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ABBREVIATIONS

Amin duh.  Aḥmed Amīn, Ḫubā l-Īslām, 3 vol.
Amin zuh.  _____, Ṭuhr al-Īslām, 4 vol. Cairo
Djir. tar.  Jirjī Zaidān, Taʾrīkh dābb al-ī nghĩa
           l-ʿarabīya, 4 vol. revised
Gibr.      Gibrān Khalīl Gibrān, Al-majmūʿa
           l-kāmilā li-muʾallafat Gibrān
           Khalīl Gibrān, 3 vol. Beirut
           1949-50.
Hai. sir.  Muḥammad Ḫusayn Haikal, Ǧayāt
           Muḥammad, Cairo 1952, 5th
           edition.
Hak. ahl.  Taufīq al-Ḥakīm, Ahl al-ḥakīf, no
           year, 5th edition.
Hak. sheh. _____, Sheknān, Cairo 1934.
Hak. sul.  _____, Sulāmīn al-Ḥakīm, Cairo, no
           year, 2nd edition (?).
Hak. yaum. _____, Taʾrīkhīn nīlīh fi l-ʿarāfā,
           Cairo, no year.
Hus. ayy.  Ṭhār Ḫusayn, Al-ayyām, Cairo, 1st
           vol. no year, 2nd vol. 1958.
Hus. 'ala. _____, ʿĀlā ḥāmiṣh al-sūrā, Cairo,
           1st vol. 1952, 2nd vol.
           1953, 3rd vol. 1951.
Mah. qah.  Nagīb Maḥfūẓ, Al-Qāhirah l-sadīqah,
           Cairo 1958, 3rd edition (?).
Mah. zuq.  _____, Zawāq al-ṣidaq, Cairo 1961
           4th edition (?).
Manf. sha'. Mustafā Luṭfī al-Manfalutī, Al-Shāʾir,
<table>
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<td>Nu'. liq.</td>
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<tr>
<td>(Br.)</td>
</tr>
<tr>
<td>(Br. II)</td>
</tr>
<tr>
<td>(Zy.)</td>
</tr>
</tbody>
</table>

Names of authors in both readers are abbreviated as follows:

- Af.
- al-Hus.
- Amin
- Q. Amin
- 'Aqqīl
- 'Abd al-Maḥmūd al-'Aqqād
- 'Aqīl
- 'A. Raf.
- 'Awwād
- Ayyūb
- Bakr
- Batt.
- Din
- S. Din
- Far.
- Fūr.
- Ghur.
- Gibr.

Books frequently quoted 1

- 'Aqīl
- Ashmawi
  - Ibn al-Fāḍīl al-Ashmāwī, Ḥāfiẓiyā 'alā mān mā-Jumūraiyā fī qawā'id al-'arabīyya, Cairo, 1341 (Hegira).
- Blachère

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1 Bibliographical information on the books which are less often mentioned is given at the point of quotation.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ya'ish</td>
<td>Ya'ish Ibn 'Alī Ya'ish, <em>Sharḥ al-muḥaṣṣal</em>, Cairo, no year.</td>
</tr>
<tr>
<td>ZDMG</td>
<td><em>Zeitschrift der deutschen morgenländischen Gesellschaft</em>.</td>
</tr>
</tbody>
</table>
§ 49 EXPANDED SENTENCES

In the preceding chapters we have considered only the essential parts of the sentence, i.e., subject and nominal predicate for the nominal sentence, and subject and verbal predicate for the verbal sentence. In normal communication, we usually make use of more of the essential elements in order to determine or clarify the basic idea expressed. The new elements in the expanded sentence can be considered under two aspects:

I Modifications of nouns
II Modifications of verbs

It will become clear that such a simple division cannot always be carried out. Nevertheless, this dichotomy has been chosen, not only for the sake of a clearer presentation, but mainly because such a distinction facilitates the understanding of the syntactical nature of the constructions.
§ 50 MODIFICATIONS OF NOUNS

Under the name "modification" we understand any kind of grammatical element that can be attached to a noun in order to specify or clarify the idea it expresses.

Such modifications can be

A an affix:
  a) indefinite suffix: nunnation
  b) determinative prefix: article

B a nominal attributive:
  a) adjectival
     1) demonstrative determination
     2) qualification by an adjective
  b) substantival:
     1) coordinated:
        noun in apposition
     2) subordinated:
        genitive construction
        prepositional phrase

§ 51 DETERMINATION AND INDETERMINATION OF NOUNS: GENERAL REMARKS

Arabic has developed morphological elements with which to contrast the determination and indetermination of a noun, for example, "the man" vs. "a man." Determination is expressed by a prefix usually called "the definite article," e.g., ُالْحَمَّل, "the man." Indetermination is achieved by a suffix, ُن, which has become part of the noun's ending and forms an indefinite declension, ُرَجُلُ ُرَجُلٌ "a man." Both elements, deter-
minative prefix and indefinite suffix, have always been used according to a very concrete and strict set of rules, which have remained astonishingly constant through the centuries.

In many instances, however, the actual application of these rules seems to have been the result of a linguistic habit and of a formalistic use of grammatical forms rather than an effect of the language's need for differentiation between determination and indetermination. Thence is derived the fact that in Arabic, grammatical (or formal) determination or indetermination do not necessarily coincide with determination or indetermination in meaning (semantic).

In general, Arabic is still very much aware of the determinative effect of the definite article. However, it is worth mentioning that modern Arabic has retained the tendency previously noticed in medieval Arabic of generalizing the use of the article for nouns which are only intended as determined or definite in a general way; this is the so-called "general determination" equivalent to the English "Man," "Men," etc. without the article (see page 22).

The possibility of expressing a noun in Arabic without connoting either determination or indetermination was lost at a very early stage of the language's development. As a remnant of this "articleless" stage, we still can mention nouns that have assumed an invariable form before taking any affix, either of determination or indetermination, e.g., رِجْلٌ "beneath," فَتْحًا "afterward," أَصْحَابًا "earlier," رِجْلًا "the day past (yesterday)," and also the expressions وَلْيُهُ "and the" and ما غَيْرُ "not the," "that's all," "nothing else."

We may also mention the use of certain proper names generally employed with the indefinite form of the three case declension, which are used in some constructions without nunnation, e.g., زَبْدُ بَنٍ عَمَرو. Zaid Ibn 'Amr. Hai. sir. 127,11

It is, however, not easy to ascertain to what extent this construction is still in use in unvocalized texts among the Arab authors, if at all.

The use of the suffix of indetermination, the nunation, should not be considered as an indefinite counterpart of the definite article. Although it is an indefinite ending, it is not used with all the indefinite nouns and its actual usage is always determined by grammatical rules which may or may not convey the same indefinite effect to the meaning (see page 24).

Since Arabic no longer has a form of the noun in an "absolute" state, i.e., without either a definite article or nunation except where the nunation is excluded by the morphological structure of the noun (as with dipototes), the form with nunation has become the normal form without the article for the majority of Arabic nouns.

Nunation is the morphological sign of indetermination regardless of meaning in:

a) the masculine or feminine singular of the nouns which follow the three case declension:

رجل a man دَيْنَة a city

b) broken plurals which are declined following the same pattern:

كِبْبْ books أَلَاَّرْ children تَرَذْة pupils

c) feminine sound plurals:

كَبِاتْ words

d) the singular of nouns with the so-called weak third radical, أ or ُ, which either follow the pattern of the two case declension, as in examples such as:

قَاِمْ a judge رَاعُ a shepherd

or are indeclinable:

عَصَّ a stick ذَيْنَ a young man نَمْتَ a meaning

On the other hand, nunation is never used in the following regardless of the meaning of a noun:
MODIFICATIONS OF NOUNS

a) nouns in the dual and masculine sound plural:
   رجلان two men
   مسلمان Moslems

b) nouns in the singular and broken plurals which follow a two case declension (diphtotes), e.g.,
   سُكَْرَاء ambassadors
   مدارس schools
   أشبال friends

c) nouns, singular or plural, which have a suffix, ٕ or ١, added to the radical and which are indeclinable:
   ذكرى memory
   مذكرات lawsuits

d) also loan words if they are not incorporated into an Arabic triptotic nominal form:
   أمريكا America
   ألمانيا Germany

e) a noun in the construct state, governing a definite or indefinite substantive in the genitive case:
   رجل الدين a clergyman
   الكتب the books

As we have stated, the lack of the nunnation is not a conclusive sign of the determination of a noun.

A noun is definite either by itself, regardless of its form or ending, e.g.,

a) proper names:
   زيد Zaid
   محمد Mohammed

b) personal and demonstrative pronouns:
   أنا this
   هذا this

2 Special words:
   أمس yesterday (cf. أَمَّاس لِلْعَيْبِ)

2 Proper names are also, e.g., "Christianity" and "Judaism" in the following case:
   لم يدخل في يهودية ولا
   ضَمْغِينَيْهِةَ كَلَّا
   نصرانية Christianity. Has. sir. 127, 20

DETERMINATION AND INDETERMINATION OF NOUNS

or with a modifier:

a) when it is modified by the definite article:
   الكتب the books

b) when it is modified by a noun in the genitive case which is itself defined, or by a personal suffix:
   الكتب Al-أَمَّر
   Al-أَمَّر the boy's book
   كأَمَّي my book

The most characteristic and rigid rules of Arabic determination of nouns are the following:

a) A noun may be determined, and thus be definite, by only one modifier; thus it will be either by the definite article or by another noun in the genitive case, but never by two at the same time. Hence, we will not find كأَمَّي for "the book of the boy," but rather كأَمَّي Al-أَمَّر.

(For adjectives defined by the article and governing a genitive, see page 109.)

b) An indefinite noun cannot be modified by a noun which is determined either in itself (semantically) or by a modifier (article, suffix, or another noun in the genitive). Thus

صَدِيقُ زيَد
   صَدِيقُ زيَد
   صَدِيقُ زيَد
   صَدِيقُ زيَد
never can be translated as:
   a friend of Zaid's
   a friend of my boy's
   a friend of the boy's
   a friend of Zaid's boy.
For such expressions a prepositional paraphrasis must be used (see page 82):

A definite noun cannot be determined by an indefinite noun in the genitive case. Thus it is not "the book of a boy" but "a boy's book." (For additional information on determination by a genitive, see page 92).

§ 52 THE ARTICLE

The article in Arabic can be prefixed to nouns regardless of their substantival or adjectival character; thus it is found with substantives and infinitives, adjectives and participial forms. When the article is prefixed to a noun, the noun becomes defined or determined; this determination, however, is not always of the same kind, nor does it always have the same emphasis.

The article, originally a demonstrative particle, has retained its original demonstrative character in some cases, especially when prefixed to certain words referring to time:

لقد جاء الرجل من نهر... This very moment an old priest came here asking for your house.
Manf. sha'. 184,12
Coming here? This moment?
Hak. sheh. 13,2

бئس ما رأيت... Coming here? This moment?
Hak. sheh. 13,2

3. Compare with the following instances in which the indetermination of the noun is only formal:

كنت أصوات عازفة They were the voices of Ifrites.
Hus. ayy. I,8,1

تجد ذاتها في سبيل رجل... She finds herself in the house of a man whom...
Gibr. I,107,7

At this moment the violin fell out of his hand.
Nu'. lig. 112,7
Tonight [This night] a head will be chopped off.
Hak. sheh. 22,14
that after that day I would never meet him again.
Manf. (Zy.) 30,6
now [this instant].
Mah. qah. 84,6

but also in some other expressions:

If they understood the meaning of freedom, they would not disagree with us in this opinion.
Q. Amin (Zy.) 5,2

In general, the article is used:

a) to designate a specific person or thing the speaker has in mind or has already mentioned, even if it was indefinitely:

He put some dust on his head...he entered his house with the dust on his head.
Hak. sir. 186,13
One of them said...but I did not look at the speaker.
Gibr. I,169,5

Where is the shepherd?
Hak. ahl. 9,10

In days of old there were a Lebanese and his wife.
He was a ploughman.
Nu'. kan. 19,12
To the spirit who has embraced my spirit, to the heart who poured out its secrets on my heart, to the hand that lighted the torch of my feelings, I dedicate this book. Gibr. I, 106,1

b) before nouns that are specified by the situation itself:

I returned home. Maz. (Zy.) 10,2

the whole day and a great part of the night. 'Aww. (Br.) 9,11

what the reader can imagine. Maz. (Zy.) 1,34

The two friends had spent childhood and boyhood together. Mah. zuq. 41,9

Thus, the article will always be used before nouns defined by a demonstrative pronoun (see page 29):

in those days. Maz. (Zy.) 10,6

Who was that man sitting near her? Manf. mag. 151,11

This king is a madman! Hak. ahl. 58,2

Note the use of the article in some expressions functioning as adverbial phrases:

forward [to the fore]. Hus. (Br.) 9,15

Step a little to the rear. Gibr. I, 128,2

... before nouns understood as designating not an individual but rather a species. This general determination can be used with substantives and adjectives in a substantival function, usually in the singular:

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

The only difference that there is between a sorcerer and a sufi is that... Hus. ayy. I, 98,14

You don't know a woman's heart. Hak. ahl. 44,4

But we do not find any attention given to workers, merchants, peasants, or women. Musa (Zy.) 2,7

It is accordingly especially frequent after comparisons:

A monk in a monastery is like a soldier on the battle field. Gibr. I, 161,8

It was like a black cat. Maz. (Zy.) 10,36

for the spirit is like a flower. Gibr. I, 138,3

Truth is like stars.... Gibr. I, 164,19

As birds.... Raf. wah. I, 14,17

and also in proverbs:

A friend in need is a friend indeed. Nu'. liq. 23,2
This general determination, when used with nouns in
the plural, expresses the idea of totality, "all":

Doctors! When did they agree on any opinion?
Nu'. lq. 32,1

from fathers to children.
Hai. sir. 67,9

that women sit together
with men.
Q. Amin (Zy.) 5,7

Related to this meaning of totality is the use of the
article in the following partitive constructions:

في سنة من السنين
This man is a thief.
Gibr. III,115,16

هذا أحد الصداقة
A friend invited us to visit
من بلال
him in his town.
Manf. mag. 25,5

في ليلة من ليالي الصيف العذب
on a pleasant summer night
[on a night of the pleasant
summer nights].
Maz. (Zy.) 10,2

The idea of totality can also be expressed with
a defined noun in the singular; in this case it has:

1) collective meaning, "every," "all":

أن الإنسان يظلمه حتى أبوه
that everybody treated him
injustly, even his father.
Hus. ayy. I,38,7

الواعظ إلى هذا السعب العجيب
Everyone who enters this
precious temple sees....
Gibr. II,70,9

that I married an excep-
tional man [a man not like
mankind in general].
Hus. 'ala. I,17,1

2) also a distributive meaning, "each":

He eats four meals each
day.
Manf. sha'. 210,9
twenty-four hours each day.
Mah. qah. 13,11

He bought [them] for a
piaster and a half apiece.
'Aww. (Br.) 3,7

Why doesn't each man dance
with [only] one woman?
Manf. mag. 62,14

My pay is 200 francs per
month.
Manf. mag. 89,2

3) and qualitative meaning, "whole":

عرفته ينفق اليوم والأسبوع والشهر
I knew him to spend whole
days, weeks, months, and
years eating only one kind
of food.
Hus. ayy. I,149,13

d) before nouns that in their usual meaning exist
only as a single entity:

جمال هو الطبيعة أسرها
Beauty is Nature itself.
Gibr. II, 136,1

وهل العيش إلا معاشرة دائمة
and is Life anything but
a continuous risk?
Nu'. lq. 62,3

لا الجو رائف والسما مسحية وفرس
The air is clear, the sky
serene, and the sun shines
السمس يغيب الظهبا
brightly.
Manf. mag. 4,14
and, frequently with abstract nouns:

Equanimity is the key of joy. Mah. zaq. 63,1

Is it justice to add poverty to the poor? Gibr. I, 94,8

He distributed the food among them in fairness. Hus. ayy. II, 51,5

There are some words... like people, freedom, equality, personality, democracy. Musa (Zy.) 2,1

If they understood the meaning of freedom... Q. Amin (Zy.) 5,2

Also with names of scholarly disciplines; cf. French L'histoire, la litterature, etc.:

that literature is an art. Musa adab. 3, 17

Some history books.... Hai. sir. 76,17

the art of tragedy. Mand. (Br.) 3,1

geography. Djiir. tar. II, 377,3

that [the sciences] consist of many branches which can be reduced to four: Medicine, Philosophy, Astronomy, and Mathematics. Djiir. tar. II, 387,3

Note the use of the article after a determinative (see page 270):

| a dress of white silk. | Mah. qah. 99,1 |

with infinitives used as substantives, when they refer to a single action rather than to a general one, or when the action is specified by being attributed to concrete persons or situations:

Will you allow me to come in? Nu'. liq. 8,2

How could we sleep? Manf. sha'. 204,11

for whoever wants to sit down. Tai. (Br.) 131,24

that he should return every evening with fifty plasters. 'Aww. (Br.) 12,15

He summoned his son to approach his bed. Mah. qah. 38,20

Do honor me with your presence in my house this evening. Mah. qah. 108,21

before an adjective or a participial form, when it is used as a substantive:

and everything that they invoke besides Him is nothingness. Hai. sir. 138,20

It was the accepted belief that conditions were better for you. Amin (Zy.) 7,4

in the future. Musa adab. 22

He went outside. Mah. qah. 111,1
The happy man is he who finds happiness wherever he is. Nu'.' kan. 14,11

that there is [the] good and [the] bad in every nation. Amin duh. I,54,10

Who is [the one] coming?
Hak. sheh. 20,4

Who is [the one] approaching?
Hak. ahl. 73,8

It is especially frequent after the preposition ّنَّ with a partitive meaning (see page 266):

كان من المسير ؤنَّ It was hard for him to.... Hus. ayy. I,4,6

من اللمع أن It is known that.... Q. Amin (Zy.) 5,20

من النواضح أن It is obvious that.... Jabr. (Br.) 69,7

كان من الطبيعة أن It was natural that.... Taq. (Zy.) 3,44

g) before a series of nouns when they represent a complete enumeration of parts (determination by contrast):

حاولت أن أؤخذ الواحد ثم الآخر بعيدًا I tried to awaken the one, then the other, with my hand. Nu'.' liq. 63,15

أي رمز شكل من ثلاث رموز في الأول - في النخاذ - في الثالثة that I threw in my net three times...the first..., the second... the third. Hak. sul. 7,4

On the log there were several knives, some long, some short, some heavy, some light. Hus. ayy. I,59,10

Some absolutely denied its existence, but others held the opinion that....
Mand. (Br.) 2, 8 and 10

h) for the same reason, before adjectives or substantives that imply a contrast:

مَعَ عامً وثانيَّة the second
Nu'.' kan. 63,10

He learned the greatest part of it.
Hus. ayy. I,98,4

Hence the use of the article before adjectives expresses a relative meaning. The adjectives consequently take the function of a substantive (see page 61):

حتى لم يعقل من المسلمين يبِّن البغيضُ until only very few Muslims remained [until the Muslims only remained the few]. Hai. sir. 210,11

In my opinion it is [the] most likely that.... Hai. sir. 245,11

Note the following use of the article:

قَالَت يصْرِيحُ فيه الأكبر من الأعداء She spoke with a shy, pleading voice [a voice in which there was the abundance of...].
Nu'.' liq. 85,2

and also before elatives used as superlatives (see page 472):

أَوْعَلَ الأُصَلَّ or more properly speaking....
Sib. (Br.) 111,6

آنباً على الأرجح كلمةشكر.
Maz. (Zy.) 1,30
also before the name of titles or degrees, preceding or following a proper noun:

He looked at Mr. Black's face. Hak. (Zy.) 11,42
that I am President Roosevelt. Din (Br.) 60,17
Dr. Taha Husain. Musa adab. 57,7

Note, however, that titles or degrees are occasionally used without the article:

Mr. Black turned to him, smiling. Hak. (Zy.) 11,19

i) with numerals (see page 495f.):

about eighty kilometers. Hai. sir. 85,9
my grandmother, who was over ninety years old. Maz. (Zy.) 10,3
He found him to be a man in his forties. Mah. qah. 61,19
a group of no more than five girl students. Mah. qah. 5,12

j) frequently without apparent reason, e.g., before the nominal predicate introduced by ليك in some negative constructions (see Vol. I, § 33):

We sat down in a room that was not very spacious. Tai. (Zy.) 9,3
I am not dreaming now. Hus. 'ala. II,95,19

and also in other instances:

Who divided the year into months, and the month into weeks, and these into days and hours? Djir. tar. I,17,20

As a linguistic formalism, Arabic uses the article before an adjective that modifies a definite noun, whether it be defined by the article or a suffixed pronoun or another defined substantive in the genitive case (see page 48):

with his feeble voice. 'Aww. (Br.) 13,11
one of Cyrano's sincere friends. Manf. sha'. 15,5
the great books of literature Musa adab. 9,15
the daily examination. Hus. ayy. I,77,5
the following day. Mah. qah. 61,13

Note that the adverb أَسَّ is considered definite; therefore an adjective modifying it will take the definite article:

recently. Bat. (Zy.) 12,4

and also before an adjective that modifies a proper noun:

next May. Mah. qah. 56,8

§ 53 INDETERMINATION

1) Arabic indetermination is used to express:

a) a numerical indetermination, "a," "one." Some-
times this is equivalent to the numeral 
أَحَدَ, "one," 
so long as there is no emphasis on the fact of 
unity, such as "a single one" (see page 363). This 
use naturally occurs only with nouns in the singular: 
The first time, I found a 
dead donkey, and the second, 
a jar full of .... 
Hak. sul. 7,5

ما هذا؟ قناعًا نحاسي؟ 
What is that? A copper 
bottle? Hak. sul. 7,9

هو يسكَن بيتاً غريبًا 
He lived in a strange house. 
Hus. ayy. II,3,5

ما سمعت أنه تردد في جوف الليل 
When I heard...a moan re- 
sounding in the night. 
Manf. (Zy.) 30,9

قد سكنت البوم فتى 
Today a young man...has 
occupied it. 
Manf. mag. 3,9

لنا جيش قوين 
We have a strong army. 
Hak. sul. 35,12

ما علّى هذا شهر وشهر وشهر 
After this event one month 
passed and then another 
and still another. 
Hus. ayy. I,39,13

(For the use of أَحَدَ as an equivalent of indetermination, 
see page 361.) 
When numerical indetermination is used with a 
plural noun, it is generally understood as equal to 
an English "some" and therefore, at times, to "a few":

نعماءُ كائنات عجيبة 
Strange beings lived there. 
Hus. ayy. I,13,1

أَلْتُي لم يكن بِهِم وَبيَنَّا إِلَّا خَطَواتٌ 
from which he was only a 
few steps away. 
Hus. ayy. I,12,1

ما هي إلا أيام 
Only a few days had passed.... 
Hus. ayy. I,38,6

b) A qualitative indetermination when the noun is 
used to express the species, rather than a concrete, 
yet undefined, noun:

With the noun in the singular:

جَفَّى سَيْدًا نَّا عَلِيَ الأَسْرَةِ كَانَتْ 
The rights of the school 
teacher from that family 
always took on the 
shape of some food, some- 
thing to drink, some 
clothing, and some money. 
Hus. ayy. I,34,2

ما سَعَى في سَنَاتٍ 
When I heard in a certain 
house.... 
Manf. (Zy.) 30,9

ما كان يَجَّعُمَنَّ الآيَامَ 
Until a certain day came.... 
Hus. ayy. I,118,4

ما خَلَّهَ وَهُمْ يَنفِسُوا حَنَينَ وَأَحُدَ 
She entered, full of longing 
and hope. Ghur. (Zy.) 31,30

سلام على سوريا! 
Greetings to Syria! 
Gibr. II,133,9

with some abstract nouns:

جمال هو الطبيعة بَأْسُها 
Beauty is Nature itself. 
Gibr. II,136,1

سلام على الوافدين والوطنية 
Peace takes precedence 
over duty and patriotism 
Gibr. II,108,20

and also with plural nouns:

عَنْ كِتَابِ حَكِيْمَةَ [consisting] of judicious 
maxims. Amin duh. I,210,5
after an elative used with the connotation of a superlative (however, cf. the use of definite nouns with elatives on page 477):

the most reliable source for the Biography.
Hai. sir. 18,14

since it was for her the most precious gift that she received that day.
Nu'. liq. 29,3

You are the best dualist I have ever seen!
Manf. sha'. 58,14

after the numerals 3 through 10 (see page 366f.):

The Sheikh had undertaken the pilgrimage three times.
Hus. ayy. 1,94,7

We were a family of seven.
Jabr. (Br.) 71,25

and always after ثم (see Vol. I, § 46):

How many times....
Gibr. III,173,5

and after رَبِّ (see page 207):

Many a truth is more deceiving than a lie.
Nu'. liq. 20,1

Many a time I saw with my own eyes....
Q. Amin (Zy.) 5,9
as a restrictive accusative, or accusative of specification (see page 184):

They were of different height. Rahih. mul. 211,18

commenting on and imitating it in style and meaning.
Far. (Zy.) 17,17

as circumstantial accusative (see page 186):

My uncle tells me that they abandoned me as a child. 'Aww. (Br.) 16,13

People went both alone and in groups. Gibr. III,54,7

after numerals 11 through 99 (see page 367):

I spend twelve francs this way. Manif. mag. 89,8

after a separation of fifteen years!
Mah. gah. 56,13

then you get twenty-three blows. 'Aww. (Br.) 11,19

and in isolation:

a) some proper names of persons and places:

My name was Khalil.
Gibr. I, 163,11

Noah. Hai. sir. 5,9

Koreish. Hai. sir. 243,8

Qusay. Hai. sir. 96,10

b) numerals. Simple numbers, 3 through 9, when they are not followed by a genitive case, even if they refer to definite nouns:

three human beings [three among human beings].
Gibr. I,131,14

How is it possible for four people to disappear so easily? Nu'. liq. 60,15

two nights or three.
Hak. ahl. 10,12

Compound numbers. All the parts of a numeral compound are grammatically indefinite, with the exception of the indeclinable numbers 11 through 19 (see page 367) and of that part of the numeral which takes a complement in the genitive case and thus is in the construct state without nunnation:

4. This tendency, however, seems to be restricted to proper names in current use. The names of historical figures and places of Islam are always regularly declined.
The demonstrative pronoun, which is called in Arabic لام الإشاره, "noun of indication," gives the listener, as its name shows, a special indication or determination of the noun. Although related to the determinative given by the article, the demonstrative pronoun is still sufficiently different to require that a noun in apposition to it be further determined by the use of the article.

While the article normally gives the noun a determination within a species (see page 11), the demonstrative pronoun gives a determinative relationship between the nouns mentioned and the people involved in the situation or in the conversation.

It is relevant to point out here that all the Arabic forms of the demonstrative pronouns were originally elements of interjectional character which, after the fading of this affect, have become particles of demonstrative determination.5

Since these elements do not have a nominal aspect, they have not developed any case distinction (with the exception of ِي, which has different forms in the dual following the pattern of the two case declension of nouns). They are usually found in compounds of two or more elements, e.g., زا, and ِي; only the particle ِي, when it is used as the last element in the compound, offers a distinction between masculine or feminine forms, ِي, and has different endings for the declension of the duals،. ٌ، ِن.
The forms used as plurals are actually different compounds and have no distinction in gender or case.

In regard to their general meaning, the common differentiation made is that 하 designate persons or objects which are close to the speaker; لک and لک designate persons or objects in the distance. However, it must be mentioned that this distinction does not always seem to be sufficient.

From the earliest days of the language, the demonstrative particles appear to have been used frequently with psychological approach rather than merely with a local meaning. Although there is a strong tendency in modern Arabic to use the demonstrative pronouns with the local meaning only, it still frequently happens that the demonstrative pronouns are used with the psychological standpoint in mind; that is to say, 하 is used for things that are considered more important or more closely related to the person speaking, while لک and لک express a more remote attitude.

In regard to their syntactical function, the demonstratives, with the exception of 하 and 하, can be used either as demonstrative adjectives in apposition to a substantive:

"this man" 하 "this world"

(For a discussion on the demonstrative's position in relation to the noun see page 43f.)

or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative:

"This happened while I..."
Maz. (Zy.) 10,1

"Is this a country that can be lived in?"
Din (Zy.) 3,17

§ 55

하 appears as part of the compound demonstrative pronouns 하 and 하.
§ 56

Appears as part of the demonstrative compounds هَاذَا and هَاذَا، and also in the duals هَاذَا، هَاذَا and but not in plural compounds. Only rarely is it used in an independent position:

 Ledger: 1st of 'Ālam"ān; 14,23

preceded by the preposition َّي becomes a modal adverb:

Thus, man will use the holiest of all existing things. Gibr. I,1,51,9

Note that in a paronomastic repetition (see page 439) َّي has an indefinite meaning:

such and such. Amin züh. I,33,15

It is frequently used following the personal pronoun هو with a demonstrative-adverbial function. هو in this instance does not refer specifically to any noun and is used invariably in the masculine singular:

There is Love laughing at me. Gibr. II,99,14

Here are the swarms of doves and blackbirds. Gibr. III,57,12

But my soul is now whispering the names of this Law. Gibr. II,193,11

Here are young men and women walking.... Gibr. III,57,16

Here are the shepherds leading their sheep from the corrals and folds. Gibr. III,57,14

§ 57

This is a compound of هَاذَا and َّي.

With a local meaning, this expresses a relationship to nouns referring to people or objects which are near the person speaking:

Perhaps he is on this tree. Hak. sul. 20,3

I am a stranger in this world. Gibr. III,163,2

to the hand that lighted the torch of my feelings I dedicate this book. Gibr. I,106,1

Can this woman be evil? Gibr. I,112,5

or have just been mentioned:

This means that.... Mah. gah. 29,16

This is what we shall try to explain in the next chapter. Amin duh. I,4,9
In a qualitative appreciation, هذا is used to indicate persons or things which are important to the speaker, or which the speaker intends to present as such:

He does not remember what day it was [the name of that day]. Hus. ayy. I,3,1

He cannot remember the exact time during that day. Hus. ayy. I,3,2

His strongest belief is that the time was either morning or evening. Hus. ayy. I,3,4

and therefore it is also used to emphasize the demonstrative effect:

One doll was a woman and the other a man, another a boy, the fourth a girl. Hus. ayy. I,119,1

How beautiful the sun is today! Manf. mag. 11,13

Hence هذا may also have a qualitative emphasis:

Such daring startled me. Maz. (Zy.) 1,2

How could such an old woman have a bust like that? Mah. qah. 94,21

It is you yourself who has brought me to such an extreme. Hak. sheh. 152,2

Have you reached such a point? Maz. (Zy.) 1,35

In a pronominal function, هذا expresses a relation to persons or things which the speaker is actually facing:

This book will have four parts; this is the first one. Djir. tar. I,12,8

Who is that? Hak. ahl. 11,6

Is this the treacherous wife? Is this the woman who...? Gibr. I,112,6

Is that you, Shahriyar? Hak. sheh. 143,8

What is that light flashing over there? Hak. sheh. 8,3

In temporal expressions, هذا expresses the time in which the speaker exists or speaks:

This is the first night. Mah. qah. 28,20

Is this a time for jokes? Hak. sul. 63,10

Is this the first time...? Hak. ahl. 29,13

Hey, you! Hak. sul. 16,11

6. Hence its use in addressing persons whose names are not known:
The two parts of the demonstrative compound هِذَا، which in times past were only occasionally separated by a personal pronoun, are now frequently used in such a manner, often with an adverbial-demonstrative character. The second part of the demonstrative agrees in gender and number with the noun preceding it:

"Where is the letter?" He answered, "Here it is, sir." Manf. mag. 264,11

I shall go to you shortly.
Manf. sha'. 189,9

and there is a window open wide.
Nu'. lig. 101,13

Look! There she is, looking at you.
Manf. sha'. 33,4

There are the two....
Hak. sul. 99,6

Here we are, the three of us.
Hak. ahl. 143,8

Note its use with the personal pronoun of the first person:

Here I am, my Princess!
Hak. ahl. 41,8

I am leaving this place.
Hak. sheh. 14,2

I am coming.
Manf. sha'. 145,11

I am coming.
Manf. sha'. 146,16

The parts of the compound may also be separated by the preposition و. It has then an adverbial function and meaning:

"so," "thus," "in this manner" Amin duh. III, 21,10

Contrary to دَلُّوك, هِذَا expresses the noun as more remote in some way from the person who speaks. Thus this demonstrative pronoun is usually used in contrast with دَلُّوك for correlative constructions (see page 41f.). Its demonstrative effect can be used to denote location:

What is that light flashing over there? ... That is the king's chamber.
Hak. sheh. 8,3
to that true heaven which....
Hak. sul. 157,2
the inhabitants of that city.
Gibr. II, 149,11

Night fell rapidly on Northern Lebanon overtaking a day during which snow had been falling on the villages surrounded by the Kadeesha Valley, making its fields and hills a white sheet which....
In one lone house among those villages, there was a woman sitting....
Gibr. (Zy.) 8,1 and 3

It can also be used to indicate or refer to a person or thing which is not present at the moment of the speaker's statement:

dُلُوك البَيْعَة.
that other Hudhud which....
Hak. sul. 25,12

Two people with white robes have taken away my brother, the Koreishi.
Hai. sir. 110,20

In a temporal meaning, دَلُّوك is used to refer to a past time and to express the action in the time in which it has actually taken place:
On one night in the year 1640... At that time there were no special houses for theatrical performances. The crowd of spectators that night... Manf. sha'. 18,3 ff.

(The Pre-islamic period) that the Arabs in that ancient period... Djir. tar. I,32,16

Do you remember those bygone days which we spent together when we were children? Manf. sha'. 95,12

in those days. Maz. (Zy.) 10,6

The mosques at that time were illuminated by oil lamps. Raf. (Zy.) 20,14

I will never forget that moment. Raf. (Zy.) 20,23

and also to recapitulate preceding statements, events, or situations:

After that, we can say.... Amin duh. I,5,10

Now we intend to examine the fields in which.... The first one is the idiomatic expressions. Amin duh. I,182,10

After that, days passed.... Manf. mag. 24,3

All this happened because.... Hus. ayy. I,71,1

All that happened.... Gibr. III,190,19

If it weren't for his sad smile, and for his eyes..., and for his hand...; if it weren't for all that, people would think that he was a statue. 'Aww. (Br.) 10,4

preceded by the preposition ل becomes equivalent to a modal adverb:

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

§ 59

does not have a clear relationship to the other two demonstratives (see the correlative constructions below).

In its local meaning, دَاكَ has a demonstrative effect similar to دَاكَ:

That is the impossible itself. Nu'. lig. 83,3

True light is what radiates from within a man. Gibr. I,164,17

That is better than prayer and worship. Gibr. I,180,8

and how did you learn who Jonas, the son of Matta, was? Mohammed answered, "He was my brother." Hai. sir. 187,18

Of all the phases of his life, the one [spent] in his room was the dearest to him. Hus. ayy. II,15,2
nostalgia for that house in his hometown in the country. Hus. ayy. II,35,4

When they met that friend of theirs who...
Hus. ayy. II,53,5

"What is that?" "That means that I do not share your opinion."
Hus. 'ala'a. II,20,12

Preceded by the adverb يأ, it also functions as a temporal adverb: "then," "at that time":

He was then close to forty.
Gibr. I,113,5

Khalil then looked into the eyes of Maryam.
Gibr. I,177,9

...as second part of a correlative construction, frequently has an indefinite meaning:

carrying with him one or another book of sermons.
Hus. ayy. II,36,3

to sit in a circle around this or that column, and to wait for one professor or another.
Hus. ayy. II,18,5

It may also be used in place of a genitive in an adverbial phrase:

Then he thought of his parents.
Mah. qah. 123,19

§ 60 CORRELATIVE CONSTRUCTION OF THE DEMONSTRATIVE PRONOUNS

When two demonstrative pronouns are used in a correlative construction, the same form of the pronoun may be used in both parts:

\[ \text{هذٰهُ حَلَالٰٰ وَهُذٰهُ حَرَامٰ} \]

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

Usually, however, different forms will be used; in this case, this precedes the other forms, and ذلك precedes:

\[ \text{ذَلٰكُ لَا هُذٰهُ وَلَا ذَلٰكُ} \]

neither one.
Manf. sha'. 47,12

...that within me a fire and a child are stirring, the first in regret of the past, and the second in fear of the future.
Manf. (Siy.) 30,30

also in the plural:

...to the words of both [these and those].
Hai. sir. 28,2

Both will struggle over the causes of life and existence until....
Hai. sir. 5,12

Generally in such constructions هُذٰهُ will refer to the first part mentioned, and thus can be translated by the "former":
MODIFICATIONS OF NOUNS

(Childhood and old age) the former because of ignorance of it (this world) the latter because of his knowledge and experience. The former smiles at life with joy and hope and the latter smiles at it with mockery, resignation, and suffering.

Qal. (Zy.) 21,3

Here between the City of the Living and the City of the Dead, I sat down to meditate on the constant struggle and continuous movement in the former and on the prevailing peace and lasting calm in the latter.

Gibr. II,103,10

This, however, may refer to the noun which is closer to it, and thus to the second part of the correlative construction. In this case هذَا must be translated by "the latter":

The only difference between a sorcerer and a jinn is that the latter is in contact with angels while the former with demons.

Hus. ayy. I,98,14

Finally, the order of the demonstrative pronouns may be inverted; هذَا then appears in the second part of the correlative construction and refers to the second part with the same meaning as above, "the latter":

§ 61 POSITION AND AGREEMENT OF THE DEMONSTRATIVE PRONOUN

Since the demonstrative pronoun, by its very nature, is determined, it never takes the definite article and may only accompany nouns that are themselves defined (e.g., proper names) or that are determined either by the article or by a following defined genitive.

A Position

The demonstrative pronoun precedes the noun determined by the definite article:

in this house.

Manf. mag. 22,3
MODIFICATIONS OF NOUNS

What is this strange odor? Manf. shæ'. 142,8
this daring. Maz. (Zy.) 1,2

It takes this position even when the noun is the second element of a genitive construction:

the results of these investigations. Hai. sir. 27,11
the first edition of this book. Hai. sir. 25,2
The meaning of these words... Musa (Zy.) 2,2
in the beginning of this century. Kam. (Zy.) 4,16

However, when the proper name contains a definite article, the demonstrative pronoun precedes the name:

this al-Kindi. Amin duh. III, 11,1

When the noun determined by a genitive construction has an attributive adjective, the demonstrative pronoun will follow the genitive construction but precede the adjective:

I saw them both with these sinful eyes of mine. Nu'. liq. 47,14
in that small house of hers. Hus. (Br.) 100,19
Tell this malicious friend of yours... Din (Br.) 62,23

It will follow restrictive or determinative adjectives:

in this third phase of his. Hus. ayy. II, 16,1

7. This instance could also be explained as a case of gender attraction; for see page 155f.
B Agreement

The demonstrative pronoun follows the rules of adjectival agreement with regard to gender and number (see page 53f); thus it always agrees in gender with its noun:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>This night.</td>
<td>Manf. mag. 15,17</td>
<td>1</td>
</tr>
<tr>
<td>This house.</td>
<td>Manf. mag. 53,9</td>
<td>1</td>
</tr>
<tr>
<td>This time.</td>
<td>Hak. ahl. 15,7</td>
<td>1</td>
</tr>
<tr>
<td>This book.</td>
<td>Gibr. I,106,3</td>
<td>1</td>
</tr>
<tr>
<td>This girl.</td>
<td>Gibr. I,151,4</td>
<td>1</td>
</tr>
<tr>
<td>This youth.</td>
<td>Hus. ayy. I,137,11</td>
<td>1</td>
</tr>
</tbody>
</table>

and also always in number when its noun is in the dual:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>With these two privileges.</td>
<td>Hus. ayy. I,105,13</td>
<td>1</td>
</tr>
<tr>
<td>These two Persians.</td>
<td>Hus. ayy. II,44,19</td>
<td>1</td>
</tr>
<tr>
<td>By these two voices.</td>
<td>Hus. ayy. II,41,12</td>
<td>1</td>
</tr>
</tbody>
</table>

It agrees in the plural only when modifying collective or plural nouns which refer to persons:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Are you really determined to let these &quot;creatures&quot; stay in the palace?</td>
<td>Hak. ahl. 53,9</td>
<td>1</td>
</tr>
</tbody>
</table>

8. Note however the agreement of the demonstrative in the following:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is your answer?</td>
<td>Amin duh. III,29,7</td>
<td>1</td>
</tr>
</tbody>
</table>

The use of the feminine singular in this instance can be explained by the pejorative meaning of "creatures," as applied to persons.

§ 62 ADJECTIVES IN APPPOSITION

Under the heading "adjectival or attributive apposition," or adjectives in apposition, we understand...
the syntactical relationship of an adjective to a substantive which the adjective modifies and with which it agrees.

In contrast to the predicate adjective, the adjectival appositive does not represent a new constituent of a sentence but must be considered as a single syntactical unit together with the substantive to which the adjective refers.

From the point of view of its meaning, the adjective's function is either restrictive (determinative) or non-restrictive (qualitative), according to whether it delimits the modified noun or simply adds new aspects or a description to it.

From the syntactical point of view the attributive appositive, or attributive adjective, follows the noun which it modifies and agrees with it in gender, number, and grammatical case. Its syntactical incorporation into the substantive is complete even to the formalistic point of also taking the definite article when this determines the substantive, although there is naturally not a logical or semantic distinction between "definite" or "indefinite" adjectival appositives.

§ 63 ATTRIBUTIVE APPOSITION

The adjective functioning as an attributive appositive always follows its governing noun and is usually immediately after it. Since the adjective in this function has been completely incorporated by the governing influence of the noun, it agrees with it in gender and number. The restrictions of case agreement that are found in the nominal sentence or with the adjective in predicative function (see Vol. I, § 8) do not apply here. The adjectives in attributive apposition, without exception, take the case of their governing noun.

A The adjective will also take the definite article whenever the noun is defined, e.g.,

\[ \text{الکلیل} \] Khalil the Heretic.
Gibr. I,152,1

\[ \text{الکلیل} \] John the Madman.
Gibr. I,89,1

\[ \text{الکلیل} \] The Great Solomon.
Hak. sul. 58,5

\[ \text{الکلیل} \] in itself:
Gibr. I,89,1

\[ \text{الکلیل} \] recently. Bat. (Zy.) 12,4

\[ \text{الکلیل} \] by the definite article:
Gibr. I,89,1

\[ \text{الکلیل} \] that the development of literary criticism in the Arabic world....
Mand. (Br.) 1,3

\[ \text{الکلیل} \] the Arabic language.
Maz. (Zy.) 1,1

\[ \text{الکلیل} \] ancient literature.
Musa (Zy.) 2,6

\[ \text{الکلیل} \] at the last moment.
Manf. sha't. 11,8

\[ \text{الکلیل} \] English literature.
Musa adab. 2,12

\[ \text{الکلیل} \] by a genitive construction; in this case the adjective will follow the genitive (see page 101):
Gibr. I,77,4

\[ \text{الکلیل} \] the great Prime Minister of France.
Manf. sha't. 31,13

\[ \text{الکلیل} \] to the second edition of the book.
Hai. sir. 26,22

\[ \text{الکلیل} \] on one pleasant summer night.
Maz. (Zy.) 10,2
B Two or more adjectives modifying the same noun will follow it in an asyndetical construction:

\[
\text{an upright and sincere man. Hus. 'ala. II, 175, 8}
\]

\[
\text{elegant and refined people. Manf. sha'. 222, 16}
\]

In this narrow and small world, limited on all sides.... Hus. ayy. I, 15, 3

What a difference there is between that and a spiritual, powerful, and irresistible zeal! Hai. sir. 41, 15

She was a distinguished and educated girl. Manf. sha'. 11, 11

the Muslim Egyptian, writer of the letter. Hai. sir. 29, 21

the Afro-Asian world. Zur. (Br.II) 60, 24

C As to the order in which they appear when one adjective is determinative and the other qualitative, the one that determines follows the qualitative one, which only describes the noun:

\[
\text{Hajj Fairuz played another important role in the life of these students. Hus. ayy. II, 29, 1}
\]

\[
in a truly scientific way. Hai. sir. 29, 13
\]

\[
during the first 'Abbasid period. Amin duh. I, 171, 3
\]

\[
in the last five days. Nu'. liq. 39, 14
\]

This general artistic principle that says.... Mand. (Br.) 4, 8

Egyptian public opinion.... Kam. (Zy.) 4, 16

However, compare the last example above with the following:

\[
\text{in the firmament of Egyptian public life. Kam (Zy.) 4, 30}
\]

The following are also of interest:

\[
\text{in the French Journal Asiatique. Djir. tar. I, 127, 1}
\]

\[
\text{the English Journal of the Royal Asiatic Society [the English Asiatic Journal]. Djir. tar. I, 161, 16}
\]

\[
\text{Z.D.M.G. [the German Oriental Journal]. Djir. tar. I, 61, 18}
\]

Since the demonstrative pronouns in an adjectival function always have a determinative character, they will precede qualitative adjectives:

\[
\text{with these sinful eyes of mine. Nu'. liq. 47, 14}
\]

but they may follow determinative adjectives:

\[
in this third phase of his. Hus. ayy. 15, 1
\]

D As we have stated, the adjective immediately follows its governing noun; however, when the noun is determined by a prepositional phrase, the phrase may precede a qualitative adjective:

\[
\text{in the last thirty years. Musa adab. 191, 13}
\]
I very much wanted a reply. Raich. mul. 15,15
to a beautiful house by the sea. Raich. mul. 27,1
in a large and beautiful copper jug. Raich. mul. 203,9
who wore a large golden ring through her nose. Hus. ayy. I,14,12

An exclamation may be placed between a noun and its adjective:
كان لي أمّة حضرمة الأساتذة بارعة جميلة.
I had an outstanding and beautiful wife, Honored Professor. Raich. mul. 67,4

and also a restrictive adverbial modification in the accusative (e.g. with some numerals) may also precede
the last noun but will agree with the series as a whole:
في العشرين أو الثلاثين سنة.

When a dual or plural noun is followed by two or more adjectives in syntactical construction, the adjectives may modify the noun distributively. In such a case the adjectives may agree only in gender but not in number (see page 491):

نازعة الفتن العربية والتجريبية.
in both languages, Arabic and English. Mah. zuq. 20,18

10. Note, that, if required by the meaning, it is possible to combine the syntactical and the asyndetical constructions of the adjectives, as in the third example in text. Compare also with:

The true cultural and intellectual renaissance began. Mand. (Dr.) 1,11

§ 64 GENDER AND NUMBER AGREEMENT

With respect to agreement in gender and number the relationship between a substantive and its attributive adjective is also very much like that between subject and predicate in the normal sentence (see Vol. I, § 8). However, the attributive adjective seems to have retained more freedom in this regard than has the predicate adjective.

Nevertheless, the agreement of the attributive adjective with the noun it modifies may vary because
of grammatical reasons (pattern of the noun) or semantic reasons (the noun's meaning).

A Thus when the substantive is singular, there is always agreement in gender, either masculine:

 أن أنيسани على وحيد شجاع
I am a just and courageous man. Manf. mag. 47, 8

a harsh voice.
Manf. sha'. 85, 2

أباب الأول
first section.
Amin duh. I, I, 1

or feminine:

بعد هذه الساعة الأليمة
after this painful hour.
Hus. 'ala. II, 105, 1

ثم عل إلى الليلة الأليمة
Then come back to me tonight.
Manf. sha'. 166, 5

أن يكون كأخي الصغرية
to be like his younger sister.
Hus. ayy. I, 6, 8

الحالة المرأة السليمة
the condition of the Muslim woman.
Sa'. (2y.) 6, 1

there is also agreement with proper names:

يسيوع الالدامي
Jesus the Nazarene.
Gibr. I, 160, 17

يا عشتروت العظيمة
O great Astarte!
Gibr. I, 62, 6

مارتا الرانية
Martha from Bana.
Gibr. I, 75, 1

B If the substantive is a collective noun that refers to persons, the adjective usually agrees with it logically and will be plural, either sound or broken:

elegant and refined people.
Manf. sha'. 222, 16

المرأة النبيلة
these noble people.
Hus. 'ala. II, 192, 19

ются السماء
the stories of the Arabs
before Islam.
Hus. 'ala. I, 1, 2

أكبر الصبر المتين إلى
the majority of the Jews
associated with Medina....
Hai. sir. 281, 3

اليونان القديمة
the ancient Greeks.
Djir. tar. I, 38, 10

but it is occasionally found in the singular:

مع قليل من أصحابها
with a small group of her
friends.
Mah. qah. 100, 7

جمدها آخر ل يأت عن النهية
Another crowd of no less
than one hundred....
Rainh. mul. 203, 2

Note the following agreement:

في خراسان بهما كثير عن
In Khurasan, there are
many Jews but few Christians.
Amin zuh. I, 82, 7

If the collective noun refers to animals or inanimate things, the adjective is usually masculine or feminine singular:

الدبل الكبيرة
the numerous pearls.
Gibr. II, 107, 3

وكان من نبات أخضر
the green plants that were
behind it.
Hus. ayy. I, 5, 4

سائر اللى هوى الراق تحت الأمواج
the site of the pearls
bedded under the waves.
Rain. mul. 26, 16
C. When the substantive is a sound plural that refers to individuals, the adjective will be either
a masculine or feminine sound plural:

"النساء الجميلات" the beautiful girls.
Manf. sha'. 209,2

"أرفن يا رب يا جامعات التعليمين" Have pity, O Lord, on the
"أمام الأبواب في هذة الليل" hungry ones standing outside the doors on such a
"نحو من جاراتها الفتيات" night.
Manf. (Zy.) 8,23

"أمهات الأبناء في الألفية" an old woman from her old
"عجوز من جاراتها الفتيات" neighbors.
Manf. mag. 247,12

"المعادون المحددون" the modern Iraqis.
Bat. (Zy.) 12,27

"أن ترى الظلالات المشروكة" to see the slender and
"النساء راجعة من الحقول البعيدة" agile peasant women coming
Sak. (Zy.) 13,8

"فتيات صغيرات" young girls.
Mah. zuq. 52,8

or a broken plural:

"النساء الجميلان" beautiful girls.
Hus. 'ala. II, 6,9

"كل جم من المزارعين الفقراء" as all the poor farmers.
Gibr. I, 91,8

"القبائل الفرسان" the ancient Egyptians.
Hak. (Zy.) II, 40

11. Two or more adjectives modifying one substantive may agree with it within the same sentence according to several different patterns:

"تلك الفلائل الجميلات المتبادلة" those sweet kisses exchanged.
Manf. sha'. 202,15

Note the following grammatical discrepancy in agreement:

"كان كريم من الفتايا" Karim was a "bully" known
"السيسي في الحي" in the neighborhood.
'Aww. (Br.) 14,27

D. With a substantive sound plural that refers to animals or inanimate things, the adjectives may be

feminine singular:

"نارات جديدة" new factories.
Musa (Zy.) 2,1

"نظارات غريبة" strange glances.
Hak. ahl. 56,15

"السلاطات الإسعارية" the social questions.
Musa (Zy.) 2,40

"خطوات محدودة" few steps.
Hus. ayy. I, 12,2

"الكلمات التالية" the following words.
Musa adab. 201,7

"العادات العربية" the Arabic customs.
Amir duh. I, 110,13

"لغات مختلفة" different languages.
Zur. (Zy.) 18,28

or feminine sound plural:

"كلمات معدومة" few words.
Mah. qah. 7,16

"بناة أهالي الشرق" sighing silently.
Manf. sha'. 187,7
or a broken plural:

أدبنا الكبار
Musa adab. 29,4

الرجال الفقراء
Gibr. I,124,18

الأديب القديم
the ancient writers.
Musa (Zy.) 2,12

أولئك الخلفاء العظماء
those great caliphs.
Far. (Zy.) 17,14

أجدادي العظماء
my illustrious ancestry.
Gibr. II,149,5

Note that some words can be understood either as referring to persons or not:

لهما; الإلهان القديم
these old deities.
Hus. 'ala. II,108,20

هذه الآلهة الرئيبة
these sublime deities.
Hai. sir. 92,12

and note also the lack of gender agreement in the following:

أسماء كبير
numerous names.
Djir. tar. I,8,15

F When the broken plural refers to animals or inanimate things the adjective may be either

feminine singular:

أحارات مخيفة
different events.
Manf. sha'. 250,7

أجسام كبيرة
through many things.
Taq. (Zy.) 3,13

الليلية السوداء
the dark nights.
Gibr. I,109,3
MODIFICATIONS OF NOUNS

or a broken plural:

since a few days ago.
Manf. sha'. 101,14

your dark thoughts.
Nu'. kan. 30,1

white garments.
Hai. sir. 110,20

I had great hope and longing.
Manf. mag. 169,10

wide doors.
Hus. 'ala. II,67,3

the mute tombs.
Zayy. (Zy.) 16,25

or at times even a feminine sound plural:

some months.
Mah. gah. 19,5

Only some minutes had passed.
Mah. gah. 34,13

within a few minutes.
Mah. zuq. 38,9

Note the adjective agreement with names of animals as applied to persons:

All of you are hypocritical dogs! Tai. (Zy.) 34,63
the dogs that I had fed!
Qud. (Br.) 54,27

SUBSTANTIVAL USAGE OF ADJECTIVES

When the substantive is in the dual, the adjective always agrees with it:

the two important guests.
Taq. (Zy.) 3,46

two whole weeks.
Hai. sir. 217,14

the two adjacent trees.
Manf. mag. 7,11

his two big eyes.
Gibr. I,159,8

two beautiful black eyes.
Mah. zuq. 32,2

two other elements.
Amin zuh. I,23,19

even when the adjective modifies two substantives in the singular:

a feeling of great alarm and fear. Taq. (Zy.) 3,23

This proposal caused a long discussion and debate. Khal. (Br.III) 8,4

(For agreement with numerals, see page 361, and with genitive constructions, see page 153f.)

§ 65 SUBSTANTIVAL USAGE OF ADJECTIVES

Arabic can use any adjectival noun—adjectives and participles—in a substantival function. Some of these substantival uses are also common in other languages, though in Arabic they have special features...
as a result of its particular need to develop new ways of expression. Others are typically Semitic and have parallels only in other Semitic languages.

The distinction between "apparent" and "real" substantival usage is based on the adjectival noun relationships to substantives.

In the cases which we call "apparent substantival usage," the adjectives and participles have become more loosely related to their governing substantive. They, however, still function as adjectives and are subordinated to a substantive. In fact, they can only be used after the governing noun with which they agree in gender and number has been mentioned.

The adjectival nouns which are used in a "real substantival function" are used independently from any other noun and are syntactically substantives. If they have a concrete meaning, their gender will be in agreement with the grammatical gender of the idea to which they refer, and will be singular or plural according to the number of the idea to be expressed. If they have an abstract meaning, they are invariably masculine singular.

§ 66 APPARENT SUBSTANTIVAL USAGE

Under this heading we shall consider the actual ellipsis of a substantive which has been omitted in order to avoid an unnecessary repetition of the same word, e.g.,

النظام الإسلامي والأفغاني What Cairo do I mean? The [Cairo of] the Fatimids?
Mah. zuq. 5,2

This is especially common in

a) coordinated expressions 12:

12. Compare, for example, with the following:

The Arabic national (movements) and the Islamic movements.
Far. (Zy.) 17,1

b) correlative expressions:

أين النصر؟ What is the present and in the future. Far. (Zy.) 17,39

مادرات الإسبانية والإيطالية The Mother of Spanish, Italian, and Portuguese.
Djir. tar. I, 42,8

بين الحركات القومية والإسلامية between the nationalistic and the Muslim movements.
Far. (Zy.) 17,3

الآباء prostitutors twelve...and the Persian, three.
Djir. tar. II, 153, 16 and 20

بين السلاطين الدينية والرئيسيات between the religious and secular power.
Hai. sir. 516,20

في القرنين الأول والثاني in the first and second centuries before Islam.
Djir. tar. I, 43, 26

from time to time. Mah. qah. 95,16

من يوم إلى آخر from day to day. Kam. (Zy.) 4,6

أنا هنا مكداش وأنا نشر What remained standing, glancing
نقاء إلى تأخذ إلى الباه دو أخرب from him to Baha.
Nu'. liq. 102,2

Compare the example above with the following:

تأهbra ... تأهbra ... One time..., another time...
Hai. sir. 26,7

In these correlative expressions, the substantive does not have to be repeated when it has already been mentioned:
The substantive may also be omitted when it is easily understood:

They joined hands.
Mah. qah. 16,7

Hardly any time had passed when... [a little (time) had not yet passed when....]
Hak. yaum. 21,8

§ 67 REAL SUBSTANTIVAL USAGE

Adjectives and participial forms can be used in a substantival function as

a) concrete nouns:

1) proper names:

Mohammed. Hai. sir. 1,2

from the day the monks called me Brother Mubarak.
Gibr. I, 163,12

Hamida. Mah. zaq. 45,2

His name was Khalil.
'Aww. (Br.) 9,5

b) abstract nouns:

i) preceded by the definite article:

as it is necessary and proper. Zur. (Zy.) 18,19

that there is good and bad in every nation. Amin duh. I,54,10

That is the impossible itself. Nu'. lig. 83,3

It seems that....
Amin duh. III,9,17

hence, we find the use of the article before an elative to give it the meaning of an absolute: "the most," "the best," etc. (see page 472):

in all probability.
Amin duh. III,10,1

at least. Hak. ahl. 25,1
MODIFICATIONS OF NOUNS

The best is that....
Mah. zuq. 60,18

2) governed by a preposition:
from olden times.
Amin duh. I,183,18

Isolated from....
Man. (Br.) 1,18

3) or governed by the interrogative pronoun:
What is strange about this?
Raf. wah. I,59,20

4) governing a substantive in a genitive construction:
in different countries of the world.
Hai. sir. 44,11

This man was middle-aged.
Hus. ayy. I,112,11

in the middle of the fifth century.
Hai. sir. 93,15

neither very wide nor narrow.
Hus. ayy. II,5,4

with various arguments.
Amin duh. III,1,17

the strange thing was that....
Hus. ayy. I,50,8

§ 68 SUBSTANTIVES IN APPosition

Substantives in apposition, or substantival apposition, refers to the asyndetical joining of one's substantive to another, both with the same syntactical

most probably.
Jabr. (Br.) 69,3

at least. Hus. (Br.) 94,20

They are, in my opinion, the vilest and most despicable of thieves.
Manf. sha'. 279,5

Almost the whole night had passed.
Manf. mag. 9,7

13 Followed by in its partitive meaning (see page 266):
in few of the tribes.
Hai. sir. 71,7

My eyes have shed many tears.
Manf. mag. 41,2

that cost him much pain and effort.
Hus. ayy. I,19,2

Do you have much of it?
Hak. ahl. 35,2

(For a discussion of adjectives in an adverbial function, see page 193.)

Under this category we should also mention an elative followed by a genitive (see page 474f.):
function within the sentence. The purpose of this apposition is to identify or explain a given noun.14

The nouns in apposition, or the appositives, are usually considered either as restrictive or as nonrestrictive (parenthetical). In general, a restrictive apposition specifies or identifies the meaning of a noun and is therefore necessary for a correct understanding of the sentence. A nonrestrictive apposition merely adds information about, or new aspects to, a noun already identified.

Sometimes it is difficult to determine which one of these purposes is really intended by the apposition. In such cases, the distinction, in fact, unimportant, for it becomes a question of stylistic appreciation rather than of syntax. Furthermore, it is not always syntactically relevant which noun will precede; here stylistic reasons may also change the anticipated order. Nor is it always clear which noun is considered the principal part of the apposition and which one is the appositive. This will frequently depend upon which noun is presented as more familiar to the reader. Thus, some cases of appositions will be easily understood in both a restrictive and a nonrestrictive meaning. The fact that one noun is in the preceding position does not necessarily mean that it must be the principal noun.

a) Nonrestrictive (parenthetical) appositions are used

1) to clarify a more general noun:

لا شأ سلألنا الناس المُظلمون
We found refuge in that sharp and precious weapon, chatter. Tai. (Zy.) 9, 6

14. Note that the appositive may be not only a single noun, but also an expression consisting of a noun and its specifications:

كان له قريبٌ يُسِيرُهُ عُشٌ
He had a relative, a boy as young as he was. Has. ayy. 1, 102, 3

The contradiction between the words of the representative, Ibn Sa'ud's representative in Bahrein, and the order of the Government, Great Britain's government in India.... Ra'ih. mul. 17, 10

2) to add a new specification to a given noun:

 حين دُعِيَ يَدْعُونَ مَيْتَىٰ رَسُولَ اللهِ ﷺ
when his Lord called him to bring forth His message, the message of guidance and truth, to all men. Hai. sir. 116, 5

ابن الشيخ إبراهيم
his son, Sheikh Ibrahim.
Ra'ih. mul. 204, 12

ف في مدينة تشعر عاصمة البحر
in the city of Damhur, the capital of Buhaira.
Ref. (Zy.) 20, 1

ليهما، الإمبراطور بول فون
Louis XIV, king of France.
Djir. zar. II, 20, 7

Frequently an apposition to a proper name will clarify its meaning as intended in the sentence15:

أَبْنَيُوْتُ عَدُوَّ وَالسَّيِّبَةِ مَا كَان
Dacianus, the enemy of Christianity, did not know that his two ministers were Christians!
Hak. ahl. 14, 1

أن يُنَّا يُفَتَّى هَذَا الْكَبَّار
Renan, the author of this book.... Musa adab. 172, 11

15. Titles or degrees accompanying a name, although originally appositions, can hardly be considered as such. They should rather be considered as part of the proper name:

ال슈ير مبارك
Brother Mubarak.
Gibr. I, 163, 12

المسيح وَدَة الباي
Mrs. Warde al-Hani.
Gibr. I, 112, 1

الدكتور هَذِين
Dr. Taha Husain.
Musa adab. 57, 7

السيد بلال
Mr. Black.
Hak. (Zy.) 11, 42
Then I remembered I was in Sweden, the land of honesty. Tag. (Zy.) 3,25

Herodotus, the Father of written history.... Hai. sir. 92,20

A nonrestrictive apposition is frequently introduced by the particle أي:

Bahrain, that is, the land which.... Rainh. mul. 299,11

which entertain and sweep away ennui, that is, the ennui of idleness. Musa adab. 6,6

that style is the fruit of intelligence and heart, that is to say, of thoughts and feelings. Musa adab. 168,7

A nonrestrictive appositive modifying a plural noun may consist of a series of nouns which are understood as concrete parts of the more general plural or collective noun:

As for the people—the merchants, traders, farmers, servants, masons, and carpenters.... Musa (Zy.) 2,11

about his first two caliphs, Abu Bekr and Omar. Hai. sir. 20,12

She was the oldest of five children—two daughters and three sons. Ghur. (Zy.) 31,12

It may also consist of a series of nouns negated by the correlative negative particle ﹶ، after an indefinite negative statement:

and he did not carry a thing in his pocket, neither watch nor pen nor gold nor silver. Rainh. mul. 55,20

A nonrestrictive appositive may determine a noun in the same way as does an adjectival modification:

pure gold. Hak. sul. III,14

the mother country. Khalid (Br.II) 94,11

Life went on in an easy, bearable way. Mah. qah. 78,11

itinerant peddler. Amin (Zy.) 26,43

in virgin land. Rainh. (Zy.) 23,6

the true writer. Raf. wah. I,12,14

Sometimes, when an undefined noun is followed by another noun which specifies the meaning of the preceding one, it can be difficult to determine whether it is a descriptive (nonrestrictive) apposition, or a genitive construction with a determinative function, in which instance the first noun should be understood as being in the construct state:
Typically Arabic is the type of restrictive apposition in which the second noun, the appositive, has a suffixed pronoun referring to the first noun, the one modified by the appositive. The suffixed pronoun has either a partitive or a determinative meaning.

This type of apposition is also named "permutative" and traditionally called "wird al-sulaha", "the substitution of the part for the whole," and "the comprehensive substitution," by Arab grammarians, according to the partitive or specifying meaning of the suffixed pronouns:

بَنِي السَّلَاحَة: أنصار القادة أكثرها

and there you have most of the Arabic magazines, and the best of them.
Hus. ayy. II,14,13

16. The author has a footnote to this sentence in which he allows both interpretations—as an appositive and as a genitive construction.

I forgive all offenses, new and old.
Manf. sha' 254,12

to the various literatures of the world, modern and ancient.
Amin (Br.II) 25,3

The majority of the viziers were Persian.
Amin duh. I,65,6

These Muslims, the Emigrants and the Helpers, were no longer left alone facing Abu Sufian....
Hai. sir. 258,9

Upon the rise of Islam, most of the Badouin tribes of the Arabs were in Nejed.
Djur. tar. I,48,16

The people of the country, old and young, boys and women, have a special mentality.
Hus. ayy. I,96,8

The early Muslims believed in both the good and the bad aspects of pre-destination.
Amin duh. III,3,7

Here we should mention some Arabic words that are general or abstract in meaning, like "totality," "portion," "likeness," etc., which are very frequently used in an appositive function and take a suffixed pronoun which refers to the principal noun, e.g.,

I had memorized the whole Koran. Raf. (Zy.) 20,1
apposition to a plural noun will have to be in some way equivalent to the plural idea of the principal part in the apposition, i.e., a collective or a plural. Also, when the substantive in apposition has a special form for the feminine, there will be agreement in gender:

The queen, Shehrazade.
Hak. sheh. 1,9

Qusay's mother, Fatima,
was the daughter of Sa'id
ibn Sayal. Hai. sir. 95,4

It is one of the plays of
the poet Balthazar Baro.
Manf. sha'. 18,4

the Cardinal de Richelieu,
First Minister of France.
Manf. sha'. 31,12

She was the oldest of five
children—two girls and
three boys.
Ghur. (Zy.) 31,12

But his uncle, Abu Talib,
was.... Hai. sir. 120,14

As a general rule (see the previous examples),
we may state that the substantives in apposition will
agree in case. However, when the substantive in
apposition does not immediately follow the principal
substantive, it may be in the nominative case. This
can be explained by the close relationship between
the apposition and the predicate of the nominal sen-
tence to which the apposition is originally related.

Throw your arms around my
neck, your arms [white and
smooth] as silver.
Hak. sheh. 68,1

in spite of his age, fifty
years or more....
'Aww. (Br.) 15,2
On the other hand, after a plural or collective noun, an appositive series of undefined nouns enumerating all parts of the principal noun may be in the accusative case (but see page 80):

Everybody, British, Egyptians, and foreigners, was expecting...
\[\text{Hai. (Zy.) 14,3}\]
with demonstrators from all classes—students, workers and {\textit{effendis}}...\n\[\text{Hai. (Zy.) 14,15}\]

He found the room filled with people—both men and women—sitting.
\[\text{Mah. gah. 25,5}\]
as he also saw some other woman, bosom, buttocks, and legs.
\[\text{Mah. gah. 25,5}\]

his friends, the beggars, young and old, each had a song which he repeated to the benefactors.
\[\text{Aww. (Br.) 9,19}\]

from the library employees of low and high status.
\[\text{Hai. sir. 19,13}\]

As we have already seen in the examples, substantives in apposition will usually agree in grammatical determination; however, it is not unusual to find an indefinite noun in apposition to a defined one; in such cases, the indefinite one will introduce an adjectival qualification:

There he heard the {\textit{khatib}}, an old man with a high, resounding voice.
\[\text{Hus. ayy. I,141,2}\]
or return one's attention to the subject, especially after an unusually long modification of the subject:

"Who are your people and your kin, and where is your birthplace?..." The poor and the downtrodden, they are my people and my kinfolk; and this vast land, it is my birthplace." Gibr. I, 184, 7 and 10

This human attitude, that is the eternal thing in literature.
Musa adab. 11, 16

Perhaps the most important thing that differentiates our generations is your confusion and our peace of mind.
Amin (ZY.) 7, 2

The only difference between a sorcerer and a mujtahid is that.... Hus. ayy. I, 98, 14

for women are servants from the time of their birth to the day of their death.
Q. Amin (ZY.) 5, 30

When the subject is in the accusative case modified by one of the emphatic particles (e.g., and, then, etc.), the personal pronoun can be in apposition to it; however, in apparent contradiction to the general rule, the pronoun does not agree in case, but will be in the form of the nominative:

And this day is our last day on the face of the earth.
Manf. sha'. 218, 16

Haven't I told you that Life alone is the charmer?
Nu'. liq. 79, 7

that culture is the study of man as a whole.
Musa adab. 104, 10

I am in charge of this punishment.
Hus. 'ala ii, 10, 11

These poor wretches who have delivered me, bound, to you today, delivered their necks to you yesterday.
Gibr. I, 184, 20

Moreover, a pronominal apposition in the nominative case may follow a personal pronoun in the accusative case:

I am also telling you that she loves you.
Manf. sha'. 238, 8

He asked "to see me"?
Manf. sha'. 70, 8

Who showed you the way?
Nu'. liq. 70, 8

She was expecting him, not Christ.
Hak. ahl. 128, 7

You do not see me... but her in me.
Hak. ahl. 130, 12

and also after a pronoun in the genitive case:

I am telling you that I did not hear your voice.
Nu'. liq. 12, 6

17. Note the following:

We and the Sudanese.
Musa adab. 191, 9
MODIFICATIONS OF NOUNS

What do you think?
Nu'. liq. 45,2

Our own actions.
Hai. sir. 565,16

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

The choice is up to you.
Hak. sul. 33,5

A personal pronoun of the first and second person, singular or plural, takes the noun in apposition to it in the accusative case. To explain the discrepancy, Arab grammarians assume that the verb أَيْنْ, "I mean," is understood:

نا أَشْدَ حَاجَّتَا يَحَمْلُ المُسْلِمِينَ

How great is our need, we Muslims, for....
Raf. wah. I,35,2

أَهْيَنَ الْبَرْرِيَّينَ

you, the city dwellers.
Din (Br.) 60,5

نا مَثَّلَ البَارِيَّينَ

to us Europeans.
Hak. (Zy.) II,27; 11,34

لا أَحْمَدَ الْمَاَلِبِينَ فَدَمَّنَتَا

But we, the poor, cling to your words.
Gibr. II,153,13

لا أَحْمَدَ الْمَاَلِبِينَ فَدَمَّنَتَا

I do not know how the same feeling crept into the minds of everyone present at the same time.
Hak. yau. 41,13

لا أَحْمَدَ الْمَاَلِبِينَ بِهِذَا

If we Orientals would accept this....
Raf. wah. III,38,7

Note the following usage with an enumeration of parts:

نا تَمْلَكْنَ وَظُلِّمْنَا مَنْ يَأْمَنَ

We, the three of us and Katmir also, no longer have any hope in this life.
Hak. ahl. 69,15

§ 70 PREPOSITIONAL PHRASES

A preposition with a dependent noun can be a closer determination of a verb (see page 253) and can also have the function of a nominal predicate in a nominal sentence (see Vol. I, § 7). It can, in addition, determine a noun.

A From the syntactical point of view, the prepositional phrase is directly subordinate to the noun, since the noun in such cases is not understood as an element independent of its prepositional determination. The function of the prepositional phrase, like the apposition, can be either restrictive:

هوُ كَابِنُ السَّلَامِينَ

He was a young man of less than thirty.
Mah. gah. 73,16

بينَ السَّلَامِينَ فِي الْعَرَاقِ

between the Moslems in Iraq and the Moslems in the Arabian Peninsula.
Amin duh. I,106,12

or nonrestrictive (parenthetical):

بَيْنَ السَّلَامِينَ فِي الْعَرَاقِ
**MODIFICATIONS OF NOUNS**

The sky above us is everywhere.
Raf. wah. I,54,15

Here in Manila.
Din (Br.) 58,18

There, between the City of the Living and the City of the Dead, I sat down in meditation.
Gibr. II,103,10

A characteristic feature of the prepositional determination is the fact that it does not define the noun as, for example, the genitive construction does (see page 90f.). For this reason determinations of an indefinite noun have to be attached to the noun as a prepositional complement (see page 91). Accordingly, لست صديقاً لي لليه should be translated as "I met a friend of mine," while لليه صديقاً لي would only mean "I met my friend." Thus the prepositional phrase is frequently used with indefinite nouns:

I was with a friend of mine in a Syrian restaurant.
Nu'. kan. 94,2

but they never treated me as one of their brothers.
Gibr. I,163,7

A group of less than ten remained with him.
Hai. sir. 297,3

on one night in the year 1640.
Manf. sha'. 18,3

The prepositional phrase can also be used with definite nouns since, as stated, it is not affected by the grammatical determination of its governing noun:

The people of this village will not accept an outcast from the monastery.
Gibr. I,176,14

As for you, you fulfilled your duty.
Hak. sul. 11,6

Do you want a castle of white marble?
Manf. mag. 173,12

the story of the two men with their white robes.
Hai. sir. 111,18

She needs him.
Q. Amin (Zy.) 5,31

Is he so busy that he can't take care of us?
Tai. (Zy.) 9,11

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There are numerous witnesses for this.
Q. Amin (Zy.) 5,6

For I want to die like the heroes who preceded me.
Manf. sha'. 284,5

The man beat twice on the tambourine he held in his hand.
Sib. (Br.) 111,3

What is that book you have in your hand?
Hak. ahl. 32,12
MODIFICATIONS OF NOUNS

C As we have seen in the preceding examples, usually the prepositional phrase immediately follows its governing noun, but it can also be separated from the noun by one or more words:

لا يد أن يأتي هم إليك أن يهنئهم
It is necessary for them to come to congratulate you in person.
Manf. shaf'. 108,4

or even by a complete sentence, as we frequently find with the relative pronouns من and في in the constructions من...من and في...في (see Vol. III):

لكن ما كان يفحصه صاحب الغريب من الغريب
because of the large amount of water that the owner of the coffee house used to pour in it.
Hus. ayy. II,3,16

The prepositional specification frequently precedes the indefinite noun it modifies:

أمسك من هذا بيد
Do you have much of this?
Hak. ahl. 35,2

إن كتب في صديقا
if you are a friend of mine.
Hak. ahl. 97,6

أما أنا فلا أصدق من كل هذا
As for me, I do not believe any of it.
Manf. mag. 5,18

كان عيني ترَرون ما كانت عن كثرة
as if my eyes were seeing what I had not acknowledged.
Hak. ahl. 21,3

لم يكن لديني يمته شئ، يذكر
We do not have any worth remembering.
Mand. (Br.) I,16

The adjectival modifications of the noun will usually precede the prepositional phrase:

PREPOSITIONAL PHRASES

الاختلافات القائمة بين شعوب
the differences between its peoples.
Sa'. (Zy.) 6,9

هذا العدد الكبير من المحاكم
This is the only difference between us.
Kam. (ZY.) I,47

هذا هو الفن الوحيد بيننا
among this large number of children.
Hus. ayy. I,17,2

However, a restrictive prepositional phrase may precede a qualitative adjective (see page 51):

في برتقان من الخضرة جميل
in a large, beautiful copper jug.
Rah. mul. 203,9

حَلُقة من الذهب كبير
a large, golden [nose] ring.
Hus. ayy. I,14,13

إليها رفعة من الأرض شامسة
It was a wide strip of land.
Tai. (Zy.) 9,19

جمالان من ضوء الخيول الأصيلة
two very lean, hungry, and sad looking horses.
Rah. (Zy.) 23,16

كان بعيدا للفن قدما
It was an old Persian festival.
Amin dhu. I,105,15

When a prepositional phrase modifies two substantives, it usually follows the first one:

لكن كأن دا كرب في الفراء
but he ranked highly and importantly with his people.
Hai. sir. 98,11

مصدر فوق لوق رآه
unlimited source of strength and joy for me.
Jabr. (Br.) 72,9
D Some prepositional phrases have no attachment to any specific noun or verb within the sentence and are modifications of the statement in general, thus becoming adverbial prepositional phrases, e.g.,

\[\text{But their influence, nevertheless, is small.}\]

Sa'. (Zy.) 6,37.

The Moslem woman is unfortunately forbidden to have a distinctive personality. Sa'. (Zy.) 6,46

Naturally, you will remember some of the university songs. Din (Br.) 61,3

Rather, it is a truth which Europe unfortunately ignores. Hak. (Zy.) 11,20

more properly.

Sib. (Br.) 111,6

It is not really Arabic literature. Amin duh. I,14,13

in short. Djir. tar. II,19,9

and when I see a young man and a girl walking together slowly....

Manf. sheh. 67,7

E A prepositional phrase can modify:

\[a)\] a substantive:

\[\text{in the vicinity of my house.}\]

Nu'. liq. 22,10

This ignorant majority is a curse upon the Moslem world. Sa'. (Zy.) 6,19

the chief of the Shafi'ite school in Bagdad.

Amin duh. I,224,15

the British power in Egypt. 'Aqq. (Zy.) 15,32

\[b)\] an adjective:

\[\text{He was then almost forty years old.}\]

Gibr. I,113,5

O, the poet who lives as a stranger in his own country! Gibr. II,143,8

for all the books I read were not true to life.

Jabr. (Br.) 72,2

Lying is alien to them.

Taq. (Zy.) 3,2

baggy trousers, wide on top but narrow on the bottom. Fur. (Zy.) 24,28

\[c)\] an elative (see page 468):

\[\text{who was ten years his senior.} \]

Nu'. liq. 46,6

There is nothing dearer to me than this.

Manf. mag. 105,8

\[d)\] a verbal noun and, therefore, an infinitive:

\[\text{I know you better than you yourself.}\]

Hak. sheh. o0,14
My answer to them is before the readers.  
Musa adab. 202,1

I do not want to stay in this world.  
Hak. sheh. 152,12

I want to leave this place.  
Hak. ahl. 14,12

and an active or passive participle:

in the lines of his book speaking of the Kingdom of Heaven.  
Gibr. I,91,4

in his room overlooking the square.  
Hai. (Zy.) 14,5

the words that come from the heart.  
Manf. sha'. 181,1

the one responsible for the room.  
Din (Br.) 61,10

Life is open before us.  
Mah. qah. 138,17

This name was not common among the Arabs.  
Hai. sir. 108,17

in a room close to that of the old man.  
Hus. ayy. I,27,2

Frequently the verbal nouns—infinities and participles—take a prepositional phrase with the preposition ل in place of an accusative (see page 404 and 413):

The boy wished for all this.  
Hus. ayy. II,33,9

during their preparation of this lesson.  
Hus. ayy. II,33,4

e) an adverb:

shortly afterward.  
Hak. ahl. 32,1

There, between the City of the Dead and the City of the Living, I sat down in meditation.  
Gibr. II,103,10

f) and also another prepositional phrase:

some ten centuries before Islam.  
Djur. tar. I,30,10

one hundred years or more after the Prophet's death.  
Hai. sir. 49,4

He had been buried there a month after the caravan's departure.  
Har. sir. 108,4

In some quite common expressions the prepositional phrase is omitted without any apparent change in meaning, e.g.,

a) after ل of general denial (see page 220f.):

For if that were necessary, then....  
Amin duh. III,5,14

It is, without doubt, created.  
Amin duh. III,43,2

I shall most certainly die.  
Gibr. III,116,4

b) after an elative:
§ 71 THE GENITIVE CASE

A noun in the genitive case governed by another noun expresses a relationship between the two in which the preceding noun, the regent, is closely determined by the following genitive noun. Since the genitive only establishes a relationship between two nouns (for a discussion of the genitive after prepositions, see page 253), it is called the "nominal case," as opposed to the accusative, which expresses a relation to a verb (see page 161). European grammarians call the regent—the governing noun—*status constructus* (construct state), and the following noun in the genitive case—the governed noun—the "genitive."

The function of this genitive relationship is that of specifying the governing noun, giving it a new aspect or circumstance in order to enlighten, to clarify, or to determine the idea expressed by the noun. Therefore, since only substantives fulfill the logical and grammatical requirement of presenting an independent idea, they are the main grammatical category for this genitive relationship.

Adjectives can have such a genitive determination when used as substantives, or in relation to a substantive (see page 61). Since other grammatical categories, such as personal, interrogative, and demonstrative pronouns, do not present an idea but only express a relationship to one already given, they are excluded from having such a genitive specification, with the exception of the (see Vol. I, §45).

The second member within a genitive construction can be

a) a noun. (This should not require any examples.)

b) a personal pronoun but only as a personal suffix, e.g.,

my house

Then he thought of his parents. Mah. qah. 123,19
in this manner.
Manf. mag. 89,8
all this. Nu'. kan. 54,1
all this. Amin zuh. I,41,2

and also an interrogative pronoun:

Whose son are you? Gibr. I,80,19

and there, four youths, barefooted, half naked... 'Aww. (Br.) 16,20
She was half-naked or almost half-naked. Hai. sir. 316,10

e) other grammatical categories, e.g., adverbs, expressions, and even complete sentences, may be taken as grammatical entities equivalent to a noun and thus be used as the equivalents of a genitive case:

the words "My Lord."
Hak. ahl. 13,2
with the word "no."
Raf. wah. I,41,13
§ 72 THE SUBSTANTIVE IN GENITIVE CONSTRUCTIONS

As we have stated, only substantives and adjectives used as substantives offer the grammatical and logical requirements for this genitive relationship:

A The noun in the genitive case determines its governing substantive, which never takes the article; it loses its grammatical indetermination, or "nunnation" (see page 7), and if it is a dual or sound plural, it loses the ending ìn or ìn respectively.

by Western Orientalists. Gibr. III, 234, 7
that his two ministers were Christians. Hak. ahl. 14, 1
the scholars of those languages. Amin duh. I, 305, 11
my eyes. Maz. (Zy.) 1, 1
his face. Maz. (Zy.) 1, 13
the meaning of these words. Musa (Zy.) 2, 2
the Advocates' Chamber. Kam. (Zy.) 4, 1

Determination by a genitive is on a qualitative basis, contrary to determination by a definite article, which is demonstrative (see page 10). Thus "النَّاْي" is "this day," i.e., "today," while "ىَوْئَيْنِ" is "my birth-day," i.e., "the day in which I was born."

For this reason, when a noun has to remain undefined, it cannot take any genitive determination, but has to be paraphrased by using a prepositional phrase (see page 82):

كانَ عَيْدًا فِي قَرْنٍ هَذَا. Amin duh. I, 105, 15
بَيْنَتِي هُمُّ طَبِيعٌ لَّكَ. Q. Amin (Zy.) 5, 18
الإِنَّهُ إِلَيْهِ يَسْتَمِعُ يَتَكُ. Hak. (Br.) 41, 19

or a paronomastic paraphrasis (see page 450):
في لِمْبَاءِ مِنْ لِيُرِيَ الْأَصِيبَ الْمُحْيَدةِ. on one pleasant summer night. Maz. (Zy.) 10, 2
بَعْضُ الْقُرْءَاءِ مِنْ شَعْرَهُ الْكَهْرُ. a seventeenth century French poet. Manf. sha'. 7, 3
ذَلِكَ إنَّ ذَا عِيدًا مِنْ عِبَادٍ. At this moment, one of his servants entered. Gibr. I, 63, 10
في عَيْدَةِ قَبْيَةِ مِنْ عِمَارَاتِ في مَدِينَةِ عَلِي. in an old building on the Mohammed 'Ali street. Kam. (Zy.) 4, 16

B Determination by a following genitive is a strict one only when the noun in the genitive case is itself defined,

d) either as a proper name:

كَاهِرَةٌ. Tai. (Zy.) 9, 29
سُوْرُانُ. Susan's letter. Manf. mag. 29, 15
آيَةٌ. Mohammed's sons. Hai. sir. 128, 4
b) or by the definite article:

the edition of this book.
Hai. sir. 25,2

at the door of the temple.
Gibr. II, 20,1

The mermaids. Gibr. II, 107,1

the Turkish element.
Amin zuh. I, 3,3

the subject of this part.
Djir. tar. I, 12, 10

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

c) or by a suffixed personal pronoun:

the consequences of his ignorance.
Q. Amin (Zy.) 5, 24

the flowers in his garden.
Manf. mag. 6, 12

He listened to his parents' conversations.
Gibr. I, 90, 7

during one phase of his life. Hus. ayy. I, 148, 3

d) or by another genitive:

the students of all the colleges. Hai (Zy.) 14, 8

the majority of the lower class. Bat. (Zy.) 12, 18

C When the noun in the genitive case is undefined, it determines its regent only generally and indefinitely. The first part could be considered as grammatically determined; the expression, however, is semantically indefinite. Thus, such expressions as "أَلْمُجَّرَةُ مُلْحِيَّةَ" or "أَلْمُجَّرَةُ لَا تُجْزَى" should not be translated as "beams of a moon" or "the teacher of an English language," but naturally, "moonbeams" and "an English teacher" (for exceptions see page 24):

We took a taxi cab.
Tai. (Zy.) 9, 16

He was an English teacher.
Mah. zuh. 18, 13

a clergyman.
Nu'. liq. 38, 16

Have you ever seen a cuckoo clock? Nu'. kan. 21, 5

a dentist. Mah. zaq. 9, 2

on one summer night.
Raf. nah. III, 17, 16

This indefiniteness is so strongly felt that a relative clause after such a construction will be asyndetically construed (see Vol. III):

as moonbeams coming through the window.
Gibr. II, 26, 1

a water jar of indeterminate color. Amin (Br.) 85, 9

with a look of sympathy not untinged with envy.
Tai. (Zy.) 9, 35
and an adjectival modification to the regent noun (status constructus) will not take the definite article (see page 28):

\[\text{كل كتاب قرأته} \] every book I have read.
\[\text{Jabr. (Br.) 72,2}\]

as a drunkard leaves an empty wine jar.
\[\text{Gibr. I,119,2}\]

D On the other hand, the definition of the second part (the genitive) frequently must be interpreted not as a qualifying of this particular noun alone but rather as a qualifying of the expression as a whole (see page 13).

Thus \[\text{ساعة المكوكة} \] (Nu'. kan. 21,12) must not be translated as "the clock of the cuckoo," but "the cuckoo clock":

\[\text{رجل الدين} \]
the clergyman.
\[\text{Nu'. liq. 40,8}\]

\[\text{فنجان القهوة} \]
the cup of coffee.
\[\text{Gibr. III,105,22}\]

\[\text{قاعة الإنتصار} \]
the waiting room
\[\text{Din (Br.) 60,1}\]

\[\text{هل تقضين شهر العسل في القاهرة?} \]
Are you spending your honeymoon in Cairo?
\[\text{Mah. qah. 142,20}\]

\[\text{إلى أطباء الأسنان} \]
to the dentists.
\[\text{Gibr. III,78,13}\]

\[\text{مدرسة الطب} \]
the medical school.
\[\text{Mah. zug. 9,2}\]

The unity in such genitive constructions may become so strong that both nouns—in the construct state and in the genitive—can, for all practical purposes, be considered equivalent to compound words, which are, in fact, alien to Arabic.\(^{18}\)

Any further genitive determination of the governing noun has to be attached to the second part, i.e., the genitive, even though it should be understood as referring to the whole compound as such.

Thus, such an expression as \[\text{غرفة نوم} \] (Nu'. kan. 67,15) must not be translated as "the room of his sleep," but simply "his bedroom."

my wallet. Tai. (Zy.) 3,22

his [confidential] secretary.
\[\text{Raikh. mul. 69,16}\]

He saw the two brides approaching in their wedding dresses. \[\text{Manf. sha'}. 200,8\]

his reception room and his library. \[\text{Hus. ayy. I,143,4}\]

my sitting room.
\[\text{Jabr. (Br.) 70,26}\]

Then he took him to his bedroom. \[\text{Mah. qah. 112,23}\]

the merchant and his pack animal. \[\text{Hai. sir. 72,4}\]

E Some genitive constructions seem undefined even if the second part—the genitive case—is determined by the definite article (see page 13):

\[\text{كان يلبس تيبيج الدَّهْب} \]
He wore a golden garment.
\[\text{Hai. sir. 77,2}\]

\[\text{جيوب رأس مال} \]
capitalistic party.
\[\text{Mah. qah. 24,1}\]

18. Note, e.g.,

\[\text{رأس مال} \]
derived from 'capital' as a compound word.
When I find a student of literature saying....
Musa adab. 19,9

that they gave him scraps of bread.
'Aww. (Br.) 12,5

a member of the Board of Directors....
Kam. (Zy.) 14,22

This is always true when the first part of the genitive construction is an adjective (see page 109):

Likewise it had a great influence on....
Hai. sir. 67,12

Rashid Bey was a man of good heart and generous nature. Gibr. I, 108,3

As we have already mentioned (see page 9), it is possible and, in fact, quite common for a genitive to become defined by another subordinate genitive. This gives origin to genitive chains which, at least theoretically, could be very long:

with the naming of the remaining scribes of 'Abbasid caliphs.
at-Tabari19

The long chains are considered, with good reason, as detrimental to a lively style and are rare in modern Arabic; two, however, are still frequently used:

about the residence of the lawyer's secretary.
Tai. (Br.) 126,19

The President of the Fu'ad I Arabic Language Academy. 
Kur. (Zy.) 28,1

The Advocates' Chamber of 
the Appellate Court. 
Kam. (Zy.) 4,1

A prepositional paraphrasing of the genitive construction must be used when the last noun in the construction refers to the entire expression rather than to just the immediately preceding noun, e.g., with titles of books:

In the first part of 
Mas'udi's Muntaj al-Dhahab. 
Djir. tar. I, 213, 16

Ibn al-Nadim's Kitab al-Fihrist. 
Djir. tar. I, 9, 11

in Taha Husain's Pre-Islamic Literature. Djir. tar. I, 124, 26

G The governing noun cannot be separated from the genitive it governs. This is still a strict rule which is only very rarely disregarded:

Which Cairo do I mean?...
The [Cairo] of the Fatimids?... 
of the Mamluks...of the Sultans? 
Mah. zuq. 5,2

(Also see page 102.)

20. Note the following:

Ibn Sa'd tells this story in his Tabaqat al-Kubra. 
Hai. sir. 40, 14

and compare with:

Tabaqat al-Kubra, by M. Ibn Sa'd. 
Hai. sir. 40, 16

and it will follow at the end of a genitive chain:

the perfect calm of midday. 
Hak. (Zy.) 11, 1

(For a discussion of demonstrative determination, see page 29f.)

In these instances, since the adjectives modifying the genitive also follow it, there is no grammatical rule, but only the context, to distinguish the adjectives which modify the governing noun from the ones modifying the genitive if there is no difference in the gender or number:

the cities of the Italian Renaissance (of "the Italian cities during the Renaissance"). Jabr. (Br.) 71, 7
MODIFICATIONS OF NOUNS

This repetition, however, is only necessary when one genitive determination is a suffixed pronoun, since Arabic has not developed an independent form for personal pronouns in the genitive case (see page 455):

في كُلِّ تَأْهِيلٍ يُؤْثَرُ النَّاسُ إِلَى
Tai. (Br.) 123,13

it is in the same circumstances as all other societies. al-Hus. (Br.II)1,3

Compare with the following:

هَذَا الْأَلَّامُ لَيْسَ عَلَيْنَا
This world is not ours. Hak. ahl. 68,3

When the nouns in the genitive case immediately follow each other or are separated only by the conjunctions 3 or 5, or the negative adverb 9, the repetition of the governing noun is usually omitted.

ما ِبِرُ هَذِهِ الْحُبُّ؟
What is the secret of this restlessness? Amin (Zy.) 7,3

أَنْتُمْ لَا كَتَبْ أَعْفَ يُّلْ
I wish I could experience a love like that.
Jabr. (Br.) 70,16

هَذَا الْحُبُّ
The daughters of these learned men....
Bat. (Zy.) 12,39

بَنَاتُ هَذِهِ الْعُلَّمَاءِ;

the meaning of these words.
Musa (Zy.) 2,2

H When a substantive has two different genitive determinations, it can be repeated before each genitive:

في كُبْبِ التَّأْهِيلِ وَكُبْبِ الأَلَّامِ
in the history books and the literature books.
Djur. tar. 1,213,15

21. In this case there is usually no distinction between such expressions as "the books of history and literature" and "the books of history and the ones of literature."
They are ambassadresses of knowledge, not of love.
Mah. qah. 5,18
also when the genitives are only separated by adjectives of prepositional phrases that modify the genitive:
أَنُّسِمُ إِنَّمَا أَنَّمَيْتُ إِلَى أُوْسَاطِهِ وَأُصْدِقَ إِلَى أُوْسَاطِهِ
to hear the poet reciting or the conversations of the men with his father or the women talking to his mother. Hus. ayy. I,24,11
unlimited source of strength and joy for me.
Jabr. (Br.) 72,9
but he ranked high among his people.
Hai. sir. 98,11
Jean, with her two big green eyes and her lips colored red. Jabr. (Br.) 74,9
and even by a circumstantial clause:
كَانَ مَنْ تَرَىُهُمْ عَلَىٰ أَلْفَ وَأَلْفَ
They looked like two lovers flirting, not two relatives chatting. Manf. mag. 12,18
When two genitives follow a noun and modify it distributively, the noun will be in the dual:
كَانَ مُدْرَسًا الشَّيْخِ وَالشَّباَبِ
The two are the old school and the modern.
Mand. (Br.) 3,14
في رِجْلِيِّيِّ الآثَارِ وَالصَّفِّ
travel in winter and summer. Hai. sir. 81,22
بِصَدْيِي‍‍ِّ الْثَّيَابِ وَالْأُشَّابِ
al-Nabigha's qasida and al-A'sha'.
Djir. tar. I,105,12

The calix of love and that of youth. Gibr. I,64,1
At that time, Heraclius was head of the Byzantine Empire, Khosrau of the Persian. Hai. sir. 382,12
I On the other hand, when two or more nouns have the same genitive determination, the genitive should be expressed after the first noun and repeated as a personal pronoun suffixed to each of the subsequent nouns:
فَمِنْ أَلْفِ التَّغَمِّرِ إِلَىٰ أَحَدِهِ
From the beginning of the day to its end.
'Aww. (Br.) 11,18
How does Salama Musa stand among the writers and learned men of modern times?
Musa adab. 198,8
In my opinion they are the vilest and most despicable thieves! Manf. sha'. 279,5
On the revolutions's causes and goals. al-Raf (Zy.) 19,16
Note the following, which have a suffixed pronoun as the genitive:
فِي وَاقِعِ ْوَأَيْضَ أَدَامُ
in my solitude and isolation. Gibr. III,88,3
This influence becomes obvious in their sciences and literatures.
Djir. tar. I,214,6
Some readers were extravagant in their praise and admiration. Musa adab. 46,3
The same rules apply to adjectives used as governing nouns (and thus in the construct state) (see page 107f.):
a book...with a black and expensive binding.
Tai. (Zy.) 9,46
(He had) a small and handsome mustache.
Mah. qah. 108,8
(An old man) with a high, resounding voice.
Hus. ayy. I,141,2
long beautiful neck.
Hai. sir. 123,17
quick and firm step.
Hai. sir. 123,19
and to elatives (see page 484):
This aspect of his life was the one dearest to him and the one which influenced him most.
Hus. ayy. II,15,2
When two adjectives govern a plural noun, the genitive construction may be used as an apposition to the noun, with an appropriate suffixed pronoun following each of the adjectives (see page 107f.):
And there you have most of the Arabic magazines and the best of them.
Rainh. mul. 200,9
in which new and old books are sold.
Hus. ayy. II,14,13
I forgive all offenses, new and old.
Manf. sha'. 254,12

The rule concerning the repetition of the genitive is at times disregarded:

This is the richest and most famous convent in Lebanon. Gibr. I,155,20
but in Bahrain there is an American institution of a religious character but medical and educational in activity. Rainh. mul. 200,16
Perhaps the strangest and most deceptive of the opinions which....
al-Hus. (Br.II) 79,15
All stars were at their purest and happiest.
Rainh. (Zy.) 23,38
three or four months later.
Mah. qah. 39,6

§ 73 ADJECTIVAL ANNEXATION

Arabic frequently uses an adjective followed by a substantival determination in the genitive case, where we would normally expect an adjectival apposition to the noun.

A The adjective actually has a substantival function and could be understood as expressing an abstract idea. It is always in the masculine singular (see page 64):

once upon a time.
Nu'. liq. 56,15
in various countries.
Sa'. (Zy.) 6,11

22. Note that the first numeral can also be considered as grammatically undefined, thus ثلاثة; see page 385.
in the old chronicles that I told you about.
Hak. ahl. 42,11

neither very wide nor narrow. Hus. ayy. II,5,4

The strange thing was that....
Hus. ayy. I,50,8; 76,14

The strange thing was that....
Hus. ayy. I,107,2

However, in this type of construction it seems that the genitive governed by the adjective has to be defined. Thus, when the definite article is missing, the noun is defined by a suffixed pronoun that refers back to the governing noun of the adjective or to the noun to which the genitive construction refers:

This man was middle-aged.
Hus. ayy. I,112,11

Wasn't it obvious that he had chosen me because of his great confidence in me?
Nu'. lig. 22,8

Adjectives used in this substantive function and followed by a genitive may also designate concrete ideas. Then they may be used in the plural:
The little animals graze in the pasture and return safely to their sheds and small birds peck at the seeds and sleep satisfied among the branches.
Gibr. II,150,7

small fish.
Hus. ayy. I,12,11

great men.
Rainh. mul. 28,14

(He saw) one of the important women.
Rainh. mul. 375,21

strange customs.
Mub. (Zy.) 22,11

lean horses.
Rainh. (Zy.) 23,15

B Adjectives, and participles used with an adjectival function, frequently take a determination in the genitive case. The adjective is then in agreement with its governing noun, although it logically refers to the genitive it governs.

In such constructions, the construct state is not considered as being defined by the following genitive case. In fact, as mentioned above, the genitive seems to be necessarily defined, either by the definite article or by an appropriate suffixed pronoun referring to the governing noun.

With adjectives:

My father, may God have mercy on him, was chief magistrate of the Shari'a in this district.
Raf. (Zy.) 20,2

She went walking every morning, barefooted and in worn clothes.
Gibr. I,75,8

He was a handsome young man of noble mind and good heart.
Manf. sha'. 13,5

You are very secretive.
Nu'. lig. 18,11

This lad was very young.
Hus. ayy. I,82,13

Rashid Bey was a man of good heart and generous nature.
Gibr. I,108,3
With participles:

كَفَاشَإٰهُ كَسِيرَ الجَّذَابِينَ
κ̣α̂fâxâhû ḳasîr al-джâbâbin

as a bird with broken wings.
Gibr. I, 155, 13

وَذِلَّتْ نُسَيَّةٌ تَنْهَأُ أصْرَ
wâzial nusyâa tânhe açr

Sheila wore a blouse with
an open collar.
Jabr. (Br.) 74, 7

أَن يَسْلَمَ كَفَّارَ الوجهِ
anslâm kâfar al-wajh

to sleep with his face uncov-ered.
Hus. ayy. I, 7, 3

وَقَتَ أَمَّةٍ كَفَّارَ الْيَدِينَ
wâqat amma kâfar al-yâdîn

He stood before him with
crossed arms.
'Aww. (Br.) 11, 23

When the adjective or the particle is used as an
appositive to a definite noun, it will take the
definite article. Actually, this is not an exception
to the general rule of the status constructus (see
page 90). Strictly speaking, only a substantive
can be definite or indefinite, defined or undefined;
adjectives are defined only in a direct and formal
relationship to the substantive. Therefore, when
the adjective takes the definite article its deter-
nmination is not changed, since that is based upon its
relationship to its governing noun; the article in this
case is no more than a formalism of the language.

Adjectives in apposition to a defined noun:

هَذِى الصُّورَةُ البِرِّيَّةُ الأَسَوَّ
hâzi al-šūra al-brîyî așâw

this picture in the Byzantine
style. Gibr. II, 71, 1

أَيَامُ الصَّفِّ الرَّفِيعِ النَّسَمٍ
aîâm al-ṣafî râfiî nasîm

the summer days with gentle
breezes. Hai. sir. 496, 20

يَلُوُّ عَلَى ذَلِكَ الْيَتِّلِ الْأَيِّمِ
yûlû 'ala dâlîk al-yâtil aîm

Woe unto that clean, well-
fed child, with nice clothes
and [all the] signs of ele-
gance! Raf. wah. I, 89, 14

Participles in apposition to a defined noun:

الْبَدْنَاءُ الصُّفْرُ الْجَبَّاجِينَ
al-badnâa al-ṣafî al-jâbâbin

the bird with broken wings.
Gibr. II, 81, 2

§ 74 CATEGORIES OF MEANING EXPRESSED BY THE GENITIVE
CONSTRUCTION

The original and basic meaning of the genitive
construction is the idea of belonging in general.
Like the other Semitic languages, Arabic has de-
veloped the possibility of manifold categories of
meanings from this generality by applying the basic
idea of belonging in material, logical, or temporal
approaches, etc.

In doing so, it uses the genitive construction
very much in the same wide range of meanings as those
expressed by a nominal sentence (see Vol. I, § 4).
Thus a genitive can express

a) possession:

إِلَى قُرَيَةِ الشَّهِيْشَ عَيْسَ
'Elî quraytî al-shâyiš 'eysâ

to the village of Sheikh
Abbas. Gibr. I, 155, 7
b) the fact of belonging to a group:

(Arabic language) its sister Semitic languages.
Djir. tar. I, 26, 26

these Moslems, the Emigrants and the Helpers....
Hai. sir. 258, 9

the Christian authors.
Hai. sir. 9, 15

c) a partitive idea, as a logical concomitant:

a true friend of Cyrano's.
Manf. sha'. 15, 5

There was some food in it.
Hus. (Zy.) 25, 16

But some people can....
Mah. zug. 20, 5

(Four parts) This is the first.
Djir. tar. I, 12, 9

d) as a modality of the partitive idea, the relationship between material and thing:

scrap of bread.
'Aww. (Br.) 12, 4

utensils of silver and gold.
Manf. mag. 105, 5

Khalil then looked into
Maryam's eyes.
Gibr. I, 177, 9

the windows of Wajih Bey's
office. Hai. (Zy.) 14, 6

Stephen's room.
Manf. mag. 85, 13

e) the relation of a noun toward its object, derived from the idea of possession:

What one must know....
'Aww. (Br.) 11, 21

Imru 'l-Qais was absent
when his father was mur-

saying to his killers....
Gibr. III, 23, 16

the letter writers.
Djir. tar. II, 151, 1

f) and also the noun's relationship toward
its agent or subject:

He took Susan's letter from
her. Manf. mag. 29, 15

Al-Nabigha's qa'ida and
al-'A'sha's.
Djir. tar. I, 105, 12

ehdi 'r-Ra'ayat al-'laltern
one of the plays by the
famous poet Balthazar Baro.
Manf. sha'. 18, 4

In this construction, Arabic has found a way
to express the agent with passive participles or verbal
adjectives that have a passive meaning (see page 416):

This body will forever re-
main a victim of hope and
separation.
Gibr. II, 129, 11
This human being is a victim of war.
Gibr. II, 107, 12

Aren't you the newspaper reporter?
Mah. qah. 93, 10

I am the human heart, prisoner of substance and victim of Laws of earthly Man.
Gibr. II, 114, 13

a belief defined by teaching.
Amin duh. I, 59, 11

also the relationship between a quality and its possessor. In the status constructa this construction usually takes an abstract noun or an adjective with a substantival function, which has a qualitative meaning. It requires an adjectival modification in
English:

with reverent spirits.
Raf. (Zy.) 20, 22

his noble behavior.
Hai. sir. 288, 16

His father has a high rank. Raf. wah. I, 77, 1

Such impudence!
Hak. sul. 89, 3

his strange opinions.

that there was no great contact between....
Amin duh. I, 1, 5

also the possessor and its quality:

Good afternoon!
Mah. qah. 34, 21

the unlucky bottle.
Hak. sul. 65, 4

destination and content:

a water jar.
Amin (Br.) 85, 9

as a drunkard abandons an empty wine jar.
Gibr. I, 119, 2

I took a cigarette, lifting the cup of coffee with my hand.
Gibr. III, 105, 12

to fill the water jar for him.
Manf. mag. 87, 17

an epexegetic, or explanatory relationship called by Arabic grammarians.

in the city of Damanhur.
Raf. (Zy.) 20, 1

in the city of Tarsus.
Hak. ahl. 12, 5

the rose bush.
Raf. wah. I, 16, 3

with the word "no."
Raf. wah. I, 41, 13

23. In this category, the Arabic names for the days of the week could be included:

Saturday

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

(all Manf. sha'. 269-270)
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the book *Virtues of Kings*. Amin duh. I, 111, 16

the look of hope. Gibr. I, 159, 10

oil candles. Maz. (Zy.) 10, 14

We took a taxi cab. Tai. (Zy.) 9, 16

on my way back. Mah. qah. 143, 9

The genitive which follows an adjective in so-called "improper annexation" (see page 109) usually has a determinative meaning:

He was Lebanese by origin, Beirut by birth and residence. Gibr. I, 107, 12

a book... with a black and expensive binding. Tai. (Zy.) 9, 46

a slender, handsome young man. Gibr. I, 123, 6

Frequently the adjective is used in a substantival function (see page 64f.):

in various countries. Sa'. (Zy.) 6, 11

because of his great confidence in me. Nu'. liq. 22, 8

once upon a time. Nu'. liq. 56, 15

L) a temporal relationship:

on autumn days. Gibr. I, 156, 7

on a summer night. Maz. (Zy.) 10, 2

Tuesday morning. Raah. mul. 36, 21

yesterday evening. Mah. zuq. 319, 3

the dawn prayer. Hus. ayy. 25, 33

the siesta. Hus. ayy. II, 38, 7

Were you graduated this year? Mah. qah. 108, 11

and a local relationship:

life in Iraq. Bat. (Zy.) 12, 47

the deserts of Eastern Egypt. Dir. tar. I, 47, 27

the valley of Mecca. Hai. sir. 88, 22

When the noun designating time or place is determined by a suffixed pronoun which refers to the logical or grammatical subject of the action, it expresses the time or place in which the subject is at the moment of the action:

24. Compare with the following:

الوادي الذي تقوم فيه اليوم The valley where Mecca is located today.

Hai. sir. 89, 2
that he should return to the village the very same day. Tai. (Br.) 139,9

In the future, life in Iraq will be completely different from what it was in the past. 
Bat. (Zy.) 12,47

He thought all day. 
Mag. qah. 111,15

the plasters he had collected during the day. 
'Aww. (Br.) 11,1

Hence, some expressions have taken on a rather adverbial nature:

I got up without delay. 
Hak. yaum. 7,12

This very moment it has just occurred to me to.... 
Hak. sul. 38,12

and also measure or number:

He laughed heartily [the filling of his jaws]. 
Ayy. (Br.) 27,3

a half an hour away. 
'Aqq. (Zy.) 15,11

a quarter of an hour away. 
'Aww. (Br.) 10,11

after a separation of fifteen years. 
Mah. qah. 56,13

after having walked for twenty minutes. 
Mah. qah. 73,12

Note the following:

§ 75 SPECIAL GENITIVE CONSTRUCTIONS

Some Arabic words that have meanings in a way related to the basic semantic aspects of the genitive construction when used in the construct state lose frequently their original meaning and are used either to paraphrase various adjectival constructions or to provide the language with greater possibilities of new semantic noun modifications.

§ 76 WORDS EXPRESSING A POSSESSIVE RELATIONSHIP

A صاحب, "possessor," "companion," always followed by a definite genitive:

DACIANUS, [the one] of the age of martyrs. 
Hak. ahl. 39,4

the Christians holding this opinion. 
Hai. sir. 5,13

that he is the one who has the will, opinion, and strength. 
Q. Amin (Zy.) 5,38

the ones with diplomas. 
Ayy. (Br.) 30,27

the people of the cities, the owners of stores and factories. 
Sak. (Zy.) 13,26

the rich and wealthy. 
Hus. 'ala. II,186,18
rightists. leftists. Hus. (Br.) 98,17 and 18

the authors of the Mu'allaqat. Djir. tar. I,105,2

realists. Djir. tar. I,90,1

B Aَهِلُ، "people," "family":

Aَهِلُ الْمَدِينَةِ the city dwellers.
Sak. (Zy.) 13,26

ضَابِطُ مِنْ أَهِلِ الْجَبَلِ a native officer of this island. 'Agg. (Zy.) 15,29

هُمُ أَهِلُ الْرَّأيِ عِنْدَهُم They are the ones whose opinion counts for them.
Q. Amin (Zy.) 5,14

الْفُرُوسِ أَهِلُ مِنْ تَقِيَمَةِ The Persians had an old civilization.
Djir. tar. II,23,9

إِنَّهُ مُبَلْسُ عَلَى أَهِلِهَا الْكَرَاءَ It brought great wealth to those who practiced it.
Hus. ayy. II,11,13

C دُوْلَٰها, originally demonstrative in meaning, has completely changed to become a particle of reference: "the one of...."

a) It can be used in both an attributive and a predicative function, governing a definite or an indefinite singular or plural substantive:

The particle may be used in the singular:

سَلَيْمُ دُوْلَٰهُ Selim is very sensitive.
Nu'. liq. 13,15

إِنَّهُ رَجُلُ دُوْلَٰهُ عَالِمٌ for he is a man of high qualities.
Ayy. (Br.) 31,12

أَمَامُ دُوْلَٰهُ she, a woman of unearthly beauty.
Gibr. II,106,9

Jean, with big, green eyes.
Jabr. (Br.) 74,9
every living thing.
Gibr. (Zy.) 8,2

بِهِيَةً هذَا الرَّجلُ لَّا يَعْقِلَ with the strength of this excellent man.
Mah. zuq. 204,1

بِهِيَةٍ طَبَقَيْنَ a two story house.
Mah. zuq. 30,7

كَانْ ذا مَثَلْ He was wealthy.
Hai. sir. 97,4

نَجِيمٌ دُوْلَٰهُ a comet. Hus. ayy. I,107,9

She smiled meaningfully.
Nu'. liq. 43,2

كَانَتْ ذَا بَعْلَ that she had a husband.
Hai. sir. 86,20

Note the following adverbial expressions:

فَرَعَ صَوْحَةَ عَنْ ذَى قَبْلَ He raised his voice more than before.
Gibr. I,146,10

أَكْرَمْ ذَى قَبْلَ more than before.
Gibr. III,106,12

and also in plural:

لَا أَرِي إِلَّا أَسَارَآءُ مِنْ ذُوْ الزَّلاَبِ الْبَرَطَأَ with swarms [of people]
Hak. (Zy.) 11,13

اِنْتَدَآ أَمِّ ذِي الْقَأَآئِ with the influential people.
Sib. (Br.) 116,20

لَوْ اَلَّذِي الْقَأَآئِ the influential people.
Sib. (Br.) 118,5

مُهَيَّنُونَ هُمُ أَنْتُمُ ذِي الْقَأَآئِ Perhaps they themselves
Sib. (Br.), 116,20

with blue robes.
Hak. (Zy.) 11,13

I only see swarms [of people]
with the influential people.
Sib. (Br.) 116,20

Perhahp they themselves
will become influential.
Sib. (Br.), 116,20
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the quadrupeds.
Hus. (Br.) 100,13

My relatives have families.
Mah. zuq. 24,10

the mermaids with their
golden hair.
Gibr. II, 107,3

However, only the masculine plural forms (ذُوو) take a suffixed pronoun:

Asking for money from their relatives in Egypt.
'Aqg. (Zy.) 15, 21

b) The feminine singular form, ذات, used as a noun with the abstract meaning of "essence" or "substance," is used in two different functions:

I) as an indefinite particle, in the accusative and followed by an undefined noun with a meaning related to time:

 ذات يوم
A certain day.
'Aww. (Br.) 12,7

 ذات شأٍن
A certain evening.
'Aww. (Br.) 16,16

 ذات ليلة
A certain night.
Hak. ahl. 45,8

2) as a reflexive particle:

أنا أسألون
I told myself.
Gibr. I, 112,4

كعنصر مستقل قائم بأ(EXIT
as a free and independent element. Qud. (Br.) 4,18

تبيّن ذاتها في منزل رجل
She finds herself in the house of a man....
Gibr. I, 107,7

NAMEs OF FAMILIAL RELATIONSHIP

123

self knowledge.
Gibr. III, 96,2

I must know myself and know myself completely.
Gibr. III, 96,13

It can also be used as an expression of emphatic identification:
في تلك الليلة بالدّاخ
on that very night.
Idr. (Br.) 82,8

Note the following idiomatic expression:
[which] pierced my innermost heart. Gibr. I, 45,3

§ 77 NAMES OF FAMILIAL RELATIONSHIP

Certain words which express familial relationships when in the status constructus within a genitive phrase may also be used simply to state a general idea of belonging.

The most frequently used are:

A ابن, "son," and ابنة, "daughter":

أبنا، الشمال
the people of the north.
Taq. (Zy.) 3,1

بي قبتي
My countrymen!
Zay. (Zy.) 16,10

إنا الآلية للأزهريين لا لإنا
The Alfiyya is something for the students of Al-Azhar, not for those of the schools.
Hus. ayy. 1, 77,13

تاريخ الكل عن قول أبان
the history of its peoples' intellectual achievements.
Djir. tar. 1,16,3
MODIFICATIONS OF NOUNS

B  
"brother," and  "sister":

I heard...a groan resounding in the night, then another followed it and still another. Manf. (Sy.) 30,9

The progress there can be compared with that in Kuwait and Iraq.
Rain. mul. 200,8

C  
"mother":

the main newspapers.
Rain. (Sy.) 27,15

§ 78 WORDS MEANING "TOTALITY," "PORTION," "DIFFERENCE," "LIKENESS," ETC.

Some Arabic words with the abstract significance of "totality," "portion," "difference," "likeness," etc., have become so closely related to their genitive construction that they have lost much of their original meaning in order to modify that of their subordinate genitive.

§ 79  
"TOTALITY"

is still used in Arabic with its original meaning in an independent position with a definite or indefinite function, either as a collective, "all":

and if I were to settle in any place, everyone would flee and abandon it to me.
Rain. ahl. 80,11

Lo, everything is vain. Gibr. II,153,3

in spite of it all. Jabr. (Br.) 69,23

A day when everyone wears new clothing making them feel that....
Rain. wh. I,30,8

or with a distributive meaning, "each":

Each took it upon himself to.... Ayy. (Br.) 29,19

Each went to a comfortable bed. Gibr. II,147,15

However,  is commonly followed by a genitive, with which it becomes a semantic unity to the extent of taking different meanings according to the nature of the genitive.

Syntactically,  exerts two different functions:

A a governing function, when followed by a noun.

B an appositive function, when followed by a suffixed pronoun which refers to the governing part in the apposition.

A  in a governing function can be followed by

a) a defined, singular substantive and mean "whole," as a qualitative totality:

You play all the time.  Awh. (Br.) 11,18

All that. Hus. ayy. I,71,1

All that took place.
Gibr. I,130,9
MODIFICATIONS OF NOUNS

The woman, the whole woman....
Hus. ayy. II, 57, 14

In this construction is frequently in the adverbial accusative in a paronomastic expression (see page 448):

Its history previous to that time is completely unknown.
Hai. sir. 85, 20

to His will.
Hai. sir. 88, 19

We believed firmly in them.
Amin (Zy.) 7, 9

Their social lives are completely different.
Amin duh. II, 4, 22

b) a defined plural substantive or collective noun, and mean "all" as a quantitative totality:

in all matters.
Amin duh. I, 173, 12

all these voices.
Hus. ayy. II, 43, 7

All of us are going with you. Manf. sha'. 75, 2

that these factors are only some of the causes of the revolution, not all of them.
al-Raf. (Zy.) 19, 42

all the reasons for living.
Manf. mag. 6, 10

a) an undefined, singular noun, with a distributive meaning: "every," "each":

Everywhere around them disappeared.
Tai. (Zy.) 34, 48

and died every day of hunger and thirst.
Gibr. I, 114, 2

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

On each lamp was a light.
Raf. (Zy.) 20, 14

every evening.
'Aww. (Br.) 12, 15

Every plaster reduced one blow of the fifty.
'Aww. (Br.) 11, 21

in any case.
Ayy. (Br.) 33, 13

Note the omission of the article in the following:

every Thursday.
Mah. gah. 12, 10

When followed by the genitive of an indefinite abstract noun, can also have a strongly qualitative meaning: "real," "true":

Above all, there is a Power, all justice and compassion, all tenderness and love.
Gibr. II, 144, 1

The distributive meaning of can be emphasized by using the expression "every one of," "each of":

"Every one of them had a song which he repeated to the alms-givers.
'Aww. I, 9, 19
in each of these prayers. Hai. sir. 1,10

has the same meaning:

and both Jirji Zaidan and Farah Antun left their mark on the Egyptian renaissance.

Musa (Zy.) 29,14

Every one of them came in carrying a copy of the al-Ahrām. Kam. (Zy.) 4,40

The best thing is for each of you to dig his own hole. Hus. 'ala. I,21,7

d) ُّلَّمُي may also be followed by a pronominal relative clause:

That is all I want from you. Manf. mag. 200,4

All I can do is.... Qud. (Br.) 49,9

[w]hich I heard from everybody I met. Din (Br.) 58,7

(For a discussion of ُّلَّمُي, see Vol. III.)

B When the preposition and the specification introduced by it are omitted, the expression functions as an apposition to a noun already mentioned or easily understood:

and each side held its own opinion. Ayy. (Br.) 2,14

Each [of them] fled in a different direction. 'Aww. (Br.) 14,16

Teach them to dig graves and give each a spade. Gibr. III,11,18

used as an appositive to a noun, to which it refers by means of an appropriate suffixed pronoun, expresses a qualitative totality, "whole" (see page 125):

Where is the truth in all this? Hai. sir. 115,15

Our friend used to go through all this with a confused mind. Hus. ayy. II,4,20

I had memorized the whole Koran. Ref. (Zy.) 20,1

His whole life was a long Lent for him. Gibr. I,91,9

He made him memorize the whole "Alfiyya in ten days. Hus. ayy. I,78,7

They all [the whole group] got up from their bed. Hus. ayy. I,10,5

After a plural noun or a series of nouns intended as the subject at the beginning of a sentence, ُّلَّمُي may resume the idea distributively, becoming at the same time the grammatical subject. Thus, any verbal or nominal agreement may be with ُّلَّمُي in the singular. Gender agreement, however, is usually with the logical subject of the sentence.

(For a discussion of word order with compound tenses, see page 457.)

In them, the Jews, the Christians, and the pagans all used to talk about their own beliefs. Hai. sir. 116,14
The women of Mecca remembered that each of them had a son, a brother, a husband, or a close friend among the victims.
Hai. sir. 287,11

Carpenters, grocers, students... all these learned [began] to read and....
Musa (Zy.) 2,29

The friends went to the corners in groups, each group occupied with its own problems.
Tai. (Zy.) 9,4

§ 80 ُ غالبُ "BOTH (OF)"

is the statua constructus of an old dual that is no longer used except in a genitive construction. 25
Governing a genitive dual of a definite noun or pronoun, it means: "both," "both of," "each of the two." The expression is considered to be singular, and thus adjectives or verbs agreeing with it will be singular:

both of them radiating happiness.
Jabr. (Br.) 74,10

25. That ُ غالبُ is only used with a following genitive can be considered a consequence of its being in the construct state. It never takes a prepositional construction as ُ كلُ does. Thus, a distributive meaning is expressed with ُ كلُ, even when referring to two entities:
Each of the two.
Hai. sir. 71,3

Minutes passed, both of us were silent and troubled, thinking. Gibr. II, 31,4

Both of us deserved the punishment. Hak. sul. 13,7

Both of them are close to this unknown world.
Qal. (Zy.) 21,2

His father returned with him to the house, both of them silent and sad.
Hus. ayy. II, 181,4

ُ غالبُ agrees in gender with the genitive it governs; when it is followed by a noun, it is unchangeable in case:

in both cases.
Amin (Br.) 89,6

What would happen if he took the morsel [of food] with both hands?
Hus. ayy. I, 19,9

with both hands.
'Aw. (Br.) 20,5

But with a pronoun suffix, it changes in case:

but we feel that they are both alien to us.
Musa adab. 29,13

and if it succeeds in achieving either of the two aims or both of them....
Hai. sir. 24,2

The religious men of both (the Western and Eastern powers) grant every assistance to....
Hai. sir. 71,4
§ 81 "TOTALITY"

جَمِيعُ "TOTALITY"

can be used in an independent position with a general meaning, "all":

All [of them], British, Egyptians, and foreigners, were waiting...
Hai. (Zy.) 14,3

It is, however, more frequently used with a following defined genitive plural or collective noun, to mean a quantitative totality:

Rachel, like all the poor widows.... Gibr. I,156,5

What made you leave all these things?
Gibr. I,161,4

in all classes of people.
Q. Amin (Zy.) 5,20

all the prophets.
Amin duh. I,55,8

or as an appositive to a noun to which it refers by means of a suffixed pronoun:

All in this company were Gascons.
Manf. sha'. 9,9

I am the one who has all these qualities.
Manf. sha'. 48,6

In the adverbial accusative, جَمِيعُ frequently modifies a plural or collective noun, regardless of its position or function in the sentence (see page 189):

We are all short-sighted.
Hak. sul. 22,1

All the actors and musicians shouted.
Manf. sha'. 75,1

that all the noblemen of the Koreish had left to.... Hai. sir. 259,18

Likewise it strengthens the ties between them and God.
Amin (Zy.) 7,26

It may refer to a noun which is not expressed or easily understood:

We all used to sleep on the ground.
Jabr. (Br.) 71,25

Get out, [all of you]!
Ayy. (Br.) 29,13

They all agreed on....

Following a singular, جَمِيعُ has a qualitative meaning of "whole":

Don't you know that I know all of Cairo?
Mah. gah. 59,2

§ 82 "ENTIRE," "WHOLE"

جَمِيعُ "ENTIRE," "WHOLE"

and are used like جَمِيعُ. They are, however, used only either as an apposition to a noun to which they refer by means of an appropriate personal suffix:

to bring the Message to the entire world.
Hai. sir. 13
or as a prepositional phrase introduced by ٌ (see page 306):

Has all this past gone completely?
Manf. mag. 175,5

They may also be used in the adverbial accusative, grammatically undefined (see page 186):

among the women of the whole world.
Sa'. (Zy.) 6,48

what everybody knows.
Tagq. (Zy.) 3,18

§ 83 ْبَعْضَ "PART," "PORTION"

A ْبَعْضَ can be used in an independent position with a meaning equivalent to an indefinite pronoun, "some":

Some began to dance.
Jabr. (Br.) 75,16

Some absolutely deny it exists.
Mand. (Br.) 2,8

B It is commonly used governing a collective or plural noun in the genitive case. ْبَعْضَ is then semantically equivalent to an indefinite adjective and can be understood as singular or plural, "some(one)," "some (people)." 26 It can also have a partitive meaning, "some of," "among."

26. The grammatical agreement with ْبَعْضَ, however, does not seem to depend on the logical idea of the number implied by the expression, whether it is singular or plural, e.g.,

Some make a distinction between the two and say...
Djir. tar. I,210,3

that these factors were only some but not all of the causes of the revolution. al-Raf. (Zy.) 19,42

that some add al-Nabigha's qasida and al-A′sha's to them. Djir. tar. I,105,12

But some people can....
Mah. zuq. 20,5

Some of these Orientalists are sincere in their re-
search. Hai. sir. 28,5

Some of Aristotle's books on logic and other subjects were translated.
Amin duh. I,277,16

sometimes. Hus. ayy. II,53,2

It can also be followed by a genitive singular with the same meaning as above:

There was some food.
Hus. (Zy.) 25,16

when he felt hungry during the day. Tai. (Br.) 130,22

a month or part of a month.
Hus. ayy. I,66,8

who were mentioned in this story. Hus. ayy. II,44,19

day or [perhaps] a part of a day. Hak. ahl. 10,5

for some time.
Mah. qah. 57,5

followed by ْكَيْفَ, "thing," in the genitive

case may also express a qualitative indetermination:
That saddened him somewhat. Hus. ayy. I,56,11

but his life changed somewhat. Hus. ayy. I,67,7

with a voice somewhat altered. Hak. ahl. 57,3

The genitive after بَعْضُ is sometimes paraphrased by means of a prepositional phrase (see page 82):

بَعْضُ منَ الْأُمَامَة some of the readers. Musa adab. 46,3

بَعْضُ frequently introduces a pronominal relative clause with لِ، which functions as a genitive case (see Vol. III):

He translated some parts of the Gospels into Arabic. Hai. sir. 127,15

to see some of the wonders that were there. Hus. ayy. I,14,2

The Revelation was [only] a part of what the Moslems witnessed during Mohammed's life. Hai. sir. 42,17

commenting on some parts of my previous article. Musa adab. 46,2

C. بَعْضُ can also be used with a suffixed pronoun which refers to a previously mentioned noun:

Some of them went to the Father Superior and complained about me. Gibr. I,167,16

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

Some of it fell on his chest. Hus. ayy. I,30,12

In a correlative paranomastic expression (see page 449), بَعْضُ has a reciprocal meaning, "each other.

In the first part, بَعْضُ is an appositive to the subject or refers to the subject when it has already been mentioned; then it always takes a suffixed pronoun which refers to the noun. In the second part, بَعْضُ always remains grammatically undefined:

they said to each other. Hai. sir. 297,18

In the darkness of night we call to each other. Gibr. III,73,3

The people began to whisper to each other. Gibr. I,130,4

They began to say to each other. Manf. sha'. 210,5

We bade farewell to each other. Gibr. II,146,10

They looked at each other. Manf. mag. 26,16

This repetition, however, is not necessary in order to express the idea of reciprocity. In this case, the first part functioning as the subject or in apposition to it will be omitted; and the second will have the suffixed pronoun referring to the subject:

repeating to one another stories of the days and nights. Gibr. I,154,5

I imagine that the waves of the sea are fighting against each other. Raf. wah. 48,18
The correlative expression, when used with a singular suffixed pronoun, expresses a reflexive idea, "to oneself":

He pulled himself together. Maz. (Zy.) 10,25

Note the correlative expression "(the) ones...(the) others," "some...others":

great difference between some lawyers and others. Kam. (Zy.) 4,28

Some deny...others believe....

§ 84

"SOUL," "SPIRIT"

A نَفْسُ is still frequently used independently in meaning and construction:

Have mercy on me, my soul! Gibr. II,128,1

You might find a remedy for your troubled soul among them.

Hus. 'ala. I,5,16

and as a paraphrase of a personal pronoun (see page 424)

I'll give you anything you want. Hak. sul. 19,3

B It is also frequently used as a word of emphatic identification, semantically equivalent to the English "self," "same," attributed then to persons and things alike,

a) either governing a definite noun in the genitive case:

so that he himself almost forgot his real name. 'Aww. (Br.) 9,6

Many of the Abbasids themselves became angered.

Amin d. h. I,107,9

among those who would be graduated from the same school.

Ayy. (Br.) 30,15

At the same time it proves....

Hai. sir. 100,22

Isn't it the same boy himself? 'Aww. (Br.) 16,25

in her house itself. Q. Amin (Zy.) 5,36

I do not know how the same feeling crept into the minds of everyone present at the same time.

Hak. yaum. 41,13

from the same school as he.

Ayy. (Br.) 31,25

Let it be the same place!

Mah. gah. 28,7

The two books themselves show us....

Amin d. h. I,209,9

at the same time.

Ayy. (Br.) 34,3

b) or as an appositive to a definite noun governing a suffixed pronoun which refers to the preceding noun:

"SOUL," "SPIRIT"
C ْنفس is also used as object of a verb and governing a suffixed pronoun which refers to the subject of the verb. ْنفس then has a reflexive meaning. The construction is used with transitive verbs which take the object in the accusative case:

- If to protect himself. Gibr. I,111,14
- He went on asking himself. Manf. mag. 13,13
- What we endure, we who call ourselves writers and poets. Maz. (Zy.) 1,2

and also with those verbs which take a prepositional phrase as the object:

- I said to myself. Manf. mag. 101,12
- Thus spoke Jesus the Nazarene about Himself. Gibr. I,160,12
- She was alone for long hours. Hus. ayy. I,118,11
- The (revolution) followed its course, confident in itself. Qud. (Br.) 54,20
- The lame boy almost laughed at himself. 'Aww. (Br.) 18,1

also after verbal nouns:

- Our love of ourselves is greater than our love of God. Hak. ahl. 24,12

Note the following expressions:

- He told himself. Hai. sir. 184,1

D Of special interest is the prepositional specification introduced by ٌبَيْنَهَا, which in this usage frequently seems to lose its prepositional character and to become a simple expression of emphatic identification; thus, expressions such as ْنفسُهْ must not be understood as "he came with his soul" or "with himself," but simply, "he came in person," "himself."

- Whoever did not flee himself sent his money abroad. Qud. (Br.) 53,17
- until I myself experienced that. Tag. (Zy.) 3,19
- if I went in person....
- Kam. (Zy.) 4,36
- They must come in person to congratulate you. Manf. sha'. 108,4

E ْنفس may lose some of its emphatic identification, ْـُهْـُهْـُهْـُهْ ـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْـُهْ~

Every day scores of lawyers meet in this chamber wearing the same gowns, sitting on the same easy-chairs, and getting the same coffee or something else from the hand of the same servant. Kam. (Zy.) 4,9

F When the genitive following ْنفس, or the suffixed pronoun attached to it, is a dual or a plural, the dual or plural of ْنفس is generally used. The plural form is ْنفس in this case:

- Our love of ourselves is greater than our love of God. Hak. ahl. 24,12

- He told himself. Hai. sir. 184,1
They found themselves in a chamber whose floor was made of flint.
Mah. gah. 74,2

they found themselves in a small, elongated room.
Mah. gah. 74,19

the Arabs themselves.
Djir. tar. I,211,13

that the Umayyads themselves....
Amin duh. I,3,3

What we endure, we who call ourselves writers and poets.
Maz. (Zy.) 1,2

The plural, ْنفسُ, is also used with a reflexive meaning:
أنتُ تَسَلَّمْتُُ وَهُمْ أَنْتُ ْنفسُ ْنفسُ
you are now asking yourselves. Gibr. I,188,14

After ْنفسُ a reference to the expression may agree with it grammatically and, since ْنفسُ is feminine, the agreement will be feminine (see page 153):

في الْقُبْلَةِ أَرْكَبْتُ أَمَامَ ْنفسُ وَأَعَدَّتُ
At night I kneel before myself and worship myself.
Gibr. III,14,5

(He lived) ْنَفْسُ الْلُّغَةِ لِنفْسِهِ
(He lived) half blaming and half excusing himself.
Hus. 'ala. II,154,21

لِنفْسِهِ وَحْدَهَا
to devote himself to his own thoughts.
Hus. ayy. II,23,7

§ 85 ْعينُ "EYE"

ْعينُ is used in construction and significance analogous to ْنَفْسُ.
§ 86  "LIKENESS," "SIMILARITY"

is a substantive which because of its relative
meaning is no longer used in an independent position,
but only as a word of comparative identification. The
comparison may be factual or qualitative.

A It can be used in an independent function with
a defined noun, either singular or plural, following
in the genitive case:

Кто вы оставите на такую случай
и его отца и его матери?

The monks will not leave
the monastery on such a
dreadful night.
Gibr. I,158,17

I wish I could experience
a love like that.
Jabr. (Br.) 70,16

He was too important to
be dependent on such matters.
Ayy. (Br.) 29,23

I would like to ask Taha
Husain a similar question.
Musa adab. 13,3

Those who are in circum-
stances similar to mine.
Kam. (Zy.) 4,32

B it can also be used as an appositive with
a suffixed pronoun which refers to the governing noun
in the apposition. This noun is frequently undefined:

is too base to have any
influence on the life of such a great man.
Ayy. (Br.) 27,6

I am a man like you.
Nu. liq. 78,17

C in the adverbial accusative (see page 186f.)
functions as a preposition:

We are poor, my brother,
but we exist under the sun
as all men do.
Gibr. I,173,7

Make a fist as you're doing
now. 'Aww. (Br.) 15,17

and we did not have contact
with the world and its
pleasure as you do.
Amin (Zy.) 7,7

Arabic reacts to these
factors as the rest of
the living languages do.
Djir. tahr. I,43,10

because you were as beautiful
and wise as she was.
Gibr. II,63,11

Love flies over time like
a butterfly over flowers.
Hak. ahil. 172,11

It has the function of an adverbial conjunction
when it is in the adverbial accusative and followed
by a clause introduced by the adverbial relative ل (see Vol. III):

and the fire on this hearth
will remain burning after your
departure as it was before.
Gibr. I,173,6
MODIFICATIONS OF NOUNS

You do not know men as I do.
Hak. (Br.) 39,10

They (women) are taking part in the creation of the new renaissance as men are.
Sa'. (Zy.) 6,36

The use of the plural form, أَتَأْلَلْ, when the following genitive is in the plural or in a series of nouns, should be considered as a case of attraction in number within a genitive construction (see page 156). This attraction, however, as we have already seen in the preceding examples, is not necessary:

Among its learned men were those such as al-Asma’i and Abu Zaid.
Amin duh. 1,408,18

He went on asking himself such questions.
Manf. mag. 13,13

Among us there are leaders in the narrative art such as Taimur and al-Hakim.
Mand. (Br.) 3,17

All these and others like them were matters that....
Musa (Zy.) 2,10

Note that the basis of similarity introduced by مَثَلّ may be quite free:

In Jerusalem, silver and gold are as [common as] stones. Hak. sul. 39,11

§ 87 نُظَيْفَ "SIMILAR," "EQUAL"

is used like مَثَلّ and with an analogous meaning:

A monk in a monastery is like a soldier on the battlefield. Gibr. I,161,8

That is an historical event such as no other age will see. Hak. ahl. 53,2

The other servants did likewise. Gibr. I,200,3

You are like bare trees burdened with winter snow. Gibr. II,144,5

Note that نُظَيْفَ is also used in the adverbial accusative, functioning as a preposition:

His daily wages in it [the army] were thirty plaster's... compared with three at his previous job.
Mah. qah. 42,11

§ 88 غَيْرَ "DIFFERENCE," "DIFFERENTIATION"

is an old substantive unchangeable in number and no longer used in an independent position. It has lost its substantival character to the extent that it cannot take any adjectival modification. A remnant of this character can still be seen in such cases as:

no more than a few days.
Nu'. liq. 70,11

is commonly used:

§ 88 غَيْرَ. Governing a noun in the genitive case, defined or undefined, with a general meaning of "different from," "other than."

Some of Aristotle's books on logic and other subjects were translated.
Amin duh. I,277,16
I thought only of the moment in which I was. Maz. (ZY.) 10,1

I am in need, but of something other than money. Gibr. III, 82, 6

Is the voice of my violin a different thing from my own voice? Nu'.' lilq. 12, 8

that al-Adab al-Saghir and al-Adab al-Kabir are works other than Kitāb al-Yaṭīma. Amin duh. I, 208, 12

that eighty-five years of age is not thirty-five. Nu'. (ZY.) 33, 26

for no reason other than his mere desire. Q. Amin (ZY.) 5, 12

nor was I conscious of anything save the creeping and crawling of insects. Gibr. I, 167, 20

It can also be followed by a pronominal relative sentence (see Vol. III), or an adjectival relative clause in a pronominal function (see Vol. III):

because I am not you. Nu'.' lilq. 79, 1

For the teaching which he heard... was different from what he read in the Gospels, and life of the faithful... was not the beautiful life which... Gibr. I, 90, 9

As we have seen in the preceding paragraphs, whenever a differentiation between two objects or aspects of objects: "A is different from B." Whenever this differentiation refers to two aspects of one single object, the object must be reintroduced as a genitive governed by ‘ghār: "A is to B different than [A is] to C."

that he acted differently in politics than he did in religious matters. Rajh. mul. 101, 1

Note, however, the following use of ‘ghār:

For the wallet contained, quite differently from today, a fortune of some thousands of dollars. Taq. (ZY.) 3, 23

b) or as an appositive to a noun and governing a substantive in the genitive case, with the same meaning or sometimes equivalent to the English prefix "non-":

I do not think that any other Egyptian would dream of it. Maz. (ZY.) 1, 7

That the Mawalis (the non-Arab Muslims) who... Dijr. tar. II, 23, 14

With an appositive function and governing an adjective in the genitive case, it is equivalent to the English negative prefixes "un-", "in-", or simply equivalent to the negative adverb "not." In this position the adjective always agrees with the governing noun:

Much of what is in the history of the sons of Israel is not true. Amin duh. I, 352, 14
not a small influence.
Amin duh. I, 3, 16

a woman of unearthly beauty.
Gibr. II, 106, 9

in invisible worlds.
Tai. (Zy.) 34, 2

He had some unwritten laws with it [the family].
Hus. ayy. I, 36, 7

That is unimportant now.
Jabir. (Br.) 71, 23

What is not natural for you may be quite natural for somebody else.
Nu'. liq. 78, 12

Sweet dreams will come to your spirit unafraid of the terrors of night.
Gibr. (Zy.) 8, 16

Note the following expression:

أودية غير ذات نقية
uncultivated valleys.
Hai. sir. 71, 20

غير can be used in the accusative case as an adverbial accusative to deny a temporal, local, or circumstantial modification of an action:

أخذ من كَأْس غير حَكَم
He took money from me unjustly.
Hus. 'ala. II, 33, 11

خرج النَّبِي غير باض
The young man went out without despairing.
Ayy. (Br.) 32, 4

غَيْر عَالم بايبة كُمات وَابْتِي إِمَارَاتٍ
without knowing in what words or signs I should give him the good news.
Nu'. liq. 110, 1

He had read the sermon to his father more than once.
Hus. ayy. I, 83, 5

[They were] drinking tea not far from there.
Hus. ayy. II, 33, 14

The youth lowered his head a short while.
Hus. 'ala. I, 37, 12

and is therefore also equivalent to the preposition "besides":

أن تَنبِعَ تَمَهِلًا غير بَكَثِيمَا
With them, besides their daughters, was 'Ali b. Abu Talib.
Hai. sir. 139, 15

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

غير, in the adverbial accusative case, may introduce a noun clause with (see Vol. III) and has an adversative meaning, "but," "however":

بَعْثَانَ دَلَّلَنَّهُ بِأنْ يَتَعَدِّل ذَلِك
But he, instead of doing so, went on insulting me.
Maz. (Zy.) 1, 27

However, I can bring you some witnesses.
Din (Br.) 60, 15

However, this feeling of consternation shortly disappeared. Taq. (Zy.) 3, 25

Since that moment until now I have been digging graves and burying the dead. But the dead are numerous and I am alone and there is no one to help me.
Gibr. III, 15, 4
But, going out I remembered that.... Hak. ahl. 62,5

It can also be used as a prepositional phrase with an adversative function (see page 86), usually with a meaning equivalent to the English "without"; the prepositions most frequently used in this construction are and:

كنت طلعتين من غيري?

Were you going off without me? Hak. yaw. 10,13

من غير إذن

without permission. Manf. mag. 11,6

فلم ليس لهم عادة بسيرة ولا تسليم من غير قتال

as a tree without flowers. Gibr. III,71,17

فلم أن جاور الأعيان من غير شكل

for they were not used to defeat nor to surrendering without a fight. Hai. sir. 375,23

فلم أن الموت يبت أن يكون آخر

He was undoubtedly over forty. Hus. ayy. II,53,7

This must be the last day of my life, for a man's life is worthless without heart and with a heart beating without love. Manf. mag. 11,4

But can also be used in the same manner:

أني أبكى على غير شيء

that I am crying for no reason. Manf. mag. 6,6

كذره السير على غير هدى

It abhors undirected movement. Amin (2y.) 7,13

Note the following expression:

في غير يقين ولا يlayan

without confidence or faith. Mah. qah. 21,15

The prepositional expression may also introduce a noun clause with أن (see Vol. III), retaining the same meaning:

He came into the house immediately without shaking hands. Nu'. liq. 23,3

I was thinking of some method to earn a few more dollars without opening a tavern. Din (Br.) 59,14

Then he said, without looking at him....

Idr. (Br.) 79,23

§ 89 AGREEMENT WITH A GENITIVE CONSTRUCTION

An attributive adjective or a verb having a substantive modified by a genitive construction as its governing noun or subject can always agree in gender and number with the status constructus, which, grammatically, is the governing noun.

Nominal agreement:

Some of these Orientalists are sincere in their research. Hai. sir. 28,5

As for mankind, all of it is enchanted. Nu'. liq. 73,3

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

Verbal agreement:

Some made a distinction between both of them, and said....

Djir. tar. I,210,3
You said to each other....
Gibr. III, 183,8

Everything speaks of him.
Nu'. kan. 16,20

Frequently, however (especially when the governing noun is a modification of the idea expressed by the genitive, see page 92f), the idea is considered the most important element of the sentence, i.e., the logical subject; thus agreement is made with it rather than with the governing noun.

Nominal agreement:

Every woman in Egypt is sad when she wants to be.
Hus. ayy. I, 25,14

that all the positions in his office were filled.
Ayy. (Br.) 32,1

Some girls are fortunate.
Din (Br.) 64,1

Some officers are loquacious.
Din (Br.) 64,2

All of them were looking at Astartes.
Gibr. II, 70,15

All of them are recent.
Amin (Br. II) 26,3

Verbal agreement:

All of them learned how to read.
Musa (Zy.) 2,19

All of them accepted the Muslim rule.
Amin duh. I,5,13

and every conversation used to begin or end with the same words. 
Din (Br.) 58,10

The other Arabic nations accepted God's religion.
Hai. sir. 77,8

It moved all hearts.
Hai. (Zy.) 14,36

Do all the joys of our hearts and the sorrows of our souls end without...?
Gibr. II,118,14

All of them are called wine and all of them are forbidden. Amin duh. I,124,1

They are all strutting about in new dresses.
Mah. zuq. 35,18

Only some minutes had passed.... Mah. qah. 34,13

Logical agreement is also usually employed with an elative followed by a genitive (see page 467):

and stirred not a ripple in my memory.
Nu'. liq. 7,6

Since it was for her the most precious gift that she received on that day.
Nu'. liq. 29,3

§ 90 AGREEMENT WITHIN A GENITIVE CONSTRUCTION

Syntactically we cannot speak of actual agreement within a genitive construction, since the parts involved are either substantives or have a substantival
function and thus are not subject to agreement; furthermore, they are not in a coordinated position, so that any agreement of appositives is also excluded. However, in some cases there is a definite influence between the two parts of the genitive construction by a change of one in gender or number under the influence of the other term involved.

The governing noun can be modified by the noun it governs in regard to gender:

some plasters.
Maz. (Zy.) 10,15

some days.
Kam. (Zy.) 4,37

What tragedy?
Hak. sheh. 140,11

What kind of a language is that?
Musa adab. 61,1

Compare with:

who had inherited some houses.
Kam. (Zy.) 4,23

which flower...?
Gibr. II,91,18

which woman...?
Hus. 'ala. I,23,5

(See also the section on the numerals 3 through 10, page 366f.)

It is usually influenced in number when the genitive is a series of two substantives; in this case, the governing noun is in the dual:

Al-Nabigha's qaṣīda and al-A'isha's.
Djir. tar. I,105,12

travel in winter and summer.
Hai. sir. 81,22

The plural below should be considered as a case of number attraction within a genitive construction:

One Sunday morning, Stephen was sitting in his room....
Manf. mag. 87,13

(See also page 141 for the use of the plural of and page 146 for that of when followed by a plural noun in the genitive case.)
VI MODIFICATIONS OF VERBS
§ 91 THE ACCUSATIVE CASE

The accusative expresses the aim, the goal, the object or any other modification of the verbal action. It is the verbal case par excellence, contrary to the genitive, which is the nominal case (see page 90f.).

In general, the main distinction we can make among Arabic verbs is based on the fact that some have a complete meaning in themselves while others do not. The so-called transitive verbs require a complement since they imply the verbal action as being completed by the subject on a third element, the object-complement. Without this complement, the verb expresses the action in only a general, indefinite way, e.g., "I wrote," "I write." This indefinite quality, however, can be restricted or defined through the mentioning of a concrete, definite aim or object: "I wrote a book," "I am writing a book." Others may have special modifications about the time, place, etc., of the action, but they do not require any complement, since they have a complete meaning in themselves. They are verbs expressing not an action but a circumstance, a condition, or a state of the subject. These are the intransitive verbs, e.g.,

he died, ـُرَوَّنَـ ـَكَسْتُدَتَ ـَكَسْتُدَتَ she is beautiful

The basic distinction between the two verb categories in Arabic is not only whether or not the verb acts upon the object. It also consists in the special relation between the subject and the verbal action. When it is produced by the subject as in "to make," "to eat," and even "to go," "to enter," etc., then the verb is considered as transitive.

It is important to point out that our terminology of transitive and intransitive, when applied to Arabic grammar, does not mean that it does or does not take an accusative object. For Arab grammarians, transitive verbs are not only those verbs that govern their object in the accusative case, ـَلَمْ ـَلَمْ بِأَنْقُلَسَـبَا ـَلَمْ بِأَنْقُلَسَـبَا.
"the verbs assailing (the object) through themselves," but also those verbs that govern a prepositional phrase as an object, "the verbs assailing (the object) through something other than themselves."

The intransitive verb expresses a state or condition of the subject that is independent of any influence on the subject, e.g., "to be happy, sick, noble," "to die," etc.

We should also point out that a distinction between the two verb classes, transitive and intransitive, is not always possible, especially with all the uses of some individual verbs.

It frequently occurs in Arabic that a verb which is originally intransitive and thus not needing a complement to express a complete idea, adds one or more additional usages to its original employ through incorporating into the verbal meaning prepositional modifications which express significances related to, but different from, the original one, e.g., بَعْدَ "to stand up" but بَعْدَ "to undertake," بَنَى "to watch," بَنَى "to watch over." There is no rule for this; only the use of a dictionary and extensive reading can teach one whether a particular verb takes its object in the accusative case or as a prepositional phrase.

Furthermore, the action which is already determined through the complement of the verb (a book), can be further delineated through different significations regarding the fact or quality of the action such as time, place and special conditions under which the action takes place: "Now I am writing a book," "Yesterday I wrote it."

Hence, the two main divisions of the verbal complement are:

verb=direct object

adv+verbial-specifying elements

29. Many verbs that were used in Medieval Arabic only with a prepositional phrase as the object are found today with an object in the accusative case. This change in the construction is not always a result of their having changed in their original meaning; see Mainz. Zur. Gram., p. 26.

On the other hand, verbs which always take the object in the accusative case are frequently used with ellipsis of the object, thus equivalent to an intransitive verb; e.g., اَكَتَبْنَا "he can..." but اَكَتَبْنَا "it is possible that..."

In the following paragraphs, we shall only point out some categories of Arabic verbs and their action upon an accusative object, and not go into the matter more thoroughly.

We relegate the study of verbs that take a prepositional object to that section dealing with prepositions (see page 253), since the transformation of verb construction and change in verbal categories, as mentioned above, is always related to the meaning and use of the preposition chosen.

§ 92 THE ACCUSATIVE OBJECT

A Arabic verbs that express direction toward a place, e.g., "to go," "to come," "to enter," etc., take the aim or goal of the verbal action in the accusative case. Note that these verbs make no distinction between a person or a thing as the object:

دَخَلَ الْبَيْتَ He entered the house.
Tai. (Br.) 126,17

دَخَلَ رِجَالًا I have been inside several times.
Nu’. liq. 62,2

جَاءَ الْمَلَكَ He went to the boy’s mother.
Hai. sir. 87,22

جَاءَ He came to me.
Qal. (Zy.) 21,36

أَنْ تَكُونُ إِنْ يَكُونُ an َ أَنْ يَكُونُ but I can bring you some witnesses.
Din (Br.) 60,15

The verbs that express the idea of "to talk to," "to speak with," "to answer to," etc. take an accusative of the person:

بَلَغَ بَعْدَ شَعَاشَةَ He continued talking to her a while.
Manf. mag. 24,19

بَلَغَ بَعْدَ شَعَاشَةَ He began talking to himself.
Mah. qah. 111,1
Also verbs meaning "to serve," "to satisfy," "to give":

أَنْ يَذْكُرَنَّكَ بِعَفْرٍ مَّعَ هَذَا

It was enough of an answer for me that...
Hai. sir. 47,8

Two hours of sleep are sufficient for him.
Raith. mul. 46,13

"to live in":

أَنْ يَذْكُرَنَّكَ بِعَفْرٍ مَّعَ هَذَا

I went to visit my friend who lived in a house distant from...
Gibr. II,16,17

He lived in a strange house.
Hus. ayy. II,3,5

"to be filled":

أَنْ يَذْكُرَنَّكَ بِعَفْرٍ مَّعَ هَذَا

My head was full of beautiful dreams.
Jabr. (Br.) 72,3

He was filled with sadness and grief.
Mah. qah. 36,23

B The "emphatic" (II) and the "causative" (IV) forms of intransitive verbs also take an accusative object:

الشَّهِيدُ عِنْدَاهُ... وَفِيْهَا

The sheikh bade the school teacher and his escorts to sit down.
Hus. ayy. I,35,3

It makes me happy to...
Hai. sir. 65,17

قدْ أَبْتَلَيْتُ الْحَمَالَ وَأُمِينَيْهِ

for you have shown me Beauty and then concealed Her.
Gibr. II,128,18

Magadalene did not detest Stephen.
Manf. mag. 126,2

Didn't I forbid you to play for a whole month?
Manf. sha'. 37,6

I do believe, My Lord...
Hak. ahl. 165,5

Frequently, some intransitive verbs, such as "to be good," "to be beautiful," "to be long," "to be (come) back," etc. in their "causative" (IV) form, when followed by a verbal noun or a noun related to a verbal idea in the accusative case, become a modification of the action implied by the noun in the accusative:

لَعَلَّيْنَ أَيْنَ الْكَلِمَ إِلَيْكَ

Perhaps I think unjustly of you [I do badly by thinking].
Raith. (Zy.) 33,4

to stay there a long time [to prolong the stay].
Hus. (Zy.) 25,2

He thought a long while about his father's words.
Hus. ayy. I,143,12

He looked at me a long while.
Manf. (Zy.) 30,16

He frequently travelled there.
Raith. (Zy.) 23,9

I reorganized the cortege.
Raith. (Zy.) 23,27

Look closely.
Hak. sul. 73,9

for you do not speak well!
Manf. sha'. 169,3

You would be doing a good deed if...
Hak. ahl. 23,15

He gave him a good education.
Hai. sir. 132,14
C Many verbs take two accusative objects, generally one of the person and the other of the thing, but both can also be either persons or things.

In this category are verbs that have the meaning of "to make into something," or "to take as," "to appoint," "to think to be":

I took this book as my guide.
Maz. (Zy.) 1, 8

I have taken it for myself as my place.
Tai. (Br.) 132, 1

Do you mean that he considered you and the violin as just one being? Nu'. liq. 13, 15

Tears make a man into a woman.
Raf. wah. I, 84, 17

You have indeed turned our spring into winter.
Nu'. liq. 28, 11

who transformed copper into gold.
Hus. ayy. I, 101, 1

She had thought I was her servant.
Qal. (Zy.) 21, 14

Do you think me mad?
Hak. sheh. 120, 14

I think you the most covetous person.
Mah. qah. 104, 21

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

"to name," "to call":

because he knew that he could not use the spoon well.
Hus. ayy. I, 20, 9

The thing that some call conscience.
Qud. (Br.) 52, 2

He gave him the name Mohammed.
Hai. sir. 108, 17

"to fill":

It filled his heart with shyness.
Hus. ayy. I, 19, 4

but love fills the heart with compassion and tenderness.
Manf. mag. 34, 14

"to ask":

We ask God to....
al-Raf. (Zy.) 19, 26

D The "emphatic" (II) and the "causative" (IV) form of verbs which are transitive in their first form also take two accusatives:

Ain y'allam al-adeda al-fana?

An u'la'm al-adeda al-fana?

Do you think me mad?
Hak. sheh. 120, 14

I think you the most covetous person.
Mah. qah. 104, 21

Ain y'allam al-adeda al-fana?

Ain y'allam al-adeda al-fana?

He placed them in Paradise.
Hai. sir. 5, 3

I shall give you others.
'Aww. (Br.) 14, 23

Won't you give me a week's time?
Mah. qah. 109, 16

Then I let him read it once more.
Hus. ayy. I, 43, 13

She showed the boy the house where his father had died.
Hai. sir. 113, 9
for you have shown me happiness. Gibr. II,128,15

But this job could not make her forget that vocation.
Hind. (Zy.) 32,25

E When a verb takes two accusative objects in the form of suffixed pronouns, the pronoun of the first person will precede that of the second and the second that of the third.

Both pronouns can be suffixed to the verb:

Yes, you are the one who made me see it and understand it.
Hak. ahl. 112,9

I have almost finished the book you lent me.
Mah. qah. 17,18

That is the trouble that my name has brought me as an inheritance.
Kur. (Zy.) 28,40

It is my opinion it is the most precious thing man has ever given to me.
Nu'. kan. 7,3

This is a letter Leonardo gave to me.
Nu'. liq. 85,5

or one suffixed to the verb, the other immediately following the verb but introduced by the particleِيَّا، لِكَّنَّا ضَوْلَةٌ مَّكَّةُ تَحْمَلُ إِيَّاهَا

But it is a great responsibility that you're placing on me. Nu'. liq. 17,14

It is my cross which I gave to you. Hak. ahl. 119,3

F When verbs with two (or more) accusatives are used in the passive voice, only one accusative becomes the grammatical subject and is therefore in the nominative case; the other remains in the accusative:

that Christ put it around her neck. Hak. ahl. 45,8

Now you deserve to be called "sheikh."
Hus. ayy. I,45,2

but bread was not given to me. Gibr. III,83,12

if it is right to call money wealth.
Maz. (Zy.) 1,6

It is called Arabic literature. Amin duh. I,14,14

because this young man from al-Azhar had been elected caliph that day.
Hus. ayy. I,71,1

She was not given a son.
Gibr. II,86,2

Arab grammarians call these two objects of the verb "first object," which becomes the grammatical subject, and "second object," which remains in the accusative case in passive constructions.
As one can see from the examples of verbs with two accusatives, both of them are not of the same syntactical nature. The actual complement in the accusative case is only the "first accusative"; the "second accusative" is, in fact, a determination required by the special nature of the verbal meaning. This, however, can be clearly seen only when of the two objects one is a person and the other a thing, since it is then necessary for the accusative of the person to be the "first accusative." When both are either persons or things, the one given precedence will be a matter to be decided by the context.

All verbs, transitive or intransitive, may take their own infinitive, or one with a meaning related to their own, as an object; it will then be in the accusative case. This is what is commonly called the "cognate" or "absolute" accusative: 

In some constructions, the prepositional phrase actually refers to the accusative, which is to be understood as an elliptical construction:

"I-Ya'ni al-fikhr 3-md. 

Musa abad. 172,11

"Jumlan nafik." 

Hak. sheh. 43,3

"Yulūn faa 'an Asābāt al-nāma.

al-Raf. (Zy.) 19,5

This type of ellipsis is especially common with verbs that have a general meaning:

"Qarān. (Zy.) 23,9

Mūsā (Zy.) 2,23

Thomas that is a book for the people, praising Sindbad, the merchant.

Hak. ahl. 79,2

§ 93 THE ADVERBIAL ACCUSATIVE

As previously indicated, besides its function as a necessary complement to the verbal idea, the accusative may introduce complementary modifications of the verb regarding time, place, or any special circumstances surrounding the action.

The accusative's first function, i.e., as the direct object, could be considered the answer to a question introduced by the interrogative pronouns 3-lq and 3-lq:

"Qaylī? What have you done?
MODIFICATIONS OF VERBS

while the adverbial accusative would represent the answer to any question introduced by an interrogative adverb:

شَيْءًا؟ Who have you seen?
كم فعلته؟ When did you do it?
كيف جئت؟ How did you go?
أين؟ Where?, etc.

In general the adverbial modifications refer to the verb, but they can also modify the subject or object in its relation to the verb. However, Arabic has always had the tendency to use the adverbial accusative in a more independent function within the verbal sentence, and even within the nominal sentence. In the modern language the adverbial accusative in many constructions has become independent of the verb so that it can modify not only any term within the verbal sentence, be it noun or adjective, but also any term within a nominal sentence, thereby specifying the meaning or function of any of its parts or even the sentence as a whole. And also as an independent part of speech, it may modify a preceding idea or statement or refer to a sentence that follows.

§ 94 ACCUSATIVE OF REASON

The accusative case can express the motive or reason why the verbal action takes place, or why the subject performs the action. It is called (التمول ل) (l.)/ من أجل

30. The accusative of reason is different from the circumstantial accusative, e.g., there can be no adjectival in the adverbial accusative of reason. In many instances, however, the distinction between both will be a question of stylistic appreciation:

أطْرَقَ نَوْمًا حَيَاةً He lowered his head in shame (ashamed—or—because of shame).
Manf. sha'. 100,15

THE ACCUSATIVE OF TIME

"that because of which something is done," by Arab grammarians and can be considered as the answer to a question:

لَيْنَ (ل) why?

The motive should be valid at the time of the action, hence the rule stressed by Arab grammarians that the action and its motive should occur simultaneously. Furthermore, the motive should be attributed, at least logically, to the subject of the action.

The accusative is usually undefined:

أَحْسَبْتُ قَالَ لا قَالَ تَعَلَّمْتُ حَبَّةً أَنَّهُ إِلَّا أَقَطَّ حَوَّاً مِنْ آنَبَتٍ Do you think that I did that out of love for the king? Hak. sheh. 40,4
أَنَّى أَقَطَّ حَوَّاً مِنْ آنَبَتٍ I am only crying because I fear love.
Manf. mag. 35,18
أَنَّى أَقَطَّ حَوَّاً مِنْ آنَبَتٍ But she did not do this because of [her] shyness.
Manf. mag. 17,5

It can also be defined by a genitive of the object:

عَنْدَلَةً نَهَّرَ فَالْيَدَةً دَيْكَ حَوَّةً Undoubtedly he said that for fear of apostasy.
Hak. (Br.) 43,3

§ 95 THE ACCUSATIVE OF TIME

The accusative of time is generally restricted to words that carry a temporal meaning: time, year, month, week, etc. It indicates the specific time in which the action takes place. The noun in the adjectival accusative then takes the definite article:

31. The accusative of time is sometimes called (التمول ل) (l.) by Arab grammarians; see page 180.
and he reminded him of his noble behavior on the night of Badr. Hai. sir. 288,16

and in this chamber, scores of lawyers meet every morning. Kam. (Zy.) 4,9

Go to bed now. Hak. sheh. 60,14

What makes you sad today? Hus. 'ala. I,27,8

I haven't seen him today. Hak. ahl. 41,4

in the expectation of going back to Mecca the following year. Hai. sir. 375,21

Please come to my house this afternoon. Mah. qah. 108,21

You will come here every day. 'Aww. (Br.) 15,25

It is also used as an indefinite adverbial modification of time 32

The specter of hunger chased him day and night. Mah. qah. 52,6

that it is 8 p.m. Qal. (Zy.) 21,16

He chose Friday morning to... Mah. qah. 82,21

4 p.m. Mah. qah. 64,18

32. Note the following:

Then he thought of his parents. Mah. qah. 123,19

With the substantive ٠٠٠٠٠, "time," in the singular, the accusative expresses either a single action (see page 362) or simply a temporal indetermination:

I remember her saying once.... Gibr. II,73,5

sandals which were remade once a year. Hus. ayy. I,39,1

I once stood at the door of a bookshop.... Maz. (Zy.) 1,1

The dual or plural of a noun in the accusative case expresses the number of times, or simply an indefinite repetition of the action:

Many a time I saw with my own eyes that.... Q. Amin (Zy.) 5,9

But he was alone many times during a part of the meal. Hus. ayy. I,22,2

I have been inside several times. Nu'. lig. 62,2

and also with numerals in agreement with an expressed or understood noun, ٠٠٠٠٠:

I called her twice, three times. Nu'. lig. 37,11

She asked herself a thousand times every day.... Hus. ayy. I,127,8

Praise be to God a thousand times. Mah. zug. 24,13

Note however the following (see also page 386):
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I swear it by God three times. Hus. ayy. I, 43, 13

Here we should mention such indefinite temporal expressions as:

27.有一天
'Aw. (Br.) 12, 7
28. ليلة
Hak. ahl. 45, 8
29. 晚上
'Aww. (Br.) 16, 16

B The accusative of time can also express the temporal extension during which the verbal action takes place, or how long the verbal action lasts, as a definite or indefinite temporal determination:

He would walk barefooted for one or more weeks. Hus. ayy. I, 39, 2

He remained in this position for some time.
Nu'. liq. 74, 15

He stayed with her a day and a night.
Hus. 'ala. I, 29, 7

After they had followed him for a long time.
Hai. sir. 197, 9

Didn't I forbid you to play for a whole month?
Manf. sha' 37, 6

He spent the whole day thinking. Mah. qah. 111, 15

C The temporal accusative can modify any part within the verbal sentence:

I saw you, Magdalene, after our separation of a whole year. Manf. mag. 112, 13

I remember her saying once....
Gibr. II, 73, 5

In nominal sentences, it is quite frequently used to modify the temporal meaning of a participle:

He is silent most of the time. Raf. wah. I, 114, 18

33. Concerning 'main clause after a ٍإِنْ clause, see Vol. III.
but I shall go to him presently.
Nu'. liq. 40,10

drops from the river of blood, and tears pouring day and night into the valleys and onto the plains of the earth.
Gibr. III, 89,19

As a temporal adverb, it can be used even within a nominal sentence:

Our souls long for poetry tonight. Gibr. III, 148,8

You are my guest tonight.
Manf. shaf. 60,5

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

In Paris there is at present a literary movement.
Musa adab. 107,11

A temporal determination can be expressed by using, as circumstantial accusatives, the participles or verbal nouns of verbs related to time (see page 194):

He used to awaken early.
Hus. ayy. I,9,4

He felt the need to drink it every morning and evening.
Hus. ayy. II, 33,11

but he does not remember whether he was reading it for the first time or re-reading it.
Hus. ayy. I, 33,5

In the afternoon his friends and [school-] mates came to him at their departure from school.
Hus. ayy. I, 63,5

In addition, a noun, alone or followed by an adjectival qualification in the accusative of circumstance can imply a restriction on the validity of the statement to the time expressed by the adjectival qualification or to the temporal sphere suggested by the noun:

In Paris there is at present a literary movement.
Musa adab. 107,11

A correlative repetition of the same word in the accusative of time gives the idea of temporal indetermination:

The correlative noun can be omitted in the second part when it is accompanied by an adjective expressing the correlation:
§ 96 ACCUSATIVE OF PLACE

The accusative of place\(^\text{34}\) expresses, with a defined or undefined accusative, the point toward which the action is directed:

\[\text{أَلْتُقَبُّ السَّمَاءَ بِهِ وَسَرَأْتُهُ} \quad 
\text{The people looked around to the right and to the left, searching for the owner of the voice.}
\]

\[\text{هُمُرْ تِحْيَاءُ وُسْتُهَا} \quad 
\text{He looked right and left.}
\]

\[\text{أَدْرَسَتْ نَحْجَةَ النَّافِحِ} \quad 
\text{He looked toward the entrance.}
\]

\[\text{وُلِدَتْ الْيَتْمِيَّةُ وَرَأَيْتُهَا} \quad 
\text{He laid the case aside.}
\]

\[\text{فَأَخْرَجَتْ نَفْسُهَا نَزْدِكَةً وَأَرْسَىً} \quad 
\text{She felt a dizziness that almost caused her to fall to the ground.}
\]

\[\text{يَعَزْ بَيْنَ الرَّجُلَينَ} \quad 
\text{He threw it to the ground.}
\]

\(^{34}\) Arab grammarians not always make a distinction between place and time, both being called التَّقُبُّ، "that (time/place) in which something is done."

The three began to turn their faces toward the house. Sib. (Br.) 111,6

The place in which the action occurs will be in the accusative case only when it is merely an indefinite or general local determination. The noun, however, may be defined by a specifying genitive:

\[\text{شَرْطُ النَّارِ} \quad 
\text{north of Cairo. Tai. (Br.) 123,5}
\]

My grandfather came from the city of Sulaimaniya in the province of Akkad in the northern Iraq. Kur. (Zy.) 28,4

during which their empire reached Spain in the west, and India and China in the east. Hai. sir. 9,8

They spread all over the world until they hoisted their banners on the shores of the river Granges in the east and the coasts of the Atlantic in the west; on the shores of the river Loire in the north and Central Africa in the south. Djer. tar. II,215,10

on the small table near my bed. Din (Zy.) 3,22

outside the cave. Hak. ahl. 34,3

The accusative of place may also be more closely related to the noun it refers to by means of a suffixed pronoun:
The following expressions should be understood as paronomastic uses of the accusative of place (see page 444):

(Convictions were destroyed but not replaced.)
Amin (zy.) 7,12

He succeeded him in the reign. Hai. sir. 77,12
or whoever takes his place.
Kam. (zy.) 4,36

The Vezir replaced the Caliph in all affairs.
Amin duh. I,173,12
and they replaced the Arabic customs with Persian customs.
Amin duh. I,110,13
(two men) who took the place of the chamberlain.
Hus. ayy. I,73,12

The accusative of place may be a closer determination of any part of the sentence and may also be used with nominal sentences:

while the two women were sitting listening to the howling of the wind outside.
Gibr. I,156,16

"Where is this?" "Outside the cave." Hak. ahl. 34,2

This is what the British say and [also] some Arabs outside of Hijaz and Iraq.
Raith. mul. 28,16

Her love for me would not diminish in the least.
Manf. sha'. 239,11

He would go up one or two steps.
Hus. ayy. II,7,3
but his life changed somewhat.
Hus. ayy. I,67,7
That saddened him somewhat.
Hus. ayy. I,56,11
He took one step.
Mah. qah. 76,1
He laughed heartily [the filling of his jaws].
Ayy. (Br.) 27,4
Then the Koreish divided the sides of the House into four.
Hai. sir. 125,10
holding a diploma similar to his, and even somewhat better than his.
Ayy. (Br.) 31,24
It was 200 miles from...
Raith. mul. 118,11
He was perhaps a little older than these students.
Hus. ayy. II,63,4
At times, it will be a question of literary appreciation, and thus beyond the scope of syntax, to determine the nature of the adverbial modification intended by the writer, e.g.,

Let me try once more.
Hak. sheh. 161,14

I remember her saying once.....
Gibr. II,73,5

(Refer also to the examples given as adverbial accusative of time, page 173ff.)

§ 98 RESTRICTIVE ACCUSATIVE (OR ACCUSATIVE OF SPECIFICATION)

The adverbial modification generally known as the "accusative of specification" is actually a restriction. It indicates the concrete meaning intended by the speaker, with the exclusion of any other possible application. Hence, the restrictive accusative is especially common and even necessary in some constructions in which one of the parts has a general meaning. It is always a grammatically undefined substantive.

In verbal sentences, the restrictive accusative is related to the construction of some transitive verbs with two accusative objects in which the second, the so-called "second object," is in fact a restrictive apposition that has become independent as an adverbial restrictive specification.

A Hence, it can be used with any verbal construction commenting on and imitating it with regard to style and meaning. Far. (Zy.) 17,17

They were of different heights. Rahih. mul. 211,18

35. This adverbial accusative is called التَّوْمُيْرَةُ by Arab grammarians.

that you would imitate her in virtue and faith.
Hak. ahl. 42,15

I do not recall ever having heard anything as sweet and charming as this.
Hus. 'ala. II,6,2

I think it an adequate reply to this....
Hai. sir. 47,8

B As an adverbial specification, the restrictive accusative has become independent of the verb, so that it can be, and often is, used with nominal forms, i.e.,

a) with substantives:

I sold it for 500 golden dinars. Hak. sul. 84,11

for ten golden dinars.
Hak. sul. 15,6

and their words should be proof enough for you that....
Hai. sir. 30,10

You take the price in gold and the buyer takes a fish that does not exist.
Hak. sul. 15,13

That is enough talk.
Mah. zug. 144,9

The accusative following certain numerals (see page 367) is also restrictive:

eleven sheikhs and fifty-three deputies.
Kam. (Zy.) 4,6

after a separation of fifteen years!
Mah. qah. 56,13
§ 99 CIRCUMSTANTIAL ACCUSATIVE

The circumstantial accusative, also called accusative of "state or condition" or simply -as the Arab grammarians do- حالت, expresses a temporary circumstance of the noun to which it refers.

The noun in the circumstantial accusative primarily modifies a substantive and is most often an adjective or a participial form agreeing in gender and number with the substantive it modifies.

At times substantives are also used as circumstantial modifications (see G below) and are always in the accusative. Agreement, however, will be the same as that of substantives in apposition (see page 685). Because of the temporal aspect of the adverbial circumstance, this modification is basically used only with verbal sentences and even then only when the verb has already been expressed; otherwise the modification of the noun is generally understood as a predicate of a nominal sentence and therefore is not in the accusative but in the nominative case. Moreover, the adverbial accusative, most often grammatically undefined, can at times be followed by a genitive determination (see E below), but never by the definite article.

On the other hand, the noun which the circumstantial accusative modifies is always grammatically defined -by the definite article or a subsequent noun in the genitive case. Adjectives or participles modifying a grammatically undefined noun follow it immediately, agreeing with it in case.

A The circumstantial accusative may primarily modify the subject of the verbal sentence:

- He turned to me, perplexed.
  Maz. (Zy.) 1,39

- I said, pretending ignorance...
  Jabr. (Br.) 74,13

- You are hastening toward eternity.
  Gibr. II,129,4

or the accusative object of the verb:

- [Heaven] banished me as an orphan to the monastery.
  Gibr. I,164,10

- until he saw the garden gate open before him.
  Manf. mag. 32,11

- as though she had heard me thinking.
  Gibr. I,112,14

B The circumstantial adverbial accusative, having become independent of the verb, is frequently used with a nominal sentence, especially when the nominal sentence has a participle as one of its elements:
They live and die, but we only have a recurring death. Raf. wah. I, 89,13

Why is this holy man so furious? Hak. ahl. 123,5

Why are you so silent? Hak. sheh. 139,4; 119,15

and Hashim was on his journey back from Syria, going by Yathrib, when he saw a woman.... Hai. sir. 98,4

Cyrano arrives at Roxane's house carrying his guitar. Manf. sha'. 147,1

All this happened while I was standing there like a mirror before passing ghosts, meditating about the laws imposed by man on man. Gibr. I, 130,9

and that the people of the caravans used some of them as camp sites for their tents, either when going from Yemen to Palestine or on their way from Palestine to Yemen. Hai. sir. 85,15

It may also modify any nominal part of the sentence:

Nobody knew that I returned to the harbor with her [ship] empty. Gibr. III, 55,17

(The tribes) will not endure a freedom that is not perfect for the individual, for the family, and for the whole tribe. Hai. sir. 79,3

A father cries with joy seeing his sons before him safe and happy. Manf. mag. 101,15

Um Alman returned to Mecca with the lonely and weeping child. Hai. sir. 113,16

The day when everyone wears new clothing making all of them feel that.... Raf. wah. I, 30,8

Here we should mention "in a body," "all together," "all of them," which were originally circumstantial accusatives and are now quite often used in a nominal or verbal sentence to emphasize totality as implied by a plural or a collective noun (see Vol. I, § 8 and 28):

Get out, all [of you]. Manf. mag. 189,17

All the actors and musicians shouted. Manf. sha'. 75,1

All of us used to sleep on the ground. Ayy. (Br.) 71,25

We are all short-sighted. Hak. sul. 22,1

what everybody knows. Tag. (2y.) 3,18

The adverbial accusative is used after a single noun in stage directions:

The sorcerer (coming out of his house). Hak. sheh. 13,6
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Mashliniya (going to him and leaning on him).
Hak. ahl. 90,2

Mashliniya (bursting out in anger).
Hak. ahl. 113,6

In an independent position, referring to the statement rather than to a specific part, the circumstantial accusative becomes equivalent to a modal or circumstantial adverb; in those cases there is no agreement in gender or number:

The poor do not know despair. Jabr. (Br.) 72,6

His family lived in the village, not far from Cairo. Hus. ayy. II,53,15

Two or more adverbial accusatives go together asymmetrically if they are adjectival nouns:

I was silent, thinking about her words.
Gibr. II,31,21

As for me, I remained standing alone.
Gibr. II,92,10

He followed her, his head hanging, silent and oppressed with a feeling of shame. Mah. gah. 77,2

He saw his mouth open....
'Aww. (Br.) 19,5

They can also be used symmetrically, especially when the circumstances expressed by the adverbial accusatives occur in succession and refer to correlative times:

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He felt a need to drink it every morning and evening.
Hus. ayy. II,33,11

Mr. Black turned to him, glancing and smiling at him.
Hak. (Zy.) II,19

Mashliniya (going towards him and leaning on him).
Hak. ahl. 90,2

Substantives in the circumstantial accusative are used syntactically (see also page 496):

He entered [the school] as an adolescent, all heart, a lively spirit, and a brilliant intelligence.
Mah. gah. 13,3

The circumstantial accusative is usually undefined; it may, however, be defined by a genitive construction, but is never found preceded by the definite article:

He stood before him with his arms crossed.
'Aww. (Br.) 11,23

Our friend went out of the room with his head bowed.
Hus. ayy. I,59,5

for he disliked sleeping with his face uncovered.
Hus. ayy. I,7,3

He saw his mouth open with his lips wide apart.
'Aww. (Br.) 19,5

In the circumstantial accusative, is always defined by a suffixed pronoun which refers to the governing noun:
Will you stay here alone? Hak. ahl. 124,1

The schoolteacher did not sing with his voice and mouth alone. Hus. ayy. I,32,7

As for me, I remained standing and alone. Gibr. II,92,10

Are you alone in this house? Hak. sheh. 17,14

For only his mother is the mother of his heart. Raf. wah. I,33,13

For faith in God, the One, the Unique, does not need miracles. Hali. sir. 56,7

As for the position of the circumstantial accusative within the sentence, it follows its governing noun, though not necessarily immediately afterward:

I sent them to you in memory of [your] great kindness. Manf. mag. 35,4

to feel the al-Azhar asleep around him. Hus. ayy. II,16,16

Our friend left the room with his head bowed. Hus. ayy. II,59,5

He sat on a chair not far from the bed. Mah. qah. 37,1

As we have mentioned above (see page 186), the adverbial accusative is only seldom found preceding the verb; however, it still follows the noun it modifies:

Iraq, aware of its abundant material resources and reasserting its mercantile history and reaching [new] stature in the modern economic system, is heading toward...

Bat. (Zy.) 12,41

G The circumstantial accusative can be

a) an adjective:

It seemed to me as if I had been buried alive. Hak. ahl. 42,4

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

What could he do alone in the building? Hus. ayy. II,180,5

b) an active participle:

You are hastening toward eternity. Gibr. II,129,4

After a while Sheikh Zakarya stood up, taking leave. Tai. (Zy.) 34,18

He went toward him, threateningly. Manf. mag. 47,11

then my husband died ten years ago leaving me with two children. Nu'. liq. 43,11

God did not give me the container empty. Hak. sul. 31,4
a) a passive participle:

\[
\text{حتى رأى باب الحديدية مفتوحاً}
\]
until he saw the garden gate open before him.
Manf. mag. 32,11

\[
\text{راغ باستغلال أشياء}
\]
In the evening Abdu l-Muttalib returned to his family, sad and exhausted.
Hus. 'ala. I,16,17

\[
\text{ذات يوم رفع الأطفال إلى الكون}
\]
One day the lame boy, thrown out of the streets, returned to the hut.
'Aw. (Br.) 12,7

\[
\text{القرآن نفسه يتصر على وجوده}
\]
The Koran itself reveals its existence in writing.
Hai. sir. 32,21

\[
\text{الموتجل مقتولاً}
\]
Al-Mutawakkil was murdered.
Djir. tar. I,258,15

For a discussion of "impersonal participles" in the adverbial accusative, see page 418:

\[
\text{شُعِّبَ مَثَلًا عَلَيْهِ}
\]
He fainted.
Manf. mag. 125,16

When the participle is derived from verbs that have a meaning related to time, it retains its temporal meaning when used in the circumstantial accusative and expresses not how but when the action was fulfilled (see page 178):

\[
\text{كان يستيقظ مبكراً}
\]
He used to awaken early.
Hus. ayy. I,9,4

\[
\text{قد ظل شيئاً من هذا الصوت}
\]
For days he kept hearing this voice when he came back from the al-Azhar every morning and evening.
Hus. ayy. II,3,11

d) a substantive:

\[
\text{عَالَمُ الحَدِيثة إِلَى أَن يُشْرِبَ}
\]
He felt the need to drink it every morning and evening.
Hus. ayy. II,33,11

\[
\text{يَدُ عَلَى وَجْهِه}
\]
It is a pity that you weren't born a girl!
Mah. zug. 47,11

\[
\text{يَفُوقُ أَن يُذَهِّبَ فَيُصِيبُهُ}
\]
My uncle tells me that they abandoned me as a child.
'Aw. (Br.) 16,13

\[
\text{مَرْ أَنَّهَا وَجَامِعَةً}
\]
The people went by, singly and in groups.
Gibr. III,54,7

\[
\text{أَيْنَ أَنتُ هِجَرَتُ أَهْلَها}
\]
(The blood) will flow like mighty rivers.
Gibr. III,87,11

\[
\text{الْمَنَىَةَ البَلْدَةُ رَأَى عَلَى عَقِبِهِ}
\]
the city, turned upside down...
Hak. ahl. 70,13

Here we should include the following correlative constructions:

\[
\text{يَدُ يَدُ}
\]
hand in hand.
Manf. mag. 34,2

\[
\text{أَن رَأَاهَا مَقَالَةً عَلَيْهِ وَحَبَّا لُوَجَهٍ}
\]
that he saw her coming directly toward him [face to face].
Manf. mag. 24,6

\[
\text{جَابِيًا إِلَى جَابِي}
\]
side by side.
Kay. (Zy.) 27,37

e) an infinitive:

\[
\text{اَنْ تَأْتَيْ حَيْلَمَ خَصْوًا لِلْعُلُوْجِ}
\]
then came your generation, humbly accepting the new culture.
Amin (Zy.) 7,11

\[
\text{أَحَدَ يَدَىُّ في اَكَالَةٍ زُهَايَا}
\]
He began to walk back and forth in the room.
Manf. sha'. 90,16
and crossed the fence by jumping over it or passing through it.
Hus. ayy. I,5,2

أريد أن أموت شوطًا لا أحب
I want to die yearning and not live weary.
Gibr. II,95,8

He saw Fritz, his wife, and the children sitting.
Manf. mag. 264,5

The infinitive may have passive meaning:
قد عَرَضْتِ أَنْ يُصَلِّى النَّبِيُّ يَدَاهُ اِلَّا وَلَا يُصَلِّى
You know that the Apostles of Christ were killed and stoned to death.
Gibr. I,191,8

(For a discussion of the paronomastic use of the circumstantial accusative, see page 444).

§ 100 COPULATIVE VERBS

Arab grammarians have chosen for the copulative verbs and their various constructions the more concrete names of: "kana and its sisters," "the noun of kana," for its subject, "the predicate of kana," for the accusative of such a construction;

They are verbs whose original meanings have faded and they have become either verbal expressions of existence, or expressions of the simplest modifications of existence, in which case they function merely as verbal copula that join the subject to a nominal predicate with a resultant modification in the temporal meaning of the verb.

In such constructions, the nominal predicate is actually an adverbial predicative noun and is thus always in the accusative case. After the elimination of the original function of the verb, the adverbial predicative can be considered as a nominal predicate in the accusative.

Hence, Arabic has developed a series of constructions that are logically equivalent to a temporal counterpart of the nominal sentence, which is, by definition, timeless (see Vol. I, § 2).

These verbs may have the function

a) of stating simple existence as a counterpart of a nominal sentence with only one constituent (see Vol. I, § 2);

b) of a verbal copula between a noun and its nominal predicate.

§ 101 VERBS OF EXISTENCE

The verbs of existence express the absolute existence of the subject or its existence in a specific place or situation. They are thus equivalent to a nominal sentence with one single element (see Vol. I, § 2) or to a nominal sentence with an adverb or a prepositional phrase as nominal predicate (see Vol. I, § 7).

The verb most frequently used with this meaning is کَانَ, "to be," which in this function is called the absolute کَانَ.

**هَكَيْنَ كَانَ الْإِسْلَامُ**
until Islam appeared.
Hai. sir. 77,8

**هَكَيْنَ كَانَ تَمَّ مِنَ النَّاسِ نَا بُهْتَانًا**
until a day came when the boy really felt the pain.
Hus. ayy. I,118,4

If the sea were not there, you could not expect pearls to exist, and if no stars, you could not expect their light, and if no rose bushes, you could not expect a rose.
Raf. wah. I,16,3

**وَلَمْ كَنْ كَيْنَ كَيْنَ كَيْنَ كُبْرَاءً**
There was no electricity in our room. Jahr. (Br.) 71,26
but none of this happened.
Hus. ayy. I,103,3

Other verbs used with an absolute meaning are:

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

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

Is there anything more beautiful than mercy?
Tai. (Zy.) 34,28

Note, however, that the meaning of ُوجد is frequently specified by a local adverb; cf. the English "there is...":

There was no one to invite the bride and bridegroom to stay.
Mah. qah. 132,20

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

(For a discussion of َليس "not to be," as negation of existence, see Vol. I, § 33, and also refer to the verbal copula below.)

§ 102 VERBAL COPULA

Copulative verbs are those used as a simple verbal copula between the subject and the nominal predicate. Such sentences are semantically equivalent to a temporal counterpart of nominal sentences in which a noun—whether adjective or substantive—functions as a nominal predicate (see Vol. I, § 7).

The nominal predicate is always in the accusative case and, in fact, a circumstantial accusative (see page 186):

A َكانْ is most frequently used as a verbal copula; in this case it is called َكان، "the defective kana," by Arab grammarians:

I was not hard on her.
Tai. (Zy.) 34,13

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

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

Learn to become strong.
Raf. wah. I,34,16

He believed that....
Hus. ayy. I,12,1

The house was still, immersed in sleep.
Hus. ayy. I,128,12

He was his friend and could influence him.
Hus. ayy. II,107,1

B Other verbs can be used in the same way. They, however, do not express existence in an absolute way as َكان often does, but in a relative way always fol-

36. Note the following examples:

ِإِنَّ َكُنْ َصَحِيحَ ْنَأَ تُقُولُ
if what you say were true.
Manf. sha'. 29,13

إِيَأَا َكُنْ ْمَا َسَيِّمَا َصَحِيحَ ؟
if what we heard were true.
Hak. sheh. 137,9

However, no real tendency to use َكان without the accusative is noticeable.
owed by a determination in the accusative case or in the form of a prepositional phrase:

a) ًأَصِبْ, "to become," "to be":

Because of her action I had become the victim of gossip. Tai. (Sy.) 34, 12
Khalil became a merchant. 'Aww. (Br.) 13, 4
From that day on, our boy was a sheikh. Hus. ayy. I, 37, 1

b) ُرَأَلْ, "to cease":

In this construction, ُرَأَلْ is used only in the negative; the equivalent is the English "still," "yet to be," i.e., "not to cease (to be):

ما ُرَأَلَ الْرَجُلُ بِغُلَطَّ 
أَحَدُهُمُّ لَا ُرَأَلَ شَابًا 
كَانَ لَا ُرَأَلَ صِبْعًا 
كَانَ فَاطَمَةُ لَا ُرَأَلَ طَفْعَةً 
ما ُرَأَلَ حَتَّى الْبَيْمُ مَسَحَّتَهَا 
ذَهَبَتْ عَاءِلَةُ ُرَأَلَةَ 
فَلَمْ يَقُولُ ُرَأَلَ ﻣَنْ 
تَسْمِرُ ِبَعْضٍ 
لَا ُرَأَلَ ْبَلْدَ ِالْوُقَتَ 
I still have time...
Hak. sul. 17, 5

d) ُنَأْلَلْ, "to be," "to continue":

and the fire on this hearth will continue burning after your departure as it did before it. Gibr. I, 173, 6
As for Khalil, he did not understand, but was perplexed. 'Aww. (Br.) 13, 1
He continued gazing at Roxane's loge. Manf. sha'. 33, 8
I have been left alone here. Hak. ahl. 81, 9
I am now a very old man. Gibr. II, 63, 12
Is this the deity whose priest I have become? Gibr. II, 126, 20
He was no longer able to administer the affairs of Mecca. Hai. sir. 96, 10
She became a stranger in the land of her birth. Gibr. I, 75, 7
As a verbal copula ُنَأْلَلْ is used only with a negation, meaning "to continue," and is equivalent to ُرَأَلْ:
Since the earliest days of Islam the Arabs have always disagreed on....
Djr. tar. I, 99, 24

but he is still alive in our fields and gardens,
in our houses and hearts.
Nu'. kan. 16, 9

Thus the interest for learning became intense and it is
still growing day by day.
al-Hus. (Br. II) 1, 9

"to be found":

After the Arab awakening,
Iraqi literature shows
character and personality.
Bat. (Zy.) 12, 14

(For a discussion of لَئِي, see Vol. I, § 33, and for
these verbs when followed by an imperfect, see Vol.
III.)

§ 103 EXCLAMATIONS

Exclamations are not intended as a manifestation
of a mental process, nor do they have the purpose of
actual communication of ideas; they are simply ex-
pressions of emotion and, thus, interjctional as such,
they could be considered independent of any syntac-
tical construction.

Arabic, however, has incorporated most of the
exclamatory expressions into syntactical constructions
and grammatical functions. This can be explained and
fully justified by the psychological process by which
we actually make use of exclamatory expressions or
the mentioning of a single noun with an interjctional
effect for the actual communication of ideas.

Arab grammarians, and quite often Western scholars,
frequently make a distinction between interjctional
expressions and phrases denoting a wish, reproach,
Frequently the interjocational character fades until the expression becomes a simple vocative form, which is then preceded by the interjection يا:  
أَنْظُرْ إِلَيْهَا!  
Look, mother!  
Gibr. I, 158, 16  
سَأَلَّكَ إِلَيْهَا!  
Good afternoon, mother!  
Mah. gah. 34, 21

B ُهُنَّا used as an interjection takes the noun following it in the genitive case:  
وَلَّهُنَّا  
By God!  
Raf. wah. I, 67, 11  
وَلَّهُنَّا إِلَى الرِّحَالِ  
By the life of Husain!  
Mah. zuq. 55, 11

C ُهُنَّا, "affliction," "distress," "woe!", is frequently used introducing an interjocational expression. It is followed by a noun in the genitive case or by a prepositional phrase:  
وَلَّهُنَّا يُوْلُوا  
Pity those who flee from their passions, for they flee from one prison to another, and pity those who flee from their prisons, for they unwittingly flee from their saviors.  
Nu'. liq. 94, 8

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

Note that ُهُنَّا can also be preceded by the definite article:  
ُهُنَّا إِلَى  
Alas!  
Hak. sheh. 86, 2  
and note also the following ُهُنَّا, which is equivalent to ُهُنَّا:  
ُهُنَّا إِلَيْ ذُلِّكَ الْعَلَّامِ  
Pity this clean, well-fed child!  
Raf. wah. I, 89, 14

D The preposition ُنَّا frequently governs a suffixed pronoun; in this case, the prepositional phrase is followed by an undefined substantive introduced by the preposition َبَيْنَ  with a specifying meaning; the suffixed pronoun may refer to, and agree with, the noun following it. The expression is always introduced by the interjection يا:  
يا ُنَّا إِلَيْهِ  
And what a day!  
Hus. ayy. I, 55, 15; II, 69, 17

يا ُنَّا إِلَيْهِ  
What a life!  
Mah. gah. 112, 18

يا ُنَّا إِلَيْهِ  
What a day, and how loathsome the slaughtering of the animals!  
Hus. ayy. I, 125, 9

يا ُنَّا إِلَيْهِ  
What a way to run with his crippled foot!  
Aww. (Br.) 14, 9

يا ُنَّا إِلَيْهِ  
What insolence!  
Hak. sul. 89, 3

but it can also refer to the person to whom the expression is addressed; the preposition َبَيْنَ then introduces an adjective:  
يا ُنَّا إِلَيْهِ  
How happy he is, and how unlucky I am!  
Manf. sha'. 202, 7

Note the following interjocational expression:  
ُهُنَّا إِلَيْهِ  
Woe!  
Hak. ahl. 27, 14
§ 105 ACCUSATIVE OF EXCLAMATION

A Other interjctional phrases, expressing a wish, warning, greeting, and similar terms, take the real accusative case, whether they are preceded or not by an interjentional particle. The nouns are usually undefined and pronounced in the pausal form:

Patience! Hak. ahl. 18,1
Excuse me! Nu'. lig. 18,5
Thank you! Mah. qah. 63,23
How strange! Mah. qah. 119,12
Slowly! Zay. (Zy.) 16,10
Welcome! Hai. sir. 501,2
Ride! Slowly! Zay. (Zy.) 16,11

but they can be defined by a following genitive:

God forbid! Jabr. (Br.) 69,10

B An exclamatory accusative can be used within a sentence as an emphatic attributive to mean blame or praise:

that a revolution surprisingly had become

and it can also express a command, wish, or warning:

Oh, you men of strong heart, be kind to the weak spirits of women. Manf. (Zy.) 30,46

The accusative case of exclamation can, in addition, express the person to whom the warning or command is directed:

Stay where you are. Mah. qah. 77,1
Let me die, O Lord! Qud. (Br.) 48,13
Be careful not to harm this woman. Hak. sul. 119,5
Beware of touching me...don't stay in my way. Mah. qah. 77,1
Take care not to tempt him in any way! Hak. (Br.) 41,10
Don't you dare move, you shameless one! Mah. zuq. 123,8

C Some nouns used as exclamatory expressions seem to be found as interjections; thus they may lose their noun endings:

Careful! Mah. qah. 98,22
Great! Jabr. (Br.) 74,16

D Frequently, words or expressions in an exclamatory function lose their original nature so that they become exclamatory expressions used to emphasize or stress a certain idea or emotion with an effect very much like that of an adverb. They cannot, however, be considered as adverbs, since they still retain their original position and function within the sentence they introduce.

The most common expressions of this kind are:

a) بَعْضُهُمْ, "many" (e.g., "many a man"), which can still be considered as an exclamatory accusative—hence its exclamatory or emphatic effect on the noun it governs.
It can be used with a following undefined noun in the genitive case:

```
Many a truth is more deceiving than a lie.
Nu'. liq. 20,1

Many a flower which you find on a forgotten grave is like the drop of dew which....
Gibr. II,11,15
```

is frequently used together with the adverbial relative pronoun ِلَّ (see Vol. III). As a particle, ِلَّ loses its exclamatory meaning so that it becomes equivalent to an indefinite adverb, "perhaps"; it is, however, used to introduce a complete sentence. The verb will be in either the imperfect or perfect with a non-preterital meaning.37

```
You might hear the hushed but steady voice of some young man reciting the Koran. Hus. ayy. II,18,10

and perhaps I shall return to you shortly.
Manf. sha'. 241,5

He might change his religion.
Nu'. kan. 51,17

For he is stronger than you are and he might kill you.
Manf. sha'. 33,3

I do believe...but perhaps I do not understand.
Hak. ahl. 166,5

and perhaps in some of them sugar and rice were traded as well. Hus. ayy. II,11,15
```

37. The use of the perfect with a non-preterital meaning can be considered as a syntactical remnant of the original exclamatory character of the construction.

or a part of a sentence:

```
For a week or perhaps more than a week. Hak. ahl. 59,1

often, perhaps rather always. Musa adab. 89,7

Then here, in this very hall and even perhaps in this place where we're standing now.
Hak. ahl. 46,1
```

For a discussion of ِبِسْرَانَّا, introducing an optative construction, see Vol. III.

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"how different is," "how great the difference is":

How much that differs from spiritual zeal!
Hai. sir. 41,15

But what a difference between the two!
Mah. gah. 130,13
```

38. On the syntactical function of ِلَّ, see Vol. III.
and how quickly the boy stretched out his hand toward his father.
Rai. (Br.) 124,19

that the news of what they said or wrote reached all the peoples very rapidly.
Hai. sir. 44,10

E In this chapter, we also have to consider the emphatic formula "أَكَثِرْ تَعْجِبُ، "How generous Zaid is!" known as "ئَز" of admiration," followed by "مد" of the verb of admiration."39

This formula should not be understood as a verbal construction, but as an elative in the accusative of exclamation preceded by the interrogative used as an emphatic rhetorical question (see Vol. I, § 44) and followed by the logical subject, which is also in the accusative of exclamation. Therefore, the actual meaning of the expression is "what (who) is more generous than Zaid?" which with an exclamatory meaning becomes "How generous Zaid is!"

The nominal character of this expression semantically explains the fact that it always has an adjectival connotation (see example below). Moreover, it can be used with all adjectives (which will still keep their adjectival meaning):

How difficult life is here.
Gibr. II,206,15

From the structural point of view the expressions, when used with roots whose middle radical is weak, are not like form IV of such verbs but will always be similar to the elative of the adjectives, e.g.,

How noble you were in life and death! Hai. sir. 511,18

How great his need was!
Mah. qah. 112,10

39. On this construction, see also H. Wehr, Der arabisch-

The accusative after 

How many and how beautiful they are! Mah. gah. 92,4

How happy and blissful I am! Manf. sha'. 101,1

What a beautiful and strange song! Hak. sheh. 5,9

To express the past is placed between 

If you only knew the effect of your wire on Baha, how beautiful it was! Nu'. liq. 29,2

what he saw, and how many things he saw! Hus. 'ala. II,191,9

How beautiful those days were! Manf. sha'. 96,5

How great Abu Bekr was! Hal. sir. 20,17

The emphatic meaning of this expression can be strengthened by the interjection preceding ل:

How wonderful the discernment and instinct of children are! Raf. wah. I,83,12

and also by the compound particle ل (see Vol. I, § 41):

How similar a man in life is to a ship on the waves of the sea! Raf. wah. I,50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

What a strange woman she is! Gibr. III,211,17

How pleasant a visit this is, since I have not seen you for more than a year. Nu'. liq. 23,9

How fortunate the young man is with whom Sheikh Abbas is pleased! Gibr. I,152,13

How sublime is a glance which.... Raf. wah. I,31,1

The emphatic expression may also be used to modify a following clause, which may be either a noun clause (see Vol. III), a pronominal relative (see Vol. III), or a clause introduced by the adverbial relative ل (see Vol. III):

How beautiful to see the slender peasant women...! Sak. (Zy.) 13,18

How hideous what you're saying is! Manf. sha'. 95,4

How true what they say is! Raf. wah. I,55,14

How much he loved to....! Hus. ayy. I,13,12

How often one of them would return home carrying in his hand.... Hus. ayy. II,10,9

§ 106 THE ACCUSATIVE AFTER

Arabic has always used the accusative case after the coordinating conjunction ل as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.
How many and how beautiful they are! Mah. qah. 92,4

What a beautiful and strange song! Hak. sheh. 5,9

To express the past is placed between كا and the elative:

If you only knew the effect of your wire on Baha, how beautiful it was! Nu'. lq. 29,2

what he saw, and how many things he saw!

How beautiful those days were! Manf. sha'. 96,5

How great Abu Bekr was!

The emphatic meaning of this expression can be strengthened by the interjection لا preceding كا:

How wonderful the discernment and instinct of children are! Raf. wah. I,83,12

and also by the compound particle ألا (see Vol. I, § 41):

How similar a man in life is to a ship on the waves of the sea! Raf. wah. I,50,11

When the emphatic expression modifies a nominal sentence, the nominal predicate becomes an apposition to the subject and is thus in the accusative case:

What a strange woman she is!

How pleasant a visit this is, since I have not seen you for more than a year.

Nu'. lq. 23,9

How fortunate the young man is with whom Sheikh Abbas is pleased!

Gibr. I,152,13

How sublime is a glance which....

Raf. wah. I,31,1

The emphatic expression may also be used to modify a following clause, which may be either a noun clause (see Vol. III), a pronominal relative (see Vol. III), or a clause introduced by the adverbial relative لا (see Vol. III):

How beautiful to see the slender peasant women....

Sak. (Zy) 13,18

How hideous what you're saying is!

Manf. sha'. 95,4

How true what they say is!

Raf. wah. I,55,14

How much he loved to....

Hus. ayy. I,13,12

How often one of them would return home carrying in his hand....

Hus. ayy. II,10,9

§ 106 THE ACCUSATIVE AFTER ـ

Arabic has always used the accusative case after the coordinating conjunction ـ as an expression of a special relationship between two nouns, leaving up to the listener the understanding of the correct connection implied between the nouns.
Arab grammarians call this "waw of simultaneity." The noun in the accusative case is called "object with which something is done."

This apparent subordination by the conjunction is actually a real coordination in which the second noun is introduced as an emphatic statement of invitation or warning and, therefore, is actually an emphatic accusative (see page 202f.).

The emphatic effect of this construction can still be seen in such expressions as:

What has that to do with you? Hus. ayy. I, 77, 13
Let me alone! Manf. sha'. 162, 12

Compare the example above with the following:

What is that to you? Mah. zuq. 209, 6

In verbal sentences, followed by a noun in the accusative case, is used to introduce a semantically compound subject when a real coordination of the nouns is not intended. In this case the grammatical subject of the verb is usually implied in the verbal form:

He went in to Wahb with him. Hai. sir. 107, 11
Both stayed there with the Jirhumites. Hai. sir. 89, 18
He went to her house to begin a new page of his life with her. Hai. sir. 123, 6
I shall ride with you on the streetcar. Ghur. (2y.) 31, 46
In the autumn I shall go together with Love to...

when he collaborated with Isma'il in the construction of the Kaaba. Hai. sir. 91, 2
We went, his father and I, toward him. Hai. sir. 110, 22
but it may also agree with both as a compound subject, and thus be in the plural (see Vol. I, § 28):

Do you know what we, your father and I, decided last night? Manf. mag. 137, 13

My two friends and I were smoking one night (they were, as I was, guests in the palace)...

The use of followed by an accusative of person is derived from this construction and has a meaning and function equivalent to a prepositional modification:

as a mother does with her child. Gibr. I, 160, 3
He spoke to him in the same terms. Hai. sir. 374, 10

I had talked with some of its merchants. Rah. mul. 16, 1
§ 107 THE VOCATIVE

The main difference between the vocative and the exclamatory accusative is that the former is an exclamatory introduction to a speech addressed to a person or to a personified object who or which is present; thus, it is considered definite and concrete. The latter is only an expression of personal emotion without any communication. Both of them share an exclamatory effect, however.

In Arabic, there is no special ending for the vocative. Thus when a person or a personified object is to be addressed, Arabic uses either the nominative or the accusative case which, as it appears in the vocative, is related to the interjectional ending a used for the accusative of exclamation (see page 206f.).

The use of either construction —nominative or accusative— has always been governed by definite rules, so that each is permitted only under specific conditions.

In order to emphasize the exclamatory effect of the vocative, some interjectional particles are always used preceding it. The most frequently found are: لَا and أَيَّامُ أَبا (أَبا):
MODIFICATIONS OF VERBS

No, Professor.
Raih. mul. 67,5

Proper names that are generally used with the definite article lose the article when in the vocative after 

al-Ghazali. Hus. ayy. I,95,9
Oh, al-Ghazali!
Hus. ayy. I,95,11

If the noun has a genitive determination, then the accusative case is necessary:

Compatriots!
Gibr. III,41,1

Oh, friends of my youth, scattered throughout Beirut....
Gibr. II,11,3

Oh, my poor boys!
Raf. wah. I,93,12

Oh, sons of a dog!
Hus. ayy. I,92,5

Great uncle!
Raf. wah. I,70,16

The accusative case will also be used with compound proper names:

Abu Maisur! Hak. sheh. 129,12
Abu 'Ali! Hai. sir. 257,14
Abu Talib! Hai. sir. 185,18

Very frequently, as we have seen in the examples given above, 
has no other function than to introduce the name or the title of the person to whom the speech is addressed; thus it does not act as an exclamation:

THE VOCATIVE

Nothing of the kind, Professor. Raih. mul. 66,22

I had, Honored Professor, an outstanding and beautiful wife. Raih. mul. 67,4

Mister Black!
Hak. (2y.) 11,10

C requires the noun following to be in the nominative case and always defined by the definite article. It becomes when preceding a feminine noun:

What is your name, oh man?
Gibr. I,184,6

Oh, wretched widow!
Gibr. I,198,8

Oh, feeble captives!
Gibr. I,191,16

Oh, you blind ones!
Hak. ahl. 79,16

Syrians! our people are dead! Gibr. III,91,9

Oh, Earth!
Gibr. III,215,1

For greater emphasis, 
may be preceded by 
which, in this position, has no influence upon the case of the vocative. It is frequently found preceding a pronominal relative clause:

Oh, you upon whom the token of Beauty has descended.
Gibr. II,117,5

Oh, you....
Gibr. II,116,4; 116,12
§ 108 GENERAL DENIAL

The negative particle \( \overline{\text{لا}} \) followed by a noun in the accusative case without either article or nunnation is used in Arabic to deny, in an absolute sense, the existence of the noun governed by the negative particle. This construction, which Arab grammarians call "general denial," or "denial of the species," is derived from the accusative of exclamation (see page 206) as an emphatic negation of the noun in question.

A The emphatic character of the construction can still be seen in such expressions as:

\[ \overline{\text{لا}} \] It won't do any harm!
Mah. qah. 55,20

\[ \overline{\text{لا}} \] There is no power and no strength save in God!
Mah. qah. 35,19

\[ \overline{\text{لا}} \] It does not matter!
Hak. sheh. 86,12

\[ \overline{\text{لا}} \] You have nothing to fear.
Gibr. II,117,5

Even though the original affect of the construction usually fades to the point of being a simple negation of existence "there is not..." it has to be used in a direct statement, and the noun governed by the negative particle must be a substantive and immediately follow it:

\[ \overline{\text{لا}} \] "Whither?..."To where there are no boundaries...."
Hak. sheh. 79,9

\[ \overline{\text{لا}} \] We do not need your oath.
Hak ahl. 75,10

\[ \overline{\text{لا}} \] and there was no connection between either of them.
Hus. ayy. I,34,9

B The noun after \( \overline{\text{لا}} \) in the accusative case is usually followed by a prepositional phrase or an ad-

verb which specifies and determines the meaning of the noun in the accusative:

\[ \overline{\text{لا}} \] Nobody but me has any authority over it.
Manf. mag. 67,1

\[ \overline{\text{لا}} \] After this, I don't need anything.
Manf. sha'. 61,11

\[ \overline{\text{لا}} \] You have nothing to fear.
Gibr. II,117,5

\[ \overline{\text{لا}} \] There was no lamp there.
Manf. mag. 100,11

The preposition that modifies the noun in the accusative frequently introduces a noun clause:

\[ \overline{\text{لا}} \] It was necessary to.....
Hus. ayy. I,7,5; I,9,1

This prepositional phrase is frequently omitted:

\[ \overline{\text{لا}} \] and you, no doubt, will like him.
Nu'. llq. 33,7

\[ \overline{\text{لا}} \] Death will inevitably come to you.
Manf. sha'. 57,3

\[ \overline{\text{لا}} \] He will, no doubt, detest and despise you.
Manf. mag. 139,14

The preposition introducing the noun clause is frequently omitted (see page 261ff.):

\[ \overline{\text{لا}} \] I must.....
Manf. sha'. 57,2

\[ \overline{\text{لا}} \] There is no doubt about.....
Hak. sheh. 87,6

Note that \( \overline{\text{لا}} \) at times loses its meaning of necessity ("it is unavoidable") and expresses the meaning of certainty:
How fortunate this young man is! He must be the son of some Indian rajah. Hak. ahl. 98,14

The noun in the accusative may also be followed by a substantive or adjective which agrees with it in gender. However, according to both Arab and Western grammarians, it is in the nominative case with the function of a nominal predicate:

لا شيء في العالم أبعد

There is nothing on earth more wonderful... than tears. Manf. sha'. 68,11

لا علاج له غير الإبيضق

The only thing to do is to draw [our swords]. Manf. sha’. 55,15

or in the accusative case with an attributive function:

لا شيء غير الأرض

Nothing but the earth! Hak. sheh. 152,14

أريد لاتطعن ولا شيء غريب

I want you and nothing else. Mah. zuq. 209,12

It may also be followed by a verb for which the noun is the logical subject; the construction is, in fact, an asyndetical relative sentence (see Vol. III):

لا أحد يعلم

"Nobody knows." ["There is no one who knows."] Hak. ahl. 41,3

C The negative particle with the accusative following may be used in a subordinate construction. It is found in a noun clause after أن (see Vol. III):

As for me, I say that there is no division between them [both]. Nu'. lig. 44,15

أنا أقول أن لا حد بعثه

I recognize that nothing can.... Hak. ahl. 79,2

أرى أن لا بد من أن يكون على أسباب نDelimiter

I think that it is necessary to study the causes of their revelation. Hai. sir. 18,20

It is especially common as an asyndetical relative clause:

كانت تاولا بدت يلبه

It was an unavoidable evil. Hus. ayy. I,93,16

كذك شه لا مان لى يبيل

That is something that does not concern me. Hus. ayy. I,61,16

أنا رجل لا مال لي

I am destitute. Hai. sir. 120,23

اهتنى بن الراية والغلاف

with infinite composure, concern, and shyness. Hus. ayy. I,20,4

إذا إن العلم بهر لا ساحل ل

Indeed, knowledge is a sea without a shore. Hus. ayy. II,20,4

ستقبل لا تعني له

a future without any meaning. Gibr. II,118,13

and frequently after the indefinite relative pronoun ل:

أنا سأحدها وسأقيهما ما لا

that he heard his brothers describing things he did not know. Hus. ayy. I,18,1

كانت قد أعدت له ما لا بد

She had already prepared what was necessary for such an occasion. Hus. ayy. I,35,8
D When two correlative expressions governed by لا follow each other in a coordinated construction, none of the nouns after the negative particle will take the definite article. With regard to case, according to the grammarians, one is free to use the accusative or the nominative in either or both; 41 it seems, however, that the use of the accusative case in both is the most common:

لا حي! لا قوة إلا بالله! Mah. qah. 35,19

من لا خمر لهما لا يجدان of those who have neither honor nor feeling. Nu' ilq. 34,12

لا يضيء هذا الا لا ضياء! There was neither lamp there nor light. Manf. mag. 100,11

لا أعامل لا عيس مسني! I have no one to help me. Manf. mag. 49,15

وجدت نسيك لا حد له! (I found) something unlimited and endless. Gibr. II,1,13.7

Note that when the two correlative nouns have the same prepositional modification, it will only be expressed after the first noun (see page 256f.)

As a negative answer, equivalent to the English negative indefinite pronoun "nothing," لا شيء (!"there is no...,") is used regardless of the actual meaning of the construction or of the case required by the question (see Vol. I, § 48):

"What did she answer!"... "Nothing!" Hak. ahl. 82,10

"What do you see?"... "Nothing." Hak. sheh. 9,14

41. See Reck., Arab. Synt., p. 120; Wright, II, p. 97, C.

GENERAL DENIAL

E Frequently the negative particle لا with the accusative it governs is used to fill the noun's function, either of an appositive:

عزة الله وعزة لا شرك! to the worship of God, the Unique, the Only One. Hai. sir. 365,4

or as a predicate in a nominal sentence:

إذا كان يقال هذه العقول لا بد أن تكتب! if the dispute between these factions was unavoidable.... Hai. sir. 281,7

أن بنوا فيها لا بد أن أفتح الله لهم فيه أبواب مكة! that a day was undoubtedly coming in which God would open Mecca's gates to them. Hai. sir. 364,14

He must speak.
Mah. qah. 146,21

42. In the following example:

شيء حكير من لا شيء! Something is better than nothing. Mah. qah. 28,15

it cannot be ascertained whether لا شيء is to be considered in the accusative (لا شيء) or in the genitive dependent on the preposition لا...
§ 109 THE ACCUSATIVE AFTER PARTICLES

Under this heading, we shall study a series of

undoubtedly he said that

otherwise i would surely

he will certainly hate and
despise you.

she is undoubtedly in love.

they are undoubtedly

dacianus' people.

no doubt this man is stupid.

note that with this function the expressions may
also precede an adjective, e.g., in a nominal sentence; however, they do not influence the adjective's case:

the dominance of one [faction]
over all the others would be
unavoidable.

death will inevitably reach
you.

if you must blame somebody
for it.

43. on the use and function of these particles within
a compound, see vol. iii.
Indeed the man, Zaid has killed him.

Certainly the man's father has died. [Certainly the
man, his father has died.]

The same types of constructions are possible with
(see page 234) and with (see page 235).

The normal word order in these constructions, as
it appears in the preceding examples, is for the ac-
cusative to immediately follow the particle. When this
order is not observed and the accusative is not placed
directly after the particle, two constructions are
possible:

a) The logical subject remains in the accusative
case, regardless of its position in the sentence.
This, however, occurs only in nominal sentences:

There is an officer at the
door of my room.
Qud. (Br.) 48,5

But in some large cities
—in Cairo, for example—
there were several markets.
Djir. tar. I,193,19

Read this letter, for you
are mentioned in it.
Manf. mag. 29,14

as if there were an angel
in heaven directing light
toward her.
Raf. wah. I,86,10

b) The particle takes a personal suffix (third
person, masculine) which is of general reference to
the following sentence and upon which it exerts its
governing influence. This construction is especially
frequent with verbal sentences, but it is also used
with nominal sentences (see page 430f.):

God knows that none of them
knows.... Manf. mag. 25,17

that there is no difference
between one woman and an-
other. Mah. gah. 130,14

but the book forced me to....
Maz. (Zy.) 1,35

Note that sometimes the particle governs a word
different from the one we could consider the logical
subject. This seems to be allowed when the subject
cannot be in the accusative:

Who told you that what you
are seeking exists?
Hak. sheh. 54,3

Is he so certain that what
is behind the curtain [of
death] is as beautiful as
what is in front of it?
Nu'. liq. 28,4

Compare with the following:

If only what you're saying
were true! Hak. ahl. 49,8

B Any attributive apposition to a noun in the
accusative will also be in the accusative case (see
page 48):

that my opinion about life
is different from yours.
Manf. mag. 8,2

that among this large num-
ber of children he had a
special place.
Hus. ayy. I,17,2

that there is an Arabic
fatherland?
Zur. (Zy.) 18,17

There are two ways open
before us. Idr. (Br.) 73,27
but the nominal predicate will follow in the nominative case (see Vol. I, § 3):


that your heart is clean and pure? Manf. mag. 35,16

The Princess is Christian. Hak. ahl. 85,15

I am frightened. Hak. ahl. 151,16

The particle may govern more than one noun in the accusative case:


I know that you like children's jests and you have their liking for fun and laughter, and some of their cruelty.

Hus. ayy. I,147,13

as if he and I were one single being.

Nu'. kan. 11,5

For I do not believe that a false promise and a love as faithless as yours deserve to.... Manf. (Zy.) 30,29

The university students and the students of all colleges and secondary schools.... Hai. (Zy.) 14,8

C As we have stated, the noun in the accusative case may have different functions in the following constructions:

a) As subject, in a nominal sentence:


A monk in a convent is like a soldier on the battlefield.

Gibr. I,161,8

b) As a genitive:


for he has no legacy.

Hak. (Zy.) 11,36

so that the mothers of some caliphs were Byzantine at that time.

Amin zuh. I,65,18

that there is no sign of sorrow in a child's face.

Raf. wah. I,86,11

a) As an accusative object:


For it makes me happy to.... Hai. sir. 65,17
that Ibn al-Muqaffa' translated these three books.
Amin duh. I, 208,14

for man can free himself from the consequences of his ignorance.
Q. Amin (Zy.) 5,25

§ 110

Of all the originally emphatic particles, only ِنَّ has preserved its basic effect on the sentence following it. As for its syntactical function, it emphasizes the statement which it introduces, without any connecting value; thus ِنَّ can be used at the very beginning of the sentence as long as its emphatic character permits it, and it can be combined with coordinating conjunctions without change in meaning:

ًِنَّ بِهِنَّ سَمِيْرَاتِ الْعَلَّمِ لَ أَلْبَوْرُ
They are ambassadresses of knowledge, not of love.
Mah. qash. 5,18

ٍِنَّ هُذَا هُوَ الْفَرَقُ الْبَيِّنَ الْمَبْرَكُ
Yes, indeed, this is the only difference between them and us: they do not know the treasures they have.
Hak. (Zy.) 11,46

لا...لا، ِنَّ بُيْدُ الْأَشْرِي
No... No, he who has buried in my heart such beautiful hopes..., and he who has planted within me....
Manf. mag. 9,15

For a discussion of ِنَّ after ِيَفَيْنَ and after ِحُقَّ ِنَّ, see page 249f.

For greater emphasis the particle ِنَّ is frequently used after ِنَّ ِبَعْثَ, without any change in construction, namely:

a) before the nominal predicate, in normal word order:

ٍِنَّ هُوَ الْمُثْقَفُ، "the lightened in," by Arab grammarians. It has no governing influence; it may be followed by a verbal sentence and may also be

b) before the accusative governed by ِنَّ, with an inverted word order:

لا أَذْمِرْ ِنَّ ِلَا بَلْ 
I certainly hope that....
Nu'. liq. 16,16

لا أَذْمِرْ ِنَّ ِلَا بَلْ
I do know that....
Hus. ayy. I,146,14

أَخْرَجَ مِنْ هَذَا إِلَىِّ اللَّهَ وَمَلَائِكَةَ
Get out of here, I beg you.
Hak. ahl. 132,15

إِنَّ الْمَيْمَاَ لَتَسْتَكَّلُنَّ كِتَّانَ
The boy would certainly forget everything before....
Hus. ayy. I,132,12
strengthened by the particle َلِّمَّا does not seem to be generally used by all authors but rather only as an intended anachronism. 44

"إن كان في ذلك الوقت ليس َ中华文化
جَبَرَهُوْلا
 إن كاناَ تَحْدِيدًا في ضَمْرًا
من الفَلْسَةِ وَالْقَباَسَةِ وَالْحَصّةِ
وفَنُّونِا من الأَمْعَةِ
Hus. ayy. I,148,7

They used to find different kinds of straw, pebbles, and insects in it.
Hus. ayy. I,150,8

§ 112 َلِّمَّا (AND َلِّمَّا)

and َلِّمَّا and َلِّمَّا are of the same origin as َمَّا and َلِّمَّا, that is to say, they all are demonstrative elements of interjectional value used to direct the attention of the listeners to a certain part of the speech. However, while َلِّمَّا and َمَّا have preserved to a certain extent their emphatic and interjectional character, "verily," "indeed," َلِّمَّا and َلِّمَّا have only retained their demonstrative aspect, shown in the fact that they are used exclusively to introduce a complete clause as a part of a compound.

The usual classification of َلِّمَّا and َلِّمَّا among the conjunctions is dependent of course on the definition of the conjunction. However, these particles have a function in the Arabic sentence completely different from the normal function of a conjunction: they cannot unite words, phrases, or sentences. They merely refer to the following sentence, which automatically becomes a clause with a function equivalent to that of a substantive (see Vol. III).

The main difference between َلِّمَّا and َلِّمَّا is that the former introduces a statement which is understood as independent and complete as a syntactical unit, while the latter is understood and presented as a part of a compound; thus it cannot be used independently or at the beginning of a syntactical unit (see Vol. III).

As for the construction of َلِّمَّا, it is followed by a noun or pronoun in the accusative case following the patterns shown on page 227f:

َلِّمَّا َفِي طَأْهِرَةً َلا أن يَتَسَوَّلَ
that your heart is clean and pure?
Manf. mag. 35,16

َلِّمَّا َفِي ذَٰلِكْ َلا يَتَسَوَّلَ
that one day he ate molasses.
Hai. sir. I,20,12

(For additional information on the accusative following َلِّمَّا and for a discussion of this particle introducing a noun clause see Vol. III.)

§ 113 َلِّمَّا (AND َلِّمَّا)

َلِّمَّا and َلِّمَّا belong to the group of demonstrative particles with an interjectional character. Their function is still related to that of َلِّمَّا and denotes the stressing of a subsequent statement as opposed to a preceding one; their adversative meaning is derived from this. Since they have no connecting value by themselves, they are usually introduced by the coordinating conjunction َوَ.

A َلِّمَّا is always followed by a nominal or inverted verbal sentence and governs a noun in the accusative case, following the same pattern as َلِّمَّا (see page 227f.):

َلِّمَّا َفِي ذَٰلِكْ َلا يَتَسَوَّلَ أَن يَتَسَوَّلَ
but nobody wants to visit me.
Qud. (Br.) 54,26

َلِّمَّا َفِي ذَٰلِكْ َلا يَتَسَوَّلَ أَن يَتَسَوَّلَ
but none of that happened.
Hus. ayy. I,103,3

َلِّمَّا َفِي ذَٰلِكْ َلا يَتَسَوَّلَ أَن يَتَسَوَّلَ
but I am going to him soon.
Nu'. liq. 40,10

44. Taha Husain, e.g., adds an explanatory footnote to both sentences, since the edition of the book seems to be intended primarily for young readers.

45. This particle is mentioned here for practical purposes only. For information on َلِّمَّا when introducing a noun clause and its relationship to the main clause, see Vol. III.
but I remained silent.
Gibr. I, 116, 17

I am not profound but I am always clear.
Musa (Zy.) 2, 34

but his uncle, Abu Talib, was.... Hai. sir. 120, 14

But it is dark!
Hak. ahl. 39, 8

In a nominal sentence, the accusative after
may remain in its proper place within the sentence,
separated from the particle:

But human endurance has
its limitations.
Hak. yau. 40, 11

But I have another matter
to take up with your
school teacher.
Hus. ayy. I, 59, 4

But there is another,
more important, consider-
ation here.
Hai. sir. 281, 15

B, on the other hand, has no governing in-
fluence; its adversative effect is directed upon
the statement following it rather than upon a specific
part. It can be used to introduce a nominal or a
verbal sentence:

but he is beardless.
Gibr. I, 158, 21

But what deliverance is
that which...?
Hak. ahl. 17, 12

46. This particle is mentioned here for practical pur-
poses only. For additional information on
when introducing adversative constructions, see Vol. III.

Sitting close to the King's
chamber, I was waiting for
you, but drowsiness over-
came me.
Hak. ahl. 123, 10

I will excuse you today from
the recitation, but I want
you to swear something.
Hus. ayy. I, 45, 7

But we, the poor, hang on
your words.
Gibr. II, 153, 9

The adversative effect of the particles can fre-
cently be directed onto an isolated part as opposed
to another correlative part, often one being negative;
for example:

a) after

He had a vague but strong
feeling that....
Hus. ayy. II, 17, 3

that such a power does not
exist on earth, but only
in heaven.
Hus. 'ala. II, 14, 21

b) or after

It has not been your beauty
that has imprisoned me but
your army.
Hak. sul. 45, 7

Yes, I am in need, but not
of money.
Gibr. III, 82, 6

At this point, the Sheikh's
anger became violent, but
against the school teacher,
not against the boy.
Hus. ayy. I, 60, 16
not because of wantonness, but because of negligence. 
Mah. zuq. 41,20

or a noun clause introduced by

"..."

You know now that this life has a meaning which cannot be concealed by death, but that I am that knowledge for mankind which....
Gibr. III,153,9

(For additional information on the above particles, see Vol. III.)

§ 114 (العلل) ـ عللة

It is usually preceded by the emphatic particle ِلـ. It was originally a verb that has completely lost its verbal character. The explanation given by the Arab grammarians for its use is "to express the expectation of something that one either waits for or is afraid of," or simply, "for expectation," does not always express its meaning in modern Arabic.

It has become a particle of emphatic uncertainty, and governs a noun in the accusative case; thus it is always followed by a nominal or inverted verbal sentence:

Perhaps you need both of them. Din (Br.) 63,1

Perhaps he is coming to the sorcerer. 
Hak. sheh. 12,13

Perhaps I can.... 
Manf. sha'. 28,10

Perhaps we can save the life of Baha's mother. 
Nu'. liq. 26,10

I hope she is well. 
Manf. mag. 12,11

Perhaps you will find a way to get in touch with me here. Manf. mag. 102,12

You might find a remedy for your troubled soul among them. 
Hus. 'ala. I,5,16

and perhaps his mother spoke to him for a long while of his beloved father. 
Hai. sir. 113,10

"Who knows? Perhaps I am she." Hak. ahl. 162,10

A young man occupied it. He was perhaps a little older than these students. 
Hus. ayy. II,63,4

It is also used in order to emphasize a question:

Is he so certain that what is behind the curtain [of death] is not as beautiful as what is in front of it? 
Nu'. liq. 28,4

Are you going away perhaps? 
Nu'. liq. 18,1

Could he possibly be right and all the rest wrong? 
Nu'. liq. 103,7

It may also introduce a sentence equivalent to a final clause which is understood as completely independent from the action of the subject of the preceding sentence:
Then he advised him to question 'Aisha's slave so that she might tell him the truth. Hai. sir. 360,11

An بهذِ يُبْحَثُ في هذه الفناء لَمْ سَكَّةَ مِنْ هذِهِ الأَلْصَاقَ بَيْنَ الْمَشْرِقَ وَالْبَيْتِ. Hus. ayy. I,13,12

I have called them out so that they may demonstrate to you more than I could convey with words. Nu'. liq. 76,1

My eyes started searching the corners of the cave to see if I could find the two foxes. Nu'. liq. 68,15

He tried to go back to sleep so that he might see this person [again]. Hus. 'ala. I,3,7

As we have seen with يَنَ وَيْنَ, the accusative case after يَنَ and أَنَ in introducing a nominal sentence does not have to follow the particle immediately:

Perhaps there was something that prevented her from being early. Manf. mag. 119,12

Perhaps every people has a legend similar to this one. Hak. ahl. 52,3

When يَنَ is followed by a suffixed pronoun of the first person, the form of the pronoun used may be that of the accusative:

لَآ أَمْتَرُ بِالْجِبَاهِ [أَيْ] جَارِيَةٌ عَابِئَةٌ

§ 115

لَآ وَقَوْلُ أَنْ يَنَ إِلَى النَّوْمَ لَآ هُوَ هَذَا الشَّخْصُ.

expresses a wish that something would happen or would have happened. It also governs in the accusative case a noun which usually is the subject of the sentence.47

With a nominal sentence, the noun in the accusative generally follows the particle immediately, but it can also be separated from it according to the pattern given for لَآ أَمْتَرُ بِالْجِبَاهِ:

I wish I were under the earth. Nu'. kan. 62,1

I wish it were. Raf. wah. I,67,15

47. An old expression is:

لَآ وَقَوْلُ أَنْ يَنَ إِلَى النَّوْمَ

I wish I had another name and a different appearance!
Hak. ahl. 132,4

Or before a verbal sentence with inverted word order, with the imperfect of the perfect tense with non-preterital meaning, "would be!"

I wish he would do that.
Nu'. liq. 95,13

I wish I could do that.
Manf. sha'. 205,17

I wish I were a Christian too! Hak. ahl. 31,15

I wish I did not exist!
Nu'. kan. 62,1

The perfect may have preterital meaning; in this case, it expresses a wish contrary to fact, "had (I, he, it, etc.) been." The negation of the perfect is usually "not with the jussive, "had (I, he, it, etc.) not been!"

If only my father had been intelligent and dwelled in the village and taught me farming! Sak. (Zy.) 13,34

If only I had not found the unlucky bottle in my net.
Hak. sul. 65,4

If only he had not come and you had lost everything!
Manf. sha'. 38,1

I have seen and I wish I had not.
Gibr. II,123,1

is frequently preceded by the interjunctonal particle ِلَا without an apparent change in meaning but with an increased emphatic effect:

If only you knew the effect of your wire on Baha...
Nu'. liq. 29,2

If only her boundaries stopped at the usual and reasonable!
Nu'. liq. 78,15

If only I could travel with you!
Raith. mul. 73,18

It may also be preceded by ِلا in its interjunctonal usage (see Vol. I, § 41):

If only men...preached from Muslim pulpits.
Raf. wah. I,37,9

If only he were a cast-off beggar! Gibr. III,177,18

If only she was a tree that never blooms!
Gibr. III,179,4

If only she was a peasant's daughter. Gibr. III,178,10

Used independently, ِلَا is equivalent to an interjuction:

If only...! [Spanish: ¡Ojalá!]
Aww. (Br.) 13,14

§ 116

"to be possible," was originally a verb. It seems to have lost its verbal conjugation completely in modern Arabic and become equivalent to a verbal particle always with the meaning of the present, e.g., "it is possible."
Its verbal character, which still can be seen in the suffixed pronouns in the accusative case, is challenged in modern times by its nominal construction: 

أَعْمَى, "It is possible for me (to)...", (Nu’. liq. 54,17), but أَعْمَى, "It is possible that I...",
(Taq. Ziy. 3,27).

It is used in interrogative constructions to emphasize doubt and the interrogative character of the question.

It is frequently found introducing a question or after an interrogative pronoun and followed by a nominal or an inverted verbal sentence. The subject of the sentence immediately follows in the accusative case:

- Are they in good health? Nu’. liq. 16,13
- What could you do? Hak. ahl. 18,13
- ما عَمَى عَمَى أَتَى؟ Are you deceived? Hak. sheh. 123,4
- What could you be telling yourself? Hak. sheh. 123,4

unless the interrogative pronoun functions as a subject, in which case عَمَى may also be followed by a verb:

- وما عَمَى يُفِي بِنَّوَّاتِكَ؟ What will happen to me if I lose you? Raf. wah. I,96,11

More frequently, however, عَمَى is followed by a noun clause introduced by أن:

- نَأَيْدَعْ عَمَى أَنْ يُقَرِّبَ النَّومَة؟ What could theology be? Hus. ayy. I,68,12
- نَأَيْدَعْ عَمَى أَنْ يُقَرِّبَ النَّومَة What could jurisprudence be? Hus. ayy. I,68,13
- من عَمَى أن يَكُونَ هَذَا الرَّجَل؟ Who could this man be? And what could [the sound of] his staff mean? Hus. ayy. II,43,19

§ 117 ADJECTIVES AS ADVERBIALS

Some adjectives, because of their frequency of occurrence in the adverbial accusative, have become independent of their original usage and have acquired a special function and meaning.

A Some constructions in which the adjective appears independently in the adverbial accusative can, in fact, still be considered as elliptical, since they are used to modify a substantive in the adverbial
accusative which, even though not expressed, can be easily understood:

\[
\text{لم بُدِمُ كِيِلَّا} \quad \text{It did not take a long time. Hus. ayy. I,39,4}
\]

Let's stay a little while.
Hah. qah. 76,14

Give me some time.
Mah. qah. 39,15

or because of the ellipsis of a cognate accusative in a paronomastic construction (see page 447):

\[
\text{إِنَّا قُبِّلْتُمْ وَأَنْطَفِيَا} \quad \text{We have been waiting for you a long time. Hah. ahl. 57,4}
\]

Compare this with:

\[
\text{سَكَّتَ صَوْعَا كِيِلَّا} \quad \text{He remained silent a long while. Nu'. liq. 77,6}
\]

Frequently, however, adjectives are found independently, performing the function of an adverbial modification. Since they are not used as adjectives, they do not agree in gender or number with any noun item of the sentence, but will be in the masculine singular following the part of the sentence they modify:

\[
\text{لَكَ تَعْقِرُ كَيِّرَة} \quad \text{It has changed a great deal. Hak. ahl. 63,6}
\]

\[
\text{سَدَّقَ كِيِلَّا فِي هَذَا} \quad \text{There is some truth in what you say. Hak. ahl. 70.16}
\]

48. In such cases as

\[
\text{ماَّ مَعَّالِكُ} \quad \text{Of course, you are right. Mah. qah. 179,12}
\]

48. In such cases as

should be understood as an elliptical nominal sentence (see Vol. I, Section 10), rather than as an adverbial; thus it is to be translated as: "(It is) of course, you are right."
Finally, I shall say that we.... Musa adab. 64,6
but I kept thinking in vain. Gibr. I,68,8

§ 118 SUBSTANTIVES AS ADVERBIALS

The use of the substantive as an independent adverbial developed from its use as an adverbial (restrictive or circumstantial) accusative. It differs from the adverbial accusative mainly because the independent adverbials do not modify a nominal part of the sentence but, rather, the statement as such, independently from the nouns involved and from the syntactical nature of the statement, whether it be a verbal or nominal sentence.

The substantive used as an independent adverbial is always in the singular and very free in its position within the sentence; it is always grammatically undefined but, when derived from verbal nouns, it may have a prepositional complement:

I very much regret that....
Mah. qah. 56,11

Am I truly your husband?
Hak. sheh. 67,15

This is really a holiday.
Fur. (Zy.) 24,3

Actually, I do not understand much.
Hak. ahl. 71,4

Get out of here right away.
Manf. sha'ir. 46,16

It is indeed astonishing that....
Musa adab. 118,13

I accepted Christianity in name [only].
Hak. ahl. 20,13

and the boy would answer, for example, "The chapter about the conjunction." Hus. ayy. I,77,7

actually.
al-Raf. (Zy.) 19,47

in general.
Par. (Zy.) 17,36

In vain, he said....
'Aww. (Br.) 12,4

according to the advice in the book.
Maz. (Zy.) 1,9

but, instead [of doing this], he went on cursing me.
Maz. (Zy.) 1,27

In view of....
al-Raf. (Zy.) 19,29

They are in almost complete agreement on their excellence.
Djur. tar. I,100,2

They may be used with an exclamatory character to modify a preceding statement:

Naturally...naturally.
Mah. qah. 59,16

Of course not!
Hak. ahl. 117,7,5

or a following one which, in this case, may be introduced either by...:

Truly, knowledge is a sea without a shore.
Hus. ayy. II,20,1

Truly, he is a beggar who deserves alms.
Tai. (Br.) 127,21
It is true... that you have one thousand wives?
Hak. sul. 107,8

*Note* the following idiomatic usage:

أَهْبِئَ أَنَّ اللَّهَ يَنْبِئَ أَنَّهُ رَوَّجَهُ؟

Is what you say true?
Mah. zuq. 16,7
§ 119 PREPOSITIONS

It may be said that the majority of Arabic prepositions were originally substantives in the adverbial accusative case, and because of being so frequently used in an adverbial function, they have lost their relationship to the original nominal character, in some cases partially, only, and in others, completely, and ۳٩۰.

As a consequence of this nominal character, they have a nominal governing influence only; that is to say, they govern a noun or its equivalent in the genitive case and when governed by another preposition, as in a compound preposition, the one used as the second part of the compound preposition takes the genitive ending. Some of the prepositions are even found in diminutive form.

However, in spite of their nominal character, it cannot be denied that they have become independent of the noun and that they are actually prepositions and not merely nouns in the accusative case; thus they can be considered as a new grammatical category.

The prepositions show the relationship of a noun or its equivalent to some other word in the sentence.


50. ۳٥٩ and ۳٩٠ are the only exceptions. On their origins, see Brock., Grund., I, p. 181 and II, pp. 360 and 542.

51. The presentation of the different meanings of the prepositions belongs in a dictionary, as does their complete enumeration. Nevertheless, since Arabic prepositions offer the most varied and diversified range of meanings and grammatical relationships, we shall present here the ones most widely used.
they explain or determine the action of the verb upon the object; they can be used as prepositional phrases equivalent to a noun and thus function as a nominal predicate in the nominal sentence (see Vol. I, § 7).

§ 120 GENERAL REMARKS ON THE USE OF THE PREPOSITIONS

A. A preposition may govern

a) a substantive (this should not require any examples):

بَلِّي أَحَبَّ أَنَّ — Besides that, it is necessary to.... Musa adab. 12,13

وَأَيُّدَاهُ أَحَبَّتْ؟ What did she answer? Hak. ahl. 82,10

وَلَا أَحَبَّتْ أَهْدُهُ أَنْ سَكُونَ? Why had I promised not to say anything? Nu’. 11q. 22,3

فَقُولَ ذَلِكَ besides that. Amin duh. I,5,6

بِلْ لَا أَلْهَاتُ الْحَنْظُلَ إلى كَلِّي Why not attract everyone's attention to me and to others in the same circum-

بُيِّنَ مَنْ حَمَّ في يَثْرِفَ كُلُّ تُهُرُو. Who is he who is in such a whirl? Kam. (Zy.) 4,32

c) an adjective used in a substantival function:

قَرَبَتْ أَن يَأْتِي مَدْيَانَ Soon you will be the owner of this vast land. Gibr. II,111,14.

الْأَلْمَكَ الْأُوْلَيْمَ في طَيْبِ لِي مَنْ قَبْلَيْكَا in few of its tribes. Hai. sir. 71,7

وَمِنْ غَبَّرِهِمْ أَنَّ — and the strange thing was.... Hus. ayy. I,50,8


d) an adverb:

أَوْنَّ نِعْمَةَ إِلِى هَٰذَا You come here every day. 'Aww. (Br.) 15,25

إِلَّا لَّنَّ؟ — Till when...? Hak. sheh. 155,5

يَنُونَ مَنِين؟ Since when? Hak. ahl. 83,13

أَيْنَ أَيْنَ? From where? Hak. (Zy.) 11,26

[read] from "The Cow" to "You will find" on Saturday and from "You will find" to "I do not exculpate" on Sunday. Hus. ayy. I,51,11

Do't call me "holy man." Hak. ahl. 83,2

A story taken from the Arabian Nights. Hus. ayy. I,100,15

لَا تَدَعاَنَا دَائِنَّا يَا بَيَا مَا؟ Why do you always address us as "My Lord"? Hak. ahl. 11,14

شَيْءًا خُبْرَ يَن لَا شَيْءًا Something is better than nothing. Mah. qah. 28,15

f) a complete sentence in a noun clause (see Vol. III).

g) an adverbial relative clause (see Vol. III).

B. All the prepositions may take the genitive of a suffixed pronoun with the exception of 

52. On this expression, see page 225.
C Some prepositions may take the diminutive form, still retaining their prepositional character and influence:

المعلم يومًا قبل الغروب.
The school teacher arrived a little before sunset.
Gibr. II, 145, 2

العلماء بعض هؤلاء.
a little after.
Gibr. I, 108, 18

D As in any genitive construction, the governed genitive must immediately follow its governing preposition. Only the indefinite pronoun ل (see Vol. III), which is often placed between some prepositions and the genitive they govern, seems not to influence the construction (see Vol. III):

لَمْ يَتَقَبَّلُوا مِنْ أَهْلِ الْبَيْتِ.
presently. Hak. ahl. 174, 17

لَمْ يَقْبَلُوا.
soon. Gibr. II, 37, 5

This is also true of ل as the prepositional compound لَمْ, "without" (see page 308):

لَمْ يَمْلِمَ،
without a teacher.
Maz. (Zy.) 1, 1

لَمْ يَمْلِمَنَّ،
Women cannot live without love. Mah. qah. 135, 18

لَمْ يَمْلِمَنَّ لَا يَعْبُدُ،
undoubtedly. Hak. sheh. 24, 12

لَمْ يَمْلِمَنَّ لَعَلَّهُ يُبْدِئُ،
that his uncle beat him every day without pity.
Aww. (Br.) 16, 9

(On the expression لَمْ يَمْلِمَنَّ, "(better) than, nothing" see page 225.)

E When a preposition has two or more dependent genitives, contrary to the noun (see page 102), it usually is not repeated:

لَمْ يَمْلِمَنَّ لَا يَعْبُدُ،
(She began) asking him about himself, his mother, his brothers, and his house. Hus. ayy. I, 116, 16

لَمْ يَمْلِمَنَّ لَا يَعْبُدُ،
The staircase was average, not very wide, nor very narrow. Hus. ayy. II, 5, 4

لَمْ يَمْلِمَنَّ لَا يَعْبُدُ،
She turned around to her parents. Hai. sir. 360, 21

There was no need for either one. Maz. (Zy.) 1, 35

The French archaeologist answered confidently and vehemently.
'Aqg. (Zy.) 15, 16

The one approaching was neither man nor woman.
Manf. sha'. 183, 6

He did not embrace Judaism or Christianity.
Hai. sir. 127, 20

the relatives, sons, and wealth they had left there.
Hai. 'a.a. I, 21, 12

but Mohammed's spirit was obsessed with a desire to see, hear, and learn.
Hai. sir. 118, 8

America with its civilization, its Revolution, mentality, activity, ambition....
Tal. (Zy.) 9, 28
the defense of dogma, faith, and God's religion.
Hal. sir. 294,22

or, in longer series of genitives, it may be repeated before only some of them:

It flourished in sciences, crafts, agriculture, and trade, in war and in all fields of human activity.
Hal. sir. 67,4

and how much honor, welcome, reverence, and respect will the askafi find!
Hus. ayy. I,68,16

When the preposition is not repeated, it may be separated from the following genitives by modifications attached to the nouns in the genitive case:

Our friend was happiest listening to his sisters singing and to his mother when she praised the dead.
Hus. ayy. I,26,3

The preposition must be repeated when one of the genitives is a personal pronoun:

I shall bring food for you both and for me.
Hak. ahl. 23,1

They felt no compassion for him, nor for me nor for our naked and hungry children. Gibr. I,138,4

(if) I then threw it into the sea along with you.
Hak. sul. 19,5

F Frequently two different prepositions, with the nouns they respectively govern, will be used together as correlative compound expressions:

from the beginning down to our day.
Gibr. I,178,1

from that time down to the present day.
Hal. sir. 2,1

from the beginning of this century until now.
Mand. (Br.)1,1,3

G When the same noun is governed by the two prepositions and the noun is undefined, the construction gives rise to a series of indefinite correlative expressions:

from time to time.
Qal. (Zy.) 21,53

from time to time.
Rainh. mul. 25,21;
Manf. mag. 87,16

The noun in the second part of a correlative may be omitted:

from time to time.
Musa (Zy.) 29,7;
Gibr. II,76,3

H Frequently the governed noun appears to depend not upon the preposition but upon another noun which is not entirely necessary but which adds a special stress to the construction:

A consequence of all this was.... Amin duh. I,129,8

on the way.
Hal. sir. 113,15

As the newspaper...did.
Musa (Zy.) 29,40

I sent it through a merchant.
Rainh. mul. 14,14
THE PREPOSITION

Through....
Raih. mul. 207,4

She turned around to her parents. Hai. sir. 360,21

I The same function is seen with what is called "compound prepositions," in which one preposition governs another; in this position, the second one no longer appears with the accusative ending, but takes that of the genitive (see page 90):

The preposition used as first part of the compound is generally من:

Dr. X used to sit at it [the desk] before you [did]....
Kam. (Zy.) 4,22
to go together to Baha's.
Nu'. liq. 96,5

for we are afraid that they will attack us from behind.
Hai. sir. 293,2

He locked the door behind him.
Hus. ayy. I,102,16

The adverbs ending in ق (`) are indeclinable, and thus do not change their ending when modified by a preposition:

He raised the stick in the air. 'Aww. (Br.) 20,5

before.
Mah. qah. 122,6

Then he again took up the narrative where he had stopped.
Raih. mul. 56,10

GENERAL REMARKS ON THE USE OF PREPOSITIONS

The prepositions often govern adverbs ending in اَلّا, which actually were originally adverbial accusatives (see page 171). Most of them retain their ending:

whither. Nu'. liq. 25,17

from there [thus, therefore].
Nu'. liq. 97,13;
Hai. sir. 79,5

and so does the adverbial أَلَّا, "now":

before (now).
Nu'. liq. 11,6

In modern Arabic, the preposition which usually accompanies a verb or a verbal noun (participle, verbal adjectives, and infinitives) is frequently omitted.
The omission of only the preposition seems to be restricted to constructions in which the object governed by it is a noun clause:

God is responsible for....
Mah. qah. 40,21

He was sure that....
Hus. ayy. I,8,14

People in our time had almost forgotten them.
Hak. ahl. 48,16

He was convinced that his father was right.
Hus. ayy. I,44,3

He must speak.
Mah. qah. 146,21

He must be....
Ayy. (Br.) 27,21

53. Note that adverbial compounds such as مِنْ يَوْمِ the do not change when governed by a preposition:

from that day. Hai. sir. 9,7
I do not think....
Jabr. (Br.) 70,10

There is no doubt about....
Mah. qah. 80,2

nor is he able to....
Raf. wah. I,201,4

Otherwise the omission of the preposition is found only when governing a personal pronoun referring to a noun which has already been mentioned. In these instances, the preposition is omitted along with the personal pronoun it governs.
The omission of the prepositional phrase is very common

\[ a \] in expressions with ل of general denial (see page 226):

She was undoubtedly in love. Mah. qah. 135,19

He will certainly hate and despise you.
Manf. mag. 139,14

Otherwise I would surely kill him.
Nu'. liq. 110,12

\[ b \] in some relative constructions in which the relative pronoun is introduced by the preposition that has been omitted (see Vol. III):

He prescribed something.
Hus. ayy. I,130,12

He wished things would stay as they were.
'Aww. (Br.) 12,17

§ 121  من "OF," "FROM"

من designates its governed noun as belonging to a group, species, or kind, and also its separation from them.

A This idea can be understood when speaking of a kind, species, or group:

من كان يتم زياد في نجد
whoever of you worships Mohammed.
Hak. (Br.) 43,14

من هذه الطقفه أبو علي
Abu 'Ala belongs to this class. Amin zuh. I,232,15

من أي نحن من الأموات
then we belong to the dead. Hak. sheh. 141,15

من الحمالين
a group of girl students.
Mah. qah. 5,12

من عفر قليل من صاحي
He was an Arab from the tribe of Tay.
Djir. tar. II,77,6

من صنيه
with a small group of her friends. Mah. qah. 100,7

Hence it has an epexegetic, explicative significance, which is especially frequent after nouns of general meaning:

يشرب شاي من الماء من الحرق
drinking some 'arak.
Idr. (Br.) 73,17

قد وضعت في النور فؤادا من الفروع
She had deposited an armful of dried twigs in the fireplace.
Gibr. I,158,17

الإعجاب والدهشة من الامناء
Amazement and admiration overcame him.
Hus. ayy. I,80,1

54. Frequently the difference between an epexegetic and a partitive relationship can be determined by the context, or simply be a question of stylistic appreciation, as in this case which could also be translated:

"drinking a little of the 'arak."
but reason refuses to accept such a thing.
Nu'. liq. 102,16

for in the past there are many signs of death—in fact, it is death itself.
Musa adab. 8,2

It houses scores of monks.
Gibr. I,155,10

I was eighteen years of age.
Gibr. I,113,4

about one thousand kilometers.
Hai. sir. 71,16

three human beings.
Gibr. I,131,14

hundreds of their books.
Djir. tar. I,21,28

but nobody knew him by this name.
'Aww. (Br.) 9,5

and with the indefinite relative pronouns ل and من:
(see Vol. III):

the relatives, sons, and wealth they had left there.
Hus. 'ala. I,21,12

He lets me hear words I do not like.
Hak. sul. 49,1

He knows the friendship existing between us.
Nu'. liq. 16,1

and I went through all the vicissitudes of life that God desired me to.
Hus. (Br.) 105,17

Without a preceding noun to which it could refer, the prepositional phrase expresses a generic notion of the noun in the genitive case:

Shall we ever meet again?
Gibr. II,134,20

It is a book for the people which praises some aspects of Sindabadd, the merchant.
Musa (Zy.) 2,23

It was his custom to....
Raf. (Zy.) 20,3

She said that in a somewhat gentle, kind, and sweet voice.
Nu'. liq. 42,11

I am not old.
Mah. zuq. 27,5

Is it possible to reach it?
Hus. 'ala. II,61,15

Very frequently the preposition governs an adjective or a passive participle in a substantival function; (see page 64) with the same generic meaning as above:

The strange thing was that he was not hungry.
Mah. qah. 50,6

It is known that....
Q. Amin (Zy.) 5,20

It is difficult to know the history of its founding.
Hai. sir. 75,13

and it was not easy to send him to Cairo.
Hus. ayy. I,57,4
THE PREPOSITION

But it is really a pity to . . . . Mah gah. 92,4

In a negative construction, the nullifying of the generic notion emphasizes the negative effect: "nothing at all," "not a single one" (see Vol. I, § 30):

There is not a single boy in the army . . . . Din (Br.) 63,21

There is no doubt that he learned the Koran after this . . . . Hus. ayy. I,43,1

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

I never asked about him but . . . . Hak. sul. 164,6

The expression of separation from a group, kind, or species frequently has a partitive meaning: "one of," "a part of," "some of":

the minority of the Orientalists.
Hai. sir. 40,3

Many nobles and aristocrats loved her.
Manf. sha'. 12,4

In this way, our friend memorized many songs.
Hus. ayy. I,26,7

and parts were read to our friend from all of them.
Hus. ayy. I,98,4

but he was, at any rate, one of al-Azhar's learned men.
Hus. ayy. I,73,7

At this moment one of his servants entered.
Gibr. I,63,10

Who among us . . . .
Gibr. I,188,14

B . . . . can also be understood locally, considering the part as being separated from the whole, as a local designation:

to the north of this village.
Gibr. I,156,1

some minutes walk from the Great Pyramid.
Mah. gah. 59,10

He patched them on all sides.
Hus. ayy. I,30,7

and also as motion away from a place:

One day, the lame boy, thrown off the streets, returned to the hut.
'Awww. (Br.) 12,7

and so he ran away from me.
Maz. (Bz.) 10,32

and when he returned from there in the evening.
Hus. ayy. II,3,11

that another coin fell out of the purse.
Tai. (Br.) 125,27

We have brought them from the cave.
Hak. ahl. 56,10

He vanished from the stage.
Manf. sha'. 43,6

As an analogy of contrast with expression such as "distant from," "from" also denotes the idea of proximity: "near," "close to":

In this way, our friend memorized many songs.
Hus. ayy. I,26,7
I sat down near him.
Nu'. liq. 23,7

He heard a dog barking near him.
Tai. (Br.) 126,10

He sat down on a chair near the bed.
Mah. qah. 37,1

and also direction toward a point in space: "to approach," "to come close to":

I drew near to her bed.
Gibr. I, 86,20

I approached the bed.
Nu'. liq. 37,9

He drew one step closer to her. Mah. qah. 76,1

Come closer to the table.
Manf. sha'. 60,6

also the point and the direction "from or to which someone or something" comes or goes:

Then we saw from the window.... Hai. (Zy.) 14,10

rushing from every direction. Gibr. I, 183,10

as a moonbeam coming through the window. Gibr. II, 26,1

which came to him from a door that opened to his left. Hus. ayy. II, 5,2

She awaited the day of Christ's return from heaven. Hak. ahl. 44,13

He saw her looking at the street from the window.
Mah. qah. 133,9

Then the one carrying the jug took a cup from the boy.
Rainh. mal. 203,12

Lebanese girls are like a spring issuing from the heart of the earth.
Gibr. I, 174,9

C In a temporal meaning, من expresses the time "from which" or "since which" the action takes or has taken place:

Woman is a slave from the time of her birth to the day of her death.
Q. Amin (Zy.) 5,30

Since the day I met you I have known no rest.
Hak. sul. 65,8

He knew her at first sight.
Mah. qah. 92,10

The first news that reached him two months after Uhud was.... Hai. sir. 303,19

Hashim died two years after this. Hai. sir. 98,10

for a long time.
Qal. (Zy.) 21,20

from this time.
Hus. ayy. I, 20,24

Then my husband died ten years ago, leaving me with two children.
Nu'. liq. 43,11
also the time "in" or "during which" the action takes place, as a prepositional phrase equivalent to a temporal adverb:

The following morning the teacher went happily to school. Hus. ayy. I,45,1
and the boy did just that the very next morning. Hus. ayy. I,104,4
ten o'clock at night. Manf. sha'. 21,7

D In a logical approach, "of" expresses the origin of a person or thing:

that your father was Lebanese and your mother Italian. Nu'. liq. 14,2
He felt compassion and pity in his mother; in his father, he found tenderness and kindness. Hus. ayy. I,17,6
But my punishment comes from my own mind. Qud. (Br.) 49,21
That is all I want from you. Manf. mag. 200,4
From him he knew.... Hai. sir. 259,12
I am not asking for any money from you. Manf. mag. 68,1
for he eats [the products of] his fields and plants. Sak. (Br.) 13,14

and hence the related meaning of "to make from," "to consist of":

The Son was created ex nihilo. Hai. sir. 69,24
We were a family of seven. Jabr. (Br.) 71,25
(that) he made birds from clay. Hai. sir. 6,10
a one-story house. Mah. gah. 34,13
It consisted of two stories. Amin (Br.) 85,5
a palace of white marble. Manf. 173,12
and separation: "to escape from," "to deliver from," "to finish":

for man can free himself from the consequences of his ignorance. Q. Amin (Br.) 5,24
How long will this vicious circle last? Hak. sheh. 155,5
He could not help but greet him. Manf. mag. 11,10
But it is necessary for you to come as soon as possible. Mah. gah. 29,31
Have you finished with school? Mah. gah. 58,7
When he finished his prayer.... Hus. ayy. I,56,10
When they had completed the pilgrimage.... Hus. ayy. I,94,8
Hence it is used in some exclamatory constructions:

and where is he now [in relation to] me?
Amin (Br.) 87,25

but where is he [in regard to] the truth?
Raf. wah. I,104,8

What winters Beirut has!
'Aww. (Br.) 17,14

and also in adverbial expressions:

and the request would be granted, no doubt.
Hus. ayy. I,102,12

for he had never before seen anything quite like this.
Mah. qah. 122,6

You have created him anew.
Hak. sheh. 35,7

of long standing.
Mah. qah. 107,5

Considering the origin of a thing as its point of logical departure, ـين expresses the reason or cause:

From there [thus].
Nu'. liq. 97,13

The people went off, hurrying in fear of....
Hai. sir. 258,4

Because of that there was an emptiness that could not be filled.
Amin (Zy.) 7,12

He is the one for whose sake I live.
Manf. mag. 60,2

because of this.
Gibr. I,113,1

For this reason also, ancient literature was restricted to a special class.
Musa (Zy.) 2,6

The use of ـين introducing the agent (cause) in intransitive constructions is related to this causative meaning:

If she weren't afraid of you, she would come to you.
Tai. (Zy.) 34,31

to satisfy her spirit with the divine wine.
Gibr. I,107,9

and therefore can be used to paraphrase the agent in passive constructions, something otherwise not permitted with the passive voice (see Vol. I, § 16):

Then she returned to her place, shaken and frightened by the fury of the elements.
Gibr. I,156,18

Your parents loved me.
Nu'. kan. 28,19

In considering the difference between two nouns or two qualities as a separation, ـين is used in comparative constructions:

God is too generous to....
Maz. (Zy.) 1,6

Our love of ourselves is greater than our love of God.
Hak. ahl. 24,12

There is nothing dearer to me than this.
Manf. mag. 105,8
THE PREPOSITION

Many a truth is more deceiving than a lie.
Nu'. liq. 20,1

Isn't life here better than a distant exile?
Gibr. I,176,3

E من is used to paraphrase a genitive construction in any of its meanings and categories (see page 111). This paraphrase is frequently used with defined nouns which are followed by an adjectival modification:

with the veiling of her limbs. Q. Amin (ZY.) 5,29
during the last twenty years of his life.
Hai. sir. 36,19
in the first week of the month. Manf. sha'. 60,15

It must be used if the genitive construction is not allowed, i.e., when the governing noun is to remain undefined (see page 82):

and then a new page in Mohammed's life began.
Hai. sir. 122,17
He brought a wooden bed into it. Manf. mag. 85,15
with a small group of her friends. Mah. qah. 100,7

G A nominal or verbal construction following a noun modified by a specifying من may agree with the noun involved in the prepositional phrase, rather than with the governing noun, although the latter is the grammatical subject. This logical agreement is similar to that found with a genitive construction (see page 153):

I ordered a cup of coffee for him. Hak. yaum. 94,4

A paronomastic paraphrase of the genitive construction is very common (see page 450):

one of the French poets of the seventeenth century.
Manf. sha'. 7,3

Yesterday he attacked one of the Emir's officers.
Gibr. I,128,6

from all sides of the cave.
Nu'. liq. 64,3

in one of those houses.
Manf. (ZY.) 30,9

F من is very frequently used governing another preposition (see page 260):

He closed the door behind him.
Hus. ayy. I,102,16
jumping over it.
Hus. ayy. I,5,3

coming out from under the tombstones.
Maz. (ZY.) 10,38

Dr. X used to sit at it before you [did]....
Kam. (ZY.) 4,22

and there was a group of women who loved poetry.
Djir. tar. I,40,9
"to stay away": abstaining, ceasing, stopping:
I excused myself on the grounds of weak health and my habit of abstaining from food in the morning.
Hak. yaum. 48,7

The boy stopped going to school and the teacher stopped visiting the house.
Hus. ayy. I,59,1

Then I refrained from any other attempt.
Nu'. liq. 37,12

The girl stopped walking.
Mah. qah. 27,18

Stop talking like that.
Hak. sheh. 121,4

"to take away": opening, revealing, uncovering:
Remove the hand of Death from my beloved.
Gibr. I,62,7

Each piaster reduced one of the fifty blows.
'Aww. (Br.) 11,21

She had uncovered her head.
Hus. ayy. I,123,3

"to keep away": guarding, hindering, defending:
Don't defend him!
Nu'. liq. 32,15

Nobody prevents a rich girl from marrying.
Mah. qah. 112,14

A malicious atheist does not defend himself before sinners.
Gibr. I,186,9

§ 122 "AWAY FROM," "OFF"

Arabic uses this preposition to designate a complete separation. To some extent, its meaning is related to the preposition بن (see page 262); this, however, always implies a relation to an origin, while emphasizes distance and separation from an origin.

A Hence, it is mainly used with verbs that have a meaning related to the following:

"to go away": flight, avoidance:

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

Go away from here!
Hak sheh. 19,2

He disappeared from his sight.
Mah. qah. 62,3

His fever went down.
Hai. sir. 502,16

At the same moment he disappeared from my sight.
Nu'. liq. 55,2

His solitude disappeared so completely that he sometimes coveted it.
Hus. ayy. II,166,14
not to protect himself.
Tai. (Br.) 124,20

B It also expresses local separation from a point in space:

I sat apart from the monks.
Gibr. I,168,18

Some of them are twenty miles away from land.
Rainh. mul. 221,7

She was buried in an abandoned field far from the city.
Gibr. I,88,2

Hence it is also used to express a local determination:

His seat was to his left.
Hus. (Zy.) 25,18

(The street) was so narrow that one could almost touch [the houses on] both sides if one stretched out his hands.
Hus. ayy. II,14,1

Her fiancé sat to her right, I to the left.
Nu'. liq. 29,12

C But it also expresses a moral separation: "to be free of," "strange," "alien to," "to be unable to":

The Muslim districts started to become independent from Bagdad. Amin zuh. I,90,10

His father died.
Hus. 'ala. I,1,10

She had lost him seven months before marrying.
Mohammed. Hai. sir. 285,21

Lying is alien to them.
Taq. (Zy.) 3,2

Everything around me is strange to me.
Manf. mag. 59,14

unable to escape.
Hak. sheh. 127,8

She was unable to walk or to move.
Hus. ayy. I,94,10

in matters outside of the house.
Q. Amin 5,36

but the sheikh was too busy to pay attention to them.
Hus. ayy. I,90,10

They were too busy fighting among themselves to fight their enemies.
Amin zuh. I,90,16

substitution: representation, compensation:

There is a Lord in Heaven who will take care of it for me.
Hak. sul. 85,5

That compensated him for it.
Hai. sir. 2,6

differentiation:

Each country has a culture that differs from others.
Amin duh. I,5,6

that the Arabs are a nation differentiated from others by their political factors.
Par. (Zy.) 17,27

Hence, in comparative constructions, من introduces the part on whose basis the comparison is made, "less than":

...
That is not less than a hundred guineas.
Kam. (Zy.) 4,23

Look at any boy no older than fifteen....
Q. Amin (Zy.) 5,35

and there is something else no less important.
Amin duh. I,187,15

but they were no less than thirty feet [tall].
Rainh. mul. 211,19

but the argument must not be longer than a few words.
Mah. qah. 7,15

Another crowd of no less than one hundred....
Rainh. mul. 203,2

It also expresses a temporal separation or distance:

He will come soon.
Hak. sheh. 131,16

Soon you will be the owner of this vast land.
Gibr. II,111,14

In a logical approach, it also expresses the source from which something proceeds:

for five years, since I inherited it from my uncle.
Tai. (Br.) 132,1

Then the people present watched a scene from the play The Miser, by Moliere.
Mah. qah. 94,8

Therefore, it is used to indicate the origin of a tradition, axiom, or doctrine:

My mother told me and she knew it from her father and he from his.
Ref. wah. 1,68,19

and with verbs meaning "to translate":

They read what F. Zaghlul had translated from French.
Hus. ayy. II,175,18

It also indicates the reason why something is done and the cause of its occurrence:

one because of his ignorance of it [life], the other because of his knowledge and experience.
Qal. (Zy.) 21,3

Very frequently introduces a noun that is not intended to be the direct object but something related to it, implying, however, some separation equivalent to "about":

He spoke to me about you for about an hour.
Nu'. liq. 13,16

or did somebody ask about her? Manf. mag. 248,7

I did not know about Martha's life.
Gibr. I,78,10

Tell me about beautiful Sherazade.
Hak sheh. 7,12

(She began) asking him about himself, his mother, brothers, and his house.
Hus. ayy. 1,116,16
§ 123 ل "TO," "FOR"

The original local meaning of ل, expressing direction "toward" a place, is not often used and occurs only in certain expressions:\n
أَتَشْكُرُ مِنْ فِي الأَشْتَكَّةٍ

They looked for a means of conveyance. Agq. (Ez.) 15,12

looking for a word to say. Nu'. liq. 25,12

They looked for a means of conveyance. Agq. (Ez.) 15,12

§ 123 ل "TO," "FOR"

The original local meaning of ل, expressing direction "toward" a place, is not often used and occurs only in certain expressions:\n
وَفِى إِنْبَيْنِ الْخَيْبَةِ بَدَىٰ بِهَا

and come back tonight so that we can go together to Baha's. Nu'. liq. 96,5

بَدَاٰ بِهَا

and come back tonight so that we can go together to Baha's. Nu'. liq. 96,5

A With a temporal meaning, ل designates a relationship to a point in time:

وَفِى سَابِعِ يَوْمٍ مِنْ لَوْلَاءِ أَمْرٍ عَزِيزٍ

in the spring of the year 1890 after the coming of Jesus the Nazarene. Gibr. I,66,1

الزَّيْتُ الْبَحْرِ

in the spring of the year 1890 after the coming of Jesus the Nazarene. Gibr. I,66,1

1890

in the spring of the year 1890 after the coming of Jesus the Nazarene. Gibr. I,66,1

لَيْنَ

till now. Gibr. III,67,6

لَيْنَ

till now. Gibr. III,67,6

He was born in the fifteenth year of the Hegira. Raf. wah. I,261,20

and thus introduces a temporal determination:

55. This meaning, was already obsolescent in earlier times. In modern Arabic, it should perhaps not be considered as a remnant of the original one, but rather on influence of dialectal expressions in which the preposition has always been used with this meaning; see Brock., Grund., II, p. 377.

55. This meaning, was already obsolescent in earlier times. In modern Arabic, it should perhaps not be considered as a remnant of the original one, but rather on influence of dialectal expressions in which the preposition has always been used with this meaning; see Brock., Grund., II, p. 377.

لَيْنَ

till now. Gibr. III,67,6

He was born in the fifteenth year of the Hegira. Raf. wah. I,261,20

and thus introduces a temporal determination:

I ordered a cup of coffee for him. Hak. yaum. 94,4

أَحَيْتُ لَهُ مِنْ الزَّهْرَاءِ

My father picked up the flowers for me. Manf. mag. 35,5

أَنَّ اللَّهَ نَزَّلَ لِلَّدْيَانِ

that the Lord said to the first man....

Gibr. I,190,12

أَنَّ اللَّهَ نَزَّلَ لِلَّدْيَانِ

that the Lord said to the first man....

Gibr. I,190,12

أَنَّ مَا عُلِقَ الْأَرْنَزُ

You were created only for me. Hak. sheh. 46,12
THE PREPOSITION

He permitted them to come in. Mah. qah. 73,16

I shall bring food for you both and for me.
Hak. ahl. 23,1

Spare me my beloved.
Gibr. I,63,10

It is better for you not to attempt this.
Hak. sheh. 39,7

These are pages that have not been written for learned men or historians.
Hus. 'ala I., 1

It is a book for the people.
Musa (Zy.) 2,23

[which] I had bought especially for this fortunate occasion.
Maz. (Zy.) 1,10

but sometimes also the contrary, i.e., the idea of opposition is equivalent to ٌغَلَلَ (see page 325):

Each is the other's enemy.
Sak. (Zy.) 13,30

Whoever wishes him evil is our enemy.
Gibr. I,198,6

We must go now.
Mah. qah. 76,11

Hence, in interjectional constructions it introduces the term intended:

Woefully to the one who judges and weighs!
Gibr. I,117,10

Woefully to me!
Hak. sheh. 86,2

Unlucky is the wife of the one who has such a purpose in life!
Manf. mag. 161,19

C An indirect relationship, especially the idea of destination, can replace a concept of possession. The preposition ل very frequently paraphrases a genitive construction when the governing noun is to remain undefined, and also in cases of inversion of the word order (see page 82):

That is a natural right of man. Q. Amin (Zy.) 5,18

My life belongs to me.
Manf. mag. 67,1

You and your money belong to your father.
Tai. (Br.) 125,1

To whom does this house belong? Hak. sheh. 5,9

It was an old Persian feast. Amin dhu. I,105,15

it is also used to shorten long series of genitives:

written down in the official records of the kings of those lands.
Hak. ahl. 51,2

the President of the Fu'ad I Academy of the Arabic Language.
Kurd (Zy.) 28,1

the Foreign Mission of the Dutch Reformed Church of America.
Raih. mul. 200,22

is also used to denote authorship:

Then the people present saw a scene from the play The Miser, by Moliere.
Mah. qah. 94,8
THE PREPOSITION


See Ibn Qutaiba's *Kitāb al-ma‘ārif*. Amin duh. I, 12, 19

The idea of belonging, when used in passive constructions, may introduce an agent otherwise not permitted with the passive voice (see Vol. I, § 16):

Are human actions created by God, or by man himself? Amin duh. III, 53, 10

Man's actions are created by him. Amin duh. III, 53, 12

It is also used to paraphrase the verb "to have," which does not exist in Arabic:

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

He had a house in Cairo. Hus. ayy. II, 44, 17

He had three daughters. Nu‘. liq. 56, 16

Do you have a family?... I only have Qatmir. Hak. ahl. 13, 4

D can even paraphrase the accusative object, especially with verbal nouns (participles, page 413 and infinitives, page 404):

Do you understand the wonder of (the function of) breathing? Nu‘. liq. 77, 7

56. Compare with:

the letter writers. Djir. tar. II, 151, 2

I kept silent, respecting his sorrow. Nu‘. liq. 32, 5

The sheikh knew how much these young men loved to learn. Hus. ayy. II, 52, 16

They turned at the first intersection of the street where the University was. Mah. qah. 8, 13

But his reason did not stop rejecting them. Hus. 'ala. II, 86, 15

His life was one of bloodshed. Amin duh. I, 108, 7

and sometimes also with verbs, in order to give a special emphasis to the object as being intended as such:

The students listened to this voice. Hus. (Zy.) 25, 39

and also a more elementary relationship:

Nor did my spirit tremble at the Superior's voice: Gibr. I, 163, 19

He had never before entered a house like this one. Mah. qah. 54, 22

The writers of epistles. Djir. tar. II, 151, 1
THE PREPOSITION

My grandfather on my father's side.
Raih. (Zy.) 23, 9

I never saw anyone like her. Hak. sul. 84, 4

(He went on) cursing my parents and grand parents.
Maz. (Zy.) 1, 27

Stay alive...stay alive for my sake!
Hak. ahl. 162, 3

E Here the expressions should be mentioned in which an interrogative particle, adverb, or pronoun is followed by the preposition لَ, governing a personal pronoun or a noun:

"Khadija, would you hire Mohammed?"  Hai. sir. 121, 3

"Why do you flee from me?"  Manf. sha'. 41, 11

"Why has your face changed?"  Hak. sheh. 134, 3

"Why don't you admit...?"  Hus. ayy. I, 43, 12

"How could I?"  Hai. sir. 122, 9

"Would you like to fill your house with gold?"  Hak. sheh. 131, 2

F The indirect object may introduce the reason why something is done or happens:

For this reason, it is necessary to investigate....
Hai. sir. 12, 2

For this reason.
Musa adab. 7, 2

They could not because of my father's illness.
Mah. qah. 142, 14

The boy was not sad because he was leaving his mother.
Hus. ayy. I, 134, 10

because of the large quantity of water that the coffeehouse owner used to pour into it.
Hus. (Zy.) 25, 11

With the interrogative pronoun لَ, it has an adverbial function, "why?" (see Vol. I, § 44):

لَيِّنا رَجَعْتُ؟
Why have you come back?
Hak. sheh. 21, 16

لَيِّنا تَقُولُونَ "لِيَا" بِيَّ مَالِيً؟
Why do you always call us "My Lord"?
Hak. ahl. 11, 14

لَيِّنُم تُريدُ أن أُسمَّى؟
Why do you want me to smile?
Hus. 'ala. I, 16, 20

Note the following interjectional phrase:

لَهَا What?  Mah. zug. 99, 7

When governing a noun clause introduced by the particle لَلَّ, the construction is equivalent to a causal clause (see Vol. III):

Ignorance made them transgressors because they were weak. Gibr. I, 131, 18

لَا لَكَ أَبَابَلَعْمُهُمْ لَحِيَالَّ يُحَسِّسُونَ لَأَنَّهُمْ ضَعْفٌ
for you are a father.
Manf. mag. 65, 16

When governing an infinitive, the action expressed by the infinitive becomes the aim or goal and thus equivalent to a final clause (see Vol. III):

I went to visit Rashid.
Gibr. I, 108, 15
§ 124  "TO," "TOWARD"

expresses the direction to or toward an aim or goal.

A  This idea can be understood

"TO" and "TOWARD" are used to express direction. For example:

- "TO" is used when the goal is specified: 我要到北京去 (Wǒ yào dào Běijīng qù) — I want to go to Beijing.
- "TOWARD" is used when the direction is more vague: 我要往南走 (Wǒ yào wǎng nán zǒu) — I want to go south.

Additionally, they can be used as adverbial modifications to express action or location, such as: 她往北走了 (Tā wǎng běi zǒu le) — She walked north.

In Arabic, "TO" and "TOWARD" are expressed with specific prepositions or clauses.

The phrase "لِلْبَيْتِ (lailibyit)" means "to the house."
He went out.  
Mah. qah. 111,1

He raised the stick upward.  
'Aww. (Br.) 20,5

and "to go (to pass) by":  
You may go by someone praying. Hus. (Zy.) 25,37

and the place as reached after the idea of motion has faded:  
Dr. X used to sit at it before you [did]....  
Kam. (Zy.) 4,22

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

while sitting at my desk.  
Qal. (Zy.) 21,8

I do not want to remain in this world.  
Hak. sheh. 152,12

As for Stephen, he spent the night by the window of his room.  
Manaf. mag. 18,14

I saw her child at her side crying bitterly.  
Manaf. (Zy.) 30,44

b) temporally, as the point in time up to which something lasts:  
Hai. sir. 1,5

from the moment of her birth to the day of her death.  
Q. Amin (Zy.) 5,30

and filled his heart with a shame that never left him till now.  
Hus. ayy. I,19,4

And so the situation remained until the sixth century B.C.  
Hai. sir. 68,22

Isma'il was the only child until Isaac was born.  
Hai. sir. 87,5

Europeans and Americans used to postpone their marriage until they were over thirty.  
Musa adab. 84,16

I knew him until his death.  
Musa (Zy.) 29,1

and as an adverbial temporal determination:  
Hus. 'ala. I,24,15

a) logically, then expresses the point reached by a verbal action or the point toward which the verbal action is directed:

Some of them even go to the extent of....  
Hai. sir. 242,9

Do you see how insane you have become!  
Hak. sheh. 58,2

But when he reached a man's height....  
Hai. sir. 125,16
THE PREPOSITION

It expresses a simple relationship equivalent to the English "to," which may also be governed by a noun:

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

The Muslims did not kill anyone who was their benefactor. Hai. sir. 267,6

He was secure in and confident of my ignorance of his language.
Maz. (Zy.) 1,27

They are my favorite flowers.
Manf. mag. 24,14

You need some rest.
Mak. sheh. 60,14

at a time when everybody needs neighbors.
Sak. (Zy.) 13,30

as if Salma and her child were not closest of all to me.
Gibr. II,92,11

In many cases, the use of إلَيْ can be understood as a remnant of an old expression in which the original meaning implying motion has faded:

B But it did not take long for this resentment to become a still, deep sadness. Hus. ayy. I,18,7

Besides that, he memorized the Koran.
Hus. ayy. I,27,9

C Frequently إلَيْ governs an infinitive or a noun clause introduced by أنَّ (see Vol. III); in such cases, the preposition expresses the subordinated action as the intended aim; thus it is often equivalent to a final clause:

He invited him to sit down.
Mah. qah. 66,3

It is not possible for her to get rid of him.
Q. Amin (Zy.) 5,25

He beckoned his son nearer to the bed.
Mah. qah. 38,20

I ask you...to express your opinions about women.
Mah. qah. 7,15

and perhaps she forced him to dedicate himself to her exclusively.
Hus. 'ala. I,24,15

I calmed myself.
Hak. ahl. 13,14

He asked him for his daughter's hand.
Hai. sir. 107,11

Our boy remained alone in the room.
Hus. ayy. I,102,15

In comparison with...[at the side of...].
Hai. sir. 263,19

Before the appearance of laws, mankind judged according to common sense.
Amin duh. III,48,9
§ 125: "TILL," "UNTIL," "UP TO"

not only expresses direction, as does (see page 290), but also contains the connotation of arrival at a terminus, hence the aim or goal of an action as having been reached. The local meaning seems to be no longer used.

Contrary to most prepositions, "حَتَّى" does not take suffixed pronouns (see page 255):

A The terminus is generally understood to be temporal:

- They remain in misery until death. Gibr. I, 165,6
- Be silent, my heart, until morning comes. Gibr. III, 54, 16
- from morning until night. Mah. qah. 37, 22
- until midnight. Mah. qah. 38, 1
- They remained there till early in the morning. Hai. sir. 429, 23

(For a discussion of "حَتَّى" introducing a verbal sentence, and for "حَتَّى إن", see Vol. III.)

B The adverbial meaning and function of "حَتَّى," "also," "even," "too," is derived from its original meaning of "arrival at a terminus" and the inclusion of the terminus in the action.

In this function "حَتَّى" does not have a governing influence upon the following noun, which may be in any of the three grammatical cases, the case being determined by the noun's function in the sentence. The Arab grammarians say that "حَتَّى" is used here, "for coordination."

In this type of adverbial function, "حَتَّى" may be used in one of the following ways:

1. Imagine that you, even you, could....
   "أَنْ أَنْتَ حَتَّى أَنتَ " (On your part)
   Taq. (2y.) 3, 14

2. and suddenly even my eyes were full of tears.
   "وَإِذَا يَقْرَأُ حَتَّى عَيْنِيَانَ تَغَزَّوَا "
   Nu'. liq. 30, 6

3. "all men, even you," as an emphatic apposition to "a whole through a part":
   "الْأَسْلَامُ حَتَّى أَنتَ " (everyone)
   that everyone, even his father, was unjust to him. Hls. ayy. 1, 38, 7

   (who) does not own a thing on earth, not even gloves for his hands.
   Manf. sha'. 53, 8

   he is the most intelligent person I have ever known, even more [intelligent] than you.
   Manf. sha'. 149, 1

4. "even you," where the expression introduces a necessary part of the sentence:
   Even you see me in the mirror of your soul!
   "وَإِذَا أَنْتَ حَتَّى أَنتَ "
   Hak. sheh. 102, 9

   Even Abu Bakr...knew only a little about the matter.
   "أَنْتَ حَتَّى أَنتَ "
   Hai. sir. 210, 9

   It may also introduce a prepositional phrase:
   Are you so busy that you have forgotten your hunger?
   "أَنْتَ حَتَّى أَنتَ "
   Hak. ahl. 23, 12
that Abu-l-'Ala used to hide even from his servant while eating.
Hus. ayy. I,21,4

For this reason we see the baseness of humanity even in our love.
Jabr. (Br.) 71,5

In negative statements the negative particle is not repeated before "حتى":

"لست مومى على تجاعيد" للعربية.

In this part of the mountain, there were no roads, not even for carts.
Rah. (Zy.) 23,19

He did not even know where this voice came from.
Hus. ayy. II,36,17

These young men are not afraid, not even of England or America.
Qud. (Br.) 54,1

Not even the servant who... has yet returned?
Hak. ahl. 84,13

§ 126  "IN," "AT," "ON"

basically expresses the concept of rest in a place. It has always been closely related to the local meaning of في. The traditional distinction is as follows57:

is used to express the idea of closeness or vicinity:

57. For more about the traditional distinction between في and في, see Wright, II, p. 156.
I sat down near him.

but those who sit by his bed, hear... Gibr. I,168,17

They passed their lives by the fireplace.

It is also used with verbs expressing a motion, but only when the noun governed by the preposition indicates the place where the verbal action is completed. It is never used to express motion toward a place:

Then don't think of...

Rachel looked at him.

His children surrounded him. Manf. mag. 101,6

I saw a group around my friend, the old man.

His father joined him.

The original meaning of بِ, expressing proximity, "at," "by" (German: an or bei; Latin: juxta, apud), can still be seen in its usage with the demonstrative adverb إِذًا (see Vol. III):

Suddenly four boys appeared.

A short while later I turned around and there I saw three figures. Gibr. III,71,10

And lo, this thing was a big and beautiful partridge.

I soon found myself in front of the table.

It also follows the compound particle كَانَ, with a meaning equivalent to a hypothetical, however, never has the emphatic effect of surprise that كَانَ has, and seems to be used only with the pronoun of the first person:

As if you were saying...

As if I heard him talking about Baqish's throne.

As if I could hear the reader saying...

"Isn't this your throne?"...

"As if it were."

B From the local idea expressed by بِ, its use with verbs meaning "to attach," "to place," "to connect," "to do with" is derived:

58. Related to this is the use of بِ with intransitive verbs and with transitive verbs that cannot take a direct object because the object is already contained in the verbal expression, e.g., "كَبِبَ، "to say zarhaba."

He became very conscious that they were alone. Mah. qah. 75,7

At this point it seems proper for us to mention....

I swear by Christ. Hak. ahl. 43,4

She greeted the people who were present. Mah. qah. 94,1

He allowed them to enter. Mah. qah. 73,16
for his great confidence in me. Nu'. liq. 22,8

He recited to his followers. Hai. sir. 40,10

Whoever wishes him evil.... Gibr. I,198,6

Have you started writing a book? Jabr. (Br.) 74,16

He turned his face to point out the place. Maz. (Zy.) 10,42

and also the idea "to come with," "to go with," as equivalent to the verbs "to bring," "to take":

I brought the pearl to the market. Hak. sul. 84,10

Winter came with its snows and storms. Gibr. I,154,1

What the prophets and apostles brought. Hus. 'ala. II,71,12

Who will come with us? Hai. sir. 368,8

Take me to your mother. Gibr. I,81,15

What brings you here? Tai. (Br.) 131,20

(The hour) that had brought Khalil to that village. Gibr. I,200,6

Let us be off. Nu'. liq. 25,16

and also with interjunctival imperatives related in meaning to the above:

Come on! Hak. sheh. 24,14

Come on! Hak. ahl. 70,1

Come on, let's go! Din (Br.) 60,22

Note the following elliptical constructions:

I wish I alone could fight against one hundred people! Manf. sha'. 73,5

Man proposes but God disposes. Nu'. kan. 22,18

If I could only know! Mah. zug. 295,12

C Related to this is the instrumental idea, which has become so widely used with this preposition:

She fed him out of her hand. Gibr. I,160,2

that our hearts are occupied with something other than God. Hak. ahl. 22,11

Many times I have seen with my own eyes.... Q. Amin (Zy.) 5,9

I don't know what He will do with me. Manf. mag. 41,3

Do not burden yourself with speech. Gibr. I,159,13

You are just playing with me. Hak. sheh. 106,14
**The Preposition**

She thinks only with his mind and sees only with his eyes and hears only with his ears and wants only with his will.

Q. Amin (Zy.) 5,32

The room was furnished with a small bed.

Mah. qah. 11,16

The preposition بـ is used to introduce expressions of emphatic identification:

والذي لا يهرب بعضه بمجرد أن أرسله إلى الخارج حتى خبرت ذلك بنفسه إنه السحر بعينه.

Qud. (Br.) 53,16

until I experienced that myself. Tag. (Zy.) 3,19

That is indeed magic.

Nu'. liq. 76,14

في تلك الليلة بالذات

Idr. (Br.) 82,8

as a free and independent element.

Mand. (Br.) 4,18

As a modality of the instrumental idea, بـ may introduce the agent in passive constructions (see Vol. I, § 16):

لكني كنت مدعياً بالكتابة

Maz. (Zy.) 1,22

in a humble house surrounded by flowers and trees.

Gibr. I,112,1

D The use of the preposition بـ to introduce the direct object of a verb gives the idea of a less immediate relationship:

But I was directed by the book.

Maz. (Zy.) 1,22

The French archaeologist answered with conviction and finality.

Hak. (Zy.) 11,16

He clothes her with generosity and kindness.

Gibr. I,107,8

He spoke with a muffled voice.

Mah. gah. 38,21

Her husband replied with a quiet and sad voice.

Hus. *ala. I,8,6

You have heard how the Lord said.... Gibr. I,190,12

Weren't all of them talking of his return?

Hus. ayy. I,68,8

after that they knew about his departure from Mecca.

Hai. sir. 217,8

Christianity professes the doctrine of the Trinity and that.... Hai. sir. 7,17

It is also found with nouns derived from verbs:

إذى أعلم بك من نفسي

Hak. aseh. 91,14

I knew him until his death.

Musa. (Zy.) 29,1

E As a part of the instrumental idea used in a figurative meaning, بـ may introduce a modality: "how the action is accomplished":

قال بك أبد

Tag. (Zy.) 3,40

he said with all politeness....

The French archaeologist answered with conviction and finality.

Hak. (Zy.) 11,16

He clothes her with generosity and kindness.

Gibr. I,107,8

He spoke with a muffled voice.

Mah. gah. 38,21

Her husband replied with a quiet and sad voice.

Hus. *ala. I,8,6
She lived by her labor and toil. Gibr. I,156,5

Hence, حب introduced expressions of modal (adverbial) value:

اقطنت بعيدًا She said quickly.... Gibr. I,157,2
قالت بعيدًا She said distinctly.... Mah. gah. 17,22
والذي يخبر مأش العامة My mother is well. Mah. gah. 55,17
سنوات يطولها a whole year. Taq. (Zy.) 3,14
كانت يناديها فوق ما كنت أصبرك退还
بالجملة in short. Djir. tar. II,19,9
أنت بالطبع تستغرب You will naturally find strange.... Gibr. III,105,14

may also introduce the reason for the action:

وعليه يذكرش I invited him for this. Manf. mag. 15,1
ذلك بائنة That is because.... Amin duh. II,1,8
فهي بذلك لا تعد إنساناً For she, because of that, cannot be considered a free human being. Q. Amin (Zy.) 5,34
أب يبك ويؤثري أولاً A father cries tears of joy at seeing his sons before him. Manf. mag. 101,15

An instrumental idea is also expressed by the price with the preposition "for": "to buy for," "to sell for":

I bought the book at a high price. Maz. (Zy.) 1,4

I sold it for 500 golden dinars. Hac. sul. 95,2

He bought [them] for one and one half plasters apiece and sold [them] for two and a half. 'Awich. (Br.) 13,7

because he sold his Master for silver. Gibr. I,191,3

The income from its produce is reckoned in thousands of dinars. Gibr. I,155,20

The local idea expressed by the preposition حب may be applied to time:

يعود بالأس What happened yesterday? Hus. ayy. I,41,11

He traveled at night and hid during the day. Hai. sir. 217,13

and to measurement in temporal determination:

قبل أن يعود بشهر a month before he would come. Hus. ayy. I,68,8

Midday is midday, not thirty minutes nor even a minute before. Taq. (Zy.) 3,43

who was ten years his senior. Nu'. liq. 46,6

He had died seven months before her marriage to Mohammed. Hai. sir. 285,21

and also to measurement in indefinite temporal expressions:
This prepositional compound is sometimes used with suffixed pronouns:

"My beloved! My heart aches without you!"
Nu'. kan. 56,6

§ 127 "IN"
A $\in$ indicates the act of staying "in," "within," "inside," a place.\(^{59}\) It introduces the location in which the verbal action is completed:

- أَقَامَ في القاهرة أَسبُوعَينَ: He spent two weeks in Cairo.
  Hus. ayy. II,3,1
- أنْتُرَى هُوَ في بَطُونِهِ: He waited at its bottom.
  Hai. sir. 283,13
- هُيَّرَ في كِتَابِ: reading in a book.
  Manf. mag. 46,6
- وَجَدُوا تَعَبِّرًا فِي خَضْرَةٍ صَغِيرَةٍ مَسْطُوحَةٍ: They found themselves in a small, oblong room.
  Mah. gah. 74,19
- كانَ يَعِشُ في الْبيْتِ فِي جِّرَالِي: In Jerusalem.
  Hak. sul. 39,11
- كَانَ يَعْقِبُ في الْبْيْتِ مِنْ لَكِ الْسَّارِلِ: He used to spend the winter in the house.
  Hus. ayy. I,26,18
- فِي سَلِبِ بَيْنِ يَدَيْ مَعْلُومٍ: in one of those buildings.
  Manf. (Zy.) 30,9

\(^{59}\) On the origin of this preposition as a short form of the prepositional compound — بَيْنُ، "in the mouth of," hence, "in the midst of," see Brock., Grund., p. 371.
THE PREPOSITION

The meaning of motion into a place has been derived from the above mentioned idea of rest in a place:

She strutted about in a white silken dress.

Mah. qah. 99, 1

Taking from it a small morsel which he put into his mouth. Tai. (Zy.) 34, 3

He brought a wooden bed into it. Manf. mag. 85, 15

Whatever leaves my hand goes into the Devil's possession. Hak. sheh. 6, 6

O God! Send your light into my heart!

Hak. (Br.) 43, 6

Yesterday I went out into the fields. Gibr. II, 103, 2

A modality of the preposition's meaning "in," "in the midst of," can be found in the notion of "among" and "with" with plural and collective nouns:

Abu Bakr stands up among the people saying....

Hak. (Br.) 43, 12

nor that he lead the prayer when there are sheikhs among the people.

Hus. ayy. I, 82, 14

Al-Mahdi distributed them among the people.

Amin duh. I, 111, 4

and also with its reflexive usage:

I told myself.

Manf. mag. 101, 12

B Applied to time, في expresses the temporal extension in which or during which the action takes place:

and that emotions then are completely upset.

Manf. mag. 5, 15

The weather this week was beautiful. Sak. (Zy.) 13, 1

Woman is man's companion during his life.

Mah. qah. 8, 3

the Arabs during the pre-Islamic times.

Amin duh. II, 4, 22

social life during the first Abbasid period.

Amin duh. I, 1, 2

also the period of time or the specific moment in which the action occurs:

I shall finish in May.

Mah. qah. 58, 9

every day. 'Aww. (Br.) 63, 2

on the following day.

Tai. (Br.) 123, 23

on the morning appointed to me to appear before the king. Tag. (Zy.) 3, 21

Is it proper to knock at doors at such an early hour?

Tai. (Br.) 129, 16

At that moment a short man entered the hall.

Manf. sha'. 23, 16
At this moment a man came out of the mosque.
Tai. (Br.) 132,11

Thus, it is used in adverbial temporal determinations:

في الليل
at night. Maz. (Zy.) 10,11

Come back to me tonight.
Nu'. liq. 96,5

في ليلة من الليالي
one night.
Manf. (Zy.) 30,7

To go to some villages in the morning and return to my house in the evening.
Sak. (Zy.) 13,1

C Figuratively understood, في can introduce the situation-state or condition—in which the subject exists at the time of the action:

نحن نستريح في حاجة إلى ذلك
We have no need of such things. Hus. 'ala. II,40,5

الموسيقى نزهة للرعي في ودنة
Music is the companion of the shepherd in his loneliness. Gibr. I,51,11

أي شخص عنده هو حائث
Is he really too busy to pay attention to us?
Tai. (Zy.) 9,11

إليك في حاجة إلى الراحة
You need rest.
Hak. sheh. 60,14

and also the action in which the subject is involved:

هم في الحديدة
while they were talking.
Hus. 'ala. I,35,13

أغد في غير ملاحم
He began to change his clothes. Mah. qah. 11,16

أن آي العلاء كان يستر في أوله حتى على خادمه
that Abu-l-'Ala used to hide even from his servant while eating.
Hus. ayy. I,21,4

D The original meaning of "in" figuratively understood develops into the notion of "on," "about," and is therefore used to introduce the subject matter on or about which the verbal action focuses:

بدأت أكثر في الانتعار
I began to think about suicide. Qud. (Br.) 49,8

ماذا تقول الآن في هذا؟
What do you say now about this? Hak. (Br.) 44,3

أنت هم إلى إليها إلى إطلاع أمركم في المرة
I beg you...to express your opinion about women.
Mah. qah. 7,15

ما خلف كتاب العلم والكتب
what Arabic and Moslem authors left behind on medicine, astronomy, chemistry, other sciences.
Hai. sir. 39,19

No matter what is said about Ibn Sa'ud....
Rahh. mul. 58,1

Hence في is used to introduce adverbial modal specifications:

قال له في صوت رقيق غريب
He spoke to him with a mild strange voice.
Hus. 'ala. I,3,4

ثم نستفي له في أدب ونظر
Then he smiled at me politely and looked at me affectionately.
Qud. (Br.) 50,4

غالبًا (فوقًا في خوف)
Ghalias (bowing his head in fear). Hak. ahl. 83,4

نفتني إليه في قوة وغفل في لبجة قاطعة
She turns to him vehemently and says in a sharp voice.... Hak. ahl. 11,9,8

(ان) يعلم أن أبيه في هذه وخير
(that) his father taught him with sad calm.
Hus. ayy. I,20,10
as he said about women. Raf. wah. III, 22, 12

We never talk about politics in front of them. Rainh. mul. 203, 23

His friend's lesson dealt with the principles of the Fiqh. Hus. ayy. II, 19, 15

is frequently used governing the indefinite relative pronoun ل (see Vol. III). The meaning of the compound depends upon the function of ل in the sentence following it:

فيما هو غالب هذا الحال while he was in this situation. Tai. (Zy.) 34, 4

نظر القاً فيما حلولا The young man looked around. Mah. qah. 65, 19

وَلَا يَعْقِلُ شَيْئًَ دَيْن ذَلِك Perhaps none of this will ever happen. Manf. mag. 3, 17

Yesterday I had, as I recall, some silver dinars. Hak. ahl. 24, 2

the Arabic nations, with the exception of Yemen, were actually unknown to the people of those ancient periods. Hai. sir. 72, 7

إنه قد أحسست إلى فيما قضت You treated me well in the past. Manf. mag. 65, 14

أحسنت فيما فعلت What you did was right. Manf. mag. 89, 11

But he soon forgot all this, along with some other things. Hus. ayy. I, 38, 12

He said to himself.... Hai. sir. 184, 1

§ 128 "WITH"

A ب expresses connection and togetherness, and has preserved its fundamental meaning, which is the one most usually found:

لا يَفْتَرُونَ السَّيْءَةَ بَيْنَنَا يُهوِّمِينَ It is not good manners for women to sit with men. Q. Amin (Zy.) 5, 7

أَخْرَجَتَ العَيْبَةَ فَصَارَتْ سَيْدَنَا The schoolteacher drank coffee with the sheikh. Hus. ayy. I, 35, 12

لَمْ يَبْقَ بِنَفْعٍ يَلَوَّنا The young man did not remain with him. Hai. sir. 297, 3

عَرَضْتَ الْعَرَضُهُ إِبَّنِي Stay with me. Manf. sha'. 23, 6

كَانَ تَذْهَبْ مَعَكَ We shall all go with you. Manf. sha'. 75, 2

كَأَنَّكَ تَذْهَبْ مَعَكَ أَيُّهَا الْمُتَّلَكِ Will you take your prisoner along with you? Hak. sul. 45, 7

Hence, it may express the idea of mutual help or complicity:

أنْ يَفْتَرُونَ أَيُّهَا الْمُتَّلَكِ بِعَيْنِ ذَلِكَ الْلَّكْنَ الْمَهِبَلِ that your prisoner might plot against you with this dreadful king?

Hak. sul. 45, 14

(He loved) to take part in the taslim with the muezzin. Hus. ayy. I, 56, 6
and also a more simple relationship, "with":

for the time I have wasted with you. Hus. ayy. I,41,15

[which] stretched out along the road. Mah. qah. 5,6

and he experienced the same thing with the schoolteacher as he had with her father.
Hus. ayy. I,41,14

to become "acclimated" to this new world.
Kam. (Zy.) 4,13

and the idea of possession:

Do you have any money with you? Hak. ahl. 23,16

Do you have much of this? Hak. ahl. 35,2

They had left Egypt with only a little money. Aqq. (Zy.) 15,21

B It can also be figuratively applied to time:

until I awake in the morning.
Manf. mag. 56,15

In the evening 'Abdu l-Muttalib went back to his family.
Hus. 'ala. I,16,17

There was no reason for her to go back only to return the next morning.
Hak. yaum. 41,8

He departed saying he would come back in the morning.
Hus. ayy. I,130,12

With the coming of summer, his friends departed.
Hus. ayy. II,61,1

In the evening the servant arrived.
Hus. ayy. II,181,5

C ع may introduce modal specifications:

unfortunately.
Sa'. (Zy.) 6,42

The people would listen to them with touching and charming admiration.
Hus. ayy. I,79,9

D At times, it has the idea of addition, "with," "besides":

But with the passage of time and the weakening of the Caliphate, this tie was also cut.
Amin zuh. I,92,3

And it is your duty, besides that, to be my right hand.
Hus. ayy. I,49,5

The concept of "togetherness" may establish a logical opposition of ideas; in such cases ع has the meaning of an adversative particle, "although," "in spite of":

In spite of this, I do not think that I...
Hai. sir. 21,18

in spite of this....
Hus. ayy. I,145,13

But their influence, in spite of this, is very small.
Sa'. (Zy.) 16,37
§ 129 "BESIDE," "NEAR," "BY"

A Originally and basically expresses a local concept, i.e., something that is near, close by:

He stayed with her a day and a night.
Hus. 'ala. I, 29,7

In the morning, when he came to fill up his box, he would stay with him for an hour.
'Aww. (Br.) 15, 28

She was sitting at the head of her bed.
Nu'. liq. 36, 7

It is also used expressing a metaphorical approach:

complying with the wish of the people.
al-Raf. (Zy.) 19, 34

Hence, something that one has with oneself as his actual and present possession:

They do not know the treasures they have.
Hak. (Zy.) 11, 46

I have with me something much stranger than that.
Nu'. kan. 87, 13

to give him the money he had.
Ta'i. (Br.) 124, 17

or as simple, general possession:

We had no radios or cinemas or plays or any unveiling of women or music or dancing as you have in your day.
Amin (Zy.) 7, 6

We have, in Egypt, a class of writers...
Musa adab. 4, 15

Hence, also, the expression of one's opinion or personal appreciation:

What is not natural to you may be quite natural to others.
Nu'. liq. 78, 12

For them, they are the people whose opinion counts. Q. Amin (Zy.) 5, 14

In my opinion it is most probable that...
Hai. sir. 245, 11

It is our opinion that...
Hai. sir. 12, 3

In her, it was the most precious gift.
Nu'. liq. 29, 3
THE PREPOSITION

All this is worthless to me. Manf. mag. 5,1

B Used with nouns of temporal meaning, عندن, عدن, generally has the same idea of proximity, "at":

He had me brought before him at sunset. Gibr. I,167,16

We divided it in the evenings. Gibr. I,136,18

(The sun) when it rises. Manf. mag. 10,16

and hence also with other nouns of similar meaning:

that the king sees you here when he returns. Hak. shaw. 32,2

They used to call on each other at times of sickness. Amin (Zy.) 26,13

The first thing that surprises a stranger on his arrival in Bahrein... Raikh. mul. 198,23

At that moment, the music began to play in the coffeehouse. Jabr. (Br.) 75,16

With the adverbial relative "كـا" it introduces a noun clause with a temporal meaning (see Vol. III):

when they hear the call of their fatherland. Manf. sha'. 209,16

I was eighteen years of age when destiny led me to Rashid. Gibr. I,113,4

Governing the adverbial demonstrative functions as a temporal adverb, "then":

then, at that moment. Hak. ahl. 171,12

§ 130 "OVER," "UPON," "ON"

still has a clear connection with the Arabic root ـعـلـأ, "to be high," "to rise."

A Hence its original (and still very frequent) local meaning is "to be on," "over."

I stood on its threshold. Maz. (Zy.) 10,3

On the top of the mountains there are radiant lights. Sak. (Zy.) 13,6

carrying on their heads the fruits they had gathered. Sak. (Zy.) 13,8

The lame boy stood on his healthy foot. 'Aww. (Br.) 13,26

carried on the shoulders of two poor people. Gibr. 1,88,1

We used to sleep on the floor. Jabr. (Br.) 71,25

It is also used with verbs expressing the motion "over."

We sat down there in opposite chairs. Nu'. liq. 8,4
and "domination," "power":

Nobody but me has authority over it. Manf. mag. 67,1

that you have a power greater than God's on men's heart. Manf. mag. 48,7

that he has the right to dominate her.
Q. Amin (Zy.) 5,5

I just want the power to raise my arms.
Qud. (Br.) 49,2

During the Abbasid period, this attitude subdued even the Arabs.
Amin duh. II,83,8

The local idea, "to be on top of," at times becomes equivalent to "besides," "in addition to":

And it was, besides that, his bedroom.
Hus. ayy. II,6,16

In addition to that, it is necessary for every author to have a message.
Musa adab. 12,13

But it is also used to express a local determination:

I was near the hut of my friend. Manf. mag. 100,4

He heard a dog barking near him.
Tahir. (Br.) 126,10

On his left was his wife.
Mah. qah. 75,2

hence its use with verbs meaning "to cover":

She knew how to conceal from her husband what could be unpleasant to him. Hus. 'a'la. I,24,13

Social justice must cover the entire population.
Bat. (Zy.) 12,10

Then I fainted. [From '天才', "to roof" (a house)].
Hus. ayy. I,103,12

and also "to include":

in the meanings they have.
Ref. wah. I,12,3

When they entered, he locked the door from the outside. Hak. sul. 42,1

The door is locked behind them. Hak. sheh. 21,10

"OVER," "UPON," "ON"

"OVER," "UPON," "ON"

Sheikh Abbas rose.
Gibr. I,180,12

(He began beating...) a blow on his right palm, another on his left....
'Aww. (Br.) 11,25

The tears streamed down his cheeks.
'Aww. (Br.) 11,25

among the people who assaulted the streetcar like wolves their prey.
Qal. (Zy.) 31,49

as if I had slapped the man on his face.
Max. (Zy.) I,13

then he

between the saddest of the saddest, on the ramp He... the book on the floor.
Kaly. (Zy.) 47,13

as if I had slapped the man on his face.
Max. (Zy.) I,13

"OVER," "UPON," "ON"
Close to her is her maid. Hak. sul. 123,4

and also direction:

When he went to his wife.... Hus. 'ala. I,7,12

standing on a spot overlooking the Nile. Tai. (Br.) 123,4

We had no windows overlooking trees and flowers. Jabr. (Br.) 71,26

in his room facing the square. Hai. (Zy.) 14,5

B A figurative meaning of surpassing and increasing is derived from its local connotation:

She was over seventy. Maz. (Zy.) 10,3

nor were they over fifty feet [tall]. Raigh. mul. 211,19

to increase this somewhat. Manf. mag. 212,3

It is more than two hundred million. Dijr. tar. II,18,12

and the passage of time:

He waited half an hour for him. Mah. gah. 63,6

Two weeks had passed after that night. Gibr. I,173,1

Long years had passed since such an event [occurred]. Manf. (Zy.) 30,26

Several days passed during which Stephen and Magdalene used to meet.... Manf. mag. 37,9

it is almost seven o'clock. (cf. the Sp.: ya solo falta poco para las siete.) Manf. sha'. 83,4

frequently has a hostile meaning, contrary to the favorable one of ل (see page 283). It has been derived through a metaphorical appreciation of its connotation, "to be (physically) excessive," as a burden:

Life became a heavy load for her. Nu'. kan. 69,7

Because of this, I will take the responsibility upon myself. Nu'. kan. 7,12

Kamar is angry with me. Hak. sheh. 86,2

When the silence and the sadness lasted too long and the pain they suffered was difficult for them to bear.... Hus. 'ala. I,26,14

but the material became too difficult for him after the chapter about the Subject. Hus. ayy. I,75,11

Be of good spirit, for there is nothing to be afraid of! Gibr. II,117,5

and with its meaning, "against":
The greatest sacrifices became bearable for all of them. Hai. sir. 148,21
I feel pity for this poor girl. Manf. sha'. 32,10
that you do me this favor. Manf. mag. 65,15
should be easy for you to.... Hai. sir. 217,7

frequently introduces the subject matter
as the logical basis on or around which the action
takes place:

You have my promise on this. Nu'. liq. 20,8
I wrote my book on these principles.
Musa adab. 10,18
Witnesses for this are numerous.
Q. Amin (2y.) 5,6
Be sure of that.
Nu'. liq. 81,8
It happens with knowledge
as it happens with any
other thing that can be
sold and bought.
Hus. ayy. 1,79,3
They agreed on opposing
him. Raf. wah. I,21,17

and also the logical basis—the reason— on which the
action is founded:

I made her envied among
the women for her fine
clothes. Gibbr. I,110,12
**THE PREPOSITION**

I do not ask a reward for this. Manf. mag. 260,7

I have never envied anyone for his good fortune. Manf. mag. 101,11

I envy [them for] their communal life. Sak. (Zy.) 13,16

I thank him for this. Manf. sha'. 282,11

*Note* that the logical basis or reason can, at times, be understood as a condition asked or a promise given:

أَنْ أُلْعِبَ إِلَى جَلَالِيّمَ الْخَالِزِ...but this cannot be said

عَنِ المَرَضَ...without reservations.

al-Raf. (Zy.) 19,34

He left, promising to return in the morning. Hus. ayy. 1,130,12

can also express a modal circumstance —how the action takes place:

لَمْ أَرَكْ فَظّ عَلَى هَذِهِ النَّهْرِ...I have never seen you in such a condition. Hak. ahl. 123,4

They make their livelihood by extracting stones from the hills. Hak. yaum. 46,2

(Confusion) it let him go forward not only without a guide on his material road..., but also without a guide for his spiritual path. Hus. ayy. II,15,12

But this cannot be said at any rate, in any case.

Sa'. (Zy.) 6,47

in short.

Q. Amin (Zy.) 5,5

absolutely.

Nu'. liq. 16,4

at least.

Maz. (Zy.) 1,27

most likely.

Maz. (Zy.) 1,30

suddenly.

Raf. (Zy.) 20,29

at the most.

Mah. qah. 39,7

It may also express the temporal occasion:

أَنْ أُنْتَشِبُ عَلَى وَفُوَّهٍ السَّيْرَ...I awoke when the car stopped. Hak. yaum. 11,14

على حين أن كل واحد يحتاج إلى الآخر.

Sak. (Zy.) 13,30

The meaning of opposition can become one of comparison with the idea of either conformity or agreement:

كَذَا عَلَى عَادَةِ...You came as usual.

Hak. sul. 128,5

عَلَى مَا لَوْفَ عَادَةً...according to his custom.

Tai. (Br.) 123,3
He treats her according to this belief. 
Sa'. (Zy.) 5,5

according to the custom of the Arab noblemen of Mecca. 
Hai. sir. 108,20

apparently. 
Raith. (Zy.) 7,9

We, in our lives, behaved according to them [the principles]...
Amin (Zy.) 7,9

according to the modern scientific method. 
Hak. sir. 21,19

or disagreement, "notwithstanding," "in spite of" 60:

Those young people loved him in spite of that. 
Hus. ayy. II, 47, 3

in spite of his great effort. Tai. (Br.) 124, 12

In spite of this or, rather, for this very reason, it brought great wealth to those who practiced it. 
Hus. ayy. II, 11, 13

60. In some expressions the meaning of opposition is emphasized through the meaning of the nouns involved in the prepositional phrase, e.g.,

In spite of... Far. (Zy.) 17, 10

Abu Batta, different from what I had known him to be, was taciturn. Nu'. (Zy.) 33, 14

not in accordance with her custom. Tai. (Zy.) 34, 4

He had never before been at a dancing party but he obeyed in spite of his distaste for it. 
Manf. mag. 60, 6

In spite of its wisdom, depth, and splendor, Shakespeare's philosophy fades before these words.... 
Tai. (Zy.) 9, 54

frequently introduces a noun clause, either dependent upon a preceding construction:

She prefers death to.... 
Nu'. kan. 45, 5

This event helped him to understand.... 
Hus. ayy. I, 21, 3

He left, saying he would return the following morning. 
Hus. ayy. I, 130, 12

I only want strength to raise my arms. 
Qud. (Br.) 49, 2

or independent from any given construction and in the form of the compound which always has an adversative meaning equivalent to the English "but" (see Vol. III):

But everything has its limits. Hus. ayy. I, 75, 7

But his life changed somewhat, for his brother advised that.... 
Hus. ayy. I, 67, 7

But Mohammed did not wait for his two emissaries to al-Maura. Hai. sir. 255, 23
§ 131  "BETWEEN"

A Fundamentally, "between" indicates a separation or an intervening place as something that separates; compare this with "in," "separation," "division," "interval."

I beg you...to express your opinion about women, but your argument should not be longer than a few words. Mah. qah. 7,15

and tried to identify the different voices. Hus. ayy. I,7,13

as if I were entering a black sea between two towering mountains. Tal. (Zy.) 30,8

that only death would separate us. Manf. mag. 157,3

in this isolated house among fields and gardens. Gibr. II,57,7

The expression — "between the hands of..." is worth mentioning, e.g.,

He continued to tremble in front of him. Manf. sha'. 47,1

It has become an idiomatic expression meaning "in front of" or, simply, "before" and is no longer restricted to persons:

I promised [you] to marry you before God and my conscience. Manf. mag. 51,12
B When modifying the action of a plural or collective noun, "between...others":

While some of the guests were sitting, others were standing.
Nu'. liq. 79,14

After a singular noun: "partly," "at times":

Time went by, while he alternately sat and walked.
Mah. qah. 63,3

Or it may also express vacillation between two conditions:

Between life and death (half dead).
Gibr. I,173,11

Thus Abu Talib lived in fear and hope, desperation and expectation, trust and doubt.
Hus. 'ala. II,154,20

(He lived) half blaming and half excusing himself.
Hus. 'ala. II,154,21

Or indetermination:

their height varying between five and ten feet.
Raih. mul. 211,22

And also temporal indetermination:

The officer entered the room from time to time.
Qud. (Br.) 50,3

From one day to the next.
Kam. (Zy.) 4,5

C When the two correlative nouns have been mentioned, the same idea of "vacillation" or "indetermination" can be expressed with the simple repetition of the preposition in a paronomastic adverbal function:

but without being alive or dead, rather suspended between both conditions.
Nu'. liq. 100,3

She did not find in the conversation a clear sadness or pure joy, but something in between.
Hus. 'ala. I,147,14

As a consequence of the indecision or vacillation sometimes implied, "between...may take أ" or "or," for its second, alternate part:

I was hesitant whether to fulfill my promise to her or to sever the bond of her love.
Manf. (Zy.) 30,25

D When two or more nouns follow the preposition between, the second part is introduced by the conjunction and in this case all the nouns may be considered as a grammatical unit with the meaning and syntactical influence of the preposition applied to all of them:

that she be in a safe place with my wife and children.
Hak. yaum. 42,8

Or, more frequently, the nouns have to be understood as a coordinated correlative compound:
between childhood and old age. Qal. (Zy.) 21,1

The dispute had previously been between Arabs and Persians; then it spread to Turks as well. Amin zuh. I,5,18

E In correlative constructions, the preposition must be repeated when personal pronouns are used as a component of the expression:

between us and them. Hak. (Zy.) 11,46

but what kind of deliverance is that which separated me from my wife and child? Hak. ahl. 17,12

to strengthen the ties between you and God. Amin (Zy.) 7,28

Compare him with his mother. Q. Amin (Zy.) 5,35

Hence, this repetition is also often used with nouns:

Between these two and the methods and procedure of our modern times there is a considerable difference. Hai. sir. 47,12

about the possibility of a reconciliation between the idea of monotheism in this [religion] and what Jesus has revealed? Hai. sir. 8,20

As for the contradiction between the secretary's words...and the government order.... Rah. mul. 17,10

The so-called redundant expressions are in fact relative nominal sentences meaning "(in) what is between..." should still be used when the two correlative nouns following are intended as a syntactical unit equivalent to a noun rather than as a prepositional modification. The relative in such constructions at times may be followed by a specifying (see Vol. III):

so that our relationship was transformed into a strong friendship. Hind. (Zy.) 32,2

All of them embraced Islam—the territories between the Arabic nation and the Kingdom of the "Son of Heaven." Hai. sir. 1,20

What causes this position in Europe is the struggle between clergymen and scientists. Hai. sir. 28,11

The first reason is the disagreement that exists among these books. Hai. sir. 47,21

The road [which is] between Palestine and Mecca has been well-traveled by the caravans since the oldest times. Hai. sir. 91,7

The pre-Islamic idols were of different kinds, and made of metal, wood, and stone. Hai. sir. 83,15
In the middle of the caravan road facing the Red Sea, between Yemen and Palestine...
Hai. sir. 85,8

In many instances, the use of the relative pronoun has become merely a question of style:

نا بين يوم وآخر
from time to time.
Kam. (Zy.) 4,5

أثرت نفيسا بين كتب
which separated the lawyer's office and the clerks' room.
Kam. (Zy.) 4,18

قال فيما بينين نفيس
He said to himself.
Hai. sir. 184,1

Compare the above with:

أنا يقول بينين نفيس
he began saying to himself.
Manif. sha'. 84,2

فخلت بينين نفيسة في حجرة
She let him be alone in a private room.
Hus. ayy. I,22,6

(For the use of the expression بينين نفيسة, see Vol. III. For the use of بينين introducing a noun clause, and introducing an adverbial ل, see Vol. III.)

§ 132 ل"AS," "LIKE"

The use of this preposition is restricted to qualitative comparisons. Remnants of its use in quantitative comparisons can only be seen in the compound particle كم, "how many," "how much." This preposition is not used with suffixed pronouns.

ل expresses a qualitative comparison whose actual meaning is left up to the reader; it is usually equivalent to the English "like" or "as":

He was like Christ in this.
Raf. wah. I,21,17

You are the only thing left after everything is gone as in a dream.
Hak. ahl. 79,14

I think that you are not a woman like the others.
Hak. sheh. 106,9

as usual. Nu'. liq. 67,15

for he had never before seen anything like this.
Mah. qah. 122,6

having put on contemporary clothing. Hak. ahl. 73,13

Don't be afraid; [look on me] as your father.
Raf. wah. I,93,9

the teacher said, as someone whose patience is exhausted...
Mah. zug. 64,7

It is also equivalent to "as" meaning "in the capacity of":

ما هو كمظاهر ل...
My position as secretary...
Mah. qah. 142,22

I mean as a civilian.
Din (Br.) 59,17

They live now as victorious heroes. Gibr. III,48,11

There he was, sitting at her side as her husband.
Mah. qah. 121,14
is used together with demonstrative pronouns in adverbial compounds:

The same thing happened with the spreading of Arabic. Amin duh. I, 2, 1

thus, that way.
Gibr. I, 51, 9

thus, so, thus, this way.
Amin zuh. I, 11, 15

It is also used sometimes with a redundant

Those who... are like those who.... Hai. sir. 56, 23

(For a discussion of the compound بعَدُ, see Vol. III; for كَانَ, see page 301 and for كَانُ, see Vol. III.)

§ 133 بعَدُ "AFTER"

early lost is connection with the local meaning of the root from which it is derived: بعَدُ "to be distant," بعَدُ "remoteness."

It is still used in its diminutive form:

بعَدَة a little after.
Gibr. I, 108, 18

is used only to introduce a temporal modification which, however, may have different meanings according to its approach to the action.

It usually refers to the action itself, regardless of the time in which the person speaking finds himself. It may introduce either a temporal determination "after which" the action takes place, thus meaning "after":

Shahriyar (after a moment of reflection).
Hak. sheh. 98, 3

which occurred after the early period of Islam.
Hai. sir. 49, 20

Fatima was still a child and married 'Ali only after the beginning of Islam. Hai. sir. 129, 9

After this we may say....
Amin duh. I, 5, 10

after a separation of fifteen years.
Mah. qah. 56, 13

or a duration or length of time after which the action takes place:

Fifth Chapter. Fifteen years later.
Manf. sha'. 250, 1

A few days later I met Mrs. Warde al-Hani for the first time.
Gibr. I, 112, 1

He went to Cairo with his young black servant two days later.
Hus. ayy. II, 181, 6

may refer to a time which is future in relation to the action, thus equivalent to an English "in so much time," "so many days later," etc.:

Then he went to the garden waiting for the second class which was to begin two hours later.
Mah. qah. 50, 20

that he would leave some days later.
Hus. ayy. I, 138, 13
for I do not know what will become of me after tomorrow.
Manf. mag. 243,15

I shall come to you shortly.
Manf. sha'. 189,9

that three or four months later nothing will be left.
Mah. qah. 39,6

it may also refer to the present:

لا نائدة مني بعد اليوم,
Hak. ahl. 97,5

أنا تأكّل لكم جميعاً كلمته لا
أقول لكم غيرها بعد اليوم.
Manf. mag. 67,15

This idea of duration, i.e., "since," may be emphasized by using the preposition بين governing

ما بقاكُم في الحياة من بعد هم?
What is left for you in life after their death?
Manf. sha'. 248,7

Governing the adverbial demonstrative particle afterward, "afterward":

بعد ذلك.

afterward [after this].
Hak. ahl. 32,1

فقط نغوم بعد أن أمر

after they had followed him a long time.
Hai. sir. 197,9

قالت نورا بعد أن جعلت سيّر
Maryam said, after she had loosened the thongs of his broken sandals.
Gibr. 1,158,15

(For a discussion of "بعد" governing the adverbial relative إلى, see Vol. III.)

§ 134 "BEFORE," "PRIOR TO"

is derived from a noun which is still used as an adverb with the ending:

(من) قبل
before. Hak. ahl. 21,9

It is found with the diminutive form قبل, "a little before":

لَا كان قبل المعرّف
A little before dawn....
Hai. sir. 189,6
Hak. ahl. 29,8

Its meaning is primarily temporal, stating a point in time — past or future:

قيل هذا اليوم يا آدم
Some days before [this one]...
Hus. ayy. 1,33,13

لَا كان إسماعيل قبل اليوم
Never before [that day]
أياً لا كاهٌ ولا كاهٌ
had Stephen been absolute master nor....
Manf. mag. 146,2

قبل الإسلام
Arabia before Islam.
Hai. sir. 66,2

لَئن كُلُّ مِنْ قَبْلِ الْإِسْلَامِ
Because, previously my
لَيْتُ صَدِيقًا
words did not come from....
Manf. sha'. 173,9

قبل 1919....
Before 1919....
Musa adab. 182,1

قبل ذلك
before that.
Hai. sir. 11,13

هذا آخر ليّة قبل السفر
This is [our] last meeting before I leave.
Mah. zuq. 131,17
It can also be used with the logical meaning of "prior," as equivalent to "first of," "above":

No matter what is said about Ibn Sa'ud he is, above all, a man.
Rah. mul. 58,1

... Frequently governed by the preposition بن.
The compound has the idea of continuity preceding a temporal point:

Dr. X used to sit at it before you [did].
Kam. (Zy.) 4,22

(For the use of بن, introducing a noun clause, and introducing an adverbial relative clause, see Vol. III.)

§ 135 AND سين, "SINCE"

سین, and also its derived form ، was not originally a preposition but a compound of the preposition من and the adverbial particle سين with a temporal meaning of "from that (time)," "since." The noun following سين, therefore, used to be part of a nominal sentence and was in the nominative case. This also explains the reason that سین never takes a suffixed pronoun.

In medieval Arabic it was still possible to use سین either with the nominative or the genitive case:

سین or the genitive case: سین القباه.

"since this morning."

It is difficult to see to what extent the construction is still used by modern writers with the nominative case. It seems, rather, that سين has


become a preposition completely and is always found with a noun following it in the genitive case; however, it still cannot be used with a personal suffix and it is always restricted to its basic temporal meaning.

A سين expresses its temporal meaning as something continuous from a point of departure, "since," "for":

... which had not seen soap for two years.
Hak. yaun. 48,15

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

... He has been your customer for a long time.
Hus. ayy. I,30,16

Since that day he always had its taste in his mouth.
Tal. (Br.) 125,15

... I have not seen your father for twenty years.
Gibr. II,17,21

It can refer to the present and the future as the point of departure:

... from tomorrow on.
Hus. ayy. I,62,1

... I won't see you after today.
Hus. 'ala. I,10,1

In this meaning, it can also be applied to local expressions:

... But the material became difficult for him after the chapter on the Subject.
Hus. ayy. I,75,11
B It also expresses the action or event as a single entity in the past "from which" the time element is counted: "ago";

This was thirty years ago.
Raith. mul. 204,20

Yes, Saint Princess Priscia died here 300 years ago.
Hak. ahl. 46,3

A few days ago I thought I had found the secret of that change.
Nur. (Zy.) 33,16

He had been found murdered in the wilderness five years before.
Gibr. I,156,3

as if it had been inscribed only two days before.
"Aww. (Br.) 19,25

My father and I arrived at Coblenz three days ago.
Maf. mag. 102,14

since my ancestors migrated two centuries ago from the heart of this region.
Raith. (Zy.) 23,8

that the renegade unbeliever had come to the village two weeks before.
Gibr. I,179,9

On such a day as today, twenty-five years ago....
Gibr. II,193,5

C It is frequently used with the prepositions and as the first part in correlative constructions:

§ 136 "CLOSE TO," "BENEATH," "LESS," "WITHOUT"

A The fundamental meaning of *دَوَنَ is related to the idea of "to approach," "to come near," "to be near." It is from this meaning that its significance of "not reaching something," "short of," but still "near" is derived.

another shot that killed him before reaching the cistern. Hai. sir. 263,8

Hence, its meaning of "near," "this side of":

[life] beyond the stream was the same as on this side of it.
Hus. ayy. I,13,6

Note the following, which has the same meaning but an interjacential effect:

There you have Islam.
Mah. qah. 24,5

B *دَوَنَ may also imply a comparison of inferiority, "less than";

He would not be satisfied with less than that.
Hus. ayy. I,34,7
and you are less than thirty. Nu’l. liq. 70,16

She was not less beautiful than its protagonist.
Mah. zyq. 51,19

in no time [in less than the glance of the eye].
Hus. ayy. I,13,9

Only a group of less than ten remained with him.
Hai. sir. 297,3

(The tribes) will not accept anything less than perfect freedom for....
Hai. sir. 79,3

He is not satisfied with less than complete equality between....
Hai. sir. 79,7

Ali Taha was no less handsome than the Bey.
Mah. qah. 125,1

When  دون introduces a modification to a verbal object, it expresses exclusion, as in "excluding," "but not":

Thence [is derived] the writer's preoccupation with the problems of this class. excluding those of the lower classes.
Musa (zy.) 2,6

why had he been elected caliph but not the other youths? Hus. ayy. I,71,3

For this reason he took care of the akhlaq but not the rifaya.
Hai. sir. 114,13

Note the expressions:

It was Ihsan Shakhata in person. Mah. qah. 113,17

It was Tahya Hamdis in person. Mah. qah. 63,10

It was Salim al-Ikhshida's messenger in person.
Mah. qah. 102,5

When  دون modifies the subject in its realization of an action, it can be understood as "without":

He was getting married without their knowledge.
Mah. qah. 112,6

Ma'mun arose without a word. Mah. qah. 69,17

that he does not make a decision without them.
Hai. sir. 261,19

or we die without [accomplishing] it.
Hai. sir. 288,1

The sun arose [without hindrance].
Mah. qah. 73,10

and can also be found with the same meaning in the nominal sentence:

but it is the naked truth.
Mah. qah. 88,21

With verbs meaning "to keep away" and the like,  دون expresses an idea related to that of من with the same verbs, "away from":

"CLOSE TO," "BENEATH," "LESS," "WITHOUT" 349
"UNDER," "BELOW"

§ 137 "UNDER," "BELOW"

A The original local notion of the preposition

represents its usual meaning. The local idea may be understood either as static or as in motion:

I shall dig a grave for them under these hanging branches. Gibr. I,151,7

He reached under his pillow. Manf. (Zy.) 30,27

He drew Christian under the balcony. Manf. sha'. 170,7

In a visual representation, "under" is used in such expressions as:

under my sight. Hak. sul. 46,5

under this wild sky. Gibr. I,155,5

under the veil of darkness. Hak. ahl. 23,1

under the sky. Hus. ayy. I,6,13

in the shadow of the linden trees. Manf. mag. 1,13

It is frequently used in a prepositional compound:

I'll place myself under it. Manf. sha'. 167,10

Coming out from under the tombstones. Maz. (Zy.) 10,38

B It may be used in a figurative meaning, as "under the power, or authority," as opposed to على (see page 323):
and she only travels under
his protection.
Q. Amin (Zy.) 5,32

They farmed the land and
sowed and reaped under
his control.
Gibr. 1,153,3

They both lived in
the same period under the
rule of Dacianus.
Hak. ahl. 168,15

He was in the care of
Uncle Ibrahim.
'Aw. (Br.) 10,18

The boy grew up under the
control of his father's
wife. Tai. (Br.) 124,2

and therefore "inclusion"
also:

Natural sciences, among
them medicine and veterinary
medicine.
Djir. tar. I,12,21

§ 138 "ABOVE," "UPON"

A Fundamentally, فوق expresses the local idea
of "over" (cf. فَأَقَلَ فِي إِسْتَطَلاَعِ،
"to surpass," "to be superior").
Thus it is the opposite of the idea expressed by
 فوق. The local idea may be understood as either static
or as in motion:

Perhaps he is on this
tree. Hak. sul. 20,3

She spread two blankets...,
one on top of the other.
Rainh. (Zy.) 23,34

Then he gently placed his
fingers over her heart.
Gibr. III, 155,7

Then he folded her arms
over her chest.
Gibr. III, 155,9

Love flies over time
like a butterfly over
flowers. Hak. ahl. 172,11

It is also used in a prepositional compound:
jumping over it.
Hus. ayy. I,5,3

B. When modifying temporal notions, فوق has the
meaning of "more than," "over":

I am over fifty.
Nu'. liq. 70,16

C. In a logical approach, considering a noun or
a notion as having logical limits, فوق has the meaning
of "beyond," "more than," and thus may imply a com-
parison:

That was beyond man's
endurance.
Man. mag. 34,16

Don't ask from me more
than I can give you.
Nu'. liq. 62,16

that he did more than his
ancestors.
Rainh. mul. 99,4

that you have on men's
hearts a power greater
than God's.
Man. mag. 48,7
THE PREPOSITION

that the beauty of existing beings is greater than the beauty of ideas, and the reality of existing things is more important than the voice of phantasm.

Manf. mag. 10,19

may also have a meaning of increase, "besides,"

"in addition to":

He is, besides that, a versatile and gifted poet.

Manf. sha'. 25,11

Besides that, we observe that.... Amin duh. I,5,6

Besides that, Damascus is very distant from Khorasan.

Amin duh. I,180,13

§ 139 "EQUALITY," "SAMENESS"

is actually a substantive that follows the pattern of the nouns with one single case ending. It means "equality," "equivalence" (cf. سوی، "to be equivalent").

It is commonly used following a negative construction such as "there is nothing like (i.e., the equivalent of) this." Hence its exceptive meaning: "except," "there is nothing except this" (cf. I,277a Vol. III).

A سوی is usually found modifying an indefinite noun or one general in meaning as its prepositional apposition, for which it introduces a restriction, and governing either a noun in the genitive case (see Vol. III):

Didn't you find any messenger except this woman? Hak. ahl. 15,10

I remembered that there was no one there besides my grandmother.

Maz. (ZY.) 10,3

For no other reason than his mere desire for....

Q. Amin (ZY.) 5,12

or a noun clause introduced by أن or if also functioning as a genitive (see Vol. III):

You understand nothing but that you....

Hak. ahl. 22,8

nothing else except to tell you once more....

Manf. sha'. 49,9

about whom he knew only that her father was of noble descent.

Gibr. I,118,20

B It is also used to introduce in the genitive case a necessary component of the sentence

Your people's disaster is only a part of the world's disaster, and the tears and bloodshed by your country are only drops of the river of blood and tears pouring day and night in the valleys and on the plains of the earth.

Gibr. III,89,18

I love you and I love no one besides you.

Gibr. 1,143,15

63. Note that when سوی is used in exceptive verbal constructions (see Vol. III) introducing the subject, the verb will agree with the noun governed by the preposition سوی although the noun is in the genitive case (see page 153f.).
A few minutes had barely passed when....
Mah. qah. 34,13

Never again looked I upon anyone save you.
Gibr. I,150,5

Nature is nothing but a silent jailer.
Hak. sheh. 53,6

in a place no one knows except me.
Hak. ahl. 59,5

C is also used after an interrogative particle:

Did he have anybody else?
Mah. qah. 8,18

and after with its negative meaning:

to think of him and nobody else.
Mah. qah. 86,17

D is also found in affirmative statements, frequently in the form of a relative construction with a:

Islam absolutely denies anything but God's unity.
Hai. sir. 5,19

The Arabic nations, with the exception of Yemen, were actually unknown to the people of those ancient periods. Hai. sir. 72,7

It grieved her to have bound herself to another.
Nu'. liq. 33,12

Neither Byzantium nor Persia coveted any of the nations of the peninsula with the exception of Yemen....
Hai. sir. 79,18

§ 140

is an adverbial accusative from the substantive "Nahid," "direction" ( نا "to go to," "toward"). Its original meaning is direction toward a place or a person:

You are hastening toward eternity.
Gibr. II,129,4

His father and I went out to him.
Hai. sir. 110,22

It may also be used in a moral connotation:

How would he feel later about his wife? And how would she feel about him?
Mah. qah. 112,15

With numerals, expresses the approximation:

I could mention about twenty other words.
Musa adab. 65,15

He kept talking to me about you for almost one hour.
Nu'. liq. 13,16

The Sassanian dynasty lasted for about four centuries.
Amin duh. I,184,11
may also be used to give the same idea of approximation to other prepositional constructions involving numerals:

*He lived in Damascus some 150 years ago.*

Kurd. (Sy.) 28, 4
§ 141 THE CARDINAL NUMBERS

A special difficulty encountered in the correct understanding of the numerals in Arabic is found in their peculiar agreement with their objects. The numbers one and two are adjectives and have normal agreement; three through ten are substantives and take the so-called inverted agreement, or polarity. That is to say, they take the feminine ending when referring to masculine nouns and vice versa.

With regard to polarity, however, the gender of the numeral is determined by the gender of the noun in the singular. Thus, when a noun in the singular is masculine, the numeral, even in instances when it governs the plural of the noun, will be feminine regardless of the change in gender between singular and plural that is usual in many cases, e.g., with broken plurals of inanimate objects.

Here we shall not undertake an explanation of this peculiarity of the Arabic numerals nor shall we refer to the numerous efforts made to explain a fact that certainly belongs in some way to the spirit of the language and is common to all Semitic languages.

§ 142 ONE (1)

أحدُ being a substantive always agrees in the normal manner with the noun which it modifies. It is often used in an independent position, the noun to which it refers being understood; it then loses its numerical character to become equivalent to an indefinite pronoun otherwise missing in Arabic.

إذا سافر أحد خرجت القرية كلها لوداع

When someone goes on a journey, the whole village turns out to bid farewell.

Sak. (Zy.) 13,21

361
The noun which modifies may be in the genitive plural; it then has a partitive value, "one of," and agrees in gender with the genitive it governs:

إذا بنى أحدهم
When one [of them] builds
Sak. (Zy.) 13,18

من نافذة أحد المنازل المهجورة
from the window of one [of the] deserted house[s].
Manf. sha' 262,8

هي أحدى اللغات السامية
It is one of the Semitic languages.
Djir. tar. I,42,2

أثناء إحدى رحلات الصيف
during one of [his] summer trips.
Hai. sir. 98,10

أحد سبيلين
for one of the two reasons.
Amin duh. III,15,5

إحداهما
one of them.
Hus. ayy. I,25,12

or it can be introduced by

لا يوجد أحد يأتهم أن يهنئ
None of them wants to
Qud. (Br.) 55,1

ولكن أحدا من الناس لا يعرفه
but no one knew him by
Aww. (Br.) 9,5

On the other hand, a noun in the singular with an indefinite ending (munnation) may also express the idea of unity:

لا أحد يدري
No one knows.
Hak. sheh. 11,6

سألته هل رأى أحدا؟
He asked him whether he
Hai. sir. 260,5

He without expecting a single word of affection or thanks from them.
Ghur. (Zy.) 31,14

Why doesn't each man dance with one woman?
Manf. mag. 64,14

In order to emphasize the meaning of unity, "one," "a single one," Arabic uses the form of the ordinal number ٦٤ in an adjectival function, thereby following the noun it modifies:

نتسكن غرفة واحدة
We occupied a single room.
Jabr. (Br.) 71,25

تعني أنك جعلك النمسة كأنها
Do you mean that he con-
Nu'. 1lg. 13,15

وقد يقلع
as just one being?

العلم شيء واحد ليس هذا نوع
Science is one single en-
Amin duh. II,9,19

وقد يقلع
entity; it has no parts.

وقد يقلع
It was empty, there was
Hai. (Zy.) 14,4

إنهما وحيدان
not a single student there.

وقد يقلع
They (existed and) lived in
Hak. ahl. 128,14

٦٤ وحدة is actually an ordinal number according to its

pattern (٦٤), and is used independently as a cardinal number only as a unit. With compound numbers, only ٦٤ (fem. ٦٤) is found.
But it can also be used in a pronominal function, the noun it modifies being understood or introduced by the preposition

لا تستطيع واحدة بنين أن — None of them can....

Hus. 'ala. I, 26,13

They gathered in one of their [rooms].

Hus. ayy. I, 25,1

أنا واحد ينتمي

I am one of you.

Gibr. I, 187,15

إن واحداً من المستشرقين

Indeed, one of the Orientalists who...mentions...

Hai. sir. 10,1

كواحد بن أبي، تلك الناحية

like a man of this vicinity.

Nu'. liq. 56,7

This prepositional determination may be omitted when the noun to which it refers has already been mentioned:

أثنين واحدة وواحدة

He devoured them, one after another.

'Aww. (Br.) 17,11

فبعدما جاء الخدم الواحد بعد

When the servants arrived, one after the other....

Raith. mul. 163,14

When used as the first part in a correlative construction, the numeral has a reciprocal meaning, "each other":

لم لا يفهم أحدان الآخر

Why don't we understand each other?

Hak. ahl. 86,10

الواحدة بنين الأخرى

following one another.

al-Hus. (Br. II) 2,22

§ 143 TWO (2)

لا ينتمون (أثنا)، إنما

as its form shows is a dual and has the normal two case declension of the duals. It follows the noun it modifies, with which it agrees in gender and number; thus, it always follows a noun in the dual:

هنا هو يرتج إلى الكوب بعد

There he is, returning to the hut with two plasters.

'Aww. (Br.) 12,18

ما وجد المقطة إلا فنتم

The comb has only caught two lice.

Muh. zuq. 31,13

The substantive modified by the number may be omitted when mention of it has already been made:

(الآدمين) إناث آخرين

(The writers) two more.

Musa adab. 179,3

(آثنا) أثنا أكثر

(Islands) the most important are two.

Raith. mul. 197,3

or introduced by the preposition

بين:

كل آثنا منهم

every second of them.

Hai. sir. 257,21

The dual form of a noun by itself is very frequently used as equivalent to the numeral two:

65

ليستين أو ثلاث

two or three nights.

Hak. ahl. 10,12

خلال ستين أو ثلاث

during two or three years.

Hai. sir. 34,3

أقيم في القاهرة أثنا أو

He spent two weeks or more in Cairo....

Hus. ayy. II,3,1

65. On the omission of the numbered noun, see page 385f.
§ 144 THREE THROUGH TEN (3-10)

The numerals three through ten follow the trip-tote (three case) declension and govern the nouns they modify in the genitive plural with which the numeral, although originally a substantive, agrees according to the rules of polarity 66:

three boys.  'Aww. (Br.) 13,22

The old man had undertaken the pilgrimage three times. Hus. ayy. 1,94,7

four dozen.  'Aww. (Br.) 13,7

That happened five years ago. Hak. ahl. 20,12

six parts.  Hus. ayy. 1,57,7

seven men.  Hai. sir. 296,3

We were a family of seven. Jabr. (Br.) 71,25

in eight hours.  Rah. mul. 116,21

Ten years after,...  Hai. sir. 166,17

(For the units governing the numeral "الإحدى" or "hundred," see page 369 and "الإلف" or "one thousand," see page 370.)

66. Agreement according to the rules of polarity is only very seldom disregarded, as for example in the following case in which only men are referred to:

The three of us.  Hak. ahl. 67,15

§ 145 ELEVEN THROUGH NINETEEN (11-19)

The numerals eleven through nineteen are unchangeable in case and always take the accusative ending without nunnation, with the exception of twelve, whose unit follows the regular two case declension of the dual.

The tens have normal gender agreement as do the units one and two. The other units—three through nine—keep their usual polarity, however.

The numbered noun follows the numeral and is in the singular accusative case; it functions syntactically as an adverbial accusative of specification (see page 185):

أفرد عشر شبعا.  Kam. (Zy.) 4,5

أفرد في سبيل ذلك أنتي و لا يزيد عمرة من خمس عشرة سنة.  Hus. ayy. 2,158,11

after twelve years. Hus. ayy. 1,54,11

He is no older than fifteen. Q. Am. (Zy.) 5,35

after a separation of fifteen years. Mah. qah. 56,13

Note, however:

سال عن لله سنا.  Hai. sir. 207,5

§ 146 TWENTY THROUGH NINETY-NINE (20-99)

Ten and a unit are always coordinated by the conjunction ٍ، with the unit preceding the ten.

The tens follow the regular two case declension of the sound plurals and are unchangeable in gender, while the units follow the three case declension
and either have the usual agreement (one and two) or polarity (three through nine).

The governed noun is in the accusative singular as an accusative of specification:

then you get twenty-three blows. 'Aww. (Br.) 11,19

Twenty-four hours had hardly passed....
Raìh. mul. 79,10

This siege lasted twenty-five days.
Hai. sir. 328,11

twenty-seven plasters.
'Aww. (Br.) 11,28

This was twenty-seven years ago.
Bak. (Br. II) 100,1

(It contained) forty-eight pieces. 'Aww. (Br.) 13,7

fifty years.
'Aww. (Br.) 15,12

fifty-three deputies.
Kam. (Zy.) 4,6

after they had ruled for seventy-two years.
Hai. sir. 77,7

§ 147 ONE HUNDRED (100)

The word for one hundred is a substantive and thus unchangeable in gender. It follows the three case declension and governs the noun it modifies in the genitive singular; it is, therefore, in the construct state:

In their language there are) one hundred names for wine.
Djir. tar. I,54,1

§ 148 TWO HUNDRED (200)

Two hundred is expressed as the dual of one hundred:

two hundred years ago.
Raìh. (Zy.) 23,8

My monthly pay is two hundred francs.
Manf. mag. 89,2

more than two hundred million.
Djir. tar. II,18,12

two hundred thousand people. Raih. mul. 197,9

§ 149 THREE HUNDRED THROUGH NINE HUNDRED (300-900)

When governed by units, the hundreds are in the genitive singular and, usually but not necessarily, written as one single word:

three hundred years.
Hak. ahl. 68,10

with three hundred riders.
Hai. sir. 242,18

He gave her four hundred dirhams as a dowery.
Hai. sir. 357,23
§ 150 ONE THOUSAND (1000)

Like the hundreds, the thousands are unchangeable in gender and take the noun they govern in the genitive singular:

ألف ليرة

one thousand pounds.

Nu'. (Zy.) 33, 52

§ 151 TWO THOUSAND (2000)

Two thousand is the dual form of 

ألف

so that some caravans went with two thousand camels.

Hai. sir. 245, 16

two thousand five hundred camels.

Hai. sir. 243, 10

When the thousands are modified by another numeral, the word for thousands is governed by the numeral preceding it. When governed by units, the word for thousand is in the plural:

أربعة ألف دينار

four thousand dirhama.

Hai. sir. 257, 10

ب أربعة آلاف رجل

with four thousand men.

Raf. wah. I, 18, 10

ها قد مر سبعه آلاف سنة

There, seven thousand years have passed.

Gibr. III, 16, 4

 عشرة آلاف نسخة

ten thousand copies.

Hai. sir. 25, 3

بائعة ألف روم

one hundred Byzantines.

Raf. wah. I, 18, 9

Note the expression:

§ 152 MILLION

The word for million, as that for hundred and thousand, governs the noun it modifies in the genitive singular:

حربان كلل فيها تслуж ثلاثين

two wars in which about thirty million young people were killed.

Musa adab. 90, 14

 نحو ثلاثه ملايين

about three million Indians.

Musa adab. 90, 17

 نحو مليون نفسي

about two million people.

Raih. mul. 13, 1

سبت سبعه ملايين دينار

600 million dirhama.

Amin duh. I, 111, 4

§ 153 HUNDREDS, THOUSANDS, MILLIONS

The words for hundred, thousand, and million, when used in the plural, govern the noun following in the genitive but in the plural instead of the singular and the noun usually takes the definite article.67

بئات آلاف السنين

Hundreds of millions of them live far away from us.

Sa'. (Zy.) 6, 3

بئين ألف السنين

thousands of years ago.

Hai. sir. 57, 3

67. This does not apply when the word for hundred or thousand is in the plural governed by another numeral (see page 369f.)
THE NUMERALS

hundreds of years ago.
Hai. sir. 3,7

millions of years ago.
Hai. sir. 151,4

millions of hearts.
Hai. sir. 1,3

Note that they may also be followed by a collective:

milliseconds.
Jabr. (Br.) 70,3

§ 154 THE USE OF THE NUMERALS AS APPositIVES

In modern Arabic the numerals three through ten frequently follow the nouns they modify, acting as appositives; in this position, they have no governing function, but agree in case with the noun. As for gender, the numerals keep their usual polarity. The noun may be defined or not by the definite article:

بعد خمسة سنوات.
Hai. sir. 112,21

الثلاثاء.
Mah. qah. 44,18

أن هكذا الكتب الثلاثة تُترجم.
Mah. qah. 44,18

that Ibn al-Muqaffa's three books.
Amin duh. 1,208,14

the three friends.
Hak. ahl. 27,4

وقت بين الغبر الثلاثة.
I stood midst the three graves.
Gibr. I,158,1

أمي أعين أربعة.
four eyes. Mah. zuq. 50,4

إذ ذهب كلذك لنُدُوم ثلاثية.
That happened to me three years ago.
Hak. sul. 83,17

PREPOSITIONAL CONSTRUCTION OF THE NUMERALS

Four women came in with her.
Mah. qah. 132,5

Four days had passed....
Mah. qah. 184,8

The three friends lived in three adjoining rooms on the second floor.
Mah. qah. 11,14

her seven younger brothers.
Mah. qah. 20,6

consisting of three layers.
Mah. qah. 11,12

The same construction can also be found with other numerals; however it does not seem to be frequently used:

أي بعدما هجمت أهل دار الثلاثة.
A moment later the thirty soldiers approached.
Manf. sha'. 108,8

على أعدائك الثلاثة.
against your hundred enemies. Manf. sha'. 107,14

§ 155 PREPOSITIONAL CONSTRUCTION OF THE NUMERALS

All the numerals may be used without any governing function by taking the numbered objects as specifying prepositional phrases with من. The noun in this case is a collective or a plural preceded by the definite article. The prepositional phrase usually follows the numeral:

ثلاثة من أهالي الأمل.
three human creatures.
Gibr. I,131,14

ذهب كلذك من المسلمين.
two Moslem's went.
Hai. sir. 259,23
§ 156 DEFINED CARDINAL NUMBERS

The cardinal numbers are defined as follows:

a) one and two according to the rules of adjectival determination:

You both are a single being.
Hak. sul. 91,14

(Close) both your eyes.
Hak. sul. 66,14

You both are a single being.
Hak. sul. 91,14

You both are a single being.
Hak. sul. 91,14

three through ten (and also one hundred and one thousand) are usually defined according to
the rules of determination within a genitive construction, i.e., when the definite article precedes
the noun in the genitive case (see page 90f.):

the last ten days of the month of Ramadan.
Raf. (Zy.) 20,3

three-fourths of the ministers.
Kam. (Zy.) 4,4

the six hundred.
Hai. sir. 297,4

or when the numeral governs a suffixed pronoun:

the three of us.
Hak. ahl. 67,15

the three of them.
Hus. ayy. I,32,1

The definite article is sometimes used before both numeral and noun in the genitive case:

in the six weeks that I spent in al-Riyad.
Raih. mul. 100,20

the ten feet.
Raih. mul. 211,22

68. Note the gender in this example in which three males
are speaking. Such irregularities in polarity are not common.
during the four days.  
Manf. sh'a'. 210,10

When the numeral takes an attributive position—following the noun it governs—the definite article precedes both noun and numeral:

في السبعات الثلاثة الأخيرة  
in the last eight years.  
Hai. sir. 65,13

فإن اللحيل الثلاثة الماضية  
He took the three remaining pieces.  
'Aww. (Br.) 17,11

من الاحمات الأربع  
on the four sides.  
Raih. mul. 27,3

أُهدْتُ الهرقطات العشرة  
I gave him the ten plasters.  
Maz. (Zy.) 1,39

d) In the case of the compound numbers eleven through nineteen, when the numeral expression is defined, only the first part of the compound takes the article:

العشرات الأربعة عشرة  
the fourteen (reading variants of the Koran).  
Hus. ayy. I,113,15

d) With the tens (twenty, thirty, etc.), the article will precede the numeral. When the numeral is a compound coordinated (32, 43, etc.), both parts

في العشرين أو الثلاثين سنة  
in the last twenty or thirty years.  
Musa (Zy.) 29,4

ثم كل الأربعين سنة  
The forty hours which... were not sufficient.  
Manf. mag. 57,5

في الخمس والعشرين سنة  
during the past twenty-five years.  
Gibr. II,194,16

أيام بعوجب بع التاشر والأربعين  
He urged him to sell all forty-eight pieces.  
'Aww. (Br.) 13,13.

§ 157 COMPOUND NUMBERS

There is no expression in Arabic equivalent to the English "twelve hundred," "fifteen hundred," etc. They must always be expressed as "one thousand two hundred," "one thousand five hundred," and so forth. The different parts within a compound number are always joined by the conjunctions, with the exception of the numerals eleven through nineteen, which are considered to be true compounds.

Within a chain of different numerals used as a compound number, the last one mentioned performs the governing function upon the numbered object. Note, however:

حوالي ثلاثين سنة  
about 307 years.  
Musa adab. 162,16

As for the word order of the numerals within the compound, it is as follows:

a) Descending order = Million—thousand—hundred—unit—ten; 69 this is generally used when millions are involved:

69. Note that the numeral compound consisting of units and tens (21 through 99) never change their word order, nor do 11 through 19 since they are considered as compound words.
THE NUMERALS

about 2,700,000 inhabitants. Raih. mul. 278,9
70,150,000 dinars. Amin duh. I, 115,7
1,150,000 sawnia. Raih. mul. 278,10
Solomon has 1,400 ships. Hak. sul. 39,12
His income was 150 piasters. Mah. gah. 78,4

Ascending order = Unit—ten—hundred—thousand:

I gave her 120 dinars. Raf. wah. III, 11, 5
for 1,400 years. Hai. sir. 1,4
305 men. Hai. sir. 258, 3
150 years. Hai. sir. 1,18
(The lit.) 763 white candles. Manf. sha'. 269, 9

Note the governing function of the following numerals:

364 days of the year. Fur. (Zy.) 24, 18
He lived 145 years. Djir. tar. I, 120, 11
300,000 inhabitants. Djir. tar. I, 194, 3

APPROXIMATE NUMBERS

In their language there are 24 words for year, 21 for light, 52 for darkness, 29 for the sun—350 for lion; as for the she-camel, it has 255 names. Djir. tar. I, 53, 26

Note also:

§ 158 APPROXIMATE NUMBERS

The approximate numbers71 between three and ten are expressed in Arabic by "بضع," literally "portion," "bit," hence "small number"; it is used without change in number and usually without change in gender also. It governs the numbered noun in the genitive plural:

The priest took some steps. Gibr. III, 117, 9
once every couple of years. Djir. tar. I, 194, 1
a few hundred. Hai. sir. 431, 19

71. An approximate number may also be expressed by using the verb "تذو," usually in an elliptical construction (see Vol. III):

three hundred or more idols. Hai. sir. 103, 14

70. When the numerals are not spelled out, there is no possibility of the inversion in the word order as we have mentioned.
However, it may agree in gender with the noun it
governs:

some days later.
Raif. mul. 36,12

some centuries before this.
Djir. tar. I,227,25

one or more thousands of
meters. Hai. sir. 526,4

except a few people.
Manf. sha'. 43,8

An indefinite noun in the plural can also be used
to express a numeral indetermination equivalent to

In a few lines, this is the history of colonialism.
Zur. (Br.II) 94,14

The plurals of ten, one hundred, and one thousand
are also used in stating a numerical indetermination:

tens of millions of Moslems.
'Aqq. (Br.II) 137,8

scores of attorneys.
Kam. (Zy.) 4,9

hundreds of millions.
Sa'. (Zy.) 6,3

thousands of years ago.
Hai. sir. 67,3

millions of years ago.
Hai. sir. 151,4

Note the following idiomatic expression:

many men. Mah. zuq. 28,4

There are countless brides.
Mah. qah. 104,21

The boy had heard the name
of the Sheikh thousands of
times. Hus. ayy. I,142,7

An approximate number between eleven and nineteen
is expressed by the same
which, in this case,
changes regularly in gender according to the rule of
polarity. In this construction
a part of the numeral compound and therefore is un-
changeable in case ending:

about ten of the kings and
princes are poets.
Djir. tar. I,134,2

In Mecca only about ten
people knew the art of
writing.
Djir. tar. I,228,8

about ten years before
Islam. Djir. tar. I,30,10

From twenty on, numeral approximation can also
be expressed by

She was ill for twenty
some days.
Hai. sir. 359,4

but it is more frequently expressed by
which
seems to be unchangeable in gender or number:

in one hundred and some
pages. Djir. tar. II,39,25

This young man is over
three hundred years old.
Hak. ahl. 68,12

Since I wrote to...four
months and some days had
passed. Raif. mul. 15,13

We were then twenty-odd
good men. Raif. mul. 161,9
§ 159 THE FRACTIONS

A One Half (1/2)

Although "half," cannot exactly be considered as a numeral, it will be of interest to point out here its most frequent usages.

is usually followed by the noun it governs, which is in the genitive singular:

اَلْمِليْونَ وَضِعْفُ بَليْونَ

when he was two and a half years old.

ماْيِسابِعِينَ وَضِعْفُ بَليْونَ بَنِ الْعَرَبِ

two and a half million Arabs.

هِبْلِكُمْ أَلْفٌ وَضِعْفُ نِّصْفِ دَايْرَةٍ

semicircular.

The expression may be defined according to the rules of a genitive construction (see page 92f.):

ضِعْفُ النَّضْرِ

half of the fifth....

According to

Fiْلْكُمْ أَلفٌ وَضِعْفُ نِّصْفِ دَايْرَةٍ

He would buy it for a plaster and a half and sell it for two and a half.

ليْسُ بِنَصْفٍ وَضِعْفُ

not before a month and a half.

When ضِعْفُ modifies a defined numeral, it also takes the definite article if the genitive following ضِعْفُ has been omitted:

في الْثَامِنَةِ الْعَشِرَاءِ وَضِعْفُ

at half past seven.

al-Raf. (Zy.) 19,5

B One Third (1/3) through One Tenth (1/10)

The fractions from one third up to one tenth are expressed by the cardinals with the patterns: من، pl. أَنْثَى، أَمْثَالٌ، and thus أَثَامُ، أَفْعَالٌ, etc.

These fractions govern a noun in the genitive case. The noun may be singular or plural, and the construction will be defined according to the rules of genitive usage:

ثلاثة أَربَاعُ الوزْرَاءَ

three fourths of the ministers.

كَانَ (Zy.) 4,4

اَنْحَصَارُ الْبَلَحَلَةِ

a fifth of the pearl's worth.

Raith. mul. 219,3

بعدَ أنَّ أمَرَ الْطَيْرِ

after he had covered two thirds of the way.

Mah. zuq. 61,17

بعدَ سَبَعِ تُبْعُضُ سَاعَةٍ

after having walked for twenty minutes.

Mah. qah. 73,12

على سَاعَةٍ رَبعٍ سَاعَةٍ

a quarter of an hour away.

Aww. (Br.) 10,11

The genitive construction may be paraphrased by a prepositional phrase with

في أَوْلِ الْكُلُبِ الْأَخْمِرِ بِنِّ الْلَّيْلِ

at the beginning of the last third of the night.

Hus. ayy. II, 42,3

في النَّهْرِ الْأَسْبُعِ بِنِّ كلِّ لِيْلٍ

in the last third of every night.

Hus. ayy. II, 46,10

Note the following construction of the fraction:

ثلاثيَتِ عَشَرَةٌ قَرْنَةَ وَضِعْفًا بَنِ النَّهْرِ

thirteen and a third centuries of Arab history.

Zay. (Zy.) 16,19
§ 160 AGREEMENT WITH NUMERALS

When an adjective or a verb modifies a numeral governing a noun, the agreement is usually a logical one; that is to say, the verb or the adjective will agree with the noun involved although, grammatically, it may not be the subject. This is also the case when the numbered noun is introduced as a prepositional phrase after a specifying phrase or even if the noun has been omitted (see Vol. I, § 28):

The three kept it a secret from the prince.
Nu'. lig. 59,9

How is it possible for four people to disappear with such ease?
Nu'. lig. 60,15

Three days passed.
Nu'. lig. 21,1

Three [of them] came in and stood before him.
Gibr. I. 180,14

He married three others after them.
Hai. sir. 315,11

He was one of the three predecessors of all the other poets.
Djir. tar. I. 113,3

When the noun has only been mentioned in the singular, the agreement will be plural if the idea expressed by the numeral is a plural:

fifteen successive days.
Hai. sir. 280,3
elect twelve leaders from among you to lead their peoples.
Hai. sir. 206,2
The forty hours which...
were not sufficient.
Manf. mag. 57,5

§ 161 OMISSION OF THE NUMBERED NOUN

When two different numerals in a coordinate construction modify one substantive, the substantive is only expressed once even in cases when the numerals have different governing functions. The numeral which is not followed by its numbered object remains grammatically undefined.

The noun is usually mentioned in the first part of the coordinate construction:

ليلتين أو ثلاث

two or three nights.
Hak. ahl. 10,12

عشر أو ثلاثين أو ثلاث

two or three years before
he died.
Musa (Zy.) 29,1

عشر سنوات أو أربع

Omar's conversion to Islam
occurred three or four
years before the Hegira.
Hai. sir. 32,23
In their language there are twenty-four words for year...fifty for clouds and sixty-four for rain.
Djir. tar. I, 53, 26

but it may also be found only in the second part:

four or five miles from land. Rainh. mul. 199, 7

It is enough for me to mention five or six such writers.
Musa adab. 92, 8

three or four months later.
Mah. qah. 39, 6

The noun is also omitted after a numeral when it has already been mentioned in the sentence or when it can easily be understood:

a group of no more than five girls students.
Mah. qah. 5, 12

when I read these pages of Kitab al-Aghani, which number three thousand or more.
Musa adab. 31, 18

There were only two possibilities. Hakk. yarum. 9, 9

Hundred eat in the palace twice every day.
Rainh. mul. 89, 10

He recited twenty verses for him from the first two hundred.
Hus. ayy. I, 76, 10

73. For the double vocalization in these cases, see page 103. 

§ 162 THE ORDINAL NUMBERS

The units of the ordinal numbers, and also ten, take the adjectival pattern, كأَطْنَ (For the ordinal of one, see page 389.) The tens, and ten in compound numbers (as well as the hundreds and thousands), have no special forms when used as ordinals.

All the ordinal numbers are either adjectives or have the syntactical function of an adjective; thus, they follow or refer to a substantive with which they agree.

When the noun to which the ordinal refers has already been mentioned or is easily understood, the noun may be omitted. The ordinal, however, retains its adjectival character and agrees in gender with the noun to which it refers. This omission is especially frequent when the noun involved deals with a unit of time such as "hour," "year," etc:

a boy two years old.
Mah. qah. 53, 9

Her mother died before she was ten. Gibr. I, 75, 2

at eleven o'clock.
Raf. wah. I, 55, 4

in his thirteenth year.
‘Awn. (Br.) 9, 10

after he had passed his fifteenth birthday.
Hus. ayy. I, 20, 7
She was eighteen years of age. Mah. qah. 16,13

Mohammed was almost forty. Hai. sir. 132,13

The first died when he was about fifty and the second about forty. Musa (Zy.) 29,16

A man in his fifties. Mah. zug. 7,19

In certain expressions the ordinal number is used in a pronominal function; it is thus in the masculine singular (see page 61f) and may be followed by a substantive in the genitive case:

أول مرة — كانت

The first time... the second... the third time...

Raih. mul. 103,17

that this was the second or third time she had visited her.

Maha. zug. 24,1

on the seventh day.

Hai. sir. 109,11

When the ordinal numbers are used with a suffixed personal pronoun, they do not indicate the order within the group but, rather, the fact of belonging to it:

أين أرين أين تأتين الرامي؟

Where is the shepherd? Where is our companion?

Hai. ahl. 9,10

هذا كائه سبهم

This is their companion.

Hai. ahl. 61,14

When a man stays with a woman alone the Devil is their companion. Mah. qah. 71,14

§ 163 (FIRST)

The ordinal number for "first" is أول; however, in the compounds (11th, 21st, etc.) only هو is used. هو is actually an elative and it is still used according to the rules followed by the elatives (see page 467). It may follow the noun to which it refers, in adjectival agreement with it:

الفصل الأول

First Chapter. Raih. mul. 14, chapter heading

طبعة هذا الكتاب الأول

the first edition of this book. Hai. sir. 25,2

يوم اليوم الأول

the day of the first Revelation. Hai. sir. 133,1

كتب السيرة الأول

the first biographies. Hai. sir. 133,19

في النظره الأول

at first glance. Mah. qah. 55,9

العقبات الثلاث الأول

the first three difficulties. Raih. mul. 14,11

العظمات الآثرين الآثرين

the majority of the early Muslims. Hai. sir. 31,21

من الآثرين الآثرين

of the first two hundred. Hus. ayy. 1,75,11

Used in a substantival function, أول generally governs a noun in the genitive case; in this function, هو usually does not have gender or number agreement with the noun it governs:

أول مرة

the first time. Raih. mul. 103,16
Who was the first one to recite a verse?
Djir. tar. 1,17,20
that we are the first ones who...
Raith. mul. 43,5
the first to enter through the al-Saffa gate.
Hai. sir. 125,23
the first Exodus in [the history of] Islam.
Hai. sir. 153,21
the first [day] of February
Mah. gah. 48,8

It may, however, agree in gender with the noun following in the genitive:

Had it not been for that maxim, I would have de- parted on the first jour- ney.
Raith. mul. 24,11

Note that in this construction أَوْلُ أَوْلِ الْحَكَّةِ كَتَبَ فِي أَوْلِ الْتَرَابِل
frequently does not mean the "first," but the "first (beginning) of"; this is especially the case when أَوْلُ is in the adverbial accusative:

without being the first of the month. Fur. (Zy.) 24,1

as the strength of Islam in the beginning of its appearance.
Hai. sir. 12,7

but two would always re- member him every day at nightfall.
Hus. ayy. 1,137,13

when she was first brought to him. Hai. sir. 228,10

---

I did not notice you in the beginning.
Hak. ahl. 12,9

when he first came into this world.
Raf. wah. 1,32,17

Note the following:

في أوائل القرن السابع عشر
in the beginning of the seventeenth century.
Manf. sh'a'. 161,5

On the use of أَوْلَ, see Vol. III.

§ 164 SECOND (2ND) THROUGH TENTH (10TH)

The units of the ordinal numbers, and ten also, take the قَبْلَ pattern and are used as adjectives:

في أهم الدمائ
on the second day.
Gibr. I,131,1

الجملة الثانية
the second phrase.
Maz. (Zy.) 1,12

الفصل الثالث
Third Chapter.
Raith. mul. 25, chapter heading

هذِه النطَبةُ الثالثة
this third edition.
Hai. sir. 65,2

الفصل العاشر
Tenth Chapter.
Hai. sir. 210, chapter heading

وهو ما بَلَغَ في القرية العاشرة
and he was still on the tenth blow of the series.
"Aww. (Br.) 12,3

Note the following expression:
§ 165 ELEVENTH (11TH) THROUGH NINETEENTH (19TH)

In the compound ordinals eleventh through nineteenth, only the units take the ordinal form, contrary to the tens which remain unchanged. Both units have normal adjectival agreement.

Like their cardinal equivalents, these ordinals are considered as true compound numbers and, thus, are not declined; when they are in agreement with a defined noun only the first part, i.e., the units, take the definite article:

المئة والأخفاف عشرة
Eleventh Chapter. Rainh. mul. 82, chapter heading

لك ذكى الساعة الثامنة عشرة
when it struck the twelfth hour. Din (Zy.) 3,46

ياء وحرف نسبي من شعراء القرن
a French poet of the seventeenth century. Manf. sha'. 7,3

الدورة الثالثة عشرة
the thirteenth session. Kurd. (Zy.) 28,1

§ 166 TWENTIETH (20TH), THIRTIETH (30TH), ETC.

For these ordinals, the corresponding cardinal numbers are used, unchanged in both genders:

المئة والعشرون من الشهر
They know the most important words of the twentieth century. Musa (Zy.) 2,25

اليوم العشرون من الشهر
the twentieth of the month. Manf. mag. 90,4

§ 167 TWENTY-FIRST (21ST), THIRTY-SECOND (32ND), FORTY-THIRD (43RD), ETC.

When joined to the ordinal units, the ordinal tens are coordinated by the conjunction و. The units behave as adjectives in their agreement with the noun to which they refer; the tens remain unchanged. Both, units and tens, take the definite article when defined:

في السنة الحادية والعشرين
in the twenty-first year. Hak. ahl. 51,3

الفصل العاشر والثامنون
Twenty-first Chapter. Hai. sir. 380, chapter heading

في يوم السبت التاسع والثامنون
On Saturday, the twenty-third.... Manf. sha'. 278,2

الفصل التاسع والثامنون
Twenty-third Chapter. Hai. sir. 404, chapter heading

§ 168 DATES

In Arabic, expressions involving dates are so given that the first noun presents the temporal circumstance, i.e., the day, month, year. The noun is usually in the accusative, or genitive with the preposition في unless the construction requires a different grammatical case (see examples below).

Any other specifications are either in the genitive or preceded by the preposition في.

Cardinal numbers are used with days and years, the word for day, month, or year not being necessary:
the 23rd of February, 1946. Musa adab. 55,5

It was the 21st of August, 1902. Hus. ayy. I, 126, 11

the 23rd of February of last year.
Musa adab. 54, 18

The ordinal numbers are also used, at times, for the days:

في يوم السبت أكتوبر، وعشرين 1655 Manf. sha'. 278, 2

When the word يوم is missing before the numeral, only the prepositional construction is used:

في 27 من ربيع الأول 1341
Musa adab. 31, 1

في 21 من آب سنة 1222
Musa adab. 17, 2

بدأت في 21 آذار 1917
Musa adab. 317, 22

وصل إلى بيروت في 26 كانون الأول سنة 1919
Musa adab. 341, 1

Note the following case in which the numeral is in opposition to the noun:

في آخر العام 1949
Musa adab. 3, 18

في آخر يوليو (24 يوليو 1952)
av-Raf. (Zy.) 19, 16

The specification of era, Christian or Muslim, is given by the appropriate relative adjective, ميلاداً or هجرياً, which will be in gender agreement with

§ 169 TIME OF DAY

The time of day is usually given with ordinal numbers following the word "hour." The expression is, if necessary, followed by an "accusative of specification" (or other equivalent) to give it a meaning equal to the English "A.M." or "P.M." (Sp.: de la mañana, de la tarde; Ger.: vor-, nachmittags).

The year 614 A.H.
Musa adab. 3, 16

Heraclius triumphed in 625 A.D. Musa adab. 4, 12

He had performed the hajj in 1197 A.H.
Musa adab. 241, 6

He captured it in 1197 A.H., i.e., 1782 A.D.
Musa adab. 241, 19

Note the following:

On the eighth day of the month of Ramadan of the second year after the Hijra...
Musa adab. 257, 17

These constructions are more frequently used to express the terminus a quo: "so many days/years after...." For more information concerning them, see Vol. III.

Four P.M. Musa adab. 64, 18
It was eleven thirty.
Din (Zy.) 3,41

When it struck twelve....
Din (Zy.) 3,46

that it is eight P.M.
Qol. (Zy.) 21,16

I'll wait for her tomorrow morning at seven o'clock in Raqueneau's restaurant.
Manf. sha'. 70,15

At nine o'clock I go to work, at ten I do such [and so], at eleven I do such and such.
Raf. wah. 1,55,4

The hour may also be expressed with cardinal numbers:

"What time is it...?" He answered, "Twenty past six." Manf. sha'. 83,3

"Six thirty." Manf. sha'. 83,17

"Ten to seven." Manf. sha'. 90,15

§ 170 REFERENCES

The page number in references is usually given with the cardinal number in the genitive following the noun for the page, which is either

a) in the accusative:

سورة النساء آيَةٌ ١٠٤

104 The sura, "The Women," verses 157 and 158.
Hai. sir. 8,22

References

Refer to the first section, page 59, in the first part of this book.
Raih. mul. 63,23

Raih. mul. 215,17

The sura, "The Women," verse 48. Hai. sir. 8,22

Refer to Dermenghem's book (Life of Mohammed), p. 135 ff. Hai. sir. 10,23

b) or in the nominative case:

سورة النور آيَةٌ ٣١

31 The sura, "Ornamental Work," verses 31 and 32.
Hai. sir. 176,23

سورة الحج آيَةٌ ٥٣

53 The sura, "The Pilgrimage," verses 52 and 53.
Hai. sir. 162,23

In references consisting of two sets of numerals, "from...to/through..." Arabic mentions the word for page, etc., either

a) within the first member, and thus in the accusative or genitive after the preposition من and in the status constructus governing the numeral in the genitive:

إسلام وتعالیّة من صفحة١٢٢ إلی١٢٥

Islam and Christianity, from page 122 through 125.
Hai. sir. 576,23

Refer to the first part of al-Tabari's Commentary, pages 253 through 257.
Hai. sir. 582,31
b) or preceding the preposition with the definite article in the nominative or accusative case:

سورة مريم الآيات 29-33
The sura, "Maryam," verses 29 through 33.
Hai. sir. 156,73

سورة الدخان الآيات 1-7
The sura, "The One Clothed in the Dathar," verses 1 through 7.
Hai. sir. 136,23
§ 171 THE INFINITIVE

The infinitive as an abstract verbal noun simply presents the name of an action. The action can eventually be attributed to complements—subject and object. In both cases, the main difference between a verb and an infinitive is that the infinitive has no relationship to any specific temporal stage, not even to the actual occurrence of the action expressed by the infinitive itself. Any temporal determination has to be given either by verbal tenses or with the infinitive through adverbial modifiers.

A The infinitive or verbal noun is actually a substantive and thus can be used with any of the substantive's functions:

Why this weeping?
Gibr. II, 145, 16

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

while some of the guests were sitting and others standing. Nu'. liq. 29, 14

For this reason I have carefully thought about it. Hai. sir. 17, 23

Because of its nominal character, the infinitive may take its complements as do other nouns, that is to say, in the genitive case to express, e.g.,

a) the subject of the action, "the genitive of the subject":

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B On the other hand, in spite of its nominal character, the infinitive remains a verbal noun; it may thus take some of its complements as the verb does. However, this occurs only under certain circumstances.

The object of the infinitive is in the accusative case

a) when the genitive already expresses the subject:

Some people are surprised because of my asking the granting of freedom to women. Q. An. (Zy.) 5,1

since his entering half-dead into this poor house. Gibr. 173,11

that you did not save me by taking me out of the bottle. Hak. sul. 18,9

Mohammed no longer had hope that the tribes would help him. Hai. sir. 197,10

following the American forces' entering of that city. S. Din (Br.) 58,8

but he was angry because of my overlooking him on that night's case. Hak yaum. 54,3

Her love for me has not diminished in the least. Manf. sha'. 239,11

b) when an infinitive should remain indefinite, e.g., in adverbial constructions; however, this seems to be found only when it takes a noun clause as an object (see Vol. III):

When he learned of his [father's] having been murdered, he went back. Djir. tar. I,108,5
fearing that the new life which.... Manf. mag. 113,9

when the verb can take two objects in the accusative, its infinitive form may take one of them in the genitive and the other in the accusative:

أَفَإِذَا وَكَفَّتُ الْخَيْرَةَ إِلَيْكَ بِالْبَلَغَ

يُؤْثِرُ هَذَا الْحُبُّ؟

Father Ilyas, the priest, was not satisfied with just bringing such news to the Sheikh. Gibr. I,179,12

When the verb takes a prepositional construction as its object, the same construction may be used with the infinitive:

إِنَّا أَمْرُكَ مَنْ يَحْبُبُ

خَيْرًا لِلْكُتَبِ الْأَحْمَدَةِ

I cry because I am afraid of love. Manf. mag. 35,18

Then your generation arrived, yielding to the new civilization.

Amin (Zy.) 7,11

Haven't I advised you to join the army?

Mah. zuq. 46,9

The object of the infinitive is very frequently introduced by the preposition ل (see page 286):

فَقَدْ كَانَ هَذَا الْشَّيْخُ يُحْفِظُ مِن

هُؤُلَاءِ الشَّابِّيَّاتِ حَكْمَهُ لِلْعَلِيمِ

The old man knew how much these young men loved to learn. Hus. ayy. I,53,16

I kept silent, respecting his sorrow.

Nu'. liq. 32,5

He had not learned the Koran any better than his pupils. Hus. ayy. I,53,12

and carrying out the Koran's decision. Hai. sir. 362,1

C Arabic makes very frequent use of the infinitive governed by a preposition in order to express ideas that in English require the use of the gerund, which is missing in Arabic; the meaning of the construction is given by the preposition used to modify the infinitive:

وَقَدْ كَانَ صُوْرَىٰ في خَرْجِ الْبَيْحَةِ

يَنْبِعُونَ فِي الْجَيْلِ إِلَيْهِ

نَعَمْ أَنْ تَنْظَرَكَ إِلَيْهِ

and on your arrival [there], you will find Mr. Hashim expecting you.

Raih. mul. 31,1

فَقَدْ كَانَ صُوْرَىٰ في خَرْجِ الْبَيْحَةِ

يَنْبِعُونَ فِي الْجَيْلِ إِلَيْهِ

نَعَمْ أَنْ تَنْظَرَكَ إِلَيْهِ

My joy on leaving Bahrain was as great as when I arrived there.

Raih. mul. 32,23

أَهْدِىْ إِنَّ كَنَّا إِلَى شَارِعٍ

الْفُسْطَاطِ

أُدْفُعْتُ ثَلَاثَةَ أَخْلَافَ لِذَٰلِكَ يَدُاءٌ

إِلَّا أَنْ أَنْتَ تَحْيَى فِي

أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ

He arrived, after having asked, at al-Fustat Street.

Mah. gah. 54,14

أَهْدِىْ إِنَّ كَنَّا إِلَى شَارِعٍ

الْفُسْطَاطِ

أُدْفُعْتُ ثَلَاثَةَ أَخْلَافَ لِذَٰلِكَ يَدُاءٌ

إِلَّا أَنْتَ تَحْيَى فِي

أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ

The other [man] became troubled at hearing the name. Mah. gah. 43,10

أَهْدِيْ إِنَّ كَنَّا إِلَى شَارِعٍ

الْفُسْطَاطِ

أُدْفُعْتُ ثَلَاثَةَ أَخْلَافَ لِذَٰلِكَ يَدُاءٌ

إِلَّا أَنْتَ تَحْيَى فِي

أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ

Tomorrow evening you will find your bride expecting you.

Mah. gah. 130,18

أَهْدِيْ إِنَّ كَنَّا إِلَى شَارِعٍ

الْفُسْطَاطِ

أُدْفُعْتُ ثَلَاثَةَ أَخْلَافَ لِذَٰلِكَ يَدُاءٌ

إِلَّا أَنْتَ تَحْيَى فِي

أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ

When he was leaving the room, he heard his father telling him....

Mah. gah. 41,2

أَهْدِيْ إِنَّ كَنَّا إِلَى شَارِعٍ

الْفُسْطَاطِ

أُدْفُعْتُ ثَلَاثَةَ أَخْلَافَ لِذَٰلِكَ يَدُاءٌ

إِلَّا أَنْتَ تَحْيَى فِي

أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ

when she was first brought to him. Hai. sir. 228,10

The infinitive in the accusative case as direct object of a verb and governing a genitive of the object is only used when both governing verb and infinitive have the same object:

نَعَمْ أَنْ تَنْظَرَكَ إِلَيْهِ

أَنْ تَسْتَأْفِي تَمِيْمَةَ أَمْرٍ

فَلَسُ اللَّهُ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ

I could not wait for the lift. Din (Zy.) 3,30

أَنْ لا أَسْتَأْفِي تَمِيْمَةَ أَمْرٍ

فَلَسُ اللَّهُ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ أَنْتَ

that I cannot accede to your request before....

Din (Zy.) 3,40
§ 172 THE PARTICIPLES

The participles are verbal adjectives. They do not state the verbal action independently and abstractly as the infinitives do, but are always found in a dependent construction, attributed to a noun. The noun can be modified by the participle either as the agent or as having undergone the action of the verb. This is the point of departure from which the main distinction between active and passive participles is made.

In the following paragraphs, we shall attempt to distinguish the active from the passive participles. The reason for this division is that the active participle cannot be considered as the active counterpart of the passive participle.

The active participle always modifies the grammatical subject (the agent) of the verbal action and may show, as is the case with the participles of transitive verbs, a direct relationship between the noun subject and the object of the verbal action. The object is in the genitive of the accusative case, according to the participle's construction as a nominal or verbal form.

The passive participle modifies a noun which is semantically, the object of the verbal action; however, it cannot show any syntactical relationship to the agent of the verbal action. Hence, the passive participle has become an adjectival form to a much greater extent than the active participle.

§ 173 ACTIVE PARTICIPLES

A As we have noted with adjectives, the participles are also frequently used in the syntactical function of a substantive, so that they lose their verbal character more or less completely. In such cases of "substantivization," the participle will have to be considered as a true substantive, since its meaning and construction will follow substantival usages although its pattern will still be that of a participial form:

٥٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_
§ 174 NOMINAL CONSTRUCTIONS

The participles derived from verbs that take the object in the accusative case may always be followed by the genitive of the object when it can be used according to the rules of genitive construction (see page 90ff.).

Moreover, the participle will be used only with the genitive of the object when it expresses the verbal action as a statement of a past action, and also when the participle is used as a substantive (see page 64f.).

§ 175 PARTICIPLES WITH PRONOUN SUFFIXES

When the complement of the participle is a suffixed personal pronoun, it is always assumed to be in the genitive case; however, this can be seen only with the plural forms of the participle, which are in the construct state without the dual or plural endings of:

I have freed you.
Hak. sul. 17,4

I shall conquer it in the end.
Nu'. liq. 81,7

I believe you.
Hak. ahl. 75,10

With plural forms:

If I settled down in a place everybody would flee and abandon it to me.
Hak. ahl. 86,11
§ 176 VERBAL CONSTRUCTIONS

The use of the verbal construction is necessary when the use of the genitive is not permitted, e.g., when the object does not follow immediately after the participle:

Do you hear my heart's cry and my spirit's travail? Gibr. I,144,13

You will never get a part of what you want. Hus. ayy. I,152,10

I thank you very much for your affection for him. Manf. mag. 76,17

Thus, ل should be considered to function as an accusative in the following cases:

I don't know what he will do to me. Manf. mag. 41,3

What are you doing? Hak. (Br.) 40,27

What is he doing with those hopes and passions? Nu'. liq. 100,8

What will you do then? Hak. sul. 17,12

The youth walked toward the town, concealing his features in his cloak. Gibr. I,136,3

He stared at the beautiful peasant girl with his mouth agape. Hak. yaum. 22,6

He did not stop stretching out his hands and raising his head toward the sky. Manf. mag. 50,3

He spoke, gently shaking his head. Gibr. I,160,5

Without paying attention to... Hus. (Br.) 96,12

Soldiers stood about him, grasping swords and holding lances aloft. Gibr. I,127,3

In the instance cited immediately above, the participle then may also be followed by personal pronouns used as objects:
VERBAL CONSTRUCTIONS

Frequently, both constructions (genitive and accusative) will be possible; it then is a question of stylistic appreciation.

The believer, sincere in his belief in God, feels within himself during prayer.

The participles frequently express their direct object by means of the preposition لِ:

the holy books prior to the Koran.

I was in the convent taking care of the cattle.

Do you understand the wonder of the function of breathing?

The school teacher loved this man.

The reader of al-Mutanabbi will be astonished by his extraordinary power in...
§ 177 THE PASSIVE PARTICIPLE

As we have already mentioned, the passive participle cannot be considered as the passive counterpart of the active participle; hence, its development in meaning and use must be studied together with the meanings and uses of the passive voice of the verb, but independently from the particles of the active voice.

The passive participle as a verbal adjective expresses a verbal action attributed to the object without regard for the agent of the action. Like the verb in the passive voice, the passive participle has only the function of expressing the verbal action as a status or condition inherent in a substantive. Hence, the passive participle has developed its adjectival character to a much greater extent than has the active participle. For practical purposes (but

nevertheless improperly), we shall call this substantive either the passive subject or the logical object.

It is also improper to make the general statement that the passive participle is equivalent to a past participle in import, since it very frequently has a meaning that we may consider equivalent to that of the resultative perfect (see Vol. I, § 18).

However, this does not cover all the possibilities of its uses, for the passive participle is also quite often the equivalent of a Latin gerundivium. For more information on the various meanings of the passive voice, see Vol. I, § 16.

A The passive participles of verbs which, in the active voice, take their object in the accusative case have regular adjectival agreement with the nouns which they modify, i.e., in gender and number and also in case when they are used in an attributive function:

They carried him.
Mah. qah. 36,4

a bearable thing.
Mah. qah. 151,9

until God determines what has to be done.
Mah. zug. 40,4

75. The Latin gerundivium is a passive verbal adjective with future meaning, frequently with the connotation of necessity, e.g.,

O abominanda hora! (O abominable hour!) Hus. ayy. I,131,12

memoranda dies (day to be remembered). Hus. ayy. I,66,15

That every human being will be rewarded on the Day of Resurrection according to his deeds.
(unusquisque retribuendus)
Hai. sir. 8,15
THE PASSIVE PARTICIPLE

may introduce the agent of the action, which is otherwise not allowed with the passive voice (see Vol. I, § 16) 76:

but I was guided by the book. Maz. (Zy.) 1, 22

and it is natural that those regions remain ignored by men.

Hai. sir. 72, 6

He lived obsessed with great hopes.

Mah. qah. 15, 10

He said, urged by a feeling of disdain....

Mah. qah. 5, 21

In addition, a substantive in the genitive case governed by the passive participle may introduce the agent:

everything that is not known by the intellect.

Hai. sir. 112, 7

that the Shu'ubiyah was not a faith delimited by a doctrine. Amin duh. I, 59, 11

"I am a newspaper reporter, am I not?" Mah. qah. 93, 10

76. A noun in the genitive case may also introduce the agent with verbal adjectives of passive meaning (e.g., pattern تَعْبُ "I am the human heart, prisoner of matter and victim of laws of earthly man."

Gibr. II, 114, 13

The body will forever remain a victim of longing and separation."

Gibr. II, 129, 11
B Passive participles are very frequently used in a substantival capacity, in which case they are in the masculine singular governing a substantive in the genitive case with a specifying function:

υπό τον Ξάνθην κατ' αυτόν
Tai. (Br.) 123,3

υπό τον Βασίλειον Γεννησίδην

in spite of his [great] effort. Tai. (Br.) 124,12

υπό τον Φίλιππον Βασίλειον τον μεγαλύτερον ρήματι
For no other reason than his mere desire for....
Q. Am. (Zy.) 5,12

υπό τον Βάπτιστα της Αγίας Μονής
Naked life is worthless. Hak. ahl. 99,16

υπό τον Βασίλειον της Αγίας Μονής

a sluggish man, devoid of life. Mah. aug. 45,9

C The passive participles of verbs which, in the active voice, take their object as a prepositional phrase are used in the masculine singular followed by the preposition governing a suffixed pronoun that refers to the noun modified by the participle. These are the so-called impersonal constructions of the passive participles. Although having adjectival agreement in case and grammatical determination, they are not so characterized in gender or number, since these are always masculine singular, as stated previously:

υπό τον άγιον Σώματα των Θεόν

a man persona non grata.
Raith. mul. 51,6

υπό τον άγιον Σώματα των Θεόν

that they had been permitted to depart. 'Aqq. (Zy.) 15,26

υπό τον άγιον Σώματα των Θεόν

to obtain recognition. Bat. (Zy.) 12,3

υπό τον άγιον Σώματα των Θεόν

Upon hearing the news, she fainted.
Manf. mag. 247,17

Oh you soldier, condemned by the tyrannical laws of man to.... Gibr. II,143,5

Although it very seldom happens, there is always the possibility of the participle's being influenced by the gender and number of the substantive:

οικοδόμηση, οικοδομήσεως
The majority of the Christian peoples read them in the languages into which they had been translated.
Djur. tar. II,18,14

Some passive participles at times may lose their necessary attachment to the prepositional determination; in these cases, they still retain their meaning, even after the omission of the prepositional phrase:

οικοδόμηση, οικοδομήσεως

The official [of the court] will come shortly.
Mah. qah. 113,6

οικοδόμηση, οικοδομήσεως
chapter of the subject [of a nominal sentence].
Hus. ayy. I,75,8:11

(On the use of the passive participle of οικοδόμηση, "to find," see Vol. I, § 2. For the passive participle followed by a noun in the nominative case, see Vol. III.)
X PERSONAL PRONOUNS
§ 178 PERSONAL PRONOUNS

Arabic does not always make use of the personal pronouns with the same frequency nor in the same way as required in English for a clear understanding of the idea expressed.

A In the nominal sentence, the personal pronoun in the function of the subject is always expressed, since it is a necessary component of the syntactical structure of the sentence:

She was lying on her bed.
Hus. ayy. 1,120,14

I am not your friend.
Manf. sha'. 109,14

Who are you?
Hak. ahl. 33,14

In the verbal sentence, however, the verbal form clearly gives the designation of the person or persons intended as subject of the verbal action; thus, the personal pronoun is usually omitted as being unnecessary for the comprehension of the sentence. In fact, when the personal pronoun is used, it frequently has an emphatic function required by either syntactical or stylistic reasons:

"What do you say about this?"..."I would say that the shepherd is making idle talk, but I do not understand what he says."..."The only thing you understand is...." "What do you understand?" Hak. ahl. 22,6 ff.
B Instead of expressing the actual subject of the action when dealing with qualities, experiences, or feelings, Arabic frequently makes use of the word "نفسه," "soul" or "spirit," with a personal suffix that refers to the actual subject:

\[ لا تَنَّكَّنَّ أنَّ أَيَّمَا زَجَّلَ خَفِيّاً \\
\text{Hak. sheh. 137,2}
\]

He did not recognize himself. Manf. mag. 130,19

\[ لأَنَّ الْمَلَأَةَ الَّتِي يَتَرْبَحُ بِهِ لَا \text{Q. Am. (Zy.) 5,25}
\]

The woman who must suffer a man whose association she does not like....

\[ إِذَا أُفْتَعَكَ مَا تَفْنَّى تَفْنَّكَ \\
\text{Hak. sal. 19,3}
\]

I'll give you anything you want. (On the use of "نفسه" as a word for a reflexive expression, see page 140.)

A suffixed personal pronoun after a verb that has the same pronoun as subject is also frequently used as an expression of a reflexive action; this construction is especially common in some circumstantial clauses (see Vol. III) and also in some etymological clauses (see Vol. III):

\[ سَلَّمَ أَبَيَّ رَأِيَتُ حَضُورًا \\
\text{Hai. sir. 20,6}
\]

but I saw myself obliged.

\[ لَا رَأِيَتُ قَطْ عَلَى أَرَابَيْهِ الْأَن \\
\text{Hus. 'ala. II,53,10}
\]

I never say myself as I do now.

\[ وَأَرَابَيْهِ لَثَانِيُّ أَوْسُوْرُكُ سُرُتُّ ذَلِكَ الْكَمْيَرَ \\
\text{Nu'. (Zy.) 33,16}
\]

For some days, I have believed myself in possession of the secret for this change.

77. It goes without saying that "نفسه" is often used with its basic meaning of "spirit," "soul":

\[ حَدَّثَهُ تَفْنَّهُ \\
\text{'Aww. (Br.) 17,21}
\]

His heart told him....

C The pronouns of the first and second persons which refer to the parts involved in direct speech always agree in number—and the pronoun of the second person also agrees in gender—with the persons, personalized animals, or inanimate objects to which they refer. These pronouns do not require the noun to be mentioned in advance. Any adjective in attributive or predicative relationship to the pronoun will agree with it in gender and number:

\[ مَا مَلَمْ عَلَى أَيَّمَا خَفِيّاً مِنْ هَؤُلَاءَ! \]
\[ Sib. (Br.) 114,19 \]

"Maimun [a goat], do you think we are better than they?"

\[ مَا مَلَمْ عَلَى أَيَّمَا خَفِيّاً مِنْ هَؤُلَاءَ! \]
\[ Sib. (Br.) 114,22 \]

"Maimun [a goat], you must be more sensible and be contented with our situation."

\[ حَلَّ لَكَ أَيَّمَا الأَرْضُ وَمِنْ أَيَّمَا! \]
\[ Gibr. III,215,2 \]

How beautiful you are, O Earth! How beautiful you are, O Earth? Gibr. III,219,13

What and who are you, O Earth?

In modern Arabic, the personal pronoun of the second person plural is frequently used in certain expressions of greeting or in more formal ways of speech even when referring to a single person. This usage, however, seems to be restrained to the suffixed form of the pronoun:

\[ 
\text{Dr. Salim al-Ikhshtidi!...} \\
\text{Greetings! Mah. qah. 31,19} \]

Greetings, brother! Mah. zuq. 224,19

your distinguished letter announcing your arrival in Bahrein, and that you have decided to visit our region...we have been desirous of meeting you for a long time.

\[ 
\text{Raif. mul. 30,14 ff.} \\
\]
D The personal pronouns of the third person, however, do not offer the same regular uses as those of the first and second. In their agreement with the nouns to which they refer, they follow certain patterns of usage very much like those of the demonstrative pronouns (see page 465). The dual form of the third person is always used when the pronoun refers to a noun in the dual or to two nouns in the singular:

هما أمه وفدا الصبي
(Two cats) One of them was fat.
Hus. ayy. I,137,14

The pronoun of the third person masculine singular is used when referring to persons, animals, or inanimate things which are of masculine gender and singular in number. That of the third person feminine singular can refer not only to a feminine singular noun but also to a plural noun designating animals or inanimate objects:

 هل هذه الصفات هي الدات
I turn the pages and lo, they are white and empty.
Jabr. (Br.) 75,14

وأي الصمائي قد يا ولي بيعا، 
and what were those images and dreams? Nu'. liq. 100.

The great books of literature are holy books.
Musa adab. 9,15

أتبعها كأتها أصوات دبكة
Some of them were really the voices of the cocks.
Hus. ayy. I,7,13

Only seldom do we find the personal pronoun of the third person feminine singular referring to a broken plural designating persons:

لا تقرأ لا تقرأ لا تقرأ
flowers which love you as children do the breast of their mother.
Gibr. II,162,2

Nouns which, strictly speaking, do not designate human beings or inanimate objects may be referred to with the personal pronoun of the third person masculine plural or feminine singular:

لا تقرأ لا تقرأ لا تقرأ
for angels never cry. They are most delicate, they cannot tolerate tears.
Hak. ahl. 133,1

لا تقرأ لا تقرأ لا تقرأ
Are they angels come down from heaven?
Gibr. I,132,9

E The plural forms of the pronoun are generally used only in reference to persons, and any verb or adjective agreeing with them will follow the rules for agreement of a sound plural referring to persons (see page 56):

الفقر والساكين والظلومين
The poor, the humble, and the wretched, they are my relatives and my family.
Gibr. I,184,10

أما الفقراء فهم بحثون
As for the philosophers, they investigated the question in an abstract way. Amin duh. III,18,3

أطلعا إلى أخواته وصباياة
listening to his sisters singing.
Hus. ayy. I,26,4

لاهم بأحدهم وهم يلمعون
for they learn from books.
Hus. ayy. I,75,4

78. Agreement in this instance might have been altered through attraction by the word أزهر "flowers."
Note the agreement with the noun of both adjective and personal pronoun:

اَلْعَلاَمَاتُ الْأَثْمُ أَوْحَاتٌ لَا يُعْرِفُ الْعَلَمُ أَمَّنَ مَا كَانَ

The plural forms are also found when referring to nouns usually applied to persons even if they are figuratively used with inanimate things:

The Semitic languages are sisters [derived] from an unknown common mother.

Only very seldom is the plural form of the pronoun of the third person used to refer to inanimate objects; in these cases, only the feminine form seems to be found:

She had uncovered her head, which was not her custom.

If he does not do it, he is irretrievably lost.

I do not understand it.

It had not occurred to me to do it.

He was getting married without their knowledge.

Take it, Man, for it belongs to you.

At times, the pronoun seems to be equivalent to a demonstrative:

Is that a banquet?

That is my place, I will do in it as I please.

G Usually the pronoun refers to a noun which has already been mentioned; it may, however, also refer to one still to be introduced:

This was indeed a strange feeling which...

Where is the king?
Worthless are the teachings and beliefs which...
Gibr. I,165,7

Cursed by the hands which...
cursed by the eyes which...
Gibr. I,150,14

Christ wanted to spare you.
Hak. ahl. 17,11

Frequently, the pronoun in the masculine singular will refer to a following noun clause, which will then function as an explicative apposition to the pronoun (see Vol. III):

أُهوَُّ سُجِّيلَ أَنْ يَتَقَبَّلَ يَوْمًا? Is it impossible for us ever to agree?
Hak. sul. 54,4

إِنَّ هَلْ أُقْرِرَ عَلَيْمُ أَنْ — It is a great honor that...
Hak. ahl. 57,10

ّفُلْ هِلْ هُوَّ النِّضَادُ أَنْ يَبْصُرَ یُرَّنَا لِلْكَبِيرِ — ّ[Rather] say it was unfortunate that our secret became known to the king.
Hak. ahl. 17,1

إِنَّ كَوَّ فَأَنَّا نَخْبُرُكُمْ بِهِ — We are sorry to inform you that....
Mah. qah. 29,11

ّهُوَّ أَعْلَمُ أَنْ — It is known that....
Raf. wah. III,21,9

ّالَّذِي أَطْلَبَ أَنْ يَعْدِدَ هُوَ أَنْ — What I think — rather, what I am sure of—is that this devil loves her.
Nu', liq. 33,17

H At this point, we should mention the cases in which the pronoun does not refer to a particular noun still to be introduced, but rather to a following situation. This usage of the third person pronoun is called ضَرْعُ الأَلْفَان, "the pronoun of the fact," by Arab grammarians:

٧٩. Strictly speaking, there is no "pronoun of the fact," or "pronoun of general reference" in Arabic. For practical
or pronoun to which it refers (see also Vol. I, § 11°):

أن ذلك النقص الشعرية هي أجل
كن في العالم
لأن النسية هي توبة —

For love is a force which...
Gibr. I, 114, 13

The selection is up to you. Hak. sul. 33, 5

أني أت ألبس
كم أت ألبس كن سبيحة

I wish I also were Christian.
Hak. ahl. 31, 15

كان الامام في الإسلام هو
عبد الفكر البابا

A holiday in Islam was a
day for meditation
and worship.
Raf. wah. I, 35, 7

كانت (انتظرته) هو لا المسيح

She was expecting him,
not Christ.
Hak. ahl. 128, 7

(For cases of paronomastic repetition, e.g.:

هو هو هو

Note also the cases in which a pronoun precedes:

الصوم هو أبد
الذي —

Cursed be the hands which...
cursed be the eyes which...
Gibr. I, 150, 14

I The use of the pronoun is especially frequent
in nominal sentences between subject and predicate
when both are defined. This is the pronoun usually
called ضم الحامل, "the pronoun of separation," by
Arabic grammarians and also by Western scholars. The
pronoun actually fulfills the same function as shown
above, i.e., an apposition which emphasizes the given
noun or expression as being the subject (see Vol. I,
§ 11):

80. Note the particle ِأَن is only used either in con-
cnexion with a verb or a verbal noun, or in some interjec
tional constructions (see page 207).

Isma'il was the only son.
Hai. sir. 87, 6

The telephone was the other
procurer in this house.
Mah. gah. 145, 3

that he is the one with
will, opinions, and strength.
Q. Amin (Zy.) 5, 38

Its actual use seems to be obligatory only when the
subject is a demonstrative pronoun taking a noun de-
dined by the definite article as the predicate:

هذه: هم العلماء

These were the ulema.
Hus. ayy. I, 84, 13

ذلك: هو المشكاة

That is the problem.
Hak. (Br.) 40, 24

هذا هو الفاتحة

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

وكانها: هي الدعوة إلى العفارة

and this was the dinner
invitation.
Hus. ayy. I, 36, 1

The pronoun may be used even when a "separation"
is not necessary:

هذا: هو كتابي

This is my story.
Gibr. I, 122, 10

since "this story of mine," etc., would have to be
كتابي: هذ

(see Vol. I, § 11).

The personal pronoun of the third person may be
used with this function of "separation" even in cases
in which the subject is not in the third person:

أنا: هو الجار

I am the culprit. I am the
heretic.
Gibr. I, 187, 1

أنا هو ذلك الشريء

I am the wicked one.
Gibr. I, 187, 3
PERSONAL PRONOUNS

All that happened was a change in the principles of government.
'Agg. (Br.II) 139,7

a) to give an adjectival relative sentence a function equivalent to that of a nominal one
see Vol. III:
The Arabs were the ones who brought their language with them wherever they settled. Amin dhu. I,305,7

Good reasons are not what I lack. Hak. sul. 50,13

It wasn't your beauty that made me a prisoner.
Hak. sul. 45,7

The first need from the educational standpoint is to fight ignorance.
Zur. (Br.II) 15,1

Many are those who...
Gibr. I,165,3

d) to give an interrogative and a relative pronoun the possibility of expressing the gender or the number of the noun to which they refer, otherwise not possible in Arabic (see Vol. I, § 43 and Vol. III):

What is Islam's attitude today toward progress?
Zur. (Br.II) 146,26

Who was the first one to recite a verse?
Djur. tar. I,17,20

What is law?
Gibr. I,133,4

PERSONAL PRONOUNS

I am the human heart.
Gibr. II,114,13

Compare with:

I am the human heart.
Gibr. II,115,1

This emphatic apposition of the personal pronoun of the third person is quite frequently used with a resumptive function, e.g., in nominal sentences:

J From the moment of her birth to the day of her death, woman is a slave.
Q. Amin (Zy.) 5,30

True enslavement is to marry a woman to a man whom she does not know and to take away from her the right to divorce him, [thereby] giving the man absolute power to detain or to dismiss her as he pleases. Q. Amin (Zy.) 5,26

The biggest criminal in this case is my brother, Selim. Nu'liq. 86,9

i) when the subject is modified by long specifications:

From the moment of her birth to the day of her death, woman is a slave.
Q. Amin (Zy.) 5,30

True enslavement is to marry a woman to a man whom she does not know and to take away from her the right to divorce him, [thereby] giving the man absolute power to detain or to dismiss her as he pleases. Q. Amin (Zy.) 5,26

The biggest criminal in this case is my brother, Selim. Nu'liq. 86,9

b) when the subject is a pronominal relative clause:

What I think - rather, what I am sure of - is that...
Nu'lq. 33,17

What we always assert is that...
'Af. (Br.II) 106,31

All I can do is to...
Qud. (Br.) 49,9
Who are your kin?
Gibr. I, 184, 7

What were those images and dreams?
Nu'. liq. 100, 7

who are in the same circumstances as I.
Kam. (Zy.) 4, 32

when the predicate is a noun clause (see

The fact is that....
Hai. sir. 66, 15

but what I am afraid of is that....
Qud. (Br.) 69, 10
§ 179 PARONOMASIA

Under the name of paronomasia or figura etymologica the syntactical relationship between two or more cognate words with the same or related meaning is understood. 81

This usage, even though not frequent in European languages, is certainly not unknown, especially in poetic expressions where it has the purpose of achieving a rhetorical effect.

In all Semitic languages and particularly in Arabic the use of paronomastic expressions is, in comparison with European languages, extremely common and their use goes beyond the field of rhetoric to enter into that of syntax. The paronomastic expressions in the Semitic languages are utilized not only for a rhetorical and stylistic effect, but also to express ideas and aspects even in the simplest manners of speech. Some paronomastic constructions are used merely as the only possibility the language has for certain expressions which it otherwise has no way of stating.

In Arabic, there is practically no syntactical relationship between words that do not have a paronomastic counterpart. Naturally, not all are equally common or equally important from the syntactical point of view.

In the following paragraphs, we shall limit ourselves to presenting the most important and most frequent cases of paronomastic constructions.

81. Although not dealing exclusively with paronomasia in Arabic and then only in medieval Arabic, H. Reckendorf's Über Paronomasie in den semitischen Sprachen (Giessen, 1909), is of great interest for the study and understanding of this construction.
A In a nominal sentence, subject and predicate are the same in order to express the undoubted identity of the subject in and of itself or in its characteristics or qualities:

\[
\begin{align*}
\text{أَنْ أَنتَ وَأَنَاٰ أَعْرَفُ مِنْ أَنَّ}
\end{align*}
\]

You are as you are, and I know who you are.

\[
\begin{align*}
\text{نُعُ. لِيْق. 17,17}
\end{align*}
\]

You are always the same; you never change.

\[
\begin{align*}
\text{هَاَك. شَه. 151,12}
\end{align*}
\]

Now I have no doubt that they are the very same ones.

\[
\begin{align*}
\text{هَاَك. أَيْل. 49,4}
\end{align*}
\]

Their attitude toward me had been exactly the same.

\[
\begin{align*}
\text{مَنِّف. شَاءٌ. 281,14}
\end{align*}
\]

As for the hadith, it was the same one.

\[
\begin{align*}
\text{هُوُس. أَيْل. 1,135,8}
\end{align*}
\]

The situation was exactly the same.

\[
\begin{align*}
\text{نُعُ. لِيْق. 31,4}
\end{align*}
\]

Note the following:

\[
\begin{align*}
\text{أَنَّ الْإِنْسَانَ الْأَمْلَأَةُ نَعْمَهَا وَعِينَةُ}
\end{align*}
\]

that in the Umayyad dynasty itself, the scientific movement was more fully developed at its conclusion than it was at its beginning. Amin duh. 1,2,17

There is frequently no other reason for this use of the paronomastic construction than that of avoiding the difficulty that Arabic still encounters with some expressions because of its lack of independent possessive and indefinite pronouns:

\[
\begin{align*}
\text{وَظَلَّ الرَّسَأَلَّ—كَانَتَ رَسَأَلَّ}
\end{align*}
\]

and those letters...were yours.

\[
\begin{align*}
\text{مَنِّف. شَاءٌ. 276,12}
\end{align*}
\]

It is my fault.

\[
\begin{align*}
\text{جَاَك. سَل. 11,6}
\end{align*}
\]

B In a verbal sentence, subject and verb are cognates in order to express an indefinite subject "somebody," "someone," etc. Normally, in such constructions, the subject is the active participle of the verb used. It may be in the singular or plural and is frequently undefined:

\[
\begin{align*}
\text{لاَ يُنَبِّهُ أَنَّهَا عَشْرَةُ}
\end{align*}
\]

what some people recited during it.

\[
\begin{align*}
\text{هُس. آي. 1,27,6}
\end{align*}
\]

\[
\begin{align*}
	ext{قَدْ حَدَّثَ فِي أَسْرُهُ}
\end{align*}
\]

Something had happened in his family.

\[
\begin{align*}
\text{هُس. آي. 1,177,5}
\end{align*}
\]

\[
\begin{align*}
\text{حَتَّىٰ لَا يُنَبِّهُ بِهَا عَائِبَةُ}
\end{align*}
\]

so that nobody could make any mischief.

\[
\begin{align*}
\text{هَاك. 2,15}
\end{align*}
\]

Nobody has invented it.

\[
\begin{align*}
\text{هُس. (ب.ي.ي.م) 80,12}
\end{align*}
\]

\[
\begin{align*}
\text{هَتَلَّهُ هَيَاءٌ}
\end{align*}
\]

A voice called out to him....

\[
\begin{align*}
\text{تَأ. (ب.ي.م) 127,17}
\end{align*}
\]

If somebody should ask him....

\[
\begin{align*}
\text{آي. (ب.ي.م) 26,22}
\end{align*}
\]

But it can also take the definite article:

\[
\begin{align*}
\text{يُنَبِّهُ أَنَّهَا عَشْرَةُ}
\end{align*}
\]

Some cried and some wailed.

\[
\begin{align*}
\text{مَنْف. مَج. 26,15}
\end{align*}
\]

\[
\begin{align*}
\text{تَقُدَّمَ كَأَنَّهَا مَا يَمْهِلُ السَّيِّبُ}
\end{align*}
\]

for it was beyond anyone's endurance.

\[
\begin{align*}
\text{مَنْف. مَج. 34,16}
\end{align*}
\]
function or activity\textsuperscript{82}:

Water fulfills its functions in nature and so it causes the flourishing of plants. Raf. wah. I,39,13

as if the medicine...had had its effect.
Hai. sir. 502,16

He shouted as usual....
Hus. ayy. I,43,5

The suffix pronoun may refer to a noun other than the subject, in which case the meaning will be equivalent to that in the examples given above, but the action will be attributed to the noun expressed by the suffix:

We have prepared for every eventuality [we have prepared for everything its (necessary) preparation]. al-Raf. (Zy.) 19,24

Many writers imitated him.
Amin duh. I,211,6

It was appropriate for him to do as they did.
Hai. sir. 237,8

Rather, it replaced the Russian Czarist regime.
Hus. (Br.II) 77,13

82. This is also the meaning with a paronomastic accusative after an intransitive verb:

Time passed.
'Aw. (Br.) 1,18

Cf. page 444.
They substituted Persian customs for the Arabic.
Amin duh. I, 110, 13

When al-Mu'tasim arrived, he replaced the Persians with Turks.
Amin duh. I, 44, 12

D The verb and the adverbial accusative can also be cognates. The adverbial accusative is called "absolute accusative," by Arabic grammarians and it is used either for strengthening, "for magnifying," the idea expressed by the verb.

The paronomastic adverbial accusative is usually undefined and can be used with both transitive and intransitive verbs:

أَكَادَ أَجَنُّ جَوَّا I nearly went completely crazy. Hak. ahl. 84, 7

إِنَّا بَيْضِيَ ذَلِكَ عِنْدَائِنا He could only [remember it] approximately. Hus. ayy. I, 3, 3

But it may also be defined by the definite article:

إِنَّا كَانَ يَخَافُ النُّورُ لَهُمُ أَمَّا أُخَرُ He was very much afraid of other voices. Hus. ayy. I, 8, 3

كَيْفَ إِسْتَطَعْتَ أَنْ تَنْقُبُ هَذَا النُّمْبَتِ? How could you change to such an extreme? Hak. ahl. 74, 8

إِلَّا أَحَافُ عَلَيْهَا الْمَوْفُوْلُ كَأَنَّـ I greatly fear for her.... Manf. sha'. 136, 7

When the adverbial accusative is undefined but has the ending, that is to say, when it is a *nominate* or *oblique*, or when it is a plural, it expresses a numerical determination:

83. This is also usually called "internal accusative" or "cognate accusative"; the latter name, however, is less properly used, since it also applies to the cognate accusative object (see page 442).

PARONOMASIA

I would not go a single step in its direction.
Rah. mul. 73, 11

He gave a long laugh.
Manf. sha'. 49, 8

When a paronomastic adverbial accusative is defined by a following genitive, it expresses a comparison or a special relationship which can be modal, temporal, etc.:

مَنْ فِي هَذَا الْكَلَابِ I threw her out as one would a dog. Tai. (Zy.) 34, 10

يَخَضَّتْ مِنْ نَفْلِ رَمِيدٍ نَفْمُNu'man as a prisoner would his prison. Gibr. I, 122, 1

إِذَا لَوْ عَمِّرَ مَعِيَةً إِيَّاهَا if you had known him as I did.... Manf. sha'. 254, 15

مُحَمَّدُ لا مَوتُ يُمْتَدُّ حَزْنُهُ Mohammed was as sad because of his grandfather's death as he had been because of his mother's. Hagi. sir. 114, 2

قَلْتُ أَيَّضُ فِيَّ كَيْبُهَا لَوْمَاتُ مَوْتِهَا in order to live and to die in it as she did. Manf. (Zy.) 30, 44

لَا نَذَهَّبُ فِي طُورِ مِنَ الْأَفْتَارِ In none of the countries I have visited was I so amazed as I was my first day on this island. Rah. mul. 198, 12

E Frequently the paronomastic noun appears in the genitive case after a noun in the adverbial accusative as the second part of a genitive construction. In these instances, the meaning varies according to the nature of the noun governing the genitive.

This usage can be found after abstract nouns and those of general meaning:
We believe in them wholeheartedly. Amin (Zy.) 7,9
but they vary completely in education.
Sa\'. (Zy.) 6,4
He insisted strongly that I should deliver it to you in person.
Nu\'. liq. 85,5
in front of a house which he knew very well.
Tai. (Zy.) 34,42
I am very sorry.
Mah. qah. 42,1
and after elatives, especially those of general meaning:
He very much feared some apparitions. Hus. ayy. I,8,9
For I am very much afraid that.... Hus. 'ala. II,205,14
Quite often a paronomastic accusative is modified by an adjective as a way of compensating for the lack of modal adverbs in Arabic. The accusative is frequently indefinite:
He looked at his deliverers for the first time in a soft, sad way.
Gibr. I,159,8
The day of the feast I had a vague feeling.
Fur. (Zy.) 24,20
that he now cannot make an objective judgment about it.
Hus. ayy. I,17,5
She wept bitterly.
Gibr. II,150,1

He kept silent a long while. Nu\'. liq. 77,6
He kept silent a long while. Manf. sha\'. 283,6
It may also be found defined by the definite article:
I saw her laughing shamefully. Raf. wah. I,112,9
F At times the cognate accusative is missing, being represented only by its modifying adjective. In such cases, it can be considered as an adverbial (see page 245) and the construction actually an elliptical one:

We have been waiting for you a long time.
Hak. ahl. 57,4

G The paronomastic accusative may be more closely determined by an adjectival relative sentence. In this case, the construction has a qualitative meaning of "as," "in such a manner as":
Mohammed looked at it [in such a manner as] to indicate that he wanted it.
Hai. sir. 504,5
She gave a sign which almost cut her heart to pieces. Manf. (Zy.) 30,14
I loved you as no one loved anyone before.
Manf. sha\'. 237,14
that he loves me as nobody else loves anyone.
Manf. mag. 107,5
He loved her with a love that possessed heart and soul.
Mah. qah. 18,18
The adverbial paronomastic accusative can also be used after verbal nouns, participles, and adjectives:

although he was absolutely unable to...
Hus. ayy. I,16,16

Their social life was completely different.
Amin duh. II,4,22

Now I am completely satisfied with myself.
Manf. sha'. 95,4

very far.
Amin duh. I,104,16

She took special pains to...
Hind. (Zy.) 32,11

very cold, very hot.
Amin duh. I,8,17

These two eyes, limpid as this water.
Hak. sheh. 42,8

They cut it into long strips of some width.
Hus. ayy. I,111,3

with a spiritual nobility such as no one else can achieve.
Hai. sir. 422,22

The adverbial accusative does not have to be derived from the same verbal form as the verb or the verbal noun performing the governing function. It is sufficient that it be a cognate with an equivalent or related meaning:

He drew a deep sigh.
Gibr. I,158,14

He said, with some annoyance....
Mah. zuq. 45,13

Not even close friends will ask [help] of each other.
Hai. sir. 5,13

In the darkness of the night, we call to each other.
Gibr. II,73,3

I loved you as no one loved anyone before.
Manf. sha'. 237,14

There is nothing wrong with one neighbor's talking to another.
Mah. zuq. 55,5

My grandmother was my greatest concern after I returned from school.
Qal. (Zy.) 21,9

joining with the main road.
Maz. (Zy.) 10,7

the strangest thing.
Hak. sul. 86,10

during this very dark night.
`Aww. (Br.) 20,16
I had encountered great difficulty in this.
Hus. (Br.) 101,4

to a very dark shadow.
Manf. sha'\textsuperscript{a}. 282,1

A paronomastic attribution may be paraphrased by means of a paronomastic genitive construction:

What he wrote was for the elite, and then only for the upper elite.
Musa (Z \textsuperscript{y} \textsuperscript{y} \textsuperscript{y} \textsuperscript{y}) 2,16

It is a great blessing.
Mah. zuq. 46,8

Sultan 'Abd al-'Aziz was always the first of all to get up in the morning.
Rainh. mul. 46,10

You are most compassionate.
Manf. mag. 68,4

that this is most difficult.
Amin duh. III,55,9

A paronomastic prepositional phrase with \textit{in}, modifying an indefinite noun, emphasizes the idea of indetermination:

On one pleasant summer night....
Max. (Z \textsuperscript{y} \textsuperscript{y} \textsuperscript{y} \textsuperscript{y}) 10,2

a French poet of the seventeenth century.
Manf. sha'\textsuperscript{a}. 7,3

in a certain old building on Muhammad 'Ali street.
Kam. (Z \textsuperscript{y} \textsuperscript{y} \textsuperscript{y} \textsuperscript{y}) 4,16

It is also used with negative statements:

It never produced a political unity.
Hus. (Br.\textsuperscript{II}) 78,11

A paronomastic repetition of a substantive frequently has no other function than that of compensating for the lack of independent possessive and indefinite pronouns in Arabic (see also page 120f.):

in a land different from theirs.
Zur. (Z \textsuperscript{y} \textsuperscript{y} \textsuperscript{y} \textsuperscript{y}) 18,24

His life was one of bloodshed.
Amin duh. I,108,7

Only he sees her beauty and hears her voice [no eye but his, no ear but his].
Manf. mag. 110,9

For I do not believe that a vow like the faithless one of yours and a love like your false one deserve that.....
Manf. (Z \textsuperscript{y} \textsuperscript{y} \textsuperscript{y} \textsuperscript{y}) 30,29

my people and yours.
Gibr. III,91,9

It might have been a different thing.
Mah. qah. 156,6

We are friends.
Rainh. mul. 52,6

This world is not ours.
Hak. ahl. 68,3

and those letters...were yours.
Manf. sha'\textsuperscript{a}. 276,12

Even her mother was not hers.
Mah. zuq. 295,18
Note also the following:

אֲנָא הַנַּגֵּה וַאֲנָא הַנַּגֵּה אָסָא אָסָא

as for the she-camel, it has 255 names.
Djir. tar. 54,2
§ 180 ANACOLOUTHON

Arabic frequently interrupts the natural grammatical construction of a sentence in order to give priority to a specific noun.\textsuperscript{84}

In such cases, the noun in question is isolated from the construction and brought to the beginning of the sentence in the nominative case or placed in the accusative after the particles لَكَ, أَنَّ, أَنْ, regardess of its function within the sentence. The isolated noun is represented in its proper rôle by an appropriate personal pronoun. This pronoun is called "tie," or "binder" by Arab grammarians.

Since the specific function of this construction is to achieve a special emphatic effect upon a given noun, it is consequently found quite often when the logical subject—the noun about which the assertion is made—is not, at the same time, the grammatical subject; thus the logical subject would have a secondary function and position within the sentence. However, the construction can also be used when the grammatical subject is the logical one as well in cases in which the structure of the Arabic sentence would require a secondary position for the subject. We present the following as construction patterns in anacoluthon:

\begin{itemize}
  \item [a)] \textit{زَايْدُ هُوَ مَريِّقُ} Zaid [he—nobody else] is sick.
  \item [b)] \textit{زَايْدُ نَاتُ هُوَ} Zaid [no one else] died.
  \item [c)] \textit{زَايْدُ لَهُ كِتَّابُ} Zaid [is the one who] has a book.
\end{itemize}

\textsuperscript{84}. On anacoluthon see Reckendorf, Synt., p. 366 ff.; M. M. Bravmann, Studies, 3, prefers to call it "isolated natural subject."
This is Zaid's [no one else's] book.

To Zaid I said.

I saw Zaid's father [Zaid is the one whose father I saw].

Zaid, him has Omar struck.

In all of these constructions, the subject could be in the accusative case after, and, see Vol. III.85

One cannot deny the existence of anacoluthon when the isolated noun functions as the subject (refer to a and b above), as can be seen in more elaborate constructions. However, in the simpler ones Arab grammarians and frequently Western scholars also seem to give more importance to the presence of the pronoun, which thus becomes the "pronoun of emphasis,"-

In a verbal sentence (see b above), the personal pronoun referring to the isolated noun is often omitted, since the verb itself establishes a sufficiently clear relationship to the subject. Thus it frequently happens that simple cases of anacoluthon are not structurally distinguished from cases of simple inversion in a verbal sentence (see Vol. I, § 12).

The fact that an anacoluthon must not be understood as a case of inversion in the sentence word order can be seen if we compare the anacoluthon patterns given above with the following cases of inverted word order:

Him they glorify, exalt, and worship.

Hai. sir. 527, 2

85. A noun anacoluthon can also be found after, although this is not very common:

I shifted my glance to Baha's face and I was amazed to see the same aura over it as over Leonardo's. Nu'. liq. 108, 3

A life of peace and tranquility was then Mohammed's during these years of his existence.

Hai. sir. 129, 11

The truth, I haven't told [it] to your father.

Mah. gah. 38, 15

To Him alone hearts turn and to Him alone must the soul be devoted and in Him alone must the spirit identify itself.

Hai. sir. 138, 20

The disruption of the grammatical order introduced by an anacoluthon might cause other internal changes based on attraction, especially with the verb كان, which may also precede the anacoluthon (see Vol. I, § 22).

Note the following example:

And the primitive peoples, a small class governed.

Musa (Zy.) 2, 3

used instead of the expected construction:

ذُو نشأة حكم في الأيل العظيمة

Sometimes the isolated noun, rather than being at the beginning of the sentence, actually precedes it; this is especially true with interrogative constructions in which the interrogative particle or pronoun should be at the beginning of the sentence:

Now, then, where are we going?

Qutb. (Br. II) 161, 3

But she, why does she obey his order? Hak. ahl. 88, 2
You, old man, would you help me a little? Hak. ahl. 84,3

The sorcerer, what is he doing? Hus. ayy. I,98,11

And you, what is your opinion? Mah. gah. 8,10

And you, Mashliniya, aren't you hungry? Hak. ahl. 23,11

Darkness, how hideous is its color! Hak. sheh. 157,8

Note the following:

And to you, [too,] good afternoon.
Raf. wah. I,161,13

As we have already mentioned, the determination of actual cases of anaclathon is not always clearly established when the pronoun referring to the isolated noun functions as a subject. Nevertheless, there are constructions that cannot be explained otherwise.

A (Patterns a and b:)

Zaid [he—nobody else] is sick.
Zaid [no one else] died.

And you, what have you understood of this? Hak. ahl. 22,10

B (Pattern e:)

Zaid [is the one who] has a book.

I have a family, a house, and a child who are expecting me. Hak. ahl. 72,13

In this new life, there is no place for us. Hak. ahl. 95,15

These peasants have good taste. Hak. (Gy.) 11,43

that none of them had children. Hai. sir. 444,12

but patience has its limits. Raih. mul. 52,7

C (Pattern d:)

This is Zaid's [no one else's] book.

My concern is your Honor's convenience.
Hak. yaum. 93,19
This young man is over three hundred years old. 
Hak. ahl. 68,12
My rescue is in your hands. 
Hak. sul. 18,1
This life we have today [but] which tomorrow will come to an end—what is its cause and its origin? 
Hai. sir. 131,7

D (Pattern e:

To Zaid, I said.)

We shall deal with all this in different sections of this book. 
Amin duh. I,305,5
that in the child's face there is no sign of sorrow. 
Raf. wah. I,86,11
In our quarter, there was no one who spoke even a single foreign word. 
Amin (Zy.) 26,7
for they were not used to defeat. 
Hai. sir. 375,23
The position of science on the nature of the sun, the moon and other planets, and the stars still is in the process of theories and discoveries. 
Hai. sir. 42,6

E (Pattern f:

I saw Zaid's father [Zaid is the one whose father I saw].

and the shepherd disappeared without any trace. 
Nu'. lig. 60,10
so that the mothers of some caliphs at this time were Byzantine. 
Amin zuh. I,65,18
The majority of the people under Hammurabi were cultured and civilized. 
Djir. tar. I,32,17

F The pronoun in the function of an accusative:

that Ibn al-Muqaffa' translated these three books. 
Amin duh. I,208,14
This, I will sell in the coppersmith's market. 
Hak. sul. 11,10
Two people in white robes have taken away my brother, the Koreish. 
Hai. sir. 110,20
I am not saying that to the people as a defense against their curiosity. 
Nu'. lig. 14,8
Note the following:

It is not possible that people who used the classical language as it appears in the Koran, in pre-Islamic poetry and proverbs had become civilized only one or two centuries before. Djir. tar. I, 30, 3

It is often used with conditional clauses:

that if I had a repulsive appearance and an ugly face, her love for me would not diminish in the least. Manf. shay' 239, 11

The Umayyad dynasty, if it had been given to it to..., it would have appeared under it.... Amin dhu. I, 2, 14

For they, even if they could understand the meaning of these few pages, could not.... Gibr. II, 51, 13

But if they killed him, the Banu Hashim and the Banu 1-Muta'llib would seek revenge. Hai. sir. 209, 1

I, even though I am not a monk nor a priest, am a relative of the Cardinal. Manf. shay' 158, 5
§ 181 THE ELATIVE

It would go beyond the scope proposed in our study to attempt a comprehensive presentation of the development of the Arabic elative.86 It is, however, necessary to state right in the beginning that the Arabic elative can be presented as an equivalent to an Indo-European comparative-superlative only in its effect. Both morphologically and syntactically, the idea of comparison is alien to Semitic languages, including Arabic. In this aspect, modern Arabic remains constant to the Semitic trend; that is to say, it follows traditional and typical Semitic patterns without actually having come any closer than it previously was to the Indo-European idea of comparison.

The Arabic pattern of the elative ѧաիլ is a form that emphasizes a quality or characteristic attributed to a noun.87 From this point of view, we may say...

86. Although not dealing directly with the use of the elative in modern Arabic, H. Wehr's excellent study, Der arabishe Elativ, Mainz Akad. der Wiss. u. der Lit., 1952, No. 7 (Wiesbaden, 1953), contains very useful information.

87. The same emphasis, however, can still be achieved in some cases without the use of the elative:

\[
\begin{align*}
\text{إن هو} & \text{ خيراً، القدر} \text{ بنينا} \\
\text{لشرف عظيم} & \text{ وليرة} \\
\text{خليفة بن النبي} & \text{ الكبير} \\
\end{align*}
\]

The presence of these saints among us is indeed a very great honor and blessing.
Hak. ahl. 54,7

He memorized the greatest part of it.
Hus. ayy. 1,98,4

He has a very great heart.
Raih. mul. 29,17
that it is an adjective, although, as we shall see in the following paragraphs, it has developed special patterns of agreement with the noun which it modifies. The fact that the Arabic elative, when syntactically undefined (without the definite article or a following genitive), and even in some instances when followed by a noun in the genitive case (see page 474), is invariable in gender and number permits us to think that it is used as a "substantivized" adjective. This, however, does not influence the elative's meaning, which remains that of an emphatic attribution of a quality.

The belief of both Arab and Western grammarians that the article gives the meaning of a superlative to the elative is not correct. In certain positions, the article is required not by the meaning but by the actual grammatical function of the elative. This can, indeed, have some effect on its meaning but does not change its semantic category.

For the sake of clarity, we shall present in the following paragraphs the different syntactical patterns of the construction of the elative, regardless of its semantic categories, as well as the main patterns used in Arabic for comparisons.

§ 182 CATEGORIES OF THE ELATIVE

A. The elative is used in an isolated function, grammatically undefined; that is to say, it is not determined by the definite article or by a following genitive.

In this position, the elative generally has a relative meaning; thus it is followed by a prepositional phrase introduced by بن, which gives it its comparative significance.

In this instance, the elative is unchangeable in gender and number and, as a diptote, it follows the two case declension:  

rarly, seldom. 
Mand. (Br.) 3,6

Compare also with the use of  first, page 485f.

CATEGORIES OF THE ELATIVE

Which carpet has more beautiful color and more wonderful craftsmanship?
Rah. mul. 49,9

Many a truth is more deceiving than a lie.
Nu'. liq. 20,1

Isn't life here better than a far-off exile?
Gibr. I.176,3

who was ten years his senior.
Nu'. liq. 46,6

Our love for ourselves is greater than our love for God.
Hak. shi. 24,12

The causes of the revolution are more general and deeper than those factors.
al-Raf. (Zy.) 19,42

The elative in this position is very frequently used in place of a substantive:

The majority of the inhabitants of the central Arabic Peninsula... Djir. tar. I.49,2

toward the middle of the twentieth century. (Sp. a mediod.) 'Aqq. (Br. II) 136,6

toward the middle of October. 
Mah. gah. 161,1

The minority among the Orientalists. 
Hai. sir. 40,23

On  "first," see page 387f.
The prepositional phrase may be omitted if easily understood:

- أَنَّ أَمْوَالِهِ لَتَأْتِي وَمَا فِي مَعْتَصِمٍ
  - I am happier [than you] for I found two relatives.
  - مَهْرَانَا ١٥٨
  - Mah. qah. 58,15

- يَتَرَكُّ أَكْثَرُ فِيهِمْ قَلَبًا
  - but he used better [arguments] in his dispute.
  - دُعَاءِ ٦،٢١
  - Hai. sir. 6,21

- الْبَيْتُ أَكْثَرُ مَعْلُومًا وَأَقْبَلَ فِي الْبَيْتِ الْبَيْتُ
  - They were more capable in those [themes than men].
  - مَهْرَانَا ١٠٠،١٣
  - Amin duh. I,100,13

The elative may also have an absolute meaning, in which case it may at times agree in gender and number with the noun to which it refers:

- وَكَانَ عَلَى هَذَا أَنَّهُمْ قَبيَّةً
  - but his mother would be the most beautiful of all even if she were the ugliest.
  - دُعَاءِ ٣٣،١١
  - Ref. wah. I,33,11

- فَإِذَا غَادِرَ بعْدَ ذلِكَ مَعْلُومًا
  - and if they came back afterward to help Mohammed, they would be much stronger in wealth and number.
  - دُعَاءِ ١٥٤،١٣
  - Hai. sir. 154,13

B The elative functions as an attributive apposition to an indefinite noun. In this instance, it reacts in two different ways:

1) as a relative (comparative) attribution, with an expressed or elliptical prepositional phrase with مَنْ، the elative is unchangeable in gender and number:

- لمْ يَعْتَرَفْ بِمَا أُنْتَهَى أَنَّ اللَّهَ خَلَقَ صَوْتاً أَكْثَرَ يَنْصُرَ
  - Our friend did not think that God ever created an uglier voice than this one.
  - دُعَاءِ ٣٢،١٣
  - Hus. ayy. I,32,13

- فَقَالَ بِالْحَريْمَةِ بَيْرَامًا أَكْثَرًا؟
  - Shall we fight a crime with one still greater?
  - دُعَاءِ ١٣٢،١٢
  - Gibr. I,132,12

2) as a relative (comparative) attribution, with an expressed or elliptical prepositional phrase with مَنْ، the elative is unchangeable in gender and number:

- إنَّهُ رَأَى مَا أَكْثَرُ مَنْ أَهْلَهُ
  - he refused to rent the room for less than forty piasters.
  - مَهْرَانَا ٤٧،٢١
  - Mah. qah. 47,21

- إنُّي أَنْ تَصَدَّقُوا في أَنفُسِهِمْ
  - In all my life, I haven't seen flies more insufferable and repulsive than those in the desert.
  - دُعَاءِ ٥٠،١
  - Rainh. mul. 50,1

- لِيُغُنِّيهِ بِمَا أَكْثَرُ مِنْ أَلْسِنَةِ مَا أَرَاىْ
  - I haven't seen you for over a year.
  - دُعَاءِ ٢٣،٩
  - Nu'. liq. 23,9

- لَوْ أَلْصَحَتْ أَنفُسِهِمْ فِي أَكْثَرِ مُنْ حَيَاةٍ
  - But he longed for something more than his wife's body at that moment.
  - مَهْرَانَا ١٥٥،٤
  - Mah. qah. 155,4

- لا أُمِّلُ إِلَّا يَتَرَكَّبُ ذلِكَ
  - Nothing is dearer to me than this.
  - مَهْرَانَا ١٠٥،٠
  - Manf. mag. 105,0

It is also used in the adverbial accusative:

- أَنْتَمُ مِثْلُكُمْ يَتَرَكُّ أَكْثَرْ مِنْ كَابِلَةٍ غَيْرَ
  - that they had remained alive in the cave for more than three hundred years.
  - دُعَاءِ ٥٠،٧
  - Hak. ahl. 50,7

- أَنَّ الأَكْبَرَ سَأَبَى الْرَّحْبَةِ الْبَيْنِ
  - that the British went along and collaborated with the Arabic movement more than any other government.
  - دُعَاءِ ٧٩،٢٤
  - Hus. (Br.II) 79,24
I cannot imagine an opinion farther from the historical facts. Hus. (Br.II) 79,18

that people were striving toward a nobler and more pleasant life.
al-Hus. (Br.II) 1,21

b) as a simple attributive with regular adjectival agreement:

إِنَّهَا لِسَعَادَةٍ كِرَّةٍ

It is indeed a great pleasure. Hak. sul. 101,10

evidence of the greatest importance. Hak. yaum. 48,4

اِبْرَاهِيْمُ حَسْنًا
a very beautiful woman. Hai. sir. 359,20

فِي دِوَلَةِ إِسْلاَمٍ كِرَّةٍ
in a great Muslim State. Par. (Zy.) 17,32

C The elative is determined by the definite article, usually in an attributive function with a determined noun. In this case, the elative is variable in gender and number, and it is never followed by a comparative مَنْ. Its meaning may be understood most often as an absolute superlative.89 In many instances, however, the meaning is only an emphatic attribution of the idea which it expresses:

كَانَتْ بُلُوْنَىَّةُ الطَّعْمِيَّةِ فِي حَيَابَةٍ

His greatest misfortune in life was....

Manf. sha' 8,10

89. Although the difference existing in English between the two forms which we call absolute and relative superlative are frequently disregarded, it would be of interest to note the distinctive meanings and functions of both. The absolute superlative states an attribution of excellency or superiority in an absolute manner without implying any comparison while the relative superlative always implies a comparison of superiority in relation to all others.

They had the greatest influence on the human mind. Amin duh. I,170,12

The greatest might is that of ideas.

Hai. sir. 297,10

الْقَوْلُ الْأَضْعَامُ مِنْ الْمُشْعُوبِ

the great majority of peoples. Amin (Br.II) 28,6

يَتَلَكَّرُ إِلَىَّ الفِلَاحَةِ الحَسِنَةِ

He stared at the very beautiful peasant girl with his mouth agape.

Hak. yaum. 22,6

يُمَارِيْهَا الْتَّمْرُ الْبَلَّوْلُ

Its most important trade was pearls.

Raih. mul. 240,17

الْأَخَلَاقُ العَالِمِيَّةُ

the highest qualities.

Musa adab. 9,9

It is frequently used in expressions equivalent to proper names:

الْلِّغَةُ العَرَبِيَّةُ الْفَصِّيَّةُ

the classical Arabic language.

Khal. (Br.II) 6,13

أَفْرِيقِيَّةَ الْمَيْدَانِ

Central Africa.

Hus. (Br.II) 75,20

الشَّرْقِ الأَصْبَحِ

The Far East.

Hai. sir. 120,20

بِرْطَالَيْنِ الْعَطْسِ

Great Britain.

Hus. (Br.II) 80,4

أَلْحَرْبِ الأَكْرَمِ

The First World War [Compare French: La Grand Guerre].

Hai. sir. 281,17

فِي الْفِرْوْنِ الْمَيْدَانِ

in the Middle Ages.

Far. (Br.II) 147,11

الرَّكَبَةِ الْكَبْرِيَّةِ

the main lobby.

Tay. (Zy.) 9,39
The elative determined by the definite article may be used in a substantival function, either in agreement with the noun to which it refers:

91. the minority among the Orientalists.
    Hai. sir. 40,23

or always in the masculine singular as equivalent to a "neuter" (German: das beste; Spanish: lo mejor; Italian: lo migliore):

- على الأكتر
  Mah. qah. 39,7

- كألا شدة على الأكتر
  At least we used to pray to Him. Hak. ahl. 25,1

- اسماء على الأكتر أن
  They thought it best to.....
  Q. Amin (zy.) 5,16

- الأكتر أن
  The best thing is to....
  Mah. zug. 60,18

D The elative governs a substantive in the genitive case. In this instance, the elative reacts according to the nature of the governed genitive, i.e.,

a) When the substantive is defined and plural or a collective, the construction is equivalent to a relative superlative. In this case, the elative is mostly unchangeable as to gender and number:

- هم عديد أُكَبِّرُ اللصوص
  In my opinion, they are the vilest and most despicable of thieves. Manf. sha'. 279,

90. See footnote on page 469.

91. Note that here and in the following example does not have a comparative but a partitive-specifying meaning (see page 266).

- إِنَّ الْلَّهُ الْأَكْمَرُ يَشْهَدُ أَيُّهَا
  By God, you are the most honorable among them because of your father!
  Hai. sir. 95,8

b) When the substantive is defined in the masculine singular, the specification introduced by
ELATIVES

the genitive is not relative\(^2\); that is to say, it is not in comparison with others of the kind intro-
duced by the genitive, e.g., "the greatest among the
peoples," but it can be considered as equivalent to
an absolute superlative. The elative in this case
is unchangeable:

They impressed [the audience] very greatly.
Mah. qah. 94,9

His favorite game was....
Hus. ayy. I,24,4

He was silent most of the
time. Raf. wah. I,114,18

He shouted as loudly as
he could. Gibr. I,170,3

I understood very little
of it. Mah. qah. 17,23

The firmest opinion is....
Hai. sir. 85,13

My strongest conviction
is.... Hai. sir. 53,22

In the greatest need of....
Hai. sir. 16,14

the highest [point] of the
staircase.
Hus. ayy. II,6,10

92. The function of the elative in these instances is
actually that of a substantivized adjective (see page 65)
followed by a specifying genitive; hence, when the noun has
already been mentioned it must be represented instead by an
appropriate personal pronoun:

that in the streets of Cairo
there were most violent bat-
tles between monkeys and
people. Sib. (Br.) 119,12

\(\text{CATEGORIES OF THE ELATIVE}\)

0) When the elative governs an indefinite noun
in the genitive, the noun is usually in the singular
and followed by a restrictive modification. In this
case, it is also unchangeable in gender and number:

In our opinion, this is
the most beautiful carpet.
Raith. mul. 49,8

You are the best duelist
I have ever seen.
Manf. sha'. 58,14

for she considered it
the most precious gift she
received that day.
Nu'. liq. 29,3

They were in a state very
much like perplexity.
Hai. sir. 505,22

The strangest thing is....
Mah. qah. 46,21

the life of the greatest
man history has known.
Hai. sir. 26,20

the message of the most
perfect religion.
Hai. sir. 10,14

that the most trustworthy
source of the biography is
indeed the Glorious Koran.
Hai. sir. 18,14

as soon as possible.
Mah. qah. 29,13

in the shortest time.
Mah. qah. 121,3

but in the cave was not the
least trace of any stolen
goods. Nu'. liq. 69,11
The noun in the genitive sentence may be represented by a pronominal relative sentence introduced by:  

```
أَكْرِمْنَا كَانَ ذِيَّكَ فِي أَسَاطِر

I do not understand most of what he says.
```

Amin duh. I,309,1
The most important works they translated were Aristotle's books on logic and physics and their commentaries.

Amin duh. I,278,17

They looted most of what was in it.

Aww. (Br.) 14,1

The worst thing they can hold against me is that....

Hai. sir. 45,17
This description is very far from the truth.

Amin duh. I,1,8
Mohammed was in a free country very much like a republic.

Hai. sir. 149,6
for they are the first ones whose poetry and law have come down to us.

Djur. tar. I,30,15

93. Compare with other cases in which the expression is in the adverbial accusative (see page 483).

§ 183 USES OF THE ELATIVE

A. An elative is very frequently followed by an adverbial accusative which determines its meaning. This specification is more commonly found with those elatives of a general significance, such as "more," "most," "greater," "greatest," etc.:

```
افتُكِرَ أَقْرَمُ الْخَطَامِ يُسَّنَّا

He was one of the first of them to compose a song.

Djur. tar. I,56,26

(On the indefinite meaning of the pronominal relative sentence, see Vol. III.)

The oldest of the servants answered....

Gibr. I,199,18

روخانة was the most concerned of them all with the duel.

Manf. sha'. 58,8

that he had not learned the Koran any better than his pupils.

Hus. ayy. I,53,12
Then you are the luckiest man.

Manf. sha'. 29,15
You are the greediest.

Gibr. I,166,15

They are a minority among the most fanatic Orientalists.

Hai. sir. 31,4

By God, you have the most distinguished father of all.

Hai. sir. 95,8

قد كان حمود بن قدح حمّة

He was one of the most frequently quoted in the Quran.

Fut. Aa. I,21,12

أَمَّنْ أَكْرِمُ النَّاسِ حقًا

You are the greediest.

Gibr. I,166,15

تُحَمَّلُ قَةَ مِنَ أَشْتَرَ الْمُسْتَبِرِينَ

They are a minority among the most fanatic Orientalists.

Hai. sir. 31,4

إِنَّ لَوْلَٰهُ لَأَكْرِمُ مِنْهُمْ أَبَا
B. Strictly speaking, a comparison can be expressed in Arabic through the use of a prepositional phrase with 
الذين. As we have already mentioned above, the elative always remains unchangeable in gender and
color in a comparative construction.

The comparison, however, does not always react as one would expect from the point of view of English. The
Arabic elative itself always expresses a quality which, when comparing two nouns, is attributed to the
first to a greater degree than to the second.

When the comparison does not lie between two different objects, but rather between two aspects or
circumstances of one object, in a normal comparison the object will be introduced again in the second part

94. Compare with the English:

I am wiser than you.
I am wiser today than (I was) yesterday.

After obtaining their independence from the Caliphate, many of the Muslim
Countries were better off than before.
Amin zuh. I. 93,1

They would be nearer to the gods than to the wild
beasts of the forest.
Gibr. I. 138,7

They are more brief than
verbose. Musa (Zy.) 29,5

Note the following:

إني أحب العراق أكثر من
خليص بلادي

I love Iraq more than [I
do] my own country.
Raih. mul. 19,22

However, the comparison may also be made between
the two aspects or circumstances only:

لكن شعر بالهانئة أكثر
من ذي قبل الله

But that evening he felt
more than ever before
that.... Mah. qah. 45,7

He loved his mother more
than his father.
Mah. qah. 38,7

Note the following:

وكان النفوذ الذي تحصل من آ คุณ
العربellers في أعلام
أعظم من أعلام
تحصل من آية
العرب؟

and that the strength re-
sulting from the unifica-
tion of the Muslims will
be stronger than the one
resulting from Arab uni-
fication?
al-Hus. (Br.II) 74,8

An elative of general meaning is also sometimes
used for a comparison between two qualities of a
noun, e.g., with أكثر من, "more than":

영어와 비교해볼 수 있는 경우:

자주 사용하는 형용사 비교

After obtaining their independence from the Caliphate, many of the Muslim
Countries were better off than before.
Amin zuh. I. 93,1

They would be nearer to the gods than to the wild
beasts of the forest.
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But that evening he felt
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He loved his mother more
than his father.
Mah. qah. 38,7

Note the following:

وكان النفوذ الذي تحصل من آ gratuita
العربellers في أعلام
أعظم من أعلام
تحصل من آية
العرب؟

and that the strength re-
sulting from the unifica-
tion of the Muslims will
be stronger than the one
resulting from Arab uni-
fication?
al-Hus. (Br.II) 74,8

An elative of general meaning is also sometimes
used for a comparison between two qualities of a
noun, e.g., with أكثر من, "more than":

영어와 비교해볼 수 있는 경우:

자주 사용하는 형용사 비교

After obtaining their independence from the Caliphate, many of the Muslim
Countries were better off than before.
Amin zuh. I. 93,1

They would be nearer to the gods than to the wild
beasts of the forest.
Gibr. I. 138,7

They are more brief than
verbose. Musa (Zy.) 29,5

Note the following:

إني أحب العراق أكثر من
خليص بلادي

I love Iraq more than [I
do] my own country.
Raih. mul. 19,22

However, the comparison may also be made between
the two aspects or circumstances only:

لكن شعر بالهانئة أكثر
من ذي قبل الله

But that evening he felt
more than ever before
that.... Mah. qah. 45,7

He loved his mother more
than his father.
Mah. qah. 38,7

Note the following:

وكان النفوذ الذي تحصل من آ gratuita
العربellers في أعلام
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sulting from the unifica-
tion of the Muslims will
be stronger than the one
resulting from Arab uni-
fication?
al-Hus. (Br.II) 74,8

An elative of general meaning is also sometimes
used for a comparison between two qualities of a
noun, e.g., with أكثر من, "more than":
ELATIVES

But in Syria, it [spring] is more than [just] beautiful. Gibr. II, 16, 7

It was just some expressions and conversations in English. Maz. (Zy.) 1, 4

C When the second part of the comparison is an action, the action is frequently introduced by the particle َأَنُّ; both the main clause and the noun clause have the same subject.

The noun clause introduced by َأَنُّ may be understood as something which is compared to the capability of the subject in performing the action, and will mean "he is too (good, etc.) to do so":

اذِ أُفْلَقَ مِنَ َأَنْ يَقُتِّلَ وَأَفْلَحَ يَنَّ أَنْ يَتَّصِلَ

for he was too weak to walk that distance.

Hus. ayy. 1, 28, 6

But God is too generous to cause any loss to a poor man like me.

Maz. (Zy.) 1, 6

But when the comparison is established between parts of the sentence other than the subject, its meaning is then that of a normal comparative statement:

أَنْ يَقُلَ تَذكرِي أُبْدِعَ إِلَى ذِهنِهِ أُنْ يَبْدِعَ عِنَّ ابْتَغَ

What injustice could be greater than to be deprived of his right to...!

Hus. ayy. 1, 38, 4

The action as second part of the comparison may also be introduced as a pronominal relative sentence,

فَأَنْ يُقْتِلَ أَنْ يَقْتِلُ عِنَّ ابْتَغَ أَنْ يَبْدِعَ عِنَّ ابْتَغَ

the meaning of which will vary according to the different functions of the relative pronoun, e.g.,

7) َأَنْ as subject of a verbal sentence:

أَنْ يَقُلَ تَذكرِي أُبْدِعَ إِلَى ذِهنِهِ أُنْ يَبْدِعَ عِنَّ ابْتَغَ

that he was bolder than necessary.

Mah. qah. 73, 4

b) َأَنْ, followed by a pronoun, as predicate of a nominal sentence:

 ♥ أَنْ يَقُلَ تَذكرِي أُبْدِعَ إِلَى ذِهنِهِ أُنْ يَبْدِعَ عِنَّ ابْتَغَ

creating greater expressions... and more powerful... and more suggestive ones....

Raf. wah. 1, 15, 6

a) or َأَنْ performing an adverbial function:

When Abu Talib died the situation between Mohammed and the Koreish was worse than ever before.

Hai. sir. 186, 2

I have seen you in the past [few] days more than Jiran did for many years, and I have thought of you more than the most tenacious man ever did in all his life.

Mah. zuq. 207, 13

He criticizes ways of living more than he does ways of writing.

Musa adab. 2, 2

D The elative may take, as a modification, a prepositional phrase with the same preposition(s) used by the verb with which the elative is root-related:

 ♥ أَنْ يَقُلَ تَذكرِي أُبْدِعَ إِلَى ذِهنِهِ أُنْ يَبْدِعَ عِنَّ ابْتَغَ

They loved the Prophet more than themselves.

Hai. sir. 495, 5
But the noun is not infrequently found in the genitive following the second elative:

- 업عقد أعظم وأدعو توبة شعبية
- غربا التأريخ
- أقرب وأعداء الأراز
- أفقر وأشكر ذكرى في لبنان

(For agreement with elatives, see page 155.)

F In the Semitic languages, and thus in Arabic, a comparison was originally expressed as a simple statement, "You are generous," to which a relative aspect was added through the use of a prepositional phrase with من, "from," i.e., "You are generous from/more than others." A remnant of this construction is still found with خير, "good" and شر, "bad":

لا أنت خير من أن

I am not better than the Prophet. Hus. ayy. I, 132, 5

أنت خير للها ينك

I am better for her than you [are].

Manf. mag. 49, 4

إن أنية واحدة من صاحباتها لا تطمع في ناري خير مثلك

Not one of her friends could wish for a better husband than he.

Mah. zug. 53, 19

Followed by a plural or singular genitive, خير and present the idea of a superlative:

لا أنت خير من أن أباك في الرجال؟

Don't you think that your father is the best [of, among] men?

Hus. ayy. I, 145, 10
He truly found in Khadija
the best woman.
Hai. sir. 128,4

Your condition is the best
argument.
Mah. gah. 148,21

killing you this moment
in the cruelest way.
Hak. sul. 8,15

the worst of God's creation.
Amin duh. I,52,4

the greatest affection.
Hai. sir. 109,20

the best fruits.
Hai. sir. 17,8

she played havoc with it
(she tore it the worst
tearing).
Bat. (Zy.) 12,37
§ 184 WORD UNION

Under this heading we shall consider cases of expanded sentences that have two or more parts with the same syntactical function within the sentence in the form of a compound subject, object, or adjectival or adverbial modification. Frequently, such constructions are midway between simple and compound sentences, and they can be considered either as simple sentences with some compound parts or as elliptical compounds. However, the nature of most of the cases to be included in this chapter seems clear and distinctive enough to allow us to consider this category as being a part of what we have called "expanded sentences" (see page 2).

In the following paragraphs, we will try to base our distinctions in word union on its syntactical nature, i.e., whether the union is asynodetical or syndetical. 95

I Asynodetical union is generally used with adjectives (and also participles) in attributive, predicative, and adverbial functions.

II Syndetical union is usually found with substantives.

§ 185 ASYNDETICAL UNION

A In Arabic, two or more adjectives may modify a substantive predicatively or attributively, usually without any connecting particle (see pages 48 and 50):

95. For practical and pedagogical reasons, all exceptions will be included under the headings encompassing the more general patterns.
They can also be used syndetically (see page 191):

\[ \text{They felt a need to drink it in the morning and in the evening.} \]

\[ \text{Hus. ayy. II,33,11} \]

Mr. Black turned, glancing and smiling at him.

\[ \text{Hak. (Zy.) 11,19} \]

C After a substantive which is a collective or a plural, an asyndetical modification by two or more adjectives usually implies that they are equally attributed to the substantive (see page 50):

\[ \text{They were answered by other short, strangled, and jerky voices.} \]

\[ \text{Hus. ayy. II,12,6} \]

the first three difficulties.

\[ \text{Rain. mul. 14,11} \]

while a syndetical attribution could imply that the adjectives are applied distributively (see page 52):

\[ \text{the Pharaonic, the Assyrian, and the Greek civilizations.} \]

\[ \text{Hai. sir. 66,20} \]

political, administrative, economic, and social conditions.

\[ \text{Djr. tar. I,16,20} \]

the political and economic organizations.

\[ \text{Amin (Zy.) 7,24} \]

among these three types of nationalism, the Turkish, the Persian, and the Arabic.

\[ \text{Amin zuh. I,60,12} \]

but there are also scores of political, economic, social, and domestic problems.

\[ \text{Musa adab. 17,1} \]
At times, this distributive attribution may cause some irregularities in number agreement:

both in the green and in the blue springs.
Raf. wah. I,47,9

between the religious and civil power.
Hai. sir. 516,20

An adjectival disjunction, however, is always syntactical. (See page 499):

in our humane or our social life. Mand. (Br.) 3,12

D When two adjectives with opposite meanings modify one substantive in an asyndetical construction, they either express an incomplete modification ("partly"), have an alternate meaning ("now...now"), or have to be understood as applied to different aspects ("both"):

The Poet of Ba'albek is a name old and new at the same time.
Gibr. III,149,8

(Mother) a word both small and great, full of hope and love.
Gibr. II,64,11

A twenty-year-old girl sees the future both near and far removed.
Gibr. II,29,12

an island small and great at the same time.
Raih. mul. 223,3

E An asyndetical repetition of the same word is used as:

a) an expression of a distributive meaning:

Bring the criminals before me one by one.
Gibr. I,127,9

He began to go by the doors of the houses one by one, bringing his lamp near to scrutinize them.
Manf. sha'. 183,9

Tell me everything he has told you word for word.
Mah. qah. 176,3

And the Koran was being wiped from his memory verse by verse, chapter by chapter.
Hus. ayy. I,55,14

He greeted them one by one.
Mah. qah. 119,5

Then your color began to change little by little.
Hus. ayy. I,147,5

b) or as an emphatic repetition:

and its interpretation is very much like the soul in its body, but at the same time very different.
Raf. wah. III,8,4

Very slowly the alley returned to the world of darkness. Mah. zug. 50,2

The remaining [snow] on the tops of the mountains began to thaw and to flow, like many little creeks, in the winding paths [leading] to the valleys.
Gibr. I,90,12
§ 186

An imitative pleonasm is an emphatic asyndetical repetition which is calledpronounced asayat by Arab grammarians. In this expression, the correlative part has an emphatic function only because of the similarity of its phonetic sound (compare the English: "palsy-walsy," "hurry-scrurry"). The second part of the construction is actually no more than a repetition of the same word, after having usually changed only the first consonant; thus it always has the same Arabic nominal pattern. Although of no syntactical relevance, we would like to point out the observation made by Arab grammarians that the correlative part may be used regardless of the actual existence of such a form or even of such a root in the language (cf. English: "walay").

When the parts used in this construction are adjectives or participles, they agree in number and gender with the noun to which they refer:


97. Since the use of this imitative pleonasm is much more frequent in Arabic than it is in English and enjoys in the former a greater degree of literary acceptability than it has in the latter, it is not always possible to find an acceptable rendition of the original.

§ 187 SYNDETICAL UNION

A To form syndetical unions, the coordinating conjunction most frequently used is جو: ك.Wand ك.O are also common.

As for the difference between جو on the one hand and ك.W and ك.O on the other, it is to the credit of
the Arab grammarians that they have commented on the fact that ـَ ـَ ـَ unites each noun to the first noun of the coordinating construction, while the other two conjunctions coordinate only in a series, i.e., each noun is connected only to the one which immediately precedes it. 98

98 In other words, according to Arab philologists, there is true equivalence of all members of the coordination only with ـَ ـَ ـَ. With ـَ ـَ ـَ, there is always a logical idea of progression or change in the series together with the coordination.

All members with ـَ ـَ are interchangeable in their order within the sentence, which is not the case with the other two conjunctions.

B While adjectives, as we have already seen above, are generally asyndetically used, two or more substantives filling the same function in a sentence are always coordinated by a conjunction:

After this, let us return to Dr. Haikal and his book, Hal. sir. مـَ ـَ ـَ ـَ، we who consider ourselves writers and poets.

Maz. (Zy.) ـَ ـَ ـَ ـَـَـَـَـَ، that he is the one with will, opinions, and strength. Q. Amin (Zy.) ـَ ـَ ـَ ـَ ـَ،

Where are your father and your mother?

Gibr. I,162,19

He is a student and a journalist at the same time. Mah. gah. ـَ ـَ ـَ ـَ ـَ ـَ،

98. Compare the English I saw A and B and C, in which an inversion in the order would be admissible (thus, C and B and A or B and C and A), and I saw A, then B, then C, in which no inversion is permissible.
Who divided the years into months and the months into weeks and these into days and [then these into] hours? Djir. tar. I,17,20

It is very frequently used in certain adverbial expressions:

Then he went past them looking at their faces one after another.
Manf. sha'.' 41,7

This influence grew greater each day.
Amin duh. I,41,10

The moan gradually diminished.
Hus. ayy. I,132,11

time after time.
Hai. sir. 128,13

by and by.
'Aqq. (Zy.) 15,20

D Although لَيْسَ is used in such a coordinating conjunction in expressing a sequence, its meaning, however, is usually more emphatic. (For additional information on this conjunction, see Vol. III.)

The succession expressed by لَيْسَ is usually a temporal one:

but Abu Batta took a step with the barrel, then another and still another.
Nu'.' (Zy.) 33,46

The boy began answering her, first with embarrassment, then with more ease, finally with confidence.
Hus. ayy. I,117,1

He poured [coffee] first for the Sultan, then for me, and afterward to the others who were present.
Raih. mul. 43,20

At times, فيَّ loses its temporal aspect but introduces a logical series still retaining its emphatic meaning:

Separating us was the Indian Ocean, then the Nafud, then the desert and then the British.
Raih. mul. 14,11

The expressions "so and so said," and also "the worthy ancestors" both indicate....
Musa (Zy.) 2,16

As in coordinated sentences (see Vol. III), the combined use of فيَّ and فيَّ in a coordinated sequence is not infrequent with longer series of nouns:

His hungry eyes fell on her soft body, her neck, then her shoulders, then her full bosom and slender hips and finally her well-formed legs.
Mah. qah. 133,15

99. Since لَيْسَ has a disjunctive—or excluding—meaning, the adjective(s) modifying a disjunctive series of nouns will grammatically agree with and refer to the last noun mentioned in the series:

You won't see...a woman or a man or a child with a dirty face....
Bin (Zy.) 3,9
and you won't see a woman or a man or a child with a dirty face on the street or in a house or in a factory or a restaurant.

Din (2y.) 3,9

about this time or shortly before. Musa (2y.) 29,45

There are words current on our tongues and in our pens which.... Musa (2y.) 2,1

Mahjub frowned in anger or feigning anger.

Mah. qah. 95,1

after a short time or a long time.

Hus. ayy. I,5,12

to appear to you as a formidable ass, or a furious camel or a black cat.

Hak. sul. 15,2

He stayed in Cairo two weeks or more...

Hus. ayy. II,3,1

And those gatherings, or salons, as they used to be called, were...

Manf. sha'. 161,7

F ـًا is also used as equivalent to ـًا and, similar to its use in sentences in adversative constructions, it usually implies a dilemma (see Vol. III). The first member of the disjunction in this instance is introduced by ـًا، used as an adversative accusative١٠٠ and meaning "equally," "no matter whether..."

١٠٠. For ـًا in the nominative case as member of a nominal sentence with a disjunctive preposition as the subject, see Vol. III.

SYNDETICAL UNION

It makes them its basis in the narrative as well as in the articles.

Musa adab. 2,13

no matter whether purposely or not.

Mah. zuq. 26,4

ـًا is also used to present the first member of a disjunctive construction, the second being introduced by a repetition of the particle preceded by the conjunction ـًا or by ـًا:

in command were either ignorant or corrupt.

al-Raf. (2y.) 19,8

The Koran was either recorded on such surfaces or retained in the people's memory.

Djir. tar. 1,224,21

Only two kinds of people dare to do what you did: either someone powerful, or his protégé.

Manf. sha'. 45,13

either by excess or by defect. Raf. wah. I,112,1

He either laughed or cried or shouted or beseeched or implored.

Manf. mag. 185,3

Her fine soul forbade her either to beg [for it] or [to refuse] the meeting.

Mah. qah. 65,4

H As we have already seen (Vol. I, § 30), the coordinating conjunction ـًا followed by the negative adverb ـًا may be used in a negative disjunction, only, however, after a preceding negative statement:
§ 188 MERISMUS

Merismus is the figure of speech in which two nouns of opposite meaning are used in a coordinated construction, with the intention of emphasizing the idea of universality or totality.

This usage, not unknown in English (e.g., "from beginning to end," "from top to bottom"), is more frequently used in Arabic, where it has a wider range of possible applications. The meaning is always equivalent to "everyone," "everywhere," "always," etc.:

(الخبر) نُظِفِي في المدينة من أعلاها إلى أدنىها
(The news) reached everyone in the city (from its highest to its lowest).
Hus. 'ala. II,141,4

في مُجَرَّب الأرض ومُجَرَّبها
in the whole world (in all the points in the orient to all in the occident).
Hai. sir. 524,19; Gibr. III,16,6

قد أصبحت يُسبِب فَعَّالى خَدَعَة
Because of her action, I became a victim of gossip everywhere (the length and the width of the country).
Tai. (Zy.) 34,12

أَناَ أَعْرَف بِالمُدَخَل والمسارج
(I knew every corner [of the place] (entrances and exits).
Maz. (Zy.) 10,16

في المُجَرَّب وَالمسارج
in the whole world.
Nu'. kan. 13,8

Then he could take neither a long nor a short step.
Hus. ayy. I,75,13

I have no father or mother or brother or place to lay my head.
Gibr. I,162,20

But Uncle Ibrahim was watching every movement of the boy (movement and stillness).
'Aww. (Br.) 11,15
XV WORD ORDER
§ 189 WORD ORDER IN THE EXPANDED NOMINAL SENTENCE

The basic word order in a simple nominal sentence is Subject-Predicate, a sequence that is usually changed into one of Predicate-Subject in the instances when the subject is grammatically undefined and the predicate is defined by the definite article or refers to a preceding statement (see Vol. I, § 9).

Likewise, in the expanded nominal sentence, the same basic word order remains: Subject-Predicate. Any complements modifying either subject or predicate will follow the part they modify:

In Jerusalem, silver and gold are as [numerous as] stones. Hak. sul. 39,11

Are you imprisoned in a fortress? Hak. sul. 45,1

Roxane's house was beautiful and elegant.
Manf. sha'. 143,3

She is a strange mixture of East and West.
Sa'. (Zy.) 6,43

However, prepositional phrases—and also adverbials—modifying the predicate may precede it; this occurs only when the subject precedes the predicate:

Stephen was too busy [to pay any attention to him].
Manf. mag. 17,13

The Persians were at a loss between them both.
Amin duh. 1,33,11
They were more capable in those [themes].
Amin dh. I,100,13

If they modify the subject, they may precede it, but only when the predicate is expressed before the subject:

I need you.
Manf. mag. 117,13

The predicate, with the elements that modify it, frequently precedes the subject with the resulting word order of Predicate-Subject:

But I have another matter [to take up] with your schoolteacher.
Hus. ayy. I,59,4

Cursed be the hands which.... cursed be the eyes which....
Gibr. I,150,14

Numerous are those who...
Gibr. I,165,3
Each fruit has its own season.
Hak. sul. 121,13
Strange, this love!
Mah. qah. 43,6

An adverb or adverbial modification, and prepositional phrases that modify the whole sentence, may follow both subject and predicate. The word order than becomes Subject-Predicate-Adverbial:

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

At least you are like this.
Hak. ahl. 28,8

At this moment, are we, alive?
Hak. ahl. 73,2

This coffee house is also mine. Mah. zuq. 10,19

People are everything.
Musa adab. 185,17

or it can also be Predicate-Subject-Adverbial, especially in interrogatives:

What's that, again?
Hak. ahl. 38,9

Where are we, then?
Hak. ahl. 68,14

Have you known the doorman a long time?
Mah. qah. 28,19

The adverbial modification frequently is placed between subject and predicate, thus: Subject-Adverbial-Predicate:

Besides that, it was his bedroom. Hus. ayy. II,4,18

This is undoubtedly the sound of someone asleep.
Hak. sheh. 24,12

It was, indeed, a strange feeling. Tai. (Zy.) 9,25

I was still light in weight. Maz. (Zy.) 10,16

Today the farmer is his own master.
Sak. (Zy.) 13,47

He was, therefore, treated unjustly. Hus. ayy. I,38,4

or also as Predicate-Adverbial-Subject:
In Egypt, we have a certain class of authors who.... Musa adab. 4,15
In Paris, there is at present a literary revolution. Musa adab. 107,11

§ 190 WORD ORDER IN THE EXPANDED VERBAL SENTENCE

The word order that we can consider as normal for the simple verbal sentence is, as we have stated (see Vol. I, § 9), Verb-Subject.

The most elementary form of an expanded verbal sentence usually preserves the same basic order, adding the object after the subject, with the resulting word arrangement of Verb-Subject-Object:

Our friend remembers the fence. Hus. ayy. I,15,10
Abu Talib loved his nephew. Hai. sir. 114,17
Abu Bakr broke into a sweat. Hai. sir. 211,19
The Jews felt uneasy about Mohammed. Hai. sir. 237,5
The young man lifted his head. Gibr. I,162,3

Complements which specifically modify either subject or object follow the noun they modify as a syntactical unit; thus they do not actually change the basic order:

The fact that my wife was alone in Mansour worried her parents. Hai. (Sy.) 14,23
Every woman in Egypt is sad whenever she wants to be. Hus. ayy. I,25,14

An adverbial modification, however, may follow the object, regardless of whether it primarily modifies the verb, the subject, or the object:

The three friends met in Ma'mun Ridwan's room. Mah. gah. 44,18
that I threw in my net three times. Hak. sul. 7,4
(a truth) which, unfortunately, Europe ignores. Hak. (Sy.) 11,20
One day, Mueller went in to his daughter. Manf. mag. 14,17
Stephen gave his letter to Magdalene personally. Manf. mag. 34,2

The basic word order of Verb-Subject-Object is changed more frequently and with greater freedom in modern Arabic than it was previously. The changes in the word arrangement, however, are usually based on the position of the different parts of the verbal sentence in relation to the verb; thus, they may

101. In the following paragraphs we also include sentences with and which, for the purpose of showing word order, the accusatives they govern will be considered as equivalent to accusative objects.

102. Adjectives or substantives in the genitive or in apposition are not considered as new elements but as one together with the noun they modify.
change their position when they either refer to the verb or modify the complete sentence. The complements, i.e., those that primarily refer to either object or subject, will follow the noun they modify, with the exception of circumstantial accusatives, which usually follow at the end of the sentence regardless of whether they refer to the subject or object (see immediately above).103

This freedom in word order, along with the tendency to expand single syntactical units with determinative or qualitative modifications, may, and frequently does, change the aspect of the Arabic sentence to extremes unknown in earlier periods. In the following paragraphs, we intend to present the main changes that appear in the expanded verbal sentence of modern Arabic.

Subject-Verb-Object- (Adverbial)104

for I have found two relatives. Mah. qah. 58,15

A third reason prevented the Koreish from following Mohammed.
Hai. sir. 177,4

Your brother loves you very much.
Manf. mag. 9,4

103. We are not here considering those cases in which a member of the sentence has a restrictive function, since they must follow immediately after the part they modify and should be considered as a syntactical unit:

Here in Manila they want me to.... S. Din (Br.) 56,18

Nor do we consider those instances in which an inversion is required by the syntactical function of the sentence within a compound, e.g., with circumstantial clauses (see Vol. III).

104. The special meaning of the imperfect tense as a descriptive one (see Vol. I, Section 19) explains the fact that the inversion of the subject is more frequent with the imperfect than it is with the perfect.

Kitaab al-Aghani tells us....
Amin duh. I,37,16

This story clearly proves to us the Persians' needs during this period for....
Amin duh. I,38,5

In cases when the subject of the sentence is expressed as a personal pronoun, the order is frequently inverted; this can be explained as a consequence of the emphatic function of the personal pronoun when it is used to express the subject of a verb (see page 423):

You do not understand my words. Gibr. I,148,19

Did you do that for my sake? Hak. sul. 139,8

Cogito ergo sum.
Mah. qah. 25,16

The inversion, however, is not necessary:

He waited at its bottom.
Hai. sir. 283,13

He continued staring at Roxane's loge.
Manf. sha. 33,8

He wanted to tell her about his situation.
Mah. qah. 156,14

Could it possibly be they?
Hak. ahl. 47,14

You will see, My Lord, with your own eyes.
Hak. sul. 120,13

He felt a desire for profound solitude.
Mah. qah. 155,3
They remained small and unimportant.
Mah. gah. 54,7

Object-Verb-(Subject)-(Adverbial)

In many cases of special emphasis on the object, the object may precede the verb:

هُمَّ ٱلۡمَلَائِكَةَ يَتَوَجَّهُونَ
They glorify Him.
Hai. sir. 527,2

The truth, I haven't told it to your father.
Mah. gah. 38,15

كَانَهُ مَنْ كَانَ
whoever it may be.
Manf. sha'. 7,9

Verb-Object-Subject-(Adverbial)

أَنْ يُقُولُوا ٱلۡمَلَائِكَةَ حَنِيفَٰهُمُ
that they themselves composed verses.
Djir. tar. I,221,21

لَبِّيَّةٌ ۖ دَخَلَتْ مِنَ ٱلۡمَلَائِكَةِ هَذَا
This was not a quotation from Shakespeare.
Tai. (Zy.) 9,53

كَانَتْ لَيْلَةً ۖ تَلَا ۖ يَتِلُى أَلْيَتَى
It was a very dark night, this one in which....
Hai. sir. 102,11

إِذَا ٱسۡتَكَبَّ ٱلۡوَلَّدُ ٱبۡنُهُ
When a father complained about his son....
Amin (Br.) 86,10

A prepositional phrase that introduces the object of a verb (see page 161) may be placed in the same position as an accusative object, thus it may also precede the verb:

رَكَّزُوْنَ بِيَدِهِمْ وَسُجُودًا
Before Him, they bow and prostrate.
Hai. sir. 527,2

The prepositional phrase very frequently precedes the subject; this is especially the case when the prepositional phrase contains a personal pronoun or when the subject is indefinite:

إِلَيْهِ وَحۡدَهُ تَوَيَّجَهُ الظُّلُوبُ
To Him alone turn [our] hearts....
Hai. sir. 138,20

The news of...reached Mohammed.
Hai. sir. 210,6

'Ali suddenly went in to them.
Hai. sir. 139,21

لَيۡلَةٌ ۖ يُذۡهِبُ بِهَا ۛ شَيۡءٌ
so that nothing would be lost.
Djir. tar. I,225,4

لَآ أَلۡقَى مَعَ ۖ شَفۡقَةُ أَنَاسۡمَةُ حُنۡفِیةَ
He smiled faintly.
Mah. gah. 11,19

أَنْ يُقَٰلُ يَقَاوِيَتْ
that something could escape me.
Tai. (Zy.) 9,18

Under the same circumstances, it often precedes the accusative object of the verb:

طَفِقَ ۖ مَخَّضَبٌ ۖ يَءَبَّ آلۡمَٰسِیَ
He began beating the boy with it.
'Aww. (Br.) 11,24

إِنِّي قَتَّلُتُ هَذَا
If I told you that....
Nu'. kan. 8,18

A prepositional phrase that modifies a noun within the sentence may precede it (see page 84)

لَا ۖ یَدۡرُوْنَ آبَیَّتُوهُمۡ أَنَا
He does not remember the name of that day.
Hus. ayy. I,3,1

Note that a prepositional phrase may precede the noun it modifies. This, however, only occurs if the phrase in this position still remains within the sentence. It may be found at the beginning of the sentence only when it is equivalent to an accusative object (see examples on page 514) or is in the function of a predicate in a nominal sentence (see Vol. I, Section 7).
We shall mention it when dealing with atheism.
Amin duh. I, 46, 9

that it was a calamity without comparison.
Mah. gah. 22, 9

An adverb or adverbial expression that modifies the complete sentence or the verbal action may precede or follow the verb regardless of the position of the other elements.

Adverbial-Verb-(Subject)-(Object)

In the middle of the caravans' route facing the Red Sea, between Yemen and Palestine, some mountain chains rise.
Hai. sir. 85, 8

And here began a new page in the life of Mohammed.
Hai. sir. 122, 17

And on the Day of Sacrifice there was meat.
Mub. (Zy.) 22, 5

Tomorrow evening you will find your bride expecting you.
Mah. gah. 130, 18

In conclusion, the reader will perhaps ask me...
Musa adab. 105, 15

At this moment, Roxane appeared in her loge.
Manf. sha'. 28, 16

A moment later, two soldiers came out of the prison.
Gibr. I, 127, 16

In this way, our friend learned many songs.
Hus. ayy. I, 26, 7

[Years] during which these profundities occupied his mind.
Hai. sir. 131, 23

Adverbial-Subject-Verb-(Object)

This is why we read books of ancient literature and...
Musa (Zy.) 2, 7

Do you truly love her?
Hak. sheh. 138, 10

Adverbial-Verb-Object-Subject

At that moment, a short man entered the hall.
Manf. sha'. 23, 16

Nouns in the adverbial accusative in specifying (restrictive) or circumstantial modification are very seldom found in any position except following the noun they modify:

And carrying out the Koran's decision, he ordered....
Hai. sir. 362, 1

Subject-Adverbial-Verb-(Object)

Shall I also remain?
Hak. sul. 58, 10

Egyptian peasant women do not like to be silent.
Hus. ayy. I, 25, 11

But the Arab peoples of our time know....
Musa (Zy.) 2, 25

Today, you do not know.
Manf. mag. 46, 3
When more than one adverb or adverbial expression is used in a sentence, the position they will occupy depends mainly on the specific importance or emphasis given to each of them. Adverbials that are used as restrictive specifications will precede the ones understood as qualitative (nonrestrictive) modifications. For stylistic reasons, shorter modifications frequently precede longer ones.

**Temporal-Local**

Temporal and local adverbial modifications do not have any specific order; they may follow each other or also be separated by other elements in the sentence:

> Just a moment ago an old priest was here.
> Manf. sha'. 184,12

> after I had spent a week in Bombay.
> Ra. m. 15,23

> Some years after this event, Hashim died in Ghazza on a summer journey.
> Hai. sir. 98,10

> One morning, Stephen went out to the garden of the house.
> Manf. mag. 11,8

> After having asked, he arrived at al-Fustat street.
> Mah. gah. 54,14

> Today, we hear from our writers of the *nākhī*... Musa adab. 175,3

> My father and I arrived in Coblence three days ago.
> Manf. mag. 102,14

> At that moment, men and women shouted in this wide hall.
> Gibr. 1,200,18
On the frightful night we have described, Rachel and her daughter were sitting close to a fireplace.

Gibr. i,156,12

Fifteen months after the signing of the agreement the Constituent Assembly met in Bagdad.

Raih. mul. 386,7

Local-Temporal

Scores of lawyers gather in this room every morning.

Kam. (Zy.) 4,9

Mohammed stayed with the Banu Sa'ad until he was five.

Hai. sir. 112,11

Stephen was sitting in his room one Sunday morning.

Manf. mag. 87,13

In January, 1955, the following words appeared in the magazine Revolution.

Musa adab. 201,7

I was absent from Beirut for several years.

Gibr. I,108,15

In Bahrein, there was at that time another man.

Raih. mul. 29,9

He spent two weeks or more in Cairo.

Hus. ayy. II,3,1

Have they remained alive in the cave for more than three hundred years?

Hak. ahl. 50,7

but the month passed.

Hus. ayy. I,67,1

but none of this happened.

Hus. ayy. I,103,3

for [her] elderly husband wanted it that way.

Hind. (Zy.) 32,41

In war, everything is permitted.

Raih. mul. 100,19

Perhaps it is still the same.

Hai. sir. 3,8