SYNTAX OF
Modern Arabic Prose
THE SIMPLE SENTENCE
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Modern Arabic Prose
THE SIMPLE SENTENCE

[VOLUME ONE]

by Vicente Cantarino

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INTRODUCTION

Several years ago I had the opportunity to teach a seminar on Arabic Syntax in the Five Universities Summer Program at Princeton University. In preparation for this seminar I embarked on an intensive reading program in order to gather from modern literary texts enough illustrative material to supplement systematically the materials in medieval Arabic that had already been compiled by the great scholars and pioneers in the Western study of Arabic Syntax. I wanted to provide my students with a single comprehensive treatment of the present-day literary language (which was in fact their main field of interest and at the same time the primary subject matter of the seminar); but the only available reference books were those on medieval Arabic, and even they had been written decades before.

During recent years most students of Arabic and most Arabists in this country have shown an ever-increasing interest in contemporary aspects of Arabic history and culture. There has been a deeply felt need for a presentation that would cover the language in its current form, without reference to its dependence upon the older language, and—as well—for adequate reference materials and illustrative examples. This latter need has been much highlighted in the last few years by the appearance of a number of readers and anthologies for intermediate and advanced students of modern Arabic. In their explanatory notes, the authors quite obviously labor under the handicap imposed upon them by having recourse only to books written on medieval Arabic.

Numerous grammars have also been written in recent years for teaching the language at an elementary level. They, too, are mainly concerned with contemporary Arabic; but because of the inevitable limitations imposed by the level of teaching for which they are designed, these texts fall short of providing the literary material so badly needed. The sample material and exercises that they offer are of necessity made up of simple expressions usually adapted to, and limited by, the pedagogical aims of the authors. The language as it is used in more literary prose has been, by and large, ignored.

In the present as in the past, the written language transcends political and geographical boundaries and forms the linguistic unity which is basic to
the awareness among Arabs of a common cultural heritage. In their presentation of the language, Western scholars have traditionally emphasized the fact that, unlike the colloquial dialects, the literary language has essentially remained unchanged throughout the centuries. Their efforts have been oriented toward the study of medieval Arabic as it has come down to us in the Koran and other early writings. In consequence, there has been a pronounced tendency to disregard the personality of modern literary Arabic as a living linguistic phenomenon. All too frequently, the contemporary use of the language is considered to be nothing more than an artificial preservation or corruption of the classical forms. As a result of such an approach, Arabic has been taught as a medieval language and even treated—horribile dictu—as a dead language.

Modern Arab grammarians have shown a similar reaction toward their modern literary language. They base their grammatical theory on, and select sample materials from, the works of the early grammarians, without taking into consideration the development of the present-day literary language, except in order to contrast it with the forms of classical Arabic.

I have long been aware of the problems that are encountered in any study of Arabic literary prose. One difficulty is inherent in the methods used by medieval Arab grammarians. These scholars, whose work has much influenced present-day Arab linguistics and grammatical theory, based their studies on Koranic texts and quotations taken from early poetry and only supplemented the latter with made-up ("ad hoc") prose examples that are often of very doubtful literary value. As a matter of principle, literary prose writings as such were nearly always ignored by the medieval grammarians as being stylistically inferior to poetry and were considered to be not worth studying.

Western scholars, on the other hand, have usually incorporated the material offered by Arab grammarians, while diligently implementing it with prose quotations. These quotations, however, are taken indiscriminately from literary sources that are frequently separated by several centuries. One result of investigating and presenting the language in this way has been the creation of an ageless Arabic linguistic image that is obviously inaccurate but nonetheless still commonly accepted. For this reason we must recognize that, among the existing reference materials, none can be considered truly representative of genuine Arabic literary prose, nor of the literary prose of any given period.

It is well known that written Arabic has displayed in the past and still does in our time the conservatism that is inherent in all Semitic languages. Nevertheless, written Arabic has always been the only medium of written and formal communication for the greater part of the Arab world, and since the number of people using the written language daily in both reading and writing has greatly increased during the last century, there is great pressure for changes in traditional forms and linguistic habits. The language is necessarily becoming more and more adapted to modern times.
Another factor contributing to change and to the new personality of the literary language of today is that Arabic littérature have been more than ever before exposed to trends and ideas in world literature and to new ways of life at home and abroad. This exposure has forced them to find new modes of expression which vary greatly from the old. These changes affect not only vocabulary but also syntactical constructions far beyond the limits of mere style. In short, the literary language of today is a living language which itself deserves attention from scholars in the field.

Only long after my seminar ended and I had started to follow my own interest in the results of my research and in the possibilities of the study did it occur to me that the material I had already collected could in itself, if properly arranged, represent an approach to a much needed, comprehensive presentation of modern literary Arabic.

My intention has consistently been to analyze the structure of literary Arabic as it is used today, independently of the syntactical forms employed in older times. That is to say, I do not aim at a comparative study and, although I may occasionally point out differences from older forms for the sake of a better understanding of their modern equivalents, I have intentionally omitted stylistic and syntactical comparisons and traditional or absolute judgments of “right” and “wrong”. I do, however, mention what I consider to be the obvious influence of dialectical constructions wherever this is evident, and I note any instances of literary prose in which the author’s intention is clearly that of reviving “learned” expressions no longer used by the majority of modern authors. In general I have approached the study of the language with the assumption that any expression which contemporary Arabic authors feel to be “right” in usage is worthy of analysis.

I have mentioned my purpose, but perhaps I should define it more closely: my goal is to present a humanistic study of the Arabic language which will enable its prospective users to become aware of the intricate syntactical patterns of the linguistic system and, even more, of its logical and semantic content and of the language’s potential for literary expression. Thus, I decided to avoid experimental application of any particular theory that might obscure the special attention I wished to focus on the semantic and literary aspects of the language. An exclusive concentration on the language structure might have increased the interest of this presentation in certain linguistic circles, but at the same time it would certainly have excluded many prospective users with an interest in Arabic other than purely linguistic.

Therefore, I have in general used a meaning-based theory of grammar as a basis for my syntactical analysis. This gives the content of the study a greater internal unity than would have been possible had I tried to combine descriptive and logical notions of grammar. I have also used traditional terminology as have all my predecessors in analogous studies. (This practice represents an
acceptance in principle of grammatical terms used by Arab grammarians.) Nevertheless, when in my opinion traditional terminology should not be accepted without a more critical definition of terms, or whenever my terminology does not exactly follow traditional definitions or concepts, I have defined the term in question—even at the risk of lengthening the presentation unduly—in order to explain its use in denoting the particular syntactical and linguistic phenomenon or observation to which the term is applied. In all other cases, where my use of terms and concepts agrees with the traditional acceptance, they are not further explained; and when there is any possibility that the meaning of the terminology may be unclear to the reader, I refer him to any standard English grammar.

In order to cover as many aspects of modern literary Arabic as possible, I have selected illustrative materials from the works of authors in a variety of fields and genres: literary prose, fiction, drama, travelogues, and political, social, and historical writings. Newspapers have generally been disregarded, since Arabic journalism—like most news writing around the world—does not necessarily offer the best or most representative standars of literary language. The examples (some 13,000) finally selected during my years of extensive reading have been gathered from the authors mentioned in the table of Abbreviations.

It was only after I had completed the systematic arrangement of my sample material that I realized that there was too much of it to be presented in one volume. At that stage of my work it would have been easy to reduce the material to a bare minimum by using only one quotation to illustrate each observation. This would perhaps have fulfilled the requirements of a study of structural syntax; but my ambition to cover semantic and literary aspects as well made it not only advisable but necessary to attempt publication of the complete work. For the sake of internal completeness and also for the benefit of students, many observations have been included that will not be new to scholars; I have tried, however, to avoid any repetition that is not connected with the presentation of new information.

The complete work has been divided into three volumes which will complement each other, but which are conceived as structurally autonomous. Volume I deals with the simplest units in sentence structure: nominal and verbal sentences considered in their affirmative, negative, and interrogative forms.

Volume II, which is divided into two sections, deals with the simple sentence expanded into more elaborate syntactical structures. In the first section, the components of the expanded sentence are studied: modifications of nouns and verbs; in the second section, the use of specific parts: numerals, elatives, infinitives, participles, etc., as well as special constructions or literary devices (anacoluthon, paronomasia, word union, ellipsis, etc.).
Volume III deals with the grouping of sentences into compounds; here the coordination and subordination of sentences are studied. This volume includes the index for the whole work.

The study is so arranged that the grammatical observations are presented with commentary and explanation based upon the quotations that follow them. These quotations do not necessarily illustrate given rules, nor should they be regarded as standards of “correct” usage. They are intended rather to illustrate the grammatical observations, the commentary, and the explanation that they follow.

Each quotation is given with the name of its author and its location in the author’s work. In this way, the author is identified as is the literary genre in which the given expression or construction was used; also, the reader can, if he so desires, examine the quotation in its context—although the lack of standard editions presents the usual difficulty for such checking. For editions consulted, I refer the reader to the bibliography in the table of Abbreviations.

In selecting quotations for use in this study, I have relied primarily on two collections of readings (both available to the student) in modern Arabic that are now being used in the teaching of advanced Arabic in the United States. These are: Advanced Arabic Readers, I and II, by W. M. Brinner and M. A. Khouri, of the University of California, Berkeley, and A Reader in Modern Literary Arabic, by Farhat J. Zia deed of Princeton University.

The Arabic quotations have been fully translated and vocalized in order to facilitate the understanding of the points in question.\(^1\) The English translation, however, is usually given with the context taken into consideration and should be used ONLY to CLARIFY THE ARABIC TEXT, NOT TO PROVE THE SYNTACTICAL POINT AS GIVEN IN THE EXPLANATION. Here again the Arabic quotations should speak for themselves.

When the quotations do not consist of a complete sentence, different methods had to be applied to the various examples: for a single word or group of words the nominative case has been preferred, unless it changed the written picture of the word, in which event the original forms were left unchanged. In those cases where a complete expression or a certain part of the sentence had to be quoted, the proper endings have been used, preceded in parentheses by the special particle requiring the given ending.

When lengthy quotations have been shortened to include only those sections that illustrate the point in question, I have used the standard signs

\(^1\) Proper names, however, have been left unvocalized in the final consonant when we have reason to believe that they are indeclinable (see Vol. II).

In addition, consonant assimilations that occur between dental consonants and the suffix of the second and first person singular of the verb in the perfect tense have been mostly disregarded in the vocalization since there is not consensus of opinion as to the permissibility of such an assimilation (see Wright, I, p. 16 B). They have been taken into consideration only when they appear in the printed text.
Vocalization of the Arabic text for the most part follows the general rules of Arabic morphology and syntax as traditionally given in native and Western studies. In supplying vowels for the vocalization I have carefully considered those given in the Arabic editions; in every case, if the same vowels are used in various texts by various authors, I have accepted these. I have also noted those expressions in which there is any uncertainty about the use of vowels or the possibility of varying interpretation. (It might be added here that vocalization of the Arabic text often follows the sentence analysis.)

Regardless of the construction demanded by the English language in the translation of the quotation, the corresponding Arabic has been analyzed according to the syntactical functions of the different parts of speech in Arabic; these parts of speech are considered first in their relationship to each other and second in their functional interrelationship as syntactical units. A part of a construction may be referred to in several different places because of its various syntactical uses, but the part is fully treated in only one place or in a special chapter with cross references as needed for practical and pedagogical reasons.

Although word order is rather a question of stylistic appreciation and goes beyond the limits of the present study, it has nevertheless been taken into consideration whenever it has syntactical relevance. A special chapter has also been added to present the most frequent patterns of stylistic word order.

Many people have helped me in many different ways in bringing this book into being. To them I owe a word of grateful recognition. Thus, I would like to express my thanks to my students in the seminar on Arabic syntax given during the summer of 1961 at Princeton. They used the first draft of my work, and with their interest and sympathy encouraged me to carry out this task.

I also would like to thank my students of Arabic at the University of North Carolina who, in the first drafts of this work, patiently studied the syntactical problems which arose during our readings and who assisted me in finding a more pedagogical formulation of the problems.

I must especially mention Mr. Daniel R. Rutledge and Mrs. Sally Jane McCrary, who were of great help in supplying the English expressions needed, as well as my colleague Dr. William DeSua for reading parts of the manuscript. I also owe great appreciation to my colleague Dr. Strugnell, professor of Semitics at Duke University, who spent many hours with my manuscript and who contributed valuable comments.

Finally, I would like to express my sincere gratitude to the Research Council of the University of North Carolina and to the International Affairs Center of Indiana University for financial assistance during the preparation of this work, and to Professor Denis Sinor of Indiana University for his indefatigable support.

Vicente Cantarino
<table>
<thead>
<tr>
<th>Abbreviations</th>
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<tr>
<td>Hak. sheh.</td>
<td>————, <em>Shehrazād</em>, Cairo 1934.</td>
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<tr>
<td>Hak. sul.</td>
<td>————, <em>Sulāmān al-Ḥakīm</em>, Cairo, no year, 2nd edition (?).</td>
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<tr>
<td>Hak. yaum.</td>
<td>————, <em>Yaumiyyāt nāʿīb fi l-ʿarāf</em>, Cairo, no year.</td>
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ABBREVIATIONS


...... (Br.) ..... e.g. Mand. (Br.) 17, 5, Muḥammad Mandūr, page 17, line 5 in Advanced Arabic Readers I by W. M. Brinner and M. A. Khouri, University of California at Berkeley, 1961.

...... (Br. II) ..... 2nd vol. of Brinner’s Reader, 1962.

...... (Zy.) ..... e.g. Tai. (Zy.) 34, 25, Mahmud Taimûr selection 34, paragraph 25 in A Reader in Modern Literary Arabic by Farhat J. Ziadeh, Princeton University, 1964

Names of authors in both readers are abbreviated as follows:

Af. Michel Aflaq
al-Hus. Iṣḥāq Mūsā al-Ḥusainī
Amin Aḥmed Amīn
Q. Amin Qāsim Amīn
‘Aqq. ‘Abbās Maḥmūd al-‘Aqqād
‘A. Raf. ‘Abd al-Rahmān al-Rāfī ‘Ī
‘Aww. Taufīq Yūsuf ‘Awwād
Ayy. Dhū al-Nūn Ayyūb
Bakd. Khālid Bakdāsh
Batt. Rufā‘īl Baṭṭī
din Khaḍīl Taqīy al-Dīn
S. Din Sa‘īd Taqīy al-Dīn
Far. Nabī Amīn Fāris
Fur. Anās Furāḥa
Ghur. Rose Ghurayyib
Gibr. Gibrân Khālîl Gibrân
Hai. Muḥammad Ḥusain Haikal
Hak. Taufīq al-Ḥākîm
Hind. Khalīl al-Hindāwī
Hus. Ṭaha Ḥusain
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<th>Abbreviation</th>
<th>Full Name</th>
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<tr>
<td>Idr.</td>
<td>Suhaïl Idrîs</td>
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<td>Jabr.</td>
<td>Jabrîb Ibrâhîm Jabrâ</td>
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<td>Kam.</td>
<td>Maḥmûd Kâmil</td>
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<td>Kay.</td>
<td>Sâmi al-Kayyâlî</td>
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<td>Khal.</td>
<td>Muḥammad Khalaf Allâh</td>
</tr>
<tr>
<td>Khalid</td>
<td>Khâlid Muḥammad Khâlid</td>
</tr>
<tr>
<td>Kurd</td>
<td>Muḥammad Kurd ʿAlî</td>
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<tr>
<td>Mand.</td>
<td>Muḥammad Mandûr</td>
</tr>
<tr>
<td>Manf.</td>
<td>Muṣṭafâ Lutfi al-Manfalûtî</td>
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<td>Maz.</td>
<td>Ibrâhîm ʿAbd al-Qâdir al-Mâzinî</td>
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<tr>
<td>Mub.</td>
<td>Zâki Mubârak</td>
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<td>Musa</td>
<td>Sâlîma Mûsâ</td>
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<tr>
<td>Nu’</td>
<td>Mîkhâʾil Nu’aima</td>
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<tr>
<td>Qal.</td>
<td>Suhaïr al-Qalamâwî</td>
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<td>Qud.</td>
<td>Ihsân ʿAbd al-Quddûs</td>
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<tr>
<td>Qutb</td>
<td>Sayyid Quṭb</td>
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<td>Raih.</td>
<td>Amîn al-Raîhâni</td>
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<td>Razz.</td>
<td>Muḥîf al-Razzâz</td>
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<tr>
<td>Sa’.</td>
<td>Amîna al-Sâ’îd</td>
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<td>Sak.</td>
<td>Khalîl al-Sakîkînî</td>
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<tr>
<td>Sat.</td>
<td>Sâṭîr al-Ḥusârî</td>
</tr>
<tr>
<td>Sib.</td>
<td>Yusuf al-Sibâ’î</td>
</tr>
<tr>
<td>Tai.</td>
<td>Mahmûd Taimur</td>
</tr>
<tr>
<td>Zavy.</td>
<td>Âljmâd Hasan al-Zayyâṭ</td>
</tr>
<tr>
<td>Zur.</td>
<td>Quṣṭântîn Zurâîq</td>
</tr>
</tbody>
</table>

Books frequently quoted:

‘Aqîl | Ibn ‘Aqîl *Sharh al-alfîyya*  

*Bibliographical information on the books which are less often mentioned is given at the point of quotation.*
ABBREVIATIONS


Qawāʿid Ḥifnī Bey Nāṣif, Kitāb qaṭṭ al-lughā al-ʿarabīya, 2nd ed. Cairo, 1909.


Yaʿish Yaʿish Ibn ʿAlī Ibn Yaʿish, Sharḥ al-mufassal, Cairo, no year.


ZDMG Zeitschrift der deutschen morgenlandischen Gesellschaft.
§ 1 THE SIMPLE SENTENCE

A sentence is usually defined as a self-contained unit of speech consisting of a meaningful word or word arrangement.

Arabic has never required the use of a verb as a necessary constituent of the sentence. Hence, the most elementary division in the structure of the Arabic sentence is:

(a) Nominal sentences which are those sentences in which only nominal elements are used as constituents; for example, substantives, adjectives, pronouns, etc.

(b) Verbal sentences which, as the name indicates, include a verb as a constituent.³

³ Note that although this distinction between nominal and verbal sentences is also made by Arab grammarians, their definitions are not the same.

For Arab grammarians a nominal sentence is one that begins with a noun; a verbal sentence, one that begins with a verb. (See Farhat, Bah. p. 340; see also Ya'ish VII, p. 88 and Wright II, p. 250 f.)

Western scholars generally do not accept these definitions. (See Reck, Verh. p. 2 f.; Blachère p. 387; compare, however, Bravman Studies. p. 37 ff.)
I THE NOMINAL SENTENCE
§ 2 THE NOMINAL SENTENCE WITH A SINGLE MEMBER

In Arabic a noun in the nominative case can by itself state the existence of the idea expressed by the noun and also its presence in a definite place. This noun, having a complete meaning in itself, represents the simplest form of a nominal sentence.

This usage, which Brockelmann\(^4\) rightly considers a remnant of the most primitive stage of expression in the language, can still be seen in certain independent positions.

(a) with a substantive:

حَادِثَةٌ؟ Is there a case? Hak. yaum. 9, 5

(b) a prepositional phrase with مِنَ:

هلَّ مِنَ حَاجَةٍ إِلَى الْشرْخِ؟ Is there any need for an explanation? Mah. qah. 204, 3

هلَّ مِنَ لَقاءٍ؟ Will we ever meet again? Gibr. II, 134, 20

In some expressions, this type of nominal sentence introduces an idea that is correlative to a preceding statement:

وَالْعَكْسُ ِ and vice versa [and also the opposite]. Amin duh. I, 33, 11

The correlative use of the nominal sentence with a single member is very commonly followed

either by an adverbial clause:

هَذَا وَالْعَزْبُ فِي نَفْسِهِ That occurs while the people are suffering. Din (Br. II) 110, 10

\(^4\) See Brock. Grund. II, p. 35.
by an adjectival clause:\n\textit{شيء آخر} أحب أن أقصي عليك ما أختلف فيما بين الإسلام والنصرانية.
\textit{شيء} لا يصدق أن تعلم أن...؟
\textit{مؤلف آخر} يجيب أن نعرف جميع مؤلفاته.
\textit{مؤلف آخر} حبب إلى قلبي هو أنا.

There is another thing I want to tell you. Amin (Zy.) 7, 30

There is another question about which Islam and Christianity disagree.
Hai. sir. 8, 7

There is something you won’t believe. Do you know that...?
Mah. qah. 124, 4

There is another author, all of whose works we should know.
Musa adab. 176, 16

There is another author I dearly love; he is Anatole France.
Musa adab. 177, 16

or by another sentence in the function of explicative apposition:
\textit{وسبب آخر} وهو أن...
\textit{وسبب آخر} لاستدعاء المعتصم لodelist وهو أن...

and there is another reason, namely...
Amin duh. I, 180, 15

and there is another reason for al-Mu'tasim’s summoning the Turks, and that is...
Amin zuh. I, 4, 14

When this single component is \textit{كلي} , “all,” its meaning is restricted by a following genitive:
\textit{كلي ذلك} وعبد المنطلق ساكن ساكن.

All this happened, and 'Abdu l-Muttalib was calm and silent.
Hus. 'ala I, 21, 18

While all this happened....
Nu'kan. 54. 1

All this happened.... Amin zuh. 41, 2

Compare with:
\textit{شمة شيء آخر}.

There is something else. Mah. qah. 139, 9
The **negative counterpart** of the nominal sentence with one member is found only after the conditional conjunction لَوْ (see vol. III):

لَوْلَا العُقَرْانُ الْاَكْرِمُ لْكَانَتْ

لغَةُ الْعَالَمِ الْعَرَبِيَّةُ لْغَاتٌ

مُتَعَفَّفةُ

بيتَ الْسَّدَاةِ الْبَحْرِ عَلَى

الدُّوَّارِ لَوْلَا يَدُ الْإِنسانُ

The home of the shell would always be the sea, if it were not for human hands.

Rainh. mul. 214, 13

(For the use of a single term after إِذَا, see vol. III. For the accusative case after لَوْ, see page 114.)

Usually, Arabic expresses a **statement of simple existence** by using:

(a) a nominal sentence consisting of two members

either with a demonstrative adverb,⁶ "there":

أنَّ نَمَّ وَطَنًا عَرَايَاً;

غَيْرَ أنَّ هَذَا مَسْأَلَةَ هَامَّةٌ لَا بَدَّ

مِنِّ الإِشْأَارَةِ إِلَيْهَا;

هَلَ مَا أَمِّهُ عَرَايَةً؟

إِذَا فِهَمَّةَ مُحَمَّدٍ أَخْرَجَ يَحْمِلُ

نَفْسَ الْإِسْمِ

هُنَاكَ سَبَبًا يَحْلَلُانَ الْمَرَاةَ

لِلرَّجُلِ

that there is an Arabic fatherland?

Zur. (Zy.) 18, 17

But there is an important question we must point out. Amin duh. I, 249, 13

Is there an Arabic nation?

Zur. (Zy.) 18, 20

Then there is another lawyer who has the same name. Kam. (Zy.) 4, 47

There are two reasons that make it permissible for a man to take a woman.

Amin duh. I, 82, 15

⁶ These cases should be differentiated from those in which the adverb has a demonstrative function, e.g.:

وَكَانَتْ هَذَا كُسَّةً مُسْلَوْمَةً بِالْفُنْحُرِ

أَتْ عَنَّ بَيْنِي فَقُلْ: كَانَ هَذَا

الْعَدْرُ بَيْنَنَا-۰ أَيُّمًا عَنْ شَيْءٍ فَقُلْ:

كَانَتْ هَذَا كُسَّةً خَيْمَةً

and there—in that place—was a bag full of coal. ‘Aww. (Br.) 15, 23

To his right there were the ‘Adis—to his left there were tents in which . . .

Hus. ayy. I, 14, 6 and 9
THE NOMINAL SENTENCE

that there is another reason besides ignorance. Hai. sir. 12, 7

or with the passive participle of the verb وَجَدَ，“to find”:

أَلَمْ يَوَجَدُكَ مَوْجُودًا؟

Is the Bey in? Mah. zuq. 127, 10

that the novel and the short story now exist on a large scale.
Mand. (Br.) 2, 16

(b) or a verbal sentence

until Islam appeared. Hai. sir. 77, 8

If the sea were not there, you could not expect the pearl to exist; if the star were not there, you could not expect its light to exist; if the rose bush were not there, you could not expect the rose to exist.
Raf. wah. I, 16, 3

or with the passive voice of the verb وَجَدَ，“to find” usually in the imperfect tense with the meaning of an indefinite present (see page 54):

هلْ تُوَجَّدُ قُوَّةٌ تَتَغَلَّبُ عَلَى الْمَوْتِ؟

Is there a force that can overcome death? Gibr. I, 130, 15

لاَ يُوَجَّدُ عِيْرُنًا نَحَنَّ

There is no one besides us.
Hak. sheh. 150, 16

Note the use of both verb and demonstrative adverb in the following:

أنَّهُ لاَ يُوَجَّدُ نَيَّةًا فَرَقَ بَيْنِ

that there was no difference between one woman and another.
Mah. qah. 130, 14

(For a discussion on the use of لَيْسَ，“not to be”—the denial of existence—see page 119.)

7 For the use of the imperfect indicative in the apodosis of a conditional construction, see vol. III.
Note, however, the following:

Isn’t there anyone who imposes easier conditions? Mah. qah. 85, 7

§ 3 THE NOMINAL SENTENCE WITH TWO MEMBERS

A nominal sentence usually consists of two parts: one is the subject—a noun or its equivalent about which a statement is made; the other is the predicate—also a noun or its equivalent—which specifies or modifies the idea of the existence of the subject. This specification or modification is achieved through a simple juxtaposition of the nominal predicate and the subject. Since this contiguity does not imply any relationship other than mere equivalence, the members do not influence each other mutually with respect to case, which is usually nominative for both:

The sky is beautiful. Manf. mag. 198, 12
She is everything. Hak. shah. 17, 2
It was a large building. Raih. mul. 35, 9
Ibn Sa’ud is a great man. Raih. mul. 28, 12
Spring is beautiful. Gibr. II, 15, 7

The predicate of the nominal sentence in the nominative case even if the subject is governed by particles that require the accusative (see vol. II)§:

Indeed, the mercy of God is at hand! Hak. ahl. 18, 1
Are you so busy that you forget your hunger! Hak. ahl. 23, 12

§ Arab grammarians, in their definition of the َءَسَدَةَ and the ُخْبَرَةَ, usually require them to be in the nominative case. (See Zaidajji p. 48; Mufasal p. 12; Ya’ish I, p. 83; Ashmawi p. 30.)

However, they also admit the possibility of a different case, e.g., for the ُتَسْتَرَةَ with the so-called ُتَسْتَرَةٌ “the virtual damma”. (See Ashmawi p. 30.)
\section*{CATEGORIES OF MEANING OF THE NOMINAL SENTENCE}

Arabic uses the nominal sentence to express a field of relationships wider than those presented in English by the verb "to be". In order to translate them into English it is necessary to use more complex expressions.

The main categories of the relationship between subject and predicate are:

(a) the subject and its identity:

\begin{itemize}
  \item \textit{أنتِ هي!} You are she! Hak. ahl. 122, 8
  \item \textit{هذَا أناَ} It is I. Nu'. liq. 7,4
  \item \textit{أناُ} I am he. Gibr. 1, 181, 3
  \item \textit{هوُ أبُو عُبَدِ اللَّه} He is Abu ‘Abdallah \ldots. Djir. tar. II, 245, 24
\end{itemize}
(b) the subject and its comparison:

Humanity is like a woman who enjoys weeping. Gibr. III, 24, 15

Humanity is like a little girl who stands moaning by a wounded bird. Gibr. III, 24, 17

(c) the subject and its number:

I think there are three kinds of people. Gibr. II, 195, 21

Is she twenty years old? Hak. sheh. 59, 2

Life consists of two halves. Gibr. III, 30, 17

Women are of two sorts. Raf. wah. III, 326, 7

(d) the subject and its measure:

They laughed heartily. Gibr. III, 56, 15

It is six hours away. Raih. mul. 117, 2

(e) the subject and its content:

She was looking at him with eyes full of love. Manf. mag. 52, 7

(f) the subject and its material:

Its head is of pure gold. Hak. sul. 111, 14

(g) the subject and its abstract and concrete qualities and aspects:

One is permitted but the other is forbidden. Manf. mag. 128, 7

You are divorced! Hus. ayy. 1, 144, 8

He showed kindness and sympathy toward them. Hai. sir. 123, 11
THE NOMINAL SENTENCE

That is more than a man can bear.
Manf. sha’. 240, 5

Shedding of blood is forbidden.
Gibr. I, 132, 9

That is natural. Amin duh. II, 75, 14

It belongs to you. Manf. sha’. 60, 12

Then you must get twenty-three blows.
‘Aww. (Br.) 11, 19

(h) the subject and its temporary circumstances and conditions:

أنا كذٌلك و -
كٌأن صلاٍك الجيزة
وكان للك الأحالي في الأدب
(السياحات) كُلها مسقَاتٍ
واختبار

I was in such a situation, as . . .
Nu’. liq. 22, 10

as if you had to lay an egg.
Sib. (Br.) 112, 1

and the situation of the writer is
Musa adab. 3, 3

[similar.]

[i] the subject and its origin, e.g., with the preposition من:

هذا من رجل دين
إني من جبل

That came from a clergyman.
Nu’. liq. 38, 16

I come from Jubail. Raih. (Zy.) 23, 7

(j) the subject and its explanation:

ذٌلك أيى فرضت جد لا أيى
ماليءٍ

[It was that] I assumed, for the sake of argument, that I was Maltese.
Maz. (Zy.) 1, 8

(k) the subject and its cause:

ذٌلك للحُوف من المستقبل
ذاك لأن المسلمين ليسوا
وحدة تحضرها حدود أقليمية معينة

That happens because of fear of the future. Manf. (Zy.) 30, 30

That happens because the Muslims do not form a unity delimited by fixed
territorial borders. Sa’. (Zy.) 6, 2
§ 5 TEMPORAL ASPECTS OF THE NOMINAL SENTENCE

The nominal sentence in itself has no necessary relationship to any specific time. Thus, for instance, while مِلَكُ الْمَناَسِرُ means al-Mansur came to power or reigned, "مثلكُ المَناَسِرُ" might mean al-Mansur was, is, or will be king, timeless attribution and the present being the most frequent meanings.

A temporal determination, however, may be given by the subject matter, by the context, or by some temporal particles within the sentence which either emphasize the timeless validity of the sentence or restrict it to a definite time.

(a) indefinite or timeless present:

إنَّ قَصِّ الْرَّيَّعُ قَصِّ الحُب
ذَلِكَ شَأْنُ الْشَّعْرَاءِ دَائِمًا
إِنَّ الْبَكَّاءَ قَبِيلٌ بِمِثْلِي
الْرَّيَّعُ جَمِيلٌ فِي كُلِّ مَكَانٍ
الْمَرَأَةُ شَرِيكُ الرَّجُلِ فِي
حَيَاتِهِ

Spring is the season of love.
Manf. mag. 5, 15

That is always the case with poets.
Manf. sha‘. 219, 10

Tears are not proper for a man like me.
Manf. sha‘. 68, 9

Spring is beautiful everywhere.
Gibr. II, 16, 7

Woman is man’s companion during his life.
Mah. qah. 8, 3

(b) actual present:

أَنَّ الْيَوْمُ حَبَسِي
إِنَّ الْآنَ سَعِيدَةٌ
أَنَّ الْمَكَانَ فَقِيرٌ
أَنَّ ضَيْفِي الْلِّيْلَةِ
فَهُوَ الْآنَ مُسْتَغْلَلٌ

Today you are my betrothed.
Manf. mag. 43, 8

I am happy now.
Hak. ahl. 115, 4

that your father is poor.
Manf. mag. 9, 19

You are my guest tonight.
Manf. sha‘. 60, 5

for he is busy now.
Gibr. III, 237, 11

(c) past:

مَاتَ رَيْدًا أنَّ عَظِيمَ كُحْيَانِهِ

Zaidan’s death has been as magnificent as his life.
Gibr. III, 237, 2
We were in Damanhur at this time.
Raf. (Zy.) 20, 1

Didn't anyone see me while I was coming here? Hak. ahl. 160, 8

Her father died while she was still an infant. Gibr. I, 75, 2

I found that my case had been placed in the hands of the local police.
Raith. mul. 15, 18

(d) future:

A future meaning is especially common when the nominal predicate is a participle (see vol. II):

We go within a few days.
Hus. ayy. 1, 138, 13

I will come to you shortly.
Manf. sha‘. 189, 9

But I shall go to him presently.
Nu‘. liq. 40, 10

We shall mention in the following . . .
Djir. tar. I, 151, 4

What is he to do? Mah. qah. 47, 15

(e) hypothetical:

The home of the shell would always be the sea, if it were not for human hands.
Raith. mul. 214, 13

If only what you say were true!
Hak. ahl. 49, 8

(For the use of كَانَ “to be,” as a temporal counterpart of a nominal sentence, see page 36.)
THE SUBJECT IN A NOMINAL SENTENCE

§ 6 THE SUBJECT IN A NOMINAL SENTENCE

The frequent occurrence of the nominal sentence in modern Arabic leads to a broad concept of noun-equivalents that may be used as a subject in the sentence. For example, the subject can be:

(a) any substantive:

أَلسَّمَاءُ جَمِيلَةٌ

The sky is beautiful.
Manf. mag. 198, 12

أنَّكَ وَالدِّكَ فَقِيرٌ

that your father is poor.
Manf. mag. 8, 19

إِنِّي سَاقِيٌّ جَمِيلَةٌ!

My legs are good-looking!
Din (Br.) 63, 21

and thus an infinitive:

سَفَكَ الْدَّمَاءَ مَحْرَمٌ

Shedding of blood is forbidden.
Gibr. I, 132, 9

لَمْ أَذَا الْسُّكَاءُ؟

Why this crying? Gibr. II, 145, 16

إِنَّ عَلَيْهِ الرَّجُوعُ كَلِّ مَسَاءٍ

He had to bring back fifty piasters every evening.
‘Aww. (Br.) 12, 15

بِخَمْسِينَ قُرْشًا

As for ancient literature, reading it is difficult, and understanding it is very difficult, and savoring it is most difficult. Hus. ‘ala. I, 8, 13

(b) a personal pronoun:

أَنتُ هُنَا؟

Are you here? Manf. sha‘, 166, 15

أَنتُ شَاعِرٌ?

You are a poet. Manf. mag. 198, 8

هُوَ حَيٌ

He is alive. Gibr. I, 158, 8

(c) a demonstrative pronoun, which can refer to a concrete substantive or to a preceding idea or situation:

هَذَا أَنَا

It is I. Nu‘. liq. 7, 4

هَذَا كَثِيرٌ

That is too much. Maz. (Zy.) 1, 26

هَذَا فَوْقَ الْإِحْمَادِ

That’s more than a man can bear.
Manf. sha‘. 240, 5
THE NOMINAL SENTENCE

(d) a relative or interrogative pronoun:

ومَنْ فِيهٰ

عَنْدَ مَا تَرَكَ الْعَالَمُ وَمَا فِيهٰ

كَلَّ مَنْ يَلْدَأَ

أَلْوَارْ رَبّ قَمَرْ مَاذًا يَا بِهِ?

مَا يَكَّ مَا لَكَ تَرْتَجِفُ?

مَا أَلِدْيَ يُضْحِكَكَ؟

(For more on the relative pronoun, see vol. III.)

(e) an adjective or a participle, when used as a substantive (see vol. II):

مَنْ الْمُقُولِ?

غَيْبَ أَنَّ الْجَمِيلَ فِي هَذَا أَنَّ

ظُهُورِ كَمْ فِي عَصْرِنَا تَحْسَنُ

Who is this approaching?

Hak. sheh. 20, 4

But the wonderful thing about this is that you appeared precisely in our time. Hak. ahl. 64, 2

(f) an adverbial expression, but only with لَيْلَيْلَةٍ, “today”:

أَمَا تَعْلَمُونَ أَنَّ لَيْلَيْلَةٍ يَوْمُ

الْأَحَدِ

اليَوْمُ الْخَمِيسُ

Don’t you know that today is Sunday? Manf. mag. 186, 4

Today is Thursday. Mah. qah. 7, 11

(g) a prepositional phrase:

هَلَّ إِلَى ذَلِكَ مِنْ سَبِيلٍ?

أَلْكَ فِي أَنْ تَسْمَأْ دَا رَكَ ذَهْبَةُ؟

فِي الْبَحْرِينَ تَحْوَى خَمْسَةٌ

وُيْسَرُنَّ تَبَعُّ مَشْهُورًا

Is there any way to achieve this?

Hus. ‘ala. II, 61, 15

Do you want to fill your house with gold? Hak. sheh. 131, 2

There are about twenty-five famous wells in Bahren. Raih. mul. 221, 7
(h) a complete sentence:

either a pronominal relative clause (see vol. III):

The man who is able to mold a beautiful figure is great.  
Nu'. liq. 9, 5

Is it true what they say about . . .?  
Din. (Zy.) 3, 4

The amount of poetry prior to that [time] which has come down to us is very scant.  
Djir. tar. I, 72, 23

or a noun clause (see vol. III):

You have to go away from it!  
Tai. (Br.) 131, 25

It is better for me to write her a letter.  
Manf. sha'. 84, 3

It is better for you not to know it.  
Hus. ayy. I, 150, 13

Do you want to lead me?  
Gibr. I, 77, 13

I have to leave before dawn comes.  
Nu'. liq. 18, 17

(i) a correlative compound:

It is up to you to believe it or not.  
Nu'. liq. 61, 10

I believe that they are right in what they say and that you are wrong in what you have done.  
Manf. mag. 8, 18

It does not make any difference whether faith consists in what you say or not.  
Hak. ahl. 66, 6
§ 7 THE PREDICATE IN A NOMINAL SENTENCE

The predicate in a nominal sentence can assume as many grammatical forms as the subject. Since the nature of the nominal sentence is formal equivalence between both members represented by simple juxtaposition, it can and frequently does happen that there is no clear distinction between the two members.⁹ For Western grammarians, the subject will be the member about which the statement is logically made; for Arab philologists, however, the subject will be the first member, if this is a substantive.¹⁰ Thus, the predicate in a nominal sentence can be:

(a) a substantive:

That is something you will understand
Nu'. liq. 77, 5
I am a poor man. Hai. sir. 120, 24
I am a sensible person. Manf. mag. 47, 8

(b) a proper name:

This is Abu Bakr. Hak. (Br.) 43, 11
My name is ‘Abdallah. Gibr. III, 10, 8

(c) an infinitive:

The second reason... is the transfer of the capital of the Caliphate.
Amin duh. I, 180, 8
His marriage was a fake and so was his life. Mah. qah. 120, 23
[while] they were standing next to their leader. Manf. sha'. 112, 12

(b) an adjective:

He is alive. Gibr. I, 158, 8
That is natural. Amin duh. II, 75, 14

⁹ See Reck. Synt. § 1, 2 and § 141, 2.

¹⁰ On inversion of the word order in a nominal sentence, see page 28 below).
that the caravan of the Koreish was near him. Hai. sir. 259, 12
The sky is beautiful. Manf. mag. 198, 12

(c) a participle:

إنَّكِ كاذِبٌ
أَنَّكَ مُخْتَطِئٌ، فِي مَا فَعَلْتَ.
You are a liar. Hus. ayy. I, 77, 12
that you are wrong in what you have done. Manf. mag. 8, 18

(d) a numeral:

أَعْمَرْتُهَا عِشْرَةَ عَامَّةَ؟
بِسَبِيلِهَا وَبِسَبِيلِ الْمُدِينَةِ ثلَاثَةَ وَعِشْرَةِ مِلَّا
[The distance] between there and Medina is twenty-three miles.
Hai. sir. 113, 23
The Indian chapters are twelve . . .
and the Persian, three.
Djir. tar. II, 153, 16 and 20

إِنَّ وَظَفْتِي فِي اَلْقُهْرِ مَائَةَ
فَرْنَكَ
My monthly pay is 200 francs.
Mant. mag. 89, 2

(e) a personal pronoun:

هِذَا أَنَا
هُوَ أَنتُ إِذَا!
It is I. Nu'. liq. 7, 4
Then it is you! Mah. qah. 55, 13

(f) a demonstrative pronoun:

هُوَ ذَاكَ
That is it. Hak. sheh. 41, 2

(g) an interrogative pronoun:

ماَ ذَاكَ؟
منَ هِذَا؟
What is that? Hus. 'ala. II, 65, 4
Who is this? IIak. (Br.) 43, 10
ما أسْمَكَ؟
منَ هِذَا الْرَجُلُ؟
What is your name? Gibr. III, 10, 4
Who is this man? Manf. sha'. 31, 10
THE NOMINAL SENTENCE

(h) an adverb:

Father, I am here. Tai. (Zy.) 34, 43
We were like that. Nu'. liq. 17, 12
Where are you? Manf. sha'. 166, 12
How are they? Nu'. liq. 16, 13
The answer is "no". Musa adab. 128, 10

Note the following example with an adverbial accusative as the predicate:

أَحَقَّاً مَا تَقْولُ؟
Is what you say true? Mah. zuq. 16, 7

(i) a prepositional phrase:

وَانْتَ دُونَ الْكَثَارِينَ وَأَنَا فَقُوْنَ
The answer is "no". Musa adab. 128, 10

أَنْتِ فِي النَّاسِةِ مِنْ عَمَّرِكَ
You are seven years old [in the seventh year of your life]. Hus. ayy. 145, 2

وَالدُّلَّةِ يُحْيِيْنَ
My mother is in good health. Mah. qah. 55, 17

From the preceding cases, one should distinguish:

(1) those in which the predicate is introduced by the preposition ب, as in some negative constructions (see page 115).

ما أَنَا بِضَيْقَةٍ أُحَدٍ
I am not anyone's protégé. Manf. sha'. 45, 15

لَسْتُ يَشَارِبُ وَلَا يَمْجَنُونَ
I am neither drunk nor mad. Hak. ahl. 69, 1

(2) those introduced by the emphatic particle ل following إن (see vol. II):

إِنْكَ يَا أَبْنِي لَسَأَذِجْتُهُ
You, my daughter, are certainly good-natured. Hus. ayy. 1, 145, 1
He is undoubtedly an evil sorcerer.
Nu*. liq. 34, 14

(f) an elative with or without a determinative complement:

That is the most beautiful thing I ever heard you say. Hak. ahl. 112, 3

You are the most handsome [person].
Manf. sha*. 135, 11

He is very simple at heart. [His heart is very close to simplicity.]
Hus. 'ala. II, 175, 3

But, on the whole, they are longer.
Amin duh. I, 211, 4

(k) a complete sentence:

Are you the one who freed me from this bottle? Hak. sul. 8, 11

That is what we shall talk about now.
Amin duh. I, 305, 6

a pronominal relative clause (see vol. III):

The fact is that the novel and the short story now exist on a large scale.
Mand. (Br.) 2, 16

That was because they were young.
'Aqq. (Zy.) 15, 8

The best thing [to do] is . . .
Hus. 'ala. I, 21, 7

a noun clause (see vol. III):

an interrogative sentence:

(The question) is whether they are two works or two translations?
Amin duh. I, 209, 9
§ 8 AGREEMENT IN A NOMINAL SENTENCE

The question of agreement between subject and predicate becomes relevant in a nominal sentence only when one of the two members can be inflected in gender and/or number under the grammatical influence of the other member of the sentence. This occurs with adjectives, participles, and demonstratives used as adjectives (see vol. II).

In general, modern Arabic has become more consistent in gender agreement than it was in former times. As for agreement in number, however, there are still a great many different usages which cannot always be reduced to simple and concrete rules. The position of the subject in relation to its nominal predicate does not influence their agreement as we shall see in the examples quoted below.

In the following paragraphs we shall try to present the most frequent patterns of agreement between subject and predicate.

A Agreement in Gender

When the subject is in the singular, the predicate always agrees in gender:

It’s a simple matter.  Hak. (Br.) 41, 2

But, children’s memories are strange.
Hus. ayy. 1, 15, 5

That is too much.  Maz. (Zy.) 1, 26

The sky is beautiful.
Manf. mag. 198, 12

When the subject is the personal pronoun of the first person, which is the same for both genders, the predicate agrees logically with the person speaking:

I (Taha Husain) am happy.
Hus. ‘ala. 1, ط 20

I (Magdelene) am happy.
Manf. mag. 203, 11

I am departing, my beloved, to the spirits’ pastures.  Gibr. I, 64, 2

The personal pronoun of the third person and the demonstrative pronoun as subject of a nominal sentence will both usually agree in gender with their predicates if they are substantives:

That is my story.  Gibr. I, 122, 20

as it is customary.  Din. (Zy.) 3, 28
AGREEMENT IN A NOMINAL SENTENCE

That is the truth. Raf. wah. I, 54, 1
That is a good joke. ‘Aqq. (Zy.) 15, 19
What is that, Edward? Is it a banquet? Manf. mag. 89, 10

But, they can also be in agreement with a preceding noun or situation to which they refer:

What we see is a different world. Hak. ahl. 68, 15
Wealth is power and strength and everything in the world. Mah. qah. 94, 17
That is a social custom. Mah. qah. 111, 21
It (the name) is Life. Gibr. III, 39, 18
And that (your friendship) is more than I deserve. Hak. sul. 161, 3

B Agreement in Number

(a) When the subject in the nominal sentence is a noun in the plural—either sound or broken—referring to persons, there is agreement in number. Therefore, the predicate will also be in the plural—either sound or broken:

The King’s guards are free.
Manf. sha’. 20, 1

but the dead are numerous.
Gibr. III, 15, 5

The street loafers in Beirut are numerous. ‘Aww. (Br.) 14, 6

at a time when there were few Muslims. Hai. sir. 33, 1

They are numerous. Djir. tar. 212, 4

I forgot that you are a little deaf.
Hak. sul. 23, 8
You are numerous. Gibr. I, 95, 21
when they are awake.
Hus. ayy. I, 95, 16
We are all shortsighted. Hak. sul. 22, 1

Note that *كثیر* can still be used without any gender and number agreement, as in the earlier days of the language:

The women are numerous.
Hai. sir. 360, 11
Women different from her are numerous. Raf. wah. I, 159, 8

Note also the following:

Indeed, the mercy of God is at hand!
Hak. ahl. 18, 1

(b) When the subject is a plural that refers to animals or inanimate objects, the predicate is usually in the feminine singular:

You have long working hours.
Mah. zuq. 62, 10
The Muslim governments are powerless in this. Raf. wah. III, 44, 5

The streets of the city are labyrinthine.
Maz. (Zy.) 1, 4
Your limbs are sound.
Mah. zuq. 76, 14
There are numerous examples of this.
Amin duh. I, 22, 15

(c) When the subject is a dual, the predicate will always be in the dual:

the two women were sitting.
Gibr. I, 156, 16

11 On the use of this agreement in a nominal sentence with inverted word order, see page 27; for its use with an attributive function, see vol. II. And for its agreement in medieval Arabic, see Reck. Synt. 16, 7; Brock. Grund. II § 48, b and § 127, d.
AGREEMENT IN A NOMINAL SENTENCE

that the novel and the short story now exist on a large scale. ‘Aww. (Br.) 2, 16

(d) When the personal pronoun of the first person plural, as subject of the nominal sentence, refers to two persons, the predicate is in the dual:

when we were children.
Manf. sha‘. 95, 12

when we were going out.
Hak. sheh. 20, 12

We are both dazed in infinite space.
Hak. sheh. 93, 10

(e) When the subject is a substantive naming a “collection” or “aggregate” of individuals and refers to persons, the predicate can be in the singular:

That night the audience was a mixture of workers and ....
Manf. sha‘. 18, 8

All of us are enchanted and are enchanters. Nu‘. liq. 79, 13

However, it is most usually found in the plural—either sound or broken:

The people of this country are honest and kind to the point of naïveté.
Din (Zy.) 3, 2

This girl’s family is wealthy.
Hus. ayy. 55, 4

If I settle anywhere, everyone will run away. Hak. ahl. 80, 11

There were people kneeling around her.
Manf. mag. 258, 11
However, if the collective noun refers to animals or inanimate objects, the predicate will be in the singular:

An qasab haad Mal'aj kan
atol min qamite
fiadu Al-kull batil

that the canes of this hedge were
taller than he. Hus. ayy. I, 4, 5
Thus everything is vanity.
Gibr. II, 153, 3

(f) When a collective noun as the subject is more closely defined by a
governed genitive, the predicate can be brought into agreement with the gender
and number of the governed genitive rather than with the gender and number of
the governing noun, although the latter is the grammatical subject of the
sentence:

جَمِيعُهُمْ نَاظِرُاتٌ إِلَى عَشَّرُوتُ
كُلُّ أمَرَأَةٍ فِي مَصرَ مَحْزُونَةٌ
حيين تريد
بَعْضٌ الشَّبَابِيَّاتِ مَحْتَرَوَاتٍ

All of them were looking at Astarte.
Gibr. II, 70, 15
Women in Egypt are sad when they
want to be. Hus. ayy. I, 25, 14
Some girls are fortunate.
Din (Br.) 69, 1

However, this “logical agreement” is not necessary:

أَسَابِيْسُ كثيرة بَعْضُها داخلي
و بَعْضُها خارجي
بَعْضُ هؤلاء المستشرقين
مُحْلِصٌ في بحثه

many reasons, some of which are
internal, some external.
Amin duh. III, 1, 9
Some of these Orientalists are
sincere in their research.
Hai. sir. 28, 5

(For additional information on agreement with elatives, see vol. II.)

Note that in the case of inverted word order, that is to say, when the predicate
precedes the subject, it usually agrees with the subject as stated above:

in gender:

بَاتِلَةً هِيَ الْإِعْتِقَادَاتُ
وَالْتَعَالِيمُ

Worthless are the teachings and the
beliefs . . . . Gibr. I, 165, 7
§ 9 WORD ORDER IN A NOMINAL SENTENCE

Arab grammarians traditionally emphasize the normal word order of the nominal sentence as being subject-predicate, as opposed to the verbal sentence in which the word order is stated as (verbal) predicate-subject (see page 41).

They believe this order to be so strongly characteristic of the nominal sentence that when the normal order is apparently inverted in the verbal sentence to subject- (verbal) predicate, they see instead a nominal construction with a verbal sentence as predicate. Thus, e.g., زَيْدُ جَاءَ, "Zaid came," is explained as follows: "Zaid" is the subject of a nominal sentence; "(he) came" is a verbal sentence which primarily functions as Zaid's nominal predicate.

Similarly, when a nominal sentence is apparently inverted, the grammarians try to explain it as a verbal sentence. Therefore, حَسَنُ زَيْدٌ, "Zaid is handsome," is explained as equivalent to حَسَنُ زَيْدٌ. Actually, this is possible only when the predicate preceding its subject is a verbal (participial) form. In any other case, with adverbs or prepositional phrases as predicates in examples such as فِي الْحَيْثُ رَجَلُ, "a man is in the house," and
"there are some words," there is no explanation other than to admit the inversion of word order.\textsuperscript{12}

While accepting this division between nominal and verbal sentences, Western scholars do not usually consider the word order mentioned above essential to both types of sentences but only as a predominant characteristic of them: subject-(nominal) predicate for the nominal sentence and verb (or verbal predicate)-subject for the verbal sentence (see page 42).

However, this discrepancy is more apparent than real, especially in the nominal sentence, since the Arabic word for the subject in a nominal sentence \(\text{المبتدأ} \text{ بـ} \) ("that with which a beginning is made") should be understood in a rather local meaning\textsuperscript{13}; while the term subject as used by Western scholars has a logical implication: the person or thing about which a statement is asserted or predicated.

It should be noted that both the normal and the inverted word orders are still traditionally referred to with respect to the position of the subject in relation to the nominal predicate or to the verb. Unless otherwise noted, we shall generally follow the same designations, although in fact there is no reason for not including the cases of inversion of any part of the sentence frequently found in modern Arabic (see page 42).

Modern literary Arabic is rather consistent with regard to its word order in the nominal sentence; the cases of so-called inversion occur only under definite circumstances which can, however, be of either syntactical or simply stylistic nature.

In general, we may state that the defined part will precede the undefined one, or the one to which more emphasis is given in the sentence, or the one that connects the sentence with a preceding statement (since the logic of the statement requires the transition from the better known to the less known).

### A Inverted Word Order

Thus, for example, there will be inverted word order:

\textsuperscript{12} For the definition of a nominal sentence as given by the native grammarians, see page 2 above.

In cases of inversion of the normal word order, Arab grammarians call the subject \(\text{صِبْرُ مُثَدَّة} \text{ مَعَ جِيَدٍ} \) "subject placed behind" and the predicate \(\text{مَعَ جِيَدٍ} \text{ صِبْرُ مُثَدَّة} \) "predicate placed in front". (See \'Aqil p. 52; Ya\'ish I, p. 92 f.; Wright II p. 253 A and 257 C.)

\textsuperscript{13} Arab grammarians seem also, at times, to give a certain logical value to the notion of subject, e.g., in cases of inversion of the word order, the subject-\textit{mutbada} is then called \(\text{مَبْتَدَأ} \text{ بِنَيَاءٍ} \) "\textit{mutbada} in meaning". (See Ya\'ish I, p. 93; Ashmawi p. 31)
(a) when the subject is undefined and the predicate is an adverb or a prepositional phrase:

The foxes have caves and the birds of the air, nests. Gibr. I, 160, 15

I have three sons. Gibr. III, 11, 16

In front of the door to my room there is an officer. Qud. (Br.) 48, 5

Above their heads was a feeble lamp. Gibr. I, 156, 14

She has an important role in social life. Sa'. (Zy.) 6, 21

There is no doubt about it. Manf. sha'. 135, 8

(b) when the predicate contains a pronoun suffix or a demonstrative pronoun which relates the nominal sentence to a preceding statement (the inversion will occur even if the subject is defined, since in this case the predicate has a connecting value):

This sheikh was one of them. Hus. ayy. I, 85, 8

on a few qualities, the foremost of which is reliability. Din (Zy.) 3, 19

Shauqi is very much like this. Musa adab. 29, 12

You can talk to me with complete freedom. [You can have the freedom to . . .] Raish. mul. 43, 13

Her error [has been] forgiven. Mah. qah. 94, 7

In that respect, the first Western nation to [achieve] this was Greece. Djir. tar. I, 21, 6
the reading and study room where the books and things for tea were kept. Hus. ayy. II, 6, 20

The same thing [happened] with the spread of the Arabic language. Amin duh. I, 2, 1

(c) when the predicate is an interrogative pronoun:

من هي؟ Who is she? Manf. sha’. 25, 1

في أي المدة تعيش أنت؟ In which of the two cities am I? Manf. sha’. 194, 12

من هذا؟ Who is this? Hak. (Br.) 43, 10

ما اسمك؟ What is your name? Gibr. III, 10, 4

(d) when the predicate is an interrogative adverb:

أين سيفك؟ Where is your sword? Hak. sheh. 3, 8

كيف هم؟ How are they? Nu’. liq. 16, 13

(e) when the predicate is specifically referred to by an interrogative particle, e.g., with ْلِ (see page 137):

أشهرها أنت أيتها النفتة؟ “Are you greedy, my girl?” Manf. sha’. 92, 16

أنامين هم ألان؟ Are they asleep now? Hak. ahl. 175, 10

أوانى أنت من - - - - أتى أنت إسم؟ Are you so confident that...? Nu’. liq. 11, 2

أم تروج أنت؟ “Are you married?” Gibr. III, 11, 12

(f) when the subject is a noun clause introduced by the particle أن or أَنِ، which cannot be used in the very beginning of the sentence (see vol. III):

وأضح أن الاسم تختصف في ميزانها كالذئب بين أفرادها طبيعي في بلاد هذه حالها أن

It is obvious that nations differ in their peculiarities, as do individuals. Amin duh. I, 5, 3

It is natural in a country with such conditions that... Hai. sir. 72, 3
(g) to give the predicate an emphatic effect:

Miskīn ū hādā 'l-'anṣān
Al-tanchīl ʻantā!
Miskīn ʻantā 'ibāhā al-sīrih
How poor this man is!
Hak. sheh. 92, 6
You are the childish one!
Hak. sheh. 86, 10
You, old man, are certainly a miserable sight. Hak. ahl. 89, 1

(h) frequently when the subject is unusually long, e.g., defined by an adjectival relative sentence:

Mustawwiyya 'i al-'aydī 'l-‘ātī ta‘mūd 'ālī al-jāsiyya 'an
Miskīn al-‘umāmidī 'l-adī 'l-‘ātī ta‘mūd 'ālī al-jāsiyya 'an
Cursed be the hands that stretch out to these corpses. Gibr. I, 150, 14
Poor is the civilized man who cannot—.
Raigh. mul. 73, 13
Worthless are the beliefs and teachings that . . . . Gibr. I, 165, 7
You have taught me a very good lesson. [Good is this lesson which . . . .] Hak. ahl. 112, 16

B Normal Word Order

On the other hand, normal word order, i.e., subject-predicate, is found even when the subject is grammatically undefined:

(a) when it is a word representing an abstract or general idea:

Kullu shari‘ ‘hassan ‘fi al-‘akhwān
Jama‘al ‘hu ‘al-dunnah ‘yāsir ‘ha
Salām ‘al-‘urajab ‘wa al-wataniyya
Everything in life is beautiful.
Gibr. II, 127, 18
Beauty is nature itself [altogether].
Gibr. II, 136, 1
(b) when it has an adjectival or relative determination:

Another litterateur is Ibrāhīm 'Abd al-Qādir al-Māzīnī. Musa adab. 92, 19

(c) after the negative adverb لا as particle of general denial (see vol. II):

He has no heart or religion.
Raih. mul. 28, 4

I am a weak man without a helper.
Manf. mag. 49, 15

(d) to achieve an emphatic effect, as in a greeting:

Greetings to Syria. Gibr. II, 133, 9

or in exclamatory expressions:

Woe [is] to those who judge!
Woe [is] to those who condemn!
Gibr. I, 117, 10

(For a discussion of word order after و introducing a circumstantial clause, see vol. III; and after ف following a conditional clause or conditional relative clause, see also vol. III).

§ 10 THE ELLIPTICAL NOMINAL SENTENCE

Nominal sentences containing ellipsis of members are different from those with only one member (see page 5).

While the latter are concerned with a statement of the mere existence of the noun expressed, the former indicate the same determination of this existence that a sentence with a nominal predicate intends. Those members already mentioned in the sentence or easily understood from the context are omitted.

Compare the almost exclamatory character of:

That is enough for us.
Manf. mag. 40, 5

with:

That is enough for you.
Manf. mag. 153, 14
(a) This elliptical construction is especially common in answers to questions in order to achieve a more lively dialogue:

"What do you know about magic?"
"That is a strange question."
Nu'. liq. 32, 8

Someone [one of them] asked me in Lebanon, "Is it true what they say about the progress of people in the North?" I answered, "It is true."
Din (Zy.) 3, 4 and 5

"Are you greedy, my girl?" She answered, "Yes, sir, until I die."
Manf. sha'. 92, 15

"That is a good joke." The Frenchman answered, "It is, rather, a truth which Europe unfortunately ignores."
Hak. (Zy.) 11, 19

"Where is your mother, Fu'ad?"
He answered, "Ill at home."
Gibr. I, 81, 3

The question may include a preceding statement:

Where? Maz. (Zy.) 10, 44
Whither? Hak. (Zy.) 11, 10
and why? Manf. mag. 44, 27

And why not, since he could not see the width of this canal?
Hus. ayy. I, 12, 2

(b) The ellipsis is quite often used after نَ (see page 113):

How could I do otherwise, since you asked it on behalf of a dear relative?
Hai. sir. 121, 5

Why not, since ...? Raih. (Zy.) 23, 8
Compare with:

(ｃ) The elliptical construction is also allowed when the situation or a preceding statement makes any closer determination unnecessary:

He was a poet who had come to...
Gibr. II, 105, 9

My companion said, "That is a common thing." Rain. mul. 202, 20

Is it only for this that Selim disowned you? That is something I can hardly believe. Nu'. liq. 43, 15

Here is a wife who loves her husband.
Manf. mag. 101, 12

That is precise reckoning.
'Aww. (Br.) 11, 19

(For elliptical nominal sentences in correlative constructions and their use in conditional constructions, see vol. II; and in exceptive clauses, see vol. III.)

§ 11 THE NOMINAL SENTENCE WITH THREE MEMBERS

In Arabic, the structural simplicity of the nominal sentence—simple juxtaposition to a subject of a nominal predicate—becomes less strict through the addition of a copula.

A Personal Pronouns of the Third Person

The pronoun of the third person which, in this function, has been called ضمير الفصل, "the pronoun of separation," by Arab grammarians, introduces a division between the subject and the predicate when both members are defined:

This woman was the widow of Sem'an al-Rami. Gibr. 1, 156, 3
It is generally used when the subject is a demonstrative pronoun and the predicate is a substantive defined by the definite article:

That is the difficulty.  
Hak. (Br.) 40, 20

That is the law.  
Gibr. I, 132, 13

These are the divers.  
Raith. mul. 218, 20

These were the ulamas.  
Has. ayy. I, 84, 13

The pronoun of the third person may also be used even after a personal pronoun of the first and second person given as subject. In such cases, the "pronoun of separation" can be considered as being a mere "copula" between both members of the nominal sentence:

أَنَا هُوَ الْقَلْبُ الْبَشْرِيَّ "I am the human heart."
Gibr. II, 114, 13

However, this element of separation is not always used, and since its function seems to be principally one of emphasis or clarification, it is difficult to see why such a personal pronoun in this position should be considered as structural rather than merely as a stylistic device:

أَنَا الْقَلْبُ الْبَشْرِيَّ "I am the human heart."
Gibr. II, 115, 1

هذَا الْقَلْبُ الْبَشْرِيَّ الْوَحِيدُ "This is the only reasonable word which..."
Man. sh. 45, 3

On the other hand, the personal pronoun is used in cases where a "separation" would not be necessary:

هذَا هُوَ مَكْتَبُك "This is your desk."
Kam. (Zy.) 4, 22

since "this desk of yours" would not be مَكْتَبُكُ هذَا مَكْتَبُك.  
(For the position of the demonstratives, see vol. II):

هذَا هُوَ حُكَاَيَّةِ "This is my story."
Gibr. I, 122, 10

هذَا هُوَ طَلْبِي "That is my request."
Hak. sul. 55, 5

(For further discussion of the "pronoun of separation," see vol. II.)
When the subject and predicate differ in gender or number, the personal pronoun agrees with the subject in gender and number as if in apposition to it:

الله تعالى هذه الأولى هي بده  
النهيار في جمال هو الطبيعة يأسرها

This first slip was the beginning of the downfall for... Raf. wah. I, 331, 9
Beauty is nature itself [altogether]. Gibr. II, 136, 1

But when the subject is a demonstrative pronoun and the predicate a substantive, then both the subject and the personal pronoun are in agreement with the predicate:

هذه هي حكايتي
This is my story. Gibr. I, 122, 10

B The Verb كاَنَّ, “to be”

كَانَ, “to be”, which as a verb has no place within a nominal sentence, has become to a great extent the temporal counterpart of the “timeless” nominal sentence. The nominal predicate in this case, if it is a substantive or an adjective, will be in the accusative as an adverbial determination of the verb:

شيخ كان في المدينة
A third sheikh was in the town. Hus. ayy. I, 84, 7

أنت باليوم حبيبي وعدا تكون زوجي
Today you are my sweetheart and tomorrow you will be my husband. Manf. mag. 43, 8

سأكون سعيدا
I shall be happy. Manf. sha'. 138, 5

خاطب كان من كبار المسلمين
Khatib was one of the Muslim leaders. Hai. sir. 415, 9

(For additional information on كاَنَّ, see page 71.)

C The Verb لاِيَسُ, “not to be”

In the same way, the verb لاِيَسُ, “not to be,” seems at times to have become a mere negative particle of the nominal sentence. The nominal predicate, if it is a substantive or an adjective, will also be in the accusative case:
The nominal sentence with three members

She answered that she had nothing. Ha. sir. 89, 22

We have no openings. Mah. qah. 84, 9

for they were not used to being defeated. Ha. sir. 375, 23

The historian is not a translator. Ha. sir. 39, 24

(For further discussion of لَيْسَ, see page 119.)
II THE VERBAL SENTENCE
§ 12 STRUCTURE OF THE VERBAL SENTENCE

The verbal sentence represents the subject as acting (with transitive verbs) or as being in a temporary state or condition (with intransitive verbs).

The verbal sentence, as its name جملة فعلية indicates, contains a verb. Hence, its essential elements are: the verb, which expresses the temporal action or condition; and the subject—the person or thing to which the verbal action is attributed. The subject is called فعل by Arab grammarians.

Since it has different grammatical forms that correspond to the different grammatical persons, a verb can by itself constitute a complete verbal sentence, the subject then being indicated only by the personal form of the verb:

ماات ﻣدد Zaid died.
ماات ﻣدد He died.

The subject, when expressed, usually follows the verb and, in this position, is always in the nominative case.

The word order of verb-subject represents the normal order in the verbal sentence.

Arab grammarians, and frequently Western scholars, consider the normal word order as being so essential to the verbal sentence that when it is inverted, as in ﻣدد ﻣدد ﻣدد "Zaid died," they view it as a nominal sentence whose predicate,

On the definition of the verbal sentence as given by the native grammarians, see page 2 above.
in this case مَاتَ رَبُّهُ وَاللهُ ۚ اذًا فَأَعْلَى ۚ مِنْ عُمَّرٍ، not a فَاعِلٍ 15 (see page 2).

The fact is that the word order is actually a characteristic rather than an essential feature of the verbal sentence; this can be readily seen by comparison with cases of real inversion in the nominal sentence (see page 28 and other cases where the word order of the verbal sentence is disturbed by the accusative object preceding the verb:

During these years Mohammed’s life was one of peace and tranquility.
Hai. sir. 129, 11

God we ask to....
‘A. Raf. (Zy.) 19, 26

However, as we have noted with the nominal sentence, the main concern of Arab grammarians when speaking of word order seems to be the position of the subject in relation to its verbal predicate and not of that of other parts of the sentence.

In modern Arabic the traditional word order is disturbed much more frequently than previously in order:

(a) to achieve an emphatic effect upon the subject:

إذن أَشْتُثُّ نُحْيَّتهِ! فَأَقْسَمْ تَرْيَ أَنَّ أَخْصَصْتُ الحَضَارِيَّةِ هُذِهِ. كانتُ تُنْقَبَّتُ إِلَى النَّمَّارِيٍّ أَلْمَكْتِبَ نَفْسَهُ باشَعَّتُ ثَلَاثَ عُرُقٍ وَاسَعَةٍ.

Then you love me! Manf. sha’. 155, 9

Thus, you can see that.....
Amin duh. 1, 247, 1

But this elite cared for the past.
Musa (Zy.) 2, 17

The office itself occupied three spacious rooms. Kam. (Zy.) 4, 17

15 Note that for Arab grammarians فَاعِلٍ is called only the subject of a verb in the active voice. The grammatical subject of a verb in the passive voice is not called فَاعِلٍ but البَشَاءِ “the subject whose agent is not named”. (See, e.g., Zajjājī p. 88; Ashmawi p. 68.)

It is also called البَشَاءِ “the substitute of the agent”. (See Farhat Bah. p. 180; Qawa'id p. 61.)
(b) to emphasize a change of subject, especially in correlative constructions:

Human hands forced me into degradation, and human hands have delivered me. Gibr. I, 160, 9

if you were not a poet, for poets understand happiness differently from all the rest... Manf. mag. 9, 2

A man destroys another human being and people say... A man tries to rob the monastery and people say... A woman is unfaithful to her lord and people say... Gibr. I, 132, 2, 4 and 5

(c) when the subject is modified by an adjectival relative clause:

And the woman who is forced to cover her limbs so that she cannot walk or mount, nor even breathe, see or speak without difficulty, can be considered a slave. Q. Amin (Zy.) 5, 12

For the man who... does not respect her freedom.
Q. Amin (Zy.) 5, 12

The first feeling that swept over me, like an electric shock, was one of great consternation and fear.
Din (Zy.) 3, 23
(d) when a negative particle modifies the subject rather than the complete verbal sentence:

 فلا البحر يفتح لي قلبه ولا الجبل يبتسم لي كسابق
عهدى بهما
ما من أحد في هذا المنزل
يستطيع

No longer would the sea open her heart to me, nor the mountain smile on me as before. Nu‘. liq. 50, 9

Absolutely no one in this house can... Manf. mag. 22, 3

More often, however, the subject will precede both verb and negative particle:

 أنا لا أفكر أن
الرسالة لا تموت
انت لا تدري شيء
الكاتب الحق لا يكتب
ليكتب

I do not think that.... Jabr. (Br.) 70, 10

The mission will not end. Hak. (Br.) 39, 26

You know nothing. Hak. ahl. 84, 15

The true author does not write just to write. Raf. wah. I, 12, 14

(e) when the subject is a relative or an interrogative pronoun:

 أي شيء رأى قلب الله؟
من يدري؟
قرأت فيه ما باليت
ما الله يخبر كم؟

What human being ever saw the heart of God? Gibr. I 133, 5

Who knows? Hak. sul. 100, 12

I read in it what follows. Manf. (Zy.) 30, 28

What is it that disturbs you? Amin (Zy.) 7, 8

or when the particles إن، للكون، and إن are used to introduce the subject (see vol. II):

إني أقول لك
إني أعرف عنه شيء قليلاً

I am telling you. Manf. mag. 65, 13

I know little about it. Manf. sha’. 26, 13
as though she had heard me thinking.
Gibr. I, 112, 14

but the month went by.
Hus. ayy. I, 67, 1

but Mohammed remained as he had
been before. Hai. sir. 264, 4

Note that when inversion of the word order takes place with the so-called
compound tenses which use an auxiliary verb (see vol. III), the subject precedes
the main verb, usually following the auxiliary verb:

His mother used to cut the meat on it.
Hus. ayy. I, 59, 9

For the boys had been reporting to the
teacher and the monitor whatever they
heard from their friend.
Hus. ayy. I, 65, 5

Voltaire used to say about himself...
Musa (Zy.) 2, 34

(For a discussion of word order after the particles و إذا ، حُتِّى ، ف ، and after
in circumstantial clauses, see vol. III.)

§ 13 THE SUBJECT OF THE VERBAL SENTENCE

In addition to the personal pronoun implied in the verbal form, the subject in
a verbal sentence may consist of:

(a) a personal pronoun:

but he remained in its [the valley’s]
bottom. Hai. sir. 283, 13

in the way I wish. Manf. sha‘. 161, 17

(b) a substantive:

The Prophet went into the house.
Hai. sir. 301, 19

The preacher ascended the pulpit.
Tai. (Zy.) 34, 57
My parents died before...
Gibr. I, 163, 5

Mohammed stayed in the desert two years. Hai. sir. 110, 12

A small book caught my eye.
Maz. (Zy.) 1, 1

thus, also an infinitive:

\[ \text{كَانَ إِنَّكَ أَوَّاقَيْعُ، يُسْتَطِيعُ أَنّهُ بِمَسْحُوَرَهُ} \]

as if to deny the fact could erase it.
Ayy. (Br.) 2, 8

During the Umayyad period, the appointment of mawalis was not common. Amin duh I, 41, 12

\[ \text{(c) an interrogative or a relative pronoun:} \]

\[ \text{منن حَلَّلَهُ لِلَّأَمْرِ?} \]

Who made it lawful for the Emir?
Gibr. I, 132, 9

\[ \text{أن من رَآكَ وَلَوْ مَرَةٌ لَا يَنسَاكُ?} \]

that whoever sees you, even if only once, will never forget you?
Nu'. liq. 11, 2

\[ \text{مَا خَرَّجَ مِن يَدِي-} \]

Whatever leaves my hand. . .
Hak. sheh. 6, 6

\[ \text{(d) a demonstrative pronoun:} \]

\[ \text{كَانَ ذَلِكَ وَأَنَا فَتَتى يَأْفِيعُ} \]

This happened when I was still a boy.
Maz. (Zy.) 10, 1

\[ \text{لْيَكُنْ هَذَا} \]

So be it. Gibr. (Zy.) 8, 25

\[ \text{مَن كَانَ هَذَا هَمْهَا مِن حُبَّانِهُ-} \]

Whoever has such an aim in life. . .
Manf. mag. 161, 19

\[ \text{(e) an adjective used as a substantive:} \]

\[ \text{وَالْقِلْفُ الَّذِي نُعِرُ فِهٍ يَتَغَيَّرُ} \]

The little we know varies with the circumstances. Sa'. (Zy.) 6, 7
Hardly any time had passed when....
[A little had not passed when....]
Hak. yaum. 21, 8

a verbal adjective (participle) also used in a substantival function (see vol. II):

لِذَلِّكَ هَدَىٰ الْمُؤْمِنِينَ وَأَضْطَرَبَ ٱلْمُلْكُ
أَن يَدْخِلَ الْمَسْتَفَاتَاهُرَوْنَ

For this reason, the believer is at peace while the unbeliever is disturbed.
Amin (Zy.) 7, 21

that the demonstrators could enter its courtyards. Hai. (Zy.) 14, 15

For the paronomastic use of the active participle of the verb in cases like (see vol. II):

رَقَصَ ٱلْرَأْقِصُونَ

Some people danced. Mah. qah. 94, 11

(f) of the various prepositional phrases, only those with مِنِ in a partitive meaning (see vol. II):

لَيْسَ مِنْ شَكَّ فِي أَنَّ
قد وَهَرَبَ لِصَاحِبِهِ مِنْ هَذَا

There is no doubt whatever that....
Hus. ayy. 1, 43, 1

Part of all this was read to our friend.
Hus. ayy. 1, 98, 4

Note that the impersonal construction of the verb كَفَىٰ, “to be sufficient,” “to be enough,” used with the preposition بَ: and with an adverbial accusative can hardly be considered as still productive.16 It is an expression taken from the Koran:

كَفَىٰ بِٱللَّهِ شَهِيدًا

Allah is a sufficient witness.
Koran IV, 81

which is sometimes repeated in phrases of analogous structure:

كَفَىٰ بِٱللَّهِ وَكِيلًا

God is the best protector.
Wehr Dictionary (under كَفَىٰ)

The witnessed fact is sufficient proof and argument. Zayy. (Zy.) 16, 18

---

16 On the use of this construction, see Brock. Grund. II, p. 124.
Note also the exclamatory use of this verb:

\[ \text{کُفَّيَ سَخُفَأٞ} \]

Stop! Enough of this nonsense!
Sib. (Br.) 117, 11

\((g)\) a pronominal relative sentence:

\[ \text{لا يَنْبَغِي مَنْ رَأَهُ} \]

\[ \text{أَنَّ مَنْ ذَهَبَ سَوَفَ يُعْوُدُ؟} \]

\[ \text{مَا خَرَجَ مِنْ يَدِي دَخَلَ فِي حُواَّرَةِ الشَّيْطَانَ} \]

Whoever saw it will not forget it.
\`Aqq. (Zy.) 15, 30
that whoever died will rise again?
Hak. ahl. 52, 5
Whatever leaves my hand goes into the devil’s possession. Hak. sheh. 6, 6

\((h)\) a noun clause introduced by \(\text{أَنَّ} \) or \(\text{أَنْ} \) (see vol. III):

\[ \text{خَلَفَ لِي أَنَّ الْقَادَمَ فَدْ يُكَنَّ} \]

\[ \text{لِصَا} \]

\[ \text{كَانَ طَبِيعِي} \]

\[ \text{أَنْ} \]

\[ \text{يَظْهَرُ أَنْ} \]

It occurred to me that the man approaching could be a thief.
Maz. (Zy.) 10, 12
It was natural that...
Amin zuh. I, 19, 15
It is obvious that...
Amin duh. I, 18, 3

§ 14 THE IMPERSONAL SUBJECT

Arabic has never developed an impersonal approach to verbal action that could be considered equivalent to the European “it was,” “it became”: \(\text{es war, es gab; habia, etc.}\)

All Arabic constructions of this character actually have a subject expressed or understood.

A Thus statements about weather and the like, which in English are impersonal, always take a personal construction in Arabic. The subject is the phenomenon itself or the part of nature affected by the phenomenon: sky, earth, night, day, etc.

\[ \text{أَنَّ اَللَّيْلَةَ غَرَبَرُّ} \]

\[ \text{فِي هَذِهِ} \]

\[ \text{إِنَّ السَّمَاءَ سَمَّتَرَا فِي هَذِهِ} \]

that it will rain quite heavily tonight.
\[ \text{[that the skies will rain upon us. . .]} \]
Manf. mag. 15, 17
The night had grown dark.

Aww. (Br.) 10, 22

It was midnight. [The night reached the middle.] Gibr. II, 53, 19

or (when) it is noon. [The day reaches the middle.]

B In temporal constructions with the verb كَانَ, "to be," the subject is the temporal idea itself that is involved in the expression, such as the day, month, season, etc.

It was Friday. [The day was Friday.]

Hai. sir. 291, 18

It was the Day of Immolation.

Hus. ayy. I, 125, 7

It was springtime. [The season was spring.]

Nu'. liq. 26, 14

It was afternoon. [The time was afternoon.]

Qal. (Zy.) 21, 45

The next day the people came to the mosque in groups. [When it was the next day....]

Raf. wah. I, 115, 4

C Verbs like أَصْبِحْ, "to enter upon the morning," and أَمْسَى, "to enter into the evening," take the persons involved in the action as the subject; cf. the personal use in Spanish of amanecer, "to dawn."

On the ninth of March, I went....

[When I entered upon the ninth of March, I went....]

Hai. (Zy.) 14, 4

for it took place in one of their rooms during the mornings and in a different one in the evenings.

Hus. ayy. II, 32, 5

(For paronomastic constructions such as the following, see vol. II):

لَمَّا أَصْبِحَ الصَّبحُ When it was morning....

Hai. sir. 268, 14
D When the subject is omitted, the complete situation becomes the subject of the expression; in this case, the construction comes very close to an impersonal one:

It was Wednesday. Hus. ayy. 1, 56, 1
A little before dawn....
Hai. sir. 189, 6

Note that in the expression:

It happened during the night of the eighth of.... Hai. (Zy.) 14, 1

the second member of the sentence, "the night of," is an adverbial accusative of time. Thus, the first part, "it happened," should be considered as a nominal sentence with one single member plus the verb كُتَّان as a temporal determination (see page 36).

§ 15 THE INDEFINITE SUBJECT

Those cases in which the verb has an indefinite subject are different from the above-mentioned examples of impersonal constructions. The subject here is only expressed in a general, that is to say in an indefinite, manner equivalent to: It is said, people said; man sagte; se decia; etc.

In these cases, the subject can be expressed by:

(a) the third person masculine singular of the passive voice (see page 48).

Here the noun clause following the verb is the grammatical subject:

People said that he had three murders on his conscience. ‘Aww. (Br.) 14, 27

People said that it was a communist revolution. Qud. (Br.) 53, 16

(b) the third person plural of the active voice:

People say that love is blind.
Nu’. kan. 20, 9

and if what people say is true....
Manf. sha’. 280, 9
When you return to Lebanon people will ask you how much money you have earned. Din (Br.) 59, 9

(c) the second person singular of the active voice:

The most precious gift is the one whose donor remains unknown [whose donor you don’t know]. Nu'. kan. 7, 1

on the left when one goes up the stairs [when you go up the stairs].
Hus. ayy. II, 45, 2

A water jar of indeterminate color [whose color you could not determine]. Amin (Br.) 85, 9

(d) the active participle, singular or plural, of the same verb. The participle is frequently undefined:

A voice called out to him. [A caller called him.] Tai. (Br.) 127, 17

If someone should ask him. . . . [If a questioner asked him. . . .]
Ayy. (Br.) 26, 22

One day while he was sleeping, or [perhaps] one night, someone came to him. Hus. ‘ala. 1, 3, 3

No one can prevent a rich girl from marrying. Mah. qah. 112, 14

but it can take the article:

Some cried and some wailed.
Manf. mag. 26, 16

for it was beyond anyone’s endurance.
Manf. mag. 34, 16

Some people danced. Mah. qah. 94, 11
and there, one could hear. . . .
Manf. sha'. 20, 11
that I shall strike you in a way never
seen before. Manf. sha'. 56, 1

The participle may have a suffixed pronoun; in this case, the indefinite mean-
ing is in some way restricted by the suffix:

قارئهم. One of them [their speaker] said. . . .
Hus. 'ala. II, 195, 16

Compare with:

قارئهم. One [speaker] of them said. . . .
Hai sir. 297, 20

In neither case, however, is mention of a specific person intended. (For
additional information on this figura etymologica [paronomasia] see vol. II.)

§ 16 THE PASSIVE VOICE

As in the other Semitic languages, the passive voice was originally used in
Arabic only when the agent exercising the verbal action could not be expressed
because it was not known or ought not to be mentioned. According to native
grammarians, this is also true when the grammatical subject is not to be named
for the sake of respect, as in numerous expressions where God is involved in the
action.

A Modern Arabic makes extensive use of the passive voice following the
above-mentioned patterns. The purpose usually is to place a greater emphasis
upon the action and its object:

God's messenger was killed.
Hai. sir. 299, 15

who had been found murdered in the
wilderness five years before; no one
knew his killer yet. Gibr. I, 156, 3

I went into every restaurant, but no
one gave me bread. Gibr. III, 82, 12
THE PASSIVE VOICE

that they have been created from clay.
Hak. (Br.) 39, 15
what has been revealed to Mohammed.
Hai. sir. 36, 14
The prison door was opened.
Gibr. I, 127, 11

If the agent has to be mentioned, Arabic repeats the same sentence in the
active voice:
The table had been set by the boy's
oldest sister. Hus. ayy. I, 122, 13

B. However, considering the logical subject (the agent) as an instrument for
the actual realization of the action, Arabic has found a way to express the agent
in passive constructions; and that is by using a prepositional phrase with instru-
mental meaning. The preposition most frequently used is لـ، but بـ and مـ are also found:

that what had been revealed to his
friend was revealed to him by God,
Himself. Hai. sir. 36, 21
He had been afflicted by an infirmity
of the spirit like a madness.
Gibr. I, 207, 10
The boy began to be frightened by
these two voices. Hus. ayy. II, 42, 4

at the age when children admire their
parents. Hus. ayy. I, 145, 3

The day looked as if it were illumi-
nated by the moon, not by the sun.
Raf. wah. I, 40, 9

In fact, it is frequently difficult to state to what extent the prepositions intro-
duce a real agent and not simply an instrumental idea. Compare the above with
such expressions as:
C. The frequency of the passive voice in some constructions results in a series of intransitive uses of verbs which are actually transitive:

He died about 540 A.D.
Djir. tar. I, 107, 8

God has taken him unto Him)
The happy one is he who finds happiness wherever he is.
Nu'. kan. 14, 11

No prophet has ever died who was not buried where he died. Hai. sir. 511, 12

You are crazy. Hak. ahl. 70, 3

It seemed to me. . . Kam. (Zy.) 4, 38

The passive voice of the verb  وَجَدَ, “to find,” is of special interest. It frequently changes from its passive meaning as in:

who had been found murdered.
Gibr. I, 156, 3

into an intransitive meaning of “to be [in a place],” “to exist”:

Is there a force that can overcome death? Gibr. I, 130, 15

The only difference between a sorcerer and a sufi is that . . .
Hus. ayy. I, 198, 14

We do not have an opening now.
Mah. qah. 84, 6

Note that the intransitive meaning of the verb  وَجَدُ, “to be found,” is
common only in the imperfect tense. To give the construction preterital meaning, the verb َكَانَ َيَجْمَعُ َبِالأَمْراءَ َوَظِيفَتَانَ َحَايَيْتَانَ َكَانَ يُجِبَدُ بِالأَمْراءَ َوَظِيفَتَانَ َحَايَيْتَانَ َكَانَ يُجِبَدُ بِالأَمْراءَ َوَظِيفَتَانَ َحَايَيْتَانَ is used before it:

There were two positions vacant in the ministry. Mah. qah. 83, 21

D. Arabic can use the passive voice not only with those verbs which in the active voice take their direct object in the accusative case, but also with those verbs having a prepositional phrase as object (see vol. II).

When used in the passive voice the latter verbs always remain masculine singular regardless of the gender and number of the person or thing to which they might logically refer. Thus, they give origin to a series of constructions that could easily be understood as being impersonal.

Native grammarians of Arabic say that the prepositional phrase then becomes the subject of the verb (see vol. II). The fact that the prepositional phrase seems to be required in these constructions lends support to this opinion.\textsuperscript{17}

Therefore, while سَلَى ِإِلَى ِمِصْرَ ِسَلَى ِإِلَى ِمِصْرَ ِسَلَى ِإِلَى ِمِصْرَ (from سَلَى, “to travel”) is permissible, سَلَى سَلَى سَلَى without the prepositional phrase seems to have been unacceptable since classical times.

Since there are no equivalent expressions in English, these uses of the passive can be rendered either by a personal or an indefinite construction:

I fainted. Hus. ayy. 1, 103, 12

They were not allowed to go out. ‘Aqq. (Zy.) 15, 18

I was not allowed to travel to Bahriyen. Raḥ. mul. 18, 11

قدَ كَانَتْ ِرَيْسَةُ ِأَبْنِتِهِّ ِإِذْ َذَكَاءَ مَرَيْضَةَ ِمَرَيْضَةَ ِخُسَيْيَةً ِمَنْهُ ِعَلَيْهَا ِفَلَمَا ِجَيِّرَ بِهِمْ ِفَلَمَا ِجَيِّرَ بِهِمْ ِفَلَمَا ِجَيِّرَ بِهِمْ

His daughter, Zainab, was so ill at that time that people feared for her life. Hai. sir. 443, 8

when they were brought. . . .

Hai. sir. 271, 5

This use of the passive voice is especially common with participles (see vol. II). (For the omission of the prepositional phrase in expressions with a passive participle, see vol. II.)

\textsuperscript{17} See Zaljāji p. 88; Farhat Bah. p. 180.
E Verbs which take a direct object in the accusative case when in the active voice are also frequently found in the passive voice with an indefinite meaning. The logical object of the verb is in the nominative case as the grammatical subject, but this construction emphasizes the psychological indefiniteness of the agent: “people said,” “they said,” etc.

No one knew who his father was.
Hai. sir. 6, 19
who had been found murdered in the wilderness five years before; no one knew his killer yet. Gibr. I, 156, 3

A special idiomatic use of the passive voice has been derived from this indefinite meaning: from “something that people do” to “something that is possible to be done.” It is frequently found in negative constructions:

But they were, in any case, a power one could not scorn.
Amin zuh. I, 57, 14
The subjugated countries and nations were almost innumerable.
Amin duh. I, 82, 6
You do not have a spirit that can be taken away. Hak. (Br.) 42, 12
This is something unbelievable.
Mah. qah. 88, 21
that he was a fellow smart beyond compare. Mah. qah. 22, 9

and also, “something that is worthwhile doing”:

Their connection with the Church is not worth mentioning. Hai. sir. 3, 10
We did not have any that are worth mentioning. Mand. (Br.) 1, 16
THE PASSIVE VOICE

or "something that should be done":

[to say] that this method is new is inexcusable. Hai. sir. لَ، 3

He called on me when—and the truth should be told—I was in great need of a visit such as his. Raif. mul. 25, 23

In these cases, the verb has a qualitative-modal idea and is frequently placed at the end of a sentence.

This meaning leads to the use of the passive participle as a qualitative adjective:

then this memorable day, the birthday of the Prophet... Hus. ayy. 1, 68, 15

how to make a memorable thing of it? Hak. sul. 18, 9

that this is the only reasonable word I have heard here tonight. Manf. sha'. 45, 3

You are... responsible for... Hak. sul. 64, 8

It does not offer results worth mentioning. Sa' (Zy.) 6, 24

that it achieved a praiseworthy development during a certain period. Hai. sir. 74, 23

Note in the following examples the temporal meaning of the participle:

like a lamb that is to be slaughtered. Gibr. I, 181, 15

like the bellowing of an ox being slaughtered. Qud. (Br.) 49, 16
§ 18 THE PERFECT TENSE

The Arabic perfect is used:

(a) to express actions completed in the past. As a result it has become the natural tense for narration with a tendency to be used preferably with single actions:

The Messenger of God has been taken up [to heaven] as Jesus was.
Hak. (Br.) 41, 23

So spoke Jesus, the Nazarene.
Gibr. I, 160, 12

I stopped once at a bookstore.
Maz. (Zy.) 1, 1

The bride and the bridegroom came out of the church.
Gibr. I, 140, 2

The perfect does not necessarily imply that the action was accomplished all at once in the past:

Some people danced.
Mah. qah. 94, 11

Among the inhabitants of that village
Sheikh Abbas was like a prince among his subjects.
Gibr. I, 152, 2

The Emir sat cross-legged upon the judgment seat and on each side of him sat the wise men of the country.
Gibr. I, 127, 2

Only seldom does a perfect imply a repeated performance of an action in the past:

They used to come at this hour, with wooden utensils, waiting for.
Rainh. mul. 95, 21
(b) to express actions started in the past and, as such, completed but understood as still lasting in their results or consequences—thus, equivalent to the imperfect. It is the so-called "resultative perfect":

The historians likewise disagree about the month. Hai. sir. 109, 2

Is that the deity whose priest I have become? Gibr. II, 126, 20

O my God! She is asleep but her hand is awake! Raf. wah. 1, 87, 4

(c) to express the present:

(1) with verbs that manifest activities of the mind or will:

whenever he wishes.
Q. Amin (Zy.) 5, 24

Now I know that... Manf. mag. 42, 3

I know that... Hus. 'ala. II, 75, 9

Do you see now how...
Manf. sha'. 181, 1

Because in this prevailing silence...
I can be myself. Manf. sha'. 173, 17

(2) or with general statements, when presented as "always so" or as a fact known from human experience:

For this reason, the believer is at peace, but the unbeliever is troubled.
Amin (Zy.) 7, 21

Accordingly, after an indefinite relative pronoun the perfect tense will frequently occur equivalent to a present (see vol. III):

Whoever loses it, loses one of his important elements. Amin (Zy.) 7, 21
THE PERFECT TENSE

The man who is able to mold a beautiful figure is great.

Nu‘. kan. 9, 5

(3) when the statement implies emphasis:

كَذَّبْتُ! You lie! Hak. (Br.) 41, 19
أَصَبْتُ! You are right. Hak. ahl. 75, 14

Note:

خَسِّئْتُ! Beat it! [Away with you!]
Hak. (Br.) 39, 8

(4) in questions:

أَصَدَقْتَ؟ Do you believe me now?
Hak. ahl. 75, 5

هَلْ نَهَضْتَ وَمَكْتَبَتْ مَعَهُمْ؟
Why don’t you stand up and walk with them? Gibr. III, 57, 16

هَلْ رَضَيْتَ؟
Aren’t you satisfied? Gibr. II, 112, 5

(5) in an oath and its contents:

لَا بَارِكَ ﷺ، وَفَكَّ يَا وَرَدَدَ! Shame on you, Widad! [May God never bless you!]
Nu‘. liq. 48, 15

فَبَحْلَكَ ﷺ، وَفَسِّحْ صُوْتَكَ! Shame on you, for saying that! [May God render ugly you and your voice!]
Hak. (Br.) 39, 3

أَخْرُ اَلَّهُ! May God put you to shame!
Hak. (Br.) 38, 8

(6) in a wish and its contents:

أَبِى رَحْمَةٌ ﷺ... My father, may God have mercy on him... Raf. (Zy.) 20, 2

20 Here also belongs the interjectional phrase حَسَئًا, “how nice, how lovely is...!”

How wonderful are the storm and snow that make us remember those immortal souls.
Gibr. (Zy.) 8, 13

For a discussion of this phrase, see Brock. Grund. II, 6 78, b; Wright I p. 98 B and also Mufassal p. 124; Ya’tsi VII, p. 138.
May God honor you!
Mub. (Zy.) 22, 19

Blessed be Jubail and blessed the fruit of its womb! Raikh. (Zy.) 23, 4

Good evening! Raf. wah. I, 161, 13

If only its boundaries ended with the usual and reasonable. Nuʿ liq 78, 15

If you want me to tell you, I will say.... Manf. mag. 195, 12

If I could, I would go with you.
Hus. ‘ala II, 83, 1

When we have finished this lesson, I shall take you to al-Azhari.
Hus. ayy. I, 142, 2

When a man loses a good friend and looks around, he will find many others.
Gibr. I, 109, 7

Persevere in it [prayer] as long as you can. Hus. ‘ala II, 89, 8

Perhaps I shall return to you soon.
Manf. sha’. 241, 5

for he is stronger than you are and he might kill you. Manf. sha’. 33, 3

I shall be thankful to you for your kindness as long as I live.
Manf. sha’. 261, 16
(f) When in contrast with another action, either present or past, the perfect can have the idea of the pluperfect:

(News arrived) that communication between the capital and that place was no longer possible. Hai. (Zy.) 14, 20

And al-Harith learned when he reached Medina that a month after the caravan’s departure for Mecca, Abdallah had died and had been buried.
Hai. sir. 108, 4

He remembers this fence as if he had seen it yesterday. Hus. ayy. 1, 4, 5

§ 19 THE IMPERFECT TENSE

The Arabic imperfect, as we have mentioned above, can refer to the three temporal spheres—present, past, or future.

A Present

The imperfect can express something that is actually happening as a single independent action, that is, it functions as a definite present. The imperfect is used with this meaning in the overwhelming majority of cases.

Thus in independent statements:

أَرَايُكُ أَنَّكُ تَأْتِيكُ (I want to...) Manf. sha‘. 121, 8

أَنَا أَحِبُّكُ وَلَا أُحِبُّ سَيْوَالَكَ\n
إِنِّي أَفْعَلُهُ لَكَ الْحَقِيقَةُ\n
مَا ذَا تَتَّبَعُ أَنَّكَ فِي هِذَا؟\n
تَسْتَعْطِرُ بَعْدَ ذَلِكَ أَنّكَ تَتَّبَعُ\n
I love you and I love no one besides you. Gibr. I, 143, 15

I am telling you the truth.
Hak. ahl. 69, 1

What do you say now about it?
Hak. (Br.) 44, 3

Hence, we may say...

Amin duh. I, 5, 10
and in dependent positions:

I read in it what follows.
Manf. (Zy.) 30, 28

I do not believe that she knows what love is. Nu'. liq. 33, 3

How repulsive is what you are saying!
Manf. sha'. 95, 4

I almost believe that it is inaccessible.
Nu'. liq. 61, 13

That is something I can hardly believe.
Nu'. liq. 43, 15

The imperfect is also frequently used:

to express an indefinite present—that is, actions that do not happen in any definite time but which have permanent validity, such as those found in general statements:

Nature loathes a vacuum.
Amin (Zy.) 7, 3

Mercy and cruelty are always at war in the hearts of men. Gibr. I, 160, 6

The poet sees beauty in everything.
Manf. mag. 199, 4

People love to chat. ‘Aww. (Br.) 10, 5

The Egyptian peasant woman doesn’t like silence nor does she feel inclined toward it. Hus. ayy. I, 25, 11

and to express something that occurs habitually:

The king comes to this house in secrecy. Hak. sheh. 5, 12
B Past

The imperfect is frequently used to express the **duration** or the **repetition of an action occurring in the past**, especially in coordinate or subordinate statements **following a perfect**:

His name was Khalil, but nobody knew him by that name. They called him “Cripple.” ‘Aww. (Br.) 9, 5

That happened when I was an adolescent who thought only of the present. Maz. (Zy.) 10, 1

This school was a house maintained by a religious endowment. It was a two-story building. Amin (Br.) 85, 5

They tried to uncover her face, but she was unwilling. Hai. sir. 279, 16

He went in to see her; with her were her parents and a woman from the Ansar, and she and the woman were crying. Hai. sir. 360, 15

In general, the imperfect subordinated to a perfect will express a **durative or repeated action** that happens **at the same time as the action set forth by the perfect**:

Then she sat down, looking at him with tenderness and compassion.
Gibr. I, 159, 19

I saw her child near her, crying bitterly.
Manf. (Zy.) 30, 44

---

21 On the declension of proper names, see vol. II.
The third one went to shave.
Hak. ahl. 61, 10

I sat down to chat and have some coffee with him. Hai. (Zy.) 14, 9

(For the imperfect subordinated to ـ كان ـ, and to auxiliary verbs, see vol. II.)

C Future

The imperfect can express a future action when it is contrasted with a present or past situation, or when it refers to a future time:

أَنْتَ الْيَوْمَ حَبِيبِي وَغَدًا تَكُونُ رَوْجِي
ثَلَاثَةُ اللَّيْلَةُ بِطَاهِرِ رَأْسٍ
إِنْكَ الْيَوْمَ نَجِهُوْلِيَّ وَغَدًا تَعْلَمُوْكُمَا

Today you are my sweetheart, and tomorrow you will be my husband.
Manf. mag. 43, 8

Tonight a head will be chopped off.
Hak. sheh. 22, 14

Today you do not know, but you will tomorrow.
Manf. mag. 46, 3

This is frequently the case in questions:

إِلَى أَيْ مَكَانٍ تَدْعَهُ عِنْدَمَا
نْذُوبُ هَذَهُ الْتَلْوُحُ?
مَتِى أُعْيِدُ ؟
أَيْكُمْ أَصْدَقُ إِذَا ؟
ماَذَا أَفْعَلُ يَا مَرْيْمُ ؟

Where will you go when this snow has melted? Gibr. I, 176, 8

When shall I return? Gibr. I, 177, 16

Which of you shall I believe?
Hak. ahl. 175, 14

Mary, what shall I do? Gibr. I, 177, 16

and after an imperative in coordinating constructions, placing the reason for the command in a future action or event (see vol. III):

أخْرُجْ وَطَفِّي بِهَذِهِ الْمَدِينَةِ
وَأُنْتَ تَنْفَّهُمُ

Go out and walk through this town and you will understand.
Hak. ahl. 69, 2
Come, I shall show you...
Gibr. I, 118, 16

The simple statement of an action in its future occurrence, or projected into the future, may have a meaning in direct or indirect speech, which comes close to that of an imperative:

تَعَالَ قَاتِرِكَ You will come here every day and practice a little. 'Aww. (Br.) 15, 25

قل لي، ينتظرني حتى أعود Tell him to wait for me till I come back.
[Tell him he will wait ...].
Manf. sha'. 161, 2

§ 20 MODAL AND TEMPORAL CATEGORIES OF THE VERB

Since the forms of the Arabic verb have no necessary time reference in the sense found in some European languages, Arabic has always used certain words to give it various more definite modal and temporal meanings. These words differ from one another in their syntactical nature; hence, each modifies the verb in its own particular way. They include: the particle قدّ, the verb كأنّ, and the particles سُوّف and سِ.

Of these, قدّ and سُوّف have a very definite usage: before the imperfect indicative, they emphasize its futurity (see page 75).

قدّ follows a strict rule of positioning in relation to the verb, which it must immediately precede. According to the tense used, it can influence the verb either temporally or modally (see page 68).

كأنّ is used with greater freedom of position in modifying a subsequent verb in its modal or temporal aspects; it precedes the verb it modifies, but may be separated from it by one or more parts of the sentence (see vol. III).

§ 21 THE PARTICLE قدّ

The particle قدّ, which always immediately precedes the verb,22 is used to

22 Note that an interjunctional expression can be used between the particle قدّ and the verb, e.g.:

وَقَدّ وَاللَّهُ عَلَمَتِ By God, I know .... Hal. sir. 355, 7

and also that the negative adverb ل can separate the particle and the verb in the imperfect, see page 71 below.
stress certain aspects of the temporal meaning of the tenses in the completion or
certainty of completion of the verbal action.

A Before the Perfect

قد emphasizes the verbal action in its past value, as having been completed at
the moment of speaking or just prior to the introduction of a new situation; it is
thus equivalent to a pluperfect:

وَجَدْنَاهُمَا أَنَّ الْخَلْقَةَ قَدْ قَامَتُ

They found that the revolution had already started. ‘A. Raf. (Zy.) 19, 4

The youth raised his head, already repenting of having told the truth to
the two women. Gibr. 1, 162, 3

He asked him whether he had seen

سأْتَ هُلَّ قَدْ رَأَيْتَ أَحَدًا؟

anyone. Hai. sir. 261, 5

وقَدْ سَكَنَ كُلُّ شَيْءٍ وَشَمَلَ

When everything had calmed down

هَذَا الصَّوتُ الإِنسَانِي

and the stillness of night had
descended, this voice would then begin
to . . . . Hus. ayy. II, 41, 4

سُكِنتَ السَّبِيدَةُ وَرَدَةٌ دِقِيقُ

Warde grew silent for a while. She had
closed her big eyes as though . . .

وَقَدْ أَغْمَضَتْ عِينَنَا

Gibr. I, 115, 14

الْكَيْكَبِينَ كَانَ

can also be used to emphasize the action in the certainty of its having
taken place, in which case it is to be translated as a simple perfect with any of
the perfect’s meanings (see page 59):

فَقَدْ عَلَّمْتُهُمَا مَا تَأكَلُو

for I do know that they have died.

فَقَدْ كَانَتِ حَاجَتُهُ إِلَيْهِ

Manf. (Zy.) 30, 37

شَدَىً

because his need for it was certainly

بَلْ سَمَعْتُ لَا لَمْ أَسْمَعْ أَنَا

very great. Hus. ayy. I, 13, 14

فَقَدْ سَمَعْتُ صَوْتًا

(“Did you hear?” “No, I heard

فَقَدْ سَمَعْتُمْ بِأَنَّ اللهَ قَالَ

nothing.”) “I did, indeed, hear a

لِلإِنسَانِ الإِلَّهَ القَالُ

voice.” Gibr. I, 157, 6

نَذَّرُكُمْ أَنَّ مَا إِنَّكُمْ لَا يَضُرُّ

You have certainly heard how the

لِلإِنسَانِ الأوَّل

Lord said to the first man. . .

Gibr. I, 190, 12
THE PARTICLE

The Messenger of God has been taken up to Heaven, as Jesus was!
Hak. (Br.) 41, 23

The particle لَّقَدْ is frequently prefixed to قَدْ to achieve a greater emphasis:

Now I understand! Hus. 'ala. II, 134, 4
What was I telling you? Ah! I remember. Manf. sha'. 128, 17
Yes, my daughter, I have known your father in this aspect of his life.
Hus. ayy. I, 146, 13
It was the opinion that . . .
Amin (Zy.) 7, 4
Everything has changed!
Mah. zuq. 11, 14

When two correlative perfects are modified by the particle قَدْ in any of its senses, the particle does not have to be repeated. For the Prophet had broken the idols and ordered his Companions to do so.
Hai. sir. 83, 9
Mashliniya appears, having shaved his beard and his mustache and wearing contemporary costume.
Hak. ahl. 73, 13
Anxiety had filled [their] spirits and preoccupied [their] hearts.
Hus. ayy. I, 127, 4

23 Two coordinated perfects following the particle لَّقَدْ do not necessarily have to be governed by the particle, e.g.: Comte de Guiche had descended from her lodge and walked through the hall. (Not had walked). Manf. sha'. 33, 11
His strongest belief is that he had already finished the Koran [by that time] and had begun to repeat it.
Hus. ayy. 1, 33, 9

B Before the Imperfect

can emphasize the fact that the action of the verb is in fact happening:

and there is no doubt about the fact that the crush of life certainly does not give them time to examine the finer principles of the art. Mand. (Br.) 3, 22

It can also emphasize the fact that the action of the verb is known by experience and, thus, something that has happened previously and could happen again:

since sometimes a man might be a poet but not versify well. Djir. tar. 1, 59, 12

People say that sometimes a man can reach with his heart what another can reach with his intelligence.
Hak. sheh. 90, 2

Before the imperfect, قد is frequently used to emphasize the verbal action as being incomplete and consequently, uncertain. This, in turn, leads to its use as a definite expression of uncertainty:

It occurred to me that the man approaching could be a thief.
Maz. (Zy.) 10, 12

Who knows, there might be some truth in your words. Hak. sul. 89, 11

and perhaps some of them will be jealous of him. Ayy. (Br.) 27, 13

What is unnatural for you might be natural for others. Nu'. liq. 78, 12
Finally, perhaps, the reader will ask me...... Musa adab. 105, 15
He was afraid of what might be in the cave. Hai. sir. 133, 12

It can also be used in a negative statement of uncertainty. In such instances the negative adverb is placed between particle and verb:

قَدْ لا أفْتَحَهُمَا بعَدَّ آنٍ
I might not open them again.
Hak. sul. 67, 1

22 THE VERB  كَانَ

When governing another verb كَانَ has been transformed to a great extent into a simple verbal component whose function is mainly to express more precisely the time-sphere of the accompanying verb.

It cannot, however, be considered as forming part of a compound tense since it has always preserved a certain degree of independence in position and agreement24 (see vol. III):

وَكَانَتُ أمَّ الْخَلْقِ وَأبُوهُ يَبْعِدُانَ لَدْهَا فِي أَنَّ
The boy's parents found pleasure in...... Hus. ayy. I, 94, 3

خَشَيْيْنِ الْرَّجُلَ أَنْ يَكُونَ الْعَلَامُ أصْبَحَتْ الْجَنِينَ
The man feared that a spirit had taken possession of the boy. Hai. sir. 111, 3

لِذَلِكَ كَانَتْ إِذَا دَخَلَتْ عَلَى الْبَيْتِ قَامَ إِلَيْهَا وَقَبَلَتْهَا وَأَجْلَسَهَا فِي مَجَلِّهَا
For this reason, whenever she entered he used to stand up, kiss her, and let her sit down in his place.
Hai. sir. 500, 21

A When the perfect of كَانَ or (in some negative sentences) its jussive after لَمْ (see page 127) precede another perfect, they imply for the latter the sense of a pluperfect:

لِكَانَتْ نَجَوْتُ بِجَلَدِي وَلَمْ أَكُنْ حَسَرْتُ مَكَانِي عَنْدَ الْمَلِكِ
I had escaped with my skin. .... and I had not lost my position with the king.
Hak. ahl. 16, 4 and 6

24 On the agreement of كَانَ preceding a temporal clause introduced by َۡلِفَطِ, see vol. III; on its use preceding an imperfect in adverbial circumstantial clauses, see also vol. III.
If it hadn’t been for this maxim, I would have lost my courage on the first journey. Raih. mult. 24, 11

Usually, however, the idea of the pluperfect is emphasized by using the particle ُقُدَّ َHeroes following the verb ُقُدَّ:

He was [had passed] over sixty.
Musa (Zy.) 29, 17

His mother had already heard the school teacher’s voice.
Hus. ayy. I, 35, 8

She had heard my name mentioned in Rashid’s house.
Gibr. I, 112, 2

His uncle, Abu Talib, had not yet accepted God’s religion.
Hai. sir. 145, 13

He had not written to her for a long time.
Manf. mag. 146, 17

When the emphatic particle ُلَ is prefixed to ُقُدَّ, the resulting compound will precede ُقُدَّ, but the resulting meaning is not necessarily that of the pluperfect:

Whenever Zaid disagreed with his associates from the Koreish, their opinion was given priority.
Hai. sir. 34, 18

Everyone wanted to be accurate.
Hai. sir. 37, 4
THE VERB  

B In dependent clauses introduced by أن or أن or the imperfect or the subjunctive of كن may introduce a perfect which is usually preceded by قد.

The construction is then translated by a perfect subjunctive:

I cannot stop touching my breast with my hand to find where my heart is, for fear that it may have flown away for joy. Manf. mag. 33, 3

(Sp. por miedo de que se haya esca-pado; Ger. es sei weggeflogen)

I left Goettingen—fearing that the new life which . . . may have left a deep impression in your spirit.

Manf. mag. 113, 9

He must have felt that they threatened his life. Amin zuh. I, 10, 8

(Sp. que haya notado)

It grieved her that she should have bound herself to someone other than him. Nu'. liq. 33, 12

So you think . . . that you will have taken revenge on him if . . .?

Manf. sha'. 154, 7

C When the perfect of كن (or in some negative sentences its jussive after لَمْ) modifies an imperfect, it imparts to the latter the idea of duration or continuity in the past. It thus becomes equivalent to the imperfect in the Romance languages, e.g., L. legebat, Sp. él leta, Fr. il lisait, Ital. lui leggeva.

Doctor N. used to sit at it before you did. Kam. (Zy.) 4, 22

His mother used to cut the meat on it.

Hus. ayy. I, 59, 9

who could neither read nor write.

Hus. ayy. I, 86, 1

Frequently, كن has no other function than to express the time in which the action takes place; in such cases, the imperfect which follows will have its usual
descriptive meaning, but will refer to the time expressed by the perfect tense of كَانَ:

I wanted to tell you something else.
Manf. sha' 95, 10

I was not expecting any reward for this.
Manf. mag. 260, 7

I hoped to spend my life by your side.
Manf. mag. 272, 4

I thought you better than that.
Hak. sheh. 29, 16

He remembers that he was able to...
Hus. ayy. I, 16, 4

It was necessary to...
Hak. sheh. 85, 10

The Arabs had not forgotten Zemzem...
Hai. sir. 99, 7

They wished that it would still be there.
Hai. sir. 99, 8

The temporal meaning introduced by كَانَ can be emphasized by a preceding قَدْ:

I thought you had memorized the Koran.
Hus. ayy. I, 41, 2

for he had known the family for twenty years.
Hus. ayy. I, 36, 2

but the people continued to be backward.
Musa adab. 6, 15

(For the emphatic particle ـل prefixed to ـقَدْ, see page 69.)
The imperfect after  كَانَ can be modified by the particle سَسَوْفَ:  

معَ أنَّهم تَكَانُوا سِيَفَتَرُونَ مِنَ الْمُسْلِمِينَ  

سَسَوْفَ  

but they would continue killing as many Muslims as they could.  

Hai. sir. 267, 9

D كَانَ does not have to be repeated when it modifies two or more correlative verbs:  

كَانَ الْفَرَايَةُ يَتَعَلَّمُونَ الْعِلْمَ  

وَيَلْتَفَّاحُونَ بِهِ  

كَانَتِ الْعَرَبُ مَا تَنْفَتَأْ تَذَكَّرُ  

زَمْمُهُمْ وَتَنْصَبُ لَوُّ  

The Pharaohs sought knowledge and were proud of it. Djir. tar. 1, 19, 6  

The Arabs had not forgotten Zem-zem . . . and wished that . . . .  

Hai. sir. 99, 7

§ 23 THE PARTICLES سَسَوْفَ

The future meaning of the Arabic imperfect can be strongly emphasized with سَسَوْفَ “the particles of the future.”

A سَسَوْفَ is prefixed to the imperfect indicative and is used only in affirmative statements:

سَأُحْرِبُ فِضْلَ الْكِتَابِ فِي  

نَزْهَةٍ أَخْرَى  

فَلَا أُعْلِمُ مَا سِيَكُونُ شَأْنِي  

بَعْدَ غَدٍ  

كَذَلِكَ كَانُوا وَكَذَلِكَ  

سِيَكُونُونَ  

وَالَّذِي أَحْبَيْتُ الْآنَ سَلَحِيَّةٌ إِلَى  

نِهَايَةِ الْحَيَاةِ  

I shall test the merit of the book at another time. Maz. (Zy.) 1, 39

for I do not know what will become of me after tomorrow.  

Manf. mag. 243, 15

They have always been that way and always will be. Hai. sir. 1, 13

and the one I love now I shall love till the end of my life. Gibr. II, 194, 18
(near) to this unknown world that we come from and to which we shall return. Qal. (Zy.) 21, 2

B  ... immediately precedes the imperfect indicative and is used mainly for affirmative statements:

but mercy shall vanquish cruelty. Gibr. I, 160, 7

I shall return to this world. Gibr. I, 64, 3

I shall follow the road to I know not where. Gibr. I, 176, 20

Some authors, however, also use ... for negative statements; in such cases, the negative adverb َلا لَّا is placed between particle and imperfect:

that I would not move from Bagdad until permission arrived to travel to Nejed. Raih. mul. 23, 21

that the Syrians ... will not be satisfied with... Raih. mul. 358, 17

You never will be anything more than a policeman. Ayy. (Br.) 26, 23

Nor will he be surprised... Ayy. (Br.) 31, 19

... can be preceded by the emphatic particle ۱۱۲۵: and Hitler will certainly fight for twenty years. Mah. zuq. 43, 19

---

25 This emphatic particle according to Arab grammarians, loses its vowel when preceded by ۱۰۰۰ or ۱۰۰۰۰. (See, e.g., Munjidy under ۰۰.) However, compare with the vocalization of similar examples in Wright II, p. 18 B.
We shall give her a banquet that she will never forget. Hak. ahl. 17, 6

§ 24 THE MOODS

Arabic has never developed a full system of verbal moods. The ones existing: indicative, subjunctive, jussive (or apocopatus), and energetic are restricted to the imperfect and are, in fact, modal variations of that tense's basic form represented by the indicative.

The fact that Arabic has never possessed a distinction of moods for the perfect shows that their diversity in the imperfect was not originally based on a need for different ways to express a verbal action.

Each of the various moods of the imperfect (with exception of the jussive in some conditional constructions) can be used only if a special word governing the particular mood in question precedes the verb.

In general, we may say that the different moods of the imperfect indicate the speaker's psychological approach to the description of the verbal action, either (a) the speaker perceives or states the fact as being true, real, or certain (using the indicative); or (b) he states the fact, action, or situation as subordinated to another action, fact or situation (using the subjunctive); or (c) he states the fact as being conditional to the realization of another main action (using the jussive).

The jussive is sometimes called apocopatus due to its lacking the endings characteristic of the indicative. It also has an emphatic function, hence its name (L. jube re, jussum: to command).

Another mood of the imperfect is the energetic, which functions only as an indirect command.

In considering the indicative, subjunctive, and jussive it must be noted, however, that there are many instances in which the use of a mood depends on the preceding word, with all the above-mentioned psychological implications.
neutralized, e.g., the indicative after سوَفَ سَ (see page 75), the subjunctive after لَنْ (see page 126), and the jussive after لَمْ (see page 127).

§ 25 THE SUBJUNCTIVE

The subjunctive occurs only in some subordinate clauses immediately following certain subordinating particles. The action in such cases is usually presented as something intended, wanted, or striven after. Thus the verbal action, as presented by the subjunctive, is future in relation to the action of the main verb.

The subjunctive is used after:

(a)安宁، “that”; أَلَّا, “that not” (see vol. III):

What do you want me to do?
Hus. ‘ala. III, 18, 13

What prevented them from following Mohammed?
Hai. sir. 173, 18

It is better not to try to answer.
Amin duh. I, 238, 9

(b) لَ, “that,” “so that,” “in order to”, لِشَكَّا, “in order not to,” “lest” (see vol. III):

He left them so that they might prepare the lessons.
Hus. ayy. II, 46, 6

She stretched out her hand to greet me.
Nu’. liq. 36, 7

When the king cannot sleep, he calls her in to read to him.
Hak. ahl. 85, 12

Judge not lest ye be judged.
Gibr. I, 193, 3

(c) حتَّى, “till,” “until,” “so that” (see vol. III):

Thus he used to feed the pilgrims until they left Mecca.
Hai. sir. 87, 7
so that I can... Hak. ahl. 31, 12

(d) “so that,” “in order that”; كِيَلَّا, “that not,” “lest” (see vol. III):

أَوْ صَدِّى النَافَذَة كِيَلَّا نُطِقْنِي إِلَىِّ ارْيَعُ السَراِج

نَعَمْ كَيْ تَخْبِيهَا أَنَّ إِبْعَثُهُمْ إِلَيْهِا لِكَيْ يَأْخُذُوا مِكَانَكَ فِيِّ الْحَقِّل

Close the window lest the wind put out the lamp. Gibr. I, 157, 11

Yes, so that she would let her know... Hak. ahl. 15, 16

Send them to us to take your place in the field. Gibr. I, 137, 2

(e) وَفَ, “and (then),” only when a subordination is intended, i.e., “so that” (see vol. III):

وَلَيْكَ جَمِيعَ الْأَمْهِمْ تَثْنَأَلْ مِنْ أَمْعَانِهِمْ إِلَى فَوْضُهِمْ فَيِسْتَرْجَعُوا

لَعَلَّ سَمَكَةَ مِنٌ هَذِهِ الأَسْماَك يُزَرَّدُهُ فِي فَيْضَارَ فِي بَطْنِهَا بِهِذَا الْخَاتِمَ

If only their pains would move from their stomachs to their hearts so that they could find some rest! Manf. sha'. 209, 8

so that one of those fish might swallow him so that he might seize the ring in its stomach. Hus. ayy. I, 13, 12

(f) the negative particle, لَنْ (see page 126):

أَنَّى لَنْ أَجِدُ بَعْدَ الْيَوْمِ إِلَيْهِ سَيْبِلًا

إِنَّ أَحْدِتْهَا بَشَيْءٌ مِنْ هَذَا

I would not be able to meet him again. Manf. (Zy.) 30, 6

I will not tell you anything about that. Hus. ayy. I, 146, 8

(g) or when it means “if not,” “otherwise”:

وَدَعَ عَلَى أَهْلِهَا إِلَى الْدُحُولِ فِي الْيَهُودِيةَ أَوْ يُقُسِّمُوا

and asked its people to adopt Judaism, otherwise they would be killed. Hai. sir. 75, 11
With correlative subordinate clauses, the subordinating particle does not have to be repeated (see vol. III):

\[
\text{ليستنحلوا} \quad \text{دياناتهم} \quad \text{السابقة}
\]

so that they might abandon their old religions and adopt this one.
Amin duh. I, 23, 1

\[
\text{ويبدخنوا} \quad \text{فيه}
\]

I could eat there and come back.
Amin (Br.) 87, 9

but it can be, as in the following (see vol. III):

\[
\text{وانت كأن نصدقي} \quad \text{أو أن لا نصدقي}
\]

It is up to you whether to believe it or not. Nu. liq. 101, 10

§ 26 THE JUSSIVE

The Arabic jussive has two different functions:

A Emphasis (jussive sensu stricto)

(a) as a positive command or expression of a wish, usually introduced by the particle ل :

\[
\text{ليستنحلوا} \quad \text{دياناتهم} \quad \text{السابقة}
\]

Let us leave here. Nu. kan. 18, 1

May God bless you both!
Gibr. I, 159, 12

\[
\text{ليستنحلوا} \quad \text{دياناتهم} \quad \text{السابقة}
\]

Let us go to the Middle East.
S. Din (Br.) 61, 7

\[
\text{ليستنحلوا} \quad \text{دياناتهم} \quad \text{السابقة}
\]

So be it, O Lord! Gibr. (Zy.) 8, 25

Frequently, or is prefixed to ل, in which case the particle loses its vowel: 26

\[
\text{فلستنحلوا} \quad \text{دياناتهم} \quad \text{السابقة}
\]

Go to Hell! Tai. (Zy.) 34, 34

\[
\text{ولينحن} \quad \text{إليك عقلك}
\]

Come to your senses! Hak. ahl. 121, 3

\[
\text{فلستنحلوا} \quad \text{دياناتهم} \quad \text{السابقة}
\]

Let it be as you wish!
Manf. sha'. 63, 11

\[
\text{فلستنحلوا} \quad \text{دياناتهم} \quad \text{السابقة}
\]

Let me be guided by its sentences and phrases. Maz. (Zy.) 1, 8

26 See Munjid under ل.
THE JUSSIVE

Let us accept the will of God and Christ! Hak. ahl. 39, 11
Let him be what he will.
Maz. (Zy.) 10, 18
First let them bring the two cats.
Raf. w.ah. I, 58, 5

(b) in negative commands—prohibitions—with the negative particle لَا (see page 116):

لا تنست أنهم خُلِفوا من طين الأرض
I do not forget that they have been created from the clay of the earth.
Hak. (Br.) 39, 15
Don’t be hasty! Gibr. III, 117, 13

B As a Dependent (non-emphatic) Form

(a) after the negative particle لَا as a negative form of a statement about the past (see page 127):

لم ما أكن قاسيًا معها
I was not hard on her. Tai. (Zy.) 34, 13
I was expecting a letter to come yesterday, but it didn’t.
Manf. mag. 243, 7

(b) after the negative particle لَا مَا with the meaning of “not yet” (see vol. III):

وَلَا يَكُن أَلَّا يَكُن أَلَّا كَمَلَ
The religion was not yet perfect, and only a little of the Koran had been revealed. Hai. sir. 148, 23

إِنَّهُمْ قدَ شَهَوَهُ يَمِيزون وَلَا يَهِيَلُوا عَلَيْهِ آثَرَابَ
They are comparing him with Moses, and they have not buried him yet.
Hak. (Br.) 41, 17

(c) in both main and subordinate clauses in certain conditional constructions (see vol. III):

وَإِنْ سَأَلَ أَحَدَ سَكَانَهَا عَنْ تَأْرِيخٍ الشَّيْخِ عَبَّاسٍ بَجِيَّةَ
and should he ask a villager about the story of Sheikh Abbas, he would answer... Gibr. I, 209, 9
(d) in relative constructions to emphasize generalizations (see vol. III):

من يرى عيدها يكره جمالها

Whoever sees its prostitution will loathe its beauty. Gibr. III, 40, 6

من يبق منهم هبنا يكن محروما ومشرقا

Whoever remains here shall be rejected and cast out. Gibr. I, 151, 1

(e) when coordinated to an imperative (see vol. III):

سليه يسعنك

Ask him: he will tell you
Hus. ayy. I, 151, 16

أنفظي بهذة العبارة مراة ثانيه تر نفسك

Say that word again and you will see yourself... Din (Br.) 58, 5

§ 27 THE ENERGETIC

A The energetic form\(^{27}\) preceded by the particle ل is used:

(a) for special emphasis:

إن رسول الله رفع كم رفع عيسى وللبرعين
ولداينكم بتجربه لا فيّ للكم بهما
فلافعالن به ما فعلت بصاحبه

The Messenger of God was taken up [to heaven] as Jesus was, but He will most certainly return!
Amin (Br.) 41, 23

We shall oppose you with such a large army you’ll never be able to defeat it.
Hak. sul. 39, 8

I will indeed do to him what I did to his friend. Hak. ahl. 64, 9

(b) in the main clause after a conditional clause (see vol. III):

لعن ظهر أنه لا يحفظ القرآن لأخيلق لختيي هذه

and if it should become evident that he does not know the Koran by heart, I shall shave off this beard of mine.
Hus. ayy. I, 43, 10

\(^{27}\) In the majority of cases, it is not possible to ascertain which of the two forms of the energetic (\(\text{يَفْعَلُ} \) or \(\text{يَفْعَلْ} \)) is meant. Taha Husain gives the form \(\text{يَفْعَلْ} \) in the first volume of his edition of \(\text{al-Ayyâm}, \)
(c) in certain subordinated constructions for an indirect emphatic statement (see vol. III):

The boy imposed upon himself the task of praying the five [salawāt] twice every day, once for himself and once for his brother, of fasting two months a year... and hiding this from his whole family. Hus. ayy. I, 136, 6

He had him make the same promise, that he would listen to the boy recite six parts of the Koran daily. Hus. ayy. I, 47, 1

B The energetic is used without ل with direct or indirect commands, or with prohibitions introduced by the negative particle لا:

Don’t let me hear anyone say that...! Hak. (Br.) 41, 13

Let us do Khalil’s will. Gibr. I, 201, 1

Do not be surprised that the damned died.... Amin (Br.) 87, 11

then don’t think about coming back to this cave. Nu’. liq. 81, 12

Note that the energetic may also be used with the imperative:

be surprised that the healthy survived. Amin (Br.) 87, 11

§ 28 AGREEMENT IN A VERBAL SENTENCE

A Sentence with Normal Word Order

1 Agreement in number

In a verbal sentence with normal word order, viz., verbal predicate-subject, or
when the subject has not been mentioned, the verb is always singular; that is to
say, there is no agreement in number.\footnote{Agreement in number with a following subject, which Noeldke says is becoming “more
and more frequent” (Zur Grammatik, p. 78), seems to have completely disappeared.
(See also Mainz, Zur Grammatik, p. 23.)}

*Q. Amin (Zy.)* 5, 27
people said. *Gibr. I*, 132, 2

*Historians disagree about the year in which Mohammed was born.*

*Hai. sir. 108, 21*

Two weeks had passed since that night.

*Gibr. I*, 173, 1

**Note** that the verb can be used in the plural when the subject is an indefinite
plural (e.g., “they,” “people”) not expressed by a noun (see page 50):

*People say that love is blind.*

*Nu’. kan. 20, 9*

in an age which people allege [to be]
one of enlightenment and knowledge.

*Hai. sir. 3, 12*

2 **Agreement in gender**

(a) The verb may take the gender of the following subject regardless of the
subject’s position within the sentence:

*There another surprise was waiting for me.* *Din (Zy.)* 3, 37

*The two cars drove off.*

*Hak. yaum. 11, 6*

*The two women were loath to con-
tinue their conversation.*

*Gibr. I*, 171, 19

*Long years had passed since that
event.* *Manf. (Zy.)* 30, 26
The broken plurals are usually considered masculine when they refer to persons of masculine gender:

The efforts that teachers endure.
Maz. (Zy.) 1, 2

He had numerous sons.
Hus. ayy. 1, 105, 5

and feminine when they refer to persons of feminine gender or to inanimate things:

Long years had passed since that event. Manf. (Zy.) 31, 26

The fields and valleys were empty.
Gibr. I, 154, 1

After that, the women of the Koreish mourned its dead a full month.
Hai. sir. 276, 11

The women of the Koreish started to walk through its ranks.
Hai. sir. 293, 9

(For agreement with ناس, “men,” “people,” see page 92.)

(b) But there are frequent cases in which the verb will be masculine regardless of the gender of the subject and of its position within the sentence, as long as it is mentioned after the verb:

The Jews in the Arabic countries had many emigrant settlements.
Hai. sir. 81, 9

Different peoples had settled in Iraq.
Amin duh. I, 181, 19

A large number of the Companions were killed in these wars.
Djur. tar. I, 225, 1
If it had not been for him, the titles of many precious books would have been lost. Djir. tar. I, 8, 15

Two hours of sleep are enough for him. Raih. mul. 46, 13

I had a wife. Raih. mul. 67, 14

Four women arrived accompanying her. Mah. qah. 132, 5

These slave girls spread a type of culture which...
Amin duh. I, 94, 17; 98, 7; 99, 10; 102, 10

Note that this use of the masculine is especially frequent with the word نساء, “women”:

كان النساء يتحدثن إليهم لا من الأدب أن يجلس النساء مع الرجال حتى يتعلمون نساوها.

The women used to talk to them.
Hus. ayy. I, 86, 9

It is not polite for women to sit down with men. Q. Amin (Zy.) 5, 7

until its women learn.
Sa'. (Zy.) 6, 25

The women used to take these amulets, placing great confidence in them. Hus. ayy. I, 111, 14

Some of the women came to her one day and said... Hal. sir. 275, 13

(c) Sometimes a broken plural will be considered feminine even if it refers to persons of the masculine gender:

قالت الحكمة... The wise men have said...
Amin duh. I, 211, 1

كتاب الشعراء تلبس... The poets used to wear...
Amin duh. I, 106, 4
(d) However, the actual meaning usually takes precedence over the grammatical form for the gender:

{The tribes, fem.} The Banu Hashim, Banu Zuhra and Banu Taim met in the house of ‘Abdallah ibn Jud’an, and he prepared them some food.
Hai. sir. 117, 18

Her [women] friends replied. . .
Mah. qah. 133, 2

(For agreement with a genitive construction, see page 94), and with مِن in a partitive and determinative meaning, see page 95.)

B Sentence with Inverted Word Order

1 Agreement in gender

In a verbal sentence with inverted word order—subject-verbal predicate—or when the subject has already been mentioned, the verb will always agree in gender with its subject (see examples in the following paragraphs).

2 Agreement in number

Agreement in number, however, can be conditioned either by the grammatical form or by the identity of the subject—whether persons or things; therefore:

(a) With a subject which is a masculine sound plural, the verb is always masculine plural:

{They are the Accadians and Sumerians; they had come to the Euphrates valley. . .} Djir. tar. I, 19, 20

that the Umayyads themselves, when they migrated to al-Andalus. . .
Amin duh. I, 3, 3

Then they (the demonstrators) rushed off toward. . .
Hai. (Zy.) 14, 16

(b) With a subject which is feminine sound plural, the verb is feminine plural only when the subject refers to persons:

(The peasant women) carrying on their heads the fruits they had gathered. Sak. (Zy.) 13, 8
On the radio the daughters of these ulamas fill the people's ears with speeches and poetry. Batt. (Zy.) 12, 39

However, if the feminine sound plural subject refers to animals or inanimate things, the verb will be feminine singular:

On telephone communications for between Cairo and Al-Mansur had also been cut. Hai. (Zy.) 14, 22

that miracles made any of them believe. Hai. sir. 57, 1

Laughter filled the room.
Hus. ayy. II, 24, 20

that Persian customs spread widely among the people during that period. Amin duh. I, 190, 16

Some [Koranic] verses prove determinism and others, free will.
Amin duh. III, 13, 21

(c) If the subject is expressed by a pronoun—personal, demonstrative, or relative—there will always be agreement in number:

They let me read that in their books.
Hus. 'ala. II, 174, 16

To them belong the enchanted creatures who live under water.
Hus. ayy. I, 13, 2

Those who come forth out of the infinite and return thereto before they have tasted true life....
Gibr. I, 115, 16
Both [these and those] struggle over the causes of life. Hai. sir. 5, 12

Today I am among those who walk with pride. Gibr. II, 126, 6

Those reached the cemetery and deposited the casket in a grave.
Gibr. II, 104, 14

(d) With singular collective nouns which refer to persons and also with those of a more general meaning, e.g., “all,” “group,” and the like, there may be agreement of number when they are applied to human beings; the verb, therefore, may be either masculine or feminine singular, according to the gender of the noun:

for the people . . . did not exist.
Musa adab. 38, 7

because the people who read it find . . .
Musa adab. 20, 11

The friends went to the corners in groups, each group occupied with its own problems. Tai. (Zy.) 9, 4

They all got up from their beds and ran around the house, shouting and playing.
Hus. ayy. 1, 10, 5

all pointing toward the water with their fingers. Manf. mag. 257, 3

Another crowd of no less than a hundred . . .
Raikh. mul. 203, 2

(e) If they refer to ethnic groups, they are frequently feminine singular:

When the Arabs went on a pilgrimage, they stayed in this marketplace . . .
Djur. tar. 1, 194, 27
There was not much atheism among the Arabs. Amin duh. I, 145, 8

The Jews were afraid and surrendered. Hai. sir. 284, 10

for the Romans pride themselves on the greatness of their might . . . , the Indians on . . . , and the Chinese on . . . .
Amin duh. I, 54, 19

(f) Usually, however, the verb agrees logically with the idea expressed by the collective noun and is therefore in the plural. Its gender depends on that of the members of the group:

The Arabs were eloquent people.
Amin duh. I, 174, 15

People like to chat. 'Aww. (Br.) 10, 5

They (the Arabs) used to do this before Islam. Djir. tar. I, 215, 21

that some of the Ethiopian Christians saw him with her. Hai. sir. 111, 6

that some people say . . .
Nu'. kan. 51, 17

Some started dancing.
Qud. (Br.) 75, 16

that the British would not do either one. Raih. mul. 65, 1

The Germans are characterized by their abstruse philosophical studies.
Djir. tar. I, 23, 10

I saw a group surrounding my friend, the sheikh. Maz. (Zy.) 10, 35
They were all waiting. . . .
Hai. (Zy.) 14, 3

They all fell silent; they felt that. . . .
Manf. mag. 281, 10

Note the agreement in the following examples:

كأنَّ الْعَرْبُ إِذَا قَصَدتْ
الْحَجَّةَ أَقَامَتْ بِهذِهِ الْمَسْتَقِيمَ
يَبْعُونَ وَيَصَرُّونَ

شتَهَتْ أَليْهِدُ عَلَى الْمُسْلِمِ
فَقَتَلُوهُ

ذَلِكَ أَنَّ الْمُعْتَرِضَةَ رَأْوَا
ثُمَّ أَخْلَفْتَ الْمُعْتَرِضَةَ فِيَمَا
بَيْنَهُمْ

When the Arabs went on a pilgrimage, they stayed in this marketplace. . . .
trading. Djir. tar. I, 194, 27

The Jews attacked the Muslim and killed him. Hai. sir. 279, 19

That is because the Mu'tazila saw. . . .
Amin duh. III, 22, 16

The theologians of the Mu'tazila disagreed with each other. . . .
Amin duh. III, 30, 1

(g) When the collective noun refers to animals or inanimate objects, the verb will always be singular:

رأَتْ دُمَهُ يَنْصَدِرُ عَلَى
خَدِيهِ

لِي غَنَّمَ تَرَعَى الْكَلَّا
الْسَمَكِ يَشْتَري مَقْلَبةً مِنَ
الْذَّكَانَ

أنَّ قَصَبَ هَذَا الْسَيْبَجُ كَانَ
أَطْوَلَ مِنَ قَامَتِهِ

I saw tears flowing down his cheeks.
Manf. (Zy.) 30, 41

I have sheep that are grazing.
Hak. ahl. 59, 5

fish brought fried from the store.
Amin (Zy.) 26, 44

that the canes of this hedge were taller than he. Hus. ayy. 1, 4, 5
When the subject of the verb is a **broken plural** which refers to persons, the verb is usually **plural**:

The ancient writers wrote for others like themselves. Musa (Zy.) 2, 12

The crowds kept on shouting...
Manf. sha' 58, 9

that the majority of fathers in all social classes give ... in marriage...
Q. Amin (Zy.) 5, 21

followed by Negroes carrying the luggage. Tai. (Zy.) 9, 16

The Barmecides, especially, liked science and scientists.
Djir. tar. II, 23, 10

although the feminine singular is permitted:

The crowds became silent waiting for the curtain to rise. Manf. sha'. 36, 8

The poets used to wear...
Amin duh. I, 106, 4

**Note** that this feminine agreement is especially frequent with "ناس, "men":

People in strange clothes surrounded me. Hak. ahl. 80, 2

The people around me do not understand what I want. Hak. ahl. 96, 7

With my own ears I heard people saying that. Hak. ahl. 70, 10

Before the appearance of laws, mankind judged and disputed according to common sense. Amin duh. III, 48, 9
(i) When the broken plural refers to animals or inanimate things, a subsequent verb is feminine singular:

Principles disappeared and were not replaced. Amin (Zy.) 7, 12

and trees lose their bright green leaves. Manf. mag. 4, 15

Perhaps prices have gone up in this country since the publication of the book. Maz. (Zy.) 1, 25

and that feelings became restless then. Manf. mag. 5, 15

Some broken plurals (e.g., that of “angels”) which, strictly speaking, do not belong to the category either of persons or animals, may be personified or not:

Are they angels who have come down from heaven? Gibr. I, 132, 19

for angels do not cry. Hak. ahl. 133, 1

I saw the angels of happiness fighting the devils of misery. Gibr. II, 123, 1

(j) Other words referring to animals or inanimate objects may be used as personifications in the same way:

Some strange beings live there. . . . among them are crocodiles which can easily swallow people, and the enchanted creatures who live under water. . . . Hus. ayy. I, 13, 1

that the apes had seized power in Egypt . . . and that the apes in the zoo had wrecked their cages and broken out to deliver their brothers . . . . Sib. (Br.) 119, 11
(k) With duals, the subsequent verb always agrees in gender and number:

These two voices started to awaken the boy every day. Hus. ayy. II, 46, 3

as if my eyes saw what they had neglected before. Hak. ahl. 21, 3

My two hands are in fact unable to... Hak. (Br.) 42, 14

These two eyes must not cry.
Hus. 'ala. II, 7, 18

C Agreement of the Verb with Phrases as Subjects

In some cases when a genitive construction functions as subject, the verb may be brought into agreement with the genitive rather than with the noun in the nominative case 29 (see vol. II):

and other tribes beside the Koreish saw... Hai. sir. 197, 14

Some of them (the tribes) said... and others said... Amin duh. II, 243

Some goddesses live through the lives of their worshippers and die with them.
Gibr. II, 135, 17

This is usually true also with relatives (see vol. II):

that the most important of the elements in the army up to the time of al-Mu'tasim were from Khurasan.
Amin zuh. I, 3, 12

Note that the verbs in the same passage may agree with either part, e.g.:

Down below, groups of students hurried;
they had left the university courtyard...
Mah. qah. 5, 10
The majority of the peoples within Christendom read them in the languages... Djir. tar. II, 18, 14

Note the logical agreement in the following:

إن أهْمَوْتُمُ اِمْكًا يَقُولُونَهَا
فِي الْلُّغَاتِ

Women older than you get married every day. Mah. qah. 27, 3

and also with numerals:

مَايَاةُ رَجُلٍ كَانَوا ضِدَّكَ؟

five children wincing with hunger. Gibr. I, 136, 16

(For a discussion of nominal and verbal agreement with numerals, see vol. II.)

Note the agreement in number in certain temporal expressions (see vol. II):

لمَّا خَلَوْنَ مِنْ شَهْرٍ رَمَضَانٍ

The eighth day of Ramadan [at the eight-days-passed of the month of Ramadan]. Hai. sir. 257, 17

Similarly, when a noun general in meaning is followed by a determinative or partitive من, the subsequent verb may agree in number with the substantive introduced by the preposition (see vol. II):

جِآءَ نَائِئَةُ مِنْهُمْ وَوَقَعْتَا أَمَامَهُ

Three of them came in and stood before him. Gibr. I, 180, 14

مَئَاتٌ أَلْمَالَيْنِ مِنْهُم يُعيَشُونَ

Hundreds of millions of them live far away from us. Sa' (Zy.) 6, 3

شَيْءٌ لاَّ حَتِّي بِسَبَعِهِ جَمَاعَةٌ مِنْ أَطْلَالِيَّاتِ بِتَجَاوْرَانِ التَّحْمَس

Then a group of no more than five girl students appeared among them. Mah. qah. 5, 12

Note also the verbal agreement in the following:

كَمْ سَالَتْ تَحْتَ نَصْلَهِ مِنْ دَمَاءٍ!

How much blood has flowed under its blade! Hak. sheh. 192, 3
§ 29 AGREEMENT OF THE VERB WITH A MULTIPLE SUBJECT

When the verb precedes a subject which is a series of two or more nouns, the verb usually agrees in gender with the noun which immediately follows it:

My father and mother died before I was seven years old. Gibr. I, 163, 5

The boy’s mother and father took pleasure in... Hus. ayy. I, 94, 3

and there was confusion, anxiety, and disorder. Amin (Zy.) 7, 13

Laughter, anger, and fear fought within me. Maz. (Zy.) I, 33

at that moment, as Rachel, her daughter Maryam, and Khalil were seated around a table...

Gibr. I, 181, 6

Tahya and Fadil followed him.

Mah. qah. 92,7

Lisa and her friend sat alone in one corner of the room.

Manf. sha’. 90, 17

When the series of subjects precedes the verb or has already been mentioned, the series will be considered as equivalent to a plural of persons if one or more nouns referring to persons are included; it will be masculine if they have different genders.

while around him his brothers and sisters snored. Hus. ayy. I, 7, 1

30 The following example should be considered as having a simple subject with an explanation in parentheses:

All this—and similar things—show us that...

Amin duh. I, 163, 7
that his brothers and sisters could do what he could not. Hus. ayy. I, 18, 4

When the series contains only two singular nouns the verb is always in the dual:

Mercy and cruelty wage war in the hearts of men. Gibr. I, 160, 6

that sadness and poverty purify the human heart. Gibr. II, 153, 18

(For agreement with a series in which various grammatical persons are involved, see vol. II.)
III NEGATIVE PARTICLES
§ 30 GENERAL REMARKS ON THE NEGATIVE PARTICLES

Arabic has developed into a language notably rich in negative constructions. Any attempt to study their functional or semantic differences will lead to an analysis of the origin of the negative particles and of their development into new syntactical entities.

It is generally accepted by philologists that only the old Semitic َلاّ is to be considered as being originally a negative particle. All others either are compounds of the negative َلاّ, such as َلْيَسْ, َلْمَا, َلْمِ, and َلْنَ, or have become negative particles only after their original meaning had become obscure completely or in certain positions as, e.g., with the interrogative particles ِإِنْ and ِمَا.

This diversity in the origins of the negative particles explains their very distinctive uses within different constructions.

In spite of their clear disparity in function, it is very difficult to give specific differences in their meaning that would allow for a more exact translation. And in addition to this difficulty in the appreciation of the exact semantic value of the negative particles, of which scholars have been well aware, we must today take account of stylistic and even conventional preferences.

The negative particles in Arabic, as in European languages, can be used to negate a complete statement or any specific part of it. However, the position of the negative particles within the different types of sentences can sometimes vary considerably from their position in other languages.

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31 Although it does not deal primarily with negation as used in modern Arabic, H. Wehr’s article, “Zur Funktion der arabischer Negation,” ZDMG, 103, (1953), pp. 27-39, has excellent information on the subject.
A The Nominal Sentence

In a nominal sentence, the negative particle usually modifies the whole statement; thus it is placed at the beginning of the sentence:

ما أنا بحالم
I am not dreaming. Manf. mag. 47, 3
لا هو بالغليظ ولا هو بالتحييف
[a voice] it was neither harsh nor tender. Hus. ayy. II, 41, 3
فَلا هو شعير ولا هو نسر ولا هو سبع
for it is neither poetry nor prose nor rhymed prose. Djir. tar. II, 12, 12

The nominal sentence may have inverted word order if the negative particle refers specifically to the predicate rather than to the subject (see page 29):

ما في ذلك ريبة ولا شكر
There is absolutely no doubt about it. Manf. sha`. 219, 8
فما دوَّن مزارك باب موصد
for the door is never closed to you. Manf. mag. 18, 1
ما فيه غبرى وغيرة
There was no one there except him and me. Raf. wah. I, 124, 10

B The Verbal Sentence

In a verbal sentence, the negative particle is considered to modify primarily the verb; thus it will precede the verb directly:

ما أشتك في ذلك
I have no doubt about it. Hus. `ala. II, 51, 7
ما كنت تحب إلا نفسك
You loved only yourself. Manf. (Zy.) 30, 33
صوت ما يعرفته أذني
a voice unfamiliar to my ear. Nu`. liq. 7, 6
لم لا بفهم أحدنا الآخر
Why don’t we understand each other? Hak. ahl. 86, 10
ولا تستطيع هذه النية
These clothes which... cannot ...
فالنتي
Hak. ahl. 96, 1

When the normal word order of the verbal sentence is disturbed, the negative particle will not be at the beginning, but will still precede the verb directly:
but nobody knew him by this name.

‘Aww. (Br.) 9, 5

The hero cannot appear before you.

Manf. shā’. 108, 8

I do not think that. . . .

Jabr. (Br.) 70, 10

This will not be. Musa adab. 39, 10

I cannot. . . . Musa adab. 133, 13

When the negative particle precedes the subject directly, it negates the subject specifically:

No longer would the sea open her heart to me, nor the mountain smile on me as before. Nu‘. liq. 50, 9

When the negative particle precedes a verb it denies that the verb’s action took place; thus, when two or more members, depending upon the verbal action, have to be negated, the particle does not have to be repeated:

These young people are not even afraid of England or America.

Qud. (Br.) 54, 1

but they had no compassion for him, nor for me, nor for our naked, hungry children. Gibr. I, 137, 11

The Persians did not believe in Arabism or in Persianism. Amin duh. I, 31, 11

In that part of the mountains there were no roads, not even for carts.

Raih. (Zy.) 23, 19
The negative particle can negate a whole **correlative series** in a clause subordinated to the verb which it modifies:

We do not intend to study Ibn al-Mugaffa’s birth analytically, nor his family, nor the offices he held, nor his relations with governors and emirs.
Amin duh. I, 204, 2

C Correlatives

When the sentence, nominal or verbal, has **two correlative parts**, both of which have to be negated, the first part usually is included in a negative construction of the sentence, the second merely being introduced by the **correlative compound** وَلَا (see also page 103 above):

<table>
<thead>
<tr>
<th>مَا فِي ذَلِكَ رَبُّ وَلَا شَكَّ</th>
<th>There is no doubt about it.</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَلَا كَثِيرٍ</td>
<td>Manf. sha’. 219, 8</td>
</tr>
<tr>
<td>وَلَا عِقَابٍ</td>
<td>There was neither extensive nor limited destruction to the Earth.</td>
</tr>
<tr>
<td>دَمَارٌ فَقِيلٌ</td>
<td>Hus. ayy. I, 109, 2</td>
</tr>
</tbody>
</table>

Note that وَلَا can introduce a correlative part also after غَيْبَتُ used in its negative meaning (see vol. II):

You live for this world only without taking any notice of either reward or punishment. Amin (Zy.) 7, 31
as a tree without flowers or fruits.
Gibr. III, 71, 17
without any confidence at all.
Mah. qah. 21, 15

The sentence may also be understood as an **affirmative one**, only the correlative parts introduced by the negative particle being negated:

then he goes to school neither to read nor to learn. Hus. ayy. I, 61, 1
The *Alfiyya* is for the students of Al-Azhar, not for those of the schools. Hus. ayy. 1, 77, 13

That, in our opinion, is a result, not a cause, of this fanaticism. Hai. sir. 12, 11

He felt as if he were wearing a garment of shadows, not of cloth. Raf. wah. 47, 12

He took part in [their] games with his mind, but not physically. Hus. ayy. 1, 24, 8

There are also common instances of double negation in which both the complete sentence and its parts are modified by negative particles. In such instances the correlative parts are negated by the negative adverb *لا* (\(\neg\)):

There were neither horses nor cavalry [i.e., nothing at all]. Jabr. (Br.) 75, 11

I tried to awaken one, then the other, with my hand but to no avail. [But neither this nor that woke up.] Nuq. liq. 63, 15

For I have not married the daughter of a bank director nor the daughter of an undersecretary of state. Kam. (Zy.) 4, 26

There were neither horses nor mules near the river. RAIH. (Zy.) 23, 20

that the British would do neither [neither this nor that].

RAIH. mul. 65, 1

A negative particle preceding the partitive *من* has a stronger effect than the simple negation of a noun; it becomes a negation of the whole species in any of its parts: “not at all,” “absolutely none,” “not a single one.” This construction
is used even before nouns which do not admit any partitive meaning; the preposition مَن then has a determinative meaning (vol. II), still with the same emphatic effect:

\[
\begin{align*}
\text{ليس من فتى في الجيش } & \quad \text{There is not a single boy in the army.} \ldots \text{ S. Din (Br.) } 63, 12 \\
\text{ما من غيرها إلا موضع جميل } & \quad \text{There is absolutely no village without a beautiful location, nor a beautiful place without a village in it.} \quad \text{Sak. (Zy.) } 13, 4 \\
\text{أين ليس هناك من حبيب } & \quad \text{that there is absolutely no one in love who would approach her?} \quad \text{Hind. (Zy.) } 32, 27 \\
\text{أنا أعلم أن الأمر ليس من السهولة } & \quad \text{I know that this is not at all easy.} \quad \text{Sib. (Br.) } 116, 26 \\
\text{ما من أحد في هذا المنزل } & \quad \text{Absolutely no one in this house can contradict my order.} \quad \text{Manf. mag. } 22, 3 \\
\text{يستطيع أن يخالف أمرى } & \quad \text{for it is not polite.} \ldots \quad \text{nor is it polite.} \ldots \quad \text{Q. Amin (Zy.) } 5, 7 \\
\text{ليس من الأدب ولا من الأدب } & \quad \text{There is no doubt about.} \ldots \quad \text{Mand. (Br.) } 1, 1
\end{align*}
\]

E Coordinate Negatives

With two coordinate negative sentences, the particle used in the first sentence may be repeated in the second:

\[
\begin{align*}
\text{لكنه لم يقل لها شيئا ولم يسأل عنها عن شيء } & \quad \text{But he did not tell her a thing, nor did she ask him anything.} \quad \text{Hus. ayy. } 1, 44, 10 \\
\text{سمع الصبي هذا الكلام فلقد } & \quad \text{The boy listened neither believing nor disbelieving.} \quad \text{Hus. ayy. } 1, 138, 6 \\
\text{يصدق علما يكذب } & \quad \text{He did not pay attention to them nor turn around to them.} \quad \text{Manf. sha’}. \quad 24, 1
\end{align*}
\]
I never sat down with him nor even heard him talking.
Manf. sha'. 103, 10

The negative particle may be omitted in the second sentence, if the negation is also evident in the second part, e.g., by the use of the jussive as in the following examples:

أولم نسمع وتر أن
وقال من الشعراء من لم يركب
أو يغزر

Haven't we heard and seen that...?
Gibr. I, 112, 10

and only a few of the poets neither rode nor participated in the raids.
Djir. tar. I, 142, 3

Compare with the following, where the perfect ظل cannot be negated by the particle:

أما خليل فلما يفهم وظل
مشدوها
But Khalil did not understand and was confused. 'Aww. (Br.) 13, 1

Usually, however, the second sentence will be introduced by the correlative negative compound ولا:

ومنهم هذا الشيخ الذي لم يكن يقرأ ولا يكتب ولا يحسن فرآة الفاتحة
غير أنني لم أذكر لذلك ولا فكرت فيه
قصبت في صحبته اعدا
طويل ما أنكر من أمره ولا ينكر من أمرى
ما أبغضت ماجد ولئن استيفن
ولا أحببت إذ دواو

Among them was this sheikh who did not know how to read or write or recite the Fatiha properly.
Hus. ayy. I, 86, 1

But I did not pay attention to it, nor did I think about it. Maz. (Zy.) 10, 9

We spent a long time together without my finding fault with him, nor he with me. Manf. (Zy.) 30, 3

Magdalene did not detest Stephen, nor did she love Edward.
Manf. mag. 136, 2

It was neither harsh nor tender.
Hus. ayy. II, 41, 3
It is neither just nor merciful to ....
Manf. mag. 157, 12

Where a clause is subordinated to a main clause, the negative particle may stand in the main clause even if logically it refers only to the subordinate clause (see vol. III):

لا يُجيبَ أن يراني ولا يجيب
An. liq. 95, 14

He must not see me, nor I him.

فِي صوَتٍ بَالَكِ لا يَكادُ يُسمعُ
وَلَمْ يَدخَلْ الْدَّارَ حَتَّى

He had hardly entered the house when ....

لا يَنبغي أن تسدّ الكَهْفَ
عَلَيْهِم

We must not close the exit to the cave on them.

The negative particle may also immediately precede the verb it modifies:

نَحْنُ الْدِّينَ - نِكَادُ لا تَعْرِفُ
شِيْمًا مِنْ مَعِيشَةِ سُكَّانِ الْقَرْرِي

We who .... know almost nothing about the villagers' way of life.

Gibr. I, 76, 11

31 ماء

In written Arabic, the negative particle لا is used much less frequently today than previously. The reason may be a stylistic consciousness, because لا is very common in colloquial Arabic, and because writers want to avoid forms and constructions which could be labeled colloquial. On the other hand, it does appear in more elaborate literary prose, where its use might be explained as an intended archaism.

A لا is rarely used to negate a nominal sentence:

فَما دُونَ مَرَارَةٍ بَابٍ مُوصَدٍ
man. mag. 18, 1

for the door is never closed to you.

ما فيها غَيرْيَ وَغَيْرَهُ

There was no one there except the two of us. Raf. wah. I, 124, 10
It is more frequently used in sentences with the nominal predicate, adjective, or substantive, introduced by the preposition ب (see vol. II):

ما أنا بصراحة أحد
I am nobody’s protégé.
Manf. sha’. 45, 15

ما أنا بحالي
I am not dreaming. Manf. mag. 47, 3

وما أنا بكاذب الآن
and I am not lying now.
Hus. ayy. I, 61, 11

ما أنصم بالغين من ذلك
You two will not accomplish even a part of what you intend.
Hus. ayy. I, 152, 10

B As a negative particle for the verbal sentence، is preferably used in direct discourse and, thus, with the first and second persons; it is usually placed at the beginning of the sentence immediately followed by the verb, which is the part denied.

ما is used before the imperfect as a negation of the present:

ما أشتك في ذلك يا بني!
I have no doubt about it, my son!
Hus. ‘ala II, 51, 7

أنا تعلمن أن اليوم يوم
Don’t you know that today is Monday?
Manf. mag. 186, 4

ما أدرى
I do not know. Hus. ‘ala II, 168, 4

ما أظن شيئا من ذلك
I do not believe anything of the sort.
Nu’. liq. 33, 14

and before the perfect as the negation of its various meanings:

ما رأيتني قط كنما أرأيتني الآن
I never saw myself as I do now.
Hus. ‘ala II, 53, 10

ما كنت تحب إلا نفسي
You loved only yourself.
Manf. (Zy.) 30, 33

ما زلت كذالك
We remained like this.
Manf. mag. 7, 11

أقسم بالله ثلاثا ما نسيت
I swear three times by God, he had not forgotten it. Hus. ayy. I, 43, 13
Couldn’t it be that Baha, who did not know what love was, learned it the night of her betrothal? Nu’liq. 33, 8

a voice my ear did not know.
Nu’liq. 7, 6

I have not forgotten him, and I certainly will not forget. Nu’liq. 11, 16

C ِإِلَّا is also frequently used as the first part of the exceptive compound ِإِلَّا ِمَا، “not . . . if not,” “only” (see vol. III):

I am nothing but water.
Hak. sheh. 149, 5

You are all heart! Hak. sheh. 41, 6

There is absolutely no village without a beautiful location, nor a beautiful place without a village in it.
Sak. (Zy.) 13, 4

No sooner had she learned what had happened in her absence . . .
‘Aqq. (Zy.) 15, 43

and as first part of the temporal compound ِمَا ِحَتَّى، “not . . . until,” “as soon as,” etc. (see vol. III):

I had hardly reached the middle of it when I heard . . .
Manf. (Zy.) 30, 9

I had hardly stepped into the cave when I found myself in a spacious room.
Nu’liq. 62, 17

D ِمَنْ is used to negate the preposition ِمَنْ with a partitive or determinative meaning with an emphatic effect (see page 105):

There is not any doubt about . . .
Mand. (Br.) 1, 1

There isn’t any village . . .
Sak. (Zy.) 13, 4
This construction may cause the use of لَا to negate a verbal sentence with inverted word order otherwise not frequently found:

ما مَنْ أَحَدٍ فِي هَذَا الْمَسْرِرِ <br>يُسْتَفْتَعَ<br>أَنَّهُ مَنْ مَنْ أَحَدٍ مَنْهُ يَعْلَمُ<br>مَنْ نَفْسِهِ<br>Absolutely no one in this house can. . .<br>Manf. mag. 22, 3

that none of them knew about him. . .<br>Manf. mag. 25, 17

As we have seen in the examples given above, لَا usually immediately precedes the denied part, but can also be separated from it by a prepositional phrase; this, however, occurs only when the negated noun and the prepositional phrase express a syntactical unity:

ما في ذلك شك<br>There is no doubt about it.<br>Hus. 'ala. II, 51, 1

أنها المبارزة ما من ذلك بد<br>that it was an unavoidable duel.<br>Manf. sha'. 55, 17

أنه هالك ما من ذلك بد<br>that inevitably, he was going to perish. [from that there is no escape.]<br>Manf. mag. 27, 9

ما can be separated from the verb by a particle of emphasis:

ما اقت تأثِر الأمور في بلادنا<br>I haven't ever seen things going normally in our country.<br>Raf. wah. I, 91, 4

جارِيَة على مجارِيها<br>(For the use of لَا in cases of anacoluthon, see vol. II.)

لَا

A لَا is one of the oldest negative particles in Arabic, as we can see from its part in the development of the compound negative particles لَمْ نَأَرْنَهُ، لَمْ نَأْتِهِ، and لَمْ نَأْدِهِ. ³² Even today it is most widely used of all the negative

³² On the origin and development of the negative particles, see Brock. Grund., I, p. 500; II, p. 111.
particles. It has, however, preserved its original syntactical freedom only as a correlative. Arabic still uses لا ولأ, “and not,” “nor,” in any position whatsoever, rather than repeat the previously used negative particle (see page 115):

ما أدرى ولا أريد أن أدرى

 الإسلام ليس دين وهم وخيال ولا هو دين يقف عند دعوة ألفرد وحده إلى الكمال

غير أنني لست أكثر لذا لك ولا فكرت فيه لذا لك لست المشركون ولأ كان النبهود أقول إقبالا من المسلمين

I do not know and I do not wish to know. Nu'. liq. 77, 1

Islam is not a religion of imagination and fantasy, nor is it a religion that stops at calling only the individual to perfection. Hai. sir. 254, 16

but I was not concerned with this, nor did I think about it. Maz. (Zy.) 10, 9

For this reason, the pagans and the Jews were no less responsive than the Muslims. Hai. sir. 219, 19

لا is also used:

(a) as an independent adverb for a negative answer:

قال لا لا تندهب

أتفرج هذه الأبيات قال الصبر لا

هل سمعت يا أهالى ثم أجاب

لا لم أسمع سوى عويل الأرباح

He said, “No! Don’t go!” Gibr. I, 77, 17

“Do you understand these verses?” The boy answered, “No!” Hus. ayy. I, 74, 13

("Did you hear, Mother?") Then she replied, “No, I heard nothing but the howling of the wind.” Gibr. I, 157, 4

(b) in a subordinated position, as an indirect negative answer:

أشرت له أن لا

I shook my finger, “No!” Maz. (Zy.) 1, 18

(c) with the preposition ب; when so used, it becomes a compound preposition ب, "without".33

33 بلا seems to be used only when governing an undefined noun.
God decreed that I should live in this world without hope or expectation. Manf. sha'. 66, 5
She saw the young man lying motionless in the snow. Gibr. I, 158, 6
teaching Arabic to foreigners without a teacher. Maz. (Zy.) 1, 1
That is undoubtedly the voice of somebody sleeping. ...
Hak. sheh. 24, 12

(d) in elliptical constructions, as in the negation of a preceding statement or situation:

كيف لا وهو اللذي يأمر
أما هذا فلا لك معة
لكني في حاجة إلى أن أرى
لا إلى أن أسمع
لا شئ لي ولا لك معة
لا تفعل الإنسان النحركة إلا
في نفسه فثأرا في غيشه فلا

Compare the above ellipses with the following:

كيف لا يكون كذلالة وهو

I haven't anything to do with him, nor have you. Manf. mag. 4, 9
Man can produce action only in himself but not in others. Amin duh. III, 60, 1

Why can't it be that way, when...
Raf. wah. III, 9, 16

B Within a nominal or verbal sentence, لا can deny a part of a correlative sequence:

شاركه في اللعب بعمده لا

He joined them in [their] play with his mind, but not physically. Hus. ayy. I, 24, 8
for in our opinion that is a result, not a cause, of this fanaticism.
Hai. sir. 12, 11

Our interpretation would be our words not God’s. Amin duh. III, 23, 7

which ancient peoples considered an accidental, not an essential, matter.
Amin (Zy.) 11, 33

or it can be a negative apposition:

He does not carry a thing in his pocket—not a watch nor a pen nor money.
Raih. mul. 55, 20

C َلا can also be used before a clause (see vol. III):

He used to eat little, not because he did not feel like eating, but because . . .
Hus. ayy. I, 23, 3

How quickly the boy extended his hand to his father, not to protect himself, but to . . .
Tai. (Br.) 124, 19

which ancient peoples considered . . .

a superficial sign for a buried treasure, not that it was everything in itself.
Amin (Zy.) 11, 33

D Preceding a single noun, َلا is used as a particle of general denial, and the noun will be in the accusative case without an article or nunciation (for the accusative of general denial, see vol. II):

There is no god but God.
Amin duh. III, 22, 14
“What are you saying?” “Nothing.”
Hak. sheh. 60, 9

E In the second part of a correlative construction after مَا or لَيْسَ, the negative adverb لَا may negate a nominal sentence with the subject in the nominative and a nominal predicate with the preposition ب (see page 120):

ما أتا يحادم ولا الكتيب

I am not dreaming, nor is the letter lying. Manf. mag. 47, 3

By analogy, لَا with the same construction may also be used to negate the former part of the correlative:

لا هو بالطابب ولا هو بالقلاخ
لا هي بالحملة ولا هي بالمرة

He was neither a student nor a peasant. Hus. ayy. II, 93, 10
[The days] were neither sweet nor bitter. Hus. ayy. I, 118, 2

In negative correlative sentences, لَا is frequently used to deny a nominal sentence which has both subject and predicate in the nominative:

فلا هو شعير ولا هو نثر ولا هو سجع

for it is not poetry nor prose nor rhymed prose. Djir. tar. II, 12, 12

لا هو مؤمن ولا هو كافر

He is neither a believer nor an unbeliever. Amin duh. III, 20, 7

فلا عربي أفضل من أعجمي
فلا عربي ولا أعجمي أفضل
لأنه عربي ولا أعجمي

For an Arab is not better than a Persian in being an Arab, nor is the Persian better than an Arab in being a Persian. Amin duh. I, 53, 14

لا هو مستطيع ولا هو قادر

He cannot ..., nor is he able to ....

Raf. wah. I, 201, 4

F لَا is used preceding a verb:

(a) before the imperfect either when it refers to the present or future:

لا أنسى أبدا تلك المساءة

I will never forget this moment.
Raf. (Zy.) 20, 21

سبيحان الحي الذي لا يموت

Glory be to the Living One who never dies. Tai. (Zy.) 34, 54
NEGATIVE PARTICLES

We do not see anything.
Maz. (Zy.) 10, 44

You do not know men as I do.
Hak. (Br.) 39, 10

I will not give the letter to her unless I see a glimpse of hope in her face.
Manf. sha'. 92, 6

or when it functions as an indefinite present:

that a woman never sees a single fault in her husband . . . however numerous they might be. Manf. mag. 134, 18

The true author does not write just to write. Raf. wah. I, 12, 14

(b) with the subjunctive, but only after subordinating conjunctions such as أن (with which it often combines to form ألا), etc. (see vol. III):

I hope that he will not do . . .
Hus. 'ala II, 46, 5

He warned them not to listen to the temptation of the devil. Hai. sir. 5, 3

that she should not go out of her house under any circumstances.
Q. Amin (Zy.) 5, 16

But I remained silent lest I stop her from speaking. Gibr. I, 116, 17

(c) with the jussive as a negative command (see page 81):

Do not leave! Gibr. I, 77, 17

Do not forget that they were made from clay. Hak. (Br.) 39, 15
Do not come back until you have had enough. Manf. sha'a. 94, 5
Do not ask me anything now. Hak. ahl. 29, 9

(d) before the energetic (see page 83):

Don't let me hear anyone say that Mohammed has died.
Hak. (Br.) 41, 13
Don't be surprised that...
Amin (Br.) 87, 11

(e) before the perfect, with wishes or curses:

Shame on you, Widad! Nu'. liq. 48, 15
God forbid! Nu'. liq. 19, 8

or to express an emphatic negation:

You have failed. [You have indeed not succeeded.] Hak. ahl. 84, 5

and in statements about the past, as the second part of a correlative expression, the first being negated by لَمْ with the jussive:

But I did not pay attention to it, nor did I think about it.
Maz. (Zy.) 10, 9

G Since, as we have seen in some of the preceding examples, the negative particle لا exerts its influence upon the verb, it usually immediately precedes the verb.

In a verbal sentence with inverted word order, the subject will usually precede both negative particle and verb:

I do not think that...
Jabr. (Br.) 70, 10

34 Such expressions, as, e.g.:

He still does it. (Compare Khal. [Br.II] 7, 21)

in which the negative particle لا is permitted before the perfect instead of لا, are no doubt understood as present.

I still have time to kill you. Hak. sul. 17, 5

(See Mainz, Zur Gram., p. 25.)
In a correlative construction, however, the subject may be placed between the verb and the negative particle:

لا البَحْر يَفْتَح لَى قَلْبِهِ نَابِئً | No longer would the sea open her heart to me, nor the mountains smile one me as before. Nu'. liq. 50, 9
لا الْجَبَّال يَرْبَض لَى كِسَآئِهِ عَهْدِ يِهِمَا |

In cases of inversion when the subject is an indefinite noun, the noun is found in the accusative without nunciation. Arab writers understand the construction as a عل of general denial followed by an asyndetical relative clause35 (see vol. II).

لا أَحَد يَعْرَف مِنْ أَبْوَاهُ | Nobody knew who his father was. [There was no one who knew...]
‘Aww. (Br.) 9, 7
لا أَحَد يَدْرِي | Nobody knows.
والْأَلْسَان يَمُرَّ مَشَآءَهُ وَلا أَحَد يَتَسْتَقِّي إلىِهِ | and the people went walking by..., but no one paid attention to him.
‘Aww. (Br.) 12, 22

(For a discussion of the negative compound لا, see page 138, and for the negative-interrogative compound هل لا, see page 141. For the exceptive compound لا, see vol. III.)

35 This vocalization is frequently given in Arabic editions, e.g.: لا أحَد يَعْلَم... Nobody knows... Hak. ahl. 92, 4
is included among the so-called "sisters of kana," by Arab grammarians. It can be considered as the negative counterpart of ُكَانَ in its basic meaning of "to be," but ُلِيْسَ ُ لَيْسُ always has per se the meaning of a present tense. (However, for ُلِيْسَ subordinated to a perfect, see page 124 below.)

َلِيْسُ primarily expresses the negation of general existence, "it does not exist," "there is not":

أنَّ لِيْسَ تَحْتَ َشَمَسَ شَيْءٌ بَاطِل

I have no daughter with this name. [There is not in existence . . . ]

Tai. (ZY.) 34, 6

َلِيْسَ لِي فِي َالْوَجْهِ يَنْتَ

Is there no pleasure in the whole world which could entice you to stay?

Hak. sheh. 53, 4

Frequently it negates an attribution. Then, because of its verbal character, it takes the predicate in the accusative case:

ما لِيْسَ وَاضِحًا لِيْسَ فَرْنَسِيًَّا

Whatever is not clear is not French.

Musa (ZY.) 2, 32

لِيْسَ جَاهِلًا إِلَّا حَتَّى أُنَّ

I am not so ignorant that . . .

Nu'. kan. 10, 3

الإِسْلامُ لِيْسَ دِينَ وَهُمُ وَخِيَالٌ

Islam is not a religion of imagination and fantasy. Hai. sir. 254, 16

أَلِيْسَ خَيَرًا لَهُمْ أَنْ تَنُؤُودُواُ؟

Isn't it better for them to return . . .

Hai. sir. 260, 16

لاَّ النَّمؤُورُ خَيْرُ لِيْسَ نَافِلاً

The historian is not a translator.

Hai. sir. 39, 24
even when a personal pronoun is predicate:

\[ \text{ليسَ ِإيَّاهَا} \]  I am not she. Hak. ahl. 161, 3

\[ \text{إنك ِليسَ ِإيَّاهَا} \]  You are not she. Hak. ahl. 133, 14

Hence, it is used as simple negation of the nominal sentence (see page 36):

Culture is meant for all people; [it is] not for only one class.
Musa adab. 36, 3

We have no openings. Mah. qah. 84, 9

for they were not used to being defeated. Hai. sir. 375, 23

I have nothing to do with you.
Hus. ayy. 1, 95, 3

I am not better than the Prophet.
Hus. ayy. 1, 132, 5

Frequently the predicate of 

\[ \text{ليَّسْ} \]  is introduced by the preposition 

\[ \text{بِ} \]  thus it is in the genitive case:

The young man is not handsome.
Manf. mag. 4, 3

I am neither drunk nor mad.
Hak. ahl. 69, 1

Your father’s debt to this angel is not less than yours. Hus. ayy. 1, 152, 9

Nothing is impossible. Mah. qah. 71, 9

That is not a living human being!
Hak. sul. 53, 6

\[ \text{ليَّسْ} \]  

\[ \text{ليَّسْ} \]  

In the 1940 edition of the Ahl al-Kahf, T. al-Hakim writes alternately

\[ \text{ليَّسْ} \]  

\[ \text{ليَّسْ} \]  

In these instances, the verb 

\[ \text{ليَّسْ} \]  merely has an adverbial-negative function. In later editions this use of the verb is rejected.
The predicate introduced by the preposition بـ may be defined by the definite article:

\[ \text{ليست بـالحالم آن} \]
\[ \text{أن ليونارد و ليست بالساحر} \]

that Leonardo was not a sorcerer.

Nu'. liq. 87, 11

When the subject or the predicate of ليـس is introduced by the preposition من with a determinative or a partitive meaning, the negation has an emphatic effect (see page 105):

\[ \text{أنا أعلم أن الأمر ليست من السهلة} \]
\[ \text{للبس من فتى في الجمـيش} \]
\[ \text{للبس من الأدب في كثير من المعايير} \]

I know that this thing is not at all easy.

Sib. (Br.) 116, 26

There is not a single boy in the army who.

... S. Din (Br.) 63, 21

In many families it is not good manners to.

... Q. Amin (Zy.) 5, 7

When ليـس negates the general existence of a noun, the noun may have an appositive element which will agree with it in case:

\[ \text{ليبـس في البـنية رأس أمين ولا أسـم من رأس الوزير القـمر} \]

Nowhere in the world is there a head safer or more secure than that of the vezir al-Qamar.

Hak. sheh. 23, 4

or it may be followed by a relative clause:

\[ \text{ليبس شيخا في الدنيا هو أمعن في الأنفيرادية مثال} \]

There is nothing in this world which is as eager for individuality as.

Musa adab. 76, 12

On the other hand, the noun denied by ليـس as negation of the nominal sentence (see page 36) may be emphasized by a resumptive pronoun in agreement with it:

\[ \text{إذن ليست المشكلة هي مشكلة الصعوبة أو السهولة} \]

Hence, the question is not one of difficulty or easiness.

Musa adab. 37, 11
A slave is not only the man who...
Q. Amin (Zy.) 5, 4

Such a pronoun may also be used after the subject when the predicate of the relative clause is a relative clause:

These tales are not what makes me rush off. Hak. sheh. 84, 5

Frequently the meaning of لَيْسُ, "there is not," loses its strength and is then used with an adverb to express the negation of general existence
(see page 36):

There is no doubt about...
Khalid (Br.II) 94, 21

There is nothing that is worth knowing.
Hak. sheh. 56, 2

It is true that there is no writer who could...
Musa adab. 88, 6

Of course, there is no distinct division between the two groups.
Musa adab. 74, 4

```
لَيْسُ

لَيْسَ

لَيْسَ

صَحِيحَ أَنَّهُ لَيْسَ هُنَاكَ أَدِبُ

يَسْتَطِيعُ أَنَّ

يُقَلُّ لَيْسَ هُنَاكَ فَاصِلُ

الْأَطْلَافِ
```

A simple negative particle may introduce a negative qualitative apposition. Structurally, however, such cases are relative sentences asyndetically construed after an indefinite noun (see vol. III):

37 Note the following emphatic redundant expressions:

A. يَرْجِحُهُ مِنْ هَٰذِهِ أَيَّامَةٌ مَّثَرَتْهُ؟

What he quotes from al-Yatima is not found in what...
Amin duh. I, 209, 1
They had become accustomed to the idea of staying on the island of Malta no short while [after a time which is not short]. 'Aqq. (Zy.) 15, 6

after a long while. Hak. yaum. 11, 14


may also negate any part of a sentence even an adverb. These cases cannot be explained as independent asyndetical constructions, as above:

Every day before sunset I used to see another crowd... not in the palace yard but behind it, at the kitchen door.
Raih. mul. 95, 19

Not now, not before a month and a half go by. Mah. qah. 85, 20

In coordinated members one of which is negated the coordinating conjunction may introduce . The expression then has an adverbial value and does not require any agreement:

that the ancient Arabic writer sought wisdom in the past and not in the future. Musa (Zy.) 2, 14

which is based on scientific truths, and not on traditions and customs.
Musa adab. 14, 11

that we strive for equality, and not for superiority. Musa adab. 166, 7
Note the following use of لَيْسَ:

The aim of literature is humanity not beauty. Musa adab. 87, 1

In a context subordinate to a perfect, لَيْسَ can be used to mean the past:

This staircase was average, not very wide nor very narrow.
Hus. ayy. II, 5, 4

But no one would believe that Leonardo was not a sorcerer.
Nu’. liq. 87, 11

and he believed that he had no protection from... Hus. ayy. I, 8, 11

They had left Egypt having only a little money with them.
Aqq. (Zy.) 15, 21

I remembered that there was no one there with my grandmother... and that I did not have a key with me.
Maz. (Zy.) 10, 3

In a verbal sentence, that is to say, when لَيْسَ denies the verbal action attributed to a subject, it [the subject] also becomes the grammatical subject of لَيْسَ, which then functions as an auxiliary verb (see vol. II).

It can be used before the imperfect as a strong negation of the present:

لا أُرى أملًا لَسْتُ أَحِبِّهِمْ I do not see any hope. Sa’. (Zy.) 6, 33

لا أُحبْهُمْ I do not love them. Hak. ahl. 73, 10

38 In this example, the vocalization required after لَيْسَ cannot be ascertained. The verb لَيْسَ can be considered as having an adverbial function and therefore not changing the case of the noun following it. (See footnote to examples on page 122.)
How shall I make you understand, my friend, what I myself do not understand? Nu‘. liq. 78, 3

For Mohammed, we are not satisfied with less than four young camels.
Hai. sir. 121, 4

The future does not concern me.
Hak. sheh. 67, 2

or of the future:

I won’t forget his teeth as long as I live. Maz. (Zy.) 10, 41

Sometimes  لَيْسَ precedes a perfect with a resultative meaning; in such cases, the negation can be understood as being in the present:

Didn’t Christ say . . . ? [Is it not a fact that Christ said . . . ?]
Hus. ‘ala. II, 13, 3

The denied verb does not necessarily follow immediately after لَيْسَ:

Here I do not blame. . . .
Musa adab. 108, 3

With these words, I do not contradict. . . .
Musa adab. 7, 7

Didn’t the Prophet die?
Hus. ayy. I, 132, 5

Sometimes, لَيْسَ may be used to introduce an imperfect functioning as a negative particle, i.e., without any agreement with the subject:

The Syrians recognize only. . . .
Amin duh. I, 8, 1
**NEGATIVE PARTICLES**

 Lantern originated as a compound particle derived from ْأَنَّ. It takes the subjunctive, and has the meaning of a very strong negation of the future; it is the negative counterpart of the imperfect after ْسِوَّفَ and

The action stated as “never going to happen” may be the negation of a simple future: “it will never happen”:

I'll wait, and I will not get tired of waiting until he comes back. Hak. ahl. 44, 11

He will not see it in the hereafter. Gibr. I, 165, 11

I have left this house, and I shall not return to it. Gibr. I, 143, 21

He will never ask me. Hak. sheh. 22, 8

or of a simple future dependent on a verb in the past:

until they knew that he would not come back. Manf. mag. 15, 13

But it would not take long before the Koreish would catch up with them. Hai. sir. 258, 12

may also be used for a hypothetical future: for the future as something that one expects never to happen; ْأَنَّ, in such cases, emphasizes one’s belief or expectation:

He thought that his relationship with the school and with everybody in it had been ended and he would never return to it, nor again see the teacher or the monitor. Hus. ayy. I, 63, 8

(I was convinced) that I would never find a way to reach him after that day. Manf. (Zy.) 30, 6
**Lam**

Lam is used only with the jussive. This construction expresses the **negation of the perfect in all its different meanings** (except the optative for which يَلَوُن is the exclusive negation; see page 83). It is especially common as the **negative counterpart of the certainty expressed by قد.** In modern literary Arabic, in general, there is a definite preference for this particular negative construction, which may be attributed to a desire to avoid certain forms that are common in both the colloquial and literary languages:

I haven't been able to write to you for two months. Manf. mag. 72, 10

He asked him if he had seen anyone, but Majdi answered that he had seen only two riders. Hai. sir. 260, 5

which they had not known before. Amin duh. I, 309, 2

Haven't you asked anybody? Hak. ahl. 92, 3

After a few minutes had passed, the bride rose and followed him. Gibr. I, 143, 7

This did not stop until the clock struck ten in the evening. Manf. sha'. 21, 7

"Have you heard?"... "No, I haven't heard." Gibr. I, 157, 4

I have written to you many times, but you did not write to me once. Manf. mag. 36, 9

The night had almost passed, and there wasn’t anything left but . . . . Manf. mag. 9, 7
My husband was not a thief; he was a peasant who farmed the monastery's land. Gibr. I, 136, 17

When Qusi grew older and his body weak and he was no longer able to hold his office at Mecca... Hai. sir. 96, 10

We do not know whether we are the first ones or not. Hai. sir. 189, 20

In correlative constructions, when two verbs are to be negated by لَمْ، the negative particle does not have to be repeated (see page 107); both verbs are in the jussive, however:

أَحْنَى لَمْ نُسَمِّعُ وَتَرَأَيْتَ أَنَّ

Haven't we heard and seen that...
Gibr. I, 112, 10

وَقَالُ مِنْ الْحَقَّاءِ مِنْ لَمْ يَرْكِبُ أوْ يَغْرَبُ

and only a few of the poets neither rode nor participated in the raids.
Djir. tar. I, 142, 3

The second member of the correlative construction may be negated by لَا before a perfect (see also page 112):

وَلَكِنُ نَمْ لَمْ أَقْتَدَ الأَمْلَ وَلَا

but I did not lose or give up hope.
Raith. mul. 22, 15

غَيْرُ أَنَّي لَمْ أَكْثَرْتُ لِذَلِكَ وَلَا فَنَكْرَتْ فِيهِ

but I was not concerned with this, nor did I think about it.
Maz. (Zy.) 10, 9

As a separate negative this archaic particle was already obsolescent in classical Arabic; in modern Arabic, the usage seems to have completely disappeared. It is, however, still found introducing the first part of an exception compound لَا إِنْ... إِنْ - "not... if not," with an almost restrictive meaning of "only" (see vol. III):

إن هُيِّ إِنْ لاَ بِضَعَةُ قُرُوش

It was only a few piasters. [It was not but a few piasters.] Maz. (Br.) 10, 15
is furthermore used rather frequently as an emplatic particle after مَا as the first part of the temporal compound, مَا إِن ـ حَتَّى "not... until"; it actually has an adverbial meaning of "hardly," "no sooner," etc. (see vol. III):

We had hardly reached the door when we saw Baha sitting on her bed. [We had not reached the door when...]

No sooner did his son, Husain, enter the warehouse and lay his hand on the crate than his father jumped up from where he was sitting near the threshold.

I had hardly finished that... when I heard...

Al-Aswad had hardly fallen when 'Utba ibn Rabi'a went out.

لَمْ ۡا

is used only at the beginning of the sentence and is immediately followed by the verb in the jussive. It is the negation of the resultative perfect (see page 60), or of the perfect preceded by فَقَد with the meaning of "he had already" (see page 81).

لَمْ ۡا is generally used for the past, "had not yet":

The religion was not yet perfect and only a little of the Quran had been revealed.

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for he had fully memorized it before he had [when he had not yet] completed his ninth year.
Hus. ayy. I, 33, 11

Two days had not yet passed.
Hak. ahl. 17, 1

and also with the meaning of a present perfect: “has not yet”:

They have compared him with Moses, though they have not yet buried him. Hak. (Br.) 41, 17

They have likewise compared him with Jesus, even though they have not yet wrapped him in a shroud.
Hak. (Br.) 42, 1

and there she is, returning, and her vacation has not yet come to an end.
Ghur. (Zy.) 31, 32

It can also refer to a future action, “before,” equivalent to a future-perfect:

Don’t we know that he will lose his mother before he is six [at a time when he will not yet have passed his sixth year]? Hus. ‘ala. II, 74, 6

In modern Arabic لَمْ is frequently replaced by other particles with identical meaning, “not . . . yet.”

(a) لَمْ - بعَدَ

As for the people . . . had not risen yet.
Musa (Zy.) 2, 11

He performed his prayer before he had eaten.
Hus. (Zy.) 25, 38

But the time to speak about this seclusion has not yet come.
Hus. (Br.) 100, 8
§ 38 PARTICLES OF EMPHASIS IN NEGATIVE CONSTRUCTIONS

Beside the double-negative particle ُلَمْ ِنََّ، that we have been discussing (see page 129), Arabic uses some adverbs to give the negative construction an emphatic character.

أَبْدَأْ "ever," is used only for the emphatic negation of a future action:

لا أَنْسَى أَبْدَأْكِ تِلْكِ السَّاعَةَ

where summer never ends.

I will never forget this moment.

Raf. (Zy.) 20, 21

Hak. ahl. 168, 16

However, أَبْدَأْ can be used in past and present, as well as future, affirmative sentences:

هَذَا الجَسَدُ يَقْبِضِ أَبْدَأْ قُبْلَ الْشَّوَاقِ وَالْتَفْرِيقِ

This body will always be a victim of longing and separation.

Gibr. II, 129, 11

كَانَتْ بِاسْمَةٍ أَبْدَأْ كَأْوِلَ مَا يَتَفَلَّتُ الْجَرْجُ

She always smiled like the first radiance of dawn. Raf. wah. I, 101, 7

وَالْكُلْنَا نَتَامِلْ أَبْدَأْ فِي أَنّ... ُقَطَّ,

but we shall always hope . . .

Hak. sul. 180, 13

فَقَطَ "never," is generally used with a negated perfect, or a jussive after ُلَمْ,

as an emphatic negation of the past:

وَكَمْ يَخْطُرُ لَهُ فَقَطَ أَنّ... ُقَطَّ

It never occurred to him that . . .

Hus. ayy. II, 5, 11
Furthermore, she never loved me at any time during her life.  
Manf. sha'. 238, 7

I never was weak in his presence.  
Hak. sul. 47, 6

that the old literature was always traditional and conventional, never original and avant garde.  
Musa (Zy.) 2, 14

Sometimes, seems to have lost some of its temporal character and become a particle of emphasis, “not at all,” “not in the least”:  

but there were twenty-seven piasters, not a single one more.  
‘Aww. (Br.) 11, 5

Note that it may at times—although rarely—be used with an imperfect:  
You know that your presence never bothers me.  Hak. sul. 43, 13

(الن) “absolutely (not),” “definitely (not),” is used especially with negative sentences as an adverb of emphasis. It can be used for both future and past actions:

I have not forgotten, and I shall certainly never forget. Nu'. liq. 11, 16

and perhaps there was not a single pocket in his clothing.  
Rainh. mul. 55, 21
IV INTERROGATIVE SENTENCES
§ 39 INTERROGATIVE SENTENCES

Arabic does not require any special word order or particle in order to express a question; rather, the emphasis or the intonation by itself can change a statement into a question.

Usually, however, a question will be introduced by a special element which will indicate the interrogative character of the expression. The grammatically appropriate interrogative element will be used according to the purpose of the question.

(a) A question can be asked about a statement and its intrinsic validity, i.e., whether it is true. The question will then be answered positively or negatively (sometimes simply with "yes" or "no").

(b) A second group of questions inquires about an essential element (subject, object) of the interrogative statement. The intrinsic validity of the statement is accepted in such cases. The interrogation deals only with the identity of the agent or the main effects of an action. This type of question is always presented by such interrogative pronouns as: "who," "what," etc.

(c) A third group of questions inquires about circumstances or adverbial aspects of the interrogative statement. These questions are always introduced by adverbs: "where," "when," etc.

In addition to these groups, there are frequent cases of interrogative sentences where the intent is not to ask actual information about the statement, but rather to express one’s bewilderment or admiration when confronted with a strange or surprising statement or fact, or to emphasize one’s own opinion by using the rhetorical device of an interrogative construction for it.

We shall give some attention to these rhetorical devices since they cause some structural changes within the interrogatives. For the sake of clarity we shall deal with this category when discussing the equivalent interrogative constructions.
§ 40 QUESTIONS ABOUT THE VALIDITY OF THE STATEMENT

This category expresses the idea as uncertain, and asks about its truth, thus seeking an affirmative or negative answer.

No special word order or special particle is required to show the interrogative character of sentences in this category. It is expressed only by the intonation and, in modern printing, by the question mark:

Is she in the house?
Raf. wah. I, 136, 16

Is my life in danger? Hak. sheh. 15, 15

Has my daughter, Najiya, come back?
Tai. (Zy.) 34, 6

and do you know that?
Hus. ‘ala. II, 168, 21

Nobody knows? Hak. sheh. 11, 4

Did you eat honey? Hus. ayy. I, 20, 14

"Is there no way out of this?" He answered, "No." Raf. wah. I, 176, 18

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39 "do you think...?" used in interrogative constructions is derived from the verb تر، "to see," hence, "to think." تر has also always been used in the passive voice (تر). (See Brock. Grund., II, p. 189; Fleischer, Beitr., VI, p. 103.)

They have completely become particles which emphasize the doubt raised by the question. They no longer belong to the structure of the interrogative sentence having, rather, an interjectional character: they can be used preceding, following, or even in the middle of the sentence. تر is frequently preceded by the particle ب: Could we have stayed a week without knowing it? Hak. ahl. 36, 6

With whom could this holy vow have been made? Hak. ahl. 43, 14

What then has made this poor youth place his life in danger? Gibr. I, 158, 19

Who is the guilty one and who the innocent? Gibr. I, 124, 11

How could she be...? Hai. (Zy.) 14, 25

Is she in or out? Mah. zuq. 290, 7

What has happened to her? Mah. zuq. 295, 19
A \( \textit{أ} \) is the simplest interrogative particle. It is always used at the beginning of the sentence, nominal or verbal:

- Are you alone in this house?  
  Hak. sheh. 17, 14
- Do you know him?  
  Hus. ayy. I, 152, 1
- Are you crying?  
  Hak. ahl. 132, 14
- Didn’t he describe to you where it is?  
  Nu‘. liq. 39, 4
- Won’t you help me a little?  
  Hak. ahl. 84, 3

(For cases of anacoluthon, see vol. II.)

Even \( \textit{و}, \quad \textit{ف}, \quad \textit{فم}, \quad \textit{فب}, \) and similarly, in coordinated constructions (see vol. III), will follow the interrogative particle:

- And haven’t you heard?  
  Nu‘. kan. 18, 14
- And do you think that what you pay me every month is dearer to me than my wife?  
  Hus. ayy. I, 61, 13
- And don’t you know that also?  
  Hak. ahl. 108, 3
- And won’t he be satisfied with all this from me? And won’t he be content that I...?  
  Hus. `ala. II, 33, 13

Note that \( \textit{أ} \) may also introduce a subordinate clause:

- Is it because it is a happy life?  
  Hak. yaum. 5, 1

When referring to a specific part rather than to the complete sentence, the word order is inverted to bring this part closer to the interrogative particle:

- Are you greedy, my girl?  
  Manf. sha‘. 92, 16
Are they asleep now? 
Hak. ahl. 175, 20

Are you married? Gibr. III, 11, 12

Does man live by bread alone? 
Gibr. I, 175, 5

Was he dead? Hak. sheh. 34, 14

Do you truly love her? 
Hak. sheh. 138, 10

Are you telling the truth? 
Hak. sheh. 33, 2

Could she [do] this? 
Hak. sheh. 136, 15

Frequently، when introducing a negative statement، does not question its 
validity but، rather، emphasizes it and is thus to be translated as equivalent to the
English “that is so، isn’t it?”:

أَلمْ تَسْمَعُوا أَنِّفَاتِهَا! أَلمْ تَفَهَّمُوا مِعَانٍٰٰهَا! 
Alست مَنْدُوبٌ الجَرِيدَةٍ!

You have heard his words؛ you have understood what he means، haven’t
you? Hus. ‘ala II، 8، 21

Am I not a newspaper reporter? 
Mah. qah. 93، 10

B Similar to this and of special interest، is the rhetorical negative compound
نَفَّذْ (from the negative particle نَفَّذَ and the interrogative ﴿؟﴾)، which has become a
particle of emphasis in desiderative and exclamatory constructions:

أَلَّا مَا أَشْبَهَ الإِنسَانَ فِي الْحَيَاتِ 
بَلْ فِي أَمْوَاجِ هَذَا 
الْبَحْرِ!

أَلَّا كَمْ مِنْ أَلَافِ السَّنَنِ وَآلَافِهَا 
قَدْ مَضَتْ مِنْهُ أَخْرَجْ أَدَمْ مِنَ 
الجَنَّةٍ!

How similar a man in life is to a ship on the waves of this sea! 
Raf. wah. I، 50، 11

How many thousands of years have passed since Adam was cast out of
Paradise! Raf. wah. I، 38، 7
If only [men] ... would preach on Muslim pulpits. Raf. wah. I, 37, 9

 Ala lamma al-musabir al-Islamiyya la bihtakhb'il 'alayhima. if introduces an exclamatory imperative which, in turn, is preceded by the conjunction فِ: Oh, do ask your soul! Gibr. III, 259, 6
Oh, look at her, leaning on his arm! Gibr. III, 211, 2

At time, Ala appears in a vocalized form as Ala' with the same meaning. They said, "Why! Do cry for your father, brother, and relatives!" Hai. sir. 276, 14

Helal

A Helal is very much like Ala', except that it seems to have a stronger emphatic effect on the statement about which the question is asked.

It can be used to introduce a nominal sentence, however, without any effect on the word order:

Are they bound in slavery? Q. Amin (Zy.) 5, 1
Is somebody ill in the family? Manf. (Zy.) 30, 13
Are they still living? Gibr. I, 162, 19
And is it in the power of men to know the truth? Gibr. I, 164, 15
Has he the right to ...? Musa adab. 91, 10

40 This, however, is the only vocalization given in Munjid for this particle. See under 'Ala'.

can also introduce a verbal sentence, usually with normal word order, the perfect having its various meanings, the imperfect, that of the present or future.

Have you heard, Mother?  
Gibr. I, 157, 2

Has the girl come back from school?  
Qal. (Zy.) 21, 14

Did you go to the courthouse?  
Hus. ayy. I, 75, 9

Can I still believe that you are a noble man?  
Manf. (Zy.) 30, 32

Will history forget that?  
Musa adab. 93, 13

Are you spending your honeymoon in Cairo?  
Mah. qah. 142, 20

Do you know his name?  
Ghur. (Zy.) 31, 56

Will Syria remain prostrate . . .?  
Gibr. III, 85, 15

It can also be used with an inverted verbal sentence:

Will that increase our human feelings . . .?  
Musa adab. 102, 7

Contrary to  
comes after the coordinates  

And is the voice of my violin different from my own voice?  
Nu‘. liq. 12, 8

And do you hear our crying?  
Gibr. III, 74, 17

And have you really forgotten it?  
Hus. ayy. I, 41, 13
And in this play, does Taufiq al-Hakim urge [the people] to a [new] life? Musa adab. 128, 9

It can be used in the exceptional construction (see vol. III):

What is life, my friend, but a continuous risk? Nu'. liq. 62, 3

What am I but a beautiful body! Hak. sheh. 50, 4

(For هل in alternate correlative questions, and for هل in indirect questions, see vol. II.)

B هل introducing a rhetorical question, has the value of a particle of emphasis:

And how could God reject a blind boy when...! [and will God...!]
Hus. ayy. 1, 105, 14

preceding the negative particle لا in the compound هلا, has an emphatic effect, with a connotation of urgency when referring to the future, or a character of censure when referring to the past. (Compare with لا page 139 above):

Why don’t you follow my advice and...? Raih. mul. 25, 26

Why don’t you go to the Rub' al-Khalil? Raih. mul. 73, 20

Why don’t you stand up and walk with them? Gibr. III, 57, 16

But why can’t you raise your spirits toward what is above them?
Gibr. III, 75, 4

Why didn’t I try to be like my father...? Raih. (Zy.) 23, 48
§ 43 INTERROGATIVES CONCERNING A FACT

A question about an element of the sentence sometimes does not require a special interrogative particle. Such cases, however, are restricted to nominal sentences and should be considered as elliptical constructions (see vol. II):

\[ \text{وَرَأَيْكُ؟} \quad \text{and your opinion? Mah. qah. 17, 21} \]

(for) \[ \text{وَمَا رَأَيْكُ؟} \quad \text{and what is your opinion?} \]

Usually these questions have an interrogative pronoun which introduces and indicates the element of the sentence about which the question is asked.

These interrogatives pronouns are: \( \text{أَيُّ} \), \( \text{مَنْ} \), and \( \text{مَا} \).

§ 44 \( \text{مَا} \), “who?”, and \( \text{مَا} \), “what?”

A \( \text{مَا} \) and \( \text{مَنْ} \) ask about the person or the thing respectively:\(^{41}\)

\[ \text{مَا هَذَا?} \quad \text{Who is this? Hak. sheh. 14, 12; Hak. ahl. 11, 6} \]

\[ \text{مَا هَذَا?} \quad \text{What is that? Hak. ahl. 33, 12} \]

As pronouns they perform a noun’s function within the sentence; thus they may be in any of the three grammatical cases, although they are not inflected for case:

\[ \text{مَا رَأَيْكُ فِي} ... \quad \text{Who told you that I was here? Hak. sheh. 101, 10} \]

\[ \text{مَا رَأَيْكُ فِي} ... \quad \text{What is your opinion about . . . ? Hus. ayy. I, 141, 8} \]

\[ \text{لِمَنْ هَذِهِ الْدَّارُ؟} \quad \text{Whose son are you? Gibr. I, 80, 19} \]

\[ \text{لِمَنْ هَذِهِ الْدَّارُ؟} \quad \text{To whom does this house belong? Hak. sheh. 5, 9} \]

\(^{41}\) Note that \( \text{مَنْ} \) may also refer to persons and things simultaneously, e.g.:

\[ \text{يُنْبِئُ كَٰنَةَ مَكَّةَ وَمَنْ نَكُوا فِيهَا مِنْ أَهْلَ وَوَزْنِ وَسَالِ} \quad \text{thinking of Mecca, the family, the sons, and the wealth they had left there.} \]
Who [is a man who] will come with us? Hak. sir. 368, 8

Then what is the secret in this matter? Hak. sheh. 12, 7

The personal pronoun that frequently follows the interrogative pronoun should be considered as a resumptive repetition of the interrogative pronoun, which at the same time gives it the possibility of number and gender distinction (see page 149 below):

What is the greatest thing that . . .? Musa adab. 105, 1

What was his relationship to his society? Musa adab. 105, 3

Then who is this writer? Musa adab. 103, 1

However, “other than,” (see vol. II) is often used in apposition to an interrogative pronoun; this can be explained by the indefinite meaning of the construction:

With whom else do you mean but God? Hak. ahl. 43, 15

Who else but a sorcerer could . . .? Raih. (Zy.) 23, 35
For whom other than him, then? Hak. sheh. 40, 7
Whose business is it besides mine? Hak. sul. 89, 2

A genitive construction which is not allowed with the interrogative pronouns, can be paraphrased by a prepositional construction with مَنْ (see vol. II):

Do we have a romantic movement in Egypt? Musa adab. 141, 5

may be followed by the demonstrative particle ذَا, which emphasizes their interrogative character.

What shall I do with them? Manf. sha’. 94, 2
And what will you do then? Gibr. I, 110, 2
Whom shall I summon? And who will listen to me? Hak. sir. 136, 10
Who could patiently accept such an insult? Nu’. kan. 34, 18

The question is frequently expanded into a relative construction; in such cases the demonstrative particle ذَا may still be used:

What confuses you? [What is it that confuses you?] Amin (Zy.) 7, 8
Who will return? [Who is it who will return?] Hak. ahl. 44, 12
What is it about these people that frightens you? Hak. ahl. 69, 6
Who could . . . ? Far. (Zy.) 17, 20

42 ذَا ‘may also be written مَنْ ‘ see Nu’. (Br. II) 115, 26.
and what would keep him from trying it? Hus. ayy. I, 19, 10

Who wants to be the first to speak? Manf. sha'. 41, 6

The interrogative pronouns usually introduce the interrogative sentence; but they may be preceded by a preposition or a substantive in the construct state when they function as a genitive:

Whose son are you? Gibr. I, 80, 19
To whom does this house belong? Hak. sheh. 5, 9
Why were you absent from school today? Mah. qah. 69, 8

Although they frequently appear at the end of the sentence, this usage seems usually to be restricted to instances in which the first part of the question has a connective function and is merely a repetition of the elements of the preceding statement. The question in such cases can be considered as being an elliptical construction consisting of the interrogative pronoun and therefore structurally not different from other cases above:

“Tonight a head will be chopped off.” “Whose head?” Hak. sheh. 22, 16
“and you shall understand.” “I shall understand what?” Hak. ahl. 69, 2
“to whisper to you myself, not through . . .” She said, “Through whom?” Manf. sha'. 174, 1 and 4

“Serenity is her weapon.” “Whose weapon?” Hak. sheh. 54, 16

“You will then stay with her in the same palace.” “With whom?” Hak. sheh. 76, 15
“and before you tell me . . .”
“I tell you what?” Hak. ahl. 115, 13
“I want to learn.” “You want to learn what?” Raf. wah. I, 335, 16
“I want to know.” “[You want] to know what?” Hak. sheh. 56, 2

It is sufficient that the first part has a logical connecting effect for the construction to be used:

“What do you say?” “What do you want to know from me?”
Hak. sheh. 49, 10

“Do you know where I am going now? And do you know with whom?” Mah. zuq. 44, 7

Frequently in order to achieve a more lively dialogue, the interrogative sentence is omitted, leaving the pronoun as the only exponent of the question:

“Man! You certainly have a most ugly nose.” “What else?” Manf. sha’. 49, 7

“That is not possible!” He said, “Why not?” Manf. sha’. 103, 6

“Have you heard?” “What?”
Hak. sheh. 7, 2

“wants a half of human society to be left idle . . .” “To whose advantage?”
Musa adab. 189, 15

As for the meaning, من usually asks for an identification, and thus for a definite answer:

“For whom, then, if not for him?”
“For myself.” Hak. sheh. 40, 7 and 9

“Who is this?” “The slave.”
Hak. sheh. 13, 7 and 9
"Who are you?" "I am Shahrazad."
Hak. sheh. 56, 9 and 11

"Who are your people and your kin?"
"The poor and downtrodden are my people and my tribe."
Gibr. I, 184, 7 and 10

"Where is she now?" "Who?" "The Princess." Hak. ahl. 85, 4, 5 and 6

although it can receive a generic indefinite answer:

"Who is this?" "A man who sees you and sees the glitter of your eyes."
Hak. sheh. 14, 12 and 14

"Who am I?" "You are a man..."
Hak. sheh. 161, 2 and 4

, as the counterpart of , asks for identification of things in a specific or generic way:

What was the most famous culture of that period? Amin duh. I, 170, 7

What is the condition? Hak. sul. 31, 9

What is it that confuses you?
Amin (Zy.) 7, 8

and also for a definition, in which case can refer to persons as well as to things:

What does this word mean?
Hus. ayy. II, 21, 1

What is ancient Arabic literature?
It is a literature which was. . .
Musa adab. 6, 1

What is your cultural and social philosophy? Musa adab. 121, 4
It is a characteristic of لَا that it can be used for questions about any kind of qualifications or circumstances involved in the statement regarding persons as well as things:

- ما لك؟ What is the matter with you? Hai. sir. 111, 1
- ما اسمك؟ What is your name? Gibr. I, 80, 16
- ما بالكل وجمعت؟ Why are you so silent? Hak. (Br.) 40, 1

It may also take on the function of an adverbial accusative (see page 142):

- ما دخل الشرف في الأدب؟ What has honor to do with culture? [How is honor included in culture?] Musa adab. 47, 14, (46, 8)
- ماذا يهمني أن تعيش الأكترية؟ Why should we be interested in where the majority lives? Jabr. (Br.) 69, 20

، with a prefixed preposition, originates a series of interrogative prepositional phrases, the meaning of each phrase being semantically related to the preposition used. In such compounds, the vowel of لَا is frequently shortened. This abbreviation, however, does not seem to have any functional relevance.⁴³

- لماذا عاهدت على السكون؟ Why had I promised silence? Nu'. liq. 22, 3
- لي تريد أن أبتسم؟ Why do you want me to smile? Hus. 'ala. I, 16, 20
- بيم تريد أن أتهيج؟ What do you want me to be happy about? Hus. 'ala. I, 16, 20
- فيم تفكر؟ What are you thinking about? IIak. sul. 58, 3

⁴³ They can hardly be considered new adverbs, since they remain equivalent in function and meaning to the full forms لَا and مَاذا. ١٤٨
"who," and مَا, "what"

How long shall I follow you upon this thorny road? Gibr. III, 35, 3

What are you laughing at?
Manf. sha'. 60, 10

What are you afraid of?
Hak. sheh. 103, 4

Note the interjexctional use of لَم (see also page 148):

And why?! Mah. qah. 109, 7

With prepositions ending in a long vowel such as إِلَى, عَلَى, and at times, the long vowel of the preposition remains, though written with ١:

How long shall I have to wait?
Mah. qah. 132, 3

What do you feel sad about?
Hak. ahl. 19, 13

What do you intend to do?
Hus. 'ala. II, 35, 12

How long would he be satisfied [only] with dreams?
Mah. zuq. 48, 10

Both the interrogative pronouns مَن and مَا are grammatically masculine singular, and any adjective and verb in agreement with them can always be in the masculine singular. (See paragraphs above; compare also with مَن and مَا functioning as relative pronouns, vol. III.)

In order to give the interrogative pronoun a gender and number determination, the personal pronoun of the third person may follow the interrogative pronoun. After مَن, the personal pronoun may be singular or plural; after مَا, however, only the masculine or feminine singular is used (see page 143):

The personal pronoun always takes the gender of the following substantive, which is the subject of the sentence (see page 35). In some cases it is in agreement with the genitive governed by the subject (see vol. II):

What was the most famous culture of that period? Amin. duh. I, 170, 7
Then, who is this writer?
Musa adab. 103, 1

Who are your people and your kin?
Gibr. I, 184, 7

Who are they who ...? Gibr. II, 78, 9

What is the greatest thing that ...?
Musa adab. 105, 1

What was the education that ...?
Musa adab. 105, 3

Which are the political parties that ...?
Musa adab. 105, 2

In and, more frequently, ما is used in rhetorical questions, always following the same patterns as those used for interrogative constructions:

ما هذا الدّاء أرى! What do I see! Manf. mag. 151, 10

ماذي لكي أزهو ربي من إكرام وحِقّاوة ومن تجلية واكبار! And how much honor, welcome, reverence, and respect will the Azhari find!
Hus. ayy. I, 68, 16

Hence the use of ما as an exclamatory particle (see vol. II):

ما أكرر وما كان يسمع! وما أغرب ما كان يسمع! How frequently he heard [conversations] and how strange was what he heard! Hus. ayy. II, 24, 5

ما أجمل اللهجة هننا! How beautiful Life is here!
Gibr. II, 206, 13

ما أجمل! How beautiful you are!
Hak. sheh. 102, 7

ما آه! How ignorant is mankind!
Gibr. II, 106, 18

A أي is generally used with a following genitive in the singular or plural and can be in any of the three grammatical cases. The genitive may be singular and
grammatically indefinite. \( \text{"which"} \) then has an explicative meaning of "which," "what": \(^{45}\)

In which place? Hak. ahl. 66, 7

Which chapter have you learned today? Hus. ayy. 1, 77, 15

What on earth is greater than this? Musa (Zy.) 2, 41

But for what other reason if not for this? Mah. qah. 102, 18

What chapter have you read? Hus. ayy. 77, 6

The genitive may also be plural, in which case:

(a) If it is indefinite \( \text{"ai} \) will have a qualitative meaning:

\[ \text{"Have you really decided that these creatures stay in the palace?"  "What kind of creatures [are you talking about]?" Hak. ahl. 53, 9} \]

(b) If it is definite, it has a partitive meaning, e.g., "which one from; ... of; ... among":

For which of these is on the side of the truth and which is not? Hai. sir, 150, 19

Tell me which of the two cities am I in? Manf. sha’. 194, 12

Which of the oriental countries was the first in developing science? Djir. tar. I, 18, 8

\(^{45}\) Note ٌّ\( \text{"ai} \) governing a proper name containing the definite article:

Which Cairo do I mean? Mah. zuq. 5, 2
Likewise when 

is followed by a dual or plural personal pronoun, it always has a partitive meaning:

Which one of us has more influence?
Hak. ahl. 28, 5
Which one of you shall I believe, then?
Hak. ahl. 175, 14
Which one do you prefer?
Mah. qah. 72, 12

usually agrees in gender with the noun to which it refers:

What stage do you mean?
Nu'. liq. 71, 6
Which road do you want us to follow?
Gibr. III, 36, 15

What story in literature is more fascinating than this one?
Musa adab. 50, 18
What tragedy? Hak. sheh. 140, 11

However this agreement is not necessary:

On which flower petals will morning not deposit a drop of dew?
Gibr. II, 51, 18
What creatures? Hak. ahl. 53, 11
What advantage could I have in mentioning her since she does not love me? Manf. sha'. 64, 14
Which woman of the Koreish could . . ?
Hus. 'ala. I, 23, 5

Besides the partitive and explicative meaning, as we have seen in the preceding examples, 

can also have a qualitative meaning, e.g., “what,” “what kind of.” The noun (singular, dual, or plural) will, of course, be indefinite:

What kind of a man are you?!
Hak. sheh. 128, 6
What kind of a language is that?
Musa adab. 61, 1

But what kind of bridges are they?
Tai. (Zy.) 9, 21

And what is wrong with this?
[What kind of wrongness is there in this?] Hak. ahl. 22, 13

 sangat sometimes governs an adjective; the adjective is substantivised and, being indefinite, ʾaʿūd has an explicative meaning, as explained above (see page 00):

What is strange about this? [What strange thing is there about this?]
Raf. wah. I, 59, 20
(Cf. the French Quoi de drôle y a-t-il à ce sujet?)

is frequently used in indirect questions (see vol. III):

I want to see to what extent Sheh-rayar has changed. Hak. sheh. 140, 15

Won’t you explain to me by what power you do that? Nu‘. liq. 78, 2
Don’t you know in what isolation I live? Nu‘. liq. 26, 7

B Of singular interest is the use of ʾaʿūd as an indefinite pronoun. When it is so used, its meaning, instead of being restrictive, becomes general. Thus, for example, ʾaʿūd ʾūlāt ʾaʿūd, which as an interrogative sentence would mean: “when does he wish?”, as an indefinite clause means:

(to divorce her) any time he wishes.
Q. Amin (Zy.) 5, 24

In these expressions the agreement in gender of ʾaʿūd with the following noun in the sentence remains as stated for the interrogative; the genitive, however, is
usually indefinite. A complete sentence is no longer necessary after أي used in this meaning:

أن العرب ليسوا أفضل من غيرهم من الأمم، ولا أيّة أمّة أفضل من أيّة أمّة على أيّة حال أرى أن

that the Arabs are no better than any other people and no people are better than any other. Amin duh. I, 53, 7

At any rate, I think that. . .

Sib. (Br.) 118, 24

that I reach out my hand to accept anything from anyone.

Manf. sha'. 61, 8

to be compared with any world literature. Mand. (Br.) 3, 16

for a fit of epilepsy does not leave its victim with any memory of what happened to him during it.

Hai. sir. 40, 13

and we don't find that any attention [is paid] to the craftman or the merchant. . .

Musa (Zy.) 2, 7

as for the people, they [the writers] were not aware of their emotional life.

Musa (Zy.) 2, 20

I didn't know what words he was saying. [I did not know with what words he let his lips move.]

Maz. (Zy.) 10, 21

for they did not pay any attention to

her. Ghur. (Zy.) 31, 12

أي may, however, govern a plural personal suffix:

لأنهم لم يعيرأهم أي أهتمامًا

for now I am not thinking about any of you. Hak. ahl. 25, 7

When the noun which follows أي is definite, the genitive construction may be
paraphrased by a prepositional phrase with من (see vol. II). In such cases, أي... remains masculine:

\[\text{and if he succeeds in achieving either of the two aims, or both of them...} \]
Hai. sir. 24, 2

\[\text{in order to make no distinction among those who have either of the two editions.} \]
Hai. sir. 25, 12

None of us could [for it was not in the power of any of us to] . . . . .
Hai. (Zy.) 14, 24

because of any of the fancies which humanity has invented.
Mah. qah. 111, 6

أي as an indefinite pronoun without a following genitive or prepositional specification may be used with the verb كان in such instances does not change in gender.

\[\text{whatever the reason might be...} \]
Hai. sir. 25, 8

He longed to do something, whatever it might be. Mah. qah. 127, 1

with the worship of a stone, whatever its appearance might be.
Hai. sir. 140, 16

Read and learn [this], O Arab reader, whoever your are! Din (Zy.) 3, 20

C أي together with ما as an indefinite particle (see vol. II) in the compound أيما... has an emphatic effect: 46

\[\text{He was most upset. [He was upset. What an upset!]} \]
Mah. qah. 118, 13

Note that the particle ما does not make void the governing function of أي... and therefore the noun following the particle is in the genitive case. (See Wehr under أي; Wright II, p. 316 D.)
He was extremely glad because of this.
Mah. qah. 133, 10

frequently expresses its qualitative meaning with an **exclamatory effect:**

What a mark these two painful tragedies left on Mohammed’s spirit!
Hai. sir. 186, 8

What injustice could be greater than . . . !
Hus. ayy. 1, 38, 4

What kindness! Hak. sheh. 38, 13

As an exclamatory particle 
may introduce, in the genitive case, a substantive already mentioned in the sentence, for which it serves as an exclamatory apposition. This is in the same case as the noun which it modifies:

for I became sure that he was malicious—and how malicious!
Nu’. liq. 32, 15

But it is very difficult at the beginning.
Raf. wah. I, 13, 12

for its people had a passion for wine and used to find the greatest pleasure in intoxication.
Hai. sir. 103, 8

Her sudden appearance had a remarkable effect upon him.
Mah. qah. 63, 12

§ 46 ‘كم’, “how?” “how many?” “how much?”

‘كم’ is originally a contraction of the prepositional phrase ‘كم?’ ‘as what.’

On the origin and development of this particle, see Reck., *Verh.*, p. 76; Fleischer, *Beitr.*, VIII, p. 126.
More than any other particle, it has developed the double character of an interrogative and an exclamative. It has, however, preserved the character and syntactical functions of a pronoun, and thus can be used within the sentence to fill the same function as \( \text{كم} \) with the specific meaning of this construction.

As an interrogative particle it is always found at the beginning of the sentence—the usual word order for the question—and because of its indefinite character it may be more closely determined by an accusative singular functioning as an "accusative of specification" (see vol. II):

\[
\text{كم} \quad \text{أرقام} \quad \text{تحسب} \quad \text{أن} \quad \text{يكون} \nonumber
\]

How many inches high do you want the fatliday to be today? Manf. shâ'. 78, 16

How many troops do you have? Raih. mul. 47, 19

The "accusative of specification" is frequently paraphrased by its prepositional equivalent with "من". The prepositional phrase has a determinative function, and the noun in the genitive is singular (see vol. II):

\[
\text{كم} \quad \text{تحفظت} \quad \text{من} \quad \text{نبدت} \nonumber
\]

How many verses have you memorized? Hus. ayy. I, 76, 5

How many parts does the Koran have? Hus. ayy. I, 46, 5

How many days are we busy at school? Hus. ayy. I, 46, 6

In a nominal sentence "كم" can be used with the following noun in the nominative; in such cases the particle asks for a quantitative determination and functions as a predicate to the noun in the nominative case:

\[
\text{كم} \quad \text{الساعة} \quad \text{آن} \nonumber
\]

What time is it now? Manf. shâ'. 81, 14; 83, 3

\[
\text{كم} \quad \text{الدبة} \quad \text{فيكم} \nonumber
\]

How much does the blood money amount to among you? Hai. sir. 100, 14

\[
\text{كم} \quad \text{إيجار} \quad \text{الشقة} \nonumber
\]

How much is the rent for the apartment? Mah. qah. 129, 17
Similarly, within an indirect question (see vol. II):

\[
\text{Don't you know how old he is?}
\]

\[
\text{Hak. ahl. 136, 9}
\]

may also be followed by a verbal sentence. If the meaning remains clear, \(\text{كم} \) need not be specified by an accusative or prepositional phrase; in such instances \(\text{كم} \) alone fills the function of a substantive in any of the grammatical cases:

\[
\text{كم} \quad \text{كان} \quad \text{عدد} \quad \text{أعداءك} \quad ?
\]

\[
\text{كم} \quad \text{احتفلت} \quad ?
\]

\[
\text{كم} \quad \text{نتظارهم} \quad \text{عاشق} \quad \text{وجه} \quad \text{المغرب} \quad ?
\]

\[
\text{How many were your adversaries?}
\]

\[
\text{Manf. sha' \text{. 98, 6}}
\]

\[
\text{How much did you learn?}
\]

\[
\text{Hus. ayy. I, 75, 10}
\]

\[
\text{Approximately how many do you think they were? Manf. sha' . 62, 13}
\]

B As an exclamatory particle, \(\text{كم} \) has the same quantitative and qualitative value as an interrogative particle; however, its construction as an exclamatory differs from its construction as an interrogative.

It can be used with an indefinite noun, in the genitive case:

\[
\text{كم} \quad \text{مرة} \quad \text{فكرت} \quad \text{منذ} \quad \text{تلك} \quad \text{الساعة} \quad \text{إلى} \quad \text{هذا} \quad \text{الساعة} \quad ?
\]

\[
\text{كم} \quad \text{قصة} \quad \text{أردنا} \quad \text{وقلنا} \quad \text{دعمنا} \quad \text{دفنتها} \quad \text{لا} \quad \text{فلا} \quad \text{تساءلتي} \quad \text{أمينة} \quad \text{خانها} \quad \text{فاستاها} \quad ?
\]

\[
\text{How many times since that night [up to this moment] have I thought of...!}
\]

\[
\text{Gibr. II, 85, 2}
\]

\[
\text{How many a story we wanted to...}
\]

\[
\text{How many a tear we shed because a faithful girl was betrayed by her beloved! Hind. (ZY) 32, 17}
\]

More frequently a prepositional phrase with \(\text{من} \) governing an indefinite noun is used as equivalent to the genitive case; the phrase may follow immediately after the particle, but it can also be placed at the end of the sentence:

\[
\text{كم} \quad \text{ليسدنا على الأسرة} \quad \text{من} \quad \text{حقوق} \quad !
\]

\[
\text{كم} \quad \text{من} \quad \text{رجل} \quad \text{عازب} \quad \text{راغب} \quad \text{عن الزواج} \quad ?
\]

\[
\text{and how many privileges the schoolteacher had in the family!}
\]

\[
\text{Hus. ayy. I, 34, 2}
\]

\[
\text{How many a single man, detesting marriage...} \quad \text{Mah. zuq. 28, 9}
\]
How many bodies you have torn to pieces with it! And how much blood has flowed under its blade!
Hak. sheh. 129, 2

When the noun following the preposition مَـسْـنَـن مِـنْ is plural and definite, the preposition has a partitive meaning (see vol. II):

How many of the people stricken as he was had followed his path, and had become a prey to madness.
Mah. zuq. 68, 1

can introduce a complete nominal sentence; in such cases it has the syntactical function of an exclamatory adverb, "how!":

How I longed to meet your father again in you! Gibr. II, 17, 8

How carefree you are today!
Hak. sheh. 94, 14

How praiseworthy God is for this true miracle! Hak. ahl. 58, 10

It has the same adverbial function when introducing a verbal sentence:

How much you love your family!
Hak. ahl. 17, 15

and how well the judge recited the Koran!
Hus. ayy. 1, 74, 2

With this meaning، مَـسْـنَـن is frequently used to emphasize the desiderative meaning of "أَدْوَأَ" (see vol. II):

How I wish you could know him!
Hus. ayy. I, 149, 9

How much he wished as a child to.... Hus. ayy. I, 21, 15
as an **exclamatory adverb** can also emphasize the **repetition** of an action: “how often!”, “how many times!”:

وَكَمْ دَفَعَ إِلَىَّ العَرَيْنِ سَأَكَانُ يَمْلَأُ جِبَهَةً مِّنْ خَبْرٍ

and how often he gave the monitor the bread he had in his pocket!
Hus. ayy. I, 52, 8

وَكَمْ صَعَدَ الْمَنَارَةَ مَعَ الْمُؤَذِّنِ

How many times he went up to the minaret with the muezzin, and how often called to prayer instead of him; and how many times he joined him in the prayer which... Hus. ayy. II, 36, 14

وَكَمْ أَذَنَ مَسْكَانَهُ... وَكَمْ شَارَكَهُ فِي هذَا الدَّعَاءِ الْمُدَّيِّ

For greater emphasis, the exclamatory particle لـ may precede كم:

لَكَمْ أَلَهَّتُ أَنْ أَبْصَرُ

How much it hurts me to see... Nu. liq. 66, 1

لَكَمْ نَهْيَتُهُ وَلَكَمْ حَارَّتُ

How often I forbade him, and how often I tried, sometimes with kindness, mostly with severity, but... Qal. (Zy.) 21, 27

كَمْ كَمْ

will be placed before the main clause when referring to a following subordinate noun clause:

كَمْ يَجِبُ أَنْ يَكُونَ قُوَيْاً

How strong this Indian must be!
[How it is necessary that this Indian be strong!] ‘Aww. (Br.) 20, 1

§ 47 **ADVERBIAL INTERROGATIVE SENTENCES**

In this category we should include questions about any circumstances or adverbial aspects modifying the statement. They are always introduced by a local, temporal, or modal adverb.

When the adverb introduces a single substantive in the nominative case, it functions as a nominal predicate on the substantive, the question being a **complete nominal sentence** (see page 20):

أينَ وَلَدُكَ؟
Where is your father? Gibr. I, 81, 1

أينَ أَبُوكَ وَأَمْكَ؟
Where are your parents? Gibr. I, 162, 19
ADVERBIAL INTERROGATIVE SENTENCES

كيف فهم؟

كيف هذا الغداري، أنت؟

اني له، ذلك

How are they? Nu'. liq. 16, 3
and where is that reader who . . . ?
Hus. 'ala ala I. r, 13
How could he attain that?
Kay. ( Zy.) 27, 16

Note also its use with a prepositional phrase:

كيف لنا يأتون؟

How could we sleep . . . ?
Manf. sha'. 204, 11

(For a discussion of حيث، see vol. II.)

It may introduce a verbal sentence:

فما أعود؟

فما صبر، هل يذك؟

أين ذهب؟

كيف بدأ؟

كيف عرفته؟

How can such an old woman have a bust like that? Mah. qah. 94, 21

The adverb is frequently modified by a preposition which specifies its meaning:

إلى أين تذهب؟

إلى متي هذه الدائرة أنت لا

مخرج منها؟

منذ متى؟

من أين أنت؟

Where are you going? Hak. sheh. 7, 11
How long will this vicious circle last?
Hak. sheh. 155, 5
Since when? Hak. ahl. 83, 13
Where did he come from? Gibr. I, 69, 3
The adverb مَتَى is used by some authors following the particle أَيُّ [or 'ayy (؟)], with no apparent change of meaning:

When were you born? Gibr. III, 13, 12
When will that time come? Hind. (Zy.) 32, 27

In elliptical constructions, the adverb may refer to a sentence which has already been mentioned:

“Come with me, Mashliniya.”
“Where?” Hak. ahl. 97, 8

“His Grace, the Bey, asks you to meet him now.” “Where?”
Mah. qah. 102, 7 and 10

“I am talking to you to calm you.”
“How?” Mah. qah. 173, 2

“I’ll bring it to you, O King.” “When?”
“When?” Hak. sul. 62, 7

“Preceptor of the princess? Since when?” Hak. ahl. 83, 13

If, however, a part of the sentence is repeated, the interrogative adverb may appear at the end of the sentence rather than in the normal position at the beginning (see page 145):

“Don’t you touch it while its owner is absent.” “Absent, where?”
Hak. sheh. 117, 16; 118, 4

“He has become a man who wants to flee....” “Wants to flee where?”
Hak. sheh. 112, 7

In subordinated clauses the adverbs frequently introduce either an indirect question (see vol. II), or a subordinate adverbial clause (see also vol. II):

We do know where your house is.
Hak. ahl. 65, 6
teaching them how to steal watches.
Manf. sha’. 19, 7

Have you seen how magic is practiced?
Nu’. liq. 76, 14

Of all the adverbs only كَيْفَ, which is used in both independent and dependent constructions, has developed an exclamation meaning:
أَنْتَ لَا تَدْرِئْ يَا أَبِي كَيْفَ سُبْكُونَ أَجْتَهَادِي!
You don’t know, Father, how industrious I shall be! Mah. qah. 39, 21

(For a discussion of the compounds كَيْفَهَا, كَيْفَتُهَا, etc., see vol. III.)

§ 48 ANSWERS TO A QUESTION

A question about the intrinsic validity of the statement is generally followed by an answer which either confirms or rejects the statement presented in the question.

A For an affirmative answer Arabic uses:

(a) نَعَمْ, which is the particle of confirmation for a preceding statement: “yes!” “yes indeed!” “certainly!”; thus it is generally used only after questions expressed affirmatively:

أَنَا... فِي حضُورِ الْمَلِكِ سُلَيْمَانَ نَعَمْ... ما حَاجَتَكَ?

"Am I... in the presence of King Solomon?" “Yes! What do you want?” Hak. sul. 28, 10

أَرِيدَ أَنْ تَجْلِسَ عَلَى عِرْسَهَا... نَعَمْ.

“I want her to sit down on her throne.”
“On her throne?” “Yes!” Hak. sul. 61, 12

أَتَرِيدُ حَتَّى أَنْ تُسْتَرِكَ هَذَا الْبَيْتَ... نَعَمْ.

“Do you really want to leave this house?” “Yes!”
Mah. zuq. 144, 9 and 11

هل تُجْهَدُ الْعْرَجِيَّةُ... نَعَمْ أَجْيَدُ هُمَا.

“Do you know French and English well?” “Yes! I do.”
Mah. qah. 67, 23; 68, 3
It is also used after questions where the speaker, although formally expressing himself in the negative, nevertheless expects a positive answer (cf. the Latin nonne in, e.g., "Quid? Canis nonne similis est lupo?"; "Is a dog not similar to a wolf?"):

Isn't that so?" "Yes! My Lady!"
Manf. sha'. 96, 10 and 13

"Didn't he say just now that he was going to the garden to get some air?"
"Yes! Fresh air," Hak. sul. 50, 4

"Haven't you told her what I told you?" "Yes! Yes!"
Hak. ahl. 82, 8

is frequently used as an emphatic confirmation of a preceding affirmative statement:

There he is." "Yes! Here I am."
Hak. sul. 51, 4

You found her." "Yes! I found her."
Hak. ahl. 132, 11

He will answer you, "Yes, I'll do that."
Hus. ayy. 1, 30, 15

and also to confirm a following statement, which is very frequently introduced by the emphatic particle إن.

Truly, the behavior of men toward women... Q. Amin (Zy.) 5, 10

48 H. Wehr in his Dictionary, under نَعَم, says that it may introduce a "verbal clause."

It is not clear whether he means a different construction from the one presented here.
Indeed, they represent everything during the Umayyad period.
Amin zuh. I, 57, 13

Indeed, al-Mutawakkil devised a stratagem against him and killed him.
Amin zuh. I, 9, 18

How pretty today's clothes are!
Hak. ahl. 63, 3

Yes, indeed, he ignores that.
Amin (Zy.) 11, 25

Yes, indeed, Mr. Black, these peasants have taste and delicate taste, at that.
Amin (Zy.) 11, 44

may be preceded by the particle ُأَيُّ أَيِّ نَعَمُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُُIlluminate the text in the image.
Note:

"What are these buildings?" “Yes, this is West Hall.” Din. (Br.) 61, 19

is also used after a negative statement to contradict the negation, thus affirming its content:

“Why do you believe that you have something urgent to do?” “Yes, I have.” Hak. sheh. 6, 8

“I never forgot anything.” “Yes, you did.” Hak. sheh. 36, 12

It is also used after a negative command:

“Don’t say that!” “Yes, Shahrazad, [I will say it:] I shall die.” Hak. sheh. 66, 7

(c). “yes,” “certainly,” confirms a preceding statement:

“But you are suffering.” “Yes, very much.” Hak. sul. 48, 10

or one that follows:

Of course he feared that feeling. . . . Mah. qah. 14, 4

It is also used after an affirmative question to confirm the statement as intended by the speaker:

“Did he tell you this?” “Certainly.” Mah. qah. 173, 20

“Is this your opinion?” “Yes.” Mah. qah. 179, 8

“Was I really talking to myself?” “Yes!” Mah. qah. 146, 19

“Is that all they can do?” “Yes, that is all they can do.” Sib. (Br.) 112, 24
B For a negative answer لَا, “no,” and كَلَّا, “not at all,” are used: لَا is a negation of a general nature; كَلَّا is an emphatic rejection of the preceding statement:

إِلاَّ تَذْهَبُ لِلْقَبَائِلِ؟ - ثُمَّ قَالَ يَحْرَمُ كَلَّا
أَيُّهَا مِنْ الْرُّومِ؟ - كَلَّا
هل سَمَعْتَ يَا أَبَاهُ؟ هَلْ سَمَعْتَ صُوتَ صَارِخَ مُسْتَنْجَيٍّ?
لَا لَمْ أَسْمَعْ صوَيًا
قَالَ الْشَّيْطَانُ وَأَلِينَهُ مَا ذَهَبَ بِهِ إِلاَّ لِيَدُّ بَحَثًا قَالَتُ اللَّهُ ﷺ كَلَّا!
هَذَى أَشْفَقَ بِهِ وَأَشْدَرَ حَبَّةً لَّهُ

“Won’t you go to meet him?” Then he said firmly, “Certainly not!”
Mah. qah. 206, 16

“Aren’t they Byzantines?” “Certainly not!” Hak. ahl. 69, 7

“Mother, did you hear? Did you hear a voice crying for help?” “No, I only heard…” Gibr. I, 157, 2

Satan said: “By God, he only took him along to sacrifice him.” The mother answered: “Certainly not! He is very tender to him and loves him very much.” Hai. sir. 88, 1

(For a discussion of لَا see page 169, and for لَا of general denial, see page 114.)

C A question about a fact or about the circumstances surrounding a fact, can frequently be answered in a complete statement; however, the answer may be given in the form of an elliptical sentence. In this instance, if nouns are involved, they will take the appropriate case:

كُمْ حَفَظَتْ مِنَ الْبِيْتِ؟ أَجَابَ عَشَرِينَ
وَكُمْ نَشْتَغَلُ فِي الْكِتَابِ مِنَ الْيَوْمِ؟ قَالَ أَلْصَابُ حَمْسَةَ أَيَامَ
كُمْ فِي الْقُرْآنِ مِنْ جُزءٍ؟ قَالَ ثَلَاثِنَونَ

“How many verses did you learn?”
He answered, “Twenty.”
Hus. ayy. I, 76, 5

“and how many days are we busy in school?” The boy answered, “Five days.”
Hus. ayy. I, 46, 6

“How many parts does the Koran have?” He said, “Thirty.”
Hus. ayy. I, 46, 5

However, when there is in the answer a pronoun that one would expect to be in the accusative case, the nominative is used instead:
Moreover, I tell you that she loves you and that she does not love anyone on earth but you.” He said, “Me?”  
Manf. sha’. 238, 8 and 11

Note that لَا شَيْءٌ as an indefinite negative answer, “nothing,” always seems to be considered as an accusative of general denial, and therefore the noun is in the accusative without the definite article or nunnation (see page 114):

“Māa ‘ādā ‘aṭ’ālīn? – lā shay’īn”  
Hak. sheh. 60, 9

“Wāmāa ‘aṣṣūta ba‘ad kādīm? – lā shay’īn”  
Hak. ahl. 75, 14

“Māa tārī? – lā shay’īn”  
Hak. sheh. 9, 16

“Wīma‘ādā ‘a‘ābāta? – lā shay’īn”  
Hak. ahl. 82, 10