TW 167)
To be or not to be, that is the question (JII 31)
Is this man insane or a philosopher? (HM 13)
Has one of them smuggled whisky or pornographic videos? (HS 13)

78.3.2 أم may introduce more than one alternative question:

خِلَّ يُنْبِكُ الْمِعْيَارُ مِلْكَا أمَّ رَيْبًا أمَّ أَمْيرًا أمَّ زَعِيمًا؟
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 Ajileel 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 أَمُّ:

أَتَنَّى الفِهْمَةُ أَلَّا أَنْ تَخْلِقَ؟ 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”):

أَلَّا تَنْتَجَمْ؟ يَوْمًا سَالِمُ: “Don’t you hear it?” asks Salim (IKh 32)

سَأَلَتَهَا مُؤْمِنَة: “كم رواية كتبت حتى الآن؟” One day I asked her, “How many novels have you written up to now?” (JIJ 70)

سَأَلَتِي فِرْعُوسِيْنَ وَنَخَر/ن سَيِّئٌ: “يَمَاذَا تَفْكِرُ؟” 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"):

سَأَلَتَهُ مُؤْنَة: “هل يُبَشرِ?” I asked him whether he drank (TW 108)

سَأَلَتَهَا: هَلْ هِي سَعَيْدَةُ مَعَ زَوْجَهَا؟ I asked her whether she was happy with her husband (SI 36)
I ask her what she wanted to drink (IIJ 35)

When there is no verb in the 2nd person, the question may be interpreted as either direct or indirect. A question mark does not necessarily indicate a direct question, as it is often used after both indirect and direct questions. Thus the sentence

ما أشربها على سبيل البوص؟ (GhS 164)

may be understood as

He asks her whether Bubus has arrived

or

"Has Bubus arrived?" he asks her

78.4.1 As with direct questions, indirect questions may occur after the verb سألان ("to ask"): 

لا سألاني أحد كيف حدث ما حدث
I didn’t ask me how what happened happened (HR 128)

كنت ممسكة لأن أسأل نفسى ماذا أنا حقة
It was time to ask myself what I really am (HR 5)

ما سألتها أنها فكنت لك بغيرات
I didn’t ask her which of them [she meant] for there are many relatives over there (HS 215)

سألته لماذا?
I asked him why (HS 193)

لم أسأله لماذا؟
I did not ask him why (JGh 47)

تشتاءت وفقتها هل هذه وصادة نور؟
Then I asked myself whether it was Nur’s pillow (HS 50)

كلما كنتا لذا تعيش إلى هذه الأيام الشواد
You ask yourself why you have lived up to these dark days (IKh 65)

ألم كنتا لذا أسطفتكم؟
Haven’t you wondered why she chose you? (GhS 45)

a). The compound سألاني may introduce the question after سألان :

سأله الدكتور إبراهيم عما يدركني
Doctor Ibrahim asked me what was troubling me (JGh 193)

يسألني عما أسأله إليه؟
he asks me about what I need (JGh 166)

سألته عما إذا كان ذيرو رقم هاتف السيدة؟
I asked him whether he had his sister’s telephone number (JGh 190)

78.4.2 Indirect questions also frequently occur after verbs meaning “to know”, “to understand” and such like:

لا أأنمي أتى من
I don’t know whose mother (HR 153)

لا أأنمي أيها مدن
I don’t know which cities (AM 138)

لا تذكرى قد من الأزمان فقضى
she doesn’t know how much time has passed (GhS 151)

ما أنت تكون قد ذهبت
I don’t know where she will have gone (TW 273)
78.4.3 When the pronouns “who?” or “what?” are used in indirect questions, they have a function which lies between their use as interrogative pronouns and indefinite relative pronouns. In pronominal relative sentences, however, they have no interrogative character, while in indirect questions they imply a request for information and occur after verbs meaning “to ask”, “to know” etc.:

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 إذا and إن ("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 لا, لَا, لم, لم, لّم. 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 ﷺ ﷺ precedes a verb in the subjunctive mood and is the usual way of denying the future (i.e. the negative of سَفِ ن or مِن + imperfect indicative). It may imply some emphasis (“not at all”, “never”):

لا تَتَنسَدُ ﷺ We will not kill you (IKh 46)
لا يَلْحَظُ أَخْذُ ﷺ No one will ever notice (GhS 57)
لا تَتْسَحُ ضَوْئيَةَ بَعْدَ اللَّيْلِ ﷺ She will not hear my voice after today (GhS 202)
لا أَتَكُتُ ﷺ I will not shut up (HM 80)
لا تَنْنَجَهَا فِي إِلْفَاسِ ﷺ You won’t find it in the dictionary (IH 107)
رَجُبُ لَيْسَ أَوَّلَ رَجُبٍ يَبْسُحُ، وَلَنْ يَكُونَ الأَخِيرُ ﷺ Rajab isn’t the first man to be imprisoned, and he won’t be the last (AM 51)
لا أَتَرْجَعُ ﷺ I will never get married (HR 77)

79.1.1 When ﷺ + subjunctive is subordinate to a perfect verb, it expresses a future time as viewed from the past (“would not”, “was not going to”):

فَدَ حَفِظْتُ لِي أَنَّهُ لَنْ يَزْرَعَني هَانَا ﷺ It had occurred to me that he would not bother me there (HR 114)
فَدَ حَفِظْتُ لِي أَنَّهُ لَنْ يَزْرَعَني هَانَا ﷺ I thought I would not live (AM 104)
فَدَ حَفِظْتُ لِي أَنَّهُ لَنْ يَزْرَعَني هَانَا ﷺ I had known since childhood that I would not be more than I was (IH 86)
فَدَ حَفِظْتُ لِي أَنَّهُ لَنْ يَزْرَعَني هَانَا ﷺ Something in his refusal to look at me made me certain that he was not going to resume the fight (HR 106-7)
فَدَ حَفِظْتُ لِي أَنَّهُ لَنْ يَزْرَعَني هَانَا ﷺ I was certain that no one would mess about with contents like these (JIJ 14)
فَدَ حَفِظْتُ لِي أَنَّهُ لَنْ يَزْرَعَني هَانَا ﷺ I knew that I would not find my friend (JGh 46)
فَدَ حَفِظْتُ لِي أَنَّهُ لَنْ يَزْرَعَني هَانَا ﷺ He used to hint, without articulating it, that he would not disclose its secret (IH 151)

79.2 ﷺ is the most common particle for expressing the negative of the perfect verb. It is followed by a verb in the jussive mood:

لا تَتَنْتَجُ مَعَ أَحَدٍ ﷺ he did not speak with anyone (JGh 24)
لا يَتَنْسَمُ ﷺ I did not smile (HM 144)
I did not really choose him (GhS 119)

She has not worked (HR 37)

She wasn’t even given the chance to dream (AM 140)

Haven’t you noticed? (SI 231)

nothing remained but the signature of the head of the bureau (SI 128)

I have decided nothing (GhS 118)

she did not go to the ministry (SI 245)

I haven’t heard of a radio (HM 109)

79.3 – may be used to negate the perfect verb. This is not as common as 

He didn’t used to study (HS 207)

The old woman did not understand (HS 230)

They would not return (IH 170)

they did not believe it (IH 194)

I have never seen a place as magnificent as this (JIJ 44)

I did not forget (JIJ 206)

I haven’t crossed the threshold of a school (HM 16)

I could not (HS 6)

a). – is, however, often used to negate the perfect of the verbs 

she was sighing with a relief which soon disappeared (SI 183)

it soon broke (TW 222)

he is still alive (AM 116)

I can no longer stand her (HR 195)

She no longer thinks like before (HS 240)

I had hardly begun (AM 149)

79.3.1 – + imperfect indicative may be used to negate the imperfect indicative. This is quite common with the verbs 

this characteristic is not found in any of them (JGh 101)

No sooner do I bring you out ... (HM 164)

No sooner do I decide to go ... (GhS 204)
The Negative Particles

79.3.2 

is used as a negative particle in nominal sentences. It usually precedes the part of the sentence that is to be denied:

- She is not a foreigner (HS 28)
- travelling isn't only for the feet (HS 33)
- the issue isn't the money (HS 90)
- your disdain isn't only towards people but also towards things (HS 102)
- I have no incentives (HR 224)
- You do not understand (IH 137)
- you have no relationship (HR 178)
- there is no proof of it in my hands (JII 51)
- there is absolutely no doubt about it (TW 39)
- There is no doubt about it (TW 114)

a). The predicate of the nominal sentence may be introduced with the preposition :

- they are not oases (IH 51)
- they are not drunk (JGh 125)

79.3.3 The thing denied by is often preceded by the preposition as an emphatic form of negation ("not at all", "whatsoever", "absolutely none"):

- Absolutely nothing remains as it is (JII 46)
- there was not a single seat vacant (JGh 43)
- absolutely no one wants to listen to him (JGh 24)
- there is no reason for the disagreement between us (IH 29)
- Is there no alternative to this course? (IH 178)

79.3.4 often occurs as the first part of an exceptive construction, the second part being introduced with :
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 

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)

occurs in the first part of a temporal construction with 

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)

may precede the emphatic particle 

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 ُنَّا is immediately followed by a verb in the jussive mood, and commonly has the meaning "have/has not yet" or "had not yet":

The house was new; not one year had passed since it was built (JIJ 116)

I was afraid that Nadin would return to the bridge while I had not yet become free (GhS 13)

she tells Na’im that Bubus has not yet arrived (GhS 164)

But the explanation and the experience had not yet achieved a result (HR 137)

We’ve finished but haven’t yet begun? (HM 163)

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 ُنَّا is usually replaced by لَمَ + jussive + the adverb بَعْدُ ("yet", "still", "only"):

they were not yet well known (JIJ 144)

I had not yet forgotten (GhS 78)

The important thing which I haven’t mentioned yet (AM 150)

I still hadn’t slept (HM 59)

the time for that has not come yet (IH 110)

you haven’t seen anything yet (JIJ 214)

79.5 ُنَّا is the most commonly used negative particle.

79.5.1 It occurs independently as a negative answer to a question:

“Do you know Max Mallowan?”

“No” I replied (JIJ 58)

“Have you seen his face?”

“No” (GhS 80)

Is this reasonable? Of course not (GhS 131)

“Do you want dinner?”

“No thanks” (GhS 119)

“Are you tired?”

“No” (GhS 215)
79.5.2 It may confirm the negative of a following statement:

لا، هذه المرة أم أتي هاربة

No, this time I did not consider that I was running away (HR 210)

لا، ليس صوت الأريح. 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 كل “(not at all”, “certainly not”) is a more emphatic negative response or negative confirmation than لا:

هل أتَنفَحَ أَلِيمَةً؟ كَلَّا

Had the ordeal come to an end? Not at all (SI 129)

قدُمتُ وأنا خائف. كَلَّا لم أكن خافًا

I approached frightened. No, I certainly wasn’t frightened (IKh 142)

لم بحَظَرَ لي أن أصمع بكرونة ... كَلَّا

It didn’t occur to me to correct his idea ... Not at all (HR 77)

لا نَحْرَتُ عِندَ الْفُجْرِ شَيْئًا من الطعام، لَمْ أَقُلُّ حَتَّى الْيَمَم الْآثِرَ. ولكن كَلَّا

If I ate some food at dawn, I would not wake up until the following day. But no ... (HR 109)

لا تَجْدِمْ هذا أَلقَامَ، كَلَّا

Perhaps he is this newcomer. No (TW 48)

كَلَّا. ينبغي أن لا يكون الخطاب طويلًا

No. The speech must not be long (TW 48)

79.5.4 لا is used in alternative questions with أم (“or”):

هل تَنَجَّب أَنْ تَنَغُّب عَلَيْهَا 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)

رَكَبُ 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:

أَنْفَخْتُ بِلَا أَخْسَانَةً أَنْتَي بِلَا شَكُورً

I put on a sleeveless white dress (HR 165)

أَنْفَخْتُ بِلَا أَخْسَانَةً أَنْتَي بِلَا شَكُورً

I contented myself with sipping tea without sugar (HS 188)

كَانَ بِعُمُولِ بِلَا كَلَّا

He used to work tirelessly (JGh 28)

لَيْسَتُ مَنَانًا أَيْضًَ أَلَّا أَكَفَّامِ

last night’s experience wasn’t without a price (HM 64)

كَانَ بِعُمُولِ بِلَا كَلَّا

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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا أعرف عنه شيئاً</td>
<td>I know nothing about him (JII 108)</td>
</tr>
<tr>
<td>لا أريد وصاية أحد</td>
<td>I don’t want anyone’s advice (HM 143)</td>
</tr>
<tr>
<td>لا يهم</td>
<td>It doesn’t matter (TW 17)</td>
</tr>
<tr>
<td>لا يتوفر كثير من الناس جوعاً</td>
<td>Not many people die of hunger (HR 147)</td>
</tr>
<tr>
<td>لا ينطويون هذا الأمر</td>
<td>they can’t do this thing (IKh 77)</td>
</tr>
<tr>
<td>لا يعرفها أحد</td>
<td>no one knows it (JII 204)</td>
</tr>
<tr>
<td>لا يرى مبسوت ضحى الضحى</td>
<td>He is only aware of the silence of the rocks (IH 45)</td>
</tr>
<tr>
<td>لا يحول بتهما مبسوت الحائط</td>
<td>nothing separates them apart from the wall (SI 93)</td>
</tr>
</tbody>
</table>

a). In inverted verbal sentences (subject + verb), لا will still precede the verb:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا أستطيع</td>
<td>You cannot (HS 120)</td>
</tr>
<tr>
<td>لا يجيب لا يجيب</td>
<td>Badi doesn’t answer (GhS 56)</td>
</tr>
<tr>
<td>لا أستطيع لا أستطيع</td>
<td>A mother does not make mistakes (AM 130)</td>
</tr>
<tr>
<td>لا يمكن لا يمكن</td>
<td>Hamid does not write (AM 131)</td>
</tr>
</tbody>
</table>

b). When the subject is specifically to be negated, لا is placed before it:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا هي نسيت، ولا أنا نسيت</td>
<td>She didn’t forget, and I didn’t forget (JII 143)</td>
</tr>
<tr>
<td>لا هم يلقؤون إليه بذال</td>
<td>they do not pay attention to me (IH 191)</td>
</tr>
</tbody>
</table>

79.5.7 لا is used to negate nominal sentences. It usually negates the whole sentence and thus precedes it:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا هو بذار</td>
<td>It isn’t a cucumber (TW 112)</td>
</tr>
<tr>
<td>لا هو من حقاً</td>
<td>He is not from Haifa (IH 99)</td>
</tr>
<tr>
<td>لا هو والدي ولا أنا أبته</td>
<td>He is not my father and I am not his son (HM 133)</td>
</tr>
<tr>
<td>لا هو الثائر</td>
<td>it is not insolence (TW 93)</td>
</tr>
<tr>
<td>لا أتعلم ذكر</td>
<td>You are not men (TW 112)</td>
</tr>
<tr>
<td>لا الحرب متعبة</td>
<td>The war isn’t tiresome (IH 81)</td>
</tr>
</tbody>
</table>

a). It may negate only the predicate:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا لا غيرني ولا إص</td>
<td>I am neither a lover nor a thief (HM 137)</td>
</tr>
</tbody>
</table>

79.5.8 In curses, لا + perfect has a present or future tense meaning:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا رحمه الله</td>
<td>may God not have mercy on him (HM 106)</td>
</tr>
<tr>
<td>لا أصلحك الله</td>
<td>May God not make you prosper (HM 153)</td>
</tr>
</tbody>
</table>
May God not forgive her and not give her health (HM 36)

79.5.9 ـ is used before a verb in the jussive or, rarely in modern Arabic, the energetic to give negative commands:

لا تذهب لا تتأخر

Don't go (Ghs 125)

لا تقل شيئا عن أصدقاءك

Don't say anything about your friends (AM 144)

لا يطلبون مني قارئًا من قراء هذه النسخة ... أن أقضي أيامي الباقية في البحث عنها

Don't let a reader of this history ask me ... to spend my remaining days searching for her (IH 96)

لا تلوموا ليتين

We must not blame Lenin (IH 180)

79.5.10 ـ may express a negative contrast to a preceding affirmative sentence, nominal or verbal:

أنا أتكلم بالعربية لا بالهندية

I am speaking in Arabic, not in Hindi (HM 118)

الألم والورم في عيني لا في قلبي

the pain and the swelling are in his eye not his thigh (HS 174)

كان المنفوض أن يسوق النبي لا أنا

my son was supposed to drive, not me (JGh 24)

إنه أبي لا عمي

he is my father not my uncle (HM 11)

أنت أب أمل لا بنت أبيك

You are the daughter of your mother not your father (HM 46)

رفقت نظراته لا يدحه

I watched where he was looking, not his hands (HM 49)

أحب الأدرر لا الألوسون

I like the journey not the arrival (Ghs 99)

إنه الزصادة لا أريد أنتي تضغط على الزجاج

it is the bullet, not the hand that pulls the trigger (Ghs 145)

ال💕 الحقيقة تحدث في القفص والثناييون لا في الحياة

The revealing of truth takes place in stories and on television, not in life (Ghs 203)

عانصروت محبة لا مديعة

she imagined a male broadcaster not a female one (S1 209)

 gốc أقوم من أنا جسد حقفي، لا وهم

she wants to confirm that I am a real body and not an hallucination (JII 49)

أريد أن تعمل كحضانة إنكليريزي بليلة، لا كحراوة

I want you to work like a stupid English horse, not like a fiery Arab charger (JII 239)

إنهموني بأني فعلت ذلك متهما لا حبا بها

They accused me of doing that out of longing not love for her (Ghs 89)
The Negative Particles

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:

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)

79.5.12 لا may be preceded by the conjunction ــ to form the negative compound ــ ("and not").

a). When two negative sentences are joined by ــ, 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 َنَسْتَمْعِنْ َ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 (JIJ 31)

b). َلا َنَسْتَمْعِنْ 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 (JIJ 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 (JIJ 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 which have the sense of a negation:

 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). \( \text{i} \) occurs in double negation, where both the complete sentence and its parts are negated. The parts are negated by \( \text{...} \text{لا} \text{...} \):

 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, \( \text{لا} \) 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 \( \text{لا} \) of Absolute Negation ( لَا إِنَّهُ أَلَّمَ "the \( \text{لا} \) 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 nunation:

 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 لَا is generally followed by a prepositional phrase (or occasionally an adverb) which modifies it:

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":

I had to appear strong and undaunted (HR 189)
I know that I must retrace my steps (IH 38)

79.6.3 The preposition is, however, usually omitted before noun clauses introduced with "أَنْ":

We must convene a meeting for them (SI 341)
but such are the rules and they must be obeyed (JGh 30)
he must have told them something (AM 21)
I must know it (HM 252)
no doubt life in the kingdom of jinn is extremely boring (SI 343)
No doubt a smile of derision is at this moment on my lips (TW 34)
No doubt many of you did not turn off their televisions (TW 47)
There is absolutely no doubt that love purifies the body (HR 203)
No doubt throughout the following year I began to enjoy myself (JIJ 104)
all that he knew was that these papers undoubtedly concerned me (JIJ 203)

79.6.4 After "لا" ("it is unavoidable" ["it is certain"]), "أَنْ" and "أَنْ" are often preceded by the conjunction "وُنْ":

he is certainly better than the other one (AM 87)
they will certainly do something with you (AM 103)
He had to remove the formica table (SI 97)
It will certainly be an extraordinary battle (IKh 33)
No doubt the sitting room window opened (IKh 120)
We have certainly exceeded that number (IKh 131)

79.6.5 When the prepositional phrase which generally follows expressions such as "لا يُبْدِي (مِنْ)
and "لا يُزَيِّبُ (مِثْلِ)" is omitted, these expressions function as adverbials:

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)

something which undoubtedly bothered our other colleagues (JII 106)
You certainly know him (JII 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 (JII 49)
The lover is undoubtedly angry (TW 213)
No wonder (JII 123)
This title which I gave to the trilogy was undoubtedly an unconscious echo from my experience with Lamiya (JII 201)

79.6.6 The negated noun in the accusative case may be the subject of a following verb. This is particularly common with أَحَدُ ("one", "someone"):

لا أحد يَغْرُف No one knows (AM 8)
لا أَهْد يَرْبِى No one sees (IKh 67)
لا أحد هُنَا يَمْتَعِطُ أن يَنْتَمِ No one here is able to sleep (AM 157)
لا ذَا في بَنَيْ عامهُ يَمْكِن أن يَزَوِّجَهُ عَلَى الأَقْامَةِ بي After today nothing can make him live in Paris (GhS 118)

79.6.7 لا + accusative noun often functions as a relative clause modifying an indefinite antecedent:

لا سَفْحٍ وَمِلَّاتٍ لا حَضْرَ لَهَا I find myself descending a bottomless spiral staircase (JII 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 َّلاِ + accusative noun may sometimes occur after the indefinite relative pronoun َّماِ:

The rents will double, and this is something over which we have no control (JII 219)

it mumbles and is endlessly drawn out (JII 239)

The narrow street stretches on without end (IKh 34)

79.6.9 The noun negated by َّلاِ may occasionally be modified by an adjective that agrees with it in gender and is usually in the accusative case with nunation:

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)
The Adversative Particles لْكِنْ and لْكِنَّ (“but”)

and لْكِنْ are used in adversative sentences. They are both synonymous in meaning but are employed in different ways.

a) لْكِنْ 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) لْكِنَّ does not have to introduce a complete sentence. It cannot have a pronoun suffix, but is usually immediately followed by a verb in the perfect or the imperfect indicative or any other word. A following noun is in the nominative case.

From the above, it will be understood that in unvowelled texts unless the particle is immediately followed by a noun clearly in the accusative case or a pronoun suffix (in which case it is لْكِنٌ) or by a verb or an incomplete sentence (in which case it is لْكِنَّ) there is no way of knowing with certainty which of the two particles is intended.

Both لْكِن and لْكِنَّ are frequently introduced with the conjunction لْكِنَّ.

80.1 لْكِنَّ

80.1.1 لْكِنٌ takes the 1st person singular and plural pronoun suffixes as follows:

<table>
<thead>
<tr>
<th>لْكِنْيُ</th>
<th>لْكِنَّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>but I</td>
<td>but we</td>
</tr>
</tbody>
</table>

80.1.2 لْكِنَّ may precede a noun in the accusative case which is the subject of a complete sentence:

<table>
<thead>
<tr>
<th>لْكِنَّا</th>
<th>لْكِنُي</th>
</tr>
</thead>
<tbody>
<tr>
<td>but no one talks of me with a word of gratitude (GhS 139)</td>
<td>I didn't hear a sound, but something inside me told me that he wasn’t asleep (AM 47)</td>
</tr>
<tr>
<td>I pulled away from his grip somewhat roughly, but his eyes held me in check more than his hands (HR 170)</td>
<td>Suleiman tries to warn the black policewoman and to shout, but an unseen hand blocks his mouth (GhS 38)</td>
</tr>
<tr>
<td>But fighting in the cities is difficult (IKh 78)</td>
<td></td>
</tr>
</tbody>
</table>

80.1.3 لْكِنْ may have an attached pronoun suffix which is the subject of a complete sentence. The pronoun suffix usually refers to a preceding noun/pronoun:

<table>
<thead>
<tr>
<th>لْكِنْا</th>
<th>لْكِنُي</th>
</tr>
</thead>
<tbody>
<tr>
<td>I meant what I said, but he did not believe me (GhS 67)</td>
<td></td>
</tr>
</tbody>
</table>
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:

80.1.5 لَكُنْ does not always immediately precede the noun it governs (although a verb cannot come between the particle and its noun). This occurs when لَكُنْ is followed by an inverted nominal sentence with an indefinite noun as subject and a predicate which is an adverb (such as مَنْ - “there is/are”) or a prepositional phrase. Here, the predicate immediately follows لَكُنْ and the subject in the accusative case follows the predicate:
80.2  

80.2.1 In contrast to لينكَن، the adversative particle لينكَن may immediately precede a verb. The verb may be in the perfect:

\[
\text{لَمْ أَكَّلْ أَصَلَّو} \quad \text{أَلَّي} \quad \text{أَحْضَرْتُ} \quad \text{كُلُّ مَا} \quad \text{فَعَلَهُ} ، \quad \text{لَكِنْ}
\]

I couldn’t imagine that I could withstand all they did, but I withstood it (AM 145)

\[
\text{لَمْ أَكَّلْ أَصَلَّو} \quad \text{بَلَّذَمْ} \quad \\
\text{بَيْنَ أنَّ أَوْفَعَ} ، \quad \text{لَكِنْ أَرْتَفَعَتْ}
\]

I didn’t know what regret was before I signed, but I trembled when I heard the sound of the pen (AM 13)

\[
\text{جِين} \quad \text{صَفَّتَ صَوْتَ الْقَفَم} \quad \\
\text{كَانَتْ تَضَرَّعُ في} \quad \text{وُجُوهِهِم} ، \quad \text{لَكِنْ} \quad \text{ذَفَعُوا} \quad \text{يَفْوَعُ} \quad \text{وَدَخَلُوا}
\]

she was screaming in their faces, but they violently pushed her aside and entered (AM 47)

\[
\text{لَكِنْ} \quad \text{خَلَتْ} \quad \text{وُفَتَ} \quad \text{الْإِنْطَظَام}
\]

but the time has come for putting things in order (TW 240)

\[
\text{وَلَكِنْ} \quad \text{كَانَ لَا} \quad \text{يُدَلِّي} ، \quad \text{بَعْدَ مَوْرَعٍ} \quad \text{يَضْعُفِ سَنَوَاتُ} ، \quad \\
\text{يَقْرَأُ} \quad \\
\text{«لَوْلَا»} \quad \text{وَالْعَالِمُ} ، \quad \text{فَمَا} \quad \text{أَرْتَفَعَتْ} \quad \\
\text{رَبَّاهَا} \quad \text{رَجَعَةً} \quad \text{الْيَتْمِيَّة} \quad \\
\text{فَِّيْلاً} ، \quad \text{لَكِنْ} \quad \text{لِيَسْ} \quad \\
\text{هَذَا} \quad \text{مَعْنًى}
\]

But after a few years had passed I had to write “The Floods and the Griffon” (JIJ 201)

80.2.2 لينكَن may immediately precede a verb in the imperfect indicative:

\[
\text{مِنَ الْمُصْلِّبَ} \quad \text{مَكْتَبِ الْبَيْتِ} ، \quad \text{وَلَكِنْ} \quad \text{يَمْكِنُ} \quad \text{مَكْتَبِ}
\]

It is difficult to pinpoint the exact day, but it is possible to establish the general time (JGh 66)

\[
\text{إِذَا أَنْبِحَ} \quad \\
\text{لِي} \quad \text{أَتَّبَعُ} ، \quad \text{فَسَوَّفَ أَفْعَلُ} ، \quad \text{وَلَكِنْ} \quad \text{يَدْوُ}
\]

If I was destined to write, I would do it, but it seems that it has become too late now (AM 166)

\[
\text{فَخَنْ} \quad \text{لَا} \quad \text{يُقَدَّرُ} \quad \\
\text{أَنَّ أَوْفَعَ} \quad \text{أَنْ أَصَلِّو} \quad \\
\text{وَلَكِنْ} \quad \text{يَقْرَأُ} \quad \text{أَنْ نَمَتِّعُ بِهَا} \quad \\
\text{لَكِنْ} \quad \text{يَقُدُّرُ} \quad \text{أَنْ نَمَتِّعُ بِهَا}
\]

We cannot fight, but we can preserve what we have (HR 217)

\[
\text{أَنْ} \quad \text{تَدْوُرُ} \quad \\
\text{مَا} \quad \text{يَكُلُّمُ} \quad \\
\text{مَعْهُ} ، \quad \text{لَكِنْ} \quad \text{أَصَلِّو} \quad \\
\text{أَنْ} \quad \text{يَجِبُ} \quad \\
\text{المَعْطَى}
\]

I rarely speak with him, but I think he likes the kitchen (HR 79)

\[
\text{أَنَّ} \quad \text{يُلْوَى} \quad \text{لي} \quad \text{آنَّ} \quad \text{أَنْ} \quad \\
\text{لا} \quad \text{يَعْقُبُ} \quad \text{أَنْ} \quad \\
\text{عُنُودُ مَا} \quad \text{أَنْ} \quad \\
\text{يَجِبُ} \quad \text{أَنْ} \quad \\
\text{يَجِبُ} \quad \text{أَنْ} \quad \\
\text{يُحَابِلُ}
\]

But it seems to me now that we don’t even have the right to hope (AM 129)

80.2.3 لينكَن may immediately precede a verb negated by any of the negative particles:

\[
\text{وَلَكِنْ} \quad \text{لَمْ} \quad \text{يَبْدِلِ} \\
\text{الْكُبْرَ}
\]

but not much changed (GhS 115)

\[
\text{وَلَكِنْ} \quad \text{لَا} \quad \\
\text{يَسْتَنْفَضُ} \quad \text{عَلَى} \quad \\
\text{لُحْمَهَا}
\]

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 لكن precedes the لا of absolute negation:

But there is no connection between all this and the war (IKh 140)

But it must be said that a friendhip subsequently grew between me and Khaled (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 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 

The Arabic particle *لَكَنْ* may immediately precede a noun clause introduced by *أن*:

لَكَنْ أَنْ تَقْرَأَ عَنْ الظَّاهِرَةِ شَيْءًا، وَأَنْ تَوَاجَهْتَ عَلَى أَرْضَ الْحَقِيقَةِ أُمَّرْ أَخْرَغَ

لَكَنْ أَنْ يَقْرَأَ الْإِنسَانَ لَيْسَ كَانَ يَسْمَعُ وَيَبْرِزُ

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

The Arabic particle *لَكَنْ* often immediately precedes an interrogative particle:

لَكَنْ لَمْ أَكُنْ بِعَوْمًا، وَلَكِنْ ما الْخَطْيَةَ حَتَّى لَوْ

لَكَنْ الْبَيْنَانِ مِنَ الْأَفْضِلِ أَنْ لَا نَمُوتُ؟

لَكِنْ لَا تَعْبُرُ بَلْ الْأَنْهَارُ

But why does the plane seem as if there is something wrong with it? (JGh 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)

"How did you know?"

- "I knew!"

- "But how?" (AM 82)

80.2.10

The Arabic particle *لَكَنْ* often introduces part of a sentence (frequently a prepositional phrase functioning as an adverbial) which expresses a contrast to the preceding part:

أُرْجِعُ أَنْ يَكُونَ مَنْفَرًا مَنْفِئًا، لَكَنْ دُونَ مَعْرُوْفَ

أَنتُ تَكَذِّبُهَا. وَلَكِنْ دُونَ أَنْ تُقِضِ

يَا بَيْدًا لَيْتَكَوَّنَ مَنْتَ عَصِمَ وَلَكِنْ يَبْتَغِي تَبَعُّهُ

ضَحْبَتُ هَذِهِ الأَلْمَةِ مِثْلُ عَطْلِ لَكِنْ يَخْرُجُ أَيْنَ

أَنتُ دُأْبًا تُخَاصِرُي وَلَكِنْ بَالْحَبَّ

أَشْعَلَتُ نُورٌ فِي الْفُضُولِ مِنْ جَدِيدٍ وَلَكِنْ لَوْ قَبَّرَ

فَصْبِرْ لَأَنْ تَذْكُّرُ وَلَكِنْ لَا يَأْسُ

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 (JIJ 82-3)

They looked at me without sorrow, but with affection (HR 52)

Sit down, but without a single word (HM 159)

Those who run will run, but for other reasons (IKh 142)

I resumed the housework as before, but less thoroughly and less wholeheartedly (HR 61)

Not out of fear of prison, nor of the nurse, but because that's the way it is (IKh 136)

They started with beating, with shouting, but to no avail (AM 45)

I saw him as a small creature but burdened with terrible loads (HR 137)

It is similar to a dog but has no tail (IKh 129)

It was a terrible accident, but also strange (HR 7)

I wasn't surprised because she had got married, for this happens every day, but because she could speak Arabic (GhS 68)

80.2.11 Related to the above is the use of لكيً 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 لكيً 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  لكن is used to introduce adverbials which precede the sentence:

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 ٌ

81.1 ٌ 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)

her 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, ٌ 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 ٌ 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, بن 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 (JIJ 100)
The light of morning ... fills the world; indeed the eye is dazzled, unusually, with the brightness (TW 213)

81.6 بن 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 Exceptive Particle ُلي ("only", "but", "except", "unless")

ُلي is the most important particle used to express exception (إِلَّا). It is a compound of the conditional conjunction ِأَنِّي and the negative particle ُلي. ُلي is usually preceded by a negation and typically introduces an inseparable part of a sentence.

ُلي 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 ُلي is in the nominative case:

a). when it is the predicate (or occasionally the subject) of a nominal sentence in the negative:

I am but a man like you (TW 56)
I had to go back to Thomas Cook's (JIJ 219)
I am but one of them (IH 14)
the jelly packet is nothing but the cover (HS 134)
this sound is nothing but your wailing (JGh 33)

b). when ُلي introduces an exception to the general denial expressed by the ُل of absolute negation:

there is no refuge from this cosmic isolation but this confrontation (IH 92)
There is no god but God (IKh 69)
he has no way out but to remain here (HS 52)
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:

only the English belong to it as members (JIJ 138)
Is it true that I only have Umm Bashir? (HR 145)
nothing was there but the essential furniture (HS 133)
there is nothing for him after it but death (JIJ 154)
nothing came but sounds like those of the wind (HR 98)
only hearts hear it (TW 120)
No more than a few minutes passed (JGh 194)
she might do something that only a woman in love can do (AM 114)
82.1.1 The noun following إلاأ 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 ليس:

my being stimulated by it is nothing but another experience (JIJ 136)
Is the desire nothing but a result of his departure? (HS 124)
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 كان:
ما كان إلا سبارة
ما كانت هاتان أهتان إلا أديان آتائنا

82.1.2 The noun following إلا is in the
the genitive case only when governed by a preposition:

لا جواب بيننا إلا عن الطعام
لا حول ولا ثوقة إلا بإله
لا تستطيع إلا في الأغواء
لا تستطيع نسرها إلا في صيف عام
لا ينتمون إلى الشرق إلا بالإسلام
لا يشرب إلا من العين甜甜甜甜
لا يمكن معرفة أنتم إلا بتفحيص
لا أعد إلى باريس إلا بعد ثلاثين سنة أخرى
ما كان يكتب إلا يخمس عشرة سنة

82.2 When following a negation, إلا may immediately precede a noun clause introduced with أن or أن in place of a noun:
At that time I had only to pretend to laugh (JIJ 133)
she did nothing but frown more (JIJ 108)
Nothing remained for us after our memorable day but to
start the journey (JIJ 229)
I could only ask him (HS 107)
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  

may introduce a subordinate adverbial clause:

\[ \text{We did not dare approach her until after her father had returned (IH 72)} \]

\[ \text{She did not replace the receiver until she saw my tears (HS 89)} \]

82.3.1 The adverbial clause is often introduced with the conditional conjunction ْإِذَا ("if"):  

\[ \text{I think no one would ask [these things] unless he is looking to get married (AM 66)} \]

\[ \text{this will not happen unless we walk leisurely (JIJ 84)} \]

\[ \text{she is unable to remember a few lines from the morning newspaper unless she has practised remembering them (SI 100)} \]

\[ \text{an Arab, if he is really an Arab ... should understand his language, unless he is ... an animal! (HM 118-9)} \]

82.3.2  

frequently introduces an adverbial circumstantial clause introduced with the conjunction ْوَ:  

\[ \text{I didn't notice my mistake except when I was falling on the stone steps (IH 48)} \]

\[ \text{Only a few seconds passed and my guess was confirmed (HR 101)} \]

\[ \text{Nothing remained inside me but that it was released (HR 171)} \]

\[ \text{She went to every police station (AM 48)} \]

\[ \text{I only remember her as a widow whose husband has died (IH 132)} \]

\[ \text{There is no Arab who has not begun his life as a poet (GhS 216)} \]

\[ \text{I have no knowledge of my fate except that it is emerging little by little (JIJ 198)} \]

\[ \text{I feel nothing but my body contracting (AM 102)} \]
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  إلا is found in exceptive constructions with لِلا. It introduces a nominal sentence:

He is but one of God’s chosen people (TW 76)

82.5 إلا 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 إلا 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 إلا 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’adh’s voice ... I go up to the door to make sure (HS 119)

82.7 is particularly common after رغم 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, nonetheless 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 إلا 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 ... ? (JIJ 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  إلا occurs after affirmative sentences and introduces an adverbial modification which, when a noun, is in the accusative case. إلا 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  إلا may precede a noun clause introduced by أن which is not an inseparable part of a sentence. The preceding sentence is typically affirmative. Here, إلا 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:

المَّنْ يَكُنْ طَوْيَلاً، إِلَّا أَنْ يَأْخُسَتْهُ طَوْيَلاً جَدًّا

it wasn't long, although I felt it to be very long (HM 132)
83. The Noun *

83.1 

"difference" 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 (JII 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 

"difference" + genitive noun occurs in apposition to another noun it may give the meaning “non-”:

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 (JII 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, 

"difference" 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)

Qasr al-Nil, al-Zaytun, al-Abbasiyya 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)

Max Frisch or Norman Mailer or Dürrenmatt 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, **غير** occurs in the adverbial accusative before a noun clause introduced with **أَنْ أَنْ**:

- We both laughed. What can we do but laugh? (HR 72)
- I cannot believe that a hand like that is prepared for anything but hitting (AM 97)
- Can I do anything except cry? (HR 171)
- I have decided nothing except that I am tired (GhS 118)

83.9 **غير** 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 غير 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”:

this is unreasonable (IKh 17)

but Aziz did not agree (SI 119)

Am I real or unreal? (JIJ 142)

they told her that he wasn’t there (HR 139)

This is impossible (HR 207)

The passenger seems unwilling to listen (JGh 24)

The visit seems unreal to him (GhS 19)

It is a matter which I ask you not to believe because it is illogical (GhS 182)

I felt somewhat relieved because he was unarmed (GhS 200)

I don’t need you (HM 151)

He becomes fanatical and not prepared to talk (IKh 43)

You aren’t serious (HR 60)
The noun + adjective may form a noun-adjective phrase with a preceding noun. َعَيْر 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:

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Was I the victim of an unexpected hallucination? (JIJ 51)
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```
at a not short distance (JIJ 74)
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```
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)
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```
And the unreasonable thing? (AM 51)
```

```
You are good natured ... good natured to the point of inappropriate naivety (HM 216)
```

tap water in the houses in Italy is not fit for drinking

(I Gh 57)

I find myself unafraid (HS 227)
the indirect costs (TW 73)
on non-moonlit nights (IH 26)
the unclear writing (HS 107)
his thin and unattractive lips (HS 107)

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, 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 ل and, less
commonly، لَيْسَ غَيْرُ، 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 ("sameness", "equality")

84.1  سووى occurs as governing term in an ِiqâfa 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)

84.2 With the same function, سووى may take the pronoun suffixes:

I declare that there is nothing important apart from you (TW 85)
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 (JII 204)
there will be no one but us (HM 104)
The Noun

84.3 صوئ may precede a noun clause introduced with أن or أئ: 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 صوئ is used in questions (often rhetorical):

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 صوئ occurs in affirmative sentences, often with the sense of "other than":

Mount Carmel was still a virgin forest except for its lighthouse (IH 103)

He thought that he saw the Pharoah'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 مَمْيَزُ may have a meaning equivalent to “etcetera”, “and so on”. It takes a pronoun suffix referring back to a preceding noun or nouns:

poetry, debate, points of view, the writer, the avant-garde and so on (GhS 135)
In the presence of the fortune teller who really can read thoughts and so on (GhS 29)

84.7 مَمْيَزُ + 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 ًعدَمُ ("non-existence")

85.1 ًعدَمُ 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.:

\[
\text{ لكنَّ لا بدَّ من ًعدَمَ الرجوع إلى المباحا:}
\]

But we must not return to the shelter (TW 253)

\[
\text{ كانَ قد نجح في ًعدَمَ القدّم لتمتعا:}
\]

he had just succeeded in not presenting himself for examination (SI 17)

\[
\text{ نَامَلُهمَا يِدْفَوَنُ لِتَكَاَدُمُ من ًعدَمَ تَلْمِيهمَا}
\]

he examined them closely to make sure they weren't soiled (SI 247)

\[
\text{ هذَه تَفْعَلُ ًعدَمَ استِغْرَابٍ}
\]

this means not being surprised (TW 14)

\[
\text{ جَعلَ أحَسُ بِْرَاَحَةٍ ثُمَّ مَسَّهَا ًعدَمَ الزُّوْجِيٍّ مَشدَّةٍ}
\]

I began to feel a profound relief at not seeing the lady of the lakes waiting for me (JIJ 51)

\[
\text{ لا يَدْعُمُ في مَدرَسةٍ أَوَّ وَظيفةٍ ًعدَمَ أَفْرَزَاهَا بَيْنَةٍ}
\]

he does not persevere in school or a job because he is uninterested in any school or college (JIJ 122)

\[
\text{ كُنَا في المَقْفُوْيَةٍ تَتَحَدَّثُ عن ًعدَمَ حَمْيَةٍ لِلدْعَمَ}
\]

we were in the cafe talking about our lack of love for gold (JIJ 222)

\[
\text{ طَلَبَ إِلَيْهِمُ ًعدَمَ إِشْغَالٍ آلَُنُّ}
\]

I told them not to light a fire (IKh 33)

\[
\text{ تَصَحَّحُ بِْعدَمَ الْوَرَجِيٍّ مَنـِي}
\]

he advised him not to marry me (IKh 101)

\[
\text{ يَغْفِرُونَ عَلِىْ غَمْمَةٍ إِسْتِرارٍ الْمَشْتَكَلِي}
\]

they try not to cause any trouble (JGh 147)

\[
\text{ تَتَماَّزُ ًعدَمَ الْقَمَّمِ}
\]

she pretends not to understand (GhS 73)

\[
\text{ كُفُّتُ قدْ قَرَّتَ ًعدَمَ إِسْتِيارَ غَمْرَ}
\]

I had decided not to send Umar (HS 66)

\[
\text{ أَظَهَّرَ ًعدَمَ الْإِلْهَامِ يَوْجُودُ}
\]

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:

\[
	ext{ كَانَ ْوجُودُي أَوْ ًعدَمُهُ سِيَانِ لَذِيَ}
\]

as if my existence or non-existence were the same thing to him (HM 94)
86 Conditional Sentences

A conditional sentence (حُجَاب) is typically composed of two clauses: a subordinate clause which contains the condition (الْمَرْضَعُ), and a main clause which contains the expected consequence of the condition if fulfilled (جَوَاب). 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 إن, إِنَّا, and نَلْو. The verb following the particle is typically in the perfect (or لم + jussive) regardless of whether a past, present or future time is intended. The verb in the main clause is in the perfect, لم + 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 إن (“if”; “whether”)

إن is not as common as إنّا and إنّ. It often introduces a hypothetical condition (“if this is the case ... then”) which may or may not occur. إن 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 لم + 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 إن may either precede or follow the main clause:

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)

if he did not come I would go to sleep early (IKh 155)

I will be sure to eavesdrop again this evening, if I remain conscious (TW 32)

If he isn’t at home, he will be with the naval officer (TW 236)

86.1.2 إن occasionally introduces a verbal sentence with inverted word order (subject + verb), thus being followed directly by a noun or, more commonly, a pronoun:

I would not need a map of the area if I wanted to go to Windermere, Hawkeshead or Ambleside (JIJ 41)

I won’t deny that if you ask me about her again (JIJ 206)

If I wrote to him, do you think he would bother to answer? (JIJ 194)
Conditional Sentences

86.1.3 The verbs in conditional sentences have no particular temporal significance, the actual tense being determined by context. Thus, conditional sentences with إن may be understood either as referring to the past, the present or the future:

إن قالت وفاطمة، أو قالت شيخة، أو وصفت، قال أنا جاهز.

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 إن may be preceded by the emphatic particle ن, forming the contraction إنَّ ("if"; "whereas", "while"), often preceded by the conjunction ي. The subordinate clause introduced by إن is frequently not a precondition for the fulfillment of the main clause. The subordinate clause precedes the main clause:

 whistleblowing كان يقال إن الطرق ذات الحجراء، وقابلها أحاديث من كل نوع، خلا أن أخذناها دون رحمة، فقد كنا نقول إننا نحن الذين حُدا أطراف الطرق بأحلامها.

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 إِنْ may be immediately followed by the negative particle َلاِ ( "if not", "otherwise") . The main clause is often a negative sentence and precedes the subordinate clause, usually a question, introduced with َلاِ . The two clauses are joined with the conjunction َفَ. 

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). 
`إِذًا` is also used after imperatives:

- `إِذَا` نذُكَرُوا أَخِيَّاهُ، وَإِذَا رَأَعَ عَمْلَ، رَوْجُ أَمْلَ، فِي
- كَاطِعٍ
- تَقْصُرُوا كَمَا بِالْخَرْجِ، وَإِذَا تَرَكَ الْدُّكَانَ
- وَسَحَتْ في شَوَاعِ المِنْطَبِ
- أَخَوْيُهُ أَخْرَجُ وَإِذَا رَتَّلَّكُ في الشَّارِعِ، مَلَّ نَكْتَةً
- أَرْبَابٍ!
- إِلَّا أَنْفُشُهَا وَإِلَّا ضَعْفُهَا

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 `إِذَا` in modern Arabic is to introduce an indirect question ("whether", "if"): 

- `إِذا` سأَلَْتِيْنِهَا إِن كُنتُ هَامِلَتْ؟
- `إِذا` سأَلَْتِيْنِهَا إِن كُنتُما تَرَأَيْنَ تَرَوْجُيِّي
- `إِذا` سأَلَْتِيْنِهَا إِن كُنتُ أُوْمَ

Why did you ask me if I was Hamlet? (J1J 35)

I asked her if she still wanted to marry me (J1J 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 (J1J 159)

I could not remember whether I had given her the poem (J1J 104)

We do not know whether they would one day return (J1J 147)

I don't know whether I was going to send them or not (AM 138)

86.2 `إِن` ("if"; "when"; "whether")

`إِن` is typically followed by a verbal sentence with normal word order (verb + subject). The verb is generally in the perfect or `لَمْ + jussive.

86.2.1 In modern Arabic, `إِن` is often more or less synonymous with `إِذَا`:

- `إِنْ كُنتُ مُتْ فِئَةً بَلْمَا` 
- `إِنْ كُنتُ مُتْ فِئَةً بَلْمَا`
- `إِنْ كُنتُ سَائِلُهَا` 

she will put a rose on my grave if I die (GhS 86)

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)
- 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)

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 حتى (“until”). حتى 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 (JIJ 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 (JIJ 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 َّا + a perfect verb:

she will be happy and grateful if I am clever and go with her (HM 179)

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).

It will not fly if you leave me (IH 131)

Its fruit is large and handsome, and when it ripens it has the sweetness and taste of toffee (JIJ 86)

a). إذا ما

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 لو ("if", "whether")

 looph 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 لو is usually in the perfect or لم + jussive. The temporal meaning of the verb will depend on the meaning of the condition:

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)
Conditional Sentences

86.3.1 When the main clause follows the subordinate cause with َفَ، it is often introduced with the emphatic particle ُلَلْ (see also examples above). The main purpose of ُلَلْ is to indicate that the main clause is beginning, although it may occasionally be seen as emphasising the statement expressed in the main clause:

- *Do the eyes of night, if the night has eyes, see the rays of morning?* (IKh 192)
  
- If he said to me, “Come home with me”, I would walk by his side like a sheep (HR 31)
- If I had known, I would have killed him! (AM 20)
- If he had been unhurt, he would have killed all of them (AM 33)
- If I had wanted, if I had been evil, I would have violated you on the first night (HM 228)
- 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 ْام + perfect. ُلَلْ is always preceded by the emphatic ُلَلْ:

- 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 Butreen 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 ُلَلْ does not normally directly precede a noun or pronoun, thus a following nominal or inverted verbal sentence (subject + verb) is introduced with َأَنْ:

- 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, none 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 َأَوْ 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 َأَوْ 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, ٖـٗ may precede a noun clause introduced with ۖٗ:

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 (JII 199)

I wished that I had got used to smoking and that I had a cigarette in my hand (HR 67)

86.3.6 ٖـٗ is used after an interjection or exclamation to introduce what is desired. This is particularly frequent after the interjection ۖٗ:

Ah, if I had known at the right time, if I had known I would have killed him (AM 20)

Oh, if I could only find out when this siege began (HR 5)

Ah, if only you weren't my sister (AM 30)

Oh if only I had sister other than her (AM 30)

Oh, if only Rajah would let me look at his body (AM 59)

86.3.7 ٖـٗ also functions as an independent exclamatory particle:

If I had a son; if only I had a son! (GhS 85)

If only I was another woman! (AM 30)

If only I could see his body to be certain of the wounds on his thighs (AM 60)

86.3.8 ٖـٗ ("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 ٖـٗ 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 ۖٗ:

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 لولا:

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 لولا 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). لولا 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)
The subordinate clause with 

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 Farusiyah have known Lawandius 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 ... (JII 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:

If you turn over the stone, you will see the worms under it (HM 191)

Know your ghost, know yourself (GhS 68)

If you cut off the head, the roots will dry out (TW 15)

86.5 Indefinite Conditional Sentences

In addition to 

and 

, there are other words that can introduce a conditional clause. These are the indefinite pronouns 

 and 

 (in the compound 

) 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 

, 

 and 

 and the indefinite conditional sentence is that while the result clause in the former is valid with the fulfilment of a limited number of conditions (usually one), the result clause in an indefinite conditional sentence is valid with the fulfilment of any number of possible conditions. Thus, in the indefinite conditional sentence "whatever you do you will be my friend", the result clause "you will be my friend" is valid "whatever you do" - which implies the possible conditions "if you lie to me", "if you emigrate", "if you commit a crime" and so on.

While the jussive mood of the verb is only infrequently found in conditional constructions using 

, 

 or 

, it is quite common in indefinite conditional sentences. The perfect (or 

 + jussive) is also used, often with a present tense meaning.

86.5.1 

 ("whoever"). The main differences between the use of 

 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. It 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 مَهْمَا (“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 (JII 32)
- A mother is a mother, whatever her situation (HM 241)

a). َّ مَنْ is occasionally followed by a prepositional phrase with َّ مَنْ which specifies what the indefinite pronoun refers to:

- They were determined to continue their education no matter what difficulty they encountered in this (JII 111)
86.5.3 ِّٰٓ ("which?") occurs as the indefinite pronoun ْٰٓ ("no matter", "whatever", "whoever"). It is always in the accusative case as the predicate of ُٰٓ in the perfect. ُٰٓ always follows the pronoun:

How much I began to fear policemen and everyone who wore a uniform of whatever kind (GhS 33)

they are not really safe no matter where they go and whoever it is they seek protection from (GhS 62)

I began to befriend whoever she may be to kill the time (HS 9)

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:

“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 ٰ، e.g. ("whenever"), أنتما ("wherever"), فيمنا ("wherever", "whenever"), أيضًا ("whenever"), أيما ("whichever") and كُفُما ("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 (IJGh 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 (IJJ 169)

I will stay with you wherever you go (IJJ 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). ("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 (IJJ 74)
86.6 The Particle *ف* in Conditional Sentences

The Particle *ف* is often, though not invariably, used to introduce the main clause of a conditional sentence when that clause is anything other than a positive verbal sentence with normal word order (verb + subject) (i.e. not a negative with *لا*, *ما* or *لَم*، or an inverted verbal sentence, or a sentence introduced with a particle such as *ب* or *فِي* or *نِعْمَة*). *ف* is not employed when the main clause precedes the subordinate clause. Thus, it may introduce the main clause in the following common cases:

a). When the main clause is introduced with a negative (e.g. *لا* or *لَن*):

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 *قد*:

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)

c). When the main clause begins with *سَوْف* or *يَسْوَف* + imperfect indicative:

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)
d). When the main clause is introduced with the particle ل + jussive:

Even if it stands up it will fall down tomorrow (IKh 33)

When ever 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, َ 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, َ 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 Α):  

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)
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 particlesِ إِنِّيَ andَ لَوْ (“even though”, “even if”) are used to introduce the concessive clause. They are often preceded by the conjunctionِ ـ ـ which in turn is often preceded byِ ـ ـ .

Whenِ إِنِّيَ andِ 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)
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 

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:

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, you often introduces an adverbial modification rather than a complete sentence:

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:

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

\[
\text{اتجهت عميقًا}
\]

may be conceived as an adjectival modification of an omitted verbal noun:

\[
\text{اتجهت عميقًا}
\]

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:

\[
\text{كتبت كثيرًا، ورسمت كثيرًا، وقرأت كثيرًا}
\]

I wrote a lot, painted a lot and read a lot (JIJ 184)

\[
\text{لم يستمر هذا الجو منәل}
\]

this conversation did not continue for long (SI 124)

\[
\text{شاهدت الحقيقة الشديدة التي تختفي بها كاملًا إلى جانب سعيك ... لل！」رب سعيك إذا دافعت الأغاماء}
\]

I have seen the small suitcase which you always keep next to your bed ... to escape quickly if your enemies attack you (GhS 48)

\[
\text{الأولاد يكتونون سريعا مع الإفلاس}
\]

Children quickly adjust to having no money (GhS 115)

\[
\text{فتحت أباب قبلا}
\]

I opened the door a little (HR 108)

\[
\text{هكذا أسمها العربى قديما}
\]

such is its Arab name of old (JGh 151)

\[
\text{سأكتب قريبًا}
\]

I will write soon (AM 107)

88.1.1 Nisba adjectives also occur in the adverbial accusative:

\[
\text{كلنا نتابع اليوم ما يجري بالقصص}
\]

Every day we used to follow the news in detail (JGh 48)

\[
\text{كلنا نصنع الذهب الألوس الذي نتبنيه}
\]

we were gradually climbing the rocky mountain (JGh 74)

\[
\text{وجدت نفسي أكثر جدياً يوضع نور}
\]

I found myself thinking seriously about Nur's situation (HS 41)

\[
\text{هذا الطفل ينعي جسديا}
\]

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) اَيْضًا ("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) بِحَتْة ("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. "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. "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. "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. "definitely", "certainly"):

We certainly had to remain friends (HR 191)

g. "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. "originally", "basically"; "actually", "really"):

I can hardly believe that all this really happened (GhS 130)

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)

introduced by the conjunction ٌن 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)

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)

even though he was a would-be terrorist, that was not something to be taken lightly (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 إن or or أي:

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 (JIJ 118)

I wrote the commentary for it - in English of course (JIJ 217)
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 ..."):

many of its visitors, not to mention the many visitors to the town, are actors (JIJ 33)

but it was in excellent condition, not to mention the precision and beauty of its engraving (JIJ 68)

the two of us talked continuously about everything on earth and in the sky, not to mention Palestine and Jerusalem (JIJ 146)

Abd al-Majid (to say nothing of Dhat) could not understand the complicated mathematical process (SI 62)

It was piled up with leftovers from breakfast, not to mention yesterday’s dinner (SI 351)

b). *("in addition to", “as well as”):

she learnt that I was also giving lectures in the High College of Teachers in addition to my work in the College of Arts and Sciences (JIJ 107)

he writes stories as well as doing drawings (JIJ 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”):

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 (JIJ 16)

d). *(“equivalent to”, “tantamount to”, “consisting of”):

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)

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)

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)

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 (JIJ 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). فوق (“above”, “on top”):
أسمع وقعت أقدام فوق
أخذتهما فوق وناديتهما في الأسفل
ناديُّ نطلع فوق
الملاك فوق

I hear footsteps above (IKh 33)
one of them is above and the second is below (TW 161)
come on, let's go up (HS 124)
The angel is above (HM 54)

 فوق is often preceded by the preposition

سأني وعيني نضابان علية من فوق ...
he asked me, his eyes directed at me from above ... (AM 159)

هي تزقو إلى من فوق
she was looking at me from above (JIJ 120)

رأتني لأول مرة في أي شيء من اللهالي المصباح
I found myself for the first time in any previous night
looking at him from above (HR 135)

زقووا جميعهم من فوق
They all came down from above (TW 240)

رفع بصره إلى فوق
He looked up (TW 286)
Adverbs

are climbing up (HM 141)
h points upwards (IKh 33)

b.  below, "underneath") may be preceded by 

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) also occurs in the phrase ("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 ("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 they 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 (only”, “no more”, “and that’s all”) is commonly preceded by the conjunction 

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 (المفعول ﷺ)  
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:  
بيكي فرحا  
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 iḍāfa construction:  
ماضت لأن نحترم رسائنا وأنهازنا، بين فترة وأخرى، خوف الهجمات المدفعية والمدفعية  
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 ل 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 ب:

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 (الحال) 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

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 (الزمن)
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 "الحَسَنَة ("day"), "صباح" ("morning"), "وقت" ("time") and "سنة" ("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 at 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). "الآن" ("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)
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 (JIJ 81)

She used to wait for me to come home from the college every Friday morning (JIJ 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 (JIJ 215)

88.5.4 Adverbials of time may function as the governing term in an idāfa construction with a clause as the genitive. The noun is considered to be definite:

This background of mine to go walking helped me greatly the day I entered the Arab College (JIJ 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? (JIJ 159)
The marble tablet which was discovered that morning was not large (JIJ 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:

- the door bell rang again (GhS 95)
- Have we been sentenced to this solitary confinement for life? (IH 93)
- My poor father died prematurely (GhS 84)
- I want to take it easy for a while (AM 22)
- I was taken aback, even though I knew in advance that I was uncertain about the subject of getting married (HS 74)
- To live temporarily with my mother? (HS 76)
- I went to bed late as usual (JGh 41)

88.5.7 A number of adjectives are commonly used in the indefinite accusative as adverbials of time:

a). أخيرًا (“finally”, “at last”, “eventually”; “recently”, “lately”):
- I remembered that I had finally allowed him to go to the mosque to perform the afternoon prayer (HS 66)
- Jihad eventually found the treasure (IKh 48)
- We had arrived at last (GhS 163)
- He finally opened a file which was in front of him (JIJ 207)

b). حديثًا (“recently”, “lately”):
- their much abused walls were recently burdened with a blackish green (SI 23)
- tomorrow, I will bring you one that I've just painted (JIJ 142)
- Uzbekistan is one of the most important recently independent Islamic republics (JGh 107)
- he had recently come to Portugal (JGh 141)
c). قديماً ("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). قريباً ("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 (JII 122)

I will stop smoking soon (AM 40)

e). قليلاً ("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). طويلاً ("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). أمس ("yesterday") always ends with a kasra:

Are you the one who played the part of Hamlet yesterday? (JII 34)

I didn't sleep last night (HM 127)

Who was it that got drunk yesterday lunchtime? (HM 163)

익ليمة أمس yesterday evening (HS 121)
(i) The prepositional phrases *يَاهامِي* ("yesterday"); *نَامِيَة القريبَ" ("not long ago"); *يَاهامِي* ("recently") 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). *تَوَا* ("at once", "immediately", "directly" etc.):

it rises in the mountain and flows directly into the sea (IH 44)
Rosemary Boxer ... arriving directly from Oxford (JIJ 180)

c). *رَأَيْمًا* ("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). *أُوْلَى الأَمْرَ* ("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 (JIJ 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)

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 Faysal II Hall (now the Hall of the People) (JIJ 63)

i). 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 (JIJ 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 (JIJ 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 (JIJ 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 idāfa 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)
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. سابقاً ("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 (JIJ 110)

the marvelous woman who would subsequently accompany me at every step (JIJ 168)

r. سابقاً ("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 

ضعف، فوز) 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)

did immediately enter 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 (JIJ 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 idâfa 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)
every night she dreams of Irfan and Damascus (GhS 179)

b). The adverbial expression جَنَّ نَهْرٍ ("day and night") is in the accusative case without nunation:

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 لَيْلًا وَفَجْرًا:

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 ضَفِيْفًا شَيْبًا (“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). غالًا ("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). وَلَقِدْ أَقَلَّلُ أَمْثَالُ أَمْثَالٍ ("mostly", "generally", "most of the time"):

most 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 أَعْلَبَ أنْ أُنْفِقُ ("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" (JJJ 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 (JJJ 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 (JJJ 156)

Her long and flowing blond hair used to fly around her face, always conveying the fire of her emotions (JJJ 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 (JJJ 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) ُبِّلِيكِ أَبَدًا

is more often found in negative statements with the meaning “never”, “not at all”:

أَنْ لَنْ أَجْبَكَ، لَنْ أَجْبَكَ أَبَدًا

I will not love you, I will never love (HM 70)

الْدُّوَّارَاتُ الضَّغِيَّةُ أَلْبَيْنَ يُسِيرُ فِي الْكَلَِّمِ لَا يُفْكِرُ أَن

the small particles which flow in my blood can never leave me (AM 8)

نَفَّذَرَيْنِي أَبَدًا

we will never be rid of it (GhS 63)

(ii) With the meaning “never”, “not at all”, ُبِّلِيكِ أَبَدًا is used independently as a negative answer to a question:

(1) الأَنْسَةُ لِجِبَعَةٌ كَانَتْ هَذَا ُبِّيْكَمْ فِي غِيْابِيٍّ؟ قُلْتُ: "مَا أَبَدًا؟"

"Was Miss Lamiya here today while I was away?"

"No. Not at all" I replied (JIJ 205)

(2) هل نَتَسَاءِرْ؟ أَبَدًا Does she despair? Not at all (SI 203)

هل هذا هو كل شيء؟ أَبَدًا Is this everything? Never (SI 214)

(1) The indefinite adverbial accusative of ُبِّيْكَمْ ("day") may have the meaning “a day”, “one day”:

وَبَعْدَ أَنْ تَشْرَخُ ُبِّيْكَمْ أَوْ يُنُونَكُمْ تَبْتَ أَعْمَالُ الْشَّرْف

and after relaxing for a day or two you can begin the business of travelling (AM 10)

يَنْظُرُونِي ُبِّيْكَمْ

They will wait for me for one day (AM 145)

تَنَاوَعُ ُبِّيْكَمْ وَنَتَكِنْ ُبِّيْكَمْ أَخْرَ

one day she recovers and the next she suffers a relapse (TW 169)

(2) ُبِّيْكَمْ may also have the indefinite meaning “at one time”, “once”:

(1) كَانَتْ بِلَكِ الْبَلَادُ غَرْبَةً ُبِّيْكَمْ

Those cities were once Arab (IJGh 135)

(1) ُبِّيْكَمْ دَعَانِي ُبِّيْكَمْ إِلَى مَسْكِيْكُهُ

he once invited me to his home (JIJ 187)

(1) سَبِيدَةُ الْأَذَارِ أَرْوَةُ الْمَرْسَسُ ُبِّيْكَمْ فَلُلْحَرْبُ مِنْ أَلْدِبِ الْإِنْكِلَزِيٍّ

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, ُبِّيْكَمْ means “never”:

(1) ُبِّيْكَمْ أَنْ خَوْفُهُ أَنَّهُ بَغَتْنَا بِغَايَةٍ كَمَا لَمْ يَغْلُبَ ُبِّيْكَمْ مَالَا

I felt that his fear was bringing us together like his money never had (GhS 114)

(1) نُكْرُوْي بِحَمْرَةٍ؟

Have you never thought about women? (HM 21)

لا يُفْكِرُ بِحَمْرَةٍ أَنْ أَجْهَبٌ I can never love him (HR 57)

ما فَكَرْنَا بِحَمْرَةٍ أَجْهَبَ يُمَلَّوْنَ فِي هَذَا الْمَفْهُومِ الْشَّرْفِي أَلْلَهَارُ

We never thought of sitting in this terrace cafe until that day (HS 74)
Adverbs

j. ("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)
k. ("sometimes", "occasionally", "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)
l. ("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)
Spoilt girls like you generally content themselves with learning about home management (GhS 185)
m. The noun "time" ("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 (JII 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”:

It was difficult for me to eat three times per day (HS 231)

(ii) “Three times”, “four times” etc. are expressed by a cardinal number in the adverbial accusative of time governing the noun مَرَّةٌ in an idāfa construction:

it pleased you that I am afraid, afraid, afraid; sometimes of experience, sometimes of sin and sometimes of the devil (HM 143)

(iii) مَرَّةٌ in the accusative plural (مَرَّاتٍ) expresses the indefinite “repeatedly”, “more that once”, “quite often”, “several times”:

You buy your vegetables by yourself, disinfect them a number of times, then wash them well (GhS 47)

(iv) “Three times”, “four times” etc. are expressed by a cardinal number in the adverbial accusative of time governing the noun مَرَّةٌ in an idāfa construction:

we listened to his Requiem Mass many many times and analyzed it many many times (JIJ 189-90)

(i) It may have the vague meaning “at some time”:

I once loved a sparrow (GhS 126)

(ii) مَرَّةٌ in the accusative dual (مَرَّاتٌ) expresses the definite “twice”:

It pleases you that I am afraid, afraid, afraid; sometimes of experience, sometimes of sin and sometimes of the devil (HM 143)

(iii) مَرَّةٌ in the accusative plural (مَرَّاتٍ) or مَرَّاتٍ expresses the indefinite “repeatedly”, “more that once”, “quite often”, “several times”:

I once went with Suha to visit her bedouin neighbour (HS 142)

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)

I once asked her about the pictures of fish in books (HS 214)

I once went with Suha to visit her bedouin neighbour (HS 142)

You must not be made a laughingstock twice in one day (HM 114)

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Madame Suhayr was tested twice in her faith (SI 167)

I once asked her about the pictures of fish in books (HS 214)
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) 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)

may be omitted, leaving only an ordinal number in the feminine in agreement with it:

He fell silent for a third time (HR 70)

He asked him a second time (AM 20)

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) 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 بالمرة 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 ياء, the genitive of the obsolete noun مّ ("time"), is added to certain nouns with a temporal meaning in the adverbial accusative. These nouns include جين ("time"), يوم ("day") and its plural ساعة, أم ("hour"), وقت ("time") and ان ("time") and give the following compounds:

a). جين ("at that time", "then"):

جنيس أمتعت ذراعين لمزلج لا أعرفه تخلوبله عن

وهو هو الآن يرأس المؤسسة التي أختارها جين

من أفرخ مؤسسات العراق

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). يوم ("at that time", "[on] that day", "then"):

لم ترى يومي في الطرقات مواقة أو غريبة أو عجلة

ليست فينا من يتحرك يومي يمشي من هذا الأمر

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). أم ("at that time", "[in] those days"):

وقد قرأت لهما أمين وهاني

In those days I had read two novels of hers (JIJ 66)

d). ساعة ("at that time", "in that hour", "then"):

وجدنى ساعتين وحادي

I found myself alone at that time (JIJ 44)

e). وقت ("at that time", "then"):

كان ضابط الروسكي وقتين، هو حسن العمر

السكان المنطقة وقتين

at that time the radio controller was Hasan al-Amri (JGh 68)

the inhabitants of the region at that time (JGh 104)

f). ان ("at that time", "that day", "then"):

كان إسماعيل ابن في عشية رحولنا

At that time Isma'il was in the prime of his manhood (JIJ 14)
The suffix *بَعْدُ* also occurs on the prepositions *عَنْدَ* and *بَعْدَ* :

1. **بَعْدَ** ("at that time", "then", "thereupon", "with that"):  
   All I had to do then was to pretend to laugh (JIJ 133)  
   at that, instead of setting him free he might issue an order  
   to have him killed (JGh 68)

2. **بَعْدَ** ("then", "after that", "afterwards", "thereupon"):  
   Nothing important happened after that (HR 55)  
   After that, I sat on the bed (HR 127)

88.6.4 The demonstrative *ذَاذَا* ("that") may occur as a suffix on nouns with a temporal meaning in the adverbial accusative and form compounds such as *ذَاذَا* and *ذَاذَا* all with the meaning "at that time", "that day", "then":  
   but the difference between now and my stay in Texas is  
   the feeling which overcame me at that time (HS 144)  
   On that day he astounded the world with the master-  
   pieces of sculpture he had discovered (JIJ 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 (JIJ 173)  
   it may be in words, regardless of what it should be called  
   at that time (TW 29)

a). **ذَاذَا** may be preceded by the particle *بِذَاذَا* giving the meaning "at that time", "then":  
   At that time I saw no one but her (JIJ 232)  
   Then he does with his opponent as he wishes (TW 100)

88.6.5 The demonstrative *هَا* (as used in *هَا هَا* ["this"] etc.) occurs as a suffix on certain nouns with a temporal meaning and in the accusative case to give the following compounds:

a). **هَا** ("on this/that day", "then"):  
   I was not with you then (TW 56)  
   On that day, I saw the small room (JIJ 69)  
   On that day I was breast feeding my youngest child  
   (GhS 135)
b). (at this/that time):

At that time I was getting ready for my Bachelor degree exam (TW 61)

c). (on this/that night):

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 this/that moment):

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). (at this/that time, then):

Then I opened the door (HS 9)

Only at that time did I forget that I was married (HS 219)

f). (at this/that time):

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 "at (this/that)

(i) (at this/that):

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) (after that), (afterwards):

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.:

- a tall man knocked on the door of my house one morning (HS 166)
- that one summer he had travelled to the Tatra mountains with his colleagues (IH 53)
- One evening, Jawad, Buland and I finally agreed to go and visit Khaldun (JIJ 177)
- I asked him what made him so confident that I would one day accept him (HR 58)
- I spent a pleasant time with her one evening during the war (GhS 99)
- I remember that he once hid Huda’s shoes (AM 113)

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, نحو (“toward”), خلف (“behind”), أوسلو (“among”, “in the middle”), تحت (“under”), فوق (“above”, “over”), حول (“about”, “around”), بعد (“after”) and so on.

88.7.1 To indicate the direction of the action, the noun in the adverbial accusative is usually undefined:

- he did not turn to the right or the left (TW 168)
- they turned right and left and went on their way in silence (IH 32)
- the sad days during which it became clear that the Egyptian army in Sinai was not advancing northeast but rather southwest (SI 16)
- he threw me to the ground (HM 75)
- I open a magazine, then put it aside (HS 31)
- my travelling to her in the north, or her travelling to me in the south, was a costly affair (JIJ 30)
before we proceed west on the Atlantic ocean (JIJ 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 (JIJ 216)

that sea stretching from the Arab shores of Canaan in the east to the Arab shores of Andalus in the west (JIJ 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 (JIJ 165)

88.7.3 The accusative noun may be defined as the governing term in a definite idāfa construction:

Sympathy in my heart for his grief took the place of physical desire (GhS 117)

Lawandiyus 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)
I left her where she was (GhS 55)

88.8 Some Common Adverbials of Place

88.8.1 ْهَا ("here", "over here", "in this place"):  

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) ْهَا may be used as an indicator of time with the meaning 'at this point', "at this":  

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 ْمَاْ ("there", "over there", "in that place"):  

You will find many of your friends there (JII 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 ْمَاْ, with the same meaning:  

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). ْمَاْ 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. ْمَاْ 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:

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 لَيْس which is always in the 3rd person masculine singular:

لَيْس هَنَاكُ دَاعٌ لِلإِنْتِخَاب
لَيْس هَنَاكُ غَيْرُ سُلْطَانٍ وَاحِدٍ فِي دَاخِلِي
لَيْس هَنَاكُ بِدْعَةٌ أَخْرَ
لَيْس هَنَاكُ تَشَيْبَةٌ أُخْرَی
لَيْس هَنَاكُ طَرَقَةٌ أُخْرَی
لَيْس هَنَاكُ أَيْنَ صَلَحًا
does not need for suicide (HR 235)
does not exist but one Salma inside me (HR 166)
does not exist there is no other alternative (SI 158)
does not exist there is no other name (TW 57)
does not exist there is no other way (TW 95)
does not exist there isn't any connection (TW 145)

(iii) The future is expressed with the imperfect indicative of كَانَ with or without ضَوْف سْ or ضَيْفاً:

كُنْتُ هَنَاكُ مَلَامِسُ النَّظَرَات
will be millions of moments (HR 226)

(iv) The negative of the future is expressed with لَنْ + the subjunctive of كَانَ:

لَنْ يَكُونَ هَنَاكُ مَرَةٌ أُخْرَی
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 هَنَاكُ شَيْءٌ فِي خُروْجِهِ هَكَذَا
There was something about his going out in that way (HR 73)
there was a pillar of smoke (JIJ 42)
there was hair tied at the back (HR 51)
there was a gap in all these photographs (HR 89)
there was trust in people (HR 180)
there were, of course, certain extenuating circumstances (SI 56)

لَمْ يَكُنَّ هَنَاكُ مَقدمَات
There were no preambles (HR 170)
there wasn't any opportunity (TW 54)
there was no time (IKh 156)
there was no reason (JIJ 41)

لَمْ يَكُنَّ هَنَاكُ فيْدِيؤُ
There was no video (HS 87)
88.8.3 The adverb نَسْتَمْ ("there is/are") is a less common alternative to مَنَاك. 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 ذَاتُ الْيَسَارِ ("to [at, on] the left") and ذَاتُ الْيَسَارِ ("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 half way (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 one 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 (JGh 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 (JGh 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 "much", "ample") is used with "سُكَرًا" ("thank you"):

Thank you very much (HM 115)

f). "نَمَّامًا" ("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 (JGh 189)

(i) often precedes the preposition "كَ" ("as", "like") and the compound "كَمَا" ("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-Hamamasi (JGh 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 (JGh 186)
I sit exactly as I used to sit in Texas (HS 143)

(ii) It often precedes the preposition "كَلِ" ("similar to", "like"): exactly like the balconies of the mosque of al-Hakim bi Amr Allah in Cairo (JGh 143)

exactly like shoes and other manufactured goods (JGh 174)

(g). "يَنَبِيًا" ("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 (JII 118)

he draws us with a pen one by one (JII 130)

I got to know them one by one (HS 247)

the gods smile on the fortunes of lovers, couple by couple (JII 245)

their thoughts wander as they walk the distances in pairs (JII 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 (JII 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 (JII 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? (JII 119)

(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 أي (“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 (JII 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 فَمَا (“ever”; “never”) generally occurs with the meaning “never” in negative sentences with a perfect verb or نَّمُّ + jussive:
I have never believed in the existence of Prometheus (TW 30)
I never thought about the matter (JII 159)

Until that day, I had never known a marriage like our marriage (JII 226)

Wa’ll never touched me (HR 42)

فَمَا 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 إنما or لين) :

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 (JIJ 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
a) nouns:

Tuesday morning (JGh 19)

Sunday afternoon (JGh 21)

around six o'clock; perhaps a little later (AM 63)

b) verbal nouns:

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:

In every house in the world, the bedroom is always private (HS 54)

a Greek lady called Athena, very mild-tempered and very conservative (JII 101)

His character is somewhat strange (JII 159)

d) active and passive participles:

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)
The Verb 

89 The Verb 

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 

is typically followed by a noun clause introduced with 

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 

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:

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

The particle was originally a verb but is now used only as a particle. It is typically introduced by the emphatic particle لعل. لعل 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 (JIJ 20)

Perhaps she had come down from the top of the mountain where I was going (JIJ 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 لعل:

Perhaps on these shores there are other fish (IH 171)

90.2 The pronoun suffix of the 1st person singular on لعل is ي or يـ:

Maybe I was lucky (JIJ 27)

perhaps I found it long (JIJ 200)

perhaps I would discover the unknown things within me (JIJ 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 لعل 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)
800 The Particle

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 (J1J 15)

I really laughed then, hoping that laughter would carry me on its wings to the "valley of lovers" (IH 54)

90.4 Very occasionally, the emphatic particle ل 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)

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I really laughed then, hoping that laughter would carry me on its wings to the "valley of lovers" (IH 54)

90.4 Very occasionally, the emphatic particle ل is omitted:

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 ُ

The indefinite relative pronoun ُ is frequently used to introduce a number of adverbial clauses that modify the main clause.

91.1 ُ زُمَّة ("until", "while") is a compound of the verbal noun ُ زُمَّة ("delay") in the adverbial accusative + ُ.

91.1.1 ُ زُمَّة + perfect refers to an event or circumstance in the past:

You held on to me as a wife until you had organized your financial affairs and then you divorced me (GhS 93)

We talked in half-broken French until we each discovered that the other was Lebanese (GhS 155)

91.1.2 ُ زُمَّة + imperfect indicative expresses an event or circumstance that will occur in the future vis-à-vis that of the main clause:

I will sit in this tea house until it is time for us to meet (GhS 118)

She invited him to sit next to me while she made the coffee (HR 54)

I try to sink into sleep like her until the morning comes (GhS 73)

I did not leave Umar until he had finished watching television (HS 71)

She was committed to a long wait without flagging or despair until my aunt visited our area (HS 186)

91.2 ُ زُمَّة ("when", "while"):

he crosses the street when he wishes (HR 71)

91.3 ُ لا سَيِّمَا ("especially", "in particular", "mainly") is a compound of the ُ لا of absolute negation, the noun سَيِّمَا ("[a]like", "similar", "equal") in the adverbial accusative case + ُ. It is commonly preceded by the conjunction ُ.

91.3.1 ُ لا سَيِّمَا often precedes a prepositional phrase:

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:

the forty-two palaces, especially the large palace, built by the Khedive for his illustrious guests (JIJ 16)

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 طال ("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 : 

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 Forgiving the Merciful, is also the One who provides every animal with sustenance.

she is at a loss to understand the purpose of it, since Abd al-Majid possesses a screen.

91.5 **نادرًا ما** ("rarely", "seldom") is a compound of the verb ُقُلُ ("to be/become rare, scarce") always in the 3rd person masculine singular of the perfect verb + ُن. 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 (JII 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 **نادرًا ما** ("rarely", "seldom"):

- I seldom talk with him (HR 79)
- history has seldom known its like (JII 14)
- Man rarely feels happy (TW 83)
- I rarely drink coffee twice after lunch (HM 47)

91.7 **كبيرًا ما** ("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 (JII 30)
- I often miss the bus (JII 74)

91.7.1 **كبيرًا ما** + perfect gives a past tense meaning:

- I often went out after 3 p.m. to take a walk (JII 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 رَبَّ (“many a ...”) + ْما . It is occasionally introduced by the emphatic particle ِّل.

91.11.1 Perhaps 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 ُنَِّيَأٌ in the accusative case + َمَا. It has an exclamatory effect. The following noun (typically functioning as an absolute object) is governed by ُنَِّيَأٌ 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 ("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  

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  

Whenever I think of her, I get to the point where whenever I thought of her ... I wished she would die (GhS 45)

91.15.1  

Whenever I hesitate in answering or talking she immediately starts to apologise to the neighbours for my shyness (HR 36)

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91.15.2  

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)
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 shrank (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 كل ما ("all of which/what") is different in meaning to the compound كلما:

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 بينما ("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 بينما 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 ِيُتَّبَع 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 ِيُتَّبَع 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 ِيُتَّبَع 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)

91.17 * 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 ("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)
b). 

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 *عندما* (“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 *عندما* 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)

+ perfect may have the meaning “whenever”:

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 *عندما* 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 (IKh 70)

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... (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, 86.5.4a-b, 86.5.4a; 96.13.7), (86.5.4a; 96.12.3), (36.1.4, 36.22.2), (36.1.4), (36.15.6), (86.5.4a), (86.5.4a), (96.10.4), (86.5.4a), (24.5), (86.5.2)
The Indefinite Particle 

The pronoun 

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:

hasn't the Accursed One whispered something or other to you? (HM 24)

Something or other sparkled in her eyes (HM 47)

At a certain time her father came in (HR 28)

There is certainly some mistake (GhS 116)

she preys on herself in some way (AM 99)

Here she is standing in some waiting room or other (SI 124)

for some reason, I began to look at her (TW 241)

it had for a certain time during the 20's been a residence for the king (JIJ 58)
93 The Accusative of Specification (التمييز)

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:  

In Beirut there was a critic, great in years and importance (JIJ 127)  

the increasingly violent and savage circumstances of the war (JIJ 29)

93.4 The accusative of specification is used for nouns with the comparative and superlative (see 75.2.4, 75.4.8):

my eldest son (GhS 135)  
The dead became more numerous than the living (IKh 106)
as if they are a human species of a higher form (GhS 109)  
and he was one of the most likeable people and one of most scornful (JGh 82)
It is less crowded than usual (GhS 110)  
My children became more respectful of me (GhS 112)  
As for his hand, I thought it whiter (AM 14)  
Perhaps I should be more modest (TW 28)
this is the situation which most calls for chatting and conversation (HR 49)
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:

fourteen men (AM 99)  
eleven years (JGh 110)
forty-six metres (JGh 100)  
thirty-five minutes (HR 212)
seventy-six metres (JGh 11)  
eighty years (IKh 39)

93.6 It is used with nouns following "كم" ("how much/many?") (see 78.1.3):  

كم يومًا? How many days? (TW 148)  
كم مرة؟ How many times? (HM 261)
The Absolute Object (المفعول المطلق)

All verbs (whether active or passive, transitive or intransitive) may take their verbal nouns, nouns of single occurrence (اسم المفردة) and nouns of a kind (اسم النوع) 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 المفردة). 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)
94.4.1 The noun of single occurrence may be in the dual:

- He gave me a sullen look (HM 172)
- Salih returned to the car while letting out a long sigh (HS 101)
- I move my hand slightly (GhS 204)

94.4.2 It may be in the plural:

- He takes long strides (AM 133)
- He would shake him gently to wake him up (AM 17)
- He gives me that divine nod (TW 85)
- We sat on its virgin rocks like the guards of Egypt (IH 29)

94.5 The absolute object may be a noun of a kind (إِسْمُ الْأَنْثَوْع), describing the manner in which the action is performed:

- 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)
this is what made the French security forces so interested in the affair (HM 264)
If they hadn't physically intervened ... (HR 9)
What is it that made me pervert myself so much? (HR 149)
I don't know why I stopped in this particular way (HR 158)

94.7 The absolute object may be the governing term in an idāfa construction:

I didn't know for certain (GhS 86)
It passed us by at first as if nothing was amiss (JII 17)
with his wide eyes he gives the priest a doubtfull 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 (JII 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 (JII 79)
He is absolutely intent (TW 43)
absolutely removed from all that surrounds her (JII 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 أَيَّ ("what a ...!") is occasionally used in the adverbial accusative governing an absolute object in the genitive case:

- She gave 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:

- And before I had gasped for a second time ... (AM 97)
- 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)

94.12 The absolute object may be modified by an adjectival relative clause:

- He comb my hair in a way which befits my move to a new school (IH 92)
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 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 (JIJ 168)

94.13 The absolute object need not be derived from the same verb Form as the verb which it modifies. Another Form of the same root can be used:

- he suddenly turned his head to me (HM 99)
- They almost forcibly kidnap those getting off the train (JIJ 13)
- something which greatly increased production capacity (JIJ 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 (JIJ 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 Saduq 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 (JIJ 187)

Oh, the beautiful memories (GhS 162)

a silence as profound as the flowing waters of the Tigris (JIJ 104)

writing, along with painting sometimes, was as necessary as love, as necessary as friendship, as necessary as bread and water (JIJ 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 ... (JII 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 (المضارع المحايد) is a subordinate adverbial clause that typically describes the circumstances or state (الحال) of the subject or object of an action in the main clause. For example, the sentence

Abd al-Majid sat in front of the television watching a football match (SI 96)

contains the circumstantial clause "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 (وما/أَلْحَالَ) ("while", "as") or they are not. At times the inclusion of ي is obligatory, while at other times its inclusion or omission is due to stylistic considerations. It may be said that the omission of ي 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 ي while b). does not:

a).

I was standing and my face was towards the window (HS 154)

b).

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 ي when its subject is a personal pronoun. The word order in the circumstantial clause is
normal (subject + predicate):

He often saw me by the river when I was young (HR 15)
why didn’t you tell me this while I was in prison? (AM 46)
her hand was stretched out as she slept (HM 140)
my mother passed away while he was travelling (JGh 49)
She laughed as she was on her way to make the tea (SI 62)
A dream returned to me which I had often dreamt in the mid 40’s when I was in Jerusalem (JIJ 119)
My mother Kawkab got married when she was twelve (HS 92)
Marry him off, aunt, while he is young (HM 209)
The second Su’ad died when she was a child (IH 70)

95.1.2 Elsewhere, the use of ۢ 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 ۢ :

ۢ 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)

ۢ 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)
I also remember that he was sitting on the bed with his feet on the floor (HR 127)

I opened the cupboard, my back always to Abd al-Samad (HR 173)

I walk by her side, my head to the ground (IKh 60)

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):

I closed my eyes, anxious and preoccupied (JGh 32)

Abuda returned with his mother (HR 64)

The woman left her for a few moments to return carrying a glass bottle from which she sprinkled perfume (HS 238)

He climbs the stairs followed by three comrades (IKh 33)

I fell silent with that ringing in my heart (AM 111)

I found my sister hanging out a wet blanket, while next to her was an old woman (AM 11)

Occasionally, ْ is not used:

The priest stood with the censer in his hand (IKh 52)

A woman stands with food in her hand (IKh 80)

I was a king, a crown on my head (TW 158)

Sometimes the word order is not inverted:

I was standing behind the mast, the desire to sing in my throat (AM 80)

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:

I remain without work and without moving (HR 130)

The metal cars which move without a sound (IKh 12)

I am broken in heart and spirit with no place to turn (GhS 43)

He slept without moving (IH 11)

ْ may, however, be used:
You speak contemptuously with nothing to do but spy on me (GhS 93)

He sits under the glass dome waiting, with nothing to do but ask questions (IH 209)

95.1.3 The main clause may be an exclamation:

ما أَلَّدُ أَنْ يَمُوتُ الْإِنْسَانُ وَهُوَ قُوِّيٌ

How wonderful for a man to die while he is strong (AM 81)

95.2 The Verbal Sentence as Circumstantial Clause

When verbal sentences are used in the circumstantial clause, the verb in the main clause is most often in the perfect, while the verb in the circumstantial clause is commonly in the imperfect.

95.2.1 When the main clause and the verbal circumstantial clause share the same subject, this subject or a pronoun referring to it need not be repeated in the circumstantial clause. This generally implies a close relationship between the two actions or events. In this case, َis usually not used:

كَانَتْ جَوَابَةً جَامِعَيْةً تَدْرُبُهَا فِي وَاحِدَةٍ مِنْ ضَحْفِ وَالِيْهَا

I went into the room crying (HS 187)

فَتَدْرُبْهَا إِلَى الْمُرْتِبَةِ أَبْنِيِّهَا أَمَّا كَانَتْ هَذَا، تَرْتَبِفُ بِالْحُزْنِ وَالْجَفَد

My mother was there, trembling with grief and hatred (IKh 11)

جَلَّتْ عَلَى الْمُرْتِبَةِ أَبْنِيِّهَا رَكَّضْتُ فِي الْشَّارِعِ أَسْلَى الرَّيْخ

I sat on the balcony watching it (HR 221)

جَلَّتْ عَلَى الْمُرْتِبَةِ أَبْنِيِّهَا رَكَّضْتُ فِي الْشَّارِعِ أَسْلَى الرَّيْخ

I ran in the street racing the wind (IH 191)

أَمي كَانَتْ تَدْرُبُهَا تَدْرُبُهَا فِي وَاحِدَةٍ مِنْ ضَحْفِ وَالِيْهَا

we sat recalling those events (J1J 241)

أَمي كَانَتْ تَدْرُبُهَا تَدْرُبُهَا فِي وَاحِدَةٍ مِنْ ضَحْفِ وَالِيْهَا

my mother is standing in front of the door preventing them from entering (AM 47)

لَمْ يَكُنْ هَذَا أَحَدَّ فِي مُطَارِ الْجَزَازِرِ يَنْظُرُوا

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:

مَنْتَبِهَ كَأَنَّى أَرْتَبِفَ مِنْ عَقْبِ وَجْهِي

I walked off trembling with anger and hatred (HM 187)

كَسَرُوا سِرْقُوْيَ وَهُمْ مُجِّبُونَ وَهُمْ مُعْطَِّبُونَ

They broke my bed as they were searching it (IKh 11)

جَاعَةَنِهِ ذَلِكَ الْأَنْسَانُ وَهُوَ يَنْثَى أَنْسَاتُهُ الْعَرِيقُ

He came to me that evening smiling his old smile (HR 153)
he was singing as he descended the ship's gangway (AM 140)

I looked at him while hiding my astonishment (HR 97)

he was smiling as he did that (TW 89)

95.2.2 When ـ 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)

Lawandiyyus passed in front of my house while you were searching the shop (HM 193)

95.2.3 ـ 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)
Circumstantial Clauses

a). The subject of the circumstantial clause may, however, be stated in the form of a personal pronoun. The conjunctionِ 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)

95.2.4ِِِ is normally used when the verbal circumstantial clause is a negative statement consisting ofِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِ&
may be omitted:

she sat in the corner, silent, speaking to no one (AM 49)

I admit that I was confused that night, not knowing what to do (GhS 48)

he continued on his way, paying attention to nothing (SI 187)

I walked along the path of pains alone, accompanied by neither human nor jinn (1H 81)

I found myself alone at that time, seeing no one (JIJ 44)

I stand, unable to do anything (IKh 141)

95.2.5 When the verbal circumstantial clause is a negative statement with لم + jussive, is may be omitted: ل نشأت في حُرّْ السَّرِيرِ صامتةٌ، لا تتكلم أحدًا
Afrîcian أنتَ رضيًا حَيَاةٌ ليستْ لِيَتَّبَعُها لا أدرى ما سائغت
كانَ هُوَ مسْتَمِعًا في طرِيقِهِ لا يَلْبِعُ عَلَى شَيْءٍ
نشأت في ذرَب الأَلْام وَجِدَاً لا يَضْحَكُهَا إِنَّ مَا لا
وَجِدَاً سَجُدَتْ وَحَدِيً لا أُرِي أَحَدًا
أَنِّي لَا أُشْتَيِّعُ أَتْ أُفْلِدُ

95.2.6 The verb in the circumstantial clause is sometimes found in the perfect, usually preceded by the particle ذلِك. 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 ذلِك:

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)

my mother's first husband who died without me seeing him (HM 133)

we spoke without speaking, exactly as the romantics say (HR 170)

may be omitted: ذلِك

We are happy when we find our seat free, not occupied by anyone (GhS 124)

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)
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 Nem + jussive) followed by ذا + 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. قد 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)
He asks the neighbour about the weather as she gets her keys out (GhS 19)
I ask you on bended knee (HM 114)
We sit on the edge of the hill watching them (IKh 13)
Talal smiles as he tells me about the story of Monte Cristo (IKh 35)
suddenly, a soldier arrives asking him to go with him (JGh 23)
They stand in front of the taps scrutinizing the identity cards (IH 87)
They put its sirens on as they travel along (IKh 20)
We sit to one side, panting (IKh 65)
He listens to her while concealing his feeling of happiness (GhS 13)

95.2.9 The main clause may be an exclamation:

كَمْ سَيْخُوْنَ نَعْبَسَيْناً، وَهُوَ يُحْصِيُّ ما تَنَّقِّي أَنْ ِّهَا
how miserable he would be as he calculates how long remains to him (JGh 40)

كَمْ كَانَ مَنْطُولَةُها قِبْلَ خَشْوَرُهُمْ مِسْلَأَيْنَ وَهُمْ تَضْعَ
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:

مُثِّبَتُ فِي ذَلِّلٍ أَلْلَهَ أَحْتَبَحُ عَنْ مِيْرَة
That day I went to look for Munira (HR 59)

كُلَّ مَنْ تَحَدَّثُ عَنْ أَلْلَهَ نَشْكِيَّفُ النَّمَّيْنَ
I went out with Sun' Allah to explore the city (JGh 30)

خَلَصَنا تَأْكُلُ
we sat down to eat (IKh 36)

جَنَّتَ أُوْدُغَۡکَ
I have come to bid you farewell (GhS 91)

بِخِرْجَ الْجِبَّرَانَ مِنْ مَنَازِلِهِمْ يَفْرَحُونَ
The neighbours come out of their houses to look (IKh 10)

قَلِتْ أَطْمِعْنِي بِأَنْ أَطْلِبُ لا بَدَ أَنْ يَأْمُّي
To reassure him, I told him that the doctor would definitely come (HS 173)

عَدَتْ إِلَى الْبَيْتِ أَخْبَرُ أَمِي
I returned home to inform my mother (HS 191)

95.2.11 The word in the main clause which is modified by the verbal circumstantial clause often occurs in the circumstantial clause as the pronominal object of a verb or a preposition. ج
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 رياء ("to see"), وجد ("to find") and سمح ("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. ْي 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 Farusiy (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 ْي 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 إذا and إذا ("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 Lawandiys 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)
Circumstantial Clauses

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 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 j 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 j is used.
The circumstantial clause may be a nominal sentence:

Fifteen years I have been with him (HS 149)

Night after night, with me engrossed, as I was supposed to be, in the business of maps and notes (HR 89)

Three years I have been confined and squeezed within the timbers of my daily life (HR 156)

I have been in the desert country for years (HS 34)

It may be a verbal sentence, usually with inverted word order:

seconds, and all his preparedness to speak vanishes and is gone (HR 54)

I have been searching for thirty years (TW 237)

One whole month since we returned from our trip together and I haven’t see Mu’adh (HS 120)

All week I’ve been making coffee here (HR 178)

All these years and Farusiya has not shown up (HM 220)

95.3.3 Circumstantial clauses often occur as a parenthesis within the main clause. They come immediately after the part of the main clause they modify and are always introduced with ـ. The circumstantial clause may be a nominal sentence:

When we were in the commune we expected something like this (HR 85)

When we were young we used to go to the wadi (IKh 47)

He imagines, with the light coming from behind her, that her black dress does not reveal any impression of her body (GhS 91)

At that moment, as we were in the flood of the music, there was a knock at the door (JIJ 163)

We became more familiar with nature around us, until, with nature around us, we became a lovely dream (IH 160)

In the daytime, when it is bright, the world shines (TW 26)

It may be a verbal sentence with inverted word order:

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:

It may be a verbal sentence, usually with inverted word order:

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)

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It may be a verbal sentence, usually with inverted word order:
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 ﻫ. 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 ﺃﺫ. The circumstantial clause is always preceded by ﺩ: 

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 (JGh 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 exceptive particle 
. It is preceded by و and the word order of verbal sentences is inverted:

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:

Looking straight ahead, I answered her (HS 193)

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:

I asked him jokingly how much it was worth (JIJ 68)

She turned on her side, pulling the cover over her (SI 92)

I got up with a sigh, trying to conceal my disappointment (HS 134)

she wanders around the house lost in thought (AM 111)
Sa'id comes running (IKh 82)
they stood in the road crying (SI 163)
We walked in silence (HM 126)
her husband is stretched out cold in the middle of the street (IKh 78)
The large building stayed where it was, empty of the machines and workers (IKh 18)

95.4.2 It may be a passive participle, also agreeing in gender and number with the word it modifies:

he once returned exhausted (SI 339)
they stand confused (IKh 33)
he advances carried on the mule (IKh 87)
She comes in alarmed (GhS 60)
He left dumbfounded (HM 259)

95.4.3 The circumstantial accusative may be an adjective, also agreeing in gender and number with the word it modifies:

they raised me as a child (JGh 125)
I go to school proud of my clothes (IKh 23)
he awoke from his nightmare a wealthy man (GhS 128)
he sent me to school when I was young, and taught me the confectioner's trade when I was grown up (HM 6)

95.4.4 It may be a noun:

I knew Hilmi when he was a student in the Arab College (JIJ 197)
either to live as a fool or to die as a prophet (IH 105)
shots were exchanged and four prisoners were killed (AM 128)
We advance in a long line (IKh 23)
He died a young man (GhS 211)
I came to Paris as a child (GhS 15)
95.4.5 The circumstantial accusative may be a verbal noun:

I went to the station on foot (JGh 58)
once again he proceeds on foot to reach the bus, returning to the house (JII 74)
they set off running across the road (SI 182)
once again I enter the ocean waves, going across to my dream (JII 239)
the waves carry it back to the shore (JII 241)

95.4.6 ("together", "at the same time") is a circumstantial accusative:

One day we went together to the desert (HS 39)
Love is part of their life together (GhS 16)
I want us always to remain here together (GhS 127)
the members of his family both fear and love him (JII 183)
He found us sitting together (HR 55)

a). سوياً ("together", "jointly") also occurs:

I'll go with you and we'll take a stroll together (HM 95)
together they both asked God to have mercy on the days of Sadat (SI 204)
the two women decided to go together (SI 241)

95.4.7 The circumstantial accusative commonly modifies the subject (expressed or implied) of a verbal sentence:

He comes to the cafeteria carrying Aristotle's "Metaphysics" (IKh 146)
Basil has gone mad and has started to wander round the streets naked (AM 26)
I stood looking around me (JGh 14)
the chef came wearing that tall white hat (JGh 164)
They sat side by side in the cinema (JII 122)
I put my hand in the cage trying to get the canary to perch on my finger (HS 64)
we all slept on the floor contented, stretched out on blankets (IJJ 236)

95.4.8 It may modify the object of a verb:

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:

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)

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'il on a stretcher, surrendering his spirit (HR 87)

95.4.10 The circumstantial accusative may modify a noun or pronoun which is not the subject or object of a verb:

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 وحيد 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 cafe (JIJ 156)
the empress came alone (JIJ 15)
We are not alone here (IKh 42)

a). وحيد + pronoun suffix may be governed by the preposition ل، 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 (JIJ 83)

95.4.13 Two or more consecutive adjectives or participles acting as circumstantial accusatives are generally not connected by the conjunction و:

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)

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.

96.1.1 ("and", "but", "yet") is the most common conjunction. In general, the use of  indicates no close or logical connection between the words or sentences which it connects, each being equally important in the narrative.

96.1.2  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 Bu'reen 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 

connects sentences describing events which occur consecutively, one after the other:

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 (JIJ 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 

is used to join two sentences which employ the same verb, showing the simultaneous occurrence of two events by two different subjects:

I sat down and he sat down (HR 187)

The woman approached me and I approached her (JIJ 45)

He takes a step and I take a step (HR 168)

He knows it and I know it (HM 133)

She didn't forget and I didn't forget (JIJ 143)

96.1.5 

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:

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)

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)

96.1.6 The sentence introduced by و may indicate the reason for the preceding sentence:

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)

96.1.7 و may connect sentences which are in contrast, with the meaning “but”:

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 &W
c often precedes the adversative particles loggedIn and LoggedIn (“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 &W
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 &W
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)

is, however, occasionally omitted in such a series:

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 ُ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! (JII 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 

When I saw them running in the middle of the street and shouting I didn’t understand (IKh 38)

We found a small boat with one sail (JIJ 15)

There was my mother, opening the door and entering (HR 68)

96.2 ("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  . There are, however, cases where either particle is employed.

96.2.1 Like , is used in a sequence of nouns. With , 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  is used to introduce an event or circumstance which chronologically follows that of
the previous event or circumstance:

**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 (JIJ 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)
Conjunctions

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, و 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 Lawandiyus ... 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 (JII 49)

96.2.6 As with كلما جائب, و, ف 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 "ف" 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 "ف" 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) "ف" therefore introduces and thus draws attention to the main part of a sentence after an adverbial:

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 (JIJ 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)

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 (JIJ 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 (JIJ 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, ﻓﻲ 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":

أثينا عادت تأكدت أن لميزة قد جاءت
Athena once again confirmed that Lamiya had come (JIJ 205)

أعود فأنسى
I forget again (HR 129)

ثم تعود فتنتج جهارة نبخر ظهورها
then you push its mechanism towards the back of it (JIJ 42)

لكنني عدت تأكدت نفيسي يأتينى خَمْساً سأراؤها في الجبل
But I convinced myself again that I would definitely see her on the mountain (JIJ 51)

فدت فشلت ماستانا عادينا لهذه الغاية
I had put on an ordinary dress for this purpose (HR 109)

جميل فشلت تتكبي حزنًا على الدكتور
I [came and] found you crying out of grief for the doctor (GhS 49)

96.2.10 ﻓﻲ 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:

لا تكون عنيدا تتحسر كلمة
Don’t be stubborn and so loose everything (AM 10)

إضحك وأغرق بالضحكة فيرول السحر
Laugh and lose yourself in laughter and the magic will disappear (IH 54)

تضحخ، فيعود ضوتنا مرتدة
We shout so our voices echo back (IKh 47)

يريد أن يتعثر الجلوس، فيجعله مرحا
he wants to change the atmosphere and make it cheerful (AM 24)

كانت عمي تأخذ يدي، أخبارا، تخرج إلى خروية الملجأ الداخلية
Sometimes my aunt would take my hand and we would go to the inside garden of the shelter (IH 134)

على أن تود، كما تأتى أمي، فأخذت من يلبس
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 ﻓﻲ may signal a change of subject:

ماتت عن زوجها فزوج بعجوز أمريكية
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 **ف** 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 **ثم** (“then”, “thereupon”) is used with a temporal meaning to indicate that one event or circumstance has finished and another begins. Unlike the conjunction **و** , the order of the words introduced by **ثم** is not arbitrary and thus cannot be changed. In this respect it is similar to **ف** , although **ثم** is more emphatic and its meaning is usually temporal.

96.3.1 **ثم** 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 smoothes it with saliva on her finger tip, wipes the rest of the powder away with the palm of her hand, then tries on a hat (GhS 212)

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 *لمْ* connects 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 *لمْ* and *فْ* often occur together in a long chronological sequence:

Its 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)
Conjunctions

96.3.4 ْمُمُّ may be preceded by the preposition ْمِنَّ with the meaning “thereupon”, “then”:

- He became interested in the Palestinian issue and then the Arab issues (JIJ 56)

- They spend the honeymoon on the crests of the waves of the Mediterranean, and then the waves of the Atlantic ocean (JIJ 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 ْمُمُّ 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 (JIJ 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 (JIJ 217)

a). With this usage, ْمُمُّ may be translated as “moreover”, “furthermore”, and is often followed by a noun clause introduced with ْإِنَّ:

- 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 (JIJ 150)

b). With the same general meaning, ُنَمْ 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 ُنَمْ 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 (JIJ 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 (JIJ 98)

96.4.2 An alternative construction with اَلْأَرْضِ 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 (JIJ 117)

he did not object to any sound or noise from our flat, whether music, heated debate or a shout during an argument (JIJ 244)

96.4.3 اَلْأَرْضِ 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 (JIJ 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 اَمْ ("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? (JIJ 142)

96.5.1 As with َأُّلِّي, an alternative construction with َأُمَّ may be understood as "whether ... or ...". The verb is in the perfect (or َأُمَّ + jussive), the actual tense being determined by context:

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 (JIJ 112)

whether she spoke in Arabic or English, her words revealed intelligence (JIJ 141)

something which made the people, whether they liked the agreement or not, expect millions of dinars suddenly to pour down on them (JIJ 192)

a). When the verb َكَانَ is used, it occurs only once following its predicate, the first alternative:

The amount is not important, large or small (HM 126)

whether short or long (JIJ 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 (JIJ 253)

96.5.2 َأُمَّ is used in the same way as َأُلِّي, "no matter whether ...", "regardless of whether ...") (see 96.4.3):

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 prolong ("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 (JIJ 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 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 (IH 143)

She no longer saw the roads she had seen in her dream, nor the trees nor the houses (HS 249)

96.7 ام ("either ... or ...") is a disjunctive conjunction used before the first element of a disjunctive construction, the subsequent element or elements being introduced by ام:

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)
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)

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 َحَتَّىْ ("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 َحَتَّىْ + 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 َحَتَّىْ + 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)
He was away so long that she was convinced he would never return (SI 247)

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)

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)
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 headscarf 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, جِئَّي 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 كَذَا 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 (JII 114)

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 مَا إِنْ.  
Scarce 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 لِ ("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. لِ + 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 لِ 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 squalid 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:

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 ل is used in negative statements to express the inability or unwillingness of the subject to do something. It always introduces a verb subordinate to كان. Both كان and the subordinate verb have the same subject:

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 كي (“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 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 كي is كي لا (or less commonly كي ل). As with كي, 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)
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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 

is an alternative to . 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 (JIJ 150)

96.10.3 The negative of is also possible. As with , 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 ("so that", "in order that/to") is a compound of + the indefinite relative pronoun . It has the same meaning as and . 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 is with the same meaning:

He interested her in coming to Egypt so that she could meet another important guest there: the Emperor of Austria (JIJ 16)
96.11 مند ("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:

但她 assumed 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 مند is the abbreviated form من:

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 حين ("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:

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  
while”, “whereas”:

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)

96.12.2 (“until”) also occurs:

They were wearing white shirts with long sleeves and ties, whereas I arrived wearing a blue shirt with short sleeves (JIJ 139)

96.12.3  
may form part of the compound جَيْبًا (”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. Saduq 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 Misr al-Jadida (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 Bab Idris 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 "(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 (JIJ 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 (JIJ 164)
it was a truly innovative exhibition in terms of size and variety (JIJ 176)
she was an exemplary lady as regards her devotion to work (JIJ 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, "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", 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 (JII 84)

96.13.5 ْيحِثْ ("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" (JII 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 (JII 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, ْيحِثْ may occasionally precede a noun clause introduced with ْأنَّ:

but they were so confident that they banged on the door (AM 171)

96.13.6 ْإِلَى ْحِيثْ ("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 (JII 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)
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96.13.7 حيث + the indefinite relative pronoun ما (حيثما) 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 (JII 241)

The Iraqi institutions were always inclined to employ educated Arabs with experience and qualifications wherever it found them (JII 169)

96.14 إذ ("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 الذ 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 الذ may follow the main clause:

I noticed that when Mrs Kazin sat at the head of the table...
... she sat me to her right (JII 139)

Abd al-Samad became happier when he learned that I had not moved throughout the day (HR 141)

I was delighted when I saw that the dean was enthusiastic about this motto (JII 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!" (JII 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)
5. \(ذ\) imperfect indicative may occur, referring to a present or future event:

Five years have passed since my visit to Bukhara, and when I recall the city I find it vividly appearing before me (JGH 99)

6. \(ذ\) may follow temporal expressions:

I subsequently became better acquainted with the cultural life of Baghdad (JII 179)

7. \(ذ\) may occasionally be followed by a prepositional phrase introduced with \(ب\) which serves to emphasise the unexpected nature of the event:

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)

8. The clause introduced by \(ذ\) often precedes the main clause:

When he wouldn't open the door I used to scream and scream (HS 217)

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)

When my melancholic wandering ended in the usual failure, I was content like a woman who has fulfilled all her obligations (HR 165)

When I finally raised my head, a thought came into my mind like a flash of lightning (HR 229)

While I was in America I struck out having sex (HS 162)

9. \(ذ\) is used with the meaning “for”, “since” to explain or indicate the reason for the preceding event or circumstance. The clause introduced by \(ذ\) comes after the main clause. The verb directly following \(ذ\) may be in the perfect (or \(لم\) jussive) or the imperfect indicative:

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”, إَِّلِىَّ 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)

b). a nominal sentence:
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)

c). an interrogative particle introducing a question:
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)

d). the ل of absolute negation + accusative noun:
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)

e). a noun clause introduced with أن:
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 `ida (“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 ُ or ِ.

96.15.1 `ida 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 `ida 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 Lawandiys standing on the threshold! (HM 149)
96.15.3 The verb may be in the perfect, often preceded by َدَعَبَ:

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 ِإِذَا is often immediately followed by a prepositional phrase introduced with بُ.

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). بُ 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 ب... 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 (JII 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 (JII 141)

96.16 لَا (“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 لَا + jussive).

96.16.1 The main clause generally follows the subordinate clause introduced with لَا :

When I lifted my hands to take hold of her fingers which were exploring my face, she gently pulled them from my grip (JII 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 لَا 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 ـًا 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)

ـًا may also have the meaning “since”, “because”, “as”:

Since we didn't have much money, we looked for a people's eating house (JII 21)

Because Lamiya's journey began in New York, I accompanied her there (JII 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 

97 and 

97.1 The main differences between and are as follows:

97.2 ("that")

97.2.1 refers to an event or circumstance that is in the future or not yet completed:

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 is used after verbs and expressions which indicate the ability or possibility, inability
or impossibility 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)

97.2.3 أن is used after verbs and expressions which indicate duty, obligation or the necessity of doing something:

we must identify a subject and write about it (AM 135)
That is the horizon on which the life of every young woman who wants freedom must centre (HR 26)
There are many questions that I must answer (HR 5)
You must understand (IKh 59)
They have to come out in the end (IKh 91)
The rules of the club require that in the evening men wear a suit (JIJ 139)

97.2.4 أن is used after verbs and expressions meaning to want or desire, to ask for and to request:

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)
I implored him to find a solution for me (IH 168)
I tried to sleep (IKh 90)

97.2.5 "أَنْ" is used after verbs and expressions indicating an order:
- "طلب بيتي أن يغفرها" he ordered me to forgive her (AM 176)
- "لقد طلبت إليه أن يأتي" they had asked him to come (HR 80)
- "طلب مرة من الخمس أن ينادي آمر الخرس" he once asked the guard to call the head guard (AM 20)
- "طلب بيتي أن أقرأها" he asks me to read them (HS 108)

97.2.6 It is used after verbs and expressions which indicate permission or prohibition:
- "السفن اليابانية أن تدخل أي ميناء نشاء" the Japanese ships could enter any port they wished (JIJ 13)
- "قُل لبي عن أمر الخرس من جديد هل لي أن أطلب أكثر من ذلك؟" In Exeter I was able to know love again (JIJ 26)
- "أناح لضفينا أن نناضج وتعزني" can I ask for more than that? (JIJ 151)
- "_allowed our friendship to mature and become enriched" it allowed our friendship to mature and become enriched (JIJ 168)

97.2.7 "أَنْ" is used after verbs and expressions of warning:
- "إِنَّا أَنَّعُرِي مَظْهُرَةَ جَنَّةِ الدُّنْيَا" Be careful not to bring the subject up with my guest (JIJ 139)
- "إِنَّا أَنَّعُرِي مَظْهُرَةَ جَنَّةِ الدُّنْيَا" Be careful not to admit anything if they arrest you (HM 230)
- "إِنَّا أَنَّعُرِي مَظْهُرَةَ جَنَّةِ الدُّنْيَا" take care not to approach the south (AM 98)

97.2.8 It is used after verbs and expressions of fear:
- "مثل من خشي أن يخطئي مكوثة وقعة للكلام 
  وأن يكون هذا الكلام رفضا لمشروعاته" 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)
- "أَنْ خَافَ أنْ نَحْفِصَ مَثَلَّةً جَنَّةَ الْجَهَّازِ" I am afraid that I might explode and say what my true feelings are (GhS 144)
- "أَنْ خَافَ أنْ نَحْفِصَ مَثَلَّةً جَنَّةَ الْجَهَّازِ" I was afraid that my dry tears would find their way to my cheeks (GhS 174)
- "أَنْ خَافَ أنْ نَحْفِصَ مَثَلَّةً جَنَّةَ الْجَهَّازِ" Are you afraid to look behind you lest you turn into a pillar of salt? (IH 66)
- "أَنْ خَافَ أنْ نَحْفِصَ مَثَلَّةً جَنَّةَ الْجَهَّازِ" How can I marry her while I am afraid that she will cheat on me with someone else? (HM 174)
97.2.9 ْأُنْ is used after verbs and expressions of surprise or wonder:

لا أشتفر، على الرغم من هذه الغضبة، أن أتمنى
أحد أحفاده
ما ألد أن يموت الإنسان وهو قويٌ

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 ْأُنْ may introduce indirect speech or an indirect question:

ٍبَضَعُوهُ بِهِمْ بِأَنْ يَذْهَبُوا
كانت قد أضرعت عليَّ أن أخرج أيضا ثلاثٍ أو
أربعة نوحاً زائدة
أو ضيائقي ب芝麻 أو أن أفْحَرْ عن أشياء كثيرة
سألها أن تحكم لي قضية
افتَرْ على أنها أن تبحث في الأمر ضِباَخ أليم أثاثي

He calls for them to leave (IKh 37)

she had insisted that I also exhibit three or four oil paintings (JIJ 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 ْأُنْ + perfect (or لَمْ + jussive) may be used when the clause refers to a completed event:

لَمْ تَلْبَثُ أنْ وَضَعْتُ إِلَى قَنَاةٍ مَّحْدَدَة
لم نشبيك لها أن أفرتُ من إحدى مدارس البلدية
تَعْطَرْ بِمُخْرَجٍ أَنْ جَلَسَ إِلَى مَكِينٍ
كان من حزن هذا أن نضَّعَتْ من حَفْرة ورَفْعَتْ في
حَفْرة يَأْيُو أَتَسْخَبُه
حُصَّلَ مَّرَّةٌ نعيمٌ أن تَأْخِرْت
إِفْرَتْ المُخْطَوْرْ أَنْ كَتَبْتُ أَهْوَى عَلَى خَطْبَةٍ
إِلَى أَنْتَوَادٍ

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 (JIJ 31)

97.2.12 When ْأُنْ precedes the negative particle لا, the contraction يَلْلَا ("that not") + subjunctive is possible:

أَفرَتْ إِذَا ذَلِكُ الْمُطَبُ غَيرِ السَّيْقَةِ آنَةُ حَيْرُ لَنا
أَلَا طَابِعَ بِأَيْ مَيْلِ
جَبَبْ أَلَا أَشْأَانِ مَرْتَ أُخْرَى

Faced with that unexpected kindness we realised that it was better for us not to request any explanation (JIJ 21)

I must not ask him again (AM 49)
she was afraid that she would not hear what she wanted to hear (JIJ 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 seat (HR 55)

You must not get excited, angry or sad (AM 154)

a). a may be preceded by the preposition ل, forming the compound لئلا ("lest", "in order not to"):

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 (JIJ 37)

I try in vain to hold back the tears so that the visitors would not see me (JIJ 153)

I froze to the spot and as far I could I controlled my throat so my sobbing would not be heard out loud (JIJ 166)

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  ان 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)

97.2.14 أن may be preceded by ل 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)

97.3 أن ("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 أن takes the pronoun suffixes of the 1st person singular and plural as follows:

I أني أو أني
we أنت or أنت

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} an` 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)
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)
I thought the church was burning (IKh 49)

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)

I realize 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 (JIJ 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 (JIJ 60)
It occurred to me that she was not a mere tourist (JIJ 44-45)
has it 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 (JIJ 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 ُنْ does not immediately follow the particle. This occurs when the subject is indefinite and the predicate is a prepositional phrase, one of the adverbs ِهِنْكُ or ِهِنْا, or when the subject is separated from ُنْ 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 (JIJ 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 (JIJ 159)
It happened in a moment when I felt that there was an angry presence in my flat (GhS 80)

I used to think that I had a mother (AM 64)

97.3.6 The pronoun suffix on أن may be one of general reference (ضمير آمن):

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 realise 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 ل to form the compound لأن ("because", "for", "on the grounds that"). As with أن, لأن 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:

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 (JIJ 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 أن, occasionally the subject noun after لأن does not immediately follow the
The panicles particle: understanding never means equilibrium, because there is a great difference between obedience and falsification (TW 34)

97.4 إن (“that”)
As with إن, أن 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 إن takes the pronoun suffixes of the 1st person singular and plural as follows:

<table>
<thead>
<tr>
<th>1st person singular</th>
<th>2nd person singular or plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنْي</td>
<td>إنْنا</td>
</tr>
</tbody>
</table>

97.4.2 إن is used to introduce direct and indirect speech after the verb قال (“to say”):

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)

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)

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 قال may be introduced with أن:

He wanted to tell her that the car had returned (IKh 129)

he said that there was a market for stolen goods (JGh 174)

our escort told us that there are two schools in the town (JGh 77)

he said that it was possible to find it in the directory (JGh 190)

I did not tell her that I would go (IKh 131)
a Portuguese writer, a friend, told me that Lisbon had begun to experience incidents of violence in recent years (JGh 147)

97.4.4 The pronoun suffix on إن may be one of general reference:

I said that a quarter of an hour must pass (HR 32)

he said they would probably leave on the following morning (JGh 161)

they say that they do not have any yellow papers (JGh 9)

97.4.5 The accusative subject need not directly follow إن:

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 أن (+subjunctive):

I told him to come back quickly (AM 129)

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 إن and the second with أن:

it is said that they are still alive and that they make sounds in the night (TW 21)

he said that he was her poet and that he would put a collection of poems just for her (TW 121)

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)

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

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 (" and its sisters"), the other particles being ("that"), ("that"), ("but"), ("perhaps") and ("if only"). They all govern a subject, when this can be inflected, in the accusative case.

98.1 is typically immediately followed by the subject of the sentence:

Discretion is a basic maxim (HR 148)
The hand brake is not on (GhS 39)
His acquaintance with the sounds of the sea is an ancient one (IH 144)
My mother is a proud woman (HR 53)
Religion belongs to God (TW 111)
A little glue is enough to achieve this union (HR 142)
the mere recollection of those days deforms a man (AM 152)
Something within me has snapped (AM 55)
Feelings beget feelings (HR 54)
No matter how strong a man is, he is not equal to a fly if he is alone (AM 71)

98.2 The subject often occurs as a pronoun suffix on . It takes the pronoun suffixes of the 1st person singular and plural as follows:

I or  or

I am in a court (GhS 100)
I am now a wife (HR 114)
I know what I am saying (TW 20)
I am having delusions (GhS 20)
It is a principle of physics (HR 232)
It truly is a small world! (JIJ 60)
He has been here for an hour (GhS 54)
He is an excellent marksman (JGh 146)
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 ُن.

98.4.1 ُن 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 ُن 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 یا

99.1 The particle یا is used to take the second of two pronominal objects of a verb (see 52.3.3):

ما أهذاني إياه معاذا

I give 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” (wa’o’d almubtah) (see 52.7.1b):

أذكِبَ وَأَاذِبَ إِلَى الْحَرَّمِ

I go with him to the oven (IKh 104)

99.3 یا + pronoun suffix referring to the person addressed has the meaning “beware of ...!”, “take care not to ...!” (see 100.9):

اتَّبِعْ عَبْدُ العَمْدِ دَوْنَ مَقَاطِعَ إِلَيْهِ أَلْسَنَتْ إِيَاهُ

take care not to fall into temptation (HM 44)

99.4 یا + 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:

اِسْتَجِحْ عَنْدَ الْمَجِيدِ دُونَ مَقَاطِعَ إِلَيْهِ أَلْسَنَتْ إِيَاهُ

Abd al-Majid listened without interruption to the news of the tape (SI 22)

لاَ تَجَلَّةَ مِنْ تَأْمِيلِ السَّيِّبَةِ إِيَاهَا

it didn’t prevent them from contemplating the journey (SI 61)

انْضَمَعْ أَعْصَامُ الْمُدْخِلِ إِيَاهُ

Then he rewound the tape to the beginning (SI 93)

أَيَا كَانَ الدُّوَّارُ الَّذِي أَجَبَ أَلْسَنَتْ إِيَاهُ

Whatever the role was that the doctor himself played (SI 201)

فَقَضَتْ أَنِيَسَةُ أُمَّةً تَحْمِلُ أَلْبَابَ إِيَاهُ

Anisa stood in front of him holding the very file (SI 250)

الآخَرُونَ سَقَوْنُ اللَّيْكَاتِ الكِبْرَى إِيَاهَا

The others will say the profound words (AM 13)

هِيُ غَرَّةً أَخَانَا كَرِيسَتْيُنَّ الطَّيْبَةُ إِيَاهَا

it was the small room of Agatha Christie herself (JIJ 69)

لِكِبْرَى مَا زَلْتُ مِنْ الْمِصْيَارِيِّنَ إِيَاهَا

but I was still a walker (JIJ 88)

خُلِّتُ أَنْظَرُ اللَّبَابَةُ إِيَاهَا

I was waiting for the very moment (HS 129)

نَدْخُلُ الْجَالِسَةَ الْوَاسِعَةَ إِيَاهَا

We enter the spacious lounge itself (HS 194)
An exclamation (عِبَارَةٌ نَعْمَةٍ) 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 (أَصَواَتٍ) 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.):

أَلْلَهُمَّ (أَلْلَهُمَّ) OK, I won’t do anything. There, I’ll kiss you! (HM 78)

عَلَى أَنْ أُفْلِحْ مَنْ تَسْتَنَبْهُ أَلْلَهُمَّ and also add to this my tears and my sighs, eh? (JIJ 145)

وَأَنْفَسُ أَنَا الْخَلْقُ Wow! Our beautiful bride! (HR 89)

أَلْلَهُمَّ! دَعَٰيْ أَنَّيْلَيْكَْ榆林 Hey! Let me finish what I’m saying (HM 89)

### 100.2 ("Oh God!")

أَلْلَهُمَّ He sat down, his face expressionless - God, unless we consider that detestable ever present smile was saying something (HR 117)

أَلْلَهُمَّ! أَفْنِى إِلَيْسِ الْأَلْمَ انَّيْلَيْكَْ榆林 Oh God protect us from the accursed Devil (HR 197)

### 100.3 ("huh!" "blast!" "damn" etc.):

هُمْ! من هُمْ هؤلاء الأَفْنُيُّانَاتُ وَالْحَوَائِجَاتُ؟ طَطُّ! يَنْحُنُ في خِازَّةٍ أَنَذِكَ أَفْضَلُ مِنْ هُمْ طَطُّ! أَنْفُسُ أَنْفُسَهُمْ طَطُّ! جَالَسَ مَرْجَةٌ خَالِدَةٌ مِنْ الْكُلَّامِ، أَلْلَهُمَّ إِذَا أَقْبَرَتْنَا ثُلُثُ الْإِنسَانَةِ الْمُقَدَّسَةُ تَأْمُرْنَا أَلْلَهُمَّ أَفْنِى إِلَيْسِ الْأَلْمَ انَّيْلَيْكَْ榆林

Alf طَطُّ في طَطُّ! Faraoh! (HM 7)

الْمُسْتَتِرَةُ وَعَلَى كُلِّ الْمَسْأَلَةٍ طَطُّ! A thousand damnations to you and your false dignity! (TW 48)

بَلاَهُ! أَلْلَهُمَّ! بَلاَهُ! طَطُّ! هُمْ يَفْكُمُ، وَيَفْقَرُوْنُ الْكَذَّابُ To hell with sin Faru. To hell with it you dumb animal! (HM 31)

### 100.4 ("shh!" "hush!")

وُضِعَتْ سُبْطَاتُهَا عَلَى كُفُّهَا وَهَمَّهَتْ "هُمَّ榆林 She put her forefinger on her lips and whispered, “shh” (IKh 136)
He scolded me, whispering, "Hush!" (IH 106)

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)

Bravo! Great! (HR 79)

Bravo! You said it (HM 10)

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)

The interjectional particle ّ is often used before exclamations and interjections:

Good heavens! (JGh 96)

My God! (GhS 21)

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)

Welcome to the Arabs! (IKh 74)

A noun introduced with ّ rarely has the definite article. An exception to this is the exclamation ّ ("O God"):

O God! (HR 92)

O God! Are you really from the place on whose roads he walked? (JIJ 47)

The particle ّ + 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 ّ 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 

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 

("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 ūmū also occurs:

Oh, how much I loved that Bashshar! (HR 33)

100.12 ًً occurs as an interjectional suffix added to nouns. ًً and its noun are sometimes preceded by the interjectional particles ٍٍ or ٍٍ:

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)

ًً is occasionally written defectively:

Oh mother! (IKh 118)
100.13 The preposition َّ (‘God’) occurs in oaths and exclamations, mostly governing َّ (‘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)

Is that everything? Not at all, by your life (SI 214)

No, by your life (SI 208)

100.14 َّ (‘woe!’ ‘distress’) typically occurs as an interjectional particle with a pronoun suffix. It is usually preceded by ِّ:

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! (JIJ 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 َّ + noun/pronoun suffix (‘what a ...?’, ‘oh!’) is an exclamatory expression in which the preposition َّ is preceded by the interjectional particle ِّ 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! (JIJ 79)

What a pity! (JIJ 172)

What a terrible saying this is! (HR 6)
Oh, my brother Jawad! (IH 109)
What misery this is! (GhS 205)

100.15.1  يا لي + pronoun suffix may be followed مِن + an indefinite noun. The pronoun agrees with the indefinite noun:

يا أنها من مَفَاجأة What a surprise! (JGh 143)
يا أنها من ذَآكرَة فَرِيق What a powerful memory! (TW 32)
يا أنها من رَأس What a head! (TW 60)
يا أنها من فِضْوَيا What a story! (HM 105)
يا له من خَيْسي ضَيْق What a cramped prison it is! (TW 121)

a). The pronoun suffix may refer to someone being addressed, in which case مِن governs an adjective:

يا لي من أخْمَصَ What a fool I am! (GhS 87)
يا لي من مَنْتَقِفَة What a contradictory person I am! (GhS 179)

100.16  حيّا ("come on!" "let's go!" "hurry up!"):

ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ‌
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 شكرًا ("thank you", "thanks"): Thank you Father (IKh 49)
Thanks for all this advice (HM 244)

100.17.3 أهلا ب ("welcome to..."): Welcome (GhS 54)
Welcome to the Lebanese Hamlet (GhS 23)

100.17.4 نعيمًا ("blessings!"): blessings! (HM 256)
Blessings, teacher! (HM 173)

100.17.5 حقًا ("truly", "indeed"): Truly, how much this beautiful nature conceals! (JGh 171)
Truly, how many civilisations have arisen, flourished and expanded! (JGh 174)

100.17.6 طبعًا ("naturally", "of course"): Of course I took part (IKh 65)
Of course, Lebanon gained its independence after the war (IKh 19)
Of course, I can’t run any further (IKh 60)
I returned to the bedroom. Naturally, I didn’t find anything (HR 110)

100.17.7 حبي وكرامًا ("fine!" "with the greatest pleasure"): I accept it! And why not? I accept it with the greatest pleasure! (HM 148)
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:

Amazing! (HM 159)

Wonderful! (HM 18)

Congratulations! (JGh 11)

100.19.1 The verb in the inverted verbal sentence is often in the perfect, usually with a past tense meaning:

I wish you had treated me like this a long time ago (HM 240)

I wish you had spoken from Paris (TW 191)

I wish I were a wood cutter (TW 217)

I hear! Yes I hear but I wish that I didn’t (HM 143)

If only I hadn’t gone against my mother’s wishes! (GhS 71)

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:

If only my father would open his heart to me (HM 264)

If only Shakir’s father would come now (GhS 167)
Exclamations and Interjections

100.19.3 ِلَكَ is rendered more emphatic when preceded by the interjectional particle ِلَلَّ:

ِلَلَّ يَا لَيْتَمُتَّهُمُ تُهْلوُهُا

I wish they had plundered it (IKh 158)

ِلَلَّ يَا لَيْتَ أَمِي لَمْ تُقِدْني وَيَا لَيْتَ مِثْلَ هَذَا

I wish my mother had never given birth to me and that I had died before this (IH 95)

مياءَ أَشْفَاقَ وَيَا لَيْتَ مِيَاءَ اللَّعْوُدَةَ

The port of misery; I wish it were the port of no return (AM 7)

100.19.4 ِلَكَ is used independently as an exclamation:

ِلَكَ If only! (SI 211) (HM 254)

"Are you a ballet dancer?"

فَضَحْكَتْ: أَنَا? يَا لَكَ!

"Me?" she laughed, "I wish I was!" (JIJ 35)

"عَالَمٌ وَزَرَعْيَ هَاتَكَ" "Come and visit me there"

"وَبُلْوَتْ: يَا لَكَ!"

"I wish I could" I said (JIJ 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 ُأَفْعاَلَ التَّعْجِّبُ "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:

ما أَلْلَهُ الْحَدِيَّةُ How wonderful iron is (IKh 74)

ما أَجْمَلَ ذِلْكَ السَّاحِلُ، وَما أَفْسَحَ مَساَبِينَ السَّمْوَةَ، وَما أَرْقَ مَوْادَهَا

How beautiful that coast is, how wide the city squares are and how delicate the air! (JIJ 241)

ما أَزْوَجَ النَّهَائِهَا أَلَّا يَبْدِعَ إِلَى الْهَيْدَالَا How wonderful is the ending that takes you back to the beginning! (IH 79)

أَمَّا أَلْحَنَّ أَنَاسَٰنَ عِنْدَمَا يَبْذَاهُةُ ألْعَجُرُ

Oh how wretched man is when he is stricken with weakness (AM 143)

ما أَشْتَفَعَ الْعَاصِفَةَ إِذَا كَانَ يَا لَكَ قُوَُّبًا How delightful is the storm when the house is solid (JGh 167)

ما أَفْتَرَ الْوَوْفَةُ أَلَّا خَلَقَهَا How great is the abundance that created it (IH 121)

100.20.1 ْما may occasionally be preceded with the particle ِلِّلَّ for a more emphatic effect:

وَأَلْلَهُ يَا لِلَّا أَحْلِي جَارِيَكَ هَذَا 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 clative:

ما أَشْتَفِعَهَا وَمَا أَفْتَرَ أَنْوَاعَهَا 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 أن (+ subjunctive) or the adverbial relative particle ما:

ما أعلم أن أحدًا مرة أخرى
ما أجمل أن أكون مباليا
ما أتمنى أن يموت الإنسان وهو قوي
ما أكثر ما استغرق الوقت بالخبر
ما أكثر ما تكشف أم عبودة عن حب الأم لأولادها
ما أكثر ما فاتني لي أجهز

100.21 Some of the interrogatives may function as exclamatory particles:

100.21.1 كم ("how much/many?"):

كم كنت الطريص إلى هذه الدروحة شائعة وكم كانت المخاطرة لذلك!
كم من الإنسان غامض ومتاطس دون أن يتعلم أزرورية Subway's رموز!
أو كم أحب أن أنظر تلقاء الأيام
كم هي شروة
كم أنظرلم
كم نافذة روجي إلقاء

a). The exclamatory effect of كم may be strengthened by prefixing the emphatic particle ل ("truly"):  

لكم أكره أن أنظر في المطارات
لكم هو رقيق
لكم سهرة وسمحة

How wonderful for me to go again (JJ 153)
How wonderful to be a ghost (GhS 204)
How wonderful for a man to die while he is still strong (AM 81)
How often evil is mixed with good (JJ 253)
How often Umm Abuda talked about a mother's love for her children (HR 149)
How often I was offered cigarettes (HR 67)

How difficult was the road to this summit, and how delicious was the effort! (TW 86)
How many men have lived and died without learning to look with the eyes in their head! (IH 105)
Oh, how I love to remember those days! (HR 8)
How vicious they are (TW 141)
How long I've waited for you! (TW 118)
How much my soul has yearned for you! (TW 119)

How I hate hanging around in airports (JGh 10)
how delicate it is (JGh 28)
How often we stayed up at night and made fun (JGh 36)
100.21.2  كيف ("how?"):

I looked at him in alarm. "What! You’re going to sleep with me in the same bed!" (HR 117)

100.21.3  ماذا ("what?"):

What! Haven’t you changed your clothes yet?! (HM 180)

100.21.4  أيّة and its feminine form أَيْةَ ("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)
101 The Vocative

The vocative is a noun or noun phrase used to address someone or something, either to get the attention of those being addressed or to maintain some personal connection with them. Examples in English are “Can I help you, sir?” “You, my friend, are right”, “David what are you doing?”.

In Arabic, the addressee is introduced by one of the interjectional particles (الآذان) and (أنا), 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 ُّ does not have the definite article and is in the nominative case without nunation:

- أَنْزِلُوا مَعَكَمُ بَيْنَ أَوْلَادٍ ِّٰ Children, leave your uncle alone (AM 76)
- يا كُرَّسُونَ! يا كُرَّسُونَ! ِّٰ فَلْ شَيَّاً بَيْنَكُمَا وَلَدٌ Say something boy (HM 77)
- هلْ يَطَلَّبُ هَذَا بَيْنَ أَسْتَادٍ؟ Will this go on for a long time teacher? (HM 97)
- وأَطْلِبُ بِذَلِكَ مَا زَكَّورُ؟ And what’s to be done doctor? (SI 236)
- نُخْلُصُوا بِيَا جَمِيعًا Welcome, people (JIJ 19)

101.1.2 The noun is in the accusative when it is the governing term in an idāfa construction or has a pronoun suffix:

- بَيْنَ أَمْلِكَ الْمُوتَّ ِّٰ Teacher of children. You who are deficient in intellect and religion (HM 106)
- بَيْنَ أَهْلِ الْأَرْضِ المُخْتَلِّهَ ِّٰ O king of death (IH 82)
- بَيْنَ أَهْلِ الْأَرْضِ المُخْتَلِّهَ ِّٰ You people of the occupied land (IH 169)
- بَيْنَ رَيْقِ الْشَّرِّ ِّٰ O companion of the road (TW 191)
- بَيْنَ أُبا الْحَسَنِ ِّٰ Abu al-Hasan (IH 111)
- بَيْنَ أُبا عَمَّارِ ِّٰ O Abu Ammar (TW 70)
- بُيُّ أَمْلِكَ الْكَلاَمَ ِّٰ you who are listening to these words (IH 188)
- بَيْنَ أُهْلِ الْكَهْفِ الْعَطْلَابِيِّينَ ِّٰ O virtuous people of the cave (IH 108)

101.1.3 The noun is in the accusative when followed by a modifying prepositional phrase:

- بَيْنَ مُتِّرِجِينِ فِي مَنَاكِبِكُمَا ِّٰ You who are scattered in your houses! (IH 169)
- بَيْنَ طَالِعِةَ مِنْ بَيْنِي ِّٰ You who have come out of the sea (IH 113)
101.1.4 ِّ 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 ِّّّّّ ِّّّّّّّ ِّّّّّّ ِّّّّّّّ ِّّّّّّّ ِّّّّّّّ ِّّّّّّ**の are synonymous with ِّّّّ ِّّّّ. They do not, however, introduce proper names. They also differ from ِّّّّ ِّّّّ 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 ِّّّّّ ِّّّّّّّ ِّّّّّّ ِّّّّّّ ِّّّّّّ may be preceded by ِّّّّ ِّّّّ 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)
102.1 The Signs (الرقام) of the Numerals

The numerals have ten signs, written as follows:

0 1 2 3 4 5 6 7 8 9

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:

13 13
18 78
1442 1442

3824 3824

102.2 The Cardinal Numbers (الأعداد الأصلية)

102.2.1 Zero/Nil

Arabic sign

0 (تُضُرُّ صفرًا) (pl. تُضُرُّ صفرًا)

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

102.2.2 One

Arabic sign masc. fem.

1 إحدى

واحدة

أحد (fem. إحدى) is a noun, while واحد (fem. واحدة) is an adjective.

أحد is often used independently with the meaning of an indefinite pronoun (“someone”, “one”, “anyone”):

أحد ألا يُصِدِّق أحد أنها بِتاح الهَمْرِ (JII 234)

one would not believe that she is a product of Mosul

911
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). \( ^\text{أحد} \) may govern a plural noun in the genitive case in an ıḍāfa construction. The meaning is "one of". It agrees in gender with the singular of the genitive:

أحد الطرق الثلاثة
one of the three roads (IKh 12)
في أحد الأيام
one day (IH 47)
سنغبى إلى أحد المنازق
we will go to one of the hotels (JGh 84)
إحدى السهوب المتصلة علی المدينة
one of the peaks overlooking the city (JGh 65)
صلاة يشكن إحدى شقق باريس القديمة
his friend lives in one of the flats of old Paris (JGh 121)
فتحت إحدى خفافيف
I opened one of my suitcases (JIJ 162)

The genitive may be replaced with a pronominal relative clause:

أحد الذين علموني
one of those who taught me (JGh 71)

c). With the meaning "one of", \( ^\text{أحد} \) may take a dual or plural pronoun suffix with which it agrees in gender:

كل مرة يهم أحدنا أن يقول شيئا
Every time one of us intends to say something (TW 127)
سرعان ما دخل أحدهم
one of them soon came in (JGh 121)
اختهما أسامة
one of them was Usama (JIJ 183)
إبتغى أحدهم الكتاب
One of them snatched the book (AM 172)
إحدامه لولبية
One of them was Polish (IH 203)
إحدام
one of them (JIJ 123)

d). A definite noun or a pronoun following \( ^\text{أحد} \) may be introduced by the preposition 

لا أريد أن أنتحب بحديد من الطالبة
I don't want to meet one of the students (AM 164)
لا مَبْسَطُ إِلَيْهِ أحدٌ من الركاب
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:

 سنة وثلاثة أشهر
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", واحده 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)

- 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)

- can also be used with من ِ to introduce a definite noun or a pronoun:
- 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>نَمَـٰ</td>
<td>نِمَـٰ</td>
</tr>
<tr>
<td>٢</td>
<td>نَـٰمَ</td>
<td>نِـٰمَ</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 hamza al-
waṣl.

a). The dual form of a noun is sufficient to indicate “two” of a thing, and the number is not needed:

1. كل ستة أو ستينين that was two years prior to the opening of the canal (JII 15)
2. اليد جلبت بأن أحبار رحب على جبهتيين It was necessary for me to fight Rajah on two fronts (AM 121)
3. كل ستة أو ستينين that was two years prior to the opening of the canal (JII 15)

b). أنين may, however, be used for emphasis. As an adjective, it follows the dual noun and agrees with it in gender, case and definiteness:

1. كان من ألواف أن أحبار رحب على جبهتيين my lips are blue (HR 204)
2. أنني أنني أنني أنني أنني أنني Anatina Anatina Zama’awan He got up onto his feet (IH 47)
3. كان من ألواف أن أحبار رحب على جبهتيين my lips are blue (HR 204)


c). أنين may be used with a pronominal function in place of a noun:

1. أنني أنني أنني أنني أنني أنني Anatina Anatina Bdr’san al-
darwi’ee the two of them are studying Arabic literature (JGh 179)
2. أنني أنني أنني أنني أنني Anatina Anatina Anatina Anatina Anatina Anatina One or two of the passers-by looked at me (HR 166)


d). A noun or pronoun following أنين may be introduced with the preposition من:

1. أنني أنني أنني أنني أنني Anatina Anatina Anatina Anatina Anatina One or two of the passers-by looked at me (HR 166)
2. أنني أنني أنني أنني أنني Anatina Anatina Anatina Anatina Anatina Anatina One or two of the passers-by looked at me (HR 166)


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>ثلاث</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>سبعة</td>
<td>سبع</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>نَيْمِة</td>
<td>نينم</td>
</tr>
<tr>
<td>10</td>
<td>عشرة</td>
<td>عشر</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 nunation. The nouns which they govern are plural, indefinite and in the genitive case.

**a).** The number is in the case required by its function in the sentence. They are triptotes (apart from 8) and thus have all the three cases - nominative, accusative and genitive:

- يَبْلُغُونَ الْبُطُولُ سَبْعَةَ أَيَامٍ وَسَبْعَةً لَيَاتٍ (they beat the drums for seven days and seven nights) (GhS 17)
- تَلْبَقُ الْبُطُولُ سَبْعَةَ أَيَامٍ (three places) (JGh 65)
- عَشَرُ ذَقَانٍ (ten minutes) (JGh 71)
- نَطُبَتْ بَيْنَ ثَلَاثٍ مُّدَنٍ (I travelled between three cities) (JGh 97)
- خَمْسُ أو سَبْعَةَ سنَوَاتٍ (five or six years) (JIJ 215)
- سَتِينُونَ هَذَا ثِلْاثَةَ أَيَامٍ (You will stay here for three days) (AM 98)
- بَنَأْ قَلَّ شَهرُ أَيَامٍ (it began ten days ago) (AM 132)
- أَرْضَةُ أَطْفَالِ (four children) (AM 165)
- أمَّي مَاتَ مِنْ ثَلَاثَ سنوَاتِ (My mother died three years ago) (IKh 73)
- مَعِيْ أَرْضَاتِ لِيْزَاتِ (I have four lira with me) (HM 106)
- كَبَرَ الْيَوْمُ بِعَشْرَةَ أَيَامِ (For each day I have aged ten days) (HM 130)

**b).** Number 8 (ثمانٍ) is a defective noun. Thus, when agreeing with feminine nouns it has the following forms:

- nominative/genitive: ثَمَانِيُّ بنَاتٍ
- accusative: ثَمَانِيُّ بنَاتٍ

For example:

- ثَمَانِيُّ سنوَاتٍ مَضَتْ (Eight years passed) (HR 162)
- كَانَتْ تَعُدُّ ذَلَّكَ ثَمَانِيُّ سنوَاتٍ (it was eight years after that) (JIJ 240)
- أَمَّ بِشِيْبُ فَتِينَ لِثَمَانِيُّ سنوَاتٍ (Umm Bashir was eight years older than me) (HR 15)
- أَشْهَدُ فِي أَشْوَعْ وَأَبْصَرُ ثَمَانِيُّ مَسْرِجَاتٍ (in one week I see eight plays) (JIJ 23)

When agreeing with masculine nouns, the form is regular:

- طَوَالُ ثَمَانِيَّةٍ أَيَامٍ (throughout eight days) (AM 144)
- أَصَفَرَتْ حَتَّى ذَلِكَ الْكَأْشَرُ ثَمَانِيَّةَ كَبْ (up to that date I had published eight books) (JIJ 70)
c). Numbers 3 to 10 are sometimes used as appositives, that is, following the numbered noun. In this position, they have no governing function. They agree in case and definiteness with the nouns they modify, and still have inverted gender agreement. The noun may or may not have the definite article:

- he returned with three plates (JGh 63)
- We only had ... four aunts (IH 126)
- I was one of three Palestinian teachers (JII 55)
- three centuries after that (JII 130)
- three years later (JII 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 (JII 147)
- There were eight of us (AM 105)
- I read two or three letters (AM 107)
- bullets were fired and they killed Amjed 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>١١</td>
<td>إِنْتَيْ عَشْرَةَ</td>
</tr>
<tr>
<td>12</td>
<td>١٢</td>
<td>إِنَّـيْ عَشْرَةَ (nom.)</td>
</tr>
<tr>
<td>13</td>
<td>١٣</td>
<td>أَرْبَعَةٌ عَشْرَةَ</td>
</tr>
<tr>
<td>14</td>
<td>١٤</td>
<td>سَبْعَ عَشْرَةَ</td>
</tr>
<tr>
<td>15</td>
<td>١٥</td>
<td>حَمِيسَ عَشْرَةَ</td>
</tr>
<tr>
<td>16</td>
<td>١٦</td>
<td>سَبْعَ عَشْرَةَ</td>
</tr>
<tr>
<td>17</td>
<td>١٧</td>
<td>سَبْعَ عَشْرَةَ</td>
</tr>
<tr>
<td>18</td>
<td>١٨</td>
<td>ثَلَاثْ عَشْرَةَ</td>
</tr>
<tr>
<td>19</td>
<td>١٩</td>
<td>ثَلَاثْ عَشْرَةَ</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 arc عشرة (masc.) and عشرة (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 إحدى, and إثنا or إثنتا) (and the ten [عشر or عشرة]) have normal gender agreement with the following noun:

There are eleven fountains in the academy here (JGh 143)

I told him that I had been sentenced to eleven years (AM 152)

the strike lasted for almost eleven months (III 74)

twelve windows (JGh 100)

I began a long journey twelve hours ago (JGh 55)

for twelve years (JGh 124)

twelve streets (III 152)

b). From 13 to 19, the ten (عشر or عشرة) has normal gender agreement with the following noun, but the units have inverted agreement as when these are used alone:

it is fifteen stories high (JGh 101)

fourteen years before that (III 168)

thirteen passengers (III 239)

We were fourteen men (AM 99)

a period of eighteen years (HR 9)

they said that I need thirteen medical examinations (AM 120)

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>Modern</th>
<th>Classical</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>يعشرون</td>
<td>عشرون</td>
</tr>
<tr>
<td>30</td>
<td>ثلاثون</td>
<td>ثلاثون</td>
</tr>
<tr>
<td>40</td>
<td>أربعون</td>
<td>أربعون</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 ؤ :

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>أحمد وعشرون</td>
<td>إحذئ وعشرون</td>
</tr>
<tr>
<td>22</td>
<td>اثنان وعشرون</td>
<td>إثنان وعشرون</td>
</tr>
<tr>
<td>23</td>
<td>ثلاث وعشرون</td>
<td>ثلاث وعشرون</td>
</tr>
<tr>
<td>24</td>
<td>أربعة وعشرون</td>
<td>أربعة وعشرون</td>
</tr>
<tr>
<td>25</td>
<td>خمسة وعشرون</td>
<td>خمسة وعشرون</td>
</tr>
<tr>
<td>36</td>
<td>سبع وثلاثون</td>
<td>سبع وثلاثون</td>
</tr>
<tr>
<td>47</td>
<td>سبع وأربعون</td>
<td>سبع وأربعون</td>
</tr>
<tr>
<td>58</td>
<td>ثمانية وعشرون</td>
<td>ثمانية وعشرون</td>
</tr>
<tr>
<td>69</td>
<td>تسعة وستون</td>
<td>تسعة وستون</td>
</tr>
</tbody>
</table>

and so on.

The units 3 to 9 take all three cases (nominative, accusative and genitive) and have inverted agreement. إحذئ is indeclinable, while إثنان takes the two case declension of duals. Both these
latter have normal gender agreement with the modified noun which is in the accusative case:

١١٥٠ أَمْرٍ مِّنْ أَنْحَمٍ وَعَشَرِينَ سَاعَةً

I shut myself away in the house for thirty-five days

١٢٢٠ وَعَشَرِينَ رَأَتْ زَائِبَ حَامِلُ الْمَاشِيَةِ حَمْسَةَ وَعَشَرٍ وَدِينُارًا في أَلْنِلوُر

In front of him were twenty-one days

١٢٣٠ أَمْرٍ مِّنْ أَنْحَمٍ وَعَشَرِينَ سَاعَةً

after twenty-one years

١٢٤٠ وَعَشَرِينَ رَأَتْ زَائِبَ حَامِلُ الْجَمِيْحَةِ حَمْسَةَ وَعَشَرٍ وَدِينُارًا في أَلْنِلوُر

I spent thirty-five days cut off

١٢٥٠ وَعَشَرِينَ رَأَتْ زَائِبَ حَامِلُ الْقُحْرَةِ حَمْسَةَ وَعَشَرٍ وَدِينُارًا

on top of it stood thirty-six muezzins

١٢٦٠ وَعَشَرِينَ رَأَتْ زَائِبَ حَامِلُ الْبَيْتِ حَمْسَةَ وَعَشَرٍ وَدِينُارًا

approximately twenty-five years

١٢٧٠ وَعَشَرِينَ رَأَتْ زَائِبَ حَامِلُ الْعُمُوُّ حَمْسَةَ وَعَشَرٍ وَدِينُارًا

I have normal gender agreement with the modified noun which is in the accusative case:

١٢٨٠ دَلَّ أَمْرٍ مِّنُ عَشَرِينَ وَعَشَرِينَ

the affair was over in thirty-five minutes

١٢٩٠ دَلَّ أَمْرٍ مِّنُ عَشَرِينَ وَعَشَرِينَ

more than twenty-four hours

١٣٠٠ دَلَّ أَمْرٍ مِّنُ عَشَرِينَ وَعَشَرِينَ

forty-six years

١٣١٠ دَلَّ أَمْرٍ مِّنُ عَشَرِينَ وَعَشَرِينَ

for about twenty-seven years

١٣٢٠ دَلَّ أَمْرٍ مِّنُ عَشَرِينَ وَعَشَرِينَ

I am not ten years older than me but one hundred

١٣٣٠ دَلَّ أَمْرٍ مِّنُ عَشَرِينَ وَعَشَرِينَ

her father the fisherman once caught a hundred fish

102.2.7 One Hundred

Arabic sign

١٠٠ وَمَيَّةٌ or مَيَّة

The alif in مَيَّة is not pronounced.

١٠٠ وَمَيَّةٌ or مَيَّة

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 idâfâ construction:

١٠١٠ وَمَيَّةٌ or مَيَّة

a ship with a hundred doors

١٠٢٠ وَمَيَّةٌ or مَيَّة

he is not ten years older than me but one hundred

١٠٣٠ وَمَيَّةٌ or مَيَّة

One hundred small candles

١٠٤٠ وَمَيَّةٌ or مَيَّة

approximately one hundred rooms

١٠٥٠ وَمَيَّةٌ or مَيَّة

One hundred watts

١٠٦٠ وَمَيَّةٌ or مَيَّة

her father the fisherman once caught a hundred fish
102.2.8 Two Hundred

Arabic sign

200 ٢٠٠

This is the dual form of مائتان or مائتا. 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)

حوالي مائتان كيلومتر متر

what were you doing three hundred years ago? (IKh 63)

ما كنت تقضين قبل ثلاثمائة عام؟

six hundred years (JGh 72)

هروعت أربعمائة سنة

more than three hundred hours (JGh 84)

أكثر من أربعمائة ساعة

a distance of almost four hundred kilometres (JII 38)

102.2.9 The Hundreds: Three Hundred to Nine Hundred

Arabic sign

300 ٣٠٠

400 ٤٠٠

500 ٥٠٠

600 ٦٠٠

700 ٧٠٠

800 ٨٠٠

900 ٩٠٠

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:

What were you doing three hundred years ago? (IKh 63)

ما كنت تقضين قبل ثلاثمائة عام؟

six hundred years (JGh 72)

هروعت أربعمائة سنة

more than three hundred hours (JGh 84)

أكثر من أربعمائة ساعة

a distance of almost four hundred kilometres (JII 38)
b). Numbers between the even hundreds are attached to the 100 with the conjunction \( \text{١} \). The number and case of the modified noun are determined by the last element of the compound:

- four hundred and sixty men
- five hundred and twenty books
- 386 days
- 741 pounds
- a kilogramme of it costs one hundred and twenty riyals (JGh 74)

102.2.10 The Thousands

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000</td>
<td>1٠٠٠ (الع)</td>
</tr>
<tr>
<td>2000</td>
<td>2٠٠٠ ألف</td>
</tr>
</tbody>
</table>

2000 is the dual of 1000.

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>3000</td>
<td>3٠٠٠ ألف</td>
</tr>
<tr>
<td>4000</td>
<td>4٠٠٠ ألف</td>
</tr>
<tr>
<td>5000</td>
<td>5٠٠٠ ألف</td>
</tr>
<tr>
<td>6000</td>
<td>٦٠٠٠ ألف</td>
</tr>
</tbody>
</table>

and so on to 10000.

<table>
<thead>
<tr>
<th>Arabic sign</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>11000</td>
<td>١١٠٠٠ ألف</td>
</tr>
<tr>
<td>12000</td>
<td>١٢٠٠٠ ألف</td>
</tr>
<tr>
<td>13000</td>
<td>١٣٠٠٠ ألف</td>
</tr>
<tr>
<td>14000</td>
<td>١٤٠٠٠ ألف</td>
</tr>
<tr>
<td>15000</td>
<td>١٥٠٠٠ ألف</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 (SI 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 \( \frac{5}{2} \). 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>Numerical Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>10000000</td>
<td>ملايين (pl. ملايين)</td>
</tr>
<tr>
<td>20000000</td>
<td>ملايينان</td>
</tr>
<tr>
<td>30000000</td>
<td>ملايينين</td>
</tr>
<tr>
<td>40000000</td>
<td>أربع ملايين</td>
</tr>
<tr>
<td>50000000</td>
<td>خمسة ملايين</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):

- ملايين دينار: one million dinars (JJ 68)
- آل المليون يسقط فوق حسابه مليون قلعة وين聋: A million bombs fall on the city and it still remains (IKh 125-6)
- ملايين ليرة: one million lira (IKh 158)
- ملايين صورة: one million pictures (HS 203)
- لم يبق له من أربع ملايين فرنك: He only had four million francs left (GhS 113)
- خمسة ملايين صمغ: a population of five million (JJ 193)
- طلبت منه خمسة عشر مليون فرنك: She asked him for fifteen million francs (GhS 113)
- 600 مليون دولار: 600 million dollars (SI 94)

b). 1000001 is expressed as follows:

- ملايين واحد ومائة وثقيف: A million and one subjects (HR 154)

102.2.12 Billions مِليَار (pl. مليارات) (“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):

- مِليَار سنتيم: one billion centimes (TW 166)
- يمكنه تنفيذ الأربعة عشر مِليَار خلية في محه: he can employ the fourteen billion cells in his brain (TW 67)
- قام بتهريب أكثر من نصف مِليَار دولار (600 مليون دولار): he smuggled more than half a billion dollars (600 million dollars) (SI 94)

102.2.13 Numbers followed by مِن

As with 1 and 2, all the numbers may be followed by مِن 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:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>One</td>
</tr>
<tr>
<td>٢</td>
<td>Two</td>
</tr>
<tr>
<td>٣</td>
<td>Three</td>
</tr>
<tr>
<td>٤</td>
<td>Four</td>
</tr>
<tr>
<td>٥</td>
<td>Five</td>
</tr>
<tr>
<td>٦</td>
<td>Six</td>
</tr>
<tr>
<td>٧</td>
<td>Seven</td>
</tr>
<tr>
<td>٨</td>
<td>Eight</td>
</tr>
<tr>
<td>٩</td>
<td>Nine</td>
</tr>
<tr>
<td>١٠</td>
<td>Ten</td>
</tr>
</tbody>
</table>

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 ثلاثونون ("thirty"): After a long absence which lasted thirty-five years (IH 73)

The number مئات ("hundred") determines the number and case of the noun in the following example:

١٠٠0 One thousand five hundred pounds (SI 281)

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)
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 a loan from the bank of 450 thousand pounds on the security of 700 tons of peanuts (SI 213)
- 250 فرنسي فرنسي the defeat of 67 (IKh 62)
- 13 الرقم number 13 (JIJ 239)
- في غرفة من فندق الألزاس رقم 37 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 (واحدة) and 2 (اثنتان) 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
nouns 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 (SI 68)
it was more than ten centimetres high (SI 346)
a collection of wonderful manuscripts; more than twenty thousand of them (JGh 119)

With the compound numbers 11 to 19, only the first element takes the article:
the sixteen springs (JIJ 26)
one dollar is worth more than fifteen rubles (JGh 95)
the fifteen years (AM 123)
the eighteen million Algerians (TW 50)

Numbers 3 to 10 may be made definite with a pronoun suffix:
we realised that the three of us wanted the same bus (JIJ 122)
The three of us met a number of times (JIJ 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)

Omission of the Numbered Noun

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 number that is not followed by the noun it modifies is grammatically undefined:

after three or four months (JIJ 65)
In two or three days (JIJ 208)
after two or three minutes (HR 51)
One metre, two metres (TW 150)

after three or four days (JIJ 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)
- three cars all of them Mercedes (JGh 192)
- hundreds of experts began to study it (JIJ 210)
- four girls came (HR 15)
- 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)
- four of them return (IKh 33)
- The three of them, each in turn, let me fall like a drop of rain (HM 57)
- I was surprised by the three of them sitting in the living room (HR 56)

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)
- these four men (HM 129)
- thousands of others were completing a journey that began in the east (JGh 60)

102.5.2 If the idea of the number is plural (i.e. more than two), agreement with the
A 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 (JJ 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 idafa construction governing a plural (or collective) noun generally with the definite article:

- Dozens of French soldiers (IKh 18)
- Dozens of ways to escape (GhS 16)
- Dozens of years (GhS 210)
- Thousands of blows rained down on me (AM 90)
- Hundreds of workers are coming (IKh 16)
- I have heard them hundreds of times before (HR 158)
- They did that hundreds of times (AM 101)
- I have thousands of methods (AM 94)
- My daughter and I stand in the midst of thousands of people (IKh 103)
On the banks of the Seine there are thousands of books, millions of books.

hundreds of thousands of girls of my generation

millions of people

millions of years

millions of dinars suddenly pour down on them

it happened millions of years ago

102.6.1 ْضِعَ (fem. ضِعّ) ("some", "several", "a few") indicates an approximate number. It is always singular and governs an indefinite plural noun in an idāfa construction. ْضِعَ takes inverted agreement with the singular of the noun it governs. Thus, ْضِعَ is used when the singular of the governed noun is feminine, and ْضِعّ is used when the singular of the governed noun is masculine:

he walked a few steps in front of me

I plucked a few words out of my mind

They were a few hundred

for a few years he was a director

there was silence for a few seconds

it stopped suddenly so that its driver could buy a few loaves of bread

I go up it a few metres

for a few days

They spread out over an area of several miles

After a few months

We found several old chairs

for a few weeks

102.6.2 ْعَدَّةٌ ("numerous" "several", "a few")

may govern an indefinite plural noun in an idāfa construction:

It weighs no more than a few grammes

A friendship arose between me and a number of people
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)

The noun "عدد" ("number", "quantity") may be followed by the preposition من + a definite plural noun to give the meaning "a number of":

عدد من أ₄لاماته a number of pupils (SI 181-2)
عدد من النتائج a number of results (SI 278)
عدد من اللوحات الرسية a number of oil paintings (JIJ 55)

I was in Lamiya's house with a number of friends
We went around a number of streets in the city
she gathers a number of women

When governing numbers, the adverbial accusative نحو has the meaning "about", "approximately":

they ran with it for about eleven days
it is an ancient arch about four metres deep
the miracle of feeding some five thousand men
she keeps ... about one and a half kilogrammes of boiled meat in the fridge

"حوالي" ("about", "approximately") is often used:

حوالي خمسين عاملًا approximately fifty workers (IKh 14)
he is some eighty years old (IKh 39)
They attacked in about twenty tanks (IKh 75)
approximately five hundred metres (TW 84)
After about half an hour (J1J 225)

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>أَثْلَثْ</td>
<td>أَثْلَاثْ</td>
</tr>
<tr>
<td>quarter</td>
<td>أَربَاعْ</td>
<td>أَربَاعْ</td>
</tr>
<tr>
<td>fifth</td>
<td>خَمْسَةْ</td>
<td>أَخْمَاسْ</td>
</tr>
<tr>
<td>sixth</td>
<td>أَشْشَاتْ</td>
<td>أَشْشَاتْ</td>
</tr>
<tr>
<td>seventh</td>
<td>أَسْبَعْ</td>
<td>أَسْبَعْ</td>
</tr>
<tr>
<td>eighth</td>
<td>أَضْعَفْ</td>
<td>أَضْعَفْ</td>
</tr>
<tr>
<td>ninth</td>
<td>أَضْعَفْ</td>
<td>أَضْعَفْ</td>
</tr>
<tr>
<td>tenth</td>
<td>أَضْعَفْ</td>
<td>أَضْعَفْ</td>
</tr>
</tbody>
</table>

102.7.1 A Half (نصف)

a). نصف generally occurs in an idafa construction governing a definite or indefinite singular noun in the genitive case:

- it continued for almost half the century (JGh 134)
- we used to call him a half-man (AM 103)
- he smoked half his cigarette (HM 37)
- I will come back in half an hour (HM 62)
- Half of what he said was vagueness (HR 41)
- 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:

- in three and a half hours (JGh 67)
- the city which I had had not seen for two and a half years (JGh 81)
- You are a donkey and a half (HM 28)
- Throughout one and a half hours (HR 62)
Numerals

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:

الساعة الواحدة والنصف

A quarter past one (HR 223)

I leave the house at half past four (IH 186)

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 آلة فائقة التأليفة

our semi-automatic washing machine (HR 46)

نصف غرفة نصف المظلمة

in the half dark room (GhS 20)

نصف رأس نصف الأضلاع

my half bald head (GhS 86)

نصف وسط الشارع نصف المظلمة

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 تضيع ثلاث ليرات

The half lira becomes three liras (IKh 65)

كان ذلك في نصف نصف أمانة الأولي

This was in the first half hour (TW 71)

102.7.2 One Third to One Tenth

a). These commonly govern a singular or plural noun in an idāfa construction. They may also take the pronoun suffixes:

ثلث رابع

a quarter of his salary (TW 116)

ربع مليون ريال

a quarter of a million riyals (JGh 74)

أمضت مع عبدالسلام نصف ساعة للذي طلبه

With Abd al-Samad she spent the quarter of an hour which I considered sufficient (HR 54)

كانت ثلاثة أرباع كلامه كانت مشاعر

Three quarters of what he said was emotions (HR 135)
b). Fractions with denominators lower than 10 are expressed as follows:

- two thirds
- three quarters
- five sixths
- seven eighths

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 أولي normally take the broken plural أولات (a diptote).

a). 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 (JIJ 246)
- You are my love from the first laugh, the first sight and the first dance (GhS 182)
- in the first days (JIJ 170)
I wrote the first copy (IH 127)
they countered the danger of the first Mongols (JGh 103)
one of the first successful people (JII 246)
she was still thinking about the business of the first two miracles (SI 159)

**b).** آول may function as a noun. It typically governs an indefinite noun in an idāfa construction. آول does not generally agree in number or gender with the genitive:

- If love is sometimes at first sight (JII 233)
- that was the first time I had left the country (JII 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 (JII 245)
- I ate on the first day (HS 229)

آول occasionally agrees in gender with a feminine genitive:

- the experience of nature in its first forms (JII 42)
- I started from the first step (AM 87)

**c).** With the function of a noun, آول (+ 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 (JII 79)
- At the beginning of the eighties (JII 86)
- they were laughing at first (AM 90)
- I was not certain at first (JII 217)
- They walk as soon as they drop out (TW 68)

**d).** The plural form آوان also often functions as a noun:

- Grasmere was one of the first villages I headed for (JII 43)
- I was one of the first members who took part in it (JII 78)
since the early days of [his] life (IH 177)
at the beginning of the sixteenth century (JIJ 164)
they were chosen because they were the foremost pupils
in their schools (JIJ 55)

102.8.2 Second to Tenth

The ordinals from 2nd to 10th have the active participle form 

<table>
<thead>
<tr>
<th>masc.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>ثانيّة</td>
</tr>
<tr>
<td>3rd</td>
<td>ثالثّة</td>
</tr>
<tr>
<td>4th</td>
<td>رابعة</td>
</tr>
<tr>
<td>5th</td>
<td>خامسّة</td>
</tr>
<tr>
<td>6th</td>
<td>سادسّة</td>
</tr>
<tr>
<td>7th</td>
<td>سابعّة</td>
</tr>
<tr>
<td>8th</td>
<td>تامسّة</td>
</tr>
<tr>
<td>9th</td>
<td>تاسعّة</td>
</tr>
<tr>
<td>10th</td>
<td>عاشرة</td>
</tr>
</tbody>
</table>

a). These are adjectives. They thus follow the noun they modify and agree with it in case, gender and definiteness:

- أمعلتُ مَشْعَةٌ ثالثة I lit a third candle (GhS 160)
- في القرن الثامن in the eighth century (JGh 76)
- تلقّيتُ الدعوة الرابعة I received the fourth invitation (JGh 89)
- في النوم الرابع on the fourth day (JGh 152)
- كانت تلك رفعتي الخامسة That was my fifth journey (JIJ 238)
- بُنِعِّلُ سيكريرًا ثانيّة he is lighting another cigarette (HM 131)
- قد شاهد شُعراء الحائزة السادسة Scientists have seen the sixth sense (TW 32)
- هنري آل سادس Henry VI (TW 188)

b). ثانيّة (2nd) is a defective adjective:

- نُوجِلَ البَحث في الموضوع إلى رَفِّي ثانيّة we will postpone exploring the subject until another time (HR 14)
- نُوجِلَ العَمْر يَوْمَى يَكُوبُ آول أَو ثانّ at that time Nathir al-Amri was a first or second secretary (JIJ 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). تَانَ may function as a noun governing an indefinite genitive in an idâfa 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>التاسع عشر</td>
</tr>
<tr>
<td>12th</td>
<td>الثاني عشر</td>
</tr>
<tr>
<td>13th</td>
<td>الثالث عشر</td>
</tr>
<tr>
<td>14th</td>
<td>الرابع عشر</td>
</tr>
<tr>
<td>15th</td>
<td>الخامس عشر</td>
</tr>
<tr>
<td>16th</td>
<td>السادس عشر</td>
</tr>
<tr>
<td>17th</td>
<td>السابع عشر</td>
</tr>
<tr>
<td>18th</td>
<td>الثامن عشر</td>
</tr>
<tr>
<td>19th</td>
<td>التاسع عشر</td>
</tr>
</tbody>
</table>

The ordinals 11th to 19th are compounds consisting of a unit which is an ordinal and the cardinal number 10 (عشر [fem. عشرة]). 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 أَعْشَارِي (أَعْشَارِيَة) (fem. أَعْشَارِيَة). 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.)

20th

30th

40th

50th

60th

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)

masc. fem.

21st

32nd

43rd

54th

65th
Numerals

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 ُ. 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 الحادي والعشرين in the twenty-first century (JGh 122)
- I finished my twenty-third year (JIJ 238)
- the thirty-first person (HR 81)
- the ninety-eighth page (AM 171)

Tomorrow is my fifty-fifth birthday (GhS 87)

From the twenty-fourth floor (JGh 15)

102.8.6 Hundredth and Thousandth

These take the form of the cardinal number:

100th
الائت
1000th
الألف

They do not agree in gender with the noun they modify, but do agree in case:

- هو في الطابق المئة it is on the hundredth floor (JIJ 249)
- ثم تخفيض الفصص لverage الألف 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:

- I heard my name. It was the third one (AM 102)
- the mausoleum had two minarets. The first collapsed in AD 1860 and the second in 1903 (JGh 113)
- I started with the first step ... I left it and went down to the second ... as for the third ... (AM 87)

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 (تَوَارِيخُ)

103.1 Days of the Week (أَيَامُ الْأَشْبَهُ)

<table>
<thead>
<tr>
<th>Day</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>يوم الأحد</td>
<td>Sunday</td>
</tr>
<tr>
<td>Monday</td>
<td>يوم الاثنين</td>
<td>Monday</td>
</tr>
<tr>
<td>Tuesday</td>
<td>يوم الثلاثاء</td>
<td>Tuesday</td>
</tr>
<tr>
<td>Wednesday</td>
<td>يوم الأربعاء</td>
<td>Wednesday</td>
</tr>
<tr>
<td>Thursday</td>
<td>يوم الخميس</td>
<td>Thursday</td>
</tr>
<tr>
<td>Friday</td>
<td>يوم الجمعة</td>
<td>Friday</td>
</tr>
<tr>
<td>Saturday</td>
<td>يوم السبت</td>
<td>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 (JII 190)
- It was a Thursday (AM 45)
- every Sunday (GbS 120)

**b.** The word for “day” (يوم) may or may not be used:

- it will begin on Monday (JII 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 (الَّيْلَةَاتُ) and Years (السَّابِعَاتُ)

103.2.1 The Christian Calendar (الَّيْلَةَاتُ الْبِليْدِيَّةَ)

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:
### 103.2.2 The Muslim Calendar (ال력یهیره

<table>
<thead>
<tr>
<th>Levant and Iraq</th>
<th>Egypt and North Africa</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>كاْنْوُنُ أَلْتُابِي</td>
</tr>
<tr>
<td>February</td>
<td>شِباْطُ</td>
</tr>
<tr>
<td>March</td>
<td>مَارَسْ</td>
</tr>
<tr>
<td>April</td>
<td>نِيْسَانُ</td>
</tr>
<tr>
<td>May</td>
<td>أَذِرُ</td>
</tr>
<tr>
<td>June</td>
<td>حَزْرَانُ</td>
</tr>
<tr>
<td>July</td>
<td>تُمُورُ</td>
</tr>
<tr>
<td>August</td>
<td>أَبُ</td>
</tr>
<tr>
<td>September</td>
<td>رَبْوَلْ</td>
</tr>
<tr>
<td>October</td>
<td>أَمْوَرُ</td>
</tr>
<tr>
<td>November</td>
<td>نَوْفَرِرُ</td>
</tr>
<tr>
<td>December</td>
<td>كَانْوُنُ أَلْتُابِي</td>
</tr>
</tbody>
</table>

### 103.2.3 Writing Dates

a). The month may be governed by the noun مَهْرُ ("month") and the year by عَامِ or سَنَة ("year"). These may be in the adverbial accusative of time, or in the genitive after a preposition:

- حتَّى مَهْرُ أَبْوَلْ مِنْ عَامِ 1939 (JII 168) until September 1939 (JII 168)
- في مَهْرَ آذَرِ مِنْ عَامِ 1952 (JII 247) in March 1954 (JII 247)
- آتَابُ مِنْ مَهْرِ أَبُ 9 August (JII 221) 9 August (JII 221)
- في نِيْسَانِ 1948 (IH 125) in April 1948 (IH 125)
- في نَوْفَرِرِرِ 1868 In November 1868 (JGh 107) 1868
- كانْ يَوْمْ 7 كَانْوُنُ أَلْتُابِي it was 7 January (AM 150) 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:

في العام 1935 (IH 63)

من العام 1948 إلى العام 1983 (IH 73)

في نهاية العطلة الصيفية من العام 1982 (IH 21)

بين العام 1982 و 1985 (581 هـ) (IH 25)

 Quarid al-Astkhir 1944 و 1945

Throughout 1944 and 1945 (JIJ 213)

c). Further specifications to the date may be introduced by the preposition من:

حتى شهر أيلول من عام 1939 (JIJ 168)

في شهر ذهور من عام 1954 (JIJ 247)

الثامن من شهر آب 9 August (JIJ 221)

d). Cardinal numbers are used with days and years:

عام ألف وتسعمائة وسبعة وثلاثين في عام سبعة وثمانين وتسعمائة وألف

23 July (TW 140)

30 محرم 14 أيلول (سبتمبر) 1990 on 14 September 1990 (IH 123)

July 1988 (JGh 71)

e). The ordinal numbers are sometimes used for days of the month:

بدأ مرض تيمور في العاصفة من شهر رمضان

Timur’s illness began on 10 Shaban (JGh 110)

في ليلة الخامس من كانون الثاني

On the night of 5 January (JIJ 201)

الثامن من شهر آب

9 August (JIJ 221)
The Muslim era is indicated by the nisba adjective hijri, referrign to the "hijra" ( побел) 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" (ميلاد) of Jesus. These agree in gender with السنة ("year"), so are feminine singular. They are undefined and in the adverbial accusative of time:

- سنة 93 هـ (AD 712) (JGh 104)
- في ربيع الأول 171 هـ (مايو 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 هـ (710 ميلادية) in 91 AH (AD 709) (JGh 104)
- عام 804 هـ in 804 AH (JGh 110)
- في عام 91 هـ (710 ميلادية) in 91 AH (JGh 104)
- قد بني عام 1078 هـ it was built in 1078 AH (JGh 76)

(ii) and ميلادية are often abbreviated to م and م respsectively:

- في عام 204 هـ (819 ميلادية) in 204 AH (AD 819) (JGh 105)

(iii) are occasionally used with normal adjectival agreement:

- في القرن الثاني الهجري in the third century AH (JGh 72)
- في القرن السادس الهجري in the sixth century AH (JGh 76)
- التاسع عشر الميلادي the twelfth century AD (JGh 102)

Note also:

- في القرن الأول الميلادي in the first century AD (IH 24)

(iv) BC (before the birth”) may be abbreviated as ميلاد (قبل الهجرة). is used for “before the hijra”:

- في القرن التاسع والعشرين ميلاد in the eighth and ninth centuries BC (JIJ 66)
- عام 612 ميلاد in 612 BC (JIJ 66)
- في القرن التاسع ميلاد in the ninth century BC (JIJ 68)

g). Very frequently, the sign for the number is used instead of words:

He was born in Valencia in 539 AH (AD 1144) (IH 25)
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)

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)

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 (JIJ 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)

15/8/94 (GhS 24)

9/8/52 (JIJ 221)

5/1/92 (HR 235)

13/11/63 (IH 22)

The following plurals may function as nouns and are often used in dates:

(i) (pl. of أوليّ “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) (pl. of أوسط “middle”):

لا أستطيع 24 كانون الأوّل

ناء أخذت 1958

18 آب 1989
In the middle of that autumn (HR 83)
In the middle of the second month (IH 123)
in the middle of the sixties (JII 235)
in the mid forties (JII 186)

(iii) أُواَجِرُ (pl. of أَخْرَى “last”):

في أُواَجِرِ الْفَوْرَى العَشَرَينَ Since the end of 1948 (JII 169)
منذ أُواَجِرِ 1948 at the end of that year (JII 192)
في أُواَجِرِ الدَّهْرِ من أُواَجِرِ العامَ 1940 from the end of 1940 (IH 190)
في أُواَجِرِ أَبْرَدَاتِ at the end of September (JII 200)

103.3 The Seasons
الفُضْوَلُ

Spring الربيع
Summer الصيف
Autumn الخريف
Winter الشتاء
104 Time of Day

104.1 The hour is expressed with the ordinal numbers (apart from 1 o'clock which uses the cardinal number). The number may be preceded by the noun "ساعة" ("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 (JIJ 224)

104.2 The word for "hour" (ساعة) is very often omitted. The ordinal number still agrees in the feminine singular and may be introduced with في ("at"):

- at eleven o'clock in the morning (JIJ 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 (JIJ 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 (JIJ 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 ("one half"), نصف ("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 و ("and") to give "past" the hour, or with إلا ("except") in the case of نصف (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 minutes past the hour is expressed as follows:

٨:٢٥ It is twenty-five past eight

25 minutes to the hour is expressed as follows:

١٠:٣٥ It is twenty-five to eleven

Time by minutes is expressed with **١٠٤.٧** or **٨:٢٥** + the cardinal number and the word for "minute" (دقيقة):

٤:١٢ It is twelve minutes past four

٣:٥٥ It is five past three

٨:٨ It is eight minutes to six
The Noun عَمْرُ ("life", "age")

105.1 عَمْرُ is frequently used to refer to a person's age. A number of constructions are possible:

a). عَمْرُ ("of age") + pronoun suffix. This is preceded by في + a feminine ordinal number in agreement with an implied سنة ("year"):

Her family escaped from the war when she was ten years old (GhS 11)

I will die when I am twenty-six (JII 239)

when I was three years old (IKh 22)

a man of medium height in his middle forties (JII 59)

he is at the threshold of his forties (JII 14)

I though she was in her late fifties (JII 60)

b). عَمْرُ + 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)

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). عَمْرُ ("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 idáfas صَغِيرُ أَمْسِن ("small of age")
= "young") and كُبِيرُ في أَلْشَنٍ ("big of age" = "old") or by the phrases صِيَّبَاتِ فِي أَلْشَنٍ and صِيَّبَةُ فِي أَلْشَنٍ:  

...  

...  

= "young") and كُبِيرُ في أَلْشَنٍ ("big of age" = "old") or by the phrases صِيَّبَاتِ فِي أَلْشَنٍ and صِيَّبَةُ فِي أَلْشَنٍ:  

...  

Despite my youth ... (HS 113)  

and some of the old men (HM 106)  

(See also ذِلَّتٌ and إِذنَّ)
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.

اَحْوَافُ كَانَ: the sisters of kāna
اَداَةُ الْعَتَيْف: definite article
اَداَةُ الْجُر: preposition
اَداَةُ الْعَلْب: conjunction
أَرْقَامُ: numerals
الْأَشْمَاءُ الْجَمِيْهِ: the "five nouns" (حَمَّامَةُ أَب, أَبُوُ, وِلَدُ)
أَضَوَاتُ: interjections
اَدَافِ: idāfa (idāfa construction)
اَدَافِهَةُ النَّحْيَة: proper idāfa
اَدَافِهَةُ عِنْدُ: adjective idāfa
اَفْعَالُ السَّرَّوِ: verbs of wonder
اَفْعَالُ الْجَبِيع: verbs of beginning
اَلْعَدَاءُ التَّرَيْبَيْنِ: ordinal numbers
اَلْعَدَاءُ الْأَصِيلَيْنِ: cardinal numbers
إِلْقَابُ: declension
أَلْمَرْ: the imperative
أَلْفُ الْخَلْفِيَّة: dagger alif
أَلْفُ مَقْصُورَة: alif maqṣūra
أَلْفُ مَمْدُودَة: alif mamdūda
إِنَّ وَأَخْوَاهُ: inna and its sisters
الْإِسْتِثْنَاءُ: exception

إِسْمُ (أَشْمَاءٍ): noun
إِسْمُ الْإِسْتَيْعَاب: demonstrative pronoun
إِسْمُ الْآَلَة: noun of instrument
إِسْمُ الْإِسْتِفْهَام: interrogative
إِسْمُ الْتََْيُُ: the elative (comparative and superlative)
إِسْمُ جَامِعٍ: primitive noun
إِسْمُ الْجَمَع: collective noun (humans)
إِسْمُ الْجَمَع: collective noun (non-humans)
إِسْمُ الْمَكْتَابُ وَالْزَّارِيْنِ: noun of time and place
إِسْمُ الصَّفْة: adjective
إِسْمُ الفَاعِل: active participle
إِسْمُ النَّعْيَة: abstract noun of quality
إِسْمُ النَّمَوَة: noun of single occurrence
إِسْمُ المُضْطَرْعُ: diminutive
إِسْمُ المَفْعُول: passive participle
إِسْمُ مَعْوَلُ: relative pronoun
إِسْمُ الْتَّوْع: noun of kind or manner
إِسْمُ الْوَحْدَة: unit noun
إِسْمُ الْوَعْيَ: noun of vessel

ب
بَلْدُ: apposition

ت
تَّ: ta' marbūta
تَّ: diminutive
تُمْيَّزُ: accusative of specification
Glossary of Arabic Grammatical Terms

- نون: nunation
- ج: root
- ال: genitive (case)
- الم: plural
- المِنْيَم: broken plural
- المِنْيَمُ السِّمَيْم: sound plural
- المِنْيَمُ الصَّمِيم: sound plural
- المِنْيَمُ السَّمِيمِ الثِّمَيمِ السِّمَيْمِ السَّمِيمِ المِنْيَمِ المِنْيَمِ السَّمِيمِ السَّمِيمِ: feminine sound plural
- المِنْيَمُ السَّمِيمِ السَّمِيمِ: masculine sound plural
- المِنْيَمُ السَّمِيمِ السَّمِيمِ: broken plural
- المِنْيَمُ الصَّمِيمِ: nominal (equational) sentence
- المِنْيَمُ الصَّمِيمِ: circumstantial clause
- المِنْيَمُ الصَّمِيمِ: conditional sentence
- المِنْيَمُ الصَّمِيمِ: adjectival relative clause (with indefinite antecedent)
- المِنْيَمُ الصَّمِيمِ: adjectival relative clause (with definite antecedent)
- المِنْيَمُ الصَّمِيمِ: verbal sentence
- المِنْيَمُ: consequent clause in a conditional sentence
- ح: circumstance
- خ: preposition
- خ: conjunction
- خ: interjectional particle
- خ: vowel
- خ: sun letters
- خ: moon letters
- خ: alphabet
- خ: predicate
- ر: referent (resumptive pronoun)
- نَزَ: nominative (case)
- سـ: sukūn
- شـ: shadda
- مـ: condition (subordinate clause in conditional sentence)
- ضـ: damma
- ضـ: pronoun
- ضـ: personal pronoun used for emphasis
- ضـ: referent (resumptive pronoun)
- ضـ: pronoun of general reference
- ضـ: referent (resumptive pronoun)
- ضـ: pronoun of separation
- ضـ: pronoun suffix
- ضـ: pronoun suffix attached to nouns
- ضـ: pronominal object of a verb
- ضـ: personal pronoun
- ظـ: adverb
- ظـ: adverb of time
- ظـ: adverb of place
- عـ: exclamation
- عـ: referent (resumptive pronoun)
**الف: subject; agent in a passive construction; antecedent in a relative sentence**

- **فتحة: fatha**
  - فُتحًا: noun of trades and professions
- **الف (أفعال): verb**
  - الفَعَّالُ: verb
  - الفَعَّالُ المُضاغِعٌ: noun of trades and professions
- **المُضاغِعُ: the imperfect (verb)**
  - المُضاغِعُ المُجزَّرُ: the jussive (mood)
  - المُضاغِعُ المُرفوعُ: the imperfect indicative (mood)
- **المُضاغِعُ المُنصوبُ: the subjunctive (mood)**
  - المُضاغِعُ المُنْصَفٌ: genitive in an idāfa construction
  - المُضاغِعُ المُنْصَفٌ: governing term in an idāfa construction
- **الضِمة: singular**
  - الفَعَّالُ المُنْصَفٌ: verbal object
  - الفَعَّالُ لَهُ: adverb of reason
  - الفَعَّالُ المُنْصَفٌ: absolute object
  - الفَعَّالُ المُنْصَفٌ: governing term in an idāfa construction
  - الفَعَّالُ المُنْصَفٌ: nisba adjective
  - الفَعَّالُ الْأَصْبُ: accusative (case)
- **الضِمة: hamzat al-qat' (the cutting hamza)**
  - الفَعَّالُ الْوَضْلُ: hamzat al-wasl (the elidable hamza)
- **و: waw linking main clause to circumstantial clause**
  - وَالمَجَّرٍ: the waw of simultaneity
  - وَلاَمَعِيَّة: pattern
  - وَضْلْة: wasla
English-Arabic

**Glossary of Arabic Grammatical Terms**

**A**
- absolute object: **العنوان** المطلق
- abstract noun of quality: **إسم** الكمية
- accusative (case): **النصب**
- accusative of specification: **تَمْثِيلُ**
- active participle: **إسم الفاعل**
- active voice: **المفعول من الفاعل**
- adjectival idāfa: **الإضافة عبر المفعول**
- adjectival relative clause (with definite antecedent): **الجملة صفة**
- adjectival relative clause (with indefinite antecedent): **الجملة صفة**
- adjective: **إسم** الوضحة
- adverb: **ظروف مكاني**
- adverb of place: **ظروف مكانية**
- adverb of reason: **ظروف زمنية**
- antecedent (in a relative sentence): **الفعل الجملة**
- assimilated verb: **الفعل المجزول**

**B**
- broken plural: **جمع التكسير، الجمع المكسور**

**C**
- cardinal numbers: **الاعداد الأصيلة**
- circumstance: **حال**
- circumstantial clause: **المفعول به**
- collective noun (humans): **إسم الجماعة**
- collective noun (non-humans): **إسم الجماعة**
- condition (subordinate clause in conditional sentence): **شرطت**
- conditional sentence: **المفعول به**
- conjunction: **أداة العطف ، حرف العطف**

**D**
- dagger alif: **الألف المجزول**
- damma: **فَضْمَة**
- declension: **إعراب**
- defective verb: **المضارع المفاعِل**
- definite article: **أداة التَّعرِيف**
- demonstrative pronoun: **إسم** الإشارة
- derived Form of the verb: **المضارع المُضارع المفاعِل**
- diminutive: **المضارع المضاعف**
- doubled verb: **المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع m
- doubly weak verb: **المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع m
- dual: **ذئب**

**E**
- relativative (comparative and superlative): **إسم** التَّفضِيل
- equational (nominal) sentence: **جملة أسمية**
- exception: **الإشارة**
- exclamation: **عبارة تفعجية**

**F**
- fatha: **فتحة**
- feminine (gender): **الجنس**
- feminine sound plural: "five nouns" (الْجَِنْسُ) **ذَوُّ حُمْرٍ ، حَمْرٍ ، أَحُمْرٍ ، آُحُمْرٍ**
- Form I verb: **المضارع المُضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع m
- alif marbu'at: **المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع المضارع m
- alif marbu'at: **المضارع المضارع المضارع المضارع المضارع m
- double weak verb: **المضارع المضارع المضارع m
- dual: **ذئب**

**G**
- genitive (case): **الجُرُب**
- genitive (in an idāfa construction): **المضارع إلى**
- governing term (in an idāfa construction): **المضارع إلى**

**H**
- hamzat al-qat` (the cutting hamza): **حَمْزَة النَّقطة**
- hamzat al-wasl (the elidable hamza): **حَمْزَة النِّقطة**
hamzated verb: المُهيَّطُ
hollow verb: الغَدَّاء

idāfa (idāfa construction): الإضافة
imperative: أمر
imperfect (verb): المُضارع
indicative (mood): المُضارع المُرفوع

verb:
interjectional particle: أَضْرَافَ
interjections: إِنَّمَا

jussive (mood): المضارع المُرفوع

kasra: كَسْر

la of absolute negation: لَا

madda: مَدَّة
masculine (gender): بَعْضُ
masculine sound plural: جَمْعُ بَعْضٍ
moon letters:

nisba adjective: النسبية
nominal (equational) sentence: جملة أَسْمَيْةُ
nominaive (case): الأَرْوَاب
noun: اسم (الاسماء)
noun of instrument: اسمُ الآلة
noun of kind or manner: اسمُ الطَّبِيقَة
noun of single occurrence: اسمُ المَذَكَّرة
noun of time and place: اسمُ المَعَالِم وَالزَّمان
noun of trades and professions: فَعَالٌ مَضَايِعًا
numerals: أَرقَام

object: المَعْطَول

numerals: أَرقَام

object: المَعْطَول

ordinal numbers: أَعْمَذَّاتُ الْعَصْرِيَّةُ

P
passive participle: اِسْمُ المَعْطَول
passive verb: اللَّجْهُ
passive voice: اللَّجْهُ الْحُسْنِي
pattern: وَرَّدُ (أُورُدُ)
perfect (verb): النَّافعِ
personal pronoun: ضِمْيرُ مَتَفَكِّر
personal pronoun used for emphasis: ضِمْيرُ أَتَأْكِيد
plural: الجَمْع
predicate: حَمْلُ
preposition: أَبْداً
primitive noun: إِسْمُ جَمِيع
pronominal object of a verb: ضِمْيرُ ظَابِتٍ
pronoun: ضِمْيرُ (ضَمايِع)
pronoun of general reference: ضِمْيرُ الْعَالِم
pronoun of separation: ضِمْيرُ الْخِلْط
pronoun suffix: ضِمْيرُ مُتَكَلَّب
pronoun suffix attached to nouns: ضِمْيرُ مَتَّاع
proper idāfa: إِضْفَاءَةُ

Q
quadriliteral verb: الفَعْلُ الْرَّابِعِ

R
referent (resumptive pronoun): رَجُعُ ؛ ضِمْيرُ
relative pronoun: إِسْمُ مَوْضُوعُ
resumptive pronoun (referent): رَجُعُ ؛ ضِمْيرُ

root: جَذْرُ (الجُذورُ)

S
shadda: شَدْة
singular: مَفرَد
sisters of inna: أَنَّ وَأَخْوَانَهَا
sisters of kāna: أَخْوَاتُ كَانَ
sound plural: المَجْعَانُ الْمَجْعَانِ
strong triiliteral verb: الْفَعْلُ الْثَلَاثِيَّ الْقَانُونِ
strong verb: الْفَعْلُ الْثَلَاثِيَّ

subject: فَعَلُّ ؛ مَتَنَّا

subjunctive (mood): المَضَايِعُ الْمَنْصُوبُ
sukūn: ضِمْيرُ
sun letters: العربية الصمية

T

ت marbūta: مربوطة

triliteral verb: الثلاثي

U

unit noun: الوحدة

V

verb: فعل

verbal noun: مصدر

verbal sentence: جملة فعلية

verbs of beginning: أفعال السؤال

verbs of wonder: أفعال التحجب

vowel: حرف (ح، خ)

waw linking main clause to circumstantial clause: وَأَيْنَلَّ

waw of simultaneity: وَأَيْنَلَّ

weak verb: فعل الممّلَكِ
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إِفَّلُ، 39.8 (Form IX verb)
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The Author

Dr. Ron Buckley first became interested in the Arabic language and the Arab/Muslim world during a series of journeys he made to Egypt and the Sudan in the 1970s. He subsequently went on to study Arabic and Islamic Studies at Exeter University in the United Kingdom, achieving a First Class BA Honours Degree and, in 1993, a PhD in Islamic History. Dr. Buckley has been teaching Arabic since 1990 and is currently a lecturer in Arabic at the University of Manchester, UK.