SYNTAX OF

Modern Arabic Prose

THE SIMPLE SENTENCE

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[VOLUME ONE]

by Vicente Cantarino

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INTRODUCTION

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

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

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

In the present as in the past, the written language transcends political and geographical boundaries and forms the linguistic unity which is basic to

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

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

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

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

It is well known that written Arabic has displayed in the past and still does in our time the conservatism that is inherent in all Semitic languages. Nevertheless, written Arabic has always been the only medium of written and formal communication for the greater part of the Arab world, and since the number of people using the written language daily in both reading and writing has greatly increased during the last century, there is great pressure for changes in traditional forms and linguistic habits. The language is necessarily becoming more and more adapted to modern times.

Another factor contributing to change and to the new personality of the literary language of today is that Arabic *littérateurs* have been more than ever before exposed to trends and ideas in world literature and to new ways of life at home and abroad. This exposure has forced them to find new modes of expression which vary greatly from the old. These changes affect not only vocabulary but also syntactical constructions far beyond the limits of mere style. In short, the literary language of today is a living language which itself deserves attention from scholars in the field.

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

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

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

Therefore, I have in general used a meaning-based theory of grammar as a basis for my syntactical analysis. This gives the content of the study a greater internal unity than would have been possible had I tried to combine descriptive and logical notions of grammar. I have also used traditional terminology as have all my predecessors in analogous studies. (This practice represents an

acceptance in principle of grammatical terms used by Arab grammarians.)
Nevertheless, when in my opinion traditional terminology should not be
accepted without a more critical definition of terms, or whenever my termino-
logy does not exactly follow traditional definitions or concepts, I have defined
the term in question—even at the risk of lengthening the presentation unduly—
in order to explain its use in denoting the particular syntactical and linguistic
phenomenon or observation to which the term is applied. In all other cases,
where my use of terms and concepts agrees with the traditional acceptance,
they are not further explained; and when there is any possibility that
the meaning of the terminology may be unclear to the reader, I refer him to
any standard English grammar.

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

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

The complete work has been divided into three volumes which will
complement each other, but which are conceived as structurally autonomous.

Volume I deals with the simplest units in sentence structure: nominal and
verbal sentences considered in their affirmative, negative, and interrogative
forms.

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

Volume III deals with the grouping of sentences into compounds; here the coordination and subordination of sentences are studied. This volume includes the index for the whole work.

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

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

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

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

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

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

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

In addition, consonantic assimilations that occur between dental consonants and the suffix of the second and first person singular of the verb in the perfect tense have been mostly disregarded in the vocalization since there is not consensus of opinion as to the permissibility of such an assimilation (see Wright, I, p. 16 B). They have been taken into consideration only when they appear in the printed text.

(long dash in the Arabic, ellipses in the translation) to indicate omissions.

Vocalization of the Arabic text for the most part follows the general rules of Arabic morphology and syntax as traditionally given in native and Western studies. In supplying vowels for the vocalization I have carefully considered those given in the Arabic editions; in every case, if the same vowels are used in various texts by various authors, I have accepted these. I have also noted those expressions in which there is any uncertainty about the use of vowels or the possibility of varying interpretation. (It might be added here that vocalization of the Arabic text often follows the sentence analysis.)

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

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

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ABBREVIATIONS

Amin duh.	Ahmed Amīn, *Duḥā l-Islām,* 3 vol. Cairo 1952, 5th edition.
Amin zuh.	—————, *Zuhr al-Islām,* 4 vol. Cairo 1952-55, 3rd edition.
Djir. tar.	Jirjī Zaidān, *Ta'rīkh ādāb al-lugha l-ʿarabīya,* 4 vol. revised edition. Cairo 1957
Gibr.	Gibrān Khalīl Gibrān, *Al-majmūʿa l-kāmila li-muʾallafāt Jibrān Khalil Jibrān,* 3 vol. Beirut 1949–50.
Hai. sir.	Muhammed Ḥusain Haikal, *Hayat Muhammad,* Cairo 1952, 5th edition.
Hak. ahl.	Taufīq al-Ḥakīm, *Ahl al-kahf,* no year, 5th edition.
Hak. sheh.	—————, *Shehrazād,* Cairo 1934.
Hak. sul.	—————, *Sulaimān al-Ḥakīm,* Cairo, no year, 2nd edition (?).
Hak. yaum.	—————, *Yaumīyāt nāʿib fi l-aryāf,* Cairo, no year.
Hus. ayy.	Ṭaha Ḥusain, *Al-ayyām,* Cairo, 1st vol. no year, 2nd vol. 1958.
Hus. ʿala.	Ṭaha Ḥusain, *ʿAlā hāmish al-sīra,* Cairo, 1st vol. 1952, 2nd vol. 1953, 3rd vol. 1951.
Mah. qah.	Nagib Maḥfuz, *Al-Qāhira l-jadīda,* Cairo 1958, 3rd edition (?).
Mah. zuq.	—————, *Zuqāq al-midaqq,* Cairo 1961, 4th edition (?)
Manf. sha'.	Muṣṭafā Luṭfī al-Manfalūṭī, *Al-Shāʿir,* Cairo 1952, 7th edition.
Manf. mag.	————— *"Majdulīn,"* Cairo 1954, 13th edition
Musa adab.	Salāma Mūsā, *Adab lil-shaʿb,* Bagdad 1961.

Nu'. kan.   Mikhā'īl Nu'aima (Naimy), *Kān ma kān,* Beirut 1960,
                            5th edition.
Nu'. liq.   ————— *Liqā',* Beirut 1952.
Raf. wah.   Mustafā Sādiq al-Rāfi 'ī, *Wahy al-qalam,* Cairo 1951,
                            1st and 2nd vol. 4th edition, 3rd vol.
                            3rd edition.
Raih. mul.   Amin al-Raihānī, *Mulūk al-'arab,* Beirut 1951, 3rd
                            edition.
. . . . . (Br.) . . . . .   *e.g.* Mand. (Br.) 17, 5, Muhammad Mandūr, page 17,
                      line 5 in *Advanced Arabic Readers I* by W. M. Brinner
                      and M. A. Khouri, University of California at Berkeley,
                      1961.
. . . . . (Br.II) . . . .   2nd vol. of Brinner's Reader, 1962.
. . . . . (Zy.) . . . .   *e.g.* Tai. (Zy.) 34, 25, Mahmud Taimūr selection 34,
                      paragraph 25 in *A Reader in Modern Literary Arabic*
                      by Farhat J. Ziadeh, Princeton University, 1964

Names of authors in both readers are abbreviated as follows:

Af.   Michel Aflaq
al-Hus.   Ishāq Mūsā al-Husainī
Amin   Ahmed Amīn
Q. Amin   Qāsim Amīn
'Aqq.   'Abbās Mahmūd al-'Aqqād
'A. Raf.   'Abd al-Rahmān al-Rāfi 'ī
'Aww.   Taufīq Yūsuf 'Awwād
Ayy.   Dhū al-Nūn Ayyūb
Bakd.   Khālid Bakdāsh
Batt.   Rufā'īl Battī
Din   Khalīl Taqīy al-Dīn
S. Din   Sa'īd Taqīy al-Dīn
Far.   Nabīh Amīn Fāris
Fur.   Anīs Furaiha
Ghur.   Rose Ghurayyib
Gibr.   Gibrān Khalīl Gibrān
Hai.   Muhammad Husain Haikal
Hak.   Taufīq al-Hakīm
Hind.   Khalīl al-Hindāwī
Hus.   Taha Husain

Idr.	Suhail Idrīs
Jabr.	Jabrā Ibrāhīm Jabrā
Kam.	Maḥmūd Kāmil
Kay.	Sāmi al-Kayyālī
Khal.	Muḥammad Khalaf Allāh
Khalid	Khālid Muḥammad Khālid
Kurd	Muḥammad Kurd ‘Alī
Mand.	Muḥammad Mandūr
Manf.	Muṣtafā Luṭfī al-Manfalūṭī
Maz.	Ibrāhīm ‘Abd al-Qādir al-Māzinī
Mub.	Zaki Mubārak
Musa	Sālāma Mūsā
Nu‘.	Mīkhā’īl Nu‘aima
Qal.	Suhair al-Qalamāwī
Qud.	Iḥsān ‘Abd al-Quddūs
Quṭb	Sayyid Quṭb
Raih.	Amīn al-Raiḥānī
Razz.	Munīf al-Razzāz
Sa‘.	Amīna al-Sa‘īd
Sak.	Khalīl al-Sakākīnī
Sat.	Sāti‘ al-Ḥuṣārī
Sib.	Yūsuf al-Sibā‘ī
Tai.	Maḥmūd Taimur
Zayy.	Aḥmad Ḥasan al-Zayyāt
Zur.	Quṣtanṭīn Zuraiq

Books frequently quoted[2]

‘Aqīl	Ibn ‘Aqīl *Sharḥ al-alfiyya* ed. Fr. Dieterich. Leipzig, 1851.
Ashmāwi	Ibn al-Fāḍil al-Ashmāwī, *Hāshiya ‘ala matn al-Ajurrumiyya fī qawā‘id al-‘arabiyya,* Cairo, 1341 (Hegira).
Blachère	R. Blachère and M. Gaudefroy-Demombynes, *Grammaire de l’Arabe Classique,* 3rd ed., Paris, 1952.
Bravman *Studies*	M. M. Bravman, *Studies in Arabic and General Syntax,* Cairo, 1953.

[2]Bibliographical information on the books which are less often mentioned is given at the point of quotation.

Brock. *Grund.*	Carl Brockelmann, *Grundriss der vergleichenden Grammatik der Semitischen Sprachen,* Berlin, 1913.
Farhat *Bah.*	Germanus Farḥāt *Kitāb baḥth al-maṭālib,* Beirut, 1882.
Mainz, *Zur Gram.*	Ernst Mainz, *Zur Grammatik des modernen Schrift-arabisch,* Diss. Hamburg, 1931.
Mufaṣṣal	Zamakhsharī, *al-Mufaṣṣal fī l-naḥw* ed. J. P. Broch Christianiae, 1879.
Munjid	*al-Munjid fī l-lugha wa-l-adab wa-l-ʿulūm,* new edition. Beirut, 1956.
Noeldeke, *Zur Gram.*	Theodor Noeldeke, *Zur Grammatik des klassischen Arabisch,* Denkschr. d. kais. Akad. d. Wiss. Phil.-His. Klasse, vol. 25. Wien, 1897.
Qawāʿid	Ḥifnī Bey Nāṣif, *Kitāb qawā ʿid al-lugha al-ʿarabīya,* 2nd ed. Cairo, 1909.
Reck. *Synt.*	H. Reckendorf, *Arabische Syntax,* Heidelberg, 1921.
Reck. *Verh.*	H. Reckendorf, *Die syntaktischen Verhältnisse des Arabischen,* Leiden, 1895.
Wehr, *Dictionary*	Hans Wehr, *A Dictionary of Modern Written Arabic,* tr. by J. Milton Cowan. Ithaca, 1961.
Wright	W. Wright, *A Grammar of the Arabic Language,* 3rd ed., 2 vols. Cambridge, 1896–98.
Yaʿish	Yaʿīsh Ibn ʿAlī Ibn Yaʿīsh, *Sharḥ al-mufaṣṣal,* Cairo, no year.
Zajjaji	Abū l-Qāsim Abd al-Raḥmān al-Zajjājī, *al-Jumal,* Paris, 1957.
ZDMG	*Zeitschrift der deutschen morgenlaendischen Gesellschaft.*

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THE SIMPLE SENTENCE

§ 1 THE SIMPLE SENTENCE

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

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

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

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

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

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

Western scholars generally do not accept these definitions. (See Reck. *Verh.* p. 2 f.; Blachère p. 387; compare, however, Bravman *Studies.* p. 37 ff.)

I THE NOMINAL SENTENCE

§ 2 THE NOMINAL SENTENCE WITH A SINGLE MEMBER

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

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

(a) with a **substantive**:

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

(b) a **prepositional phrase** with مِنْ :

هَلْ مِنْ حَاجَةٍ إِلَى ٱلشَّرْخِ؟   Is there any need for an explanation? Mah. qah. 204, 3

هَلْ مِنْ لِقَاءٍ؟   Will we ever meet again? Gibr. II, 134, 20

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

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

The **correlative** use of the nominal sentence with a single member is very commonly followed
either by an **adverbial clause**:

هٰذَا وَٱلشَّعْبُ فِى نِقْمَتِهِ   That occurs while the people are suffering. Din (Br. II) 110, 10

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[4] See Brock. *Grund.* II, p. 35.

5

by an **adjectival clause**[5] :

شَيْءٌ آخَرُ أُحِبُّ أَنْ أَقُصَّهُ عَلَيْكَ
There is another thing I want to tell you. Amin (Zy.) 7, 30

مَسْأَلَةٌ أُخْرَى يَخْتَلِفُ فِيهَا
الْإِسْلَامُ وَالنَّصْرَانِيَّةُ
There is another question about which Islam and Christianity disagree. Hai. sir. 8, 7

شَيْءٌ لَا يُصَدَّقُ أَتَعْلَمُ أَنْ — ؟
There is something you won't believe. Do you know that. . . ? Mah. qah. 124, 4

مُؤَلِّفٌ آخَرُ يَجِبُ أَنْ نَعْرِفَ
جَمِيعَ مُؤَلَّفَاتِهِ
There is another author, all of whose works we should know. Musa adab. 176, 16

مُؤَلِّفٌ آخَرُ حَبِيبٌ إِلَى قَلْبِى
هُوَ أَنَاطُولْ فِرَانْس
There is another author I dearly love; he is Anatole France. Musa adab. 177, 16

or by **another sentence** in the function of explicative apposition:

وَسَبَبٌ آخَرُ وَهُوَ أَنْ —
and there is another reason, namely. . . . Amin duh. I, 180, 15

وَسَبَبٌ آخَرُ لِاسْتِدْعَاءِ الْمُعْتَصِمِ
لِلتُّرْكِ وَهُوَ أَنَّ —
and there is another reason for al-Mu'tasim's summoning the Turks, and that is . . . . Amin zuh. I, 4, 14

When this single component is كُلُّ , "all," its meaning is restricted by a following genitive:

كُلُّ ذَٰلِكَ وَعَبْدُ الْمُطَّلِبِ
سَاكِتٌ سَاكِنٌ
All this happened, and 'Abdu l-Muttalib was calm and silent. Hus. 'ala I, 21, 18

كُلُّ ذَٰلِكَ وَ—
While all this happened . . . . Nu'kan. 54, 1

كُلُّ هَٰذَا وَ—
All this happened . . . . Amin zuh. 41, 2

[5] Compare with:

ثَمَّةَ شَيْءٌ آخَرُ
There is something else. Mah. qah. 139, 9

The **negative counterpart** of the nominal sentence with one member is found only after the conditional conjunction لَوْلَا (see vol. III):

لَوْلَا ٱلْقُرْآنُ ٱلْكَرِيمُ لَكَانَتْ
لُغَةُ ٱلْعَالَمِ ٱلْعَرَبِيِّ لُغَاتٍ
مُتَفَرِّقَةً

If it had not been for the Precious Koran, the language of the Arabs would have become separate tongues. Djir. tar. II, 17, 27

بَيْتُ ٱلصَّدَفَةِ ٱلْبَحْرُ عَلَى
ٱلدَّوَامِ لَوْلَا يَدُ ٱلْإِنْسَانِ

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

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

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

(a)   a **nominal sentence** consisting of **two members**

either with a demonstrative adverb,[6] "there":

أَنَّ ثَمَّ وَطَنًا عَرَبِيًّا؟

that there is an Arabic fatherland? Zur. (Zy.) 18, 17

غَيْرَ أَنَّ هُنَا مَسْأَلَةً هَامَّةً لَا بُدَّ
مِنَ ٱلْإِشَارَةِ إِلَيْهَا

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

هَلْ ثَمَّ أُمَّةٌ عَرَبِيَّةٌ؟

Is there an Arabic nation? Zur. (Zy.) 18, 20

إِذَنْ فَهُنَاكَ مُحَامٍ آخَرُ يَحْمِلُ
نَفْسَ ٱلِاسْمِ

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

هُنَاكَ سَبَبَانِ يَحُلَّانِ ٱلْمَرْأَةَ
لِلرَّجُلِ

There are two reasons that make it permissible for a man to take a woman. Amin duh. I, 82, 15

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

وَكَانَ هُنَاكَ كِيسٌ مَمْلُوءٌ بِٱلْفَحْمِ

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

أَمَّا عَنْ يَمِينِهِ فَقَدْ كَانَ هُنَاكَ
ٱلْعَدَوِيُّونَ—وَأَمَّا عَنْ شِمَالِهِ فَقَدْ
كَانَتْ هُنَاكَ خِيَامٌ—

To his right there were the 'Adis—to his left there were tents in which .... Hus. ayy. I, 14, 6 and 9

أَنَّ ثَمَّةَ سَبَبًا غَيْرَ ٱلْجَهْلِ that there is another reason besides ignorance. Hai. sir. 12, 7

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

أَلْبَك مَوْجُودٌ؟ Is the Bey in? Mah. zuq. 127, 10

أَنَّ ٱلْقِصَّةَ وَٱلْأُقْصُوصَةَ مَوْجُودَتَانِ ٱلْآنَ عَلَى نِطَاقٍ وَاسِعٍ that the novel and the short story now exist on a large scale. Mand. (Br.) 2, 16

(b)   **or a verbal sentence**

with كَانَ, "to be" (see page 71):

حَتَّى كَانَ ٱلْإِسْلَامُ until Islam appeared. Hai. sir. 77, 8

إِنْ لَمْ يَكُنِ ٱلْبَحْرُ فَلَا تَنْتَظِرُ ٱللُّؤْلُؤَ وَإِنْ لَمْ يَكُنِ ٱلنَّجْمُ فَلَا تَنْتَظِرُ ٱلشُّعَاعَ وَإِنْ لَمْ تَكُنْ شَجَرَةُ ٱلْوَرْدِ فَلَا تَنْتَظِرُ ٱلْوَرْدَ⁷ If the sea were not there, you could not expect the pearl to exist; if the star were not there, you could not expect its light to exist; if the rose bush were not there, you could not expect the rose to exist. Raf. wah. I, 16, 3

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

هَلْ تُوجَدَ قُوَّةٌ تَتَغَلَّبُ عَلَى ٱلْمَوْتِ؟ Is there a force that can overcome death? Gibr. I, 130, 15

لَا يُوجَدُ غَيْرُنَا نَحْنُ There is no one besides us. Hak. sheh. 150, 16

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

أَنَّهُ لَا يُوجَدُ ثَمَّةَ فَرْقٌ بَيْنَ ٱمْرَأَةٍ وَٱمْرَأَةٍ that there was no difference between one woman and another. Mah. qah. 130, 14

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

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

Note, however, the following:

أَلَيْسَ يُوجَدُ مَنْ هُوَ أَيْسَرُ شَرْطًا؟ — Isn't there anyone who imposes easier conditions? Mah. qah. 85, 7

§ 3 THE NOMINAL SENTENCE WITH TWO MEMBERS

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

اَلسَّمَاءُ جَمِيلَةٌ — The sky is beautiful. Manf. mag. 198, 12

هِيَ كُلُّ شَيْءٍ — She is everything. Hak. sheh. 17, 2

هُوَ بِنَاءٌ كَبِيرٌ — It was a large building. Raih. mul. 35, 9

إِبْنُ سَعُودٍ رَجُلٌ كَبِيرٌ — Ibn Saʻud is a great man. Raih. mul. 28, 12

اَلرَّبِيعُ جَمِيلٌ — Spring is beautiful. Gibr. II, 15, 7

The **predicate** of the nominal sentence remains in the nominative case even if the subject is governed by particles that require the accusative (see vol. II)[8]:

إِنَّ رَحْمَةَ اللهِ قَرِيبٌ (sic) — Indeed, the mercy of God is at hand! Hak. ahl. 18, 1

لَعَلَّكَ مَشْغُولٌ حَتَّى عَنِ الْجُوعِ!! — Are you so busy that you forget your hunger! Hak. ahl. 23, 12

[8] Arab grammarians, in their definition of the مُبْتَدَأ and the خَبَر, usually require them to be in the nominative case. (See Zajjāji p. 48; *Mufaṣṣal* p. 12; Yaʻish I, p. 83; Ashmāwi p. 30.)

However, they also admit the possibility of a different case, e.g., for the مُبْتَدَأ with the so-called اَلضَّمَّةُ الْمُقَدَّرَةُ "the virtual damma". (See Ashmāwi p. 30.)

وَالْكِنَّنِي عَلَى ٱلدَّوَامِ وَاضِحٌ   But I'd always like to be clear.
Musa (Zy.) 2, 34

-or when the subject is governed by a preposition (see vol. II):

وَإِذَا بِذَٰلِكَ ٱلشَّيْءِ حَجَلٌ كَبِيرٌ   And lo, it was a big and beautiful
جَمِيلٌ   partridge. Nuʿ. liq. 54, 3

On the other hand, in the nominal sentence the predicate may be in the accusative case in a certain environment; however, in such instances, the subject will still be in the nominative case as, for example, in some circumstantial constructions (see vol. III):

لِيَعْبُدُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ   in order to worship Him faithfully and
طَاهِرَةً نُفُوسُهُمْ   sincerely, with an upright spirit.
Hai. sir. 137, 8

Note also the following example in which the nominal predicate is in the accusative case governed by أَنَّ :

مَنْ أَدْرَاكَ أَنَّ مَا تَطْلُبُ   Who told you that what you are seek-
مَوْجُودًا؟   ing exists?
Hak. sheh. 54, 3 (see vol. II)

§ 4 CATEGORIES OF MEANING OF THE NOMINAL SENTENCE

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

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

(a)   the subject and its **identity**:

أَنْتِ هِيَ!   You are she! Hak. ahl. 122, 8

هَٰذَا أَنَا   It is I. Nuʿ. liq. 7,4

أَنَاهُوَ   I am he. Gibr. I, 181, 3

هُوَ أَبُوعَبْدِ ٱللهِ —   He is Abu ʿAbdallah . . . .
Djir. tar. II, 245, 24

(b)   the subject and its **comparison**:

اَلْإِنْسَانِيَّةُ آمْرَأَةٌ يَلَذُّ لَهَا ٱلْبُكَاءُ   Humanity is like a woman who enjoys weeping. Gibr. III, 24, 15

اَلْإِنْسَانِيَّةُ طِفْلَةٌ تَقِفُ مُتَأَوِّهَةً بِجَانِبِ ٱلطَّائِرِ ٱلذَّبِيحِ   Humanity is like a little girl who stands moaning by a wounded bird. Gibr. III, 24, 17

(c)   the subject and its **number**:

اَلنَّاسُ فِى شِعْرِى ثَلَاثَةٌ   I think there are three kinds of people. Gibr. II, 195, 21

أَعُمْرُهَا عِشْرُونَ عَامًا؟   Is she twenty years old? Hak. sheh. 59, 2

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

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

(d)   the subject and its **measure**:

اَلضَّحْكُ مَلْءُ أَفْوَاهِمْ   They laughed heartily. Gibr. III, 56, 15

هُوَ مَسِيرُ سِتِّ سَاعَاتٍ   It is six hours away. Raih. mul. 117, 2

(e)   the subject and its **content**:

هِىَ تَنْظُرُ إِلَيْهِ بِعَيْنٍ مَلْؤُهَا ٱلْحُبُّ   She was looking at him with eyes full of love. Manf. mag. 52, 7

(f)   the subject and its **material**:

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

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

هٰذَا حَلَالٌ وَهٰذَا حَرَامٌ   One is permitted but the other is forbidden. Manf. mag. 128, 7

أَنْتِ طَلَاقٌ!   You are divorced! Hus. ayy. I, 144, 8

هُوَ بِهِنَّ ٱلْبِرُّ وَٱلشَّفَقَةُ   He showed kindness and sympathy toward them. Hai. sir. 123, 11

ذٰلِكَ فَوْقَ ٱلْإِحْتِمَالِ

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

سَفْكُ ٱلدِّمَاءِ مُحَرَّمٌ

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

ذٰلِكَ طَبِيعِيٌّ

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

هُوَ لَكَ

It belongs to you. Manf. shaʿ. 60, 12

لَكَ إِذَنْ ثَلَاثٌ وَعِشْرُونَ عَصًا

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

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

أَنَا كَذٰلِكَ وَ —

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

كَأَنَّ عَلَيْكَ ٱلْبَيْضَةَ

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

وَكَذٰلِكَ ٱلْحَالُ فِى ٱلْأَدِيبِ

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

(ٱلسِّيَاحَاتُ) كُلُّهَا مَشَقَّاتٌ وَأَخْطَارٌ

[the journeys] all of them are full of hardship and danger. Raih. mul. 25, 15

(i)   the subject and its **origin**, *e.g.,* with the preposition مِنْ :

هٰذَا مِنْ رَجُلِ دِينٍ

That came from a clergyman. Nuʿ. liq. 38, 16

إِنِّى مِنْ جُبَيْلٍ

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

(j)   the subject and its **explanation**:

ذٰلِكَ أَنِّى فَرَضْتُ جَدَلًا أَنِّى مَالْطِى

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

(k)   the subject and its **cause**:

ذٰلِكَ لِلْخَوْفِ مِنَ ٱلْمُسْتَقْبَل

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

ذٰلِكَ لِأَنَّ ٱلْمُسْلِمِينَ لَيْسُوا وَحْدَةً تَحْصُرُهَا حُدُودٌ أَقْلِيمِيَّةٌ مُعَيَّنَةٌ

That happens because the Muslims do not form a unity delimited by fixed territorial borders. Saʿ. (Zy.) 6, 2

§ 5 TEMPORAL ASPECTS OF THE NOMINAL SENTENCE

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

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

(a)　　indefinite or timeless present:

إِنَّ فَصْلَ ٱلرَّبِيعِ فَصْلُ ٱلْحُبِّ	Spring is the season of love. Manf. mag. 5, 15
ذَٰلِكَ شَأْنُ ٱلشُّعَرَاءِ دَائِمًا	That is always the case with poets. Manf. sha'. 219, 10
إِنَّ ٱلْبُكَاءَ قَبِيحٌ بِمِثْلِى	Tears are not proper for a man like me. Manf. sha'. 68, 9
ٱلرَّبِيعُ جَمِيلٌ فِى كُلِّ مَكَانٍ	Spring is beautiful everywhere. Gibr. II, 16, 7
ٱلْمَرْأَةُ شَرِيكُ ٱلرَّجُلِ فِى حَيَاتِهِ	Woman is man's companion during his life. Mah. qah. 8, 3

(b)　　actual present:

أَنْتَ ٱلْيَوْمَ حَبِيبِى	Today you are my betrothed. Manf. mag. 43, 8
إِنِّى ٱلْآنَ سَعِيدَةٌ	I am happy now. Hak. ahl. 115, 4
أَنَّ وَالِدَكَ فَقِيرٌ	that your father is poor. Manf. mag. 9, 19
أَنْتَ ضَيْفِى ٱللَّيْلَةَ	You are my guest tonight. Manf. sha'. 60, 5
فَهُوَ ٱلْآنَ مَشْغُولٌ	for he is busy now. Gibr. III, 237, 11

(c)　　past:

مَمَاتُ زَيْدَانْ عَظِيمٌ كَحَيَاتِهِ	Zaidan's death has been as magnificent as his life. Gibr. III, 237, 2

نَحْنُ يَوْمَئِذٍ فِى مَدِينَةِ دَمَنْهُورْ

We were in Damanhur at this time. Raf. (Zy.) 20, 1

أَلَمْ يَرَنِى أَحَدٌ وَأَنَا آتِيَةٌ هُنَا؟

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

مَاتَ وَالِدُهَا وَهِيَ فِى ٱلْمَهْدِ

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

وَجَدْتُ أَنَّ أَمْرِى مُوَكَّلٌ بِرِجَالِ ٱلشُّرْطَةِ

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

(d)   **future:**

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

أَنَّهُ مُسَافِرٌ بَعْدَ أَيَّامٍ

that he will go within a few days. Hus. ayy. I, 138, 13

وَهَا أَنَا ذَا قَادِمٌ إِلَيْكَ بَعْدَ قَلِيلٍ

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

لٰكِنَّنِى ذَاهِبَةٌ قَرِيبًا إِلَيْهِ

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

نَحْنُ ذَاكِرُونَ فِيمَا يَلِى —

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

مَاذَا هُوَ صَانِعٌ؟

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

(e)   **hypothetical:**

بَيْتُ ٱلصَّدَفَةِ ٱلْبَحْرُ عَلَى ٱلدَّوَامِ لَوْلَا يَدُ ٱلْإِنْسَانِ

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

لَوْ أَنَّ مَا تَقُولُ صَحِيحٌ

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

(For the use of كَانَ , "to be," as a temporal counterpart of a nominal sentence, see page 36.)

6 THE SUBJECT IN A NOMINAL SENTENCE

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

(a)   any **substantive**:

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

أَنَّ وَالِدَكَ فَقِيرٌ   that your father is poor.
Manf. mag. 8, 19

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

and thus an infinitive:

سَفْكُ ٱلدِّمَاءِ مُحَرَّمٌ   Shedding of blood is forbidden.
Gibr. I, 132, 9

لِمَاذَا ٱلْبُكَاءُ؟   Why this crying? Gibr. II, 145, 16

إِنَّ عَلَيْهِ ٱلرُّجُوعِ كُلَّ مَسَاءٍ   He had to bring back fifty piasters
بِخَمْسِينَ قِرْشًا   every evening.
'Aww. (Br.) 12, 15

فَأَمَّا ٱلْأَدَبُ ٱلْقَدِيمُ فَقِرَاءَتُهُ   As for ancient literature, reading it is
عَسِيرَةٌ وَفَهْمُهُ أَعْسَرُ وَتَذَوُّقُهُ   difficult, and understanding it is very
أَشَدُّ عُسْرًا   difficult, and savoring it is most
difficult. Hus. 'ala. I, هـ , 13

(b)   a **personal pronoun**:

أَنْتَ هُنَا؟   Are you here? Manf. sha', 166, 15

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

هُوَ حَيٌّ   He is alive. Gibr. I, 158, 8

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

هَـٰذَا أَنَا   It is I. Nu'. liq. 7, 4

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

هَـٰذَا فَوْقَ ٱلْاحْتِمَالِ   That's more than a man can bear.
Manf. sha'. 240, 5

(d)   a **relative** or **interrogative pronoun**:

وَمَنْ فِيهِ	and whoever is in it. Hus. ayy. I, 63, 9
عِنْدَ مَا تَرَكَ ٱلْعَالَمَ وَمَا فِيهِ	when he left the world and everything that is in it. Gibr. III, 100, 2
كُلُّ مَنْ بِٱلدَّارِ	whoever is in the house. Qal. (Zy.) 21, 49
ٱلْوَزِيرُ؟ قَمَرُ؟ مَاذَا بِهِ؟	"The wezir? Qamar? What has happened to him?" Hak. sheh. 159, 9
مَا بِكَ؟ مَا لَكَ تَرْتَجِفُ؟	"What is the matter with you? Why are you trembling?" Hak. sheh. 143, 12
مَا ٱلَّذِى يُضْحِكُكَ؟	"What [is it that] makes you laugh?" Hak. sheh. 46, 4

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

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

مَنِ ٱلْمُقْبِلُ؟	Who is this approaching? Hak. sheh. 20, 4
غَيْرَ أَنَّ ٱلْجَمِيلَ فِي هٰذَا أَنَّ ظُهُورَكُمْ فِى عَصْرِنَا نَحْنُ	But the wonderful thing about this is that you appeared precisely in our time. Hak. ahl. 64, 2

(f)   an **adverbial expression**, but only with ٱلْيَوْمَ , "today":

أَمَا تَعْلَمِينَ أَنَّ ٱلْيَوْمَ يَوْمُ ٱلْأَحَدِ	Don't you know that today is Sunday? Manf. mag. 186, 4
ٱلْيَوْمَ ٱلْخَمِيسُ	Today is Thursday. Mah. qah. 7, 11

(g)   a **prepositional phrase**:

هَلْ إِلَى ذٰلِكَ مِنْ سَبِيلٍ؟	Is there any way to achieve this? Hus. 'ala. II, 61, 15
أَلَكَ فِى أَنْ تَمْلَأَ دَارَكَ ذَهَبًا؟	Do you want to fill your house with gold? Hak. sheh. 131, 2
فِى ٱلْبَحْرَيْنِ نَحْوَ خَمْسَةَ وَعِشْرِينَ نَبْعًا مَشْهُورًا	There are about twenty-five famous wells in Bahren. Raih. mul. 221, 7

(h)   a **complete sentence:**

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

مَنْ صَوَّرَ صُورَةً جَمِيلَةً عَظِيمٌ

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

أَصَحِيحٌ مَا يَرْوُونَهُ عَنْ ‒ ؟

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

مَا وَصَلَ إِلَيْنَا مِنَ ٱلشِّعْرِ قَبْلَ ذَٰلِكَ قَلِيلٌ

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

or a noun clause (see vol. III):

عَلَيْكَ أَنْ تَتَنَحَّى عَنْهُ

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

خَيْرٌ لِى أَنْ أَكْتُبَ لَهَا كِتَابًا

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

خَيْرٌ لَكِ أَلَّا تَعْرِفِيهِ

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

هَلْ لَكِ أَنْ تَهدِينِى؟

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

عَلَيَّ أَنْ أَنْطَلِقَ قَبْلَ أَنْ يُدْرِكَنِى ٱلْفَجْرُ

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

(i)   a **correlative compound:**

لَكَ أَنْ تُصَدِّقَ أَوْلَا تُصَدِّقَ

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

عِنْدِى أَنَّهُمْ أَصَابُوا فِيمَا يَقُولُونَ وَأَنَّكَ مُخْطِىٌٔ فِيمَا فَعَلْتَ

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

سَوَاءٌ أَكَانَ ٱلْإِيمَانُ كَمَا تَقُولُ أَمْ غَيْرَهُ

It does not make any difference whether faith consists in what you say or not. Hak. ahl. 66, 6

$\oint$ 7 THE PREDICATE IN A NOMINAL SENTENCE

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

(a)   a **substantive**:

ذٰلِكَ أَمْرٌ سَتَسْتَفْهَمُهُ فِيَما بَعْدُ   That is something you will understand
Nuʿ. liq. 77, 5

أَنَا رَجُلٌ لَا مَالَ لِى   I am a poor man. Hai. sir. 120, 24

أَنَا إِنْسَانٌ عَاقِلٌ   I am a sensible person. Manf. mag. 47, 8

a proper name:

هٰذَا أَبُو بَكْرٍ   This is Abu Bakr. Hak. (Br.) 43, 11

إِسْمِى عَبْدُ ٱللٰهِ   My name is ʿAbdallah. Gibr. III, 10, 8

an infinitive:

اَلسَّبَبُ ٱلثَّانِى – اِنْتِقَالُ عَاصِمَةِ   The second reason . . . is the transfer
ٱلْخِلَافَةِ   of the capital of the Caliphate.
Amin duh. I, 180, 8

زَوَاجُهُ تَزْوِيرٌ حَيَاتُهُ تَزْوِيرٌ   His marriage was a fake and so was his
life. Mah. qah. 120, 23

وَهُمْ وُقُوفٌ بِجَانِبِ قَائِدِهِمْ   [while] they were standing next to
their leader. Manf. shaʿ. 112, 12

(b)   an **adjective**:

هُوَ حَيٌّ   He is alive. Gibr. I, 158, 8

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

[9] See Reck. *Synt.* $\oint$ 1, 2 and $\oint$ 141, 2.

[10] On inversion of the word order in a nominal sentence, see page 28 below).

أَنَّ عِيرَ قُرَيْشٍ مِنْهُ قَرِيبٌ   that the caravan of the Koreish was near him. Hai. sir. 259, 12

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

(c) a **participle**:

إِنَّكَ كَاذِبٌ   You are a liar. Hus. ayy. I, 77, 12

أَنَّكَ مُخْطِئٌ فِيمَا فَعَلْتَ   that you are wrong in what you have done. Manf. mag. 8, 18

(d) a **numeral**:

أَعُمْرُهَا عِشْرُونَ عَامًا؟   Is she twenty years old? Hak. sheh. 59, 2

بَيْنَهَا وَبَيْنَ ٱلْمَدِينَةِ ثَلَاثَةٌ وَعِشْرُونَ مِيلًا   [The distance] between there and Medina is twenty-three miles. Hai. sir. 113, 23

ٱلْأَبْوَابُ ٱلْهِنْدِيَّةُ ١٢ — وَٱلْفَارِسِيَّةُ ثَلَاثَةٌ   The Indian chapters are twelve ... and the Persian, three. Djir. tar. II, 153, 16 and 20

إِنَّ وَظِيفَتِي فِى ٱلشَّهْرِ مِائَتَا فَرَنْكَ   My monthly pay is 200 francs. Manf. mag. 89, 2

(e) a **personal pronoun**:

هٰذَا أَنَا   It is I. Nu'. liq. 7, 4

هُوَ أَنْتَ إِذًا!   Then it is you! Mah. qah. 55, 13

(f) a **demonstrative pronoun**:

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

(g) an **interrogative pronoun**:

مَا ذَاكَ؟   What is that? Hus. 'ala. II, 65, 4

مَنْ هٰذَا؟   Who is this? Hak. (Br.) 43, 10

مَا ٱسْمُكَ؟   What is your name? Gibr. III, 10, 4

مَنْ هٰذَا ٱلرَّجُلُ؟   Who is this man? Manf. sha'. 31, 10

(h)   an **adverb**:

أَنَا هُنَا يَا أَبِى   Father, I am here. Tai. (Zy.) 34, 43

نَحْنُ كَذَٰلِكَ   We were like that. Nu'. liq. 17, 12

أَيْنَ أَنْتَ؟   Where are you? Manf. sha'. 166, 12

كَيْفَ هُمْ؟   How are they? Nu'. liq. 16, 13

اَلْجَوَابُ لَا   The answer is "no". Musa adab. 128, 10

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

أَحَقًّا مَا تَقُولُ؟   Is what you say true? Mah. zuq. 16, 7

(i)   a **prepositional phrase**:

وَأَنْتَ دُونَ الثَّلَاثِينَ وَأَنَا فَوْقَ الْخَمْسِينَ؟   since you are younger than thirty and I, more than fifty years old? Nu'. liq. 70, 16

وَالْمَدْعُوُّونَ بَيْنَ جُلُوسٍ وَوُقُوفٍ   While some of the guests were sitting, others were standing. [while the guests were between sitting and standing.] Nu'. liq. 29, 14

أَنْتِ فِى التَّاسِعَةِ مِنْ عُمُرِكِ   You are seven years old [in the seventh year of your life]. Hus. ayy. 145, 2

وَالِدَتِى بِخَيْرٍ   My mother is in good health. Mah. qah. 55, 17

From the preceding cases, one should distinguish:

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

مَا أَنَا بِضَنِيعَةِ أَحَدٍ   I am not anyone's protégé. Manf. sha'. 45, 15

لَسْتُ بِشَارِبٍ وَلَا بِمَجْنُونٍ   I am neither drunk nor mad. Hak. ahl. 69, 1

(2)   those introduced by the emphatic particle لَ following إِنَّ (see vol. II):

إِنَّكِ يَا ابْنَتِى لَسَاذِجَةٌ   You, my daughter, are certainly good-natured. Hus. ayy. I, 145, 1

إِنَّهُ لَسَاحِرٌ خَسِيسٌ

He is undoubtedly an evil sorcerer.
Nu'. liq. 34, 14

(j) an **elative** with or without a determinative complement:

هٰذَا أَحْسَنُ مَا سَمِعْتُ مِنْكَ

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

أَنْتَ أَجْمَلُ ٱلنَّاسِ

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

قَلْبُهُ أَدْنَى إِلَى ٱلسَّذَاجَةِ

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

وَلٰكِنَّهَا فِى مَجْمُوعِهَا أَطْوَلُ

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

(k) a **complete sentence**:

a pronominal relative clause (see vol. III):

أَنْتَ ٱلْذِى خَلَّصْتَنِى مِنْ هٰذَا ٱلْقُمْقُمِ؟

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

هِيَ مَا سَنَتَكَلَّمُ فِيهِ ٱلْآنَ

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

a noun clause (see vol. III):

ٱلْوَاقِعُ أَنَّ ٱلْقِصَّةَ وَٱلْأُقْصُوصَةَ مَوْجُودَتَانِ ٱلْآنَ عَلَى نِطَاقٍ وَاسِعٍ

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

ذٰلِكَ لِأَنَّهُمْ شُبَّانٌ

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

ٱلرَّأْىُ أَنْ —

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

an interrogative sentence:

(ٱلْمَسْأَلَةُ) هِيَ هَلْ هُمَا مُؤَلَّفَانِ أَوْ مُتَرْجَمَانِ؟

(The question) is whether they are
two works or two translations?
Amin duh. I, 209, 9

§ 8 AGREEMENT IN A NOMINAL SENTENCE

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

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

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

A Agreement in Gender

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

اَلْأَمْرُ بَسِيطٌ   It's a simple matter. Hak. (Br.) 41, 2

وَلٰكِنَّ ذَاكِرَةَ ٱلْأَطْفَالِ غَرِيبَةٌ   But, children's memories are strange. Hus. ayy. I, 15, 5

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

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

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

أَنَا (طٰهَ حُسَيْنْ) سَعِيدٌ   I (Taha Husain) am happy. Hus. 'ala. I, ط 20

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

أَنَا رَاحِلَةٌ يَا حَبِيبِي إِلَى مَسَارِحَ ٱلْأَرْوَاحِ   I am departing, my beloved, to the spirits' pastures. Gibr. I, 64, 2

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

هٰذِه هِيَ حِكَايَتِي   That is my story. Gibr. I, 122, 20

كَمَا هِيَ ٱلْعَادَةُ   as it is customary. Din. (Zy.) 3, 28

هٰذِهِ هِيَ ٱلْحَقِيقَةُ   That is the truth. Raf. wah. I, 54, 1

إِنَّهَا هِيَ نُكْتَةٌ ظَرِيفَةٌ   That is a good joke. 'Aqq. (Zy.) 15, 19

مَا هٰذَا يَا اِدْوَارْ؟ أَوْلِيمَةٌ هِيَ؟   What is that, Edward? Is it a banquet? Manf. mag. 89, 10

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

هٰذَا ٱلَّذِى نَرَى دُنْيَا أُخْرَى   What we see is a different world. Hak. ahl. 68, 15

ٱلْمَالُ هُوَ ٱلسِّيَادَةُ وَهُوَ ٱلْقُوَّةُ هُوَكُلُّ شَيْءٍ فِى ٱلدُّنْيَا   Wealth is power and strength and everything in the world. Mah. qah. 94, 17

هُوَ عَادَةٌ اِجْتِمَاعِيَّةٌ   That is a social custom. Mah. qah. 111, 21

(اِسْمٌ) هُوَ ٱلْحَيَاةُ   It (the name) is Life. Gibr. III, 39, 18

(صَدَاقَتُكَ) وَهِيَ شَيْءٌ أَعْظَمُ مِمَّا أَسْتَحِقّ   And that (your friendship) is more than I deserve. Hak. sul. 161, 3

B Agreement in Number

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

حُرَّاسُ ٱلْمَلِكِ أَحْرَارٌ   The King's guards are free. Manf. sha'. 20, 1

غَيْرَ أَنَّ ٱلْأَمْوَاتَ كَثِيرُونَ   but the dead are numerous. Gibr. III, 15, 5

صِبْيَانُ ٱلشَّوَارِعِ ٱلْمُهْمَلُونَ فِى بَيْرُوتَ كَثِيرُونَ   The street loafers in Beirut are numerous. 'Aww. (Br.) 14, 6

حِينَ كَانَ ٱلْمُسْلِمُونَ قَلِيلِينَ   at a time when there were few Muslims. Hai. sir. 33, 1

إِنَّهُنَّ كَثِيرَاتٌ   They are numerous. Djir. tar. 212, 4

نَسِيتُ أَنَّكُمْ ثِقَالُ ٱلسَّمْعِ   I forgot that you are a little deaf. Hak. sul. 23, 8

أَنْتُمْ كِثَارٌ   You are numerous. Gibr. I, 95, 21

وَهُمْ أَيْقَاظٌ   when they are awake.
Hus. ayy. I, 95, 16

نَحْنُ جَمِيعًا ضِعَافُ ٱلْبَصَرِ   We are all shortsighted. Hak. sul. 22, 1

Note that كَثِيرٌ can still be used without any gender and number
agreement, as in the earlier days of the languaue[11]:

إِنَّ ٱلنِّسَاءَ لَكَثِيرٌ   The women are numerous.
Hai. sir. 360, 11

ٱلنِّسَاءُ غَيْرُهَا كَثِيرٌ   Women different from her are
numerous. Raf. wah. I, 159, 8

Note also the following:

إِنَّ رَحْمَةَ ٱللَّهِ قَرِيبٌ   Indeed, the mercy of God is at hand!
Hak. ahl. 18, 1

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

سَاعَاتُ عَمَلِكَ طَوِيلَةٌ   You have long working hours.
Mah. zuq. 62, 10

ٱلْحُكُومَاتُ ٱلْإِسْلَامِيَّةُ عَاجِزَةٌ   The Muslim governments are power-
فِى هٰذَا   less in this. Raf. wah. III, 44, 5

شَوَارِعُ ٱلْمَدِينَةِ مُتَدَاخِلَةٌ   The streets of the city are labyrinthine.
Maz. (Zy.) 1, 4

أَعْضَاؤُكِ سَلِيمَةٌ   Your limbs are sound.
Mah. zuq. 76, 14

ٱلْأَمْثِلَةُ عَلَى ذٰلِكَ كَثِيرَةٌ   There are numerous examples of this.
Amin duh. I, 22, 15

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

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

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

أَنَّ ٱلْقِصَّةَ وَٱلْأُقْصُوصَةَ مَوْجُودَتَانِ ٱلْآنَ عَلَى نِطَاقٍ وَاسِعٍ — that the novel and the short story now exist on a large scale. 'Aww. (Br.) 2, 16

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

وَنَحْنُ صَغِيرَانِ — when we were children. Manf. sha'. 95, 12

وَنَحْنُ خَارِجَانِ — when we were going out. Hak. sheh. 20, 12

نَحْنُ هَائِمَانِ فِى فَضَاءٍ — We are both dazed in infinite space. Hak. sheh. 93, 10

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

كَانَ جُمْهُورُ ٱلْمُشَاهِدِينَ فِى تِلْكَ ٱللَّيْلَةَ — خَلِيطًا مِنَ ٱلْعُمَّالِ وَ — — That night the audience was a mixture of workers and .... Manf. sha'. 18, 8

كُلُّنَا مَسْحُورٌ وَسَاحِرٌ — All of us are enchanted and are enchanters. Nu'. liq. 79, 13

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

أَهْلُ هَـٰذِهِ ٱلْبَلَدِ شُرَفَاءُ طَيِّبُونَ إِلَى حَدِّ ٱلسَّذَاجَةِ — The people of this country are honest and kind to the point of naïveté. Din (Zy.) 3, 2

كَانَ أَهْلُ هَـٰذِهِ ٱلْفَتَاةِ أَغْنِيَاءَ — This girl's family is wealthy. Hus. ayy. 55, 4

وَإِنْ هَبَطْتُ مَكَانًا فَٱلْكُلُّ هَارِبُونَ — If I settle anywhere, everyone will run away. Hak. ahl. 80, 11

فَإِذَا ٱلْقَوْمُ جَاثُونَ مِنْ حَوْلِهَا — There were people kneeling around her. Manf. mag. 258, 11

However, if the **collective** noun **refers to animals** or **inanimate objects**, the predicate will be **in the singular**:

أَنَّ قَصَبَ هٰذَا ٱلسِّيَاجِ كَانَ
أَطْوَلَ مِنْ قَامَتِهِ
that the canes of this hedge were taller than he. Hus. ayy. I, 4, 5

فَإِذًا ٱلْكُلُّ بَاطِلٌ
Thus everything is vanity. Gibr. II, 153, 3

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

جَمِيعُهُنَّ نَاظِرَاتٌ إِلَى عَشْتَرُوتَ
All of them were looking at Astarte. Gibr. II, 70, 15

كُلُّ ٱمْرَأَةٍ فِى مِصْرَ مَحْزُونَةٌ
حِينَ تُرِيدُ
Women in Egypt are sad when they want to be. Hus. ayy. I, 25, 14

بَعْضُ ٱلْفَتَيَاتِ مَحْظُوظَاتٌ
Some girls are fortunate. Din (Br.) 69, 1

However, this "logical agreement" is **not necessary**:

أَسْبَابٌ كَثِيرَةٌ بَعْضُهَا دَاخِلِيٌّ
وَبَعْضُهَا خَارِجِيٌّ
many reasons, some of which are internal, some external. Amin duh. III, 1, 9

بَعْضُ هٰؤُلَاءِ ٱلْمُسْتَشْرِقِينَ
مُخْلِصٌ فِى بَحْثِهِ
Some of these Orientalists are sincere in their research. Hai. sir. 28, 5

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

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

in gender:

بَاطِلَةٌ هِىَ ٱلْإِعْتِقَادَاتُ
وَٱلتَّعَالِيمُ —
Worthless are the teachings and the beliefs .... Gibr. I, 165, 7

أَمَرِيضَةٌ أَنْتِ؟   Are you ill? Manf. mag. 243, 8

أَسَعِيدَةٌ أَنَا بِ —؟   Am I happy with . . .?
Hus. 'ala I, 33, 6

and, when referring to persons, also in number:

كَثِيرُونَ هُمُ ٱلَّذِينَ —   Many are those who . . . .
Gibr. III, 103, 20

كِشَارٌ هُمُ ٱلَّذِينَ —   Many are those who . . . .
Gibr. I, 165, 3 and 4

أَنَائِمُونَ هُمُ ٱلْآنَ؟   Are they sleeping now?
Hak. ahl. 175, 10

Note that كَثِيرٌ may be used without agreement in number, (see also
page 24):

كَثِيرٌ هُمُ ٱلَّذِينَ —   Many are those who . . . .
Nu'. liq. 44, 15

§ 9 WORD ORDER IN A NOMINAL SENTENCE

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

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

Similarly, when a nominal sentence is apparently inverted, the grammarians try to explain it as a verbal sentence. Therefore, زَيْدٌ حَسَنٌ, "Zaid is handsome," is explained as equivalent to حَسَنٌ زَيْدٌ. Actually, this is possible only when the predicate preceding its subject is a verbal (participial) form. In any other case, with adverbs or prepositional phrases as predicates in examples such as رَجُلٌ فِي ٱلدَّارِ, "a man is in the house," and

هُنَاكَ كَلِمَاتٌ, "there are some words," there is no explanation other than to admit the inversion of word order.[12]

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

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

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

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

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

A Inverted Word Order

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

[12] For the definition of a nominal sentence as given by the native grammarians, see page 2 above.

In cases of inversion of the normal word order, Arab grammarians call the subject مُبْتَدَأٌ مُؤَخَّرٌ "subject placed behind" and the predicate خَبَرٌ مُقَدَّمٌ "predicate placed in front". (See 'Aqīl p. 52; Ya'īsh I, p. 92 f.; Wright II p. 253 A and 257 C.)

[13] Arab grammarians seem also, at times, to give a certain logical value to the notion of subject, e.g., in cases of inversion of the word order, the subject-*mubtada* is then called مُبْتَدَأ فِى ٱلْمَعْنَى "*mubtada* in meaning". (See Ya'īsh I, p. 93; Ashmāwi p. 31)

(a) when the **subject is undefined** and the **predicate is an adverb** or a prepositional phrase:

لِلثَّعَالِبِ أَوْجِرَةٌ وَلِطُيُورِ ٱلسَّمَاءِ أَوْكَارٌ	The foxes have caves and the birds of the air, nests. Gibr. I, 160, 15
لِـى ثَلَاثَةُ أَوْلَادٍ	I have three sons. Gibr. III, 11, 16
إِنَّ عَلَى بَابِ غُرْفَتِـى ضَابِطًا	In front of the door to my room there is an officer. Qud. (Br.) 48, 5
فَوْقَ رَأْسَيْهِـمَا سِرَاجٌ ضَعِيفٌ	Above their heads was a feeble lamp. Gibr. I, 156, 14
وَلَهَا فِـى ٱلْحَيَاةِ ٱلْاِجْتِمَاعِيَّةِ دَوْرٌ خَطِيرٌ	She has an important role in social life. Saʿ. (Zy.) 6, 21
مَا فِـى ذٰلِكَ رَيْبٌ	There is no doubt about it. Manf. shaʿ. 135, 8

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

وَمِنْهُمْ هٰذَا ٱلشَّيْخُ	This sheikh was one of them. Hus. ayy. I, 85, 8
عَلَى بِضْعِ خِلَالٍ فِـى رَأْسِهَا ٱلْأَمَانَةُ	on a few qualities, the foremost of which is reliability. Din (Zy.) 3, 19
وَقَرِيبٌ مِنْ هٰذَا شَوْقِى	Shauqi is very much like this. Musa adab. 29, 12
لَكَ ٱلْحُرِّيَّةُ أَنْ تَتَكَلَّمَ مَعِى بِكُلِّ حُرِّيَّةٍ	You can talk to me with complete freedom. [You can have the freedom to . . . .] Raih. mul. 43, 13
مَغْفُورٌ لَهَا ٱلْخَطَأُ	Her error [has been] forgiven. Mah. qah. 94, 7
أَسْبَقُ ٱلْأُمَمِ ٱلْغَرْبِيَّةِ إِلَى ذٰلِكَ ٱلْيُونَانُ	In that respect, the first Western nation to [achieve] this was Greece. Djir. tar. I, 21, 6

غُرْفَةُ ٱلْقِرَاءَةِ وَٱلدَّرْسِ فِيهَا
ٱلْكُتُبُ وَفِيهَا أَدَوَاتُ ٱلشَّاىِ

the reading and study room where
the books and things for tea were
kept. Hus. ayy. II, 6, 20

كَذَٰلِكَ ٱلشَّأْنُ فِى ٱنْتِشَارِ
لُغَةِ ٱلْعَرَبِ

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

(c) when the predicate is an **interrogative pronoun**:

مَنْ هِيَ؟

Who is she? Manf. sha'. 25, 1

فِى أَيِّ ٱلْمَدِينَتَيْنِ أَنَا؟

In which of the two cities am I?
Manf. sha'. 194, 12

مَنْ هٰذَا؟

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

مَا ٱسْمُكَ؟

What is your name? Gibr. III, 10, 4

(d) when the predicate is an **interrogative adverb**:

أَيْنَ سَيْفُكَ؟

Where is your sword? Hak. sheh. 3, 8

كَيْفَ هُمْ؟

How are they? Nu'. liq. 16, 13

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

أَشَرِهَةٌ أَنْتِ أَيَّتُهَا ٱلْفَتَاةُ؟

"Are you greedy, my girl?"
Manf. sha'. 92, 16

أَنَائِمُونَ هُمُ ٱلْآنَ؟

Are they asleep now?
Hak. ahl. 175, 10

أَوَاثِقٌ أَنْتَ مِنْ —

Are you so confident that . . .?
Nu'. liq. 11, 2

أَمُتَزَوِّجٌ أَنْتَ؟

"Are you married?" Gibr. III, 11, 12

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

وَاضِحٌ أَنَّ ٱلْأُمَمَ تَخْتَلِفُ فِى
مِيزَاتِهَا كَٱلَّذِى بَيْنَ أَفْرَادِهَا

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

طَبِيعِيٌّ فِى بِلَادِ هٰذِهِ حَالُهَا
أَنْ —

It is natural in a country with such
conditions that . . . . Hai. sir. 72, 3

(g) **to give the predicate an emphatic effect:**

مِسْكِينٌ هٰذَا ٱلْإِنْسَانُ

How poor this man is!
Hak. sheh. 92, 6

اَلطِّفْلُ أَنْتَ!

You are the childish one!
Hak. sheh. 86, 10

مِسْكِينٌ أَنْتَ أَيُّهَا ٱلشَّيْخُ

You, old man, are certainly a
miserable sight. Hak. ahl. 89, 1

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

مَلْعُونَةٌ هِيَ ٱلْأَيْدِى ٱلَّتِى تَمُدُّ
إِلَى هٰذَيْنِ ٱلْجَسَدَيْنِ

Cursed be the hands that stretch out to
these corpses. Gibr. I, 150, 14

مِسْكِينٌ ٱلْمُتَمَدِّنُ ٱلَّذِى لَا
يَسْتَطِيعُ أَنْ —

Poor is the civilized man who cannot—.
Raih. mul. 73, 13

بَاطِلَةٌ هِيَ ٱلْاِعْتِقَادَاتُ وَٱلتَّعَالِيمُ
ٱلَّتِى —

Worthless are the beliefs and teachings
that . . . . Gibr. I, 165, 7

جَمِيلٌ هٰذَا ٱلدَّرْسُ ٱلَّذِى تُلْقِيهِ
عَلَيَّ

You have taught me a very good
lesson. [Good is this lesson
which . . . .] Hak. ahl. 112, 16

B Normal Word Order

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

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

كُلُّ شَيْءٍ حَسَنٌ فِى ٱلْحَيَاةِ

Everything in life is beautiful.
Gibr. II, 127, 18

جَمَالٌ هُوَ ٱلطَّبِيعَةُ بِأَسْرِهَا

Beauty is nature itself [altogether].
Gibr. II, 136, 1

سَلَامٌ عَلَى ٱلْوَاجِبِ وَٱلْوَطَنِيَّةِ

Peace takes precedence over duty and
patriotism. Gibr. II, 108, 20

(b) when **it has an adjectival or relative determination**:

أَدِيبٌ آخَرُ هُوَ إِبْرَاهِيمُ عَبْدُ   Another litterateur is Ibrāhīm ʿAbd al-
الْقَادِرِ الْمَازِنِى   Qādir al-Māzinī. Musa adab. 92, 19

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

لَا قَلْبَ وَلَا دِينَ لَهُ   He has no heart or religion.
Raih. mul. 28, 4

إِنِّى رَجُلٌ ضَعِيفٌ لَا نَاصِرَ لِى   I am a weak man without a helper.
Manf. mag. 49, 15

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

سَلَامٌ عَلَى سُورِيَا   Greetings to Syria. Gibr. II, 133, 9

or in exclamatory expressions:

وَيْلٌ لِمَن يَقْضِى وَوَيْلٌ لِمَن   Woe [is] to those who judge!
يَدِينِ   Woe [is] to those who condemn!
Gibr. I, 117, 10

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

§ 10 THE ELLIPTICAL NOMINAL SENTENCE

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

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

Compare the almost exclamatory character of:

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

with:

حَسْبُكَ هٰذَا   That is enough for you.
Manf. mag. 153, 14

حَسْبِى أَنْ أَقُولَ —

It will suffice for me to say . . . .
Musa adab. 176, 10

(a) This elliptical construction is **especially common in answers** to questions in order to achieve a more lively dialogue:

مَاذَا تَعْرِفُ عَنِ ٱلسِّحْرِ؟
سُؤَالٌ غَرِيتٌ

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

سَأَلَنِى أَحَدُهُمْ فِى لُبْنَانَ
أَصَحِيحٌ مَا يَرْوُونَهُ عَنْ رُقِيِّ
أَبْنَاءِ ٱلشَّمَالِ؟ قُلْتُ صَحِيحٌ!

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

أَشَرِهَةٌ أَنْتِ أَيَّتُهَا ٱلْفَتَاةُ؟
قَالَتْ نَعَمْ يَا سَيِّدِى إِلَى ٱلْمَوْتِ

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

إِنَّهَا نُكْتَةٌ ظَرِيفَةٌ — فَأَجَابَ
ٱلْفَرَنْسِيُّ بَلْ حَقِيقَةٌ تَجْهَلُهَا
أُورُبَّا لِلْأَسَفِ

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

أَيْنَ أُمُّكَ يَا فُؤَادُ؟ قَالَ مَرِيضَةٌ
فِى ٱلْبَيْتِ

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

The question may include a preceding statement:

أَيْنَ؟

Where? Maz. (Zy.) 10, 44

إِلَى أَيْنَ؟

Whither? Hak. (Zy.) 11, 10

وَلِمَاذَا؟

and why? Manf. mag. 44, 27

وَلِمَا لَا وَهُوَ لَمْ يَكُنْ يَرَى
عَرْضَ هٰذِهِ ٱلْقَنَاةِ

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

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

وَكَيْفَ لَا وَقَدْ سَأَلْتَهُ لِحَبِيبٍ
قَرِيبٍ

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

كَيْفَ لَا وَ — ؟

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

Compare with:

وَكَيْفَ لَا يَكُونُ ذَٰلِكَ وَ — How could it be otherwise, since . . .?
Raf. wah III, 9, 16

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

شَاعِرٌ جَاءَ لِ — He was a poet who had come to. . . .
Gibr. II, 105, 9

قَالَ رَفِيقِى شَيْءٌ مَأْلُوفٌ — My companion said, "That is a common thing." Raih. mul. 202, 20

أَلِذَٰلِكَ وَحْدَهُ أَنْكَرَكِ سَلِيمٌ؟ — Is it only for this that Selim disowned you? That is something I can hardly believe. Nu'. liq. 43, 15
أَمْرٌ أَكَادُ أُصَدِّقُ

زَوْجَةٌ تُحِبُّ زَوْجَهَا — Here is a wife who loves her husband.
Manf. mag. 101, 12

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

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

§ 11 THE NOMINAL SENTENCE WITH THREE MEMBERS

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

A Personal Pronouns of the Third Person

The pronoun of the third person which, in this function, has been called ضَمِيرُ ٱلْفَصْل, "the pronoun of separation," by Arab grammarians, intro-duces a division between the subject and the predicate when both members are defined:

هٰذِهِ ٱلْمَرْأَةُ هِيَ أَرْمَلَةُ سِمْعَان ٱلرَّامِي — This woman was the widow of Sem'an al-Rami. Gibr. I, 156, 3

It is generally used when **the subject is a demonstrative pronoun** and the **predicate is a substantive defined by the definite article**:

تِلْكَ هِيَ ٱلْمُشْكِلَةُ	That is the difficulty. Hak. (Br.) 40, 20
هٰذَا هُوَ ٱلنَّامُوسُ	That is the law. Gibr. I, 132, 13
هٰؤُلَاءِ هُمُ ٱلْغَاصَةُ	These are the divers. Raih. mul. 218, 20
هٰؤُلَاءِ هُمُ ٱلْعُلَمَاءُ	These were the *ulemas.* Hus. ayy. I, 84, 13

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

أَنَا هُوَ ٱلْقَلْبُ ٱلْبَشَرِىُّ	I am the human heart. Gibr. II, 114, 13

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

أَنَا ٱلْقَلْبُ ٱلْبَشَرِىُّ	I am the human heart. Gibr. II, 115, 1
هٰذِهِ ٱلْكَلِمَةُ ٱلْوَحِيدَةُ ٱلْمَعْقُولَةُ ٱلَّتِى —	That is the only reasonable word which.... Manf. sha'. 45, 3

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

هٰذَا هُوَ مَكْتَبُكَ	This is your desk. Kam. (Zy.) 4, 22

since "this desk of yours" would not be هٰذَا مَكْتَبُكَ but مَكْتَبُكَ هٰذَا. (For the position of the demonstratives, see vol. II):

هٰذِهِ هِيَ حِكَايَتِى	This is my story. Gibr. I, 122, 10
هٰذَا هُوَ طَلَبِى	That is my request. Hak. sul. 55, 5

(For further discussion of the "pronoun of separation," see vol. II.)

When the subject and predicate differ in gender or number, the personal pronoun **agrees with the subject** in gender and number as if in apposition to it:

هٰذِهِ ٱلزَّلَّةُ ٱلْأُولَى هِيَ بَدْءُ ٱلْانْهِيَارِ فِى —

This first slip was the beginning of the downfall for.... Raf. wah. I, 331, 9

جَمَالٌ هُوَ ٱلطَّبِيعَةُ بِأَسْرِهَا

Beauty is nature itself [altogether]. Gibr. II, 136, 1

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

هٰذِهِ هِيَ حِكَايَتِى

This is my story. Gibr. I, 122, 10

B The Verb كَانَ, "to be"

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

شَيْخٌ ثَالِثٌ كَانَ فِى ٱلْمَدِينَةِ

A third sheikh was in the town. Hus. ayy. I, 84, 7

أَنْتَ ٱلْيَوْمَ حَبِيبِى وَغَدًا تَكُونُ زَوْجِى

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

سَأَكُونُ سَعِيدًا

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

خَاطِبٌ كَانَ مِنْ كِبَارِ ٱلْمُسْلِمِينَ

Khatib was one of the Muslim leaders. Hai. sir. 415, 9

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

C The Verb لَيْسَ, "not to be"

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

أَجَابَتْ بِأَنْ لَيْسَ عِنْدَهَا شَيْءٌ   She answered that she had nothing. Hai. sir. 89. 22

لَيْسَ عِنْدَنَا وَظَائِفُ   We have no openings. Mah. qah. 84, 9

فَهُمْ لَيْسَ لَهُمْ عَادَةٌ بِهَزِيمَةٍ   for they were not used to being defeated. Hai. sir. 375, 23

اَلْمُؤَرِّخُ لَيْسَ نَاقِلاً   The historian is not a translator. Hai. sir. 39, 24

(For further discussion of لَيْسَ , see page 119.)

II THE VERBAL SENTENCE

§ 12 STRUCTURE OF THE VERBAL SENTENCE

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

The verbal sentence, as its name جُمْلَةٌ فِعْلِيَّةٌ indicates, contains a verb.[14] Hence, **its essential elements are:** the **verb**, which expresses the temporal action or condition; and the **subject**—the person or thing to which the verbal action is attributed. The subject is called فَاعِلٌ by Arab grammarians.

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

مَاتَ زَيْدٌ   Zaid died.

مَاتَ   He died.

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

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

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

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[14] On the definition of the verbal sentence as given by the native grammarians, see page 2 above.

41

in this case مَاتَ , is at the same time a complete verbal sentence, زَيْدٌ being a

مُبْتَدَأٌ , not a فَاعِلٌ [15] (see page 2).

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

حَيَاةَ طُمَأْنِينَةَ وَدَعَةَ إِذًا
كَانَتْ حَيَاةُ مُحَمَّدٍ فِى هٰذِهِ
ٱلسِّنِينَ مِنْ عُمْرِهِ

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

وَٱللّٰهَ نَسْأَلُ أَنْ ─

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

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

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

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

إِذَنْ أَنْتِ تُحِبِّينَنِى !

Then you love me! Manf. sha'. 155, 9

فَأَنْتَ تَرَى أَنْ ─

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

أَخَصُّ ٱلْخَاصَّةَ هٰذِهِ كَانَتْ
تَلْتَفِتُ إِلَى ٱلْمَاضِي

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

ٱلْمَكْتَبُ نَفْسُهُ يَشْغَلُ ثَلَاثَ
غُرَفٍ وَاسِعَةٍ

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

[15] Note that for Arab grammarians فَاعِلٌ is called only the subject of a verb in the active voice. The grammatical subject of a verb in the passive voice is not called فَاعِلٌ but

ٱلْمَفْعُولُ ٱلَّذِى لَمْ يُسَمَّ فَاعِلُهُ "the object whose agent is not named". (See, e.g., Zajjāji p. 88; Ashmāwi p. 68.)

It is also called نَائِبُ ٱلْفَاعِلِ "the substitute of the agent". (See Farhat *Bah.* p. 180; *Qawa'id* p. 61.)

(b) **to emphasize a change of subject**, especially in correlative constructions:

يَدٌ بَشَرِيَّةٌ دَفَعَتْنِي إِلَى ٱلْهَوَنِ
وَيَدٌ بَشَرِيَّةٌ خَلَّصَتْنِي

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

لَوْلَا أَنَّكَ شَاعِرٌ وَٱلشُّعَرَاءُ
يَفْهَمُونَ مِنْ مَعْنَى ٱلسَّعَادَةِ
غَيْرَمَا يَفْهَمَةُ ٱلنَّاسُ جَمِيعًا —

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

رَجُلٌ فَتَكَ بِرَجُلٍ آخَرَ فَقَالَ
ٱلنَّاسُ — وَرَجُلٌ حَاوَلَ أَنْ
يَسْلُبَ ٱلدَّيْرَ فَقَالَ ٱلنَّاسُ —
وَٱمْرَأَةٌ خَانَتْ بَعْلَهَا فَقَالَ
ٱلنَّاسُ —

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

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

وَٱلْمَرْأَةُ ٱلَّتِي تُلْزَمُ بِسَتْرِ
أَطْرَافِهَا وَٱلْأَعْضَاءِ ٱلظَّاهِرَةِ مِنْ
بَدَنِهَا بِحَيْثُ لَا تَتَمَكَّنُ مِنَ
ٱلْمَشْيِ وَلَا مِنَ ٱلرُّكُوبِ بَلْ لَا
تَتَنَفَّسُ وَلَا تَنْظُرُ وَلَا تَتَكَلَّمُ
إِلَّا بِمَشَقَّةٍ تُعَدُّ رَقِيقَةً

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

فَٱلرَّجُلُ ٱلَّذِي — لَا يَحْتَرِمُ
حُرِّيَّتَهَا

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

أَوَّلُ شُعُورٍ ٱخْتَرَقَنِي كَتَيَّارِ
ٱلْكَهْرَبَاءِ كَانَ شُعُورَ ذُعْرٍ
وَخَوْفٍ شَدِيدَيْنِ

The first feeling that swept over me, like an electric shock, was one of great consternation and fear.
Din (Zy.) 3, 23

(d) when a **negative particle modifies the subject** rather than the complete verbal sentence:

فَلَا ٱلْبَحْرُ يَفْتَحُ لِى قَلْبَهُ وَلَا ٱلْجَبَلُ يَبَشُّ لِى كَسَابِقِ عَهْدِى بِهِمَا

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

مَا مِنْ أَحَدٍ فِى هٰذَا ٱلْمَنْزِلِ يَسْتَطِيعُ —

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

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

أَنَا لَا أُفَكِّرُ أَن —

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

ٱلرِّسَالَةُ لَا تَمُوتُ

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

أَنْتَ لَا تَدْرِى شَيْئًا

You know nothing. Hak. ahl. 84, 15

ٱلْكَاتِبُ ٱلْحَقُّ لَا يَكْتُبُ لِيَكْتُبَ

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

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

أَىُّ بَشَرٍ رَأَى قَلْبَ ٱللّٰهِ ؟

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

مَنْ يَدْرِى؟

Who knows? Hak. sul. 100, 12

قَرَأْتُ فِيهِ مَا يَأْتِى

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

مَا ٱلَّذِى حَيَّرَكُمْ؟

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

or when **the particles** إِنَّ, أَنَّ, and لٰكِنَّ are used to introduce the subject (see vol. II):

إِنِّى أَقُولُ لَكَ

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

إِنِّى أَعْرِفُ عَنْهُ شَيْئًا قَلِيلًا

I know little about it.
Manf. shaʿ. 26, 13

كَأَنَّهَا قَدْ سَمِعَتْنِى مُفَكِّرًا	as though she had heard me thinking. Gibr. I, 112, 14
وَلٰكِنَّ ٱلشَّهْرَ مَضَى	but the month went by. Hus. ayy. I, 67, 1
لٰكِنَّ مُحَمَّدًا ظَلَّ فِيمَا هُوَ فِيهِ	but Mohammed remained as he had been before. Hai. sir. 264, 4

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

كَانَتْ أُمُّهُ تَقْطَعُ عَلَيْهَا ٱللَّحْمَ	His mother used to cut the meat on it. Hus. ayy. I, 59, 9
فَقَدْ كَانَ ٱلصَّبِيَّانِ يَنْتُقُلُونَ إِلَى ٱلْفَقِيهِ وَٱلْعَرِيفِ كُلَّ مَا يَسْمَعُونَ مِن صَاحِبِهِمْ	For the boys had been reporting to the teacher and the monitor whatever they heard from their friend. Hus. ayy. I, 65, 5
كَانَ فُولْتِيرْ يَقُولُ عَنْ نَفْسِهِ —	Voltaire used to say about himself. . . . Musa (Zy.) 2, 34

(For a discussion of word order after the particles فَ , حَتَّى , إِذَا , and after وَ in circumstantial clauses, see vol. III.)

§ 13 THE SUBJECT OF THE VERBAL SENTENCE

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

(a) a **personal pronoun**:

وَٱنْتَظَرَ هُوَ فِى بَطْنِهِ	but he remained in its [the valley's] bottom. Hai. sir. 283, 13
بِٱلطَّرِيقِ ٱلَّتِى أُرِيدُهَا أَنَا	in the way I wish. Manf. sha'. 161, 17

(b) a **substantive**:

دَخَلَ ٱلنَّبِيُّ إِلَى بَيْتِهِ	The Prophet went into the house. Hai. sir. 301, 19
صَعَدَ ٱلْخَطِيبُ ٱلْمِنْبَرَ	The preacher ascended the pulpit. Tai. (Zy.) 34, 57

مَاتَ أَبِى وَأُمِّى قَبْلَ أَنْ ـ

My parents died before. . . .
Gibr. I, 163, 5

أَقَامَ مُحَمَّدٌ فِى ٱلصَّحْرَاءِ سَنَتَيْنِ

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

أَخَذَتْ عَيْنِى كُتَيِّبًا صَغِيرًا

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

thus, also an infinitive:

كَأَنَّ إِنْكَارَ ٱلْوَاقِعِ يَسْتَطِيعُ أَنْ يَمْحُوهُ

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

قَدْ كَانَ ٱسْتِخْدَامُ ٱلْمَوَالِى فِى ٱلْعَهْدِ ٱلْأُمُوِيِّ نَادِرًا

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

(c) an **interrogative** or a **relative pronoun:**

مَنْ حَلَّلَهُ لِلْأَمِيرِ؟

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

أَنَّ مَنْ رَآكَ وَلَوْ مَرَّةً لَا يَنْسَاكَ؟

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

مَا خَرَجَ مِنْ يَدِى ـ

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

(d) a **demonstrative pronoun:**

كَانَ ذَٰلِكَ وَأَنَا فَتًى يَافِعٌ

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

لِيَكُنْ هٰذَا

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

مَنْ كَانَ هٰذَا هَمَّهُ مِنْ حَيَاتِهِ ـ

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

(e) an **adjective used as a substantive:**

وَٱلْقَلِيلُ ٱلَّذِى نَعْرِفُهُ يَتَغَيَّرُ بِتَغْيِيرِ ٱلظُّرُوفِ

The little we know varies with the circumstances. Sa'. (Zy.) 6, 7

وَلَمْ يَمْضِ قَلِيلٌ حَتَّى — Hardly any time had passed when....
[A little had not passed when....]
Hak. yaum. 21, 8

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

لِذَٰلِكَ هَدَ ٱلْمُؤْمِنُ وَٱضْطَرَبَ ٱلْمُلْحِدُ — For this reason, the believer is at peace while the unbeliever is disturbed.
Amin (Zy.) 7, 21

أَنْ يَدْخُلَ ٱلْمُتَظَاهِرُونَ أَفْنِيَتَهُ — that the demonstrators could enter its courtyards. Hai. (Zy.) 14, 15

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

رَقَصَ ٱلرَّاقِصُونَ — Some people danced. Mah. qah. 94, 11

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

لَيْسَ مِنْ شَكٍّ فِى أَنْ — There is no doubt whatever that....
Hus. ayy. I, 43, 1

قَدْ قُرِىَء لِصَاحِبِنَا مِنْ هَٰذَا كُلِّهِ — Part of all this was read to our friend.
Hus. ayy. I, 98, 4

Note that the impersonal construction of the verb كَفَى , "to be sufficient," "to be enough," used with the preposition بِ and with an adverbial accusative can hardly be considered as still productive.[16] It is an expression taken from the Koran:

كَفَى بِٱللَّهِ شَهِيدًا — Allah is a sufficient witness.
Koran IV, 81

which is sometimes repeated in phrases of analogous structure:

كَفَى بِٱللَّهِ وَكِيلاً — God is the best protector.
Wehr *Dictionary* (under كفى)

كَفَى بِٱلْوَاقِعِ ٱلْمَشْهُودِ دَلِيلاً وَحُجَّةً — The witnessed fact is sufficient proof and argument. Zayy. (Zy.) 16, 18

[16] On the use of this construction, see Brock. *Grund.* II, p. 124.

Note also the exclamatory use of this verb:

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

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

لَا يَنْسَاهُ مَنْ رَآهُ
Whoever saw it will not forget it.
'Aqq. (Zy.) 15, 30

أَنَّ مَنْ ذَهَبَ سَوْفَ يَعُودُ؟
that whoever died will rise again?
Hak. ahl. 52, 5

مَا خَرَجَ مِنْ يَدِى دَخَلَ فِى حَوْزَةِ ٱلشَّيْطَان
Whatever leaves my hand goes into the devil's possession. Hak. sheh. 6, 6

(h) a **noun clause** introduced by أَنْ or أَنَّ (see vol. III):

خَطَرَ لِى أَنَّ ٱلْقَادِمَ قَدْ يَكُونُ لِصًّا
It occurred to me that the man approaching could be a thief.
Maz. (Zy.) 10, 12

كَانَ طَبِيعِيًّا أَنْ —
It was natural that....
Amin zuh. I, 19, 15

يَظْهَرُ أَنْ —
It is obvious that....
Amin duh. I, 18, 3

§ 14 THE IMPERSONAL SUBJECT

Arabic has never developed an impersonal approach to verbal action that could be considered equivalent to the European "it was," "it became": *es war, es gab; había,* etc.

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

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

أَنَّ ٱلسَّمَاءَ سَتُمْطِرُنَا فِى هٰذِهِ ٱللَّيْلَةِ غَزِيرًا
that it will rain quite heavily tonight [that the skies will rain upon us....]
Manf. mag. 15, 17

كَانَ ٱللَّيْلُ قَدْ أَظْلَمَ   The night had grown dark. 'Aww. (Br.) 10, 22

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

(حِينَ) أَوْ يَنْتَصِفُ ٱلنَّهَارُ   or (when) it is noon. [The day reaches the middle.]

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

كَانَ ٱلْيَوْمُ يَوْمَ جُمْعَةٍ   It was Friday. [The day was Friday.] Hai. sir. 291, 18

كَانَ ذٰلِكَ ٱلْيَوْمُ يَوْمَ ٱلْأَضْحَى   It was the Day of Immolation. Hus. ayy. I, 125, 7

كَانَ ٱلْفَصْلُ رَبِيعًا   It was springtime. [The season was spring.] Nu'. liq. 26, 14

كَانَ ٱلْوَقْتُ عَصْرًا   It was afternoon. [The time was afternoon.] Qal. (Zy.) 21, 45

لَمَّا كَانَ غَدٌ جَاءَ ٱلنَّاسُ أَرْسَالًا إِلَى ٱلْمَسْجِدِ   The next day the people came to the mosque in groups. [When it was the next day....] Raf. wah. I, 115, 4

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

فَلَمَّا أَصْبَحْتُ يَوْمَ ٩ مِنْ مَارِسْ ذَهَبْتُ —   On the ninth of March, I went.... [When I entered upon the ninth of March, I went....] Hai. (Zy.) 14, 4

وَإِنَّمَا هُوَ عِنْدَ أَحَدِهِمْ إِذَا أَصْبَحُوا وَعِنْدَ ثَانٍ مِنْهُمْ إِذَا أَمْسَوْا   for it took place in one of their rooms during the mornings and in a different one in the evenings. Hus. ayy. II, 32, 5

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

لَمَّا أَصْبَحَ ٱلصُّبْحُ   When it was morning.... Hai. sir. 268, 14

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

كَانَ يَوْمَ ٱلْأَرْبِعَاءِ   It was Wednesday. Hus. ayy. I, 56, 1

لَمَّا كَانَ قُبَيْلَ ٱلْفَجْرِ ـ   A little before dawn. . . .
Hai. sir. 189, 6

Note that in the expression:

كَانَ ذَٰلِكَ لَيْلَةَ ٱلْيَوْمِ ٱلثَّامِنِ   It happened during the night of the
مِنْ ـ   eighth of. . . . Hai. (Zy.) 14, 1

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

§ 15 THE INDEFINITE SUBJECT

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

In these cases, **the subject can be expressed** by:

(a) the **third person masculine singular** of the **passive** voice (see page 48). Here the noun clause following the verb is the grammatical subject:

وَيُقَالُ إِنَّ فِى عُنُقِهِ دَمَ   People said that he had three murders
ثَـلَاثَةِ قَتْلَى   on his conscience. 'Aww. (Br.) 14, 27

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

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

يَقُولُونَ إِنَّ ٱلْحُبَّ أَعْمَى   People say that love is blind.
Nu'. kan. 20, 9

وَلَئِنْ كَانَ صَحِيحًا مَا يَقُولُونَ ـ   and if what people say is true. . . .
Manf. sha'. 280, 9

حِينَ تَرْجِعُ إلَى لُبْنَانَ سَيَسْأَلُونَكَ كَمْ جَمَعْتَ مِنْ مَالٍ

When you return to Lebanon people will ask you how much money you have earned. Din (Br.) 59, 9

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

أَثْمَنُ ٱلْهِبَاتِ هِبَةٌ تَجْهَلُ وَاهِبَهَا

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

عَنْ شِمَالٍ إذَا صَعَدتَّ ٱلسُّلَّمَ

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

زِيرُ مَاءٍ لَا تَعْرِفُ لَوْنَهُ

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

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

هَتَفَ بِهِ هَاتِفٌ

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

وَلَوْ سَأَلَهُ سَائِلٌ ـ

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

بَيْنَمَا هُوَ نَائِمٌ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ أَتَاهُ آتٍ

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

ٱلْفَتَاةُ ٱلْغَنِيَّةُ لَا يَعُوقُهَا عَنِ ٱلزَّوَاجِ عَائِقٌ

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

but it can take the article:

بَكَى ٱلْبَاكُونَ وَأَعْوَلَ ٱلْمُعْوِلُونَ

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

قَدْ كَانَ فَوْقَ مَا يَحْتَمِلُ ٱلْمُحْتَمِلُ

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

رَقَصَ ٱلرَّاقِصُونَ

Some people danced. Mah. qah. 94, 11

وَقَدْ يَسْمَعُ ٱلسَّامِعُ فِيهَا — and there, one could hear. . . .
Manf. sha'. 20, 11

أَنَّنِى سَأَضْرِبُكَ ضَرْبَةً غَرِيبَةً that I shall strike you in a way never
لَمْ. يَرَ ٱلرَّاؤُونَ مِثْلَهَا seen before. Manf. sha'. 56, 1

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

قَدْ قَالَ قَائِلُهُمْ — One of them [their speaker] said. . . .
Hus. 'ala. II, 195, 16

Compare with:

قَالَ قَائِلٌ مِنْهُمْ — One [speaker] of them said. . . .
Hai sir. 297, 20

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

§ 16 THE PASSIVE VOICE

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

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

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

ٱلَّذِى وُجِدَ قَتِيلاً فِى ٱلْبَرِّيَّةِ who had been found murdered in the
مُنْذُ خَمْسَةِ أَعْوَامٍ وَلَمْ يُعْرَفْ wilderness five years before; no one
قَاتِلُهُ بَعْدُ knew his killer yet. Gibr. I, 156, 3

دَخَلْتُ كُلَّ مَطْعَمٍ فَلَمْ أُعْطَ I went into every restaurant, but no
خُبْزًا one gave me bread. Gibr. III, 82, 12

أَنَّهُمْ خُلِقُوا مِنْ طِينِ ٱلْأَرْضِ   that they have been created from clay. Hak. (Br.) 39, 15

مَا أُوحِيَ إِلَى مُحَمَّدٍ   what has been revealed to Mohammed. Hai. sir. 36, 14

فُتِحَ بَابُ ٱلسِّجْنِ   The prison door was opened. Gibr. I, 127, 11

If the agent has to be mentioned, Arabic repeats the same sentence in the active voice:

قَدْ مُدَّتِ ٱلْمَائِدَةُ مَدَّتْهَا كُبْرَى أَخَوَاتِ ٱلصَّبِيِّ   The table had been set by the boy's oldest sister. Hus. ayy. I, 122, 13

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

أَنَّ مَا يُوحَى إِلَى صَاحِبِهِ إِنَّمَا يُوحَى إِلَيْهِ مِنَ ٱللهِ ذَاتِهِ   that what had been revealed to his friend was revealed to him by God, Himself. Hai. sir. 36, 21

قَدْ أُصِيبَ بِعِلَّةٍ فِى نَفْسِهِ شَبِيهَةٍ بِٱلْجُنُونِ   He had been afflicted by an infirmity of the spirit like a madness. Gibr. I, 207, 10

جَعَلَ ٱلصَّبِيُّ يُرَاعُ لِهٰذَيْنِ ٱلصَّوْتَيْنِ   The boy began to be frightened by these two voices. Hus. ayy. II, 42, 4

فِى هٰذِهِ ٱلسِّنِّ ٱلَّتِى يُعْجَبُ فِيهَا ٱلْأَطْفَالُ بِآبَائِهِمْ وَأُمَّهَاتِهِمْ   at the age when children admire their parents. Hus. ayy. I, 145, 3

كَانَ ٱلنَّهَارُ كَأَنَّهُ يُضِيءُ بِٱلْقَمَرِ لَا بِالشَّمْسِ   The day looked as if it were illuminated by the moon, not by the sun. Raf. wah. I, 40, 9

In fact, it is frequently difficult to state to what extent the prepositions introduce a real agent and not simply an instrumental idea. Compare the above with such expressions as:

جَاءَتْ تَتَعَثَّرُ بِالْحُزْنِ وَالْخَجَلِ   She came, stumbling with grief and shame. Mah. qah. 89, 9

لَقَدْ تَغَيَّرَتْ أُورُبَّا بِأَفْكَارِ هٰذَا الْأَدِيبِ   Europe changed under the influence of this writer's ideas. Musa adab. 175, 10

C The frequency of the passive voice in some constructions results in a series of **intransitive uses** of verbs which are actually transitive:

تُوُفِّيَ نَحْوَ سَنَةِ ٥٤٠ م   He died about 540 A.D. Djir. tar. I, 107, 8

تَوَفَّاهُ اللهُ   (for: *God has taken him unto Him)*

اَلسَّعِيدُ مَنْ سَعِدَ حَيْثُ كَانَ   The happy one is he who finds happiness wherever he is. Nu'. kan. 14, 11

مَا قُبِضَ نَبِيٌّ إِلَّا دُفِنَ حَيْثُ يُقْبَضُ   No prophet has ever died who was not buried where he died. Hai. sir. 511, 12

أَنْتَ جُنِنْتَ   You are crazy. Hak. ahl. 70, 3

خُيِّلَ إِلَيَّ أَنْ —   It seemed to me. . . . Kam. (Zy.) 4, 38

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

اَلَّذِى وُجِدَ قَتِيلًا   who had been found murdered. Gibr. I, 156, 3

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

هَلْ تُوجَدُ قُوَّةٌ تَتَغَلَّبُ عَلَى الْمَوْتِ؟   Is there a force that can overcome death? Gibr. I, 130, 15

كُلُّ مَا يُوجَدُ مِنَ الْفَرْقِ بَيْنَ السَّاحِرِ وَالصُّوفِيِّ هُوَ أَنْ —   The only difference between a sorcerer and a *sufi* is that. . . . Hus. ayy. I, 198, 14

لَا تُوجَدُ وَظَائِفُ خَالِيَةٌ عِنْدَنَا الْآنَ   We do not have an opening now. Mah. qah. 84, 6

Note that the intransitive meaning of the verb وُجِدَ, "to be found," is

common only in the imperfect tense. To give the construction preterital mean-
ing, the verb كَانَ is used before it:

كَانَ يُوجَدُ بِٱلْوِزَارَةِ وَظِيفَتَانِ خَالِيَتَانِ   There were two positions vacant in the ministry. Mah. qah. 83, 21

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

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

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

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

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

أُغْمِيَ عَلَيَّ   I fainted. Hus. ayy. I, 103, 12

لَمْ يُؤْذَنْ لَهُمْ بِٱلْخُرُوجِ   They were not allowed to go out. 'Aqq. (Zy.) 15, 18

لَمْ يُؤْذَنْ لِى بِٱلسَّفَرِ إِلَى ٱلْبَحْرَيْنِ   I was not allowed to travel to Bahren. Raih. mul. 18, 11

قَدْ كَانَتْ زَيْنَبُ ٱبْنَتُهُ إِذْ ذَاكَ مَرِيضَةً مَرَضًا خُشِيَ مِنْهُ عَلَيْهَا   His daughter, Zainab, was so ill at that time that people feared for her life. Hai. sir. 443, 8

فَلَمَّا جِيءَ بِهِمْ —   when they were brought. . . . Hai. sir. 271, 5

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

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[17] See Zajjāji p. 88; Farhat *Bah.* p. 180.

E Verbs **which take a direct object in the accusative case when in the active voice are also frequently found in the passive voice with an indefinite meaning.** The logical object of the verb is in the nominative case as the grammatical subject, but this construction emphasizes the psychological indefiniteness of the agent: "people said," "they said," etc.

لَمْ يَكُنْ لَهُ أَبٌ يُعْلَمُ

No one knew who his father was. Hai. sir. 6, 19

الَّذى وُجِدَ قَتِيلًا فِى ٱلْبَرِّيَّةِ مُنْذُ خَمْسَةِ أَعْوَامٍ وَلَمْ يُعْرَفْ قَاتِلُهُ بَعْدُ

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

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

وَلٰكِنَّهُمْ كَانُوا فِى كُلِّ ٱلْأَحْوَالِ قُوَّةً لَا يُسْتَهَانُ بِهَا

But they were, in any case, a power one could not scorn. Amin zuh. I, 57, 14

اَلْبِلَادُ ٱلْمَفْتُوحَةُ وَٱلْأُمَمُ ٱلْمَغْلُوبَةُ لَا تَكَادُ تُعَدُّ

The subjugated countries and nations were almost innumerable. Amin duh. I, 82, 6

لَيْسَ لَكَ رُوحٌ تُقْبَضُ!

You do not have a spirit that can be taken away. Hak. (Br.) 42, 12

إِنَّهُ شَيْءٌ لَا يُصَدَّقُ

This is something unbelievable. Mah. qah. 88, 21

إِنَّهُ دَاهِيَةٌ لَا يُشَقُّ لَهُ غُبَارٌ

that he was a fellow smart beyond compare. Mah. qah. 22, 9

and also, "something that is worthwhile doing":

لَمْ تَكُ تَصِلُهُمْ بِٱلْكَنِيسَةِ صِلَةٌ تُذْكَرُ

Their connection with the Church is not worth mentioning. Hai. sir. 3, 10

لَمْ يَكُنْ لَدَيْنَا مِنْهُ شَيْءٌ يُذْكَرُ

We did not have any that are worth mentioning. Mand. (Br.) 1, 16

or "something that should be done":

أَمَّا أَنَّ هٰذِهِ ٱلطَّرِيقَةَ حَدِيثَةٌ   [to say] that this method is new is
فَهٰذَا مَا يُعْتَذَرُ عَنْهُ   inexcusable. Hai. sir. ل , 3

زَارَنِى يَوْمَ كُنْتُ وَٱلْحَقُّ يُقَالَ   He called on me when—and the truth
فِى حَاجَةٍ شَدِيدَةٍ إِلَى زِيَارَةِ   should be told—I was in great need of a
مِثْلِهِ   visit such as his. Raih. mul. 25, 23

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

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

ثُمَّ هٰذَا ٱلْيَوْمُ ٱلْمَشْهُورُ يَوْمُ   then this memorable day, the birthday
مَوْلِدِ ٱلنَّبِيِّ —   of the Prophet.... Hus. ayy. I, 68, 15

كَيْفَ تَصْنَعُ بِهَا شَيْئًا   how to make a memorable thing of it?
مَذْكُورًا؟   Hak. sul. 18, 9

هٰذَا ٱلْكَلِمَةُ ٱلْوَحِيدَةُ   that this is the only reasonable word
ٱلْمَعْقُولَةُ ٱلَّتِى سَمِعْتُهَا   I have heard here tonight.
ٱللَّيْلَةَ فِى هٰذَا ٱلْمَكَانِ   Manf. sha'. 45, 3

أَنْتَ — مَسْئُولٌ عَنْ —   You are ... responsible for....
   Hak. sul. 64, 8

لَا تُسْفِرُ عَنْ نَتَائِجَ مَذْكُورَةٍ   It does not offer results worth
   mentioning. Sa'. (Zy.) 6, 24

أَنَّهَا بَلَغَتْ فِى بَعْضِ ٱلْعَصْرِ   that it achieved a praiseworthy
مَكَانًا مَحْمُودًا   development during a certain period.
   Hai. sir. 74, 23

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

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

كَخُوَارِ ثَوْرٍ مَذْبُوحٍ   like the bellowing of an ox being
   slaughtered. Qud. (Br.) 49, 16

§ 18 THE PERFECT TENSE

The Arabic **perfect** is used:

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

إِنَّ رَسُولَ ٱللّٰهِ رُفِعَ كَمَا رُفِعَ عِيسَى	The Messenger of God has been taken up [to heaven] as Jesus was. Hak. (Br.) 41, 23
هٰكَذَا قَالَ يَسُوعُ ٱلنَّاصِرِيُّ	So spoke Jesus, the Nazarene. Gibr. I, 160, 12
وَقَفْتُ مَرَّةً بِبَابِ مَكْتَبَةٍ ــ	I stopped once at a bookstore.... Maz. (Zy.) 1, 1
خَرَجَ ٱلْعَرِيسُ وَٱلْعَرُوسُ مِنَ ٱلْهَيْكَلِ	The bride and the bridegroom came out of the church. Gibr. I, 140, 2

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

رَقَصَ ٱلرَّاقِصُونَ	Some people danced. Mah. qah. 94, 11
كَانَ ٱلشَّيْخُ عَبَّاسٌ بَيْنَ سُكَّانِ تِلْكَ ٱلْقَرْيَةِ ــ كَٱلْأَمِيرِ بَيْنَ ٱلرَّعِيَّةِ	Among the inhabitants of that village Sheikh Abbas was like a prince among his subjects. Gibr. I, 152, 2
تَرَبَّعَ ٱلْأَمِيرُ عَلَى مِنَصَّةِ ٱلْقَضَاءِ فَجَلَسَ عُقَلَاءُ بِلَادِهِ عَنْ يَمِينِهِ وَشِمَالِهِ	The Emir sat cross-legged upon the judgment seat and on each side of him sat the wise men of the country. Gibr. I, 127, 2

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

كُلُّهُمْ جَاءُوا فِى هٰذِهِ ٱلسَّاعَةِ وَبِأَيْدِيهِمْ أَوَانٍ مِنَ ٱلْخَشَبِ ــ يَنْتَظِرُونَ ــ	They used to come at this hour, with wooden utensils, waiting for.... Raih. mul. 95, 21

(b) to express **actions started in the past** and, as such, completed but understood as **still lasting** in their results or consequences—thus, equivalent to the imperfect. It is the so-called **"resultative perfect"**:

اِخْتَلَفَ ٱلْمُؤَرِّخُونَ كَذَٰلِكَ فِى ٱلشَّهْرِ

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

أَهَٰذَا ٱلْإِلٰهُ ٱلَّذِى صِرْتُ كَاهِنَهُ؟

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

يَا إِلٰهِى! نَامَتْ وَيَدُهَا مُسْتَيْقِظَةٌ

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

(c) to express the present:

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

فِى أَيِّ وَقْتٍ شَاءَ

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

ٱلْآنَ عَرَفْتُ أَنْ —

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

عَرَفْتُ أَنْ —

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

أَرَأَيْتَ ٱلْآنَ كَيْفَ —؟

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

لِأَنِّى ٱسْتَطَعْتُ فِى هٰذَا ٱلسُّكُونِ ٱلسَّائِدِ — أَنْ أَكُونَ أَنَا نَفْسِى

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

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

لِذَٰلِكَ هَدَأَ ٱلْمُؤْمِنُ وَٱضْطَرَبَ ٱلْمُلْحِدُ

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

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

مَنْ فَقَدَهَا فَقَدَ عُنْصُرًا هَامًّا مِن عَنَاصِرِه

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

مَنْ صَوَّرَ صُورَةً جَمِيلَةً | The man who is able to mold a beautiful figure is great. Nuʿ. kan. 9, 5
عَظِيمٌ |

(3) when the statement implies **emphasis**:[20]

كَذَبْتَ! | You lie! Hak. (Br.) 41, 19

أَصَبْتَ | You are right. Hak. ahl. 75, 14

Note:

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

(4) in **questions**:

أَصَدَّقْتَنِى ٱلآنَ؟ | Do you believe me now? Hak. ahl. 75, 5

هَلَّا نَهَضْتَ وَمَشَيْتَ مَعَهُمْ؟ | Why don't you stand up and walk with them? Gibr. III, 57, 16

هَلَّا رَضِيتَ؟ | Aren't you satisfied? Gibr. II, 112, 5

(5) in an **oath** and its contents:

لَا بَارَكَ ٱللّٰهُ فِيكِ يَا وِدَادْ! | Shame on you, Widad! [May God never bless you!] Nuʿ. liq. 48, 15

قَبَّحَكَ ٱللّٰهُ وَقَبَّحَ صَوْتَكَ! | Shame on you, for saying that! [May God render ugly you and your voice!] Hak. (Br.) 39, 3

أَخْزَاكَ ٱللّٰهُ! | May God put you to shame! Hak. (Br.) 38, 8

(6) in a **wish** and its contents:

أَبِى رَحِمَهُ ٱللّٰهُ | My father, may God have mercy on him. . . . Raf. (Zy.) 20, 2

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[20] Here also belongs the interjectional phrase حَبَّذَا, "how nice, how lovely is . . .!"

حَبَّذَا عَاصِفَةٌ وَثُلُوجٌ تُقَرِّبُنَا مِنْ ذِكْرِ تِلْكَ ٱلنُّفُوسِ ٱلْخَالِدَةِ | How wonderful are the storm and snow that make us remember those immortal souls. Gibr. (Zy.) 8, 13

For a discussion of this phrase, see Brock. *Grund.* II, § 78, b; Wright I p. 98 B and also *Mufaṣṣal* p. 124; Yaʿīsh VII, p. 138.

أَكْرَمَكَ ٱللّٰهُ

May God honor you!
Mub. (Zy.) 22, 19

تَبَارَكَتْ جُبَيْلُ وَتَبَارَكَتْ ثَمْرَةُ بَطْنِها

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

أَنْعَمَ ٱللّٰهُ مَسَاءَكَ

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

وَيَا لَيْتَ حُدُودَهَا مَا كَانَتْ غَيْرَ حُدُودِ ٱلْمَأْلُوفِ

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

(d) to express a **present** or **future action** in **temporal and conditional clauses** (see vol. III):

لَوْ شِئْتَ أَنْ أَقُولَ لَكَ لَقُلْتُ

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

وَلَوِ ٱسْتَطَعْتُ لَكُنْتُ ثَالِثَكُمْ

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

حَتَّى إِذَا فَرَغْنَا مِنْ هٰذَا ٱلدَّرْسِ ذَهَبْتُ بِكَ إِلَى ٱلْأَزْهَرِ

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

إِذَا فَقَدَ ٱلْمَرْءُ صَدِيقًا عَزِيزًا وَٱلْتَفَتَ حَوْلَهُ يَجِدُ ٱلْأَصْدِقَاءَ ٱلْكَثِيرِينَ

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

(e) **After the adverbial relative** مَا, the perfect very frequently has the meaning of **a present** or **a future** (see vol. III):

أَقِمْ عَلَيْهَا مَا ٱسْتَطَعْتَ

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

رُبَّمَا عُدْتُ إِلَيْكَ بَعْدَ قَلِيلٍ

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

لِأَنَّهُ أَقْوَى مِنْكَ وَرُبَّمَا قَتَلَكَ

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

سَأَشْكُرُ لَكَ فَضْلَكَ مَا حَيِيتُ

I shall be thankful to you for your kindness as long as I live. Manf. sha'. 261, 16

(f) When **in contrast with another action**, either present or past, the perfect can have the idea of the **pluperfect**:

(جَاءَت ٱلْأَنْبَاءُ ب) وَأَنَّ ٱلْٱنْتِقَالَ مِنَ ٱلْعَاصِمَةِ وَإِلَيْهَا أَصْبَحَ مُسْتَحِيلًا	(News arrived) that communication between the capital and that place was no longer possible. Hai. (Zy.) 14, 20
وَعَلِمَ ٱلْحَارِثُ حِينَ بَلَغَ ٱلْمَدِينَةَ أَنَّ عَبْدَ ٱللّٰهِ مَاتَ وَدُفِنَ بِهَا بَعْدَ شَهْرٍ مِنْ مَسِيرَةِ ٱلْقَافِلَةِ إِلَى مَكَّةَ	And al-Harith learned when he reached Medina that a month after the caravan's departure for Mecca, Abdallah had died and had been buried. Hai. sir. 108, 4
هُوَ يَذْكُرُ هٰذَا ٱلسِّيَاجَ كَأَنَّهُ رَآهُ أَمْسِ	He remembers this fence as if he had seen it yesterday. Hus. ayy. I, 4, 5

§ 19 THE IMPERFECT TENSE

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

A Present

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

Thus in independent statements:

أُرِيدُ أَنْ —	I want to. . . . Manf. sha'. 121, 8
أَنَا أُحِبُّكَ وَلَا أُحِبُّ سِوَاكَ	I love you and I love no one besides you. Gibr. I, 143, 15
إِنِّى أَقُولُ لَكَ ٱلْحَقِيقَةَ	I am telling you the truth. Hak. ahl. 69, 1
مَاذَا تَقُولُ ٱلْآنَ فِى هٰذَا؟	What do you say now about it? Hak. (Br.) 44, 3
نَسْتَطِيعُ بَعْدَ ذٰلِكَ أَنْ نَقُولَ —	Hence, we may say. . . . Amin duh. I, 5, 10

and in dependent positions:

قَرَأْتُ فِيهِ مَا يَأْتِى	I read in it what follows. Manf. (Zy.) 30, 28
مَا أَظُنُّهَا تَعْرِفُ مَا هُوَ ٱلْحُبُّ	I do not believe that she knows what love is. Nuʿ. liq. 33, 3
مَا أَفْظَعَ مَا تَقُولِينَ!	How repulsive is what you are saying! Manf. shaʿ. 95, 4
إِنِّى أَكَادُ أَرَى ٱلْوُصُولَ إِلَيْهَا مُسْتَحِيلًا	I almost believe that it is inaccessible. Nuʿ. liq. 61, 13
أَمْرٌ لَا أَكَادُ أُصَدِّقُهُ	That is something I can hardly believe. Nuʿ. liq. 43, 15

The imperfect is also frequently used:

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

ٱلطَّبِيعَةُ تَكْرَهُ ٱلْفَرَاغَ	Nature loathes a vacuum. Amin (Zy.) 7, 3
ٱلرَّحْمَةُ وَٱلْقَسَاوَةُ تَتَصَارَعَانِ فِى ٱلْقَلْبِ ٱلْبَشَرِىِّ	Mercy and cruelty are always at war in the hearts of men. Gibr. I, 160, 6
ٱلشَّاعِرُ يَرَى ٱلْجَمَالَ فِى كُلِّ شَيْءٍ	The poet sees beauty in everything. Manf. mag. 199, 4
ٱلْبَشَرُ يُحِبُّونَ ٱلثَّرْثَرَةَ	People love to chat. ʿAww. (Br.) 10, 5
ٱلنِّسَاءُ فِى قُرَى مِصْرَ لَا يُحْبِبْنَ ٱلصَّمْتَ وَلَا يَمِلْنَ إِلَيْهِ	The Egyptian peasant woman doesn't like silence nor does she feel inclined toward it. Hus. ayy. I, 25, 11

and to express **something that occurs habitually**:

إِلَى هٰذِهِ ٱلدَّارِ يَأْتِى ٱلْمَلِكُ سِرًّا	The king comes to this house in secrecy. Hak. sheh. 5, 12

B Past

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

كَانَ ٱسْمُهُ خَلِيلْ وَلٰكِنَّ أَحَدًا مِنَ ٱلنَّاسِ لَا يَعْرِفُهُ بِهٰذَا ٱلْاِسْمِ هُمْ يُنَادُونَةُ «أَعْرَج»²¹

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

كَانَ ذٰلِكَ وَأَنَا فَتًى يَافِعٌ لَا أُفَكِّرُ فِى غَيْرِ ٱلسَّاعَةِ ٱلَّتِى أَكُونُ فِيهَا

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

كَانَ هٰذَا ٱلْكُتَّابُ بَيْتًا مِنْ بُيُوتِ ٱلْوَقْفِ يَتَكَوَّنُ مِنْ طَابِقَيْنْ

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

جَعَلُوا يُرِيدُونَهَا عَلَى كَشْفِ وَجْهِهَا وَهِيَ تَأْبَى

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

دَخَلَ عَلَيْهَا وَعِنْدَهَا أَبَوَاهَا وَٱمْرَأَةٌ مِنَ ٱلْأَنْصَارِ وَهِيَ تَبْكِى وَٱلْمَرْأَةُ تَبْكِى مَعَهَا

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

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

ثُمَّ جَلَسَتْ تَنْظُرُ إِلَيْهِ بِحَنُوٍّ وَشَفَقَةٍ

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

رَأَيْتُ فَتَاتَهَا إِلَى جَانِبِهَا تَبْكِى بُكَاءً مُرًّا

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

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²¹ On the declension of proper names, see vol. II.

It can, however, also express an **action** that actually occurred in the past, but **later than the action described by the perfect** (see vol. II):

اَلثَّالِثُ رَاحَ يَحْلِقُ
The third one went to shave. Hak. ahl. 61, 10

جَلَسْتُ إِلَيْهِ أَتَحَدَّثُ مَعَهُ وَأَشْرَبُ ٱلْقَهْوَةَ عِنْدَهُ
I sat down to chat and have some coffee with him. Hai. (Zy.) 14, 9

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

C Future

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

أَنْتَ ٱلْيَوْمَ حَبِيبِي وَغَدًا تَكُونُ زَوْجِي
Today you are my sweetheart, and tomorrow you will be my husband. Manf. mag. 43, 8

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

إِنَّكِ ٱلْيَوْمَ تَجْهَلِينَ وَغَدًا تَعْلَمِينَ
Today you do not know, but you will tomorrow. Manf. mag. 46, 3

This is frequently the case **in questions**:

إِلَى أَيِّ مَكَانٍ تَذْهَبُ عِنْدَمَا تَذُوبُ هٰذِهِ ٱلثُّلُوجُ؟
Where will you go when this snow has melted? Gibr. I, 176, 8

مَتَى أَعُودُ؟
When shall I return? Gibr. I, 177, 16

أَيَّكُمْ أُصَدِّقُ إِذَنْ؟
Which of you shall I believe? Hak. ahl. 175, 14

مَاذَا أَفْعَلُ يَا مَرْيَمُ؟
Mary, what shall I do? Gibr. I, 177, 16

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

أُخْرُجْ وَطُفْ بِهٰذِهِ ٱلْمَدِينَةِ وَأَنْتَ تَفْهَمُ
Go out and walk through this town and you will understand. Hak. ahl. 69, 2

تَعَالَ فَأُرِيكَ ‏ Come, I shall show you. . . .
Gibr. I, 118, 16

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

تَأْتِى كُلَّ يَوْمٍ هُنَا وَتَتَمَرَّنُ قَلِيلًا ‏ You will come here every day and practice a little. 'Aww. (Br.) 15, 25

قُلْ لَهُ يَنْتَظِرُنِى حَتَّى أَعُودَ ‏ Tell him to wait for me till I come back. [Tell him he will wait . . .]. Manf. sha'. 161, 2

§ 20 MODAL AND TEMPORAL CATEGORIES OF THE VERB

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

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

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

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

§ 21 THE PARTICLE قَدْ

The particle قَدْ, which always **immediately precedes the verb**,[22] is used to

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[22] Note that an interjectional expression can be used between the particle قَدْ and the verb, *e.g.*:

وَقَدْ وَاللَّه عَلِمْتُ ‏ By God, I know . . . . Hai. sir. 355, 7

and also that the negative adverb لا can separate the particle and the verb in the imperfect, see page 71 below.

stress certain aspects of the temporal meaning of the tenses in the completion or certainty of completion of the verbal action.

A Before the Perfect

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

وَجَدُوا أَنَّ ٱلثَّوْرَةَ قَدْ قَامَتْ	They found that the revolution had already started. 'A. Raf. (Zy.) 19, 4
رَفَعَ ٱلشَّابُّ رَأْسَهُ وَقَدْ نَدِمَ عَلَى إِظْهَارِهِ ٱلْحَقِيقَةَ لِلْمَرْأَتَيْنِ	The youth raised his head, already repenting of having told the truth to the two women. Gibr. I, 162, 3
سَأَلَهُ هَلْ قَدْ رَأَى أَحَدًا؟	He asked him whether he had seen anyone. Hai. sir. 261, 5
وَقَدْ سَكَنَ كُلُّ شَيْءٍ وَشَمِلَ هُدُوءُ ٱللَّيْلِ كُلَّ شَيْءٍ وَجَعَلَ هٰذَا ٱلصَّوْتُ ٱلْإِنْسَانِيُّ ــ	When everything had calmed down and the stillness of night had descended, this voice would then begin to .... Hus. ayy. II, 41, 4
سَكَتَتِ ٱلسَّيِّدَةُ وَرْدَةُ دَقِيقَةً وَقَدْ أَغْمَضَتْ عَيْنَيْهَا ٱلْكَبِيرَتَيْنِ كَأَنَّ ــ	Warde grew silent for a while. She had closed her big eyes as though .... Gibr. I, 115, 14

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

فَقَدْ عَلِمْتُ أَنَّهُمَا مَاتَا	for I do know that they have died. Manf. (Zy.) 30, 37
فَقَدْ كَانَتْ حَاجَتُهُ إِلَيْهِ شَدِيدًا	because his need for it was certainly very great. Hus. ayy. I, 13, 14
(هَلْ سَمِعْتَ؟ لَا لَمْ أَسْمَعْ) أَنَا قَدْ سَمِعْتُ صَوْتًا	("Did you hear?" "No, I heard nothing.") "I did, indeed, hear a voice." Gibr. I, 157, 6
قَدْ سَمِعْتُمْ بِأَنَّ ٱللهَ قَالَ لِلْإِنْسَانِ ٱلْأَوَّلِ ــ	You have certainly heard how the Lord said to the first man.... Gibr. I, 190, 12

إِنَّ رَسُولَ ٱللهِ قَدْ رُفِعَ كَمَا رُفِعَ عِيسَى

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

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

لَقَدْ فَهِمْتُ ٱلْآنَ!

Now I understand! Hus. 'ala. II, 134, 4

مَاذَا كُنْتُ أَقُولُ لَكُمْ؟ آه لَقَدْ تَذَكَّرْتُ

What was I telling you? Ah! I remember. Manf. sha'. 128, 17

نَعَمْ يَا ٱبْنَتِي لَقَدْ عَرَفْتُ أَبَاكِ فِي هٰذَا ٱلطَّوْرِ مِنْ حَيَاتِهِ

Yes, my daughter, I have known your father in this aspect of his life. Hus. ayy. I, 146, 13

لَقَدْ كَانَ ٱلْمَظْنُونَ أَنْ —

It was the opinion that .... Amin (Zy.) 7, 4

لَقَدْ تَغَيَّرَ كُلُّ شَيْءٍ!

Everything has changed! Mah. zuq. 11, 14

When **two correlative perfects** are modified by the particle قَدْ in any of its senses, the particle does not have to be repeated:[23]

فَقَدْ حَطَّمَ ٱلنَّبِيُّ ٱلْأَصْنَامَ وَأَمَرَ أَصْحَابَهُ بِتَحْطِيمِهَا

For the Prophet had broken the idols and ordered his Companions to do so. Hai. sir. 83, 9

يَظْهَرُ مَشْلِينِيَا وَقَدْ حَلَقَ لِحْيَتَهُ وَشَارِبَهُ وَٱرْتَدَى ثِيَابًا كَثِيَابِ ٱلْعَصْرِ

Mashliniya appears, having shaved his beard and his mustache and wearing contemporary costume. Hak. ahl. 73, 13

وَكَانَ ٱلْهَلَعُ قَدْ مَلَأَ ٱلنُّفُوسَ وَٱسْتَأْثَرَ بِٱلْقُلُوبِ

Anxiety had filled [their] spirits and preoccupied [their] hearts. Hus. ayy. I, 127, 4

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[23] Two coordinated perfects following the particle قد do not necessarily have to be governed by the particle, *e.g.*:

كَانَ ٱلْكُونْت دِي جِيشْ قَدْ نَزَلَ مِنْ مَقْصُورَتِهَا وَمَشَى فِي ٱلْقَاعَةِ

Comte de Guiche had descended from her lodge and walked through the hall. (*Not* had walked). Manf. sha'. 33, 11

أَكْبَرُ ظَنِّهِ أَنَّهُ كَانَ قَدْ أَتَمَّ
ٱلْقُرْآنَ بَدْءًا وَأَخَذَ يُعِيدُهُ

His strongest belief is that he had already finished the Koran [by that time] and had begun to repeat it. Hus. ayy. I, 33, 9

B Before the Imperfect

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

وَلَيْسَ مِنْ شَكٍّ فِى أَنَّ زَحْمَةَ
ٱلْحَيَاةِ قَدْ لَا تُمْهِلُهُمْ حَتَّى
يُمْعِنُوا ٱلنَّظَرَ فِى أُصُولِ ٱلْفَنِّ
ٱلدَّقِيقَةِ

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

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

إِذْ قَدْ يَكُونُ ٱلرَّجُلُ شَاعِرًا
وَلَا يُحْسِنُ ٱلنَّظْمَ

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

يُقَالُ إِنَّ رَجُلًا بِقَلْبِهِ قَدْ يَصِلُ
إِلَى مَا يَصِلُ إِلَيْهِ آخَرُ بِعَقْلِهِ

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

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

خَطَرَ لِى أَنَّ ٱلْقَادِمَ قَدْ يَكُونُ
لِصًّا

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

مَنْ يَدْرِى قَدْ يَكُونُ فِى
كَلَامِكَ شَيْءٌ مِنَ ٱلصَّوَابِ

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

وَقَدْ يَغَارُ مِنْهُ بَعْضُهُمْ

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

مَا كَانَ غَيْرَ طَبِيعِيٍّ عِنْدَكَ
قَدْ يَكُونُ طَبِيعِيًّا عِنْدَ غَيْرِكَ

What is unnatural for you might be natural for others. Nuʿ. liq. 78, 12

وَأَخِيرًا قَدْ يَسْأَلُنِى ٱلْقَارِىءُ —

Finally, perhaps, the reader will ask me. . . . Musa adab. 105, 15

خَافَ مَا قَدْ يَكُونُ بِٱلْغَارِ

He was afraid of what might be in the cave. Hai. sir. 133, 12

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

قَدْ لَا أَفْتَحُهُمَا بَعْدَ ٱلْآنَ

I might not open them again. Hak. sul. 67, 1

§ 22 THE VERB كَانَ

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

It cannot, however, be considered as forming part of a compound tense since it has always preserved a certain degree of independence in position and agreement[24] (see vol. III):

وَكَانَتْ أُمُّ ٱلصَّبِيِّ وَأَبُوهُ يَجِدَانِ لَذَّةً فِى أَن —

The boy's parents found pleasure in. . . . Hus. ayy. I, 94, 3

خَشِيَ ٱلرَّجُلُ أَنْ يَكُونَ ٱلْغُلَامُ أَصَابَتْهُ ٱلْجِنُّ

The man feared that a spirit had taken possession of the boy. Hai. sir. 111, 3

لِذَلِكَ كَانَتْ إِذَا دَخَلَتْ عَلَى ٱلنَّبِيِّ قَامَ إِلَيْهَا وَقَبَّلَهَا وَأَجْلَسَهَا فِى مَجْلِسِهِ

For this reason, whenever she entered he used to stand up, kiss her, and let her sit down in his place. Hai. sir. 500, 21

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

لَكُنْتُ نَجَوْتُ بِجِلْدِى — وَلَمَّا كُنْتُ خَسِرْتُ مَكَانِى عِنْدَ ٱلْمَلِكِ

I had escaped with my skin. . . . and I had not lost my position with the king. Hak. ahl. 16, 4 and 6

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[24] On the agreement of كَانَ preceding a temporal clause introduced by إِذَا, see vol. III; on its use preceding an imperfect in adverbial circumstantial clauses, see also vol. III.

لَوْلَا تِلْكَ ٱلْحِكْمَةُ كُنْتُ فَشِلْتُ فِى أُولَى ٱلْمَرَاحِلِ   If it hadn't been for this maxim, I would would have lost my courage on the first journey. Raih. mul. 24, 11

Usually, however, **the idea of the pluperfect** is emphasized by using the particle قَدْ following the verb كَانَ:

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

كَانَتْ أُمُّهُ قَدْ سَمِعَتْ صَوْتَ سَيِّدْنَا   His mother had already heard the school teacher's voice. Hus. ayy. I, 35, 8

كَانَتْ قَدْ سَمِعَتْ لَفْظَ ٱسْمِى فِى مَنْزِلِ رَشِيدْ   She had heard my name mentioned in Rashid's house. Gibr. I, 112, 2

وَلَمْ يَكُنْ عَمُّهُ أَبُو طَالِبٍ قَدْ دَخَلَ فِى دِينِ ٱللّٰهِ   His uncle, Abu Talib, had not yet accepted God's religion. Hai. sir. 145, 13

وَلَمْ يَكُنْ قَدْ كَتَبَ إِلَيْهَا مُنْذُ عَهْدٍ بَعِيدٍ   He had not written to her for a long time. Manf. mag. 146, 17

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

لَقَدْ كَانَ زَيْدٌ إِذَا ٱخْتَلَفَ مَعَ زُمَلَائِهِ ٱلْقُرَيْشِيِّينَ رَجَحَ صَوْتُ هٰؤُلَاءِ   Whenever Zaid disagreed with his associates from the Koreish, their opinion was given priority. Hai. sir. 34, 18

لَقَدْ كَانَ ٱلْحِرْصُ عَلَى ٱلدِّقَّةِ قَائِمًا بِشُعُورِ ٱلنَّاسِ جَمِيعًا   Everyone wanted to be accurate. Hai. sir. 37, 4

B In dependent clauses introduced by أَنْ or أَنَّ the imperfect or the subjunctive of كَانَ may introduce a perfect which is usually preceded by قَدْ. The construction is then translated by a **perfect subjunctive**:

وَلَا أَزَالُ أَلْمُسُ صَدْرِى بِيَدِى لِأَعْلَمَ أَيْنَ مَكَانُ قَلْبِى مِنْ أَضَالِعِى مَخَافَةَ أَنْ يَكُونَ قَدْ طَارَ سُرُورًا بِتِلْكَ ٱلسَّعَادَةِ

I cannot stop touching my breast with my hand to find where my heart is, for fear that it may have flown away for joy. Manf. mag. 33, 3 (Sp. *por miedo de que se haya escapado;* Ger. *es sei weggeflogen*)

تَرَكْتُ جُوتِنْج — خَوْفًا أَنْ تَكُونَ ٱلْحَيَاةُ ٱلْجَدِيدَةُ ٱلَّتِى — قَدْ نَالَتْ مِنْ نَفْسِكِ مَنَالَهَا

I left Goettingen—fearing that the new life which . . . may have left a deep impression in your spirit. Manf. mag. 113, 9

وَلَا بُدَّ أَنْ يَكُونَ قَدْ أَحَسَّ ٱلْخَطَرَ عَلَى حَيَاتِهِ مِنْهُمْ

He must have felt that they threatened his life. Amin zuh. I, 10, 8 (Sp. *que haya notado*)

شَقَّ عَلَيْهَا أَنْ تَكُونَ قَدِ ٱرْتَبَطَتْ بِسِوَاهُ

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

أَتَظُنُّ — أَنَّكَ تَكُونُ قَدِ ٱنْتَقَمْتَ لِنَفْسِكِ مِنْهُ إِذَا —

So you think . . . that you will have taken revenge on him if . . .? Manf. sha'. 154, 7

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

كَانَ يَجْلِسُ إِلَيْهِ مِنْ قَبْلِكَ ٱلْأُسْتَاذُ —

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

كَانَتْ أُمُّهُ تَقْطَعُ عَلَيْهَا ٱللَّحْمَ

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

ٱلَّذِى لَمْ يَكُنْ يَقْرَأُ وَلَا يَكْتُبُ

who could neither read nor write. Hus. ayy. I, 86, 1

Frequently, كَانَ has no other function than **to express the time in which the action takes place**; in such cases, the imperfect which follows will have its usual

descriptive meaning, but will refer to the time expressed by the perfect tense of كَانَ:

كُنْتُ أُرِيدُ أَنْ أَقُولَ لَكَ كَلِمَةً أُخْرَى	I wanted to tell you something else. Manf. shaʿ. 95, 10
لَمْ أَكُنْ أَرْجُو عَلَى ذَٰلِكَ أَجْرًا	I was not expecting any reward for this. Manf. mag. 260, 7
كُنْتُ أَرْجُو أَنْ أَعِيشَ بِجَانِبِكَ	I hoped to spend my life by your side. Manf. mag. 272, 4
كُنْتُ أَحْسُبُكَ خَيْرًا مِنْ ذَٰلِكَ	I thought you better than that. Hak. sheh. 29, 16
هُوَ يَذْكُرُ أَنَّهُ كَانَ يَسْتَطِيعُ أَنْ —	He remembers that he was able to.... Hus. ayy. I, 16, 4
كَانَ يَنْبَغِي أَنْ —	It was necessary to.... Hak. sheh. 85, 10
كَانَ ٱلْعَرَبُ مَا تَفْتَأُ تَذْكُرُ زَمْزَمَ —	The Arabs had not forgotten Zemzem.... Hai. sir. 99, 7
تَتَمَنَّى لَوْ أَنَّهَا كَانَتْ لَا تَزَالُ بَاقِيَةً	They wished that it would still be there. Hai. sir. 99, 8

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

قَدْ كُنْتُ أَحْسُبُ أَنَّكَ حَفِظْتَ ٱلْقُرْآنَ	I thought you had memorized the Koran. Hus. ayy. I, 41, 2
فَقَدْ كَانَ يَعْرِفُ ٱلْأُسْرَةَ مُنْذُ عِشْرِينَ سَنَةً	for he had known the family for twenty years. Hus. ayy. I, 36, 2
وَلَٰكِنَّ ٱلشَّعْبَ كَانَتْ لَا تَزَالُ فِى ٱلتُّرَابِ	but the people continued to be backward. Musa adab. 6, 15

(For the emphatic particle لَ prefixed to قَدْ, see page 69.)

The imperfect after كَانَ can be modified by the particle سَ:

مَعَ أَنَّهُمْ كَانُوا سَيَقْتُلُونَ مِنَ الْمُسْلِمِينَ مَنْ يَسْتَطِيعُونَ قَتْلَهُ

but they would continue killing as many Muslims as they could. Hai. sir. 267, 9

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

كَانَ الْفَرَاعِنَةُ يَطْلُبُونَ الْعِلْمَ وَيَتَفَاخَرُونَ بِهِ

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

كَانَتِ الْعَرَبُ مَا تَفْتَأُ تَذْكُرُ زَمْزَمَ — وَتَتَمَنَّى لَوْ

The Arabs had not forgotten Zem-zem . . . and wished that. . . . Hai. sir. 99, 7

§ 23 THE PARTICLES سَوْفَ and سَ

The **future meaning** of the Arabic imperfect can be strongly emphasized with حُرُوفُ الِاسْتِقْبَال, "the particles of the future."

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

سَأُجَرِّبُ فَضْلَ الْكِتَابِ فِى نُزْهَةٍ أُخْرَى

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

فَلَا أَعْلَمُ مَاذَا سَيَكُونُ شَأْنِى بَعْدَ غَدٍ

for I do not know what will become of me after tomorrow. Manf. mag. 243, 15

كَذَلِكَ كَانُوا وَكَذَلِكَ سَيَكُونُونَ

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

وَالَّذِى أُحِبُّ الْآنَ سَأُحِبُّهُ إِلَى نِهَايَةِ الْحَيَاةِ

and the one I love now I shall love till the end of my life. Gibr. II, 194, 18

(قَرِيبٌ) مِنْ هٰذَا ٱلْعَالَمِ
ٱلْمَجْهُولِ ٱلَّذِى جِئْنَا مِنْهُ
وَسَنَعُودُ إِلَيْهِ

(near) to this unknown world that we come from and to which we shall return. Qal. (Zy.) 21, 2

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

وَلٰكِنْ سَوْفَ تَتَغَلَّبُ ٱلرَّحْمَةُ
عَلَى ٱلْقَسَاوَةِ

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

سَوْفَ أَعُودُ إِلَى هٰذَا ٱلْعَالَمِ

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

سَوْفَ أَتْبَعُ ٱلطَّرِيقَ إِلَى حَيْثُ
لَا أَعْلَمُ

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

Some authors, however, also use سَوْفَ for **negative statements**; in such cases, the negative adverb لَا **is placed between particle and imperfect:**

أَنْ سَوْفَ لَا أَتَحَرَّكُ مِنْ بَغْدَادَ
حَتَّى يَجِيئَنِى ٱلْإِذْنُ بِٱلسَّفَرِ
إِلَى نَجْدْ

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

أَنَّ ٱلسُّورِيِّينَ — سَوْفَ لَا يَرْضَوْنَ
بِأَنْ —

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

سَوْفَ لَا تَكُونُ فِى مُسْتَقْبَلِ
حَيَاتِكَ أَكْثَرَ مِنْ شُرْطِيٍّ

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

وَسَوْفَ لَا يَسْتَغْرِبُ أَيْضًا أَنْ —

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

سَوْفَ can be preceded by **the emphatic particle** لَ [25]:

وَلَسَوْفَ يُحَارِبُ هِتْلَرْ عِشْرِينَ
عَامًا

and Hitler will certainly fight for twenty years. Mah. zuq. 43, 19

[25] This emphatic particle according to Arab grammarians, loses its vowel when preceded by وَ or فَ. (See, *e.g., Munjid* under لَ.) However, compare with the vocalization of similar examples in Wright II, p. 18 B.

فَلَسَوْفَ نُقَدِّمُ لَهَا وَلِيمَةً لَا
تَنْسَاهَا

We shall give her a banquet that she
will never forget. Hak. ahl. 17, 6

C When two or more imperfects follow سَ or سَوْفَ in a correlative con-
struction, **the particle does not have to be repeated:**

سَأَبْحَثُ عَنِ ٱلْأَمْرِ وَأُرْسِلُ
نُسْخَةً إِلَيْكَ

I shall look into the matter and send a
copy to you. Raih. mul. 16, 6

سَوْفَ تَمُرُّ نَسِيمَاتٌ لَطِيفَةٌ
وَتَحْمِلُ بُذُورَكُمْ إِلَى ٱلشَّمْسِ

Gentle breezes will blow and carry your
seeds toward the sun. Gibr. II, 144, 3

§ 24 THE MOODS

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

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

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

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

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

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

In considering the indicative, subjunctive, and jussive it must be noted, how-
ever, that **there are many instances in which the use of a mood depends on the
preceding word, with all the above-mentioned psychological implications**

neutralized, *e.g.,* the indicative after سَوْفَ (see page 75), the subjunctive after لَنْ (see page 126), and the jussive after لَمْ (see page 127).

§ 25 THE SUBJUNCTIVE

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

The **subjunctive** is used after:

(a) أَنْ , "that"; أَلَّا , "that not" (see vol. III):

مَاذَا تُرِيدُ أَنْ أَصْنَعَ؟

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

مَا مَنَعَهُمْ أَنْ يَتْبَعُوا مُحَمَّدًا؟

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

خَيْرٌ أَلَّا نُحَاوِلَ ٱلْإِجَابَةَ

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

(b) لِ , "that," "so that," "in order to", لِئَلَّا , "in order not to," "lest" (see vol. III):

فَارَقَهُمْ لِيُعِدُّوا ٱلدُّرُوسَ

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

مَدَّتْ يَدَهَا لِتُصَافِحَنِي

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

إِنَّ ٱلْمَلِكَ إِذَا أَرِقَ طَلَبَهَا لِيَقْرَأَ لَهُ

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

لَا تُدِينُوا لِئَلَّا تُدَانُوا

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

(c) حَتَّى , "till," "until," "so that" (see vol. III):

كَذَلِكَ كَانَ يُطْعِمُ ٱلْحَاجَّ جَمِيعًا حَتَّى يَصْدُرُوا عَنْ مَكَّةَ

Thus he used to feed the pilgrims until they left Mecca. Hai. sir. 87, 7

حَتَّى أَسْتَطِيعَ أَنْ — so that I can.... Hak. ahl. 31, 12

(d) لِكَيْ كَيْ, "so that," "in order that"; كَيْلَا, "that not," "lest" (see vol. III):

أُوصِدِى آلنَّافِذَةَ كَيْلَا تُطْفِىء الرِّيحُ آلسِّرَاجَ — Close the window lest the wind put out the lamp. Gibr. I, 157, 11

نَعَمْ كَيْ تُخْبِرَهَا أَنْ — Yes, so that she would let her know.... Hak. ahl. 15, 16

إِبْعَثْهُمْ إِلَيْنَا لِكَيْ يَأْخُذُوا مَكَانَكَ فِى آلْحَقْلِ — Send them to us to take your place in the field. Gibr. I, 137, 2

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

وَلَيْتَ جَمِيعَ آلَامِهِمْ تَنْتَقِلُ مِنْ أَمْعَائِهِمْ إِلَى قُلُوبِهِمْ فَيَسْتَرِيحُوا! — If only their pains would move from their stomachs to their hearts so that they could find some rest! Manf. shaʿ. 209, 8

لَعَلَّ سَمَكَةً مِنْ هَذِه آلْأَسْمَاك يَزْدَرِدُهُ فَيَنْظُرَ فِى بَطْنِهَا بِهَذَا آلْخَاتَمِ — so that one of those fish might swallow him so that he might seize the ring in its stomach. Hus. ayy. I, 13, 12

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

أَنِّى لَنْ أَجِدَ بَعْدَ آلْيَوْمِ إِلَيْهِ سَبِيلًا — that I would not be able to meet him again. Manf. (Zy.) 30, 6

لَنْ أُحَدِّثَكَ بِشَيْءٍ مِنْ هَذَا — I will not tell you anything about that. Hus. ayy. I, 146, 8

(g) أَوْ when it means "if not," "otherwise":

وَدَعَا أَهْلَهَا إِلَى آلدُّخُولِ فِى آلْيَهُودِيَّةِ أَوْ يُقْتَلُوا — and asked its people to adopt Judaism, otherwise they would be killed. Hai. sir. 75, 11

With correlative subordinate clauses, **the subordinating particle does not have to be repeated** (see vol. III):

لِيَتَخَلَّوْا دِيَانَاتِهِمِ ٱلسَّابِقَةَ
وَيَدْخُلُوا فِيهِ

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

أَسْتَطِيعُ أَنْ آكُلَ فِيهِ وَأَعُودَ

I could eat there and come back. Amin (Br.) 87, 9

but **it can be**, as in the following (see vol. III):

وَلَكَ أَنْ تُصَدِّقَ أَوْ أَنْ لَا تُصَدِّقَ

It is up to you whether to believe it or not. Nuʿ. liq. 101, 10

§ 26 THE JUSSIVE

The Arabic jussive has two different functions:

A Emphasis (jussive *sensu stricto*)

(a) as a **positive command** or expression of a wish, usually introduced by the particle لِ :

لِنَذْهَبْ مِنْ هُنَا

Let us leave here. Nuʿ. kan. 18, 1

لِيُبَارِكْكُمَا ٱللّٰهُ

May God bless you both! Gibr. I, 159, 12

لِنَمْشِ إِلَى ٱلشَّرْقِ ٱلْأَوْسَطِ

Let us go to the Middle East. S. Din (Br.) 61, 7

لِيَكُنْ هٰذَا يَا رَبِّ!

So be it, O Lord! Gibr. (Zy.) 8, 25

Frequently, فَ or وَ is prefixed to لِ, in which case the particle loses its vowel:[26]

فَلْتَذْهَبْ إِلَى ٱلْجَحِيمِ!

Go to Hell! Tai. (Zy.) 34, 34

وَلْيَعُدْ إِلَيْكَ عَقْلُكَ

Come to your senses! Hak. ahl. 121, 3

فَلْيَكُنْ مَا تُرِيدُ

Let it be as you wish! Manf. shaʿ. 63, 11

فَلْأَتَقَيَّدْ بِجُمَلِهِ وَعِبَارَتِهِ

Let me be guided by its sentences and phrases. Maz. (Zy.) 1, 8

[26] See Munjid under لِ.

فَلْنُسْلِمْ لِلّٰهِ وَٱلْمَسِيحِ !

Let us accept the will of God and Christ! Hak. ahl. 39, 11

وَلْيَكُنْ مَنْ بَشَاءُ

Let him be what he will. Maz. (Zy.) 10, 18

أَوَّلًا فَلْيَأْتُوا بِٱلْقِطَّيْنِ

First let them bring the two cats. Raf. wah. I, 58, 5

(b) in **negative commands**—prohibitions—with the negative particle لَا (see page 116):

لَا تَنْسَ أَنَّهُمْ خُلِقُوا مِنْ طِينِ ٱلْأَرْضِ

Do not forget that they have been created from the clay of the earth. Hak. (Br.) 39, 15

لَا تَكُنْ مُتَسَرِّعًا

Don't be hasty! Gibr. III, 117, 13

B As a Dependent (non-emphatic) Form

(a) after the negative particle لَمْ as a negative form of a statement about the past (see page 127):

لَمْ أَكُنْ قَاسِيًا مَعَهَا

I was not hard on her. Tai. (Zy.) 34, 13

كُنْتُ أَنْتَظِرُ أَنْ يَأْتِيَنِى كِتَابٌ بِٱلْأَمْسِ فَلَمْ يَأْتِنِى

I was expecting a letter to come yesterday, but it didn't. Manf. mag. 243, 7

(b) after the negative particle لَمَّا with the meaning of "not yet" (see vol. III):

وَلَمَّا يَكُنِ ٱلدِّينُ قَدْ كَمَلَ وَلَمَّا يَكُنْ قَدْ نَزَلَ مِنَ ٱلْقُرْآن إِلَّا ٱلْقَلِيلُ

The religion was not yet perfect, and only a little of the Koran had been revealed. Hai. sir. 148, 23

إِنَّهُمْ قَدْ شَبَّهُوهُ بِمُوسَى وَلَمَّا يُهِيلُوا عَلَيْهِ ٱلتُّرَابَ

They are comparing him with Moses, and they have not buried him yet. Hak. (Br.) 41, 17

(c) in both main and subordinate clauses in certain **conditional constructions** (see vol. III):

وَإِنْ سَأَلَ أَحَدَ سُكَّانِهَا عَنْ تَأْرِيخِ ٱلشَّيْخِ عَبَّاس يُجِبْهُ —

and should he ask a villager about the story of Sheikh Abbas, he would answer.... Gibr. I, 209, 9

(d) in **relative constructions** to emphasize generalizations (see vol. III):

مَنْ يَرَ عِهْرَهَا يَكْرَهْ جَمَالَهَا   Whoever sees its prostitution will loathe its beauty. Gibr. III, 40, 6

مَنْ يَبْقَ مِنْهُمْ هٰهُنَا يَكُنْ   Whoever remains here shall be rejected
مَحْرُومًا وَمَرْزُولًا   and cast out. Gibr. I, 151, 1

(e) when **coordinated to an imperative** (see vol. III):

سَلْيهِ يُنْبِئْكَ   Ask him; he will tell you
Hus. ayy. I, 151, 16

أُنْطُقْ بِهٰذِهِ ٱلْعِبَارَةِ مَرَّةً   Say that word again and you will see
ثَانِيَةً تَرَ نَفْسَكَ   yourself. . . . Din (Br.) 58, 5

§ 27 THE ENERGETIC

A The energetic form[27] preceded by the particle ‘لَ is used:

(a) for special **emphasis**:

إِنَّ رَسُولَ ٱللّٰهِ رُفِعَ كَمَا رُفِعَ   The Messenger of God was taken up
عِيسَى وَلَيَرْجِعَنَّ   [to heaven] as Jesus was, but He will most certainly return!
Amin (Br.) 41, 23

وَلَنَأْتِيَنَّكُمْ بِجُنُودٍ لَا قِبَلَ   We shall oppose you with such a large
لَكُمْ بِهَا   army you'll never be able to defeat it.
Hak. sul. 39, 8

فَلَأَفْعَلَنَّ بِهِ مَا فَعَلْتُ بِصَاحِبِهِ   I will indeed do to him what I did to his friend. Hak. ahl. 64, 9

(b) in the **main clause after a conditional clause** (see vol. III):

لَئِنْ ظَهَرَ أَنَّهُ لَا يَحْفَظُ ٱلْقُرْآنَ   and if it should become evident that he does not know the Koran by heart, I
لَأَحْلِقَنَّ لِحْيَتِى هٰذِهِ   shall shave off this beard of mine.
Hus. ayy. I, 43, 10

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[27] In the majority of cases, it is not possible to ascertain which of the two forms of the energetic (يَفْعَلَنْ or يَفْعَلَنَّ) is meant. Ṭaha Ḥusain gives the form يَفْعَلَنْ in the first volume of his edition of *al-Ayyām*.

(c) in certain **subordinated constructions** for an indirect emphatic statement (see vol. III):

فَرَضَ ٱلصَّبِيُّ عَلَى نَفْسِهِ لَيُصَلِّيَنَّ ٱلْخَمْسَ فِى كُلِّ يَوْمٍ مَرَّتَيْنِ لِنَفْسِهِ وَمَرَّةً لِأَخِيهِ وَلَيَصُومَنَّ مِنَ ٱلسَّنَةِ شَهْرَيْنِ — وَلَيَكْتُمَنَّ ذٰلِكَ عَنْ أَهْلِهِ جَمِيعًا

The boy imposed upon himself the task of praying the five [salawāt] twice every day, once for himself and once for his brother, of fasting two months a year . . . and hiding this from his whole family. Hus. ayy. I, 136, 6

أَخَذَ عَلَيْهِ عَهْدًا مِثْلَهُ لَيَسْمَعَنَّ لِلصَّبِيِّ فِى كُلِّ يَوْمٍ سِتَّةَ أَجْزَاءٍ مِنَ ٱلْقُرْآنِ

He had him make the same promise, that he would listen to the boy recite six parts of the Koran daily. Hus. ayy. I, 47, 1

B The energetic is used **without** لَ with **direct or indirect commands**, or with prohibitions introduced by the negative particle لَا :

لَا أَسْمَعَنَّ أَحَدًا يَقُولُ —

Don't let me hear anyone say that. . .! Hak. (Br.) 41, 13

لَنَفْعَلَنَّ إِرَادَةَ خَلِيلِ

Let us do Khalil's will. Gibr. I, 201, 1

لَا تَعْجَبَنَّ مِنْ هَالِكٍ كَيْفَ ثُوِىَ —

Do not be surprised that the damned died. . . . Amin (Br.) 87, 11

ثُمَّ لَا يَخْطُرَنَّ لَكَ بِبَالٍ أَنْ تَعُودَ إِلَى هٰذِهِ ٱلْمَغَارَةِ

then don't think about coming back to this cave. Nu'. liq. 81, 12

Note that the energetic may also be used with the imperative:

إِعْجَبَنَّ مِنْ سَالِمٍ كَيْفَ نَجَا

be surprised that the healthy survived. Amin (Br.) 87, 11

§ 28 AGREEMENT IN A VERBAL SENTENCE

A Sentence with Normal Word Order

1 Agreement in number

In a verbal sentence with **normal word order**, viz., verbal predicate-subject, or

when the subject has not been mentioned, the verb is always singular; that is to say, **there is no agreement in number:**[28]

كَمَا يَقُولُ ٱلْفُقَهَاءُ   as the legists say. Q. Amin (Zy.) 5, 27

قَالَ ٱلنَّاسُ   people said. Gibr. I, 132, 2

قَد ٱخْتَلَفَ ٱلْمُؤَرِّخُونَ فِى ٱلْعَامِ ٱلَّذِى وُلِدَ مُحَمَّدٌ فِيهِ   Historians disagree about the year in which Mohammed was born. Hai. sir. 108, 21

مَضَى أَسْبُوعَانِ عَلَى تِلْكَ ٱللَّيْلَةِ   Two weeks had passed since that night. Gibr. I, 173, 1

Note that the verb can be used in the plural when the subject is an indefinite plural (*e.g.,* "they," "people") not expressed by a noun (see page 50):

يَقُولُونَ إِنَّ ٱلْحُبَّ أَعْمَى   People say that love is blind. Nu'. kan. 20, 9

فِى عَصْرٍ يَزْعَمُونَ أَنَّهُ عَصْرُ ٱلنُّورِ وَٱلْعِلْمِ   in an age which people allege [to be] one of enlightenment and knowledge. Hai. sir. 3, 12

2 Agreement in gender

(a) The **verb may take the gender of the following subject** regardless of the subject's position within the sentence:

كَانَتْ تَنْتَظِرُنِى فِى ذٰلِكَ مُفَاجَأَةٌ أُخْرَى   There another surprise was waiting for me. Din (Zy.) 3, 37

إِنْطَلَقَتِ ٱلسَّيَّارَتَانِ   The two cars drove off. Hak. yaum. 11, 6

فَلَمْ تَشَأِ ٱلْمَرْأَتَازِ مُتَابَعَةَ ٱلْحَدِيثِ   The two women were loath to continue their conversation. Gibr. I, 171, 19

مَرَّتْ عَلَى تِلْكَ ٱلْحَادِثَةِ أَعْوَامٌ طِوَالٌ   Long years had passed since that event. Manf. (Zy.) 30, 26

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[28] Agreement in number with a following subject, which Noeldeke says is becoming "more and more frequent" (*Zur Grammatik,* p. 78), seems to have completely disappeared. (See also Mainz, *Zur Grammatik,* p. 23.)

The **broken plurals** are usually considered **masculine** when they refer to persons of masculine gender:

مَا يُكَابِدُهُ ٱلْأَسَاتِذَةُ مِنَ ٱلْعَنَاءِ

the efforts that teachers endure.
Maz. (Zy.) 1, 2

كَانَ لَهُ أَبْنَاءٌ كَثِيرُونَ

He had numerous sons.
Hus. ayy. I, 105, 5

and **feminine** when they refer to persons **of feminine gender** or to inanimate things:

مَرَّتْ عَلَى تِلْكَ ٱلْحَادِثَةُ أَعْوَامٌ طِوَالٌ

Long years had passed since that event. Manf. (Zy.) 31, 26

خَلَتِ ٱلْحُقُولُ وَٱلْأَوْدِيَةُ

The fields and valleys were empty.
Gibr. I, 154, 1

نَاحَتْ نِسَاءُ قُرَيْشٍ مِنْ بَعْدِ ذٰلِكَ عَلَى قَتْلَاهَا شَهْرًا كَامِلًا

After that, the women of the Koreish mourned its dead a full month.
Hai. sir. 276, 11

جَعَلَتْ نِسَاءُ قُرَيْشٍ يَمْشِينَ خِلَالَ صُفُوفِهَا

The women of the Koreish started to walk through its ranks.
Hai. sir. 293, 9

(For agreement with نَاسٌ, "men," "people," see page 92.)

(b) But there are **frequent cases** in which **the verb will be masculine regardless of the gender of the subject** and of its position within the sentence, as long as it is mentioned after the verb:

وَكَانَ لِلْيَهُودِ فِى بِلَادِ ٱلْعَرَبِ جَالِيَاتٌ كَثِيرَةٌ

The Jews in the Arabic countries had many emigrant settlements.
Hai. sir. 81, 9

قَدْ كَانَ يَسْكُنُ ٱلْعِرَاقَ أُمَمٌ مُخْتَلِفَةٌ

Different peoples had settled in Iraq.
Amin duh. I, 181, 19

قُتِلَ مِنَ ٱلصَّحَابَةِ فِى تِلْكَ ٱلْحُرُوبِ جَمَاعَةٌ كَثِيرَةٌ

A large number of the Companions were killed in these wars.
Djir. tar. I, 225, 1

لَوْلَاهُ لَضَاعَ أَسْمَاءُ كَثِيرٍ مِنَ
الْكُتُبِ النَّفِيسَةِ

If it had not been for him, the titles of many precious books would have been lost. Djir. tar. I, 8, 15

يَكْفِيهِ مِنَ النَّوْمِ سَاعَتَانِ

Two hours of sleep are enough for him. Raih. mul. 46, 13

كَانَ لِى آمْرَأَةٌ

I had a wife. Raih. mul. 67, 14

جَاءَ فِى صُحْبَتِهَا نِسْوَةٌ أَرْبَعٌ

Four women arrived accompanying her. Mah. qah. 132, 5

نَشَرَ هٰؤُلَاءِ الْجَوَارِى نَوْعًا مِنَ
الثَّقَافَةِ —

These slave girls spread a type of culture which. . . .
Amin duh. I, 94, 17; 98, 7; 99, 10; 102, 10

Note that this use of the masculine is especially frequent with the word نِسَاءٌ, "women":

كَانَ النِّسَاءُ يَتَحَدَّثْنَ إِلَيْهِمْ

The women used to talk to them. Hus. ayy. I, 86, 9

لَا مِنَ الْأَدَبِ أَنْ يَجْلِسَ النِّسَاءُ
مَعَ الرِّجَالِ

It is not polite for women to sit down with men. Q. Amin (Zy.) 5, 7

حَتَّى يَتَعَلَّمُ نِسَاؤُهَا

until its women learn. Sa'. (Zy.) 6, 25

كَانَ النِّسَاءُ يَتَلَقَّيْنَ هٰذِهِ
الْحُجُبَ مُطْمَئِنًّا إِلَيْهَا

The women used to take these amulets, placing great confidence in them. Hus. ayy. I, 111, 14

وَلَقَدْ مَشَى نِسَاءٌ مِنْهُنَّ يَوْمًا
إِلَيْهَا فَقُلْنَ —

Some of the women came to her one day and said. . . . Hai. sir. 275, 13

(c) Sometimes a **broken plural** will be considered **feminine** even if it refers to persons of the masculine gender:

قَالَتِ الْحُكَمَاءُ —

The wise men have said. . . .
Amin duh. I, 211, 1

كَانَتِ الشُّعَرَاءُ تَلْبَسُ

The poets used to wear. . . .
Amin duh. I, 106, 4

(d) However, **the actual meaning** usually **takes precedence over the grammatical form** for the gender:

إِجْتَمَعَتْ بَنُو هَاشِمٍ وَزُهْرَةَ وَتَيْمٍ فِى دَارِ عَبْدِ ٱللّٰهِ بْنِ جُدْعَانَ فَصَنَعَ لَهُمْ طَعَامًا

[The tribes, *fem.*] The Banu Hashim, Banu Zuhra and Banu Taim met in the house of 'Abdallah ibn Jud'an, and he prepared them some food.
Hai. sir. 117, 18

تَتَجَاوَبُ أَصْدِقَاؤُهَا —

Her [women] friends replied. . . .
Mah. qah. 133, 2

(For agreement with a genitive construction, see page 94), and with مِنْ in a partitive and determinative meaning, see page 95.)

B Sentence with Inverted Word Order

1 Agreement in gender

In a verbal sentence with **inverted word order**—subject-verbal predicate—or when the subject has already been mentioned, the verb **will always agree in gender** with its subject (see examples in the following paragraphs).

2 Agreement in number

Agreement **in number**, however, can be conditioned either by the grammatical form or by the identity of the subject—whether persons or things; therefore:

(a) With a subject which is **a masculine sound plural**, the verb is **always masculine plural**:

هُمَا ٱلْأَكَادِيُّونَ وَٱلسُّومِرِيُّونَ جَاءُوا وَادِىَ ٱلْفُرَاتِ —

They are the Accadians and Sumerians; they had come to the Euphrates valley. . . . Djir. tar. I, 19, 20

أَنَّ ٱلْأُمَوِيِّينَ أَنْفُسَهُمْ لَمَّا ٱنْتَقَلُوا إِلَى ٱلْأَنْدَلُسِ —

that the Umayyads themselves, when they migrated to al-Andalus. . . .
Amin duh. I, 3, 3

(ٱلْمُتَظَاهِرُونَ) ثُمَّ ٱنْدَفَعُوا إِلَى —

Then they (the demonstrators) rushed off toward. . . . Hai. (Zy.) 14, 16

(b) With a subject which is **feminine sound plural**, the verb is **feminine plural** only when the subject refers to **persons**:

(ٱلْفَلَّاحَاتُ) وَقَدْ حَمَلْنَ عَلَى رُؤُوسِهِنَّ مَا جَمَعْنَهُ مِنْ فَوَاكِهَ

(The peasant women) carrying on their heads the fruits they had gathered. Sak. (Zy.) 13, 8

أَصْبَحَتْ بَنَاتُ هٰؤُلَاءِ ٱلْعُلَمَاءِ
يَمْلَأْنَ ٱلْأَسْمَاعَ خُطَبًا وَشِعْرًا
فِى ٱلرَّادِيُو

On the radio the daughters of these ulemas fill the people's ears with speeches and poetry.
Batt. (Zy.) 12, 39

However, if the feminine sound plural subject **refers to animals** or **inanimate things**, the verb will be **feminine singular**:

لِأَنَّ ٱلْمُرَاصِلَاتِ ٱلتِّلِيفُونِيَّةَ بَيْنَ
مِصْرَ وَٱلْمَنْصُورَةِ قَدْ قُطِعَتْ
كَذَٰلِكَ

for telephone communications between Cairo and Al-Mansur had also been cut. Hai. (Zy.) 14, 22

أَنَّ ٱلْمُعْجِزَاتِ حَمَلَتْ أَحَدًا
مِنْهُمْ عَلَى أَنْ يُؤْمِنَ

that miracles made any of them believe. Hai. sir. 57, 1

ضَحَكَاتٌ تَمْلَأُ ٱلْغُرْفَةَ

Laughter filled the room.
Hus. ayy. II, 24, 20

أَنَّ ٱلْعَادَاتِ ٱلْفَرَسِيَّةَ تَغَلْغَلَتْ
فِى ٱلنَّاسِ فِى ذَٰلِكَ ٱلْعَصْرِ

that Persian customs spread widely among the people during that period. Amin duh. I, 190, 16

آيَاتٌ تَدُلُّ عَلَى ٱلْجَبْرِ وَآيَاتٌ
تَدُلُّ عَلَى ٱلِاخْتِيَارِ

Some [Koranic] verses prove determinism and others, free will.
Amin duh. III, 13, 21

(c) If the subject is expressed by a **pronoun**—personal, demonstrative, or relative—there will **always be agreement in number**:

هُمْ قَدْ أَقْرَؤُونِى ذَٰلِكَ فِى
كُتُبِهِمْ

They let me read that in their books.
Hus. 'ala. II, 174, 16

وَمِنْهَا ٱلْمَسْحُورُونَ ٱلَّذِينَ
يَعِيشُونَ تَحْتَ ٱلْمَاءِ

To them belong the enchanted creatures who live under water.
Hus. ayy. I, 13, 2

هٰؤُلَاءِ ٱلْبَشَرُ ٱلَّذِينَ يَجِيئُونَ مِنَ
ٱلْأَبَدِيَّةِ وَيَعُودُونَ إِلَيْهَا قَبْلَ
أَنْ يَذُوقُوا طَعْمَ ٱلْحَيَاةِ
ٱلْحَقِيقَةِ —

Those who come forth out of the infinite and return thereto before they have tasted true life. . . .
Gibr. I, 115, 16

هٰؤُلَاءِ وَأُولٰئِكَ يَتَنَازَعُونَ
أَسْبَابَ ٱلْحَيَاةِ

Both [these and those] struggle over
the causes of life. Hai. sir. 5, 12

ٱلْيَوْمَ أَصْبَحْتُ بَيْنَ ٱللَّوَاتِى
يَمْشِينَ مَمْدُودَاتِ ٱلْأَعْنَاقِ

Today I am among those who walk
with pride. Gibr. II, 126, 6

وَصَلَ هٰؤُلَاءِ إِلَى ٱلْمَقْبَرَةِ
وَأَوْدَعُوا ٱلتَّابُوتَ حَفْرَةً

Those reached the cemetery and
deposited the casket in a grave.
Gibr. II, 104, 14

(d) With **singular collective nouns** which refer to **persons** and also with those
of a more general meaning, *e.g.*, "all," "group," and the like, there **may be**
agreement of number when they are applied to human beings; the verb, there-
fore, may be either masculine or feminine singular, according to the gender of the
noun:

لِأَنَّ ٱلشَّعْبَ — لَمْ يَكُنْ مَوْجُودًا

for the people . . . did not exist.
Musa adab. 38, 7

لِأَنَّ ٱلشَّعْبَ ٱلَّذِى يَقْرَأُهُ يَجِدُ —

because the people who read it find . . .
Musa adab. 20, 11

تَفَرَّقَ فِى جَوَانِبِهَا ٱلرِّفَاقُ
جَمَاعَاتٍ شُغِلَتْ كُلٌّ مِنْهَا
بِشَأْنِهَا

The friends went to the corners in
groups, each group occupied with its
own problems. Tai. (Zy.) 9, 4

نَهَضَتِ ٱلْجَمَاعَةُ كُلُّهَا مِنَ
ٱلْفِرَاشِ وَٱنْسَابَتْ فِى ٱلْبَيْتِ
صَائِحَةً لَاعِبَةً

They all got up from their beds and ran
around the house, shouting and playing.
Hus. ayy. I, 10, 5

كُلُّهُمْ يُشِيرُ إِلَى ٱلْمَاءِ بِإِصْبَعِهِ

all pointing toward the water with their
fingers. Manf. mag. 257, 3

جُمْهُورٌ آخَرُ لَا يَقِلُّ عَنِ
ٱلْمِئَةِ —

Another crowd of no less than a
hundred. . . . Raih. mul. 203, 2

(e) If they refer to **ethnic groups**, they are frequently **feminine** singular:

كَانَتِ ٱلْعَرَبُ إِذَا قَصَدَتِ
ٱلْحَجَّ أَقَامَتْ بِهٰذِهِ ٱلسُّوقِ —

When the Arabs went on a pilgrimage,
they stayed in this marketplace. . . .
Djir. tar. I, 194, 27

الْعَرَبُ لَا تَعْرِفُ الزَّنْدَقَةَ كَثِيرًا

There was not much atheism among the Arabs. Amin duh. I, 145, 8

خَافَتِ الْيَهُودُ وَذَلَّتْ

The Jews were afraid and surrendered. Hai. sir. 284, 10

فَالرُّومَانُ تَفْخَرُ بِعِظَمِ سُلْطَانِهَا — وَالْهِنْدُ تَفْخَرُ — وَالصِّينُ تَزْهِى —

for the Romans pride themselves on the greatness of their might . . ., the Indians on . . ., and the Chinese on . . . . Amin duh. I, 54, 19

(f) **Usually,** however, **the verb agrees logically with the idea expressed** by the collective noun and is therefore in the plural. Its gender depends on that of the members of the group:

الْعَرَبُ كَانُوا أَهْلَ فَصَاحَةٍ لِسَانِيَّةٍ

The Arabs were eloquent people. Amin duh. I, 174, 15

الْبَشَرُ يُحِبُّونَ الثَّرْثَرَةَ

People like to chat. 'Aww. (Br.) 10, 5

(الْعَرَبُ) كَانُوا يَفْعَلُونَ ذٰلِكَ قَبْلَ الْإِسْلَامِ

They (the Arabs) used to do this before Islam. Djir. tar. I, 215, 21

أَنَّ نَفَرًا مِنْ نَصَارَى الْحَبَشَةِ رَأَوْهُ مَعَهَا

that some of the Ethiopian Christians saw him with her. Hai. sir. 111, 6

أَنَّ الْبَعْضَ يَقُولُونَ —

that some people say. . . . Nu'. kan. 51, 17

جَعَلَ الْبَعْضُ يَرْقُصُونَ

Some started dancing. Qud. (Br.) 75, 16

أَنَّ الْإِنْكِلِيزَ يَعْمَلُونَ لَا هٰذَا وَلَا ذَاكَ

that the British would not do either one. Raih. mul. 65, 1

الْأَلْمَانُ يَمْتَازُونَ بِأَبْحَاثِهِمِ الْفَلْسَفِيَّةِ الْعَوِيصَةِ

The Germans are characterized by their abstruse philosophical studies. Djir. tar. I, 23, 10

رَأَيْتُ جَمَاعَةً يُحِيطُونَ بِصَاحِبِى الشَّيْخِ

I saw a group surrounding my friend, the sheikh. Maz. (Zy.) 10, 35

كَانَ ٱلْجَمِيعُ - يَنْتَظِرُونَ -	They were all waiting. . . . Hai. (Zy.) 14, 3
صَمَتَ ٱلْقَوْمُ جَمِيعًا وَقَدْ شَعَرُوا -	They all fell silent; they felt that. . . . Manf. mag. 281, 10

Note the agreement in the following examples:

كَانَتِ ٱلْعَرَبُ إِذَا قَصَدَتِ ٱلْحَجَّ أَقَامَتْ بِهٰذِهِ ٱلسُّوقِ - يَبِيعُونَ وَيَشْتَرُونَ	When the Arabs went on a pilgrimage, they stayed in this marketplace. . . . trading. Djir. tar. I, 194, 27
شَدَّتِ ٱلْيَهُودُ عَلَى ٱلْمُسْلِمِ فَقَتَلُوهُ	The Jews attacked the Muslim and killed him. Hai. sir. 279, 19
ذٰلِكَ أَنَّ ٱلْمُعْتَزِلَةَ رَأَوْا -	That is because the Mu'tazila saw. . . . Amin duh. III, 22, 16
ثُمَّ ٱخْتَلَفَتِ ٱلْمُعْتَزِلَةَ فِيمَا بَيْنَهُمْ -	The theologians of the Mu'tazila disagreed with each other. . . . Amin duh. III, 30, 1

(g) When **the collective** noun refers to **animals** or **inanimate objects**, the verb will always be **singular**:

رَأَيْتُ دَمْعَهُ يَنْحَدِرُ عَلَى خَدَّيْهِ	I saw tears flowing down his cheeks. Manf. (Zy.) 30, 41
لِي غَنَمٌ تَرْعَى ٱلْكَلَأَ	I have sheep that are grazing. Hak. ahl. 59, 5
ٱلسَّمَكُ يُشْتَرَى مَقْلِيًّا مِنَ ٱلدُّكَّانِ	fish brought fried from the store. Amin (Zy.) 26, 44
أَنَّ قَصَبَ هٰذَا ٱلسِّيَاجِ كَانَ أَطْوَلَ مِنْ قَامَتِهِ	that the canes of this hedge were taller than he. Hus. ayy. I, 4, 5

(h) When the subject of the verb is a **broken plural** which refers to persons, the verb is usually **plural**:

أَنَّ ٱلْأُدَبَاءَ ٱلْقُدَمَاءَ كَانُوا يَكْتُبُونَ لِأُدَبَاءَ مِثْلِهِمْ

The ancient writers wrote for others like themselves. Musa (Zy.) 2, 12

ظَلَّ ٱلْجَمَاهِيرُ يَصِيحُونَ —

The crowds kept on shouting. . . . Manf. sha'. 58, 9

أَنَّ عُمُومَ ٱلْآبَاءِ فِي جَمِيعِ طَبَقَاتٍ يُزَوِّجُونَ —

that the majority of fathers in all social classes give . . . in marriage. . . . Q. Amin (Zy.) 5, 21

خَلْفَنَا ٱلزُّنُوجُ يَحْمِلُونَ حَقَائِبَ ٱلْمَتَاعِ

followed by Negroes carrying the luggage. Tai. (Zy.) 9, 16

كَانَ ٱلْبَرَامِكَةُ عَلَى ٱلْخُصُوصِ يُحِبُّونَ ٱلْعِلْمَ وَٱلْعُلَمَاءَ

The Barmecides, especially, liked science and scientists. Djir. tar. II, 23, 10

although the feminine singular is permitted:

سَكَتَتِ ٱلْجَمَاهِيرُ تَنْتَظِرُ رَفْعَ ٱلسِّتَارِ

The crowds became silent waiting for the curtain to rise. Manf. sha'. 36, 8

كَانَتِ ٱلشُّعَرَاءُ تَلْبَسُ —

The poets used to wear. . . . Amin duh. I, 106, 4

Note that this feminine agreement is especially frequent with نَاسٌ, "men":

قَدْ أَحَاطَتْ بِي نَاسٌ فِي ثِيَابٍ غَرِيبَةٍ

People in strange clothes surrounded me. Hak. ahl. 80, 2

ٱلنَّاسُ مِن حَوْلِى لَا تَفْهَمُ مَا أُرِيدُ

The people around me do not understand what I want. Hak. ahl. 96, 7

لَقَدْ سَمِعْتُ ٱلنَّاسَ بِأُذْنِى تَقُولُ ذٰلِكَ

With my own ears I heard people saying that. Hak. ahl. 70, 10

إِنَّ ٱلنَّاسَ قَبْلَ وُرُودِ ٱلشَّرَائِعِ كَانَتْ تَتَحَاكَمُ إِلَى ٱلْعَقْلِ وَتَتَجَادَلُ بِٱلْعَقْلِ

Before the appearance of laws, mankind judged and disputed according to common sense. Amin duh. III, 48, 9

(i) When the **broken plural** refers to **animals** or **inanimate things**, a subsequent verb is **feminine singular**:

مَبَادِىءُ زَالَتْ وَلَمْ تُعَوَّضْ

Principles disappeared and were not replaced. Amin (Zy.) 7, 12

وَٱلْأَشْجَارُ تَنْتَقِضُ عَنْ أَوْرَاقِهَا ٱللَّامِعَةِ ٱلْخَضْرَاءِ

and trees lose their bright green leaves. Manf. mag. 4, 15

لَعَلَّ ٱلْأُجُورَ ٱرْتَفَعَتْ فِى هٰذَا ٱلْبَلَدِ بَعْدَ صُدُورِ ٱلْكِتَابِ

Perhaps prices have gone up in this country since the publication of the book. Maz. (Zy.) 1, 25

وَأَنَّ ٱلْعَوَاطِفَ تَضْطَرِمُ فِيهِ ٱضْطِرَامًا

and that feelings became restless then. Manf. mag. 5, 15

Some broken plurals (*e.g.,* that of "angels") which, strictly speaking, **do not belong to the category either** of persons or animals, may be **personified or not**:

أَمَلَائِكَةٌ نَزَلُوا مِنَ ٱلسَّمَاءِ؟

Are they angels who have come down from heaven? Gibr. I, 132, 19

لِأَنَّ ٱلْمَلَائِكَةَ لَا تَبْكِى

for angels do not cry. Hak. ahl. 133, 1

رَأَيْتُ مَلَائِكَةَ ٱلسَّعَادَةِ تُحَارِبُ أَبَالِسَةَ ٱلشَّقَاءِ

I saw the angels of happiness fighting the devils of misery. Gibr. II, 123, 1

(j) Other words referring to **animals** or **inanimate objects** may be used as **personifications** in the same way:

تَعْمُرُ كَائِنَاتٌ غَرِيبَةٌ — مِنْهَا ٱلتَّمَاسِيحُ ٱلَّتِى تَزْدَرِدُ ٱلنَّاسَ ٱزْدِرَادًا وَمِنْهَا ٱلْمَسْحُورُونَ ٱلَّذِينَ يَعِيشُونَ تَحْتَ ٱلْمَاءِ —

Some strange beings live there. . .: among them are crocodiles which can easily swallow people, and the enchanted creatures who live under water. . . . Hus. ayy. I, 13, 1

أَنَّ ٱلْقُرُودَ قَدْ تَوَلَّوْا زَمَامَ ٱلْحُكْمِ فِى مِصْرَ — وَأَنَّ ٱلْقُرُودَ فِى حَدِيقَةِ ٱلْحَيَوَانَاتِ قَدْ حَطَّمُوا ٱلْأَقْفَاصَ وَخَرَجُوا لِيَنْقُذُوا إِخْوَانَهُمْ —

that the apes had seized power in Egypt . . . and that the apes in the zoo had wrecked their cages and broken out to deliver their brothers . . . . Sib. (Br.) 119, 11

(k) With **duals**, the subsequent verb **always agrees** in **gender** and **number**:

جَعَلَ هٰذَانِ ٱلصَّوْتَانِ يُوقِظَانِ
ٱلصَّبِيَّ كُلَّ يَوْمٍ

These two voices started to awaken the boy every day. Hus. ayy. II, 46, 3

كَأَنَّ عَيْنَيَّ تَرَانِ مَا كَانَتَا عَنْهُ
غَافِلَتَيْنِ

as if my eyes saw what they had neglected before. Hak. ahl. 21, 3

يَدَاىَ حَقًّا لَا تَسْتَطِيعَانِ —

My two hands are in fact unable to.... Hak. (Br.) 42, 14

مَا يَنْبَغِى لِهَاتَيْنِ ٱلْعَيْنَيْنِ
أَنْ تَبْكِيَا

These two eyes must not cry. Hus. 'ala. II, 7, 18

C Agreement of the Verb with Phrases as Subjects

In some cases when a **genitive construction** functions as subject, the verb may be brought into agreement with the genitive rather than with the noun in the nominative case[29] (see vol. II):

رَأَتْ غَيْرُ قُرَيْشٍ مِنَ ٱلْقَبَائِلِ —

and other tribes beside the Koreish saw.... Hai. sir. 197, 14

(ٱلْقَبَائِلُ) بَعْضُهَا تَقُولُ —
وَبَعْضُهُمْ يَقُولُ —

Some of them (the tribes) said ... and others said.... Amin duh. II, 243

بَعْضُ ٱلْآلِهَةِ يَحْيَوْنَ بِحَيَاةِ
عِبَادِهِمْ وَيَمُوتُونَ بِمَوْتِهِمْ

Some goddesses live through the lives of their worshippers and die with them. Gibr. II, 135, 17

This is usually true also with **elatives** (see vol. II):

أَنَّ أَهَمَّ عُنْصُرٍ فِى ٱلْجُنْدِ
كَانُوا إِلَى عَهْدِ ٱلْمُعْتَصِمِ هُمُ
ٱلْخُرَاسَانِيِّينَ

that the most important of the elements in the army up to the time of al-Mu'tasim were from Khurasan. Amin zuh. I, 3, 12

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[29] Note that the verbs in the same passage may agree with either part, *e.g.:*

وَعَلَى ٱلْأَرْضِ ٱنْطَلَقَتْ جَمَاعَاتٌ
ٱلطَّلَبَةِ كَانُوا يُغَادِرُونَ ٱلْفِنَاءَ
ٱلْجَامِعِيِّ —

Down below, groups of students hurried; they had left the university courtyard.... Mah. qah. 5, 10

أَكْثَرُ أُمَمِ ٱلنَّصْرَانِيَّةِ يَقْرَأُونَهَا فِى ٱللُّغَاتِ ـ

The majority of the peoples within Christendom read them in the languages.... Djir. tar. II, 18, 14

Note the logical agreement in the following:

إِنَّ أَكْبَرَ مِنْكِ يَتَزَوَّجْنَ كُلَّ يَوْمٍ

Women older than you get married every day. Mah. qah. 27, 3

and also with **numerals**:

مِائَةُ رَجُلٍ كَانُوا ضِدَّكَ؟

Were there one hundred men against you? Manf. sha'. 106, 11

خَمْسَةُ أَطْفَالٍ يَتَضَوَّرُونَ جُوعًا

five children wincing with hunger. Gibr. I, 136, 16

(For a discussion of nominal and verbal agreement with numerals, see vol. II.)

Note the agreement in number in certain temporal expressions (see vol. II):

لِثَمَانٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ

The eighth day of Ramadan [at the eight-days-passed of the month of Ramadan]. Hai. sir. 257, 17

Similarly, when a **noun general** in meaning is **followed by a determinative or partitive** مِنْ, the subsequent verb may agree in number with the substantive introduced by the preposition (see vol. II):

جَاءَ ثَلاثَةٌ مِنْهُمْ وَوَقَفُوا أَمَامَهُ

Three of them came in and stood before him. Gibr. I, 180, 14

مِئَاتُ ٱلْمَلَايِينَ مِنْهُمْ يَعِيشُونَ بَعِيدًا عَنَّا

Hundreds of millions of them live far away from us. Sa'. (Zy.) 6, 3

ثُمَّ لَاحَتْ بَيْنَهُمْ جَمَاعَةٌ مِنَ ٱلطَّالِبَاتِ يَتَجَاوَزْنَ ٱلْخَمْسَ

Then a group of no more than five girl students appeared among them. Mah. qah. 5, 12

Note also the verbal agreement in the following:

كَمْ سَالَتْ تَحْتَ نَصْلِهِ مِنْ دِمَاءٍ!

How much blood has flowed under its blade! Hak. sheh. 192, 3

§ 29 AGREEMENT OF THE VERB WITH A MULTIPLE SUBJECT

When the **verb precedes** a subject which is a **series of two or more nouns**, the verb usually agrees in **gender with the noun which immediately follows it**:

مَاتَ أَبِى وَأُمِّى قَبْلَ أَنْ أَبْلُغَ السَّابِعَةَ مِنْ عُمْرِى

My father and mother died before I was seven years old. Gibr. I, 163, 5

كَانَتْ أُمُّ ٱلصَّبِيِّ وَأَبُوهُ يَجِدَانِ لَذَّةً فِى —

The boy's mother and father took pleasure in. . . . Hus. ayy. I, 94, 3

فَكَانَتِ ٱلْحَيْرَةُ وَٱلْقَلَقُ وَٱلِٱضْطِرَابُ

and there was confusion, anxiety, and disorder. Amin (Zy.) 7, 13

تَنَازَعَنِى ٱلضَّحْكُ وَٱلْغَضَبُ وَٱلْخَوْفُ

Laughter, anger, and fear fought within me. Maz. (Zy.) 1, 33

فِى تِلْكَ ٱلسَّاعَةِ بَيْنَمَا كَانَتْ رَاحِيلَ وَٱبْنَتُهَا مَرْيَمُ وَخَلِيلٌ جَالِسِينَ حَوْلَ مَائِدَةٍ —

at that moment, as Rachel, her daughter Maryam, and Khalil were seated around a table. . . . Gibr. I, 181, 6

تَبِعَتْهُ تَحْيَةٌ وَفَاضِلٌ

Tahya and Fadil followed him. Mah. qah. 92, 7

كَانَتْ لِيزَ وَصَدِيقُهَا جَالِسَيْنِ عَلَى ٱنْفِرَادٍ فِى أَحَدِ أَرْكَانِ ٱلْقَاعَةِ

Lisa and her friend sat alone in one corner of the room. Manf. sha'. 90, 17

When the **series of subjects precedes** the verb or has already been mentioned, the series will be considered as equivalent to a **plural of persons** if one or more nouns referring to persons are included; it will be masculine if they have different genders.[30]

وَمِنْ حَوْلِهِ إِخْوَتُهُ وَأَخَوَاتُهُ يَغُطُّونَ

while around him his brothers and sisters snored. Hus. ayy. I, 7, 1

[30] The following example should be considered as having a simple subject with an explanation in parentheses:

كُلُّ هٰذَا وَأَمْثَالُهُ يَدُلُّنَا عَلَى أَنْ —

All this—and similar things—show us that. . . . Amin duh. I, 163, 7

أَنَّ إِخْوَتَهُ وَأَخَوَاتِهِ يَسْتَطِيعُونَ
مَا لَا يَسْتَطِيعُ

that his brothers and sisters could do what he could not. Hus. ayy. I, 18, 4

When the series contains only two singular nouns the verb is always in the dual:

اَلرَّحْمَةُ وَٱلْقَسَاوَةُ تَتَصَارَعَانِ
فِى ٱلْقَلْبِ ٱلْبَشَرِىِّ

Mercy and cruelty wage war in the hearts of men. Gibr. I, 160, 6

أَنَّ ٱلْحُزْنَ وَٱلْفَقَرَ يُطَهِّرَانِ
ٱلْقَلْبَ ٱلْبَشَرِىَّ

that sadness and poverty purify the human heart. Gibr. II, 153, 18

(For agreement with a series in which various grammatical persons are involved, see vol. II.)

III NEGATIVE PARTICLES

§ 30 GENERAL REMARKS ON THE NEGATIVE PARTICLES[31]

Arabic has developed into a language notably rich in negative constructions. Any attempt to study their functional or semantic differences will lead to an analysis of the origin of the negative particles and of their development into new syntactical entities.

It is generally accepted by philologists that only the old Semitic لا is to be considered as being originally a negative particle. All others either are compounds of the negative لا , such as لَم ْ , لَمَّا , لَن ْ , and لَيْس , or have become negative particles only after their original meaning had become obscure completely or in certain positions as, *e.g.*, with the interrogative particles إِن ْ and مَا.

This diversity in the origins of the negative particles explains their very distinctive uses within different constructions.

In spite of their clear disparity in function, it is very difficult to give specific differences in their meaning that would allow for a more exact translation. And in addition to this difficulty in the appreciation of the exact semantic value of the negative particles, of which scholars have been well aware, we must today take account of stylistic and even conventional preferences.

The negative particles in Arabic, as in European languages, can be used to negate a complete statement or any specific part of it. However, the position of the negative particles within the different types of sentences can sometimes vary considerably from their position in other languages.

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[31] Although it does not deal primarily with negation as used in modern Arabic, H. Wehr's article, "Zur Funktion der arabischer Negation," *ZDMG*, 103, (1953), pp. 27-39, has excellent information on the subject.

A The Nominal Sentence

In a **nominal sentence**, the negative particle usually modifies the whole statement; thus **it is placed at the beginning of the sentence**:

مَا أَنَا بِحَالِمٍ
I am not dreaming. Manf. mag. 47, 3

لَا هُوَ بِٱلْغَلِيظِ وَلَا هُوَ بِٱلنَّحِيفِ
[a voice] it was neither harsh nor tender. Hus. ayy. II, 41, 3

فَلَا هُوَ شِعْرٌ وَلَا هُوَ نَثْرٌ وَلَا هُوَ سَجَعٌ
for it is neither poetry nor prose nor rhymed prose. Djir. tar. II, 12, 12

The nominal sentence may have **inverted word order** if the negative particle refers specifically to the predicate rather than to the subject (see page 29):

مَا فِى ذٰلِكَ رَيْبٌ وَلَا شَكٌّ
There is absolutely no doubt about it. Manf. sha'. 219, 8

فَمَا دُوْنَ مِزَارِكَ بَابٌ مُوصَدٌ
for the door is never closed to you. Manf. mag. 18, 1

مَا فِيهِ غَيْرِى وَغَيْرُهُ
There was no one there except him and me. Raf. wah. I, 124, 10

B The Verbal Sentence

In a **verbal sentence**, the negative particle is **considered to modify primarily the verb**; thus it will **precede the verb directly**:

مَا أَشُكُّ فِى ذٰلِكَ
I have no doubt about it. Hus. 'ala. II, 51, 7

مَا كُنْتَ تُحِبُّ إِلَّا نَفْسَكَ
You loved only yourself. Manf. (Zy.) 30, 33

صَوْتٌ مَا عَرَفَتْهُ أُذُنِى
a voice unfamiliar to my ear. Nu'. liq. 7, 6

لِمَ لَا يَفْهَمُ أَحَدُنَا ٱلْآخَرَ؟
Why don't we understand each other? Hak. ahl. 86, 10

وَلَا تَسْتَطِيعُ هٰذِهِ ٱلثِّيَابُ ٱلَّتِى —
These clothes which . . . cannot. . . . Hak. ahl. 96, 1

When the normal word order of the verbal sentence is disturbed, the negative particle **will not be at the beginning**, but will **still precede the verb directly**:

وَلٰكِنَّ أَحَدًا مِنَ ٱلنَّاسِ لَا يَعْرِفُهُ بِهٰذَا ٱلْاِسْمِ

but nobody knew him by this name. 'Aww. (Br.) 9, 5

إِنَّ ٱلْبَطَلَ لَا يَسْتَطِيعُ ٱلْحُضُورَ إِلَيْكُمْ

The hero cannot appear before you. Manf. sha'. 108, 8

أَنَا لَا أُفَكِّرُ أَنَّ —

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

هٰذَا لَنْ يَكُونَ

This will not be. Musa adab. 39, 10

أَنَا لَا أَسْتَطِيعُ —

I cannot. . . . Musa adab. 133, 13

When the negative particle **precedes the subject directly**, it negates the subject specifically:

لَا ٱلْبَحْرُ يَفْتَحُ لِى قَلْبَهُ وَلَا ٱلْجَبَلُ يَبَشُّ لِى كَسَابِقِ عَهْدِى بِهِمَا

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

When the negative particle precedes a verb it denies that the verb's action took place; thus, **when two or more members**, depending upon the verbal action, **have to be negated, the particle does not have to be repeated:**

إِنَّ هٰؤُلَاءِ ٱلشَّبَابَ لَا يَخَافُونَ حَتَّى بِرِيطَانِيَا وَأَمْرِيكَا

These young people are not even afraid of England or America. Qud. (Br.) 54, 1

وَلَمْ يُشْفِقُوا عَلَيْهِ وَعَلَيَّ وَعَلَى صِغَارِنَا ٱلْعَرَاةِ ٱلْجَائِعِين

but they had no compassion for him, nor for me, nor for our naked, hungry children. Gibr. I, 137, 11

كَانَ ٱلْفُرْسُ لَا يُؤْمِنُونَ بِعَرَبِيَّةٍ وَفُرْسِيَّةٍ

The Persians did not believe in Arabism or in Persianism. Amin duh. I, 31, 11

وَلَمْ يَكُنْ فِى تِلْكَ ٱلنَّاحِيَةِ مِنَ ٱلْجَبَلِ طَرِيقٌ حَتَّى لِلْعَرَبَاتِ

In that part of the mountains there were no roads, not even for carts. Raih. (Zy.) 23, 19

The negative particle can negate a whole **correlative series** in a clause subordinated to the verb which it modifies:

لَسْنَا نُرِيدُ أَنْ نَبْحَثَ فِى ٱبْنِ
ٱلْمُقَفَّعَ بَحْثًا تَحْلِيلِيًّا فِى
مَوْلِدِهِ وَأُسْرَتِهِ وَمَنَاصِبِهِ
ٱلَّتِى تَوَلَّاهَا وَعَلَاقَتِهِ بِٱلْوُلَاةِ
وَٱلْأُمَرَاءِ

We do not intend to study Ibn al-Muqaffa's birth analytically, nor his family, nor the offices he held, nor his relations with governors and emirs. Amin duh. I, 204, 2

C Correlatives

When the sentence, nominal or verbal, has **two correlative parts, both of which have to be negated**, the first part usually is included in a negative construction of the sentence, the second merely being introduced by the **correlative compound** وَلَا (see also page 103 above):

مَا فِى ذَٰلِكَ رَيْبٌ وَلَا شَكٌّ

There is no doubt about it. Manf. sha'. 219, 8

وَلَمْ يُصِبِ ٱلْأَرْضَ دَمَارٌ قَلِيلٌ
وَلَا كَثِيرٌ

There was neither extensive nor limited destruction to the Earth. Hus. ayy. I, 109, 2

Note that وَلَا can introduce a correlative part also after غَيْرُ used in its negative meaning (see vol. II):

عِشْتُمْ لِلدُّنْيَا وَحْدَهَا مِنْ غَيْرِ
نَظَرٍ إِلَى ثَوَابٍ وَلَا عِقَابٍ

You live for this world only without taking any notice of either reward or punishment. Amin (Zy.) 7, 31

كَشَجَرَةٍ بِغَيْرِ أَزْهَارٍ وَلَا أَثْمَارٍ

as a tree without flowers or fruits. Gibr. III, 71, 17

فِى غَيْرِ ثِقَةٍ وَلَا إِيمَانٍ

without any confidence at all. Mah. qah. 21, 15

The sentence may also be understood as an **affirmative** one, only the **correlative parts introduced by the negative particle** being negated:

إِذًا فَهُوَ يَذْهَبُ إِلَى ٱلْكُتَّابِ
لَا لِيَقْرَأَ وَلَا لِيَحْفَظَ

then he goes to school neither to read nor to learn. Hus. ayy. I, 61, 1

إِنَّمَا ٱلْأَلْفِيَّةُ لِلْأَزْهَرِيِّينَ لَا لِأَبْنَاءِ ٱلْمَدَارِسِ

The *Alfiyya* is for the students of Al-Azhar, not for those of the schools. Hus. ayy. I, 77, 13

تِلْكَ فِى ٱعْتِقَادِنَا نَتِيجَةٌ لَا سَبَبٌ لِهَٰذَا ٱلتَّعَصُّبِ

That, in our opinion, is a result, not a cause, of this fanaticism. Hai. sir. 12, 11

يَشْعُرُ كَأَنَّهُ لَابِسٌ ثِيَابًا مِنَ ٱلظِّلِّ لَا مِنَ ٱلْقُمَاشِ

He felt as if he were wearing a garment of shadows, not of cloth. Raf. wah. 47, 12

شَارَكَهُمْ فِى ٱللَّعْبِ بِعَقْلِهِ لَا بِيَدِهِ

He took part in [their] games with his mind, but not physically. Hus. ayy. I, 24, 8

There are also common instances of **double negation** in which both the complete sentence and its parts are modified by negative particles. In such instances the correlative parts are negated by the negative adverb لَا (وَلَا ———— لَا):

لَيْسَ هُنَاكَ لَا خَيْلٌ وَلَا خَيَّالَةٌ

There were neither horses nor cavalry [*i.e.*, nothing at all]. Jabr. (Br.) 75, 11

حَاوَلْتُ أَنْ أُوقِظَ ٱلْوَاحِدَ ثُمَّ الْآخَرَ بِيَدِى فَمَا ٱسْتَيْقَظَ لَا هَٰذَا وَلَا ذَاكَ

I tried to awaken one, then the other, with my hand but to no avail. [But neither this nor that woke up.] Nu'. liq. 63, 15

فَإِنَّنِى لَمْ أَتَزَوَّجْ لَا ٱبْنَةَ مُدِيرِ بَنْكٍ وَلَا ٱبْنَةَ وَكِيلِ وُزَرَاءَ

For I have not married the daughter of a bank director nor the daughter of an undersecretary of state. Kam. (Zy.) 4, 26

مَا كَانَ بِجِوَارِ ٱلنَّهْرِ لَا خَيْلٌ وَلَا بِغَالٌ

There were neither horses nor mules near the river. Raih. (Zy.) 23, 20

أَنَّ ٱلْإِنْكِلِيزَ لَا يَعْمَلُونَ لَا هَٰذَا وَلَا ذَاكَ

that the British would do neither [neither this nor that]. Raih. mul. 65, 1

D مِنْ

A negative particle preceding the partitive مِنْ has a stronger effect than the simple negation of a noun; it becomes a **negation of the whole species in any of its parts**: "not at all," "absolutely none," "not a single one." This construction

is used even before nouns which do not admit any partitive meaning; the preposition مِنْ then has a determinative meaning (vol. II), still with the same emphatic effect:

لَيْسَ مِنْ فَتًى فِى ٱلْجَيْشِ —	There is not a single boy in the army. . . . S. Din (Br.) 63, 12
مَا مِنْ قَرْيَةٍ إِلَّا مَوْضِعُهَا جَمِيلٌ وَمَا مِنْ مَوْضِعٍ جَمِيلٍ إِلَّا فِيهِ قَرْيَةٌ	There is absolutely no village without a beautiful location, nor a beautiful place without a village in it. Sak. (Zy.) 13, 4
أَنْ لَيْسَ هُنَاكَ مِنْ حَبِيبٍ يُقْبِلُ عَلَيْهَا؟	that there is absolutely no one in love who would approach her? Hind. (Zy.) 32, 27
أَنَا أَعْلَمُ أَنَّ ٱلْأَمْرَ لَيْسَ مِنَ ٱلسُّهُولَةِ	I know that this is not at all easy. Sib. (Br.) 116, 26
مَا مِنْ أَحَدٍ فِى هٰذَا ٱلْمَنْزِلِ يَسْتَطِيعُ أَنْ يُخَالِفَ أَمْرِى	Absolutely no one in this house can contradict my order. Manf. mag. 22, 3
لَيْسَ مِنَ ٱلْأَدَبِ — وَلَا مِنَ ٱلْأَدَبِ —	for it is not polite. . . , nor is it polite. . . . Q. Amin (Zy.) 5, 7
مَا مِنْ شَكٍّ فِى —	There is no doubt about. . . . Mand. (Br.) 1, 1

E Coordinate Negatives

With two coordinate negative sentences, **the particle used in the first sentence may be repeated in the second:**

وَلٰكِنَّهُ لَمْ يَقُلْ لَهَا شَيْئًا وَلَمْ تَسْأَلْهُ هِيَ عَن شَيْءٍ	But he did not tell her a thing, nor did she ask him anything. Hus. ayy. I, 44, 10
سَمِعَ ٱلصَّبِيُّ هٰذَا ٱلْكَلَامَ فَلَمْ يُصَدِّقْ وَلَمْ يُكَذِّبْ	The boy listened neither believing nor disbelieving. Hus. ayy. I, 138, 6
لَمْ يَأْبَهْ لَهُمْ وَلَمْ يَلْتَفِتْ إِلَيْهِمْ	He did not pay attention to them nor turn around to them. Manf. sha'. 24, 1

لَمْ أَجْلِسْ إِلَيْهِ وَلَمْ أَسْمَعْ
حَدِيثَهُ

I never sat down with him nor even heard him talking. Manf. sha'. 103, 10

The **negative particle may be omitted in the second sentence**, if the negation is also evident in the second part, *e.g.*, by the use of the jussive as in the following examples:

أَوَلَمْ نَسْمَعْ وَنَرَ أَنْ —؟

Haven't we heard and seen that. . . ? Gibr. I, 112, 10

وَقَلَّ مِنَ ٱلشُّعَرَاءِ مَنْ لَمْ يَرْكُبْ
أَوْ يَغْزُ

and only a few of the poets neither rode nor participated in the raids. Djir. tar. I, 142, 3

Compare with the following, where the perfect ظَلَّ cannot be negated by the particle لَمْ :

أَمَّا خَلِيل فَلَمْ يَفْهَمْ وَظَلَّ
مَشْدُوهًا

But Khalil did not understand and was confused. 'Aww. (Br.) 13, 1

Usually, however, the second sentence will be **introduced by the correlative negative compound** وَلَا :

وَمِنْهُمْ هٰذَا ٱلشَّيْخُ ٱلَّذِى لَمْ
يَكُنْ يَقْرَأُ وَلَا يَكْتُبُ وَلَا
يُحْسِنُ قِرَاءَةَ ٱلْفَاتِحَةَ

Among them was this sheikh who did not know how to read or write or recite the *Fatiha* properly. Hus. ayy. I, 86, 1

غَيْرَ أَنِّى لَمْ أَكْتَرِثْ لِذٰلِكَ
وَلَا فَكَّرْتُ فِيهِ

But I did not pay attention to it, nor did I think about it. Maz. (Zy.) 10, 9

قَضَيْتُ فِى صُحْبَتِهِ عَهْدًا
طَوِيلًا مَا أَنْكَرُ مِنْ أَمْرِهِ وَلَا
يُنْكِرُ مِنْ أَمْرِى

We spent a long time together without my finding fault with him, nor he with me. Manf. (Zy.) 30, 3

مَا أَبْغَضَتْ مَاجْدُولِينْ إِسْتِيفِنَ
وَلَا أَحَبَّتْ إِدْوَارْ

Magdalene did not detest Stephen, nor did she love Edward. Manf. mag. 136, 2

لَا هُوَ بِٱلْغَلِيظِ وَلَا هُوَ بِٱلنَّحِيفِ

It was neither harsh nor tender. Hus. ayy. II, 41, 3

لَيْسَ مِنَ ٱلْعَدْلِ وَلَا مِنَ
ٱلرَّحْمَةِ أَنْ —

It is neither just nor merciful to . . . .
Manf. mag. 157, 12

Where a clause is subordinated to a main clause, **the negative particle may stand
in the main clause** even if logically it refers only to the subordinate clause (see
vol. III):

لَا يَجِبُ أَنْ يَرَانِى وَلَا يَجِبُ
أَنْ أَرَاهُ

He must not see me, nor I him.
Nuʿ. liq. 95, 14

فِى صَوْتٍ بَاكٍ لَا يَكَادُ يُسْمَعُ

with a weeping voice that could hardly
be heard. Hak. ahl. 164, 5

وَلَمْ يَدْخُلِ ٱلدَّارَ حَتَّى —

He had hardly entered the house
when. . . . Hus. ayy. I, 40, 2

لَا يَنْبَغِى أَنْ نَسُدَّ ٱلْكَهْفَ
عَلَيْهِمْ

We must not close the exit to the cave
on them. Hak. ahl. 174, 16

The negative particle may also immediately precede the verb it modifies:

نَحْنُ ٱلَّذِينَ — نَكَادُ لَا نَعْرِفُ
شَيْئًا مِنْ مَعِيشَةِ سُكَّانِ ٱلْقُرَى

We who . . . . know almost nothing
about the villagers' way of life.
Gibr. I, 76, 11

§ 31 مَا §

In written Arabic, the negative particle مَا is used much less frequently today
than previously. The reason may be a stylistic consciousness, because مَا is very
common in colloquial Arabic, and because writers want to avoid forms and con-
structions which could be labeled colloquial. On the other hand, it does appear
in more elaborate literary prose, where its use might be explained as an intended
archaism.

A مَا is rarely used to negate a **nominal sentence**:

فَمَا دُونَ مَزَارِكَ بَابٌ مُوصَدٌ

for the door is never closed to you.
Manf. mag. 18, 1

مَا فِيهِ غَيْرِى وَغَيْرُهُ

There was no one there except the two
of us. Raf. wah. I, 124, 10

It is more frequently used in sentences with the nominal predicate, adjective, or substantive, introduced by the preposition بِ (see vol. II):

مَا أَنَا بِصَنِيعَةِ أَحَدٍ	I am nobody's protégé. Manf. sha'. 45, 15
مَا أَنَا بِحَالِمٍ	I am not dreaming. Manf. mag. 47, 3
وَمَا أَنَا بِكَاذِبٍ ٱلْآنَ	and I am not lying now. Hus. ayy. I, 61, 11
مَا أَنْتُمْ بِبَالِغَيْنِ مِنْ ذَٰلِكَ بَعْضَ مَا تُرِيدَانِ	You two will not accomplish even a part of what you intend. Hus. ayy. I, 152, 10

B As a negative particle for the **verbal sentence**, مَا is preferably used in direct discourse and, thus, with the first and second persons; it is usually placed at the beginning of the sentence immediately followed by the verb, which is the part denied.

مَا is used **before the imperfect** as a negation of the present:

مَا أَشُكُّ فِى ذَٰلِكَ يَا بُنَيَّ!	I have no doubt about it, my son! Hus. 'ala. II, 51, 7
أَمَا تَعْلَمِينَ أَنَّ ٱلْيَوْمَ يَوْمُ ٱلْأَحَدِ؟	Don't you know that today is Monday? Manf. mag. 186, 4
مَا أَدْرِى	I do not know. Hus. 'ala. II, 168, 4
مَا أَظُنُّ شَيْئًا مِنْ ذَٰلِكَ	I do not believe anything of the sort. Nu'. liq. 33, 14

and **before the perfect** as the negation of its various meanings:

مَا رَأَيْتُنِى قَطُّ كَمَا أَرَانِى ٱلْآنَ	I never saw myself as I do now. Hus. 'ala. II, 53, 10
مَا كُنْتُ تُحِبُّ إِلَّا نَفْسَكَ	You loved only yourself. Manf. (Zy.) 30, 33
مَا زِلْنَا كَذَٰلِكَ	We remained like this. Manf. mag. 7, 11
أَقْسِمُ بِٱللهِ ثَلَاثًا مَا نَسِيَهُ	I swear three times by God, he had not forgotten it. Hus. ayy. I, 43, 13

أَلَا يَقْدِرُ أَنَّ بَهَاءَ ٱلَّتِي مَا عَرَفَتِ الْحُبَّ بَعْدُ عَرَفَتْهُ لَيْلَةَ خِطْبَتِهَا؟

Couldn't it be that Baha, who did not know what love was, learned it the night of her betrothal? Nu'. liq. 33, 8

صَوْتٌ مَا عَرَفَتْ أُذُنِي

a voice my ear did not know. Nu'. liq. 7, 6

مَا نَسِيتُهُ وَلَنْ أَنْسَاهُ ٱلْبَتَّةَ

I have not forgotten him, and I certainly will not forget. Nu'. liq. 11, 16

C مَا is also frequently used as the **first part of the exceptive compound** مَا ———— إِلَّا, "not ... if not," "only" (see vol. III):

مَا أَنَا إِلَّا مَاءٌ

I am nothing but water. Hak. sheh. 149, 5

مَا أَنْتَ إِلَّا قَلْبٌ كَبِيرٌ!

You are all heart! Hak. sheh. 41, 6

مَا مِنْ قَرْيَةٍ إِلَّا مَوْضِعُهَا جَمِيلٌ وَمَا مِنْ مَوْضِعٍ جَمِيلٍ إِلَّا فِيهِ قَرْيَةٌ

There is absolutely no village without a beautiful location, nor a beautiful place without a village in it. Sak. (Zy.) 13, 4

مَا هُوَ إِلَّا أَنْ عَلِمَتْ بِمَا حَدَثَ فِي غِيَابِهَا —

No sooner had she learned what had happened in her absence.... 'Aqq. (Zy.) 15, 43

and as first part **of the temporal compound** مَا ———— حَتَّى, "not ... until," "as soon as," etc. (see vol. III):

مَا تَوَسَّطْتُهُ حَتَّى سَمِعْتُ —

I had hardly reached the middle of it when I heard.... Manf. (Zy.) 30, 9

مَا دَخَلْتُ ٱلْمَغَارَةَ حَتَّى وَجَدْتُنِي فِي بَهْوٍ فَسِيحٍ

I had hardly stepped into the cave when I found myself in a spacious room. Nu'. liq. 62, 17

D مَا is used **to negate the preposition** مِنْ with a partitive or determinative meaning with an emphatic effect (see page 105):

مَا مِنْ شَكٍّ فِي —

There is not any doubt about.... Mand. (Br.) 1, 1

مَا مِنْ قَرْيَةٍ —

There isn't any village.... Sak. (Zy.) 13, 4

This construction may cause the use of مَا to negate a verbal sentence with inverted word order otherwise not frequently found:

مَا مِنْ أَحَدٍ فِى هٰذَا ٱلْمَنْزِلِ يَسْتَطِيعُ —	Absolutely no one in this house can. . . . Manf. mag. 22, 3
أَنَّهُ مَا مِنْ أَحَدٍ مِنْهُمْ يَعْلَمُ مِنْ نَفْسِهِ —	that none of them knew about him. . . . Manf. mag. 25, 17

E As we have seen in the examples given above, مَا usually immediately precedes the denied part, but can also be separated from it by a prepositional phrase; this, however, occurs only when the negated noun and the prepositional phrase express a syntactical unity:

مَا فِى ذٰلِكَ شَكٌّ	There is no doubt about it. Hus. 'ala. II, 51, 1
أَنَّهَا ٱلْمُبَارَزَةُ مَا مِنْ ذٰلِكَ بُدٌّ	that it was an unavoidable duel. Manf. sha'. 55, 17
أَنَّهُ هَالِكٌ مَا مِنْ ذٰلِكَ بُدٌّ	that inevitably, he was going to perish. [from that there is no escape.] Manf. mag. 27, 9

مَا can be separated from the verb by a particle of emphasis:

مَا قَطُّ رَأَيْتُ ٱلْأُمُورَ فِى بِلَادِنَا جَارِيَةً عَلَى مَجَارِيهَا	I haven't ever seen things going normally in our country. Raf. wah. I, 91, 4

(For the use of مَا in cases of anacoluthon, see vol. II.)

§ 32 لَا

A لَا is one of the oldest negative particles in Arabic, as we can see from its part in the development of the compound negative particles لَمَّا, لَمْ, لَنْ, and لَيْسَ.[32] Even today it is most widely used of all the negative

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[32] On the origin and development of the negative particles, see Brock. *Grund.*, I, p. 500; II, p. 111.

particles. It has, however, preserved its original syntactical freedom only as a correlative. Arabic still uses وَلَا, "and not," "nor," **in any position what-soever**, rather than repeat the previously used negative particle (see page 115):

مَا أَدْرِى وَلَا أُرِيدُ أَنْ أَدْرِىَ	I do not know and I do not wish to know. Nu'. liq. 77, 1
ٱلْإِسْلَامُ لَيْسَ دِينَ وَهْمٍ وَخَيَالٍ وَلَاهُوَ دِينٌ يَقِفُ عِنْدَ دَعْوَةِ ٱلْفَرْدِ وَحْدَهُ إِلَى ٱلْكَمَالِ	Islam is not a religion of imagination and fantasy, nor is it a religion that stops at calling only the individual to perfection. Hai. sir. 254, 16
غَيْرَ أَنِّى لَمْ أَكْتَرِثْ لِذَٰلِكَ وَلَا فَكَّرْتُ فِيهِ	but I was not concerned with this, nor did I think about it. Maz. (Zy.) 10, 9
لِذَٰلِكَ لَمْ يَكُنْ ٱلْمُشْرِكُونَ وَلَا كَانَ ٱلْيَهُودُ أَقَلَّ إِقْبَالًا مِنَ ٱلْمُسْلِمِينَ	For this reason, the pagans and the Jews were no less responsive than the Muslims. Hai. sir. 219, 19

لَا is also used:

(a) as an **independent adverb** for a negative answer:

قَالَ لَا لَا تَذْهَبْ	He said, "No! Don't go!" Gibr. I, 77, 17
أَتَفْهَمُ هٰذِهِ ٱلْأَبْيَاتَ؟ قَالَ ٱلصَّبِىُّ لَا	"Do you understand these verses?" The boy answered, "No!" Hus. ayy. I, 74, 13
(هَلْ سَمِعْتِ يَا أُمَّاه) ثُمَّ أَجَابَتْ لَا لَمْ أَسْمَعْ سِوَى عَوِيلِ ٱلْأَرْيَاحِ	("Did you hear, Mother?") Then she replied, "No, I heard nothing but the howling of the wind." Gibr. I, 157, 4

(b) in a subordinated position, as **an indirect negative answer**:

أَشَرْتُ لَهُ أَنْ لَا	I shook my finger, "No!" Maz. (Zy.) 1, 18

(c) with the preposition بِ; when so used, it becomes **a compound preposition** بِلَا, بِلَا, "without":[33]

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[33] بِلَا seems to be used only when governing an undefined noun.

قَضَى ٱللّٰهُ أَنْ أَعِيشَ فِى هٰذَا ٱلْعَالَمِ بِلَا أَمَلٍ وَلَا رَجَاءٍ	God decreed that I should live in this world without hope or expectation. Manf. sha'. 66, 5
رَأَتِ ٱلشَّابَّ ٱلْمُلْقَى بِلَا حَرَاكٍ عَلَى ٱلثَّلْجِ	She saw the young man lying motion-less in the snow. Gibr. I, 158, 6
يُعَلِّمُ ٱلْأَجَانِبَ ٱللُّغَةَ ٱلْعَرَبِيَّةَ بِلَا مُعَلِّمٍ	teaching Arabic to foreigners without a teacher. Maz. (Zy.) 1, 1
هٰذَا بِلَا رَيْبٍ صَوْتُ نَائِمٍ —	That is undoubtedly the voice of somebody sleeping. . . . Hak. sheh. 24, 12

(d) **in elliptical constructions,** as in the negation of a preceding statement or situation:

كَيْفَ لَا وَهُوَ ٱلَّذِى يَأْمُرُ	How not, since he is the one who commands? Q. Amin (Zy.) 5, 37
أَمَّا هٰذَا فَلَا	As for this, no. Manf. mag. 98, 6
لٰكِنِّى فِى حَاجَةٍ إِلَى أَنْ أَرَى لَا إِلَى أَنْ أَسْمَعَ	But what I need is to see; it is not to hear. Hus. 'ala. II, 90, 6
لَا شَأْنَ لِى وَلَا لَكَ مَعَهُ	I haven't anything to do with him, nor have you. Manf. mag. 4, 9
لَا يَفْعَلُ ٱلْإِنْسَانُ ٱلْحَرَكَةَ إِلَّا فِى نَفْسِهِ فَأَمَّا فِى غَيْرِهِ فَلَا	Man can produce action only in him-self but not in others. Amin duh. III, 60, 1

Compare the above ellipses with the following:

كَيْفَ لَا يَكُونُ كَذٰلِكَ وَهُوَ —	Why can't it be that way, when. . . . Raf. wah. III, 9, 16

B Within a **nominal or verbal sentence,** لَا can deny a part of a correlative sequence:

شَارَكَهُمْ فِى ٱللَّعْبِ بِعَقْلِهِ لَا بِيَدِهِ	He joined them in [their] play with his mind, but not physically. Hus. ayy. I, 24, 8

فَتِلْكَ فِى آعْتِقَادِنَا نَتِيجَةٌ لَا سَبَبٌ لِهَٰذَا ٱلتَّعَصُّبِ

for in our opinion that is a result, not a cause, of this fanaticism. Hai. sir. 12, 11

كَانَ تَأْوِيلُنَا قَوْلَنَا لَا قَوْلَ ٱللّٰهِ

Our interpretation would be our words not God's. Amin duh. III, 23, 7

ٱلَّذِى كَانَتْ تَعْتَبِرُهُ ٱلشُّعُوبُ ٱلْقَدِيمَةُ عَرَضًا لَا جَوْهَرًا

which ancient peoples considered an accidental, not an essential, matter. Amin (Zy.) 11, 33

or it can be a **negative apposition**:

وَهُوَ لَا يَحْمِلُ شَيْئًا فِى جَيْبِهِ لَا سَاعَةً وَلَا قَلَمًا وَلَا ذَهَبًا وَلَا فِضَّةً

and he does not carry a thing in his pocket—not a watch nor a pen nor money. Raih. mul. 55, 20

C لَا can also be used **before a clause** (see vol. III):

كَانَ قَلِيلَ ٱلْأَكْلِ لَا لِأَنَّهُ كَانَ قَلِيلَ ٱلْمَيْلِ إِلَى ٱلطَّعَامِ بَلْ لِأَنَّهُ كَانَ

He used to eat little, not because he did not feel like eating, but because.... Hus. ayy. I, 23, 3

سُرْعَانَ مَا آمْتَدَّتْ يَدُ ٱلْغُلَامِ إِلَى أَبِيهِ لَا لِيَذُودَ عَنْ نَفْسِهِ بَلْ لِ

How quickly the boy extended his hand to his father, not to protect himself, but to.... Tai. (Br.) 124, 19

ٱلَّذِى كَانَتْ تَعْتَبِرُهُ ٱلشُّعُوبُ ٱلْقَدِيمَةُ — دَلَالَةً سَطْحِيَّةً عَلَى كَنْزٍ دَفِينٍ لَا أَنَّهُ هُوَ فِى ذَاتِهِ كُلُّ شَىْءٍ

which ancient peoples considered ... a superficial sign for a buried treasure, not that it was everything in itself. Amin (Zy.) 11, 33

D Preceding a **single noun**, لَا is used as a particle of general denial, and the noun will be in the accusative case without an article or nunnation (for the accusative of general denial, see vol. II):

لَا إِلَٰهَ إِلَّا ٱللّٰهُ

There is no god but God. Amin duh. III, 22, 14

مَاذَا تَقُولِينَ؟ — لَا شَيْءَ   "What are you saying?" "Nothing."
Hak. sheh. 60, 9

E In **the second part of a correlative construction** after مَا or لَيْسَ , the
negative adverb لَا may negate a nominal sentence with the subject in the nomin-
ative and a **nominal predicate with the preposition** بِ (see page 120):

مَا أَنَا بِحَالِمٍ وَلَا ٱلْكِتَابُ
بِكَاذِبٍ   I am not dreaming, nor is the letter
lying. Manf. mag. 47, 3

By analogy, لَا with the same construction **may also be used to negate the
former part of the correlative:**

لَا هُوَ بِٱلطَّالِبِ وَلَا هُوَ بِٱلْفَلَّاحِ   He was neither a student nor a
peasant. Hus. ayy. II, 93, 10

لَا هِيَ بِٱلْحَلْوَةِ وَلَا هِيَ بِٱلْمُرَّةِ   [The days] were neither sweet nor
bitter. Hus. ayy. I, 118, 2

In **negative correlative sentences,** لَا is frequently used to deny a **nominal sen-
tence** which has **both subject and predicate in the nominative:**

فَلَا هُوَ شِعْرٌ وَلَا هُوَ نَثْرٌ وَلَا هُوَ
سَجَعٌ   for it is not poetry nor prose nor
rhymed prose. Djir. tar. II, 12, 12

لَا هُوَ مُؤْمِنٌ وَلَا هُوَ كَافِرٌ   He is neither a believer nor an
unbeliever. Amin duh. III, 20, 7

فَلَا عَرَبِيٌّ أَفْضَلُ مِنْ أَعْجَمِيٍّ
لِأَنَّهُ عَرَبِيٌّ وَلَا أَعْجَمِيٌّ أَفْضَلُ
مِنْ عَرَبِيٍّ لِأَنَّهُ أَعْجَمِيٌّ   For an Arab is not better than a
Persian in being an Arab, nor is the
Persian better than an Arab in being
a Persian. Amin duh. I, 53, 14

لَا هُوَ مُسْتَطِيعٌ — وَلَا هُوَ قَادِرٌ
أَنْ —   He cannot . . . , nor is he able to. . . .
Raf. wah. I, 201, 4

F لَا **is used preceding a verb:**

(a) before **the imperfect** either when it refers to the present or future:

لَا أَنْسَى أَبَدًا تِلْكَ ٱلسَّاعَةَ   I will never forget this moment.
Raf. (Zy.) 20, 21

سُبْحَانَ ٱلْحَيِّ ٱلَّذِى لَا يَمُوتُ   Glory be to the Living One who never
dies. Tai. (Zy.) 34, 54

إِنَّا لَا نَرَى شَيْئًا

We do not see anything.
Maz. (Zy.) 10, 44

إِنَّكَ لَا تَعْرِفُ ٱلنَّاسَ مِثْلَمَا أَعْرِفُهُمْ

You do not know men as I do.
Hak. (Br.) 39, 10

لَا أَعْطِيهَا ٱلْكِتَابَ إِلَّا إِذَا رَأَيْتُ فِى وَجْهِهَا بَارِقَةَ أَمَلٍ

I will not give the letter to her unless I see a glimpse of hope in her face.
Manf. sha'. 92, 6

or when it functions as an indefinite present:

أَنَّ ٱلْمَرْأَةَ لَا تَرَى فِى زَوْجِهَا عَيْبًا وَاحِدًا — مَهْمَا كَثُرَتْ عُيُوبُه

that a woman never sees a single fault in her husband . . . however numerous they might be. Manf. mag. 134, 18

ٱلْكَاتِبُ ٱلْحَقُّ لَا يَكْتُبُ لِيَكْتُبَ

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

(b) with **the subjunctive**, but only after subordinating conjunctions such as أَنْ (with which it often combines to form أَلَّا), etc. (see vol. III):

أَنَا أَرْجُو أَلَّا يَفْعَلَ —

I hope that he will not do. . . .
Hus. 'ala. II, 46, 5

أَوْحَى إِلَيْهِمَا أَلَّا يَسْمَعَا إِلَى نَزْغِ ٱلشَّيْطَانِ

He warned them not to listen to the temptation of the devil. Hai. sir. 5, 3

أَنْ لَا تَخْرُجَ مِنْ بَيْتِهَا فِى جَمِيعِ ٱلْأَحْوَال

that she should not go out of her house under any circumstances.
Q. Amin (Zy.) 5, 16

لٰكِنَّنِى بَقِيتُ صَامِتًا كَيْلَا أُوقِفَهَا عَنِ ٱلْكَلَامِ

But I remained silent lest I stop her from speaking. Gibr. I, 116, 17

(c) with **the jussive** as a negative command (see page 81):

لَا تَذْهَبِى

Do not leave! Gibr. I, 77, 17

لَا تَنْسَ أَنَّهُمْ خُلِقُوا مِنْ طِينِ ٱلْأَرْضِ

Do not forget that they were made from clay. Hak. (Br.) 39, 15

لَا تَعُودِى إِلَّا بَعْدَ أَنْ تَشْعَبِى
Do not come back until you have had enough. Manf. sha'. 94, 5

لَا تَسْأَلْنِى ٱلْآنَ شَيْئًا
Do not ask me anything now. Hak. ahl. 29, 9

(d) before **the energetic** (see page 83):

لَا أَسْمَعَنَّ أَحَدًا يَقُولُ إِنَّ مُحَمَّدًا قَدْ مَاتَ
Don't let me hear anyone say that Mohammed has died. Hak. (Br.) 41, 13

لَا تَعْجَبَنَّ مِنْ —
Don't be surprised that. . . . Amin (Br.) 87, 11

(e) before **the perfect**, with wishes or curses:[34]

لَا بَارَكَ ٱللّهُ فِيكِ يَا وِدَادْ!
Shame on you, Widad! Nu'. liq. 48, 15

لَا سَمَحَ ٱللّهُ
God forbid! Nu'. liq. 19, 8

or to express an emphatic negation:

لَا أَفْلَحْتَ
You have failed. [You have indeed not succeeded.] Hak. ahl. 84, 5

and in statements about the past, as the second part of a correlative expression, the first being negated by لَمْ with the jussive:

غَيْرَ أَنَّى لَمْ أَكْتَرِثْ لِذَالِكَ وَلَا فَكَّرْتُ فِيهِ
But I did not pay attention to it, nor did I think about it. Maz. (Zy.) 10, 9

G Since, as we have seen in some of the preceding examples, the negative particle لَا exerts its influence upon the verb, it usually immediately precedes the verb.

In a **verbal sentence with inverted word order**, the subject will usually precede both negative particle and verb:

أَنَا لَا أُفَكِّرُ أَنْ —
I do not think that. . . . Jabr. (Br.) 70, 10

[34] Such expressions, as, *e.g.*:

لَا زَالَ يَفْعَلُهُ
He still does it. (Compare Khal. [Br.II] 7, 21)

in which the negative particle لَا is permitted before the perfect instead of لَمْ, are no doubt understood as present.

لَمْ يَزَلْ لَدَىَّ ٱلْوَقْتُ ٱلَّذِى يَكْفِى لِقَتْلِكَ
I still have time to kill you. Hak. sul. 17, 5

(See Mainz, *Zur Gram.*, p. 25.)

أَنَّ ٱلْمَرْأَةَ لَا تَرَى —   that a woman never sees. . . .
Manf. mag. 134, 18

ٱلْكَاتِبُ ٱلْحَقُّ لَا يَكْتُبُ لِيَكْتُبَ   The true author does not write just to
write. Raf. wah. I, 12, 14

إِنَّكَ لَا تَعْرِفُ ٱلنَّاسَ مِثْلَمَا
أَعْرِفُهُمْ ·   You do not know men as I do.
Hak. (Br.) 39, 10

ٱلرِّسَالَةُ لَا تَمُوتُ!   The mission will not end.
Hak. (Br.) 39, 26

In a correlative construction, however, the **subject may be placed between the
verb and the negative particle**:

لَا ٱلْبَحْرُ يَفْتَحُ لِى قَلْبَهُ وَلَا
ٱلْجَبَلُ يَبَشُّ لِى كَسَابِقِ
عَهْدِى بِهِمَا   No longer would the sea open her
heart to me, nor the mountains smile
one me as before. Nu'. liq. 50, 9

In cases of inversion when the subject is an indefinite noun, **the noun is found in
the accusative without nunnation.** Arab writers understand the construction as
a لَا of general denial followed by an asyndetical relative clause[35] (see vol. II):

لَا أَحَدَ يَعْرِفُ مَنْ أَبُوهُ   Nobody knew who his father was.
[There was no one who knew. . . .]
'Aww. (Br.) 9, 7

لَا أَحَدَ يَدْرِى   Nobody knows. Hak. sheh. 11, 6

وَٱلنَّاسُ يَمُرُّونَ مُشَاةً — وَلَا أَحَدَ
يَلْتَفِتُ إِلَيْهِ   and the people went walking by . . . ,
but no one paid attention to him.
'Aww. (Br.) 12, 22

(For a discussion of the negative compound أَلَّا, see page 138, and for the
negative-interrogative compound هَلَّا, see page 141. For the exceptive compound
إِلَّا, see vol. III.)

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[35] This vocalization is frequently given in Arabic editions, *e.g.*:

لَا أَحَدَ يَعْلَمُ . . .   Nobody knows. . . . Hak. ahl. 92, 4

§ 33 لَيْسَ

لَيْسَ is included among the so-called أَخَوَاتُ كَانَ, "sisters of *kana*," by Arab grammarians. It can be considered as the negative counterpart of كَانَ in its basic meaning of "to be," but لَيْسَ always has *per se* the meaning of a present tense. (However, for لَيْسَ subordinated to a perfect, see page 124 below.)

لَيْسَ primarily expresses the **negation of general existence,** "it does not exist," "there is not":

أَنْ لَيْسَ تَحْتَ ٱلشَّمْسِ شَيْءٌ بَاطِلٌ	that there is not a vain thing under the sun. Gibr. II, 153, 12
لَيْسَ لِى فِى ٱلْوُجُودِ بِنْتٌ بِهٰذَا ٱلْٱِسْمِ	I have no daughter with this name. [There is not in existence . . . .] Tai. (Zy.) 34, 6
ٱلطَّبِيعَةُ كُلُّهَا لَيْسَ فِيهَا لَذَّةٌ تُغْرِيكَ بِٱلْبَقَاءِ؟	Is there no pleasure in the whole world which could entice you to stay? Hak. sheh. 53, 4

Frequently **it negates an attribution.** Then, because of its verbal character, **it takes the predicate in the accusative case:**

مَا لَيْسَ وَاضِحًا لَيْسَ فَرَنْسِيًّا	Whatever is not clear is not French. Musa (Zy.) 2, 32
لَسْتُ جَاهِلًا إِلَى حَدٍّ أَنْ —	I am not so ignorant that . . . . Nuʿ. kan. 10, 3
ٱلْإِسْلَامُ لَيْسَ دِينَ وَهْمٍ وَخَيَالٍ	Islam is not a religion of imagination and fantasy. Hai. sir. 254, 16
أَلَيْسَ خَيْرًا لَهُمْ أَنْ تَعُودُوا —؟	Isn't it better for them to return . . .? Hai. sir. 260, 16
ٱلْمُؤَرِّخُ لَيْسَ نَاقِلًا	The historian is not a translator. Hai. sir. 39, 24

even when **a personal pronoun is predicate**:

لَسْتُ إِيَّاهَا   I am not she. Hak. ahl. 161, 3

إِنَّكِ لَسْتِ إِيَّاهَا [36]   You are not she. Hak. ahl. 133, 14

Hence, it is used as **simple negation of the nominal sentence** (see page 36):

أَلْأَدَبُ لِلشَّعْبِ كُلِّهِ وَلَيْسَ لِطَبَقَةٍ مِنْهُ   Culture is meant for all people; [it is] not for only one class. Musa adab. 36, 3

لَيْسَ عِنْدَنَا وَظَائِفُ   We have no openings. Mah. qah. 84, 9

فَهُمْ لَيْسَ لَهُمْ عَادَةٌ بِهَزِيمَةٍ   for they were not used to being defeated. Hai. sir. 375, 23

لَيْسَ لِي بِكُمَا شَأْنٌ   I have nothing to do with you. Hus. ayy. I, 95, 3

لَسْتُ خَيْرًا مِنَ ٱلنَّبِيِّ   I am not better than the Prophet. Hus. ayy, I, 132, 5

Frequently the **predicate** of لَيْسَ is **introduced by the preposition** بِ; thus it is in the genitive case:

إِنَّ ٱلْفَتَى لَيْسَ بِجَمِيلٍ   The young man is not handsome. Manf. mag. 4, 3

لَسْتُ بِشَارِبٍ وَلَا بِمَجْنُونٍ   I am neither drunk nor mad. Hak. ahl. 69, 1

لَيْسَ دَيْنُ أَبِيكَ لِهٰذَا ٱلْمَلَكِ بِأَقَلَّ مِنْ دَيْنِكَ   Your father's debt to this angel is not less than yours. Hus. ayy. I, 152, 9

لَيْسَ شَيْءٌ بِمُسْتَحِيلٍ   Nothing is impossible. Mah. qah. 71, 9

هٰذَا لَيْسَ بِآدَمِيٍّ !   That is not a living human being! Hak. sul. 53, 6

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[36] In the 1940 edition of the *Ahl al-Kahf,* T. al-Hakim writes alternately

لَسْتِ هِيَ

إِنَّكِ لَسْتِ هِيَ

In these instances, the verb لَيْسَ merely has an adverbial-negative function. In later editions this use of the verb is rejected.

The predicate introduced by the preposition بِ may be **defined by the
definite article**:

لَسْتُ بِٱلْحَالِمِ ٱلْآنَ

I am not dreaming now.
Hus. 'ala. II, 95, 19

أَنَّ لِيُونَارْدُو لَيْسَ بِٱلسَّاحِرِ

that Leonardo was not a sorcerer.
Nu'. liq. 87, 11

When the **subject or the predicate of** لَيْسَ is introduced by the **preposition**
مِنْ with a determinative or a partitive meaning, **the negation has an emphatic
effect** (see page 105):

أَنَا أَعْلَمُ أَنَّ ٱلْأَمْرَ لَيْسَ مِنَ
ٱلسُّهُولَةِ

I know that this thing is not at all easy.
Sib. (Br.) 116, 26

لَيْسَ مِنْ فَتًى فِى ٱلْجَيْشِ ـ

There is not a single boy in the army
who. . . . S. Din (Br.) 63, 21

لَيْسَ مِنَ ٱلْأَدَبِ فِى كَثِيرٍ مِنَ
ٱلْعَائِلَاتِ أَنْ ـ

In many families it is *not* good
manners to. . . . Q. Amin (Zy.) 5, 7

When لَيْسَ negates the general existence of a noun, the noun may have an
appositive element which will agree with it in case:

لَيْسَ فِى ٱلدُّنْيَا رَأْسٌ آمَنُ وَلَا
أَسْلَمُ مِنْ رَأْسِ ٱلْوَزِيرِ ٱلْقَمَرِ

Nowhere in the world is there a head
safer or more secure than that of the
vezir al-Qamar. Hak. sheh. 23, 4

or it may be followed by a relative clause:

لَيْسَ شَيْءٌ فِي ٱلدُّنْيَا هُوَ أَمْعَنُ
فِى ٱلْانْفِرَادِيَّةِ مِثْلَ ـ

There is nothing in this world which is
as eager for individuality as. . . .
Musa adab. 76, 12

On the other hand, the noun denied by لَيْسَ as negation of the nominal
sentence (see page 36) may be emphasized by a resumptive pronoun in agree-
ment with it:

وَإِذَنْ لَيْسَتِ ٱلْمُشْكِلَةُ هِىَ
مُشْكِلَةَ ٱلصُّعُوبَةِ أَوِ ٱلسُّهُولَةِ

Hence, the question is not one of
difficulty or easiness.
Musa adab. 37, 11

لَيْسَ ٱلرَّقِيقُ هُوَ ٱلْإِنْسَانَ ٱلَّذِى
ـ فَقَطْ

A slave is not only the man who.... Q. Amin (Zy.) 5, 4

Such a pronoun may also be used after the subject when the predicate of لَيْسَ is a relative clause:

لَيْسَتْ تِلْكَ ٱلْقِصَصُ هِيَ
ٱلَّتِى تَجْعَلُنِى انطَلِقُ

These tales are not what makes me rush off. Hak. sheh. 84, 5

Frequently the meaning of لَيْسَ, "there is not," loses its strength and is then used with an adverb to express the negation of general existence[37] (see page 36):

لَيْسَ ثَمَّةَ رَيْبٌ فِى ـ

There is no doubt about.... Khalid (Br.II) 94, 21

لَيْسَ ثَمَّةَ مَا يَسْتَحِقُّ
ٱلْمَعْرِفَةَ

There is nothing that is worth knowing. Hak. sheh. 56, 2

صَحِيحٌ أَنَّهُ لَيْسَ هُنَاكَ أَدِيبٌ
يَسْتَطِيعُ أَنْ ـ

It is true that there is no writer who could.... Musa adab. 88, 6

بِٱلطَّبْعِ لَيْسَ هُنَاكَ فَاصِلٌ
يَفْصِلُ فَصْلًا تَامًّا بَيْنَ
ٱلطَّائِفَتَيْنِ

Of course, there is no distinct division between the two groups. Musa adab. 74, 4

لَيْسَ used as a simple negative particle may **introduce a negative qualitative apposition.** Structurally, however, such cases are relative sentences asyndetically construed after an indefinite noun (see vol. III):

[37] Note the following emphatic reduntant expressions:

أَلَيْسَ يُوجَدُ مَنْ هُوَ أَيْسَرُ شَرْطًا؟

Is there no one who requests easier conditions? Mah. qah. 85, 7

مَا يَنْقُلُهُ عَنِ ٱلْيَتِيمَةِ لَيْسَ مَوْجُودًا
فِى ٱلَّذِى ـ

What he quotes from al-Yatima is not found in what.... Amin duh. I, 209, 1

قَدْ وَطَّنُوا ٱلنَّفْسَ عَلَى ٱلْبَقَاءِ زَمَنًا لَيْسَ بِٱلْقَصِيرِ فِى جَزِيرَةِ مَالْطَه

They had become accustomed to the idea of staying on the island of Malta no short while [after a time which is not short]. 'Aqq. (Zy.) 15, 6

بَعْدَ زَمَنٍ لَيْسَ بِٱلْقَصِيرِ

after a long while. Hak. yaum. 11, 14

لَيْسَ may also negate **any part of a sentence even an adverb**. These cases cannot be explained as independent asyndetical constructions, as above:

كُنْتُ أَرَى كُلَّ يَوْمٍ قَبْلَ غُرُوبِ ٱلشَّمْسِ لَيْسَ فِى سَاحَةِ ٱلْقَصْرِ بَلْ وَرَاءَهُ عِنْدَ بَابِ ٱلْمَطْبَخِ جَمِيعًا آخَرَ ــ

Every day before sunset I used to see another crowd . . . not in the palace yard but behind it, at the kitchen door. Raih. mul. 95, 19

لَيْسَ ٱلْآنَ لَيْسَ قَبْلَ شَهْرٍ وَنِصْفٍ

Not now, not before a month and a half go by. Mah. qah. 85, 20

In **coordinated members** one of which is negated the coordinating conjunction وَ may introduce لَيْسَ. The expression then has an adverbial value and لَيْسَ **does not require any agreement**:

أَنَّ ٱلْأَدِيبَ ٱلْعَرَبِيَّ ٱلْقَدِيمَ كَانَ يُنْشِدُ ٱلْحِكْمَةَ خَلْفَهُ وَلَيْسَ أَمَامَهُ

that the ancient Arabic writer sought wisdom in the past and not in the future. Musa (Zy.) 2, 14

ٱلَّتِى تَعْتَمِدُ عَلَى حَقَائِقِ ٱلْعِلْمِ وَلَيْسَ عَلَى ٱلتَّقَالِيدِ وَٱلْعَادَاتِ

which is based on scientific truths, and not on traditions and customs. Musa adab. 14, 11

أَنْ نُنْشِدَ ٱلْمُسَاوَاةَ وَلَيْسَ ٱلتَّفَوُّقَ

that we strive for equality, and not for superiority. Musa adab. 166, 7

Note the following use of لَيْسَ :

<table>
<tr>
<td>غَايَةُ ٱلْأَدَبِ ٱلْإِنْسَانِيَّةُ وَلَيْسَ ٱلْجَمَال ³⁸</td>
<td>The aim of literature is humanity not beauty. Musa adab. 87, 1</td>
</tr>
</table>

In a context subordinate to a perfect, لَيْسَ **can be used to mean the past:**

كَانَ هٰذَا ٱلسُّلَّمُ مُتَوَسِّطًا لَيْسَ بِشَدِيدِ ٱلسَّعَةِ وَلَا شَدِيدِ ٱلضِّيقِ	This staircase was average, not very wide nor very narrow. Hus. ayy. II, 5, 4
فَمَا كَانَ أَحَدٌ لِيُصَدِّقَ أَنَّ لِيُونَارْدُو لَيْسَ بِٱلسَّاحِرِ	But no one would believe that Leonardo was not a sorcerer. Nu'. liq. 87, 11
وَكَانَ يَعْتَقِدُ أَنْ لَيْسَ لَهُ حِصْنٌ مِنْ —	and he believed that he had no protection from. . . . Hus. ayy. I, 8, 11
كَانُوا قَدْ بَرَحُوا مِصْرَ وَلَيْسَ مَعَهُمْ مِنَ ٱلنَّقْدِ إِلَّا قَلِيلٌ	They had left Egypt having only a little money with them. 'Aqq. (Zy.) 15, 21
ذَكَرْتُ أَنْ لَيْسَ أَحَدٌ سِوَى جَدَّتِي — وَأَنَّ ٱلْمِفْتَاحَ لَيْسَ مَعِي	I remembered that there was no one there with my grandmother . . . and that I did not have a key with me. Maz. (Zy.) 10, 3

In a verbal sentence, that is to say, when لَيْسَ denies the verbal action attributed to a subject, it [the subject] also becomes the grammatical subject of لَيْسَ , which then functions as an auxiliary verb (see vol. II).

It can be used **before the imperfect** as a strong negation of the **present:**

لَسْتُ أَرَى أَمَلًا	I do not see any hope. Sa'. (Zy.) 6, 33
لَسْتُ أُحِبُّهُمْ	I do not love them. Hak. ahl. 73, 10

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³⁸ In this example, the vocalization required after لَيْسَ cannot be ascertained. The verb لَيْسَ can be considered as having an adverbial function and therefore not changing the case of the noun following it. (See footnote to examples on page 122.)

كَيْفَ أُفَهِّمُكَ يَا صَاحِبِى
مَا لَسْتُ أَفْهَمُ؟

How shall I make you understand, my friend, what I myself do not under-stand? Nu'. liq. 78, 3

لَسْنَا نَرْضَى لِمُحَمَّدٍ دُونَ
أَرْبَعَةٍ بِكَارٍ

For Mohammed, we are not satisfied with less than four young camels. Hai. sir. 121, 4

لَيْسَ يَعْنِينِى ٱلْغَدُ

The future does not concern me. Hak. sheh. 67, 2

or of the **future**:

لَسْتُ أَنْسَى مَا حَيِيتُ أَسْنَانَهُ

I won't forget his teeth as long as I live. Maz. (Zy.) 10, 41

Sometimes لَيْسَ **precedes a perfect** with a resultative meaning; in such cases, the negation can be understood as being in the present:

أَلَيْسَ قَدْ قَالَ ٱلْمَسِيحُ ‑؟

Didn't Christ say . . .? [Is it not a fact that Christ said . . .?] Hus. 'ala. II, 13, 3

The denied verb does **not necessarily follow immediately after** لَيْسَ :

لَسْتُ هُنَاكَ أَقْدَحُ ‑

Here I do not blame. . . . Musa adab. 108, 3

لَسْتُ فِى هٰذَا ٱلْقَوْلِ أُعَاضُ
بِأَنْ ‑

With these words, I do not contra-dict. . . . Musa adab. 7, 7

أَلَيْسَ ٱلنَّبِيُّ قَدْ مَاتَ؟

Didn't the Prophet die? Hus. ayy. I, 132, 5

Sometimes, لَيْسَ may be used to introduce an imperfect functioning **as a negative particle**, *i.e.,* without any agreement with the subject:

أَمَّا أَهْلُ ٱلشَّامِ فَلَيْسَ يَعْرِفُونَ
إِلَّا ‑

The Syrians recognize only. . . . Amin duh. I, 8, 1

§ 34 لَنْ

لَنْ originated as a compound particle derived from أَنْ لَا . It takes the subjunctive, and has the meaning of a very strong negation of the future; it is the negative counterpart of the imperfect after س and سَوْفَ .

The action stated as **"never going to happen"** may be the negation of a simple future: **"it will never happen"**:

سَأَنْتَظِرُ وَلَنْ أَمَلَّ ٱلْاِنْتِظَارَ
حَتَّى يَعُودَ

I'll wait, and I will not get tired of waiting until he comes back. Hak. ahl. 44, 11

لَنْ يَرَاهُ فِى ٱلْحَيَاةِ ٱلْآتِيَةِ

He will not see it in the hereafter. Gibr. I, 165, 11

قَدْ خَرَجْتُ مِنْ هٰذَا ٱلْمَنْزِلِ
وَلَنْ أَعُودَ إِلَيْهِ

I have left this house, and I shall not return to it. Gibr. I, 143, 21

لَنْ يَسْأَلَنِى

He will never ask me. Hak. sheh. 22, 8

or of a **simple future dependent on a verb in the past**:

حَتَّى عَلِمَا أَنَّهُ لَنْ يَعُودَ

until they knew that he would not come back. Manf. mag. 15, 13

فَلَنْ تَلْبَثَ قُرَيْشٌ أَنْ
تُدْرِكَهُمْ

But it would not take long before the Koreish would catch up with them. Hai. sir. 258, 12

لَنْ may also be used for a **hypothetical future**: for the future as something that one expects never to happen; لَنْ , in such cases, **emphasizes one's belief or expectation**:

كَانَ قَدْ خُيِّلَ إِلَيْهِ أَنَّ ٱلْأَمْرَ
قَدْ أَنْبَتَّ بَيْنَهُ وَبَيْنَ ٱلْكُتَّابِ
وَمَنْ فِيهِ فَلَنْ يَعُودَ إِلَيْهِ وَلَنْ
يَرَى ٱلْفَقِيهَ وَلَا ٱلْعَرِيفَ

He thought that his relationship with the school and with everybody in it had been ended and he would never return to it, nor again see the teacher or the monitor. Hus. ayy. I, 63, 8

(أَيْقَنْتُ) أَنِّى لَنْ أَجِدَ بَعْدَ
ٱلْيَوْمِ إِلَيْهِ سَبِيلًا

(I was convinced) that I would never find a way to reach him after that day. Manf. (Zy.) 30, 6

لَمْ is used only with the jussive. This construction expresses the **negation of the perfect in all its different meanings** (except the optative for which لا is the exclusive negation; see page 83). It is especially common as the **negative counterpart of the certainty expressed by** قَدْ. In modern literary Arabic, in general, there is a definite preference for this particular negative construction, which may be attributed to a desire to avoid certain forms that are common in both the colloquial and literary languages:

لَمْ أَسْتَطِعْ أَنْ أَكْتُبَ إِلَيْكَ مُنْذُ شَهْرَيْنِ	I haven't been able to write to you for two months. Manf. mag. 72, 10
سَأَلَهُ هَلْ قَدْ رَأَى أَحَدًا؟ وَأَجَابَ مَجْدِيٌّ بِأَنَّهُ لَمْ يَرَ إِلَّا رَاكِبَيْنِ	He asked him if he had seen anyone, but Majdi answered that he had seen only two riders. Hai. sir. 260, 5
اَلَّتِي لَمْ يَكُونُوا يَعْرِفُونَهَا مِنْ قَبْلُ	which they had not known before. Amin duh. I, 309, 2
أَلَمْ تَسْأَلْ أَحَدًا؟	Haven't you asked anybody? Hak. ahl. 92, 3
وَلَمْ يَمْضِ بِضْعُ دَقَائِقَ حَتَّى قَامَتِ الْعَرُوسُ وَآتَّبَعَتْهُ	After a few minutes had passed, the bride rose and followed him. Gibr. I, 143, 7
وَلَمْ يَزَلْ هٰذَا شَأْنُهُمْ حَتَّى دَقَّتِ السَّاعَةُ الْعَاشِرَةُ مِنَ اللَّيْلِ	This did not stop until the clock struck ten in the evening. Manf. sha'. 21, 7
هَلْ سَمِعْتِ؟ — لَا لَمْ أَسْمَعْ	"Have you heard?"... "No, I haven't heard." Gibr. I, 157, 4
كَتَبْتُ إِلَيْكِ كَثِيرًا فَلَمْ تَكْتُبِي إِلَيَّ كَثِيرًا وَلَا قَلِيلًا	I have written to you many times, but you did not write to me once. Manf. mag. 36, 9
مَضَى اللَّيْلُ إِلَّا أَقَلَّهُ وَلَمْ يَبْقَ إِلَّا —	The night had almost passed, and there wasn't anything left but .... Manf. mag. 9, 7

لَمْ يَكُنْ زَوْجِى لِصًّا بَلْ كَانَ
زَارِعًا يَفْلَحُ أَرْضَ ٱلدَّيْرِ

My husband was not a thief; he was a peasant who farmed the monastery's land. Gibr. I, 136, 17

لَمَّا كَبُرَ قُصَيٌّ وَضَعُفَ بَدَنُهُ
وَلَمْ يَبْقَ قَادِرًا عَلَى تَوَلَّى
أُمُورِ مَكَّةَ ـ

When Qusi grew older and his body weak and he was no longer able to hold his office at Mecca.... Hai. sir. 96, 10

لَسْنَا نَدْرِى أَسَبَقْنَا إِلَيْهِ أَمْ
لَمْ نَسْبُقْ

We do not know whether we are the first ones or not. Hai. sir. 189, 20

In **correlative constructions**, when two verbs are to be negated by لَمْ, the negative particle **does not have to be repeated** (see page 107); both verbs are in the jussive, however:

أَوَلَمْ نَسْمَعْ وَنَرَ أَنْ ـ

Haven't we heard and seen that.... Gibr. I, 112, 10

وَقَلَّ مِنِ ٱلشُّعَرَاءِ مَنْ لَمْ يَرْكُبْ
أَوْ يَغْزُ

and only a few of the poets neither rode nor participated in the raids. Djir. tar. I, 142, 3

The second member of the correlative construction may be negated by لَا before a perfect (see also page 112):

وَلَكِنِّى لَمْ أَفْقِدِ ٱلْأَمَلَ وَلَا
يَئِسْتُ

but I did not lose or give up hope. Raih. mul. 22, 15

غَيْرَ أَنِّى لَمْ أَكْتَرِثْ لِذَالِكَ
وَلَا فَكَّرْتُ فِيهِ

but I was not concerned with this, nor did I think about it. Maz. (Zy.) 10, 9

§ 36 إِنْ

As a separate negative this archaic particle was already obsolescent in classical Arabic; in modern Arabic, the usage seems to have completely disappeared. It is, however, still found **introducing the first part of an exceptive compound** إِنْ ـ إِلَّا, "not...if not," with an almost restrictive meaning of "only" (see vol. III):

إِنْ هِيَ إِلَّا بِضْعَةُ قُرُوشٍ

It was only a few piasters. [It was not but a few piasters.] Maz. (Br.) 10, 15

إِنْ هِيَ إِلَّا لَحْظَةٌ | Just a moment later. . . .
Idr. (Br.) 79, 10

إِنْ is furthermore used rather frequently as an **emphatic particle after** مَا as the first part of the **temporal compound,** مَا إِنْ — حَتَّى , "not . . . until"; it actually has an adverbial meaning of "hardly," "no sooner," etc. (see vol. III):

مَا إِنْ بَلَغْنَا ٱلْبَابَ حَتَّى أَبْصَرْنَا بَهَاءَ جَالِسَةً فِى فِرَاشِهَا | We had hardly reached the door when we saw Baha sitting on her bed. [We had not reached the door when . . . .] Nuʿ. liq. 110, 17

مَا إِنْ دَخَلَ ٱبْنُهُ حُسَيْنٌ ٱلْمَخْزَنَ وَأَلْقَى يَدَهُ عَلَى ٱلصُّنْدُوقِ حَتَّى وَثَبَ وَالِدُهُ مِنْ مَرْبِضِهِ عَلَى ٱلْعَتَبَةِ | No sooner did his son, Husain, enter the warehouse and lay his hand on the crate than his father jumped up from where he was sitting near the threshold. Nuʿ. (Zt.) 33, 20

مَا إِنْ هَمَّ بِٱلنُّزُولِ حَتَّى لَمَحَهُ ٱلْبُسْتَانِي | He had hardly started to climb down when the gardener saw him. Qal. (Zy.) 21, 35

مَا إِنْ فَرَغْتُ مِنْ ذٰلِكَ — حَتَّى سَمِعْتُ — | I had hardly finished that. . . when I heard. . . . Hak. yaum. 40, 7

مَا إِنْ سَقَطَ ٱلْأَسْوَدُ حَتَّى خَرَجَ عُتْبَةُ بْنُ رَبِيعَةَ | Al-Aswad had hardly fallen when ʿUtba ibn Rabiʿa went out. Hai. sir. 263, 11

لَمَّا § 37

لَمَّا is used only at the beginning of the sentence and is immediately followed by the **verb in the jussive. It is the negation of the resultative perfect** (see page 60), or **of the perfect preceded by** قَدْ **with the meaning** of "he had already" (see page 81).

لَمَّا is generally used **for the past,** "had not yet":

لَمَّا يَكُنِ ٱلدِّينُ قَدْ كَمَلَ وَلَمَّا يَكُنْ قَدْ نَزَلَ مِنَ ٱلْقُرْآنِ إِلَّا ٱلْقَلِيلُ | The religion was not yet perfect and only a little of the Koran had been revealed. Hai. sir. 148, 23

فَقَدْ أَتَمَّ حِفْظَهُ وَلَمَّا يُتِمَّ
التَّاسِعَةَ مِنْ عُمْرِهِ

for he had fully memorized it before
he had [when he had not yet] com-
pleted his ninth year.
Hus. ayy. I, 33, 11

لَمَّا يَمْضِ يَوْمَانِ عَلَى —

Two days had not yet passed. . . .
Hak. ahl. 17, 1

and also with the meaning of a **present perfect**: "has not yet":

إِنَّهُمْ قَدْ شَبَّهُوهُ بِمُوسَى وَلَمَّا
يُهِيلُوا عَلَيْهِ التُّرَابَ

They have compared him with Moses,
though they have not yet buried
him. Hak. (Br.) 41, 17

إِنَّهُمْ قَدْ شَبَّهُوهُ كَذَلِكَ
بِعِيسَى وَلَمَّا يَدْرُجُوهُ فِى
الْأَثْوَابِ !

They have likewise compared him with
Jesus, even though they have not yet
wrapped him in a shroud.
Hak. (Br.) 42, 1

وَهَا هِيَ الْآنَ تَعُودُ وَلَمَّا تَنْتَهِ
الْعُطْلَةُ

and there she is, returning, and her
vacation has not yet come to an end.
Ghur. (Zy.) 31, 32

It can also refer to a **future action**, "before," **equivalent to a future-perfect**:

أَلَسْنَا نَعْلَمُ أَنَّهُ سَيَفْقِدُ أُمَّهُ
وَلَمَّا يَتَجَاوَزِ السَّادِسَةَ مِنْ
عُمْرِهِ ؟

Don't we know that he will lose his
mother before he is six [at a time when
he will not yet have passed his sixth
year]? Hus. 'ala. II, 74, 6

In modern Arabic لَمَّا is frequently replaced by other particles with identical
meaning, "not . . . yet".

(a) لَمْ — بَعْدُ

أَمَّا الشَّعْبُ — لَمْ يَكُونُوا قَدِ
ارْتَفَعُوا بَعْدُ

As for the people . . . had not risen yet.
Musa (Zy.) 2, 11

أَدَّى صَلَاتَهُ وَلَمْ يَطْعَمْ بَعْدُ
شَيْئًا

He performed his prayer before he had
eaten. Hus. (Zy.) 25, 38

وَلَكِنَّ أَوَانَ الْحَدِيثِ عَنْ هَذَا
الْاعْتِزَالِ لَمْ يَئِنْ بَعْدُ

But the time to speak about this
seclusion has not yet come.
Hus. (Br.) 100, 8

مَا – بَعْدُ *(b)*

اَلْأَدَبُ فِي دُنْيَا ٱلْعَرَبِ مَا بَلَغَ بَعْدُ أَشُدَّهُ

Literature in the Arab world has not yet reached its full maturity. Zur. (Br.II) 44, 28

لَيْسَ – بَعْدُ *(c)*

إِنِّي لَسْتُ أَدْرِى بَعْدُ هَلْ لِى رَأْسٌ فَوْقَ كَتِفَيَّ؟!

I still don't know whether my head is on my shoulders! Hak. ahl. 161, 1

§ 38 PARTICLES OF EMPHASIS IN NEGATIVE CONSTRUCTIONS

Beside the double-negative particle مَا إِنْ , that we have been discussing (see page 129), Arabic uses some adverbs to give the negative construction an emphatic character.

أَبَدًا , "ever," is used only for the **emphatic negation of a future action**:

لَا أَنْسَى أَبَدًا تِلْكَ ٱلسَّاعَةَ

I will never forget this moment. Raf. (Zy.) 20, 21

اَلَّتِي لَا يَمُوتُ ٱلصَّيْفُ فِيهَا أَبَدًا

where summer never ends. Hak. ahl. 168, 16

However, أَبَدًا can be used **in past and present**, as well as **future**, affirmative sentences:

هٰذَا ٱلْجَسَدُ يَبْقَى أَبَدًا قَتِيلَ ٱلشَّوْقِ وَٱلتَّفْرِيقِ

This body will always be a victim of longing and separation. Gibr. II, 129, 11

كَانَتْ بَاسِمَةً أَبَدًا كَأَوَّلِ مَا يَتَلَأْلَأُ ٱلْفَجْرُ

She always smiled like the first radiance of dawn. Raf. wah. I, 101, 7

وَلٰكِنَّا نَأْمُلُ أَبَدًا فِى أَنْ –

but we shall always hope .... Hak. sul. 180, 13

قَطُّ , "never," is generally used **with a negated perfect**, or a jussive after لَمْ , as an emphatic **negation of the past**:

وَلَمْ يَخْطُرْ لَهُ قَطُّ أَنْ –

It never occurred to him that .... Hus. ayy. II, 5, 11

بَلْ مَا أَحَبَّتْنِى قَطُّ فِى يَوْمٍ
مِنْ أَيَّامِ حَيَاتِهَا

Furthermore, she never loved me at
any time during her life.
Manf. sha'. 238, 7

إِنِّى مَا ضَعُفْتُ قَطُّ أَمَامَهُ

I never was weak in his presence.
Hak. sul. 47, 6

إِنَّ الْأَدَبَ الْقَدِيمَ كَانَ عَلَى
الدَّوَامِ أُسْلُوبِيًّا وَلَمْ يَكُ قَطُّ
ابْتِكَارِيًّا مُسْتَقْبِلِيًّا

that the old literature was always
traditional and conventional, never
original and *avant garde*.
Musa (Zy.) 2, 14

Sometimes, قَطُّ seems to have **lost some of its temporal character** and become
a particle of emphasis, "not at all," "not in the least":

فَإِذَا هِيَ سَبْعَةٌ وَعِشْرُونَ قِرْشًا
لَمْ تَزِدْ شَيْئًا قَطُّ !

but there were twenty-seven piasters,
not a single one more.
'Aww. (Br.) 11, 5

Note that it may at times—although rarely—be used with an imperfect:

أَنْتَ تَعْلَمُ أَنَّهُ لَا يَسُوؤُنِى قَطُّ
بَقَاؤُكَ

You know that your presence never
bothers me. Hak. sul. 43, 13

بَتَّةَ (الْ) "absolutely (not)," "definitely (not)," is used **especially with
negative** sentences as an adverb of emphasis. It can be used **for both future** and
past actions:

مَا نَسِيتُ وَلَنْ أَنْسَاهُ الْبَتَّةَ

I have not forgotten, and I shall
certainly never forget. Nu'. liq. 11, 16

وَرُبَّمَا لَا يَكُونُ فِى ثِيَابِهِ جِيُوبٌ
الْبَتَّةَ

and perhaps there was not a single
pocket in his clothing.
Raih. mul. 55, 21

IV INTERROGATIVE SENTENCES

§ 39 INTERROGATIVE SENTENCES

Arabic does not require any special word order or particle in order to express a question; rather, the emphasis or the intonation by itself can change a statement into a question.

Usually, however, a question will be introduced by a special element which will indicate the interrogative character of the expression. The grammatically appropriate interrogative element will be used according to the purpose of the question.

(a) A question can be asked **about a statement and its intrinsic validity,** *i.e.,* whether it is true. The question will then be answered positively or negatively (sometimes simply with "yes" or "no").

(b) A second group of questions inquires **about an essential element** (subject, object) of the interrogative statement. The intrinsic validity of the statement is accepted in such cases. The interrogation deals only with the identity of the agent or the main effects of an action. This type of question is always presented by such interrogative pronouns as: "who," "what," etc.

(c) A third group of questions inquires **about circumstances or adverbial aspects** of the interrogative statement. These questions are always introduced by adverbs: "where," "when," etc.

In addition to these groups, there are frequent cases of interrogative sentences where the intent is not to ask actual information about the statement, but rather **to express one's bewilderment or admiration when confronted with a strange or surprising statement or fact, or to emphasize one's own opinion by using the rhetorical device of an interrogative construction for it.**

We shall give some attention to these rhetorical devices since they cause some structural changes within the interrogatives. For the sake of clarity we shall deal with this category when discussing the equivalent interrogative constructions.

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§ 40 QUESTIONS ABOUT THE VALIDITY OF THE STATEMENT

This category **expresses the idea as uncertain, and asks about its truth**, thus seeking an affirmative or negative answer.

No special word order or special particle is required to show the interrogative character of sentences in this category.[39] It is expressed only by the intonation and, in modern printing, by the question mark:

وَهِيَ فِى ٱلدَّارِ؟	Is she in the house? Raf. wah. I, 136, 16
حَيَاتِى فِى خَطَرٍ؟	Is my life in danger? Hak. sheh. 15, 15
إِبْنَتِى نَجِيه عَادَتْ؟	Has my daughter, Najiya, come back? Tai. (Zy.) 34, 6
وَتَعْلَمُ ذٰلِكَ؟	and do you know that? Hus. 'ala. II, 168, 21
لَا أَحَدَ يَدْرِى؟	Nobody knows? Hak. sheh. 11, 4
أَكَلْتَ دَبْسًا؟	Did you eat honey? Hus. ayy. I, 20, 14
وَلَا بُدَّ مِن هٰذَا؟ قَالَ لَا بُدَّ	"Is there no way out of this?" He answered, "No." Raf. wah. I, 176, 18

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[39] تَرَى؟, "do you think . . .?" used in interrogative constructions is derived from the verb رَأَى, "to see," hence, "to think." تَرَى has also always been used in the passive voice (تُرَى). (See Brock., *Grund.*, II, p. 189; Fleischer, *Beitr.*, VI, p. 103.)

تَرَى and تُرَى have completely become particles which emphasize the doubt raised by the question. They no longer belong to the structure of the interrogative sentence having, rather, an interjectional character; they can be used preceding, following, or even in the middle of the sentence. تَرَى is frequently preceded by the particle يَا:

تُرَى أَلَبِثْنَا أُسْبُوعًا وَنَحْنُ لَا نَشْعُرُ؟	Could we have stayed a week without knowing it? Hak. ahl. 36, 6
تُرَى مَعَ مَنْ هٰذَا ٱلْعَهْدُ ٱلْمُقَدَّسُ؟	With whom could this holy vow have been made? Hak. ahl. 43, 14
فَأَىُّ شَىْءٍ يَا تَرَى جَعَل هٰذَا ٱلْمِسْكِينَ يُخَاطِرُ بِحَيَاتِهِ؟	What then has made this poor youth place his life in danger? Gibr. I, 158, 19
وَمَنْ هُوَ ٱلْمُجْرِمُ وَمَنْ هُوَ ٱلْبَرِىءُ يَا تَرَى؟	Who is the guilty one and who the innocent? Gibr. I, 124, 11
فَمَا تُرَى يَكُونُ شَأْنُهَا —؟	How could she be . . .? Hai. (Zy.) 14, 25
تَرَى أَهِيَ فِى ٱلدَّارِ أَوْ فِى ٱلْخَارِجِ؟	Is she in or out? Mah. zuq. 290, 7
تَرَى مَاذَا حَدَثَ لَهَا؟	What has happened to her? Mah. zuq. 295, 19

§ 41 أ

A أ is the simplest interrogative particle. **It is always used at the beginning of the sentence**, nominal or verbal:

أَأَنْتِ وَحْدَكِ فِى هٰذِهِ ٱلدَّارِ؟   Are you alone in this house?
Hak. sheh. 17, 14

أَتَعْرِفِينَهُ؟   Do you know him?
Hus. ayy. I, 152, 1

أَتَبْكِينَ؟   Are you crying? Hak. ahl. 132, 14

أَمَا وَصَفَ لَكَ ٱلْمَكَانَ ٱلَّذِى هُوَ فِيهِ؟   Didn't he describe to you where it is?
Nu'. liq. 39, 4

أَلَا تُعَاوِنُنِى قَلِيلًا؟   Won't you help me a little?
Hak. ahl. 84, 3

(For cases of anacoluthon, see vol. II.)

Even وَ , فَ , and ثُمَّ , in coordinated constructions (see vol. III), **will follow** the interrogative particle:

أَوَمَا سَمِعْتَ؟   And haven't you heard?
Nu'. kan. 18, 14

أَفَتَظُنُّ أَنَّ مَا تَدْفَعُ إِلَيَّ فِى كُلِّ شَهْرٍ أَحَبُّ إِلَيَّ مِنِ ٱمْرَأَتِى؟   And do you think that what you pay me every month is dearer to me than my wife? Hus. ayy. I, 61, 13

أَوَلَا تَعْرِفِينَ هٰذَا أَيْضًا؟   And don't you know that also?
Hak. ahl. 108, 3

أَفَلَا يُرْضِيهِ مِنِّى هٰذَا كُلُّهُ؟
أَفَلَا يَقْنَعُهُ مِنِّى أَنْ — ؟   And won't he be satisfied with all this from me? And won't he be content that I . . .? Hus. 'ala. II, 33, 13

Note that أ may also introduce a subordinate clause:

أَلِأَنَّهَا حَيَاةٌ هَنِيئَةٌ؟   Is it because it is a happy life?
Hak. yaum. 5, 1

When referring to a specific part rather than to the complete sentence, **the word order is inverted** to bring this part closer to the interrogative particle:

أَشَرِهَةٌ أَنْتِ أَيَّتُهَا ٱلْفَتَاةُ؟   Are you greedy, my girl?
Manf. sha'. 92, 16

أَنَائِمُونَ هُمُ ٱلْآنَ؟

Are they asleep now?
Hak. ahl. 175, 20

أَمُتَزَوِّجٌ أَنْتَ؟

Are you married? Gibr. III, 11, 12

وَلَـٰكِنْ أَبِٱلْخُبْزِ وَحْدَهُ يَحْيَا ٱلْإِنْسَانُ؟

Does man live by bread alone?
Gibr. I, 175, 5

أَمَيِّتًا كَانَ هُوَ؟

Was he dead? Hak. sheh. 34, 14

أَحَقِيقَةً أَنْتَ تُحِبُّهَا؟

Do you truly love her?
Hak. sheh. 138, 10

أَحَقًّا تَقُولُ؟

Are you telling the truth?
Hak. sheh. 33, 2

أَهِيَ تَسْتَطِيعُ هَـٰذَا؟

Could she [do] this?
Hak. sheh. 136, 15

Frequently, أ, when introducing a negative statement, **does not question its validity** but, **rather, emphasizes it** and is thus to be translated as equivalent to the English "that is so, isn't it?":

أَلَمْ تَسْمَعُوا أَلْفَاظَهُ! أَلَمْ تَفَهَّمُوا مَعَانِيهَ!

You have heard his words; you have understood what he means, haven't you? Hus. 'ala. II, 8, 21

أَلَسْتُ مَنْدُوبَ ٱلْجَرِيدَةِ!

Am I not a newspaper reporter?
Mah. qah. 93, 10

B Similar to this and of special interest, is the **rhetorical negative compound** أَلَا (from the negative particle لَا and the interrogative أ), which has become a particle of emphasis in desiderative and exclamatory constructions:

أَلَا مَا أَشْبَهَ ٱلْإِنْسَانَ فِى ٱلْحَيَاةِ بِٱلسَّفِينَةِ فِى أَمْوَاجِ هَـٰذَا ٱلْبَحْرِ!

How similar a man in life is to a ship on the waves of this sea!
Raf. wah. I, 50, 11

أَلَا كَمْ مِنْ آلَافِ ٱلسِّنِينَ وَآلَافِهَا قَدْ مَضَتْ مُنْذُ أُخْرِجَ آدَمُ مِنَ ٱلْجَنَّةِ!

How many thousands of years have passed since Adam was cast out of Paradise! Raf. wah. I, 38, 7

أَلَا لَيْتَ ٱلْمَنَابِرَ ٱلْإِسْلَامِيَّةَ لَا يَخْطُبُ عَلَيْهَا إِلَّا ـ   If only [men] . . . would preach on Muslim pulpits. Raf. wah. I, 37, 9

أَلَّا introduces an exclamatory imperative which, in turn, is preceded by the conjunction فَـ :

أَلَا فَاسْأَلْ نَفْسَكَ   Oh, do ask your soul! Gibr. III, 259, 6

أَلَا فَانْظُرْهَا مُتَّكِئَةً عَلَى سَاعِده   Oh, look at her, leaning on his arm! Gibr. III, 211, 2

At time, أَلَّا appears in a vocalized form as أَلَّا with the same meaning:[40]

قُلْنَ أَلَّا تَبْكِينَ عَلَى أَبِيكِ وَأَخِيكِ وَأَهْلِ بَيْتِكِ   They said, "Why! *Do* cry for your father, brother, and relatives!" Hai. sir. 276, 14

هَلْ 42 §

A هَلْ is very much like أَ , except that it seems to have **a stronger emphatic effect** on the statement about which the question is asked.

It can be used to introduce a **nominal sentence**, however, without any effect on the word order:

هَلْ هُنَّ فِى قَيْدِ ٱلرِّقِّ؟   Are they bound in slavery? Q. Amin (Zy.) 5, 1

هَلْ عِنْدَكُمْ مَرِيضٌ؟   Is somebody ill in the family? Manf. (Zy.) 30, 13

هَلْ هُمَا حَيَّان؟   Are they still living? Gibr. I, 162, 19

وَهَلْ بِإِمْكَانِ ٱلْبَشَرِ أَنْ يَعْرِفُوا ٱلْحَقِيقَةَ؟   And is it in the power of men to know the truth? Gibr. I, 164, 15

هَلْ لَهُ ٱلْحَقُّ أَنْ ـ؟   Has he the right to . . .? Musa adab. 91, 10

[40] This, however, is the only vocalization given in *Munjid* for this particle. See under أَلَّا .

هَلْ can also introduce a **verbal sentence**, usually with normal word order, the perfect having its various meanings, **the imperfect, that of the present** or **future.**

هَلْ سَمِعْتِ يَا أُمَّاه!
Have you heard, Mother?
Gibr. I, 157, 2

هَلْ عَادَتِ ٱلْبِنْتُ مِنَ ٱلْمَدْرَسَةِ؟
Has the girl come back from school?
Qal. (Zy.) 21, 14

هَلْ ذَهَبْتَ إِلَى ٱلْمَحْكَمَةِ؟
Did you go to the courthouse?
Hus. ayy. I, 75, 9

هَلْ أَسْتَطِيعُ بَعْدَ ذَٰلِكَ أَنْ أَتَصَوَّرَ أَنَّكَ رَجُلٌ شَرِيفٌ؟
Can I still believe that you are a noble man? Manf. (Zy.) 30, 32

هَلْ يَنْسَى ٱلتَّأْرِيخُ هٰذَا؟
Will history forget that?
Musa adab. 93, 13

هَلْ تَقْضِيَانِ شَهْرَ ٱلْعَسَلِ فِى ٱلْقَاهِرَةِ؟
Are you spending your honeymoon in Cairo? Mah. qah. 142, 20

هَلْ تَعْرِفِينَ ٱسْمَهُ؟
Do you know his name?
Ghur. (Zy.) 31, 56

هَلْ تَبْقَى سُورِيَا مَطْرُوحًا — ؟
Will Syria remain prostrate . . .?
Gibr. III, 85, 15

It can also be used with an **inverted verbal sentence:**

هَلْ هُوَ يَزِيدُ إِحْسَاسَنَا ٱلْإِنْسَانِيَّ — ؟
Will that increase our human feelings . . .? Musa adab. 102, 7

Contrary to أَ, هَلْ **comes after the coordinates** وَ , فَ, and ثُمَّ, **not before them:**

وَهَلْ صَوْتُ كَمَنْجَتِى غَيْرُ صَوْتِى؟
And is the voice of my violin different from my own voice? Nu'. liq. 12, 8

فَهَلْ أَنْتُمْ سَامِعُونَ صُرَاخَنَا؟
And do you hear our crying?
Gibr. III, 74, 17

وَهَلْ نَسِيتَهَا حَقًّا
And have you really forgotten it?
Hus. ayy. I, 41, 13

فَهَلْ دَعَا تَوْفِيقُ ٱلْحَكِيمْ فِى هٰذِهِ ٱلْمَسْرَحِيَّةِ إِلَى ٱلْحَيَاةِ؟ — And in this play, does Taufiq al-Hakim urge [the people] to a [new] life? Musa adab. 128, 9

It can be used in the **exceptive construction** هَلْ — إِلّا (see vol. III):

وَهَلِ ٱلْعَيْشُ يَا صَاحِبِى إِلّا مُغَامَرَةٌ دَائِمَةٌ؟ — What is life, my friend, but a continuous risk? Nu'. liq. 62, 3

هَلْ أَنَا إِلّا جَسَدٌ جَمِيلٌ! — What am I but a beautiful body! Hak. sheh. 50, 4

(For هَلْ in alternate correlative questions, and for هَلْ in indirect questions, see vol. II.)

B هَلْ introducing a **rhetorical question**, has the value of a particle of emphasis:

وَهَلْ يَرْضَى ٱللّٰهُ أَنْ يَرُدَّ صَبِيًّا مَكْفُوفًا حِينَ — ! — and how could God reject a blind boy when . . . ! [and will God . . . !] Hus. ayy. I, 105, 14

هَلْ preceding the negative particle لَا in the compound هَلّا , has an emphatic effect, with a **connotation of urgency** when referring to the future, or a **character of censure** when referring to the past. (Compare with أَلّا page 139 above):

فَهَلّا ٱلْتَصَحْتَ وَ — ؟ — Why don't you follow my advice and . . . ? Raih. mul. 25, 26

وَهَلّا سَافَرْتَ إِلَى ٱلرُّبْعِ ٱلْخَالِى؟ — Why don't you go to the Rub' al-Khali? Raih. mul. 73, 20

هَلّا نَهَضْتَ وَمَشَيْتَ مَعَهُمْ؟ — Why don't you stand up and walk with them? Gibr. III, 57, 16

وَلٰكِنْ هَلّا تَسْتَطِيعُونَ أَنْ تَرْفَعُوا نُفُوسَكُمْ إِلَى مَا فَوْقَ نُفُوسِكُمْ؟ — But why can't you raise your spirits toward what is above them? Gibr. III, 75, 4

هَلّا تَشَبَّهْتُ أَنَا بِوَالِدِى — ؟ — Why didn't I try to be like my father . . . ? Raih. (Zy.) 23, 48

§ 43 INTERROGATIVES CONCERNING A FACT

A question about an element of the sentence sometimes does not require a special interrogative particle. Such cases, however, are restricted to nominal sentences and should be considered as elliptical constructions (see vol. II):

وَرَأْيُكَ؟   and your opinion? Mah. qah. 17, 21

(for   وَمَا رَأْيُكَ؟   *and what is your opinion?*)

Usually these questions have an **interrogative pronoun** which introduces and indicates the element of the sentence about which the question is asked.

These interrogatives pronouns are: مَنْ , مَا , and أَيٌّ .

§ 44 مَنْ , "who?", and مَا , "what?"

A مَنْ and مَا ask about the **person** or the **thing** respectively:[41]

مَنْ هٰذَا؟   Who is this?
          Hak. sheh. 14, 12; Hak. ahl. 11, 6

مَا هٰذَا؟   What is that? Hak. ahl. 33, 12

As pronouns they perform a noun's function within the sentence; thus they may be **in any of the three grammatical cases**, although they are not inflected for case:

مَنْ هٰذَا ٱلرَّجُلُ؟   Who is this man? Manf. sha'. 31, 10

مَنْ أَخْبَرَكَ أَنِّى هُنَا؟   Who told you that I was here?
          Hak. sheh. 101, 10

مَا رَأْيُكَ فِى —؟   What is your opinion about . . . ?
          Hus. ayy. I, 141, 8

إِبْنُ مَنْ أَنْتَ؟   Whose son are you? Gibr. I, 80, 19

لِمَنْ هٰذِهِ ٱلدَّارُ؟   To whom does this house belong?
          Hak. sheh. 5, 9

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[41] Note that مَنْ may also refer to persons and things simultaneously, *e.g.*:
يَذْكُرُونَ مَكَّةَ وَمَنْ تَرَكُوا فِيهَا مِنْ   thinking of Mecca, the family, the sons, and
أَهْلٍ وَوَلَدٍ وَمَالٍ   the wealth they had left there.

مَا تَقُولُ فِى ذَ'لِكَ؟   What do you say about that?
Hak. ahl. 22, 6

(For the use of مَا in the adverbial accusative, see page 148 below.)

Because of their indefinite character, the interrogative pronouns مَنْ and مَا cannot take a dependent genitive, nor be in apposition to a substantive, nor can they, in general, **have a substantive in apposition to them.** Thus, in such cases as:

مَنْ رَجُلٌ يَخْرُجُ بِنَا؟   Who [is a man who] will come with us? Hak. sir. 368, 8

إِذَنْ مَا ٱلسِّرُّ فِى أَمْرِهِ هَـٰذَا؟   Then what is the secret in this matter? Hak. sheh. 12, 7

the substantives رَجُلٌ and ٱلسِّرُّ should be considered as nominal predicates followed by a relative sentence or a prepositional determination, not as nouns in apposition to the interrogative pronoun. Accordingly we translate the above examples: "what is the secret?" and not "what secret is there?"; "who is a man?" and not "which man?".

The personal pronoun that frequently follows the interrogative pronoun should be considered as a resumptive repetition of the interrogative pronoun, which at the same time gives it the possibility of number and gender distinction (see page 149 below):

مَا هُوَ أَعْظَمُ مَا ـ ؟   What is the greatest thing that . . .?
Musa adab. 105, 1

مَا هِيَ عَلَاقَتُهُ بِمُجْتَمَعِهِ؟   What was his relationship to his society? Musa adab. 105, 3

وَإِذَنْ مَنْ هُوَ هَـٰذَا ٱلْكَاتِبُ؟   Then who is this writer?
Musa adab. 103, 1

However, غَيْرُ, "other than," (see vol. II) is often used **in apposition** to an interrogative pronoun; this can be explained by the indefinite meaning of the construction:

مَعَ مَنْ غَيْرِ ٱللّٰهِ تُرِيدِينَ؟   With whom else do you mean but God? Hak. ahl. 43, 15

وَمَنْ غَيْرُ ٱلسَّاحِرِ يَسْتَطِيعُ أَنْ ـ ؟   Who else but a sorcerer could . . .?
Raih. (Zy.) 23, 35

لِمَنْ غَيْرِهِ إِذَنْ؟

For whom other than him, then?
Hak. sheh. 40, 7

مَنْ غَيْرِى صَاحِبُ ٱلشَّأْنِ فِى ذٰلِكَ؟

Whose business is it besides mine?
Hak. sul. 89, 2

A genitive construction which is not allowed with the interrogative pronouns, **can be paraphrased by a prepositional construction with** مِنْ (see vol. II):

مَا عِنْدَنَا مِنَ ٱلْحَرَكَة ٱلرُّومَانْتِيَّةِ فِى مِصْرَ؟

Do we have a romantic movement in Egypt? Musa adab. 141, 5

مَنْ and مَا **may be followed by the demonstrative particle** ذَا , **which** emphasizes their interrogative character:[42]

مَاذَا أَصْنَعُ بِهِمَا؟

What shall I do with them?
Manf. sha'. 94, 2

فَمَاذَا تَفْعَلُ إِذْ ذَاكَ؟

And what will you do then?
Gibr. I, 110, 2

فَمَنْ ذَا أَدْعُو؟ وَمَنْ ذَا يَسْتَجِيبُ لِى؟

Whom shall I summon? And who will listen to me? Hak. sir. 136, 10

فَمَنْ ذَا يَصْبِرُ عَلَى إِهَانَةٍ كَهٰذِهِ ٱلْإِهَانَةِ؟

Who could patiently accept such an insult? Nu'. kan. 34, 18

The question is frequently **expanded into a relative construction**; in such cases the demonstrative particle ذَا may still be used:

مَا ٱلَّذِى حَيَّرَكُمْ؟

What confuses you? [What is it that confuses you?] Amin (Zy.) 7, 8

مَنِ ٱلَّذِى يَعُودُ؟

Who will return? [Who is it who will return?] Hak. ahl. 44, 12

مَا ٱلَّذِى يُخِيفُكَ مِنْ هٰؤُلَاءِ ٱلنَّاسِ؟

What is it about these people that frightens you? Hak. ahl. 69, 6

مَنْ ذَا ٱلَّذِى يَسْتَطِيعُ — ؟

Who could . . . ? Far. (Zy.) 17, 20

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[42] مَنْ ذَا may also be written مَنْذَا ; see Nu'. (Br. II) 115, 26.

وَمَاذَا ٱلَّذِى يَمْنَعُهُ مِنْ هٰذَا ٱلتَّجْرِبَةِ؟ | and what would keep him from trying it? Hus. ayy. I, 19, 10

مَنْ ذَا ٱلَّذِى يُرِيدُ أَنْ يَكُونَ أَوَّلَ نَاطِقٍ؟ | Who wants to be the first to speak? Manf. sha'. 41, 6

The **interrogative pronouns usually introduce the interrogative sentence**; but they may be preceded by a preposition or a substantive in the construct state when they function as a genitive:

اِبْنُ مَنْ أَنْتَ؟ | Whose son are you? Gibr. I, 80, 19

لِمَنْ هٰذِهِ ٱلدَّارُ؟ | To whom does this house belong? Hak. sheh. 5, 9

لِمَاذَا تَغَيَّبْتَ ٱلْيَوْمَ عَنِ ٱلْكُلِّيَّةِ؟ | Why were you absent from school today? Mah. qah. 69, 8

Although **they frequently appear at the end of the sentence**, this usage seems usually to be restricted to instances in which the first part of the question has a connective function and is merely a repetition of the elements of the preceding statement. The question in such cases can be considered as being an elliptical construction consisting of the interrogative pronoun and therefore structurally not different from other cases above:

ٱللَّيْلَةَ يُطَاحُ رَأْسٌ – رَأْسُ مَنْ؟ | "Tonight a head will be chopped off." "Whose head?" Hak. sheh. 22, 16

وَأَنْتَ تَفْهَمُ – أَفْهَمُ مَاذَا؟ | "and you shall understand." "I shall understand what?" Hak. ahl. 69, 2

أَنْ أُنَاجِيَكِ مِنْ طَرِيقِى لَا مِنْ طَرِيقٍ... – فَقَالَتْ لَهُ طَرِيقُ مَنْ؟ | "to whisper to you myself, not through..." She said, "Through whom?" Manf. sha'. 174, 1 and 4

ٱلصَّفَاءُ قِنَاعُهَا – قِنَاعُ مَنْ؟ | "Serenity is her weapon." "Whose weapon?" Hak. sheh. 54, 16

سَتَمْكُثُ مَعَهَا إِذَنْ فِى قَصْرٍ وَاحِدٍ – مَعَ مَنْ؟ | "You will then stay with her in the same palace." "With whom?" Hak. sheh. 76, 15

وَقَبْلَ أَنْ تَقُولِى لِى . . . — | "and before you tell me . . ."
أَقُولُ لَكَ مَاذَا؟ | "I tell you what?" Hak. ahl. 115, 13

أُحِبُّ أَنْ أَعْلَمَ — تُحِبُّ أَنْ | "I want to learn." "You want to learn
تَعْلَمَ مَاذَا؟ | what?" Raf. wah. I, 335, 16

أُرِيدُ أَنْ أَعْرِفَ — تَعْرِفُ مَاذَا؟ | "I want to know." "[You want] to
| know what?" Hak. sheh. 56, 2

It is sufficient that the first part has a logical connecting effect for the construction to be used:

مَاذَا تَقُولِينَ؟ — تُرِيدُ أَنْ تَعْرِفَ | "What do you say?" "What do you
مِنِّى مَاذَا؟ | want to know from me?"
| Hak. sheh. 49, 10

أَتَدْرِى أَيْنَ أَذْهَبُ ٱلْآنَ؟ | "Do you know where I am going
أَوَتَدْرِى مَعَ مَنْ؟ | now? And do you know with
| whom?" Mah. zuq. 44, 7

Frequently in order to achieve a more lively dialogue, the interrogative sentence is omitted, leaving the **pronoun as the only exponent of the question:**

إِنَّ أَنْفَكَ أَيُّهَا ٱلرَّجُلُ قَبِيحٌ | "Man! You certainly have a most ugly
جِدًّا — ثُمَّ مَاذَا؟ | nose." "What else?" Manf. sha'. 49, 7

لَا يُمْكِنُ أَنْ يَكُونَ كَذَٰلِكَ! | "That is not possible!" He said, "Why
قَالَ لِمَاذَا؟ | not?" Manf. sha'. 103, 6

أَسَمِعْتَ؟ — مَاذَا؟ | "Have you heard?" "What?"
| Hak. sheh. 7, 2

تُرِيدُ أَنْ تُعَطِّلَ نِصْفَ | "wants a half of human society to be
ٱلْمُجْتَمَعِ . . . لِحِسَابِ مَنْ؟! | left idle . . ." "To whose advantage?"
| Musa adab. 189, 15

As for the meaning, مَنْ usually asks for an **identification**, and thus for a **definite answer:**

لِمَنْ غَيْرِهِ إِذَنْ؟ — لِنَفْسِى | "For whom, then, if not for him?"
| "For myself." Hak. sheh. 40, 7 and 9

مَنْ هُوَ؟ — ٱلْعَبْدُ | "Who is this?" "The slave."
| Hak. sheh. 13, 7 and 9

مَنْ أَنْتَ؟ ــ أَنَا شَهْرَزَادْ
"Who are you?" "I am Shahrazad."
Hak. sheh. 56, 9 and 11

ــ؟ مَنْ هُمْ أَهْلُكَ وَذَوُوكَ؟ ــ
الْفُقَرَاءُ وَالْمَسَاكِينُ
الْمَظْلُومُونَ هُمْ أَهْلِى
وَعَشِيرَتِى
"Who are your people and your kin?"
"The poor and downtrodden are my
people and my tribe."
Gibr. I, 184, 7 and 10

أَيْنَ هِيَ فِى هٰذِهِ اللَّحْظَةِ؟ ــ
مَنْ؟ ــ الْأَمِيرَةُ
"Where is she now?" "Who?" "The
Princess." Hak. ahl. 85, 4, 5 and 6

although it can receive a **generic indefinite answer**:

مَنْ هٰذَا؟ ــ إِنْسَانٌ يَرَاكَ وَيَرَى
بَرِيقَ عَيْنَيْكَ
"Who is this?" "A man who sees you
and sees the glitter of your eyes."
Hak. sheh. 14, 12 and 14

مَنْ أَنَا؟ ــ أَنْتَ إِنْسَانٌ ــ
"Who am I?" "You are a man . . ."
Hak. sheh. 161, 2 and 4

مَا , as the counterpart of مَنْ , asks **for identification of things in a specific or generic way**:

مَا هِيَ أَشْهَرُ الثَّقَافَاتِ فِى
ذٰلِكَ الْعَصْرِ؟
What was the most famous culture of
that period? Amin duh. I, 170, 7

مَا هُوَ الشَّرْطُ؟
What is the condition? Hak. sul. 31, 9

مَا الَّذِى حَيَّرَكُمْ؟
What is it that confuses you?
Amin (Zy.) 7, 8

and also for a **definition**, in which case مَا can refer to persons as well as to things:

مَا مَعْنَى هٰذَا الْكَلَامِ؟
What does this word mean?
Hus. ayy. II, 21, 1

مَا هُوَ الْأَدَبُ الْعَرَبِيُّ الْقَدِيمُ؟
هُوَ أَدَبٌ كَانَ ــ
What is ancient Arabic literature?
It is a literature which was. . . .
Musa adab. 6, 1

مَا هِيَ فَلْسَفَتُكَ الْأَدَبِيَّةُ
وَالِاجْتِمَاعِيَّةُ؟
What is your cultural and social
philosophy? Musa adab. 121, 4

إِذَا مَا هُوَ ٱلرَّجُلُ ٱلْاِنْفِرَادِيُّ؟

Then what is an individualist?
Musa adab. 76, 8

إِذَا مَا هُوَ ٱلنَّابِغَةَ؟

Then what is a famous man?
Musa adab. 20, 5

It is a characteristic of مَا that it can be used for questions about **any kind of qualifications** or **circumstances** involved in the statement regarding persons as well as things:

مَا لَكَ؟

What is the matter with you?
Hai. sir. 111, 1

مَا ٱسْمُكَ؟

What is your name? Gibr. I, 80, 16

مَا بَالُكَ وَجَمَمْتَ؟

Why are you so silent? Hak. (Br.) 40, 1

It may also take on the **function of an adverbial accusative** (see page 142):

مَا دَخَلَ ٱلشَّرَفُ فِى ٱلْأَدَبِ؟

What has honor to do with culture?
[How is honor included in culture?]
Musa adab. 47, 14, (46, 8)

مَاذَا يُهِمُّنَا أَيْنَ تَعِيشُ ٱلْأَكْثَرِيَّةُ؟

Why should we be interested in where the majority lives? Jabr. (Br.) 69, 20

مَا , **with a prefixed preposition**, originates a series of interrogative prepositional phrases, the meaning of each phrase being semantically related to the preposition used. In such compounds, **the vowel of مَا is frequently shortened.** This abbreviation, however, does not seem to have any functional relevance:[43]

لِمَاذَا عَاهَدْتُ عَلَى ٱلسُّكُوتِ؟

Why had I promised silence?
Nu'. liq. 22, 3

لِمَ تُرِيدُ أَنْ أَبْتَسِمَ؟

Why do you want me to smile?
Hus. 'ala. I, 16, 20

بِمَ تُرِيدُ أَنْ أَبْتَهِجَ؟

What do you want me to be happy about? Hus. 'ala. I, 16, 20

فِيمَ تُفَكِّرُ؟

What are you thinking about?
Hak. sul. 58, 3

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[43] They can hardly be considered new adverbs, since they remain equivalent in function and meaning to the full forms مَا and مَاذَا .

حَتَّى مَ أَتْبَعُكَ عَلَى هٰذِهِ الطَّرِيقِ ٱلْوَعِرَةِ؟	How long shall I follow you upon this thorny road? Gibr. III, 35, 3
مِمَّ يَضْحَكُ؟	What are you laughing at? Manf. sha'. 60, 10
مِمَّ تَخْشَيْنَ؟	What are you afraid of? Hak. sheh. 103, 4

Note the interjectional use of لِمَ (see also page 148):

وَلِمَهْ؟!	And why?! Mah. qah. 109, 7

With prepositions ending in a long vowel such as إِلَى, عَلَى, and at times, حَتَّى the long vowel of the preposition remains, though written with ا :

حَتَّامَ ٱلْإِنْتِظَارُ؟	How long shall I have to wait? Mah. qah. 132, 3
عَلَامَ تَأْسَفُ؟	What do you feel sad about? Hak. ahl. 19, 13
عَلَامَ تُرِيدُ أَنْ تَحْمِلَ نَفْسَكَ؟	What do you intend to do? Hus. 'ala. II, 35, 12
إِلَامَ يَقْنَعُ بِٱلْأَحْلَامِ؟	How long would he be satisfied [only] with dreams? Mah. zuq. 48, 10

Both the interrogative pronouns مَنْ and مَا are grammatically masculine singular, and any adjective and verb in agreement with them can always be in the masculine singular. (See paragraphs above; compare also with مَنْ and مَا functioning as relative pronouns, vol. III.)

In order to give **the interrogative pronoun a gender and number determination, the personal pronoun of the third person may follow the interrogative pronoun.** After مَنْ, **the personal pronoun may be singular or plural;** after مَا, however, **only the masculine or feminine singular is used**[44] (see page 143):

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[44] The personal pronoun always takes the gender of the following substantive, which is the subject of the sentence (see page 35). In some cases it is in agreement with the genitive governed by the subject (see vol. II):

فَمَا هِيَ أَشْهَرُ ٱلثَّقَافَاتِ فِى ذٰلِكَ ٱلْعَصْرِ؟	What was the most famous culture of that period? Amin. duh. I, 170, 7

وَإِذَنْ مَنْ هُوَ هَـٰذَا ٱلْكَاتِبُ؟ Then, who is this writer?
Musa adab. 103, 1

مَنْ هُمْ أَهْلُكَ وَذَوُوكَ؟ Who are your people and your kin?
Gibr. I, 184, 7

مَنْ هُمُ ٱلَّذِينَ — ؟ Who are they who . . . ? Gibr. II, 78, 9

مَا هُوَ أَعْظَمُ مَا — ؟ What is the greatest thing that . . . ?
Musa adab. 105, 1

مَا هِيَ ٱلثَّقَافَةُ ٱلَّتِى — ؟ What was the education that . . . ?
Musa adab. 105, 3

مَا هِيَ ٱلْأَحْزَابُ ٱلسِّيَاسِيَّةُ ٱلَّتِى — ؟ Which are the political parties that . . . ?
Musa adab. 105, 2

B مَنْ and, more frequently, مَا are used **in rhetorical questions**, always follow-ing the same patterns as those used for interrogative constructions:

مَا هَـٰذَا ٱلَّذِى أَرَى! What do I see! Manf. mag. 151, 10

مَاذَا لَقِيَ ٱلْأَزْهَرِىَّ مِنْ إِكْرَامٍ وَحَفَاوَةٍ وَمِن تَجِلَّةٍ وَإِكْبَارٍ! And how much honor, welcome, rever-ence, and respect will the Azhari find!
Hus. ayy. I, 68, 16

Hence the use of مَا as an **exclamatory particle** (see vol. II):

مَا أَكْثَرَ مَا كَانَ يَسْمَعُ! وَمَا أَغْرَبَ مَا كَانَ يَسْمَعُ! How frequently he heard [conversa-tions] and how strange was what he heard! Hus. ayy. II, 24, 5

مَا أَجْمَلَ ٱلْحَيَاةَ هُـٰهُنَا! How beautiful Life is here!
Gibr. II, 206, 13

مَا أَجْمَلَكَ! How beautiful you are!
Hak. sheh. 102, 7

آه مَا أَجْهَلَ ٱلْإِنْسَانَ! Ah! How ignorant is mankind!
Gibr. II, 106, 18

§ 45 أَىٌّ (أَيَّةٌ), "which"

A أَىٌّ is generally used with a **following genitive** in the singular or plural and **can be in any of the three grammatical cases**. The **genitive** may be **singular and**

grammatically indefinite. أَيُّ then has an explicative meaning of "which," "what":[45]

فِى أَيِّ مَوْضِعٍ؟	In which place? Hak. ahl. 66, 7
أَيَّ بَابٍ حَفِظْتَ ٱلْيَوْمَ؟	Which chapter have you learned today? Hus. ayy. I, 77, 15
أَيُّ شَيْءٍ فِى ٱلدُّنْيَا أَعْظَمُ مِنْ هٰذَا؟	What on earth is greater than this? Musa (Zy.) 2, 41
وَلٰكِنْ لِأَيِّ سَبَبٍ آخَرَ إِنْ لَمْ يَكُنْ لِهٰذَا؟	But for what other reason if not for this? Mah. qah. 102, 18
أَيَّ بَابٍ قَرَأْتَ؟	What chapter have you read? Hus. ayy. 77, 6

The genitive may also be **plural**, in which case:

(a) If it is **indefinite** أَيُّ will have a qualitative meaning:

أَوَ تُزْمِعُ حَقِيقَةً إِنْزَالَ هَاتِهِ ٱلْمَخْلُوقَاتِ ٱلْقَصْرَ؟ ـ أَيُّ مَخْلُوقَاتٍ؟	"Have you really decided that these creatures stay in the palace?" "What kind of creatures [are you talking about]?" Hak. ahl. 53, 9

(b) If it is **definite**, it has a partitive meaning, *e.g.*, "which one from; ... of; ... among":

فَأَيُّ هٰؤُلَاءِ عَلَى ٱلْحَقِّ وَأَيُّهُمْ عَلَى ٱلْبَاطِلِ؟	For which of these is on the side of the truth and which is not? Hai. sir, 150, 19
قُلْ لِى فِى أَيِّ ٱلْمَدِينَتَيْنِ أَنَا؟	Tell me which of the two cities am I in? Manf. sha'. 194, 12
أَيُّ أُمَمِ ٱلشَّرْقِ أَسْبَقُ إِلَى ٱلْعِلْمِ؟	Which of the oriental countries was the first in developing science? Djir. tar. I, 18, 8

[45] Note أَيُّ governing a proper name containing the definite article:

أَيَّ قَاهِرَةٍ أَعْنِى؟	Which Cairo do I mean? Mah. zuq. 5, 2

Likewise when أَيُّ is followed by **a dual** or **plural personal pronoun**, it always has a partitive meaning:

أَيُّنَا شَدَيدُ ٱلْأَثَرِ؟	Which one of us has more influence? Hak. ahl. 28, 5
أَيَّكُمْ أُصَدِّقُ إِذَنْ؟	Which one of you shall I believe, then? Hak. ahl. 175, 14
أَيَّهُمَا تُفَضِّلِينَ؟	Which one do you prefer? Mah. qah. 72, 12

أَيُّ **usually agrees in gender** with the noun to which it refers:

أَيَّةَ فَتْرَةٍ تَعْنِى؟	What stage do you mean? Nu'. liq. 71, 6
عَلَى أَيَّةِ طَرِيقٍ تُرِيدِينَ أَنْ نَسِيرَ؟	Which road do you want us to follow? Gibr. III, 36, 15
أَيَّةُ قِصَّةٍ فِى ٱلْأَدَبِ أَعْجَبُ مِن هٰذِهِ ٱلْقِصَّةِ؟	What story in literature is more fascinating than this one? Musa adab. 50, 18
أَيَّةُ مَأْسَاةٍ؟	What tragedy? Hak. sheh. 140, 11

However **this agreement is not necessary**:

أَيُّ زَهْرَةٍ لَمْ يَسْكُبِ ٱلصَّبَاحُ قَطْرَةً مِنَ ٱلنَّدَى بَيْنَ أَوْرَاقِهَا؟	On which flower petals will morning not deposit a drop of dew? Gibr. II, 51, 18
أَيُّ مَخْلُوقَاتٍ؟	What creatures? Hak. ahl. 53, 11
أَيُّ فَائِدَةٍ لِى مِنْ ذِكْرِهَا وَهِيَ لَا تُحِبُّنِى؟	What advantage could I have in mentioning her since she does not love me? Manf. sha'. 64, 14
أَيُّ نِسَاءِ قُرَيْشٍ تَسْتَطِيعُ أَنْ ـ؟	Which woman of the Koreish could . . .? Hus. 'ala. I, 23, 5

Besides the partitive and explicative meaning, as we have seen in the preceding examples, أَيُّ can also have a **qualitative meaning**, *e.g.,* "what," "what kind of." **The noun** (singular, dual, or plural) **will**, of course, **be indefinite**:

أَيُّ إِنْسَانٍ أَنْتَ؟!	What kind of a man are you?! Hak. sheh. 128, 6

أَيَّةُ لُغَةٍ هٰذِهِ؟   What kind of a language is that? Musa adab. 61, 1

وَلٰكِنْ أَيَّةُ جُسُورٍ هٰذِهِ؟   But what kind of bridges are they? Tai. (Zy.) 9, 21

وَأَيُّ بَأْسٍ فِى ذٰلِكَ؟   And what is wrong with this? [What kind of wrongness is there in this?] Hak. ahl. 22, 13

أَيٌّ sometimes **governs an adjective**; the adjective is substantivised and, being indefinite, أَيٌّ has an explicative meaning, as explained above (see page 00):

أَيُّ عَجِيبٍ فِى ذٰلِكَ؟   What is strange about this? [What strange thing is there about this?] Raf. wah. I, 59, 20 (Cf. the French *Quoi de drôle y a-t-il à ce sujet?*)

أَيٌّ is frequently used **in indirect questions** (see vol. III):

أُرِيدُ أَنْ أَرَى إِلَى أَيِّ حَدٍّ تَغَيَّرَ شَهْرِيَارْ   I want to see to what extent Shehrayar has changed. Hak. sheh. 140, 15

أَفَلَا أَفْهَمْتَنِى بِأَيَّةِ قُدْرَةٍ تَفْعَلُ ذٰلِكَ؟   Won't you explain to me by what power you do that? Nu'. liq. 78, 2

أَمَا تَعْرِفُ فِى أَيَّةِ عُزْلَةٍ أَعِيشُ؟   Don't you know in what isolation I live? Nu'. liq. 26, 7

B Of singular interest is the use of أَيٌّ as an **indefinite pronoun**. When it is so used, its meaning, instead of being restrictive, becomes general. Thus, for example, فِى أَيِّ وَقْتٍ شَاءَ, which as an interrogative sentence would mean: "when does he wish?", as an indefinite clause means:

(أَنْ يُطَلِّقَهَا) فِى أَيِّ وَقْتٍ شَاءَ   (to divorce her) any time he wishes. Q. Amin (Zy.) 5, 24

In these expressions the agreement in gender of أَيٌّ with the following noun in the sentence remains as stated for the interrogative; the genitive, however, is

usually indefinite. **A complete sentence is no longer necessary after** أَىٌّ used in this meaning:

أَنَّ ٱلْعَرَبَ لَيْسُوا أَفْضَلَ مِنْ
غَيْرِهِمْ مِنَ ٱلْأُمَمِ وَلَا أَيَّةُ
أُمَّةٍ أَفْضَلُ مِنْ أَيَّةِ أُمَّةٍ

that the Arabs are no better than any other people and no people are better than any other. Amin duh. I, 53, 7

عَلَى أَيَّةِ حَالٍ أَرَى أَنَّ —

At any rate, I think that. . . . Sib. (Br.) 118, 24

أَنْ أَمُدَّ يَدِى لِتَنَاوُلِ أَىِّ شَيْءٍ
مِنْ أَىِّ إِنْسَانٍ

that I reach out my hand to accept anything from anyone. Manf. sha'. 61, 8

لِلْمُقَارَنَةِ مَعَ أَىِّ أَدَبٍ عَالَمِىٍّ

to be compared with any world literature. Mand. (Br.) 3, 16

فَنَوْبَةُ ٱلصَّرْعِ لَا تَذَرُ عِنْدَ مَنْ
تُصِيبُهُ أَىَّ ذِكْرٍ لِمَا مَرَّ بِهِ
أَثْنَاءَهَا

for a fit of epilepsy does not leave its victim with any memory of what happened to him during it. Hai. sir. 40, 13

فَلَا نَجِدُ أَيَّةَ عِنَايَةٍ بِٱلصَّانِعِ
أَوِ ٱلتَّاجِرِ —

and we don't find that any attention [is paid] to the craftman or the merchant. . . . Musa (Zy.) 2, 7

أَمَّا ٱلشَّعْبُ فَلَا يُحِسُّونَ أَىَّ
وِجْدَانٍ لَهُ

as for the people, they [the writers] were not aware of their emotional life. Musa (Zy.) 2, 20

لَا أَدْرِى بِأَىِّ كَلَامٍ كَانَ يُحَرِّكُ
شَفَتَيْهِ

I didn't know what words he was saying. [I did not know with what words he let his lips move.] Maz. (Zy.) 10,21

لِأَنَّهُمَا لَمْ يُعِيرَاهَا أَىَّ ٱهْتِمَامٍ

for they did not pay any attention to her. Ghur. (Zy.) 31, 12

أَىٌّ may, however, govern a **plural personal suffix**:

لِأَنِّى لَسْتُ أُفَكِّرُ فِى أَيِّكُمُ
ٱلْآنَ

for now I am not thinking about any of you. Hak. ahl. 25, 7

When the noun which follows أَىٌّ **is definite**, the genitive construction may be

paraphrased by a **prepositional phrase with** مِنْ (see vol. II). In such cases, أَيٌّ remains masculine:

وَلَوْ أَنَّهُ أَثْمَرَ أَيًّا مِنْ هَذَيْنِ الثَّمَرَيْنِ أَوْ كِلَيْهِمَا —	and if he succeeds in achieving either of the two aims, or both of them. . . . Hai. sir. 24, 2
كَيْمَا تَتَحَقَّقَ الْمُسَاوَاةَ بَيْنَ الَّذِينَ يَقْتَنُونَ أَيًّا مِنَ الطَّبْعَتَيْنِ	in order to make no distinction among those who have either of the two editions. Hai. sir. 25, 12
فَلَمْ يَكُنْ فِي مَقْدُورِ أَيٍّ مِنَّا أَنْ —	None of us could [for it was not in the power of any of us to] . . . . Hai. (Zy.) 14, 24
لِأَيِّ وَهْمٍ مِنَ الْأَوْهَامِ الَّتِي ابْتَدَعَتْهَا الْإِنْسَانِيَّةُ	because of any of the fancies which humanity has invented. Mah. qah. 111, 6

أَيٌّ as an indefinite pronoun without a **following genitive** or prepositional specification may be used with the verb كَانَ. ى in such instances does not change in gender.

وَأَيًّا كَانَ السَّبَبُ —	whatever the reason might be. . . . Hai. sir. 25, 8
رَغِبَ أَنْ يَفْعَلَ شَيْئًا أَيًّا كَانَ	He longed to do something, whatever it might be. Mah. qah. 127, 1
عِبَادَةُ حَجَرٍ أَيًّا كَانَتْ صُورَتُهُ !	with the worship of a stone, whatever its appearance might be. Hai. sir. 140, 16
وَاقْرَأْ وَتَعَلَّمْ أَيُّهَا الْقَارِئُ الْعَرَبِيُّ أَيًّا كُنْتَ	Read and learn [this], O Arab reader, whoever your are! Din (Zy.) 3, 20

C أَيٌّ **together with** مَا as an indefinite particle (see vol. II) in the compound أَيَّمَا, has an **emphatic effect**:[46]

إِضْطَرَبَ أَيَّمَا اضْطِرَابٍ	He was most upset. [He was upset. What an upset!] Mah. qah. 118, 13

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[46] Note that the particle مَا does not make void the governing function of أَيٌّ, and there-fore the noun following the particle is in the genitive case. (See Wehr under أَيٌّ; Wright II, p. 316 D.)

سُرَّ لِذَٰلِكَ أَيَّمَا سُرُورٍ
He was extremely glad because of this. Mah. qah. 133, 10

أَيٌّ frequently expresses its qualitative meaning with an **exclamatory effect**:

أَيُّ أَثَرٍ تَرَكَتْ هَٰتَانِ ٱلْفَاجِعَتَّانِ ٱلْأَلِيمَتَانِ فِى نَفْسِ مُحَمَّدٍ
What a mark these two painful tragedies left on Mohammed's spirit! Hai. sir. 186, 8

أَيُّ ظُلْمٍ أَشَدُّ مِنْ أَنْ — !
What injustice could be greater than . . . ! Hus. ayy. I, 38, 4

وَأَيُّ فَضْلٍ !
What kindness! Hak. sheh. 38, 13

As an **exclamatory particle** أَيٌّ may introduce, in the genitive case, a substantive already mentioned in the sentence, for which it serves as an exclamatory apposition. أَيٌّ is in the same case as the noun which it modifies:

فَقَدْ أَصْبَحْتُ عَلَى يَقِينٍ مِنْ أَنَّهُ خَبِيثٌ وَأَيُّ خَبِيثٌ
for I became sure that he was malicious— and how malicious! Nu'. liq. 32, 15

وَلٰكِنَّهُ صَعْبٌ أَيُّ صَعْبٍ حِينَ يَبْدَأُ
But it is very difficult at the beginning. Raf. wah. I, 13, 12

فَقَدْ كَانَ لِأَهْلِهَا غَرَامٌ بِٱلنَّبِيذِ أَيُّ غَرَامٍ وَكَانُوا يَجِدُونَ فِى ٱلنَّشْوَةِ بِهِ نَعِيمًا أَيَّ نَعِيمٍ !
for its people had a passion for wine and used to find the greatest pleasure in intoxication. Hai. sir. 103, 8

أَمَّا هُوَ فَقَدْ أَحْدَثَ ظُهُورُهَا ٱلْمُفَاجِىءُ فِى نَفْسِهِ أَثَرًا أَيَّ أَثَرٍ
Her sudden appearance had a remarkable effect upon him. Mah. qah. 63, 12

§ 46 كَمْ , "how?" "how many?" "how much?"

كَمْ is originally a contraction of the prepositional phrase كَمَا , "as what."[47]

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[47] On the origin and development of this particle, see Reck., *Verh.*, p. 76; Fleischer, *Beitr.*, VIII, p. 126.

More than any other particle, it has developed the double character of an interrogative and an exclamative. It has, however, preserved the character and syntactical functions of a pronoun, and thus can be used within the sentence to fill the same function as مَا with the specific meaning of this construction.

A As an interrogative particle it is always found at the beginning of the sentence—the usual word order for the question—and because of its indefinite character it may be more closely determined by an **accusative singular** functioning as an "accusative of specification" (see vol. II):

كَمْ قِيرَاطًا تُحِبُّ أَنْ يَكُونَ
ٱرْتِفَاعُ قُبَّةِ ٱلْفَالُودَجِ ٱلْيَوْمَ؟
How many inches high do you want the *faludaj* to be today? Manf. sha'. 78, 16

كَمْ حِزْبًا عِنْدَكُمْ؟
How many troops do you have? Raih. mul. 47, 19

The "accusative of specification" is frequently paraphrased by its **prepositional equivalent with** مِنْ . The prepositional phrase has a determinative function, and the noun in **the genitive is singular** (see vol. II):

كَمْ حَفِظْتَ مِنْ بَيْتٍ؟
How many verses have you memorized? Hus. ayy. I, 76, 5

كَمْ فِى ٱلْقُرْآنِ مِنْ جُزْءٍ؟
How many parts does the Koran have? Hus. ayy. I, 46, 5

كَمْ نَشْتَغِلُ فِى ٱلْكِتَابِ مِنْ يَوْمٍ؟
How many days are we busy at school? Hus. ayy. I, 46, 6

In a **nominal sentence** كَمْ can be used with the **following noun in the nominative;** in such cases the particle asks for a quantitative determination and functions as a predicate to the noun in the nominative case:

كَمِ ٱلسَّاعَةُ ٱلْآنَ؟
What time is it now? Manf. sha'. 81, 14; 83, 3

كَمِ ٱلدِّيَةُ فِيكُمْ؟
How much does the blood money amount to among you? Hai. sir. 100, 14

كَمْ إِيجَارُ ٱلشِّقَّةِ؟
How much is the rent for the apartment? Mah. qah. 129, 17

Similarly, within an indirect question (see vol. II):

أَلَا تَعْرِفُ كَمْ عُمْرُهُ؟   Don't you know how old he is?
Hak. ahl. 136, 9

كَمْ may also be followed by a **verbal sentence**. If the meaning remains clear, كَمْ need not be specified by an accusative or prepositional phrase; in such instances كَمْ alone fills the function of a substantive in any of the grammatical cases:

كَمْ كَانَ عَدَدُ أَعْدَائِكَ؟   How many were your adversaries?
Manf. sha'. 98, 6

كَمْ حَفِظْتَ؟   How much did you learn?
Hus. ayy. I, 75, 10

كَمْ تَظُنُّهُمْ عَلَى وَجْهِ   Approximately how many do you
ٱلتَّقْرِيبِ؟   think they were? Manf. sha'. 62, 13

B As an exclamatory particle, كَمْ has the same quantitative and qualitative value as an interrogative particle; however, its construction as an exclamatory differs from its construction as an interrogative.

It can be used with an **indefinite noun, in the genitive case**:

كَمْ مَرَّةٍ فَكَّرْتُ مُنْذُ تِلْكَ   How many times since that night [up
ٱللَّيْلَةِ إِلَى هٰذِهِ ٱلسَّاعَةِ —   to this moment] have I thought of . . .!
Gibr. II, 85, 2

كَمْ قِصَّةٍ أَرَدْنَا — وَكَمْ دَمْعَةٍ   How many a story we wanted to. . . .
How many a tear we shed because a
ذَرَفْنَاهَا لِأَنَّ فَتَاةً أَمِينَةً خَانَهَا   faithful girl was betrayed by her
فَتَاهَا   beloved! Hind. (Zy.) 32, 17

More frequently a **prepositional phrase with** مِنْ governing an indefinite noun is used as equivalent to the genitive case; the phrase may follow immediately after the particle, but it can also be placed at the end of the sentence:

وَكَمْ لِسَيِّدْنَا عَلَى ٱلْأُسْرَةِ مِنْ   and how many privileges the school-
teacher had in the family!
حُقُوقٍ !   Hus. ayy. I, 34, 2

وَكَمْ مِنْ رَجُلٍ عَازِبٍ رَاغِبٍ   How many a single man, detesting
marriage. . . . Mah. zuq. 28, 9
عَنِ ٱلزَّوَاجِ —

كَمْ مَزَّقْتَ بِهِ مِنْ أَجْسَادٍ ! How many bodies you have torn to pieces with it! And how much
وَكَمْ سَالَتْ تَحْتَ نَصْلِهِ مِنْ blood has flowed under its blade!
دِمَاءٍ ! Hak. sheh. 129, 2

When the noun following the preposition مِنْ is plural and definite, the preposition has a **partitive meaning** (see vol. II):

كَمْ مِنَ ٱلْمُصَابِينَ مِثْلَهُ مَنْ How many of the people stricken as he was had followed his path, and had
سَلَكَ سَبِيلَهُ وَكَمْ مِنْهُمْ مَنْ become a prey to madness.
سَقَطَ فَرِيسَةَ ٱلْجُنُونِ Mah. zuq. 68, 1

كَمْ can introduce a **complete nominal sentence**; in such cases it has the syntactical function of an exclamatory adverb, "how!":

كَمْ أَنَا مُشْتَاقٌ إِلَى لِقَاءِ أَبِيكَ How I longed to meet your father again in you! Gibr. II, 17, 8
بِشَخْصِكَ !

كَمْ أَنْتَ رَحْبُ ٱلصَّدْرِ ٱلْيَوْمَ ! How carefree you are today! Hak. sheh. 94, 14

كَمْ أَحْمَدُ ٱللّٰهُ عَلَى هٰذِهِ How praiseworthy God is for this true miracle! Hak. ahl. 58, 10
ٱلْمُعْجِزَةِ ٱلْحَقَّةِ

It has the same adverbial function when introducing a **verbal sentence**:

كَمْ تُحِبُّ أَهْلَكَ ! How much you love your family! Hak. ahl. 17, 15

وَكَمْ كَانَ ٱلْقَاضِى يُحْسِنُ and how well the judge recited the Koran! Hus. ayy. I, 74, 2
ٱلْقِرَاءَةَ

With this meaning, كَمْ is frequently used **to emphasize the desiderative meaning of** لَوْ (see vol. II):

وَكَمْ أَحِبُّ لَوْ تَعْرِفِينَهُ ! How I wish you could know him! Hus. ayy. I, 149, 9

كَمْ كَانَ يَتَمَنَّى طِفْلاً لَوْ — How much he wished as a child to. . . . Hus. ayy. I, 21, 15

كَمْ as an **exclamatory adverb** can also emphasize the **repetition** of an action: "how often!", "how many times!":

وَكَمْ دَفَعَ إِلَى ٱلْعَرِيفِ مَا كَانَ
يَمْلَأُ جَيْبَهُ مِنْ خُبْزٍ

and how often he gave the monitor the bread he had in his pocket! Hus. ayy. I, 52, 8

كَمْ صَعَدَ ٱلْمِنَارَةَ مَعَ ٱلْمُؤَذِّنِ
وَكَمْ أَذَّنَ مَكَانَهُ وَكَمْ شَارَكَهُ
فِى هٰذَا ٱلدُّعَاءِ ٱلَّذِى —

How many times he went up to the minaret with the muezzin, and how often called to prayer instead of him; and how many times he joined him in the prayer which. . . . Hus. ayy. II, 36, 14

For greater emphasis, the exclamatory particle لَ may precede كَمْ:

لَكَمْ ٱلْمَنِى أَنْ أَبْصُرَ —

How much it hurts me to see. . . . Nuʿ. liq. 66, 1

لَكَمْ نَهَيْتُهُ وَلَكَمْ حَاوَلْتُ
مَعَهُ بِٱللِّينِ حِينًا وَبِٱلشِّدَّةِ
كَثِيرًا

How often I forbade him, and how often I tried, sometimes with kindness, mostly with severity, but. . . . Qal. (Zy.) 21, 27

كَمْ will be placed before the main clause when referring to a following subordinate noun clause:

كَمْ يَجِبُ أَنْ يَكُونَ قَوِيًّا
هٰذَا ٱلْهِنْدِىُّ!

How strong this Indian must be! [How it is necessary that this Indian be strong!] ʿAww. (Br.) 20, 1

§ 47 ADVERBIAL INTERROGATIVE SENTENCES

In this category we should include **questions about any circumstances or adverbial aspects modifying the statement.** They are always introduced by a local, temporal, or modal adverb.

When the adverb introduces a single substantive in the nominative case, it functions as a nominal predicate on the substantive, the question being a **complete nominal sentence** (see page 20):

أَيْنَ وَالِدُكَ؟

Where is your father? Gibr. I, 81, 1

أَيْنَ أَبُوكَ وَأُمُّكَ؟

Where are your parents? Gibr. I, 162, 19

كَيْفَ هُمْ؟ How are they? Nuʿ. liq. 16, 3

أَيْنَ هٰذَا ٱلْقَارِىءُ ٱلَّذِى — ؟ and where is that reader who . . . ? Hus. ʿala. I, ر , 13

أَنَّى لَهُ ذٰلِكَ How could he attain that? Kay. (Zy.) 27, 16

Note also its use with a prepositional phrase:

كَيْفَ لَنَا بِٱلنَّوْمِ؟ How could we sleep . . . ? Manf. shaʿ. 204, 11

(For a discussion of حَيْثُ , see vol. II.)

It may introduce a **verbal sentence**:

مَتَى أَعُودُ؟ When shall I return? S. Din (Br.) 59, 25

مَتَى أَصِيرُ هٰكَذَا؟ When shall I be like this? ʿAww. (Br.) 16, 7

أَيْنَ ذَهَبَ؟ Where did he go? Hak. sheh. 13, 5

كَيْفَ يَبْدَأُ؟ How could he begin? Mah. qah. 101, 8

وَكَيْفَ عَرَفْتَهُ؟ and how did you know him? Mah. qah. 98, 21

ٱلْأَطِبَّاءُ! وَمَتَى ٱتَّفَقُوا عَلَى رَأْيٍ؟ The doctors! When did they agree on any opinion? Nuʿ. liq. 32, 1

كَيْفَ يَكُونُ هٰذَا ٱلثَّدِى لِهٰذِهِ ٱلْعَجُوزِ؟ How can such an old woman have a bust like that? Mah. qah. 94, 21

The adverb is frequently modified by a preposition which specifies its meaning:

إِلَى أَيْنَ تَذْهَبُ؟ Where are you going? Hak. sheh. 7, 11

إِلَى مَتَى هٰذِهِ ٱلدَّائِرَةُ ٱلَّتِى لَا مَخْرَجَ مِنْهَا؟ How long will this vicious circle last? Hak. sheh. 155, 5

مُنْذُ مَتَى؟ Since when? Hak. ahl. 83, 13

مِنْ أَيْنَ أَتَى؟ Where did he come from? Gibr. I, 69, 3

The adverb مَتَى is used by some authors following the particle أَيٌّ , 'ay [or 'ayyu (?)] , with no apparent change of meaning:

أَيٌّ مَتَى وُلِدتَّ؟	When were you born? Gibr. III, 13, 12
أَيٌّ مَتَى يَحِينُ ذٰلِكَ ٱلْوَقْتُ؟	When will that time come? Hind. (Zy.) 32, 27

In elliptical constructions, the adverb may refer to a sentence which has already been mentioned:

ـ تَعَالَ مَعِى يَا مَشْلِينِيَا! ـ إِلَى أَيْنَ؟	"Come with me, Mashliniya." "Where?" Hak. ahl. 97, 8
سَعَادَةُ ٱلْبَكْ يُرِيدُكَ عَلَى أَنْ يُقَابِلَهُ ٱلْآنَ ـ أَيْنَ؟	"His Grace, the Bey, asks you to meet him now." "Where?" Mah. qah. 102, 7 and 10
إِنِّى أُكَلِّمُكَ لِأُطْمَئِنَّكَ. كَيْفَ	"I am talking to you to calm you." "How?" Mah. qah. 173, 2
أَنَا آتِيكَ بِهِ أَيُّهَا ٱلْمَلِكُ ... ـ مَتَى ... مَتَى؟	"I'll bring it to you, O King." "When?... When?" Hak. sul. 62, 7
مُؤَدِّبُ ٱلْأَمِيرَةِ؟ مُنْذُ مَتَى؟	"Preceptor of the princess? Since when?" Hak. ahl. 83, 13

If, however, a part of the sentence is repeated, **the interrogative adverb may appear at the end of the sentence** rather than in the normal position at the beginning (see page 145):

لَا تَلْمُسْهَا وَصَاحِبُهَا غَائِبٌ غَائِبٌ أَيْنَ؟	"Don't you touch it while its owner is absent." "Absent, where?" Hak. sheh. 117, 16; 118, 4
قَدِ ٱسْتَحَالَ ٱلْآنَ إِلَى إِنْسَانٍ يُرِيدُ ٱلْهَرَبَ ... يُرِيدُ ٱلْهَرَبَ إِلَى أَيْنَ؟	"He has become a man who wants to flee...." "Wants to flee where?" Hak. sheh. 112, 7

In subordinated clauses the adverbs frequently introduce either an **indirect question** (see vol. II), or a **subordinate adverbial clause** (see also vol. II):

إِنَّا نَعْرِفُ أَيْنَ بَيْتُكَ	We do know where your house is. Hak. ahl. 65, 6

يُعَلِّمُهُمْ كَيْفَ يَسْرِقُونَ السَّاعَاتِ

teaching them how to steal watches.
Manf. sha'. 19, 7

أَرَأَيْتَ كَيْفَ يَكُونُ السِّحْرُ؟

Have you seen how magic is practiced?
Nu'. liq. 76, 14

Of all the adverbs **only** كَيْفَ , which is used in both independent and dependent constructions, has developed an **exclamatory meaning:**

أَنْتَ لَا تَدْرِى يَا أَبِى كَيْفَ سَيَكُونُ اجْتِهَادِى!

You don't know, Father, how industrious I shall be! Mah. qah. 39, 21

(For a discussion of the compounds أَيْنَمَا, كَيْفَمَا, etc., see vol. III.)

§ 48 ANSWERS TO A QUESTION

A question about the intrinsic validity of the statement is generally followed by an answer which either confirms or rejects the statement presented in the question.

A For an affirmative answer Arabic uses:

(a) نَعَمْ , which is the particle of **confirmation** for a preceding statement: "yes!", "yes indeed!", "certainly!"; thus it is generally used only after questions expressed affirmatively:

أَأَنَا . . . فِى حَضْرَةِ الْمَلِكِ سُلَيْمَانَ؟ نَعَمْ . . . مَا حَاجَتُكَ؟

"Am I . . . in the presence of King Solomon?" "Yes! What do you want?" Hak. sul. 28, 10

أُرِيدُ أَنْ تَجْلِسَ عَلَى عَرْسِهَا — عَرْسِهَا؟ — نَعَمْ

"I want her to sit down on her throne." "On her throne?" "Yes!" Hak. sul. 61, 12

أَتُرِيدُ حَقًّا أَنْ تَتْرُكَ هٰذَا الْبَيْتَ؟ — نَعَمْ

"Do you really want to leave this house?" "Yes!" Mah. zuq. 144, 9 and 11

هَلْ تُجِيدُ الْفَرَنْسِيَّةَ وَالْإِنْجِلِيزِيَّةَ — نَعَمْ أُجِيدُهُمَا

"Do you know French and English well?" "Yes! I do." Mah. qah. 67, 23; 68, 3

أَنْتِ سَعِيدَةٌ؟ ـ نَعَمِ ٱلْحَمْدُ لِلّٰه   "Are you happy?" "Yes, indeed, thank God!" Mah. qah. 138, 13

It is also used after questions where the speaker, although formally expressing himself in the negative, nevertheless **expects a positive answer** (cf. the Latin *nonne* in, *e.g., "Quid? Canis nonne similis est lupo?"*; "Is a dog not similar to a wolf?"):

أَلَيْسَ كَذٰلِكِ؟ ـ نَعَمْ يَا سَيِّدَتِـى   "Isn't that so?" "Yes! My Lady!" Manf. sha'. 96, 10 and 13

أَلَمْ يَقُلِ ٱلسَّاعَةَ إِنَّهُ ذَاهِبٌ إِلَى ٱلْحَدِيقَةِ يَسْتَنْشِقُ ٱلْهَوَاءَ؟ ـ نَعَمْ . . . ٱلْهَوَاءَ ٱلطَّلْقَ ٱلنَّقِـيَّ   "Didn't he say just now that he was going to the garden to get some air?" "Yes! Fresh air." Hak. sul. 50, 4

أَوَلَمْ تُخْبِرْهَا بِمَا قُلْتُ لَكَ؟ ـ نَعَمْ . . . نَعَمْ   "Haven't you told her what I told you?" "Yes! Yes!" Hak. ahl. 82, 8

نَعَمْ is frequently used as an **emphatic confirmation** of a **preceding** affirmative statement:

هَاهُوَذَا . . . ـ نَعَمْ . . . هَاأَنَذَا . . .   "There he is." "Yes! Here I am." Hak. sul. 51, 4

إِنَّكَ وَجَدتَّهَا ـ نَعَمْ وَجَدتُّهَا   "You found her." "Yes! I found her." Hak. ahl. 132, 11

فَيَقُولُ لَكَ «نَعَمْ سَأَفْعَلُ هٰذَا»   He will answer you, "Yes, I'll do that." Hus. ayy. I, 30, 15

and also to confirm a **following statement**, which is very frequently introduced by the emphatic particle إِنَّ:[48]

نَعَمْ إِنَّ مُعَامَلَةَ ٱلرَّجُلِ لِلْمَرْأَةِ   Truly, the behavior of men toward women. . . . Q. Amin (Zy.) 5, 10

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[48] H. Wehr in his *Dictionary*, under نَعَمْ, says that it may introduce a "verbal clause." It is not clear whether he means a different construction from the one presented here.

نَعَمْ إِنَّهُمْ كَانُوا كُلَّ شَيْءٍ فِي الْعَهْدِ الْأُمَوِيّ

Indeed, they represent everything during the Umayyad period.
Amin zuh. I, 57, 13

نَعَمْ إِنَّ الْمُتَوَكِّلَ دَبَّرَ لَهُ مَكِيدَةً فَقَتَلَهُ

Indeed, al-Mutawakkil devised a stratagem against him and killed him.
Amin zuh. I, 9, 18

نَعَمْ مَا أَحْسَنَ مَلَابِسَ النَّاسِ الْآنَ

How pretty today's clothes are!
Hak. ahl. 63, 3

نَعَمْ هُوَ يَجْهَلُ ذَالِكَ

Yes, indeed, he ignores that.
Amin (Zy.) 11, 25

نَعَمْ يَا مِسْتِرْ بَلَاكْ هَؤُلَاءِ الْفَلَّاحُونَ لَهُمْ ذَوْقٌ وَذَوْقٌ جَمِيلٌ

Yes, indeed, Mr. Black, these peasants have taste and delicate taste, at that.
Amin (Zy.) 11, 44

نَعَمْ may be preceded by the particle أَيْ with increased emphatic effect:

أَيْ نَعَمْ   Yes, indeed! Raih. (Zy.) 23, 28

(b) بَلَى, "yes," "certainly," is in some ways the counterpart of نَعَمْ. بَلَى contradicts the statement as expressed by the speaker. It is used **after those negative questions which expect an affirmative answer** (cf. the German *doch* in, e.g., *"Hast du ihn wirklich nicht gesehen?" "Doch.";* "Didn't you really see him?" "Yes, I did."):

أَلَا تَرَى لِي جَسَدًا جَمِيلًا؟ — بَلَى

"Don't you think I have a beautiful body?" "Yes, I do."
Hak. sheh. 30, 14; 31, 2

أَلَيْسَ هُوَ بِخَيْرٍ؟ ... بَلَى ... شُكْرًا

"Isn't he well?" "Yes, [he is well] Thank you!" Mah. qah. 42, 5

أَلَمْ تَسْمَعْ عَنْهُ!؟ بَلَى ...

"Haven't you heard of him?" "Yes, I have." Mah. qah. 84, 20

إِنَّهُ الْوَزِيرُ أَلَا تَفْهَمْ؟ بَلَى

"He is the minister! Don't you understand?" "Yes, I do." Mah. qah. 174, 5

Note:

وَهٰذِه آلْبِنَايَاتُ؟ بَلَى هٰذِه
«وِسْتَ هُول»

"and these buildings?" "Yes, this is West Hall." Din. (Br.) 61, 19

بَلَى is also used **after a negative statement to contradict the negation**, thus affirming its content:

مَا أَحْسُبُ لَكَ عَمَلًا تُسَارِعُ
إِلَيْهِ — بَلَي

"I do not believe that you have something urgent to do." "Yes, I have." Hak. sheh. 6, 8

لَمْ أَنْسَ شَيْئًا — بَلَى!

"I never forgot anything." "Yes, you did." Hak. sheh. 36, 12

It is also used **after a negative command**:

لَا تَقُلْ هٰذَا! — بَلَى يَا شَهْرَزَاد
سَأَمُوتُ

"Don't say that!" "Yes, Shahrazad, [I will say it:] I shall die." Hak. sheh. 66, 7

(c) أَجَلْ, "yes," "certainly," **confirms a preceding statement:**

وَلٰكِنَّكِ تَتَأَلَّمِينَ.. — أَجَلْ —
كَثِيرًا

"But you are suffering." "Yes, very much." Hak. sul. 48, 10

or **one that follows:**

أَجَلْ كَانَ يَخَافُ ذَاكَ آلشُّعُورَ —

Of course he feared that feeling.... Mah. qah. 14, 4

It is also used **after an affirmative question** to confirm the statement as intended by the speaker:

أَقَالَ لَكَ هٰذَا؟ أَجَلْ

"Did he tell you this?" "Certainly." Mah. qah. 173, 20

أَهٰذَا رَأْيُكَ؟! — أَجَلْ

"Is this your opinion?" "Yes." Mah. qah. 179, 8

أَحَقًّا كُنْتُ أُحَادِثُ نَفْسِي؟
أَجَلْ

"Was I really talking to myself?" "Yes!" Mah. qah. 146, 19

أَهٰذَا كُلُّ مَا فِى وَسْعِهِمَا؟ —
أَجَلْ... هٰذَا كُلُّ مَا فِى
وَسْعِهِمَا

"Is that all they can do?" "Yes, that is all they can do." Sib. (Br.) 112, 24

B For a negative answer لَا, "no," and كَلَّا, "not at all," are used:
لَا is a negation of a general nature; كَلَّا is an emphatic rejection of the preceding statement:

أَلَا تَذْهَبُ لِلِقَائِهِ؟ ــ ثُمَّ قَالَ بِحَزْمٍ كَلَّا	"Won't you go to meet him?" Then he said firmly, "Certainly not!" Mah. qah. 206, 16
أَلَيْسُوا مِنَ ٱلرُّومِ؟ ــ كَلَّا	"Aren't they Byzantines?" "Certainly not!" Hak. ahl. 69, 7
هَلْ سَمِعْتِ يَا أُمَّاهْ؟ هَلْ سَمِعْتِ صَوْتَ صَارِخٍ مُسْتَغِيثٍ؟ ــ لَا لَمْ أَسْمَعْ سِوَى ــ	"Mother, did you hear? Did you hear a voice crying for help?" "No, I only heard. . . ." Gibr. I, 157, 2
قَالَ ٱلشَّيْطَانُ وَٱللّٰهِ مَا ذَهَبَ بِهِ إِلَّا لِيَذْبَحَهُ قَالَتِ ٱلْأُمُّ كَلَّا! هُوَ أَشْفَقُ بِهِ وَأَشَدُّ حُبًّا لَهُ	Satan said: "By God, he only took him along to sacrifice him." The mother answered: "Certainly not! He is very tender to him and loves him very much." Hai. sir. 88, 1

(For a discussion of لَا شَيْءَ see page 169, and for لَا of general denial, see page 114.)

C A question about a fact or about the circumstances surrounding a fact, can frequently be **answered in a complete statement**; however, the answer may be given in the form of an **elliptical sentence**. In this instance, if nouns are involved, they will take the appropriate case:

كَمْ حَفِظْتَ مِنْ بُيُوتٍ؟ أَجَابَ عِشْرِينَ	"How many verses did you learn?" He answered, "Twenty." Hus. ayy. I, 76, 5
وَكَمْ نَشْتَغِلُ فِى ٱلْكُتَّابِ مِنْ يَوْمٍ؟ قَالَ ٱلصَّبِيُّ خَمْسَةَ أَيَّامٍ	"and how many days are we busy in school?" The boy answered, "Five days." Hus. ayy. I, 46, 6
كَمْ فِى ٱلْقُرْآنِ مِنْ جُزْءٍ؟ قَالَ ثَلَاثُونَ	"How many parts does the Koran have?" He said, "Thirty." Hus. ayy. I, 46, 5

However, when there is in the answer a **pronoun** that one would expect to be in the accusative case, the **nominative** is used instead:

وَأَقُولُ أَيْضًا إِنَّهَا تُحِبُّكَ أَنْتَ "Moreover, I tell you that she loves
وَلَا تُحِبُّ فِى ٱلدُّنْيَا أَحَدًا سِوَاكَ you and that she does not love anyone
— قَالَ أَنَا؟ on earth but you." He said, "Me?"
Manf. sha'. 238, 8 and 11

Note that لَا شَيْءَ **as an indefinite negative answer**, "nothing," always seems to be considered as an accusative of general denial, and therefore the noun is in the accusative without the definite article or nunnation (see page 114):

مَاذَا تَقُولِينَ؟ — لَا شَيْءَ "What do you say?" "Nothing."
Hak. sheh. 60, 9

وَمَاذَا صَنَعْتَ بَعْدَئِذٍ؟ — لَاشَيْءَ "And what did you do then?"
"Nothing." Hak. ahl. 75, 14

مَاذَا تَرَى؟ — لَا شَيْءَ "What do you see?" "Nothing."
Hak. sheh. 9, 16

وَبِمَاذَا أَجَابَتْ؟ — لَا شَيْءَ "And what did she answer?"
"Nothing." Hak. ahl. 82, 10