

**THE INFLUENCE OF ENGLISH GRAMMAR, SYNTAX, IDIOM AND
STYLE UPON CONTEMPORARY LITERARY ARABIC**

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**A Thesis Submitted for the Degree of PhD
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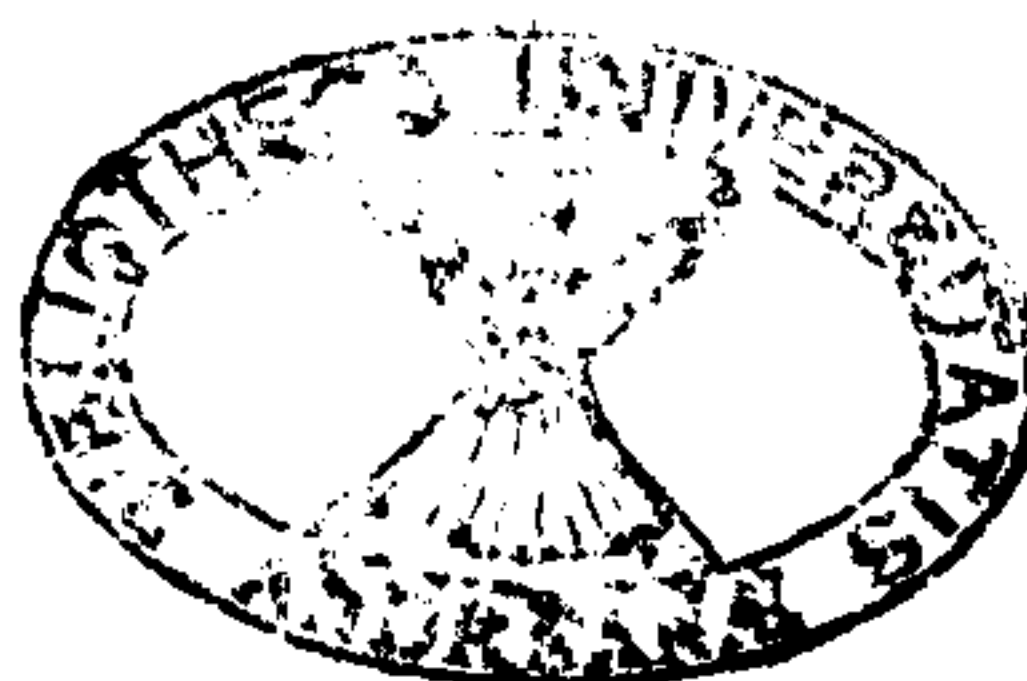
THE INFLUENCE OF ENGLISH GRAMMAR,
SYNTAX, IDIOM AND STYLE UPON CONTEMPORARY
LITERARY ARABIC

Thesis submitted for the degree of Ph. D. in

July 1967

by

Yowell Y. Aziz.



DECLARATION

I hereby declare that the following thesis is based on the results of research carried out by me, that the thesis is my own composition, and that it has not previously been presented for a higher degree.

[REDACTED]

CERTIFICATION

I certify that Yowell Y. Aziz has spent nine terms at Research Work in St. Salvator's College, University of St. Andrews, that he has fulfilled the conditions of Ordinance No. 16 (St. Andrews), and that he is qualified to submit the accompanying thesis in application for the degree of Doctor of Philosophy.


Supervisor

ACKNOWLEDGEMENT

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Finally I should like to thank my Government (Iraq) for the financial support without which the present work would not have been possible.

TRANSLITERATION

The following system has been followed for writing Arabic words in Roman characters:

ا	a
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	h
خ	<u>kh</u>
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	<u>sh</u>
ص	s.
ض	ḍ.
ط	t.
ظ	z.
ع	‘
غ	<u>gh</u>
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
.	,

The vowels used are as follows:

short vowels $\overset{\cdot}{\text{u}}$ = u, $\overset{\cdot}{\text{i}}$ = i, $\overset{\cdot}{\text{a}}$ = a.

long vowels $\overset{\bar{}}{\text{u}}$ = ū, $\overset{\bar{}}{\text{i}}$ = ī, $\overset{\bar{}}{\text{a}}$ = ā.

ABBREVIATIONS

- add. = addenda
- C.O.D. = Concise Oxford Dictionary
- M.E.A. = Middle East Affairs (Journal)
- M.E.U. = A Dictionary of Modern English Usage
- MSOS = Mitteilungen des Seminars Für Orientalische
Sprachen
- n.a. = no author
- n.d. = no date (of publication)
- R.A.C. = Review of the Academy of Cairo
- R.A.D. = Review of the Academy of Damascus
- ZDMG = Zeitschrift der deutschen morgen Ländischen
Gesellschaft

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PART ONE

HISTORICAL BACKGROUND

AND EVALUATION

CHAPTER ONE

PURPOSE AND PLAN OF THE STUDY

The present work is concerned with the influence of English grammar, syntax, idiom and style upon contemporary literary Arabic. Loan-words which have been arabicized or directly adopted into Arabic have not been included in this study.

The work is in two parts. Part I treats the historical background of the influence, the native attempts at resistance or adaptation, a historical survey of the standard Arabic (a definition of this is given later in this chapter), previous studies and observations in this field, and evaluation of the material used, which covers works (books) as well as the press. Biographical notes of the authors used in this work and their association with the patterns and examples quoted in Part II are included here. At the end of Part I there is a Questionnaire answered by three of the authors treated in this work, namely Najīb Maḥfūz, Aḥmad Zakī, and Jabrā Ibrāhīm Jabrā.

Part II deals with the actual examples of the influence; these examples have been subdivided and treated in groups, i.e. verbs, nouns, pronouns ... etc.

The method which has been followed in Part II is to discuss the modern pattern and point out its equivalent, if it exists, in the standard Arabic usage; and then examine the possibility of foreign influence in the creation of the modern Arabic pattern.

Although this study is primarily concerned with the influence of one foreign language on Arabic, i.e. the English influence, nevertheless,

very often it is impossible to tell, as V. Monteil justly states,⁽¹⁾ whether a certain influence is an anglicism or gallicism, on account of similarity between English and French and of the equal chance for either of the two languages to have exercised influence. In such cases both the English and the French patterns have been mentioned as possible factors in forming the modern Arabic pattern. Other European languages have played no appreciable part in influencing the formation of the Arabic used today.

The modern works which have been examined here are all taken from the 20th century authors, and are written in the modern literary Arabic, that form of language, which, throughout the Arab world is to be found in the prose of books, newspapers and periodicals.⁽²⁾ These works cover the period between the two World Wars, and the post World War II period until 1965. These periods have been chosen in order that the greatest number of the examples of the influence can be collected, since during the two World Wars, and especially World War II and the period that followed, it is believed, the examples of foreign influence increased. Modern works as recent as those published in 1965 were chosen so that, as far as possible, the latest examples of the influence would be included.

The examples of modern writings quoted in this work are drawn from two main sources: (a) the prose of books - both original and translated, and (b) the Press. Examples of source (a) are taken from five writers, namely: Aḥmad Amīn, Najīb Maḥfūz, Mikḥā'il Nu'ayma, Aḥmad Zakī, and

(1) L'Arabe Moderne, p. 311; cited hereafter as Monteil.

(2) cf. Zakī, the Questionnaire, p. 76.

Jabrā Ibrāhīm Jabrā. Short biographical notes of these five authors will be given later, with emphasis on tracing the European influence - mainly English, on their education and writings. Two works directly translated from English have also been included here to show the influence of translation at work. These works are: Roy Cowden's The Writer and His Craft, translated by Jabrā Ibrāhīm Jabrā into Arabic with the title, al-Adīb wa Ṣinā'atuhu; and Herman Melville's Moby Dick, translated by Ihsān 'Abbās.

The press is represented by two Egyptian papers; al-Ahrām, and al-Jumhūriyya; ⁽¹⁾ two Lebanese papers, al-Ḥayāt and al-Jarīda; four Iraqi papers, al-Thawra, al-Jumhūriyya, ⁽²⁾ al-'Arab, and al-Manār, and one Sudanese paper, al-Thawra, ⁽³⁾ and extracts taken from the press of various Arab countries compiled by Charles Pellat under the title, 'Recueil de Textes Tirés de la Presse Arabe'. ⁽⁴⁾ The magazine, al-'Arabī, published in Kuwait, has also been included. Two sections of this magazine have been examined, namely: the articles written by the editor, Aḥmad Zakī, who is one of the five authors examined in this work and the section called "مِرَاةُ الرَّأْيِ الْغَرْبِيِّ" the Mirror of Western Opinion' - extracts translated from Western press. This section has been studied as further influence of direct translation on the language of the press.

The term 'standard Arabic usage', is used throughout this work to cover all grammatical rules, expressions, and idioms which have been recognized by the traditionists, philologists and grammarians, at one stage or another during the history of the Arabic language. A study of

- (1) Cited hereafter as Jumhūriyya, C.
- (2) Cited hereafter as Jumhūriyya, B.
- (3) Cited hereafter as Thawra, K.
- (4) Cited hereafter as Presse Arabe.

the standard Arabic is to be found in Part I, Chapter II:1.⁽¹⁾

The history of what some writers term 'modern Arabic' starts in the 19th century. The term 'modern writings' used in this study covers the writings of 19th and 20th centuries; and the term 'modern writers' refers to the writers of these two centuries. Hence the history of some of the 'modern usages' goes back to the 19th century; and the term 'modern usages' means the new ways of expression found in 19th and/or 20th century.

~~When citing references the titles of books and periodicals have not been underlined because this has been found to raise inconveniences and complications in typing, besides being unpresentable, owing to the fact that the work has involved considerable transliteration which requires the placing of dots under certain letters like ḍ, ḥ, ṣ, ṭ, and ḏ, and underlining others, e.g. dh, gh, kh, sh, and th.~~

For the sake of clarity and convenience the following steps have been followed when citing the references in this study:

- (a) The name of the author appears first, followed by the title of the book. This order has been followed throughout the work except in cases where the distinction between the author and the title is clear from the text, e.g. Tadhkarat al-Kātib by A. Dāghir.
- (b) The title of the article is placed between two inverted commas, "...", to distinguish it from the title of the periodical.

(1) See p. 7.

~~With the above mentioned points taken into consideration, it is hoped that no difficulty should arise from not underlining the title.~~

CHAPTER TWO

HISTORICAL BACKGROUND

II:1: STANDARD ARABIC

Standard Arabic, the grammar and idioms of which are mainly based on the language of Qur'ân, ceased to be a spoken language - if ever it was spoken - at the end of the 3rd century A.H. (9th century A.D.) and the beginning of the 4th century A.H. (10th century A.D.).⁽¹⁾ Thus the standard Arabic which the native philologists term العربية الفصيحة or العربية الفصحى became the literary language as distinguished from the spoken dialects which gradually developed in the various Arab countries. From the 4th century A.H. (10th century A.D.) onward the standard Arabic was no longer considered a language into which one could be born and brought up; it rather belonged to the domain of the classical languages, and had to be learned [like any other language which had ceased to be a living, native language.] This is an exaggeration!!!

The development of the various spoken dialects and the clear-cut difference between them and the standard Arabic is mentioned by Ibn Khaldûn (1332-1406 A.D.), who writes:

اعلم ان عرف التخاطب في الامصار وبين الحضر ليس بلغة مضر القديمة ولا بلغة اهل الجيل بل هي لغة اخرى قائمة بنفسها بعيدة عن لغة مضر وعن لغة هذا الجيل العربي الذي لعهدنا وهي عن لغة مضر ابعد فاما انها لغة قائمة بنفسها فهو ظاهر يشهد له ما فيها من التغاير الذي يعد عند صناعة اهل النحو لحنا . (2)

(1) Fûok, Arabiya, p. 122.

(2) Ibn Khaldûn, Muqaddima, p. 558.

'It should be known that the usual form of address used among the urban and sedentary population is not the old Muḍar language nor the language of the (present-day) Arab Bedouins. It is another independent language, remote from the language of the Muḍar and from the language of present-day Arab Bedouins. It is more remote from the former (than from the latter).

It is obvious that it is an independent language by itself. The fact is attested by the changes it shows, which grammatical scholarship considers solecisms.⁽¹⁾

Ibn Khaldūn explains that all languages are technical habits,⁽²⁾ and that the linguistic habits for the language of Muḍar (Qur'ān) became corrupt when they came into contact with non-Arabs, and that a new habit originated as a result of the contact.⁽³⁾ Ibn Khaldūn goes on to say that when the language of Muḍar ceased to be a spoken language and became confined to written literature the need was felt for studying and writing down the grammar in order to understand correctly the holy book Qur'ān:

وانما وقعت العناية بلسان مضر لما فسد بمخالطتهم الاعاجم حين استولوا على ممالك العراق والشام ومصر والمغرب وصارت ملكته على غير الصورة التي كانت اولا فانقلب لغة اخرى وكان القران منزلا به والحديث النبوي منقولا بلغته وهما اصلا الدين والملكة فخشي تناسيها وانغلاق الافهام عتتها بفقدان اللسان الذي نزل به فاحتج الى تدوين احكامه ووضع مقاييسه واستنباط قوانينه وصار علما ذا فصول وابواب ومقدمات ومساائل سماه اهله بعلم النحو وصناعة العربية فاصبح فنا محفوظا وعلما مكتوبا ...⁽⁴⁾

(1) Translated by Franz Rosenthal, Muqaddimah, iii, p. 351.

(2) Ibn Khaldūn, Muqaddima, p. 554.

(3) ibid, p. 555.

(4) ibid, pp. 556-557.

'Concern for the Muḍar language was only felt when that language became corrupt through contact of (Arabs) with non-Arabs, at the time when (the Arabs) gained control of the provinces of the 'Irâq, Syria, Egypt, and the Maghrib. (At that time) the (Arabic linguistic) habit took on a form different from the one it had had originally. The (Muḍar language) was thus transformed into another language. (Now), the Qur'ân was revealed in (the language of the Muḍar) and the Prophetical traditions were transmitted in it, and both the Qur'ân and the traditions are the basis of Islam. It was feared that, as a result of the disappearance of the language in which they were revealed, they themselves might be forgotten and no longer be understood. Therefore, a systematic treatment of its laws, a presentation of the analogical formations used in it, and the derivation of its rules were needed. (Knowledge of classical Arabic) thus became a science with subdivisions, chapters, premises, and problems. The scholars who cultivated that science called it grammar and Arabic philology. It became a discipline known by heart and fixed in writing ... (1)

Ibn Khaldûn points out that the habit of the Muḍar language is different from Arabic philology, which is a knowledge of a quality and not a quality itself. (2) Therefore the habit of the Muḍar language cannot be acquired by learning Arabic philology and grammar only. (3) A thorough study of the literature - prose, verse, proverbs, etc. - is necessary to acquire such a habit. (4) To prove this point Ibn Khaldûn compares the Arabs of Spain with those of the Maghrib.

(1) Translated by Rosenthal, Muqaddimah, iii, pp. 346-347.

(2) Ibn Khaldûn, Muqaddima, p. 560.

(3) ibid.

(4) ibid.

واهل صناعة العربية بالاندلس ومعلموها اقرب الى تحصيل هذه الملكة
وتعليمها من سواهم لقيامهم فيها على شواهد العرب وامثالهم
والتفقه في الكثير من التراكيب في مجالس تعليمهم فيسبق الى المبتدي
كثير من الملكة اثناء التعليم واما من سواهم من اهل المغرب
وافريقية وغيرهم فاجروا صناعة العربية مجرى العلوم بحثا وقطعوا
النظر عن التفقه في تراكيب كلام العرب الا ان اعربوا شاهدا او
رجحوا مذهباً من جهة الاقتضاء الذهني لا من جهة محامل اللسان
وتراكيبه فاصبحت صناعة العربية كأنها من جملة قوانين المنطق
العقلية او الجدل وابتعدت عن مناحي اللسان وملكته . (1)

'The Arabic philologists and teachers of Arabic in Spain are
closer to acquiring and teaching the (linguistic) habit than others.
They use evidential Arab verses and proverbs in this connection and
investigate a good deal of (Arabic) word combinations in the classroom.
Thus, a good deal of (linguistic) habit comes to the beginners early in
(their) instruction ...

Other people, such as the inhabitants of the Maghrib and Ifriqiyah
and others, treated Arabic philology like any other research discipline.
They did not tolerate investigations of the word combinations of Arab
speech. They merely provided an evidential verse with the ending
vowels, or decided in favour of one rule (against another), in accordance
with the usage and word combinations of the (Arabic) language. With
them, Arabic philology thus came to be, in a way, one of the intellectual

norms of logic and dialectics and (thereby) remote from the ways and
habit of language. (2)

(1) Ibn Khaldūn, Muqaddima, p. 561.

(2) Rosenthal, Muqaddimah, p. 357.

لا يفرقون
بين ملكة
العلم والاعتاد
مع راجع
الى مقدمة
الكتاب

What Ibn Khaldūn says of teaching Arabic in the Maghrib and Afriqiyah at his time would be true, later on, of Egypt under the Ottoman rule. The students of al-Azhar in the 18th and 19th centuries concentrated on learning grammatical rules and philology, the result of which was that most of the graduates of al-Azhar could not write Arabic correctly, despite the fact that they had a considerable knowledge of the grammar and philology of the language.

The Ottoman occupation of the Arab world in the 16th century A.D. marks the beginning of one of the darkest periods in the political and linguistic history of the Arabs.⁽¹⁾ The language of the ruling class was Turkish; the Arabic used in the government offices and official correspondence showed many borrowings from the Turkish language. Thus, Jurjī Zaydān believes that what he calls deterioration in Arabic started at the time of Mamālīk during the Ottoman rule; he writes:⁽²⁾

واصل الركافة والغرابة في لغة الدواوين ، يرجع الى عصر التدهور
 في زمن الامراء⁽³⁾ والماليك . . . وطبيعي ان اللغة تحيا بحياة
 اهلها ، وتموت بموتهم ، وتزهو بزهورهم ، وتنحط بانحطاطهم . . .
 ففي عصر اولئك الامراء ، بلغت مصر من التدهور في السياسة
 والادارة والاداب والعلوم ما لم يبق بعده غاية . . . فلم ينقض
 القرن الثامن عشر حتى عارت لغة الكتابة اشبه شي* بلغة العامة
 لركافة عباراتها مع ما فيها من الالفاظ الاعجمية ، والعامية . فدخل
 الفرنسيون مصر في اواخر القرن المذكور ، ولغة العلماء تكاد تكون
 عامية .

(1) Fück, Arabiya, p. 192.

(2) Jurjī Zaydān, al-Lugha - al-'Arabiyya, p. 135.

(3) Probably a printing mistake for الامراء الماليك

'The weak and the odd qualities which characterize the language used in government offices are due to the decline at the time of the Princes and Mamālik ... Naturally, a language lives as long as the people who speak it are alive, and dies with their death; it flourishes with their prosperity, and deteriorates with their decline. At the time of those Princes ~~and Mamālik~~, politics, administration, arts, and sciences reached their lowest ebb in Egypt. By the end of the 18th century the written language had become very similar to the language of common people (slang) characterized by weak expression, foreign words, and colloquialism. When the French entered at the end of that century (18th) the (written) language of the learned was almost colloquial.'

Jurjī Zaydān gives an example of the language written by the learned people and the graduates of al-Azhar at the time of French occupation:

نعرف اهل مصر من طرف الجعيدية و اشرار الناس حركوا الشرور
 بين الرعية والعسكر الفرنسية ، بعد ما كانوا اصحابا واحباب
 بالسوية ، وترتب على ذلك قتل جملة من المسلمين ، ونهبت
 بعض البيوت ، ولكن حصلت الطاف الله الخفية ، سكت الفتنة
 بسبب شفاعتنا عند امير الجيوش بونا برته (1)

It is obvious from the example above that the written language of this period became permeated with colloquialism written in a loose style with a poor attempts at rhyming.

The end of the 18th century and the beginning of the 19th century saw another important event; namely, the direct contact of the Arab world with the modern Western civilization, which brought with it ideas and inventions new to the Arabs, who felt the need to express the new

(1) *ibid.*

concepts and find names for the new inventions in their own language. Hence translation movement was started and missions were sent to Europe. When they returned they introduced the new ideas at home. All this affected the language. Conscious efforts were also made by a few learned people to rid the written language of what were considered weak points such as loose style, foreign expressions, and colloquialism. These efforts were based on ~~making~~ ^{conform} the language to the rules and grammar of the standard Arabic as far as possible and at the same time making it suitable to the new era; and the seed of what is called 'modern Arabic' was sown. Egypt, Syria, and Lebanon led the way; and among many men of letters in the 19th century who contributed to the new change in language and literature, and whose writings were to influence the people who came after them, one may mention Rifā'a Badawī Rāfi' al-Ṭaḥṭāwī in Egypt, Aḥmad Fāris ibn Yūsuf ibn Mansūr al-Shidyāq and Buṭrus al-Bustānī in Lebanon.

Rifā'a al-Ṭaḥṭāwī (1801-1873), a graduate of al-Azhar, was sent as preacher with the Egyptian mission to Paris. While in France, he studied the French language and acquired a good command of it. After returning home, he translated many books into Arabic.⁽¹⁾ The European impact on his writings is seen in that he tried to get rid of the rhymed prose and other rhetorical devices that prevailed at that time.⁽²⁾

Fāris al-Shidyāq (1804-1887), a Maronite who, after being converted to Islam, became known as Aḥmad Fāris al-Shidyāq, was a prolific writer who travelled to Europe and lived for some time in Malta, France, and

- (1) For the translated works of Rifā'a al-Ṭaḥṭāwī, see Anwar al-Jundī, Ṭaḥṭāwī al-Tarjama fī-l-Adab al-Mu'āṣir, p. 30.
 (2) Ṭaḥṭāwī, Takhlīṣ al-Ibriz, p. 47.

and Britain. His works include al-Jāsūs 'ala -l-Qāmūs, a criticism of Firuz-Abadi's dictionary, Wāsiṭa fi Ma'rifat Aḥwāl Malta, and al-Sāq 'ala -l-Sāq, an account of his travels, with critical remarks on Arab nations and others. He is one of the few Lebanese of his time who cared more for English than French. While in Malta, he translated Sharḥ Ṭabā'ī ' al-Ḥayawān from English. (1)

Buṭrus al-Bustānī (1819-1883) was dragoman to the United States Consulate at Beirut. He produced his dictionary Muḥiṭ al-Muḥiṭ, which R. Dozy found useful in the composition of his Supplément aux Dictionnaires Arabes. al-Bustānī was a member of the American mission which translated the Bible into Arabic.

Most of the writers in the 19th century were also journalists, and this is true of the three names which have been mentioned above. Rifā'a -l-Taḥṭāwī worked for some time as editor of al-Waqā' i' al-Masriyya, (2) and then editor of Rawḍat al-Madāris. (3) Fāris al-Shidyāq wrote for an Arabic newspaper, al-Jawā'ib, which was published in Istanbul. (4) Buṭrus al-Bustānī founded the newspaper Nafīr Sūriyya, a weekly al-Janna, a semi-monthly al-Jinān, and later al-Junayna. (5)

The fact that these writers were journalists as well, helped their influence to spread widely.

In the 19th century, people who had good command of the standard Arabic were few, and even these few did not always write in accordance

(1) Anwar al-Jundī, op. cit., p. 31.

(2) 'Abdul Laṭīf Ḥamza, "Rifā'a -l-Ṣuḥufī," Mihrajān Rifā'a Rāfi' al-Taḥṭāwī, p. 112.

(3) ibid, p. 115.

(4) Zārkli, A'lām, I, p. 184.

(5) ibid, II, p. 31.

with the grammatical rules of the standard Arabic. The eminent orientalist Silvestre De Sacy (1758-1838) writes about Ṭaḥṭāwī's Takhlīṣ al-Ibrīz Fī Talkhīs Paris that its Arabic is not always in agreement with the rules of Arabic grammar. (1)

In the second half of the 19th century we have another picture of Arabic. Muḥammad 'Abduh (1849-1905) writes:

وكانت اساليب الكتابة في مصر تنحصر في نوعين كلاهما يمجّه الذوق وتنكره لغة العرب : الاول ما كان مستعملا في مصالح الحكومة وما يشبهها وهو ضرب من ضروب التأليف بين الكلمات رث خبيث غير مفهوم ولا يمكن رده الى لغة من لغات العالم لا في صورته ولا في مادته ولا يزال شيء من بقاياها الى اليوم عند بعض الكتاب من القبط ومن تعلم منهم غير انه والحمد لله قليل . والنوع الثاني ما كان يستعمله الادباء والمتخرجون من الجامع الازهر وهو ما كان يراعى فيه السجع وان كان باردا ، وتلاحظ فيه الفواصل وانواع الجناس وان كان رديئا في الذوق ، بعيدا عن الفهم ثقيلًا على السمع ، غير مؤد للمعنى المقصود ولا منطبق على اداب اللغة العربية وهو وان كان يمكن رده الى اصول اللغة العربية في صورته لكنه لا يعد من اساليبها المرضية عند اهلها ، ولا يزال هذا النوع موجودا في عبارات المشايخ خاصة . (2)

'There were two types of written prose in Egypt, both of which disliked by the (healthy) taste and disavowed by the language of Arabs. The first type was used in government offices and similar departments. This type of prose consisted of words put together in a loose and unintelligible style. Neither its form nor its matter can be traced to

(1) cf. Silvestre De Sacy's letter published in Arabic by Ṭaḥṭāwī in Takhlīṣ al-Ibrīz, p. 235.

(2) Muḥammad Rashīd Riḍā, Tārīkh al-Ustādh al-Imām, p. 11.

any language in the world. Some of its remnants are still found today in the works of certain Coptic writers, and those writers who have been influenced by them; but God be praised (thank God) it is rare.

17A.
 The second kind of prose was used by men of letters and graduates of al-azhar. In this, rhyming was adhered to in prose even if inane, rhythmisation and different kinds of paronomasia were affected even if in poor taste, difficult to understand, unpleasant to the ear, did not convey the intended meaning, and violated the literature and grammar of the Arabic language. Although in form it could be traced to the basic rules of the Arabic language, yet it could not be regarded as one of the accepted styles of Arabic. This kind of prose is still found today, especially in the writings of the graduates of al-Azhar.'

Linguistic development takes time. Although the basis of modern usages and expressions was laid in the 19th century, it was in the 20th century and especially after World War I that these usages became tangible and increased in number. The changes in language are closely connected with the changes in education in the 20th century. In the 19th century education was the privilege of a small minority, which could produce people like Ṭaḥṭāwī and al-Shidyāq, who had a good command of standard Arabic. On the other hand, the 20th century saw the opening of an increasing number of schools, and education became the right of the majority. To this one may add the influence of the press, the radio, the cinema, and other means of mass language-communication. The rules of the standard Arabic were not always observed; changes took place, and new methods of expressing ideas were adopted. A new form of literary Arabic, in many ways different from the prose of the 19th century came into use. This is the literary Arabic of the present day.

II:2: EUROPEAN INFLUENCE IN THE ARAB WORLD

A study of the history of the Arabic language will reveal that it has been, throughout its various periods, in contact with other languages. As a result of this, Arabic has influenced those languages and, in turn, been influenced by them. However, the story of the foreign influences - Persian, Greek, Aramaic and Syriac - on Arabic at these pre-modern times has been discussed by various authors. ⁽¹⁾ The present chapter will, therefore, deal only with modern times, which, as far as the Arabic language is concerned, start with the end of the 18th century and the beginning of the 19th century.

EGYPT:

It is the accepted view that the story of the Western cultural influence begins with Napoleon's invasion of Egypt in 1798. The French expedition was not of a purely military composition; it had with it a group of French savants whose main purpose was to conduct scientific research necessary for the maintenance of the French rule in Egypt. Those savants founded the Institut Français ^{d'Égypte}; they are also accredited with bringing into Egypt the first printing press. ⁽²⁾ They published the first newspapers, le Courier D'Égypte, followed by La Décade Égyptienne, which were in French. All this resulted in the French language gaining ground in Egypt. The Western influence was continued

(1) Jawāliqī, Mu'arrab, edit. by Sachau, Leipzig, 1867; other old works by native authors may be found among those given by 'Isa Iskandar al-Ma'lūf, "al-Lahjāt - l-'Arabiyyat - l-'Ammiyya", R.A.C., I, pp. 353-355, S. Fraenkel, "Aramäische Fremdwörter im Arabischen", Leiden, 1886; A. Siddiqi, Studien über die persischen Fremdwörter im klassischen Arabisch, Göttingen, 1919; Wehr, Die Besonderheiten, pp. 2-3.

(2) 'Abdul Latīf Ḥamza, Adab al-Maqāla, p. 50.

under the rule of Muḥammad 'Alī.⁽¹⁾ He founded schools on the European style, and brought European teachers. He sent students to study in Europe.⁽²⁾ At first he resorted to Italy, but soon he returned to France, from which he recruited most of the staff needed by the army, schools, and administration.⁽³⁾ He set up the first national printing press,⁽⁴⁾ and during his rule was published the first Arabic newspaper, الوقائع المصرية.⁽⁵⁾ A bureau for translation was set up in 1842.⁽⁶⁾

Most of the books translated were from French, and they dealt mainly with scientific and technical subjects.⁽⁷⁾ This is one reason why the French influence on Arabic literature was not felt until the second half of the 19th century.⁽⁸⁾ With the British occupation of Egypt in the last quarter of the 19th century, English began gradually to gain importance over French. By the time of World War I a generation had come out carrying the idea of the English culture and education; whereas the French influence had begun to decrease.⁽⁹⁾ Since then, English has become the first foreign language taught in schools.

SYRIA AND LEBANON:

While in Egypt the impact of Western culture was the outcome of deliberate measures taken by authorities, in Syria it was due to

(1) Fück, Arabiya, p. 192.

(2) *ibid.*

(3) ^{Abdul} Meguid, The Modern Arabic Short Story, p. 55; cited hereafter as Meguid.

(4) Fück, Arabiya, p. 192.

(5) Wehr, Die Besonderheiten, p. 4.

(6) Monteil, p. 88.

(7) *ibid.*

(8) ^{Abdul} Meguid, p. 56.

(9) Anwar al-Jundī, al-Adab al-'Arabi-l-Hadīth, p. 500.

individual and unofficial activities. The Syrians are venturesome people; and from the earliest times in history they have had commercial and cultural ties with foreign countries. It was quite common in the 18th and 19th centuries to come across Syrian merchants and scholars living in Europe. ⁽¹⁾ When Napoleon invaded Egypt he had a number of Syrians among his interpreters. ⁽²⁾

As early as the 17th century there had been French schools in Lebanon, and the French, through missionaries, had established control over the Latin church there; ⁽³⁾ but it was not until the 19th century that France took serious interest in Lebanon. During his occupation of Syria and Lebanon (1831-1840), Ibrahim Pasha encouraged European and American missions to settle there. ⁽⁴⁾ The French Jesuits were very eager to resume their work which had stagnated since the temporary suppression of their order by the Pope in 1773. ⁽⁵⁾ They rapidly opened schools, and finally founded their Université de St. Joseph at Beirut in 1875. ⁽⁶⁾ The American mission which had arrived in Beirut in 1820 established a printing-press in that town in 1834. ⁽⁷⁾ Like the French missionaries, they also started their own schools, and in 1866 founded the Syrian Protestant College, later known as the American University of Beirut. While the Jesuits' printing-press (set up at Beirut in 1848) ⁽⁸⁾

(1) ^{Abdul} Meguid, p. 57.

(2) [^] ibid., footnote (4).

(3) Seton-Williams, Britain and the Arab States, p. 96, cited hereafter as Seton-Williams.

(4) G.E. Kirk, A short History of the Middle East, p. 83, hereafter cited as G.E. Kirk.

(5) ibid.

(6) ibid., p. 103.

(7) ibid.

(8) Fu'ad Şarrūf, "Taṭawwur al-Fikr al-'Arabi Fi-l-Mi'at al-'Ām al-Akhira", Abhath, June 1962, p. 163.

produced scholarly works in French or Latin, the Americans devoted themselves to the production of school-texts in Arabic.⁽¹⁾ Thus while the French Catholics made a valuable contribution to the progress of Syrian education in general, the Americans played the greater part in the revival of Arabic as a literary language.⁽²⁾ The founding of the foreign schools encouraged the natives to set up their own schools, where French and English were taught.⁽³⁾

After teaching in Arabic for some time, the Syrian Protestant College, later known as the American University of Beirut, replaced it by English as a medium of teaching at the end of the 19th century.⁽⁴⁾ The Americans, and at a later date the Jesuits, translated the Bible, which has greatly influenced the writings of the Christian authors of Lebanon and Syria.⁽⁵⁾ After World War I, Syria and Lebanon were placed under French mandate, and the French remained so until their independence after the World War II.⁽⁶⁾ Thus French became the most important and influential foreign language in these two countries.

PALESTINE:

The British interests in Palestine - mainly based on religious grounds, had been growing for some time when in 1838 the first British vice-consul was appointed in Jerusalem.⁽⁷⁾ Soon afterwards he engaged

(1) G.E. Kirk, p. 83.

(2) *ibid.*

(3) Fu'ād Şarrūf, *Taṭawwur al-Fikr, Abhath*, June 1962, p. 162.

(4) Jurjī Zaydān, *al-Lughah - l-'Arabiyya*, footnote (1), p. 106.

(5) P. Hitti, *A Short History of Lebanon*, p. 213; Buṭrus al Bustāni and Nāsīf al-Yāzījī took part in translating the American edition; and Ibrāhīm al-Yāzījī corrected the Jesuits' edition.

(6) *ibid.*, p. 222. Full independence came in 1947, when the last foreign soldier had left these countries; *ibid.*, p. 223.

(7) G.E. Kirk, p. 177.

in vigorous efforts to set up a church which, besides encouraging worship, would promote and strengthen the British influence.⁽¹⁾ In the eighteen-thirties the first English mission succeeded in establishing itself in Jerusalem.⁽²⁾ What with the efforts of the missions and the diplomatic bodies the ground was prepared and the British influence was to be exercised on all levels: political, religious, and educational, in Palestine in the 19th century.⁽³⁾

Other European countries, namely the French and the Russians, had their missions and schools in the 19th century. The British interests were increasing gradually until World War I, when Palestine was occupied, and in 1920 placed under the British mandate.⁽⁴⁾ When the British mandate ended in 1948, the subsequent events resulted in the shifting of the Arabic speaking population out of most of the mandatory territory mainly into what is now the State of Jordan.

With the increasing influence of Britain in Palestine came the increasing importance of the English language, which was taught in schools and used in many aspects of life during the British rule in that country.

IRAQ:

The British interests in Iraq associated with the East India Company go back to the end of the 16th century.⁽⁵⁾ Nevertheless, until World War I, the impact of Europe had been very lightly felt in Iraq. While the coasts of the Levant and Egypt were directly exposed to the

- (1) Tibawi, British Interests in Palestine, p. 39.
- (2) *ibid.*, p. 44.
- (3) *ibid.*, p. 43.
- (4) Seton-Williams, p. 122.
- (5) G.E. Kirk, p. 66.

influences of Europe, Iraq remained out of the direct way of these influences, which 'reached Baghdad only after they had passed through the filters of Bombay, or Istanbul, which greatly lessened their vitality.'⁽¹⁾

During World War I, Iraq came under direct British control, and remained under British mandate until 1932, when it was declared an independent state and admitted into the League of Nations.

British political influence remained very strong in Iraq until 1958, when it received a severe blow with the downfall of the monarchy. Most of the social and educational reforms in Iraq, since World War I, have been based on the British system. Except for a very few cases, English has been the only foreign language taught in schools there.

SUDAN:

The impact of Western ideas and Western education upon the Sudanese started with the British occupation of Sudan in 1899.⁽²⁾ The educational policy in Sudan was planned by the British authorities then, and was mainly based on the English system; and the subsequent reforms in the elementary and secondary education, until 1956, were also inspired by the English system of education.⁽³⁾ English became very important, and a considerable teaching-time in schools was devoted to it.⁽⁴⁾ There has been an increasing flow of Sudanese students to the British universities, and a number of Sudanese scholars, graduates of British universities, have published works in English on topics relating to Sudan.⁽⁵⁾ Thus the influence of English has probably been stronger in Sudan than the

(1) G.E. Kirk, p. 105.

(2) P.M. Holt, A Modern History of the Sudan, p. 194.

(3) *ibid.*, pp. 198-201.

(4) *ibid.*, p. 200.

(5) *ibid.*, p. 202.

other Arabic speaking countries.

It is perhaps not necessary to discuss the European impact on the rest of the Arabic speaking countries in the East. Their part in forming modern Arabic is negligible, since, in their literary life, they have been dependent on works published in Egypt, Syria-Lebanon (which also includes Jordan and Palestine), and Iraq, in that order of importance. It is therefore thought sufficient to say that the present state of Saudi Arabia belongs to the countries influenced by English.

NORTH AFRICA:

The situation in the Arabic speaking countries of North Africa, namely: Tunisia, Algeria, and Morocco, is quite different. There the French rulers sought to squeeze Arabic out of the main educational,

cultural and administrative channels and replace it by French. *This was felt more strongly in Algeria, which the French considered part of France, than in Tunisia and Morocco, where the French authorities were more tolerant towards Arabic. Only* recently, after attaining their independence, have these countries

become free to give the teaching of Arabic in their schools the importance due to a national literary language.

It is obvious from this survey of the historical background of the European influence that the two languages which have most influenced the Arabic language of the present day are English and French. In the earlier stages, during the 19th century, the French language had advantage over English. However, with the growing importance of Great

Britain and America during the two World Wars and after, the English *except those of North Africa and probably Lebanon & Syria where the French influence is strong* language has come to be regarded, in the Arabic speaking countries, second only to the native language - Arabic. This corresponds to the declining political power of France during the same period, which, as one expects, affected unfavourably the status of the French language in the Arabic speaking countries in the East.

II:3: NATIVE ATTEMPTS AT RESISTANCE OR ADAPTATION:

After a slumber which lasted several centuries, the Arab countries woke up in the 19th century to find themselves faced with a host of new ideas perpetuated by the modern civilization in the West. The Arab world was, and still is, confronted with a serious linguistic problem, that of expressing a vast and ever-increasing number of new concepts for which no words in Arabic existed. An influx of foreign words and expressions began to invade the Arabic language and threaten it. As a reaction against this, a reform movement started in Syria at the end of the 19th century. The old conviction of the educated Arabs that ancient 'Arabiyya is better and more correct than any later form was re-awakened and popularized. Among the earliest proponents of this puristic movement was Ibrāhīm al-Yāzījī.⁽¹⁾ The supporters of this doctrine insist that the new vocabulary should be derived exclusively in accordance with the ancient models or by semantic extension of older forms; and that European idioms and structural forms should be translated or approximated within the framework of the idioms and syntactical forms recognized in standard Arabic. The purists have had a considerable influence on the development of modern literary Arabic, although there has been a widespread protest against their extreme points of view.

As against the puristic writers, there are those who are tolerant of any change and support the reform of the language. They welcome the Western methods of expression and try to imitate them freely.

(1) For a full discussion of the puristic movement, its supporters and opponents, see Anwar al-Jundī, al-Lughat al-'Arabiyya Bayn Humātihā wa Khusūmihā.

To this group belong the Arab writers who migrated from their countries and went to live in America and Europe, as Jabrān Khalīl Jabrān; and some of the Egyptian writers. (1) This section of writers has its extreme members too, some of whom go so far as to ^{advocate} replacing the Arabic alphabet by the Roman alphabet. (2)

The supporters of reform, who encourage adopting Western ideas and methods, may be classified into two groups: (a) the group which favours development after the English pattern, and to which belong the writers who have been influenced by English culture and ideas, and (b) ~~the group under~~ French influence. To this group belong those writers who have been educated in French institutions. (3)

However, one may add that these two groups are not fully formulated into two schools of thought. One can only detect their views and inclinations - whether in favour of English culture or the French culture - ^{only} through their writings.

(1) "Aawḍa' Khālida", n.a., Lughat al-'Arab, iv, pp. 55-56.

(2) See Anwar al-Jundī, op. cit., pp. 123-132.

(3) Anstās al-Karmalī, himself a purist, is in sympathy with the Latin group. He writes: اننا نعتقد ان الابتعاد عن التأثير بالثقافة السكسونية افيد لنا فهذه لا توافق طبيعتنا وينفر منها مزاجنا في حين ان الثقافة اللاتينية تقرنا اشد التقريب من نفوسنا.

Lughat al-'Arab, vii, footnote (1), p. 210.

Academies of Language:

There have been attempts by the purists on the unofficial and individual level to check the foreign elements. On the official and group level such efforts and attempts are represented by the Academies of language, the earliest of which is the Academy in Damascus called 'al-Majma' al-'Ilmī al-'Arabi' which was founded in 1919.⁽¹⁾ It published its first review in 1922.⁽²⁾ The Academy in Cairo, founded in 1932, was first called 'Majma' al-Luġha al-'Arabiyya al-Malaki'; the word 'al-Malaki' was dropped after the Egyptian Revolution in 1952, and since then the Academy has been known as 'Majma' al-Luġha al-'Arabiyya'. It published its first review in 1935. The Academy in Baghdad, known as 'al-Majma' al-'Ilmī al-'Iraqi', was set up in 1948.

The main aim of these academies has been to maintain the purity of the Arabic language and adapt it to modern needs. The creation of a scientific and technical terminology has been the major challenge to which the main efforts of the three academies have been devoted. They have produced and continue to produce a vast number of technical terms for almost all fields of knowledge.

The contribution of the academies in the field of syntax and idioms is seen in the articles published by some of the members in the academies' reviews. These articles and their authors will be mentioned in the following chapter entitled, 'Previous Studies and Observations'.⁽³⁾ However, some mention should be made of an article by 'Abdul Qādir al-Maghribī published in R.A.C., I, p. 322, under the

(1) Monteil, p. 34.

(2) *ibid.*

(3) See p.29.

title "Ta'rib al-Asālib". al-Maghribi writes:

ليس بين ادبائنا كبير نزاع في امر قبول الاساليب الاعجمية وعدم قبولها .
 وجل ما اشترطوه في قبول هذه الاساليب الا تكون مخالفة في تراكيبها
 لقواعد اللغة العربية . والا تكون نابية عن الذوق السليم . ولم
 يشترطوا قط في ادخالها الى اساليبنا الضرورة كما اشترطه "المجمع
 الملكي" في تعريب الكلمات .

'There is no great difference of opinion among our men of letters concerning the adoption ^{or rejection} of foreign expressions ~~or rejecting them~~. The only condition that they have laid for accepting these expressions is that they should not violate the rules of the Arabic grammar, and that they should not be repulsive to the healthy taste. They have not made necessity a condition for adopting these expressions, as the Academy has made it (necessity) a condition for arabicizing words.'

al-Maghribi concerns himself mainly with the field of phraseology.

Towards the end of the article he summarizes his views on the subject thus:

من عرض له في احدى اللغات اسلوب لا عهد للعرب به ، واستساغه
 ذوقه واحب نقله الى العربية فليعمل . واذا اتفق ان كان ذوقه
 سقيما ، او كان الاسلوب في نفسه سمجا عقيما كان على جهابذة
 اللغة والادب ان يزيفوه ويعلنوا قبحة وهجنته ، فيتحاماه الناس
 والبلاد التي فيها مجامع لغوية يمكنها ان تعمل على
 اامة الاسلوب القبيح بما لديها من المقدرة الشاملة والوسائل
 الكافلة . كما هو المنتظر من مجمع اللغة العربية الملكي . (1)

(1) Maghribi, "Ta'rib al-Asālib", R.A.C., I, p. 348.

If someone while reading a certain language comes across an expression unknown to Arabs, ^{with} and if it ^{is} ⁱⁿ his taste and ^{he} wants to translate it into Arabic, let him do so. If it happens that he has an unhealthy taste, or that the expression itself is ugly and futile, it becomes incumbent on the masters of language and literature.

The criticism aimed at these academies is that they work slowly and do not hold their meetings often enough; hence they do not keep pace with modern developments and new ideas. Besides, the decisions of these academies are not binding, and often remain in the files, and never reach the public. (1)

Page 28, line 5, after literature, read: 'to show its futility and ugliness so that the people will avoid it ... The countries which have academies of language can cause the death of ugly styles because they possess the means and facilities to do so; and this is expected from the Royal Academy of Language.'

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(1) cf. Zaki, "Lughatunā-l-'Arabiyya", 'Arabi', June, 1960, p. 13.

CHAPTER THREE

PREVIOUS STUDIES AND OBSERVATIONS

III:1: NATIVE EFFORTS:

No systematic and comprehensive study has been made, by native authors, of the influence of European languages on modern Arabic language. Attention has been limited to a few scattered remarks and casual footnotes usually found in the books and in articles of periodicals that deal with common mistakes in modern Arabic writings. Among the earliest attempts of this sort is a small book by Ibrāhīm al-Yāzījī,⁽¹⁾ entitled "Lughat al-Jarā'id" which first appeared in the form of articles in al-Diyā', Cairo, 1898-1899. It deals with common mistakes in the journalistic language of that time. The author includes a few examples of European influence without stating their origin.⁽²⁾

Tadhkarat al-Kālib by As'ad Dāghir,⁽³⁾ was published in Cairo in 1923.⁽⁴⁾ It deals with common mistakes in the Arabic of that time. Here and there the author points out some foreign elements which have found their way into Arabic,⁽⁵⁾ but like al-Yāzījī, Dāghir does not

- (1) Ibrāhīm ibn Nāṣif ibn 'Abdullah al-Yāzījī; born in Beirut, 1847, died in Egypt 1906, was a writer and journalist; his works included al-Farā'id al-Ḥisān min Qalā'id al-Lisān - a dictionary. He also took part in translating the Bible into Arabic for the Jesuits; see Zirikli, A'lām, I, p. 72.
- (2) See Yāzījī, Lughat al-Jarā'id, pp. 41, 61, 101.
- (3) As'ad Khalil Dāghir, born in Lebanon (date of birth unknown) educated at the American University of Beirut, went to Egypt and worked with the newspaper 'al-Muqattam'. His works include 'Tārikh al-Harb al-Kubrā' in verse, 'Hālat al-Umam wa Banī Isrā'il' and several books translated from English; see Zirikli, A'lām, I, 293.
- (4) 'Isā Iskandar, 'al-Lahja al-'Arabiyya al-'Amiyya', R.A.C., I, p. 362.
- (5) Dāghir, Tadhkara, pp. 33, 40, 43, 47, 82, 123, and add. 2.

trace the origin of these foreign elements.

The next effort which may be mentioned here is Kitāb al-Mundhir an open letter to the Academy of Language in Damascus, first published in 1927.⁽¹⁾ Here again the author, Ibrāhīm al-Mundhir,⁽²⁾ deals with the common mistakes, and points out a few expressions based on European patterns which he does not identify.

In 1939 a book entitled Akhtā'unā Fī al-Ṣuḥuf wa al-Dawāwīn by a Syrian, Ṣalāḥ al-Dīn Sa'dī al-Zu'bulāwī, was published in Syria. It deals with the mistakes in the language of the press and government offices in Syria. The author refers to some constructions, the origin of which he traces to French influence.⁽³⁾

In the field of phraseology mention should be made of a book called Dirāsāt Fī al-Lughā,⁽⁴⁾ by Ibrāhīm al-Sāmarrā'ī.⁽⁵⁾ The author devotes the last chapter of his book to a list of phrases which he traces to French and English origin.⁽⁶⁾ These phrases are not quoted in real examples taken from authors.

As for periodicals, here too one often comes across casual remarks and footnotes in the Reviews of the Language Academies in Cairo and Damascus. Reference has been made to these notes whenever they have been used in the present work. However, mention should be made of the

(1) 'Isa Iskandar, ^{loc. cit.} p. 363.

(2) Ibrāhīm ibn Mikhā'il ibn Mundhir (1875-1950) was born and educated in Lebanon. He wrote a few books including 'al-Dunyā wa Mā Fihā', and 'Riwāya'. He also contributed many articles to newspapers and journals; see Zirkli, Alām, I, pp. 71-72.

(3) See Zu'bulāwī, Akhtā'unā, pp. 45-50 and footnotes, 133-135, and 143-150.

(4) First published in Baghdad in 1961.

(5) Dr. Ibrāhīm al-Sāmarrā'ī, professor of Arabic in the Faculty of Arts, University of Baghdad.

(6) Sāmarrā'ī, Dirāsāt Fī al-Lughā, pp. 239-256; cited hereafter as Sāmarrā'ī.

article by al-Maghribī which appeared in the first issue of the Review of the Academy in Cairo, published in 1935.⁽¹⁾ The article, entitled "Ta'rib al-Asālib", lists a number of phrases and usages all of which are traced to French. The examples are not documented, and therefore one may presume that the author considers them to be commonly recognizable. In the same issue (R.A.C., I, 1935) Ahmad al-'Awāmiri publishes an article entitled "Buḥūth wa Taḥqīqāt Lughawīyya Mutanawwi'a"⁽²⁾, in which he includes one or two constructions based on the English patterns.⁽³⁾

In the Review of the Academy in Cairo, xiii, 1961,⁽⁴⁾ there is an article entitled "Hawājis Lughawīyya" by Muḥammad 'Abdul Jawwād, who points out a few foreign constructions in the Arabic of modern writers. Another list of phrases of foreign origin is given by Muḥammad Kurd 'Alī in volume 7 of the Review of the Academy in Cairo.⁽⁵⁾

Critical articles, in the Review of the Academy in Damascus, sometimes single out the foreign constructions.⁽⁶⁾ Muḥammad Kurd 'Alī in the course of his article "Tarākīb wa Mufradāt Ghayr Faṣiḥa", R.A.D., xxviii, p. 150, mentions a few examples of foreign influence. To the phrases mentioned by al-Maghribī,⁽⁷⁾ Mustafā Jawād adds some of his own which he publishes in R.A.D., xxxii, pp. 151-153, under the title, "Wasā'il al-Nuḥūḍ bi -l-Lughat -l-'Arabiyya".

(1) See Maghribī, "Ta'rib al-Asālib", R.A.C., I, pp. 332-349.

(2) See R.A.C., I, p. 138.

(3) al-'Awāmiri, "Buḥūth wa Taḥqīqāt Lughawīyya", pp. 160-161 and footnote (1), p. 161.

(4) p. 194.

(5) Muḥammad Kurd 'Alī, "Taṭawwur al-Alfāz wa-l-Tarākīb wa-l-Ma'āni", R.A.C., vii, p. 30.

(6) See 'Arif al-Kindī, "al-Ta'rif wa-l-Naqd", R.A.D., xxiv, part 1, p. 107; and Mustafā Jawād, al-Qawl al-Nāji 'Fī-l-Ghalaṭ al-Shā'i', R.A.D., xxiv, part 1, p. 403.

(7) "Ta'rib al-Asālib", R.A.C., I, pp. 332-349.

II:2: EUROPEAN STUDIES:

The earliest and probably the only systematic attempt of the study of European influence on modern Arabic was carried out by Hans Wehr in a Ph.D. dissertation which was entitled "Die Besonderheiten des heutigen Hocharabischen mit Berücksichtigung der Einwirkung der europäischen Sprachen" published in MSOS, xxxviii, ii, pp. 1-64, in 1934. The work does not confine itself to the European influence; it deals with the new aspects in modern Arabic whether they owe their existence to foreign influence or not. The work covers syntax phraseology as well as loan-words. }

Apart from Hans Wehr's work, the rest of the European efforts in the field of studying the foreign influence in modern Arabic idioms and expressions consist of scattered notes which occur here and there in the actual text or in footnotes. However, mention should be made of an article by Hans Wehr entitled "Entwicklung und traditionelle Pflege der arabischen Schriftsprache in der Gegenwart" published in 1943 in ZDMG, 97-1, pp. 16-46, in which the author ⁽¹⁾ includes fresh examples of European influence besides those quoted in his former work already mentioned. ⁽²⁾

Vincent Monteil's 'L'Arabe Moderne' ⁽³⁾ contains several examples of ~~the~~ European influence, most of which are quoted from Hans Wehr and Charles Pellat, who in his book, 'Introduction à L'Arabe Moderne', points out a few examples of French and English influence. ⁽⁴⁾

(1) See p. 25, footnote 2.

(2) Die Besonderheiten.

(3) For the place and date of publication, see the Bibliography.

(4) See Pellat, Introduction, pp. 97, 136.

CHAPTER FOUR

EVALUATION OF MATERIAL AND AUTHORS

IV:1: MATERIAL

The forms of English (or French) influence examined in this work follow points 2, 3 of the general pattern laid down by Uriel Weinreich⁽¹⁾ for grammatical interference when two languages are in contact. These points may be reproduced here briefly:

'2. The application of a grammatical relation of language A to B - morphemes⁽²⁾ in B - speech, or neglect of a relation of B which has no prototype in A.

3. Through the identification of a specific B - morpheme with a specific A - morpheme, a change (extension, reduction) in the functions of the B - morpheme on the model of the grammar of language A.⁽³⁾

Examples of point 2 are placing of the main or reporting verb after or into, the exact words of the speaker in the direct speech in modern Arabic writings, as:⁽⁴⁾ ماذا في الطريق ؟ تسأل السيد احمد

and the use of subordinate clause of purpose in a front-position, as:

ولكي تفتح له قامت نصف قومة .

As regards the neglect of a relation of B language which has no prototype in A language, in Arabic language archaism is not recognized; so it is very difficult to be sure if a certain pattern has become

- (1) Uriel Weinreich, Languages in Contact, p. 30.
 (2) A morphological element considered in respect of its functional relations to a linguistic system. Oxford Illustrated Dictionary.
 (3) U. Weinreich, op. cit., p. 30.
 (4) Maḥfūz, Qaṣr al-Shawq, p. 40; see Direct Speech, p. 174.
 (5) Maḥfūz, Bayn al-Qaṣrayn, p. 116; for full discussion of this see Clauses of Purpose, p.172, f.

obsolete.

Point 3 manifests itself in one of the following ways:

a. It helps to populatize the old but otherwise rare expressions and usages, as in the case of two or more nouns preceding the genitive with which they are in construct.⁽¹⁾ Another example is several verbs preceding one common direct object.⁽²⁾

b. It may result in the creation of new patterns. Examples of this are numerous. One may quote⁽³⁾ سوف لن ، سوف لا and the use of the European type of the indirect question in modern Arabic writings.⁽⁴⁾

c. It may extend the signification and/or the use of the standard Arabic expression, as in اي with the meaning of 'any', and its use in the negative sentence,⁽⁵⁾ and the use of بعض in construct with indefinite plural in modern Arabic writers.⁽⁶⁾

d. Reduction of the usage of signification of the standard Arabic expression. It has been mentioned that it is difficult to ascertain this, since archaism is not recognized in Arabic, nevertheless one may quote the future signification of the imperfect, which, one feels, has lost ground with modern writers.⁽⁷⁾

The difficulty of tracing the precise time of borrowing or the relative order in which various items are borrowed is recognized by such an authority as Einar Haugen.⁽⁸⁾ This is also true of the Arabic language.

(1) See p. 98, f.

(2) See p. 92, f.

(3) See p. 80-82.

(4) See p. 151, f.

(5) See p. 106, ff.

(6) See p. 104, f.

(7) See p. 79.

(8) E. Haugen, "Bilinguillism in America", American Dialect Society, November 1956, pp. 61-62.

'Borrowed items', to quote Haugen ~~again~~, 'tend to remain in an uncertain linguistic status for some time after their first adoption ... Before a particular form of the loan has met general social acceptance, each borrower may achieve his own compromise replica, with more or less fidelity to the model according to his wishes or his ability.'⁽¹⁾ This explains the existence, in modern Arabic writings, of several varieties for one phrase or pattern, e.g. the use of ان , اذا to introduce the indirect question;⁽²⁾ such phrases as يجرح الاحساسات , يجرح المشاعر يوذى المشاعر which are different rendering of one phrase, i.e., 'to hurt somebody's feelings' , and على الرغم , بالرغم , رغم for 'in spite of'.⁽³⁾

As has already been mentioned,⁽⁴⁾ the examples of patterns collected in this work come from: first, original works written by five authors, secondly, works translated from English, and thirdly, the press. Some of these patterns occur in all the three types of writings, i.e. original works, works of translation, and the press. Other patterns are not so common and occur only in one or two of the sources of writings mentioned above, and in the case of original works, some of the patterns have been attested in the works of all the five authors, whereas other patterns occur in the writings of some authors and are absent from the works of others. However, it should be stated that the occurrence of a certain pattern depends on the number of works examined and the subject matter of the work.

The patterns will be examined here in connection with their occurrence; first in the original works, secondly in the works of translation, and finally in the press.

(1) *ibid.*, p. 55.

(3) See p. 196.

(2) See p. 151, f.

(4) See p. 3-4.

IV:1:a: Original Works:

The patterns attested in the original works of the five authors have been divided into: first, patterns attested in the writings of all the five authors; secondly, patterns attested in the works of four authors; thirdly, the patterns attested in the works of three authors; fourthly, the patterns attested in the works of two authors; and finally the patterns attested in the works of one author only.

The patterns attested in:

Five Authors:

بعض annexed to a definite noun in the plural and having a plural signification,⁽¹⁾ بعض annexed to an indefinite noun in the plural,⁽²⁾ اي with the sense of 'any' used in the negative sentences,⁽³⁾ هناك، هنالك used as introductory words in the sense of the weak 'there',⁽⁴⁾ بينما used as conjunction-equivalents in the sense of 'while',⁽⁵⁾ ل used for time in the sense of 'for',⁽⁶⁾ and the subordinate clause of purpose introduced by كي placed in front position.⁽⁷⁾

Four Authors:

Amin, Mahfuz, Nu'ayma, and Zaki; not in Jabra:

Transitive verbs becoming intransitive,⁽⁸⁾ the restrictive adverb فقط placed before the word or words which it modifies,⁽⁹⁾ او used to deny two alternatives,⁽¹⁰⁾ and حتى لو used in the concessive sentences in the sense of 'even if'.⁽¹¹⁾

- {1} See p. 103, f.
 {3} See p. 106, ff.
 {5} See p. 127, ff.
 {7} See p. 172, f.
 {9} See p. 131.
 {11} See p. 165, f.

- {2} See p. 104, f.
 {4} See p. 122, ff.
 {6} See p. 136, f.
 {8} See p. 83, f.
 {10} See p. 149, f.

Amin, Maḥfūz, Nu'ayma, and Jabrā; not in Zakī:

Forced passive, ⁽¹⁾ the noun ضِد used as a preposition-equivalent in the sense of 'against', ⁽²⁾ and the particle ك used in the sense of 'as, in the capacity of'. ⁽³⁾

Maḥfūz, Nu'ayma, Zakī, and Jabrā; not in Amin:

The use of the prepositions فِي ، ب with the noun to express adverbial idea, ⁽⁴⁾ the omission of conjunction و and inserting it only before the last item in a list of enumeration, ⁽⁵⁾ and the tag-question with أليس كذلك ؟ ⁽⁶⁾

Amin, Nu'ayma, Zakī, and Jabrā; not in Maḥfūz:

The pattern لا حتى used in the negative sense of 'not even', ⁽⁷⁾ and حتى اذا used in the concessive sentences in the sense of 'even if'. ⁽⁸⁾

Three Authors:

Amin, Nu'ayma, and Zakī; not in Maḥfūz, Jabrā:

Intransitive verbs becoming transitive. ⁽⁹⁾

Maḥfūz, Nu'ayma, and Zakī; not in Amin, Jabrā:

The verb دَع used to express order or exhortation to the 1st and 3rd persons, ⁽¹⁰⁾ كلان ، كلتان annexed to two singular nouns joined by و ⁽¹¹⁾ the pattern لا يجب used in the sense of 'must not', ⁽¹²⁾ the use of بالاحرى in the adversative sentences, ⁽¹³⁾ and placing of the clause of cause in front position. ⁽¹⁴⁾

(1) See p. 88, ff.

(3) See p. 135, f.

(5) See p. 139, ff.

(7) See p. 147.

(9) See p. 85, ff.

(11) See p. 101, ff.

(13) See p. 168, f.

(2) See p. 111, f.

(4) See p. 116, f.

(6) See p. 153.

(8) See p. 166, f.

(10) See p. 95, ff.

(12) See p. 148.

(14) See p. 171.

Amin, Mahfuz, and Zaki; not in Nu'ayma or Jabra:

Inverting of the order of the personal pronouns and placing the first person after the 2nd and the 3rd, ⁽¹⁾ using the adjective النسبة as an adverb, ⁽²⁾ the adverb حول used as a preposition-equivalent in the sense of 'about', ⁽³⁾ and the use of سوف in the apodosis of لو. ⁽⁴⁾

Mahfuz, Nu'ayma, and Jabra; not in Amin or Zaki:

The insertion of و between two participles used as حال circumstantial adverb, ⁽⁵⁾ the indirect question, ⁽⁶⁾ and relative sentences of the non-defining type. ⁽⁷⁾

Amin, Nu'ayma, and Jabra; not in Mahfuz or Zaki:

The placing of the subordinate clause introduced by بعد in front position. ⁽⁸⁾

Two Authors:

Amin and Zaki; not in Mahfuz, Nu'ayma, or Jabra:

The pattern سوف لا used to express negative future, ⁽⁹⁾ the adverb حول used in the sense of 'approximation', ⁽¹⁰⁾ the pattern where words are repeated with فقط ⁽¹¹⁾ and the omission of the conjunction. ⁽¹²⁾

Mahfuz and Jabra; not in Amin, Nu'ayma, or Zaki:

The pattern هل ... سوف used to express a question in the future, ⁽¹³⁾ the adverb خلال used in the sense of من 'through', ⁽¹⁴⁾

(1) See p. 113.

(3) See p. 120, f.

(5) See p. 144, f.

(7) See p. 157, ff.

(9) See p. 80, f.

(11) See p. 133, f.

(13) See p. 82.

(2) See p. 118, f.

(4) See p. 161, f.

(6) See p. 151, f.

(8) See p. 175, f.

(10) See p. 121, f.

(12) See p. 139, ff.

(14) See p. 125, f.

the insertion of , between two adjectives which qualify a noun simultaneously, ⁽¹⁾ and placing the exact words of the speaker before the reporting verb in the direct speech. ⁽²⁾

Nu'ayma and Zakī; not in Amin, Maḥfūz, and Jabrā:

Two or more verbs with one common object, ⁽³⁾ and two or more verbs with one common subject. ⁽⁴⁾

Maḥfūz and Nu'ayma; not in Amin, Zakī, and Jabrā:

Several nouns preceding the genitive to which they are annexed, ⁽⁵⁾ and expressing exclamation with م . ⁽⁶⁾

Amin and Maḥfūz; not in Nu'ayma, Zakī, and Jabrā:

اي in the sense of 'any' used in the affirmative sentences. ⁽⁷⁾

Maḥfūz and Zakī; not in Amin, Nu'ayma and Jabrā:

The pattern where number is placed after two or more indefinite nouns, ⁽⁸⁾ the expression في نفس الوقت used as an adverb of time, ⁽⁹⁾ and the pattern ولا حتى used in the sense of 'not even'. ⁽¹⁰⁾

Amin and Nu'ayma; not in Maḥfūz, Zakī, and Jabrā:

Inverted word-order in questions with هل . ⁽¹¹⁾

One Author:

Zakī:

سوف separated from its verb, ⁽¹²⁾ and the pattern ليس فقط
ولكن ايضا . . . ⁽¹³⁾

(1) See p. 142.

(3) See p. 92, f.

(5) See p. 98, f.

(7) See p. 108.

(9) See p. 130.

(11) See p. 155, f.

(13) See p. 132, f.

(2) See p. 174.

(4) See p. 93, f.

(6) See p. 146.

(8) See p. 110.

(10) See p. 147.

(12) See p. 80.

Nu'ayma:

The pattern لا د ع لا used for prohibition in the sense of 'let not',⁽¹⁾ the insertion of و before the last of several adjectives qualifying a common noun simultaneously,⁽²⁾ and حتى وان used in concessive sentences in the sense of 'even if'.⁽³⁾

Jabrā:

The adverb خلال used in instrumental sense of ب 'through'.⁽⁴⁾

Mahfūz:

Omission of the conjunction in sentences,⁽⁵⁾ and the pattern في حالة used in the sense of 'in case of' in the conditional sentences.⁽⁶⁾

(1) See p. 96, f.
 (3) See p. 166, f.
 (5) See p. 140, f.

(2) See p. 145.
 (4) See p. 126.
 (6) See p. 164.

IV:1:b: Translations:

The literary history of the Arabs shows that translation flourished at the time of Abbasids when works from Greek, Syriac, and Pehlevi were rendered into Arabic.

In modern times ^{the} translation movement in the Arab world is closely connected with Napoleon's invasion of Egypt (1798), which brought with it ~~the~~ European influence in the Arab world. Great need was felt by the Arabs to render the science and culture of Europe accessible in Arabic. Hence a new era of translation was initiated in the Arab world - and in this field (translation) as in other literary and cultural aspects, Egypt, Lebanon and Syria led the way.

In Egypt translation was started under Muḥammad Ālī; and the pioneer of this movement in Egypt is Rifā'a al-Ṭaḥṭāwī, who founded 'Madrasat al-Ālsun', the School of Languages in 1835; and in 1842 a Bureau for Translation was set up in 'Madrasat al-Ālsun' with Ṭaḥṭāwī as its head. A great number of books, ⁽¹⁾ mostly on science, were translated into Arabic. These translations were from French. Of the influence of the School of Languages on Arabic, Anwar al-Jundī writes:

عملت هذه المدرسة على ترقية الاسلوب العربي نفسه باذخال بعض
التعابير والمصطلحات الفرنسية التي طورت الاسلوب العربي من
الصيغة التقليدية والجمود الذي كان معروفا في هذه الفترة .⁽²⁾

'The school helped ~~to~~ improve ~~the~~ Arabic style in that it introduced (in Arabic) some of the French expressions and idioms which helped the

(1) The number reached 2,000 books; see Anwar al-Jundī, Tatawwur al-Tarjama, p. 3; a list of the Translations by Ṭaḥṭāwī is given on p. 30.

(2) *ibid*, p. 4.

Arabic style to ~~develop~~ *develop beyond* the conventional patterns and stilted forms that prevailed at that period.'

When 'Abbas came to the government of Egypt in 1849, 'Mudrasat al-Aisun' was abolished, and translation was no longer encouraged. However, the spirit created by al-Ṭaḥṭāwī remained. It was revived in the second half of the 19th century when conditions became suitable and translation flourished once more.

With the British occupation of Egypt in 1882, English gained importance, and the number of books translated from this language increased by the end of the 19th and the beginning of the 20th century.

In World War I, a Committee for Writing, Translating, and Publication was established in Egypt. It translated many books mainly from English and French into Arabic. ⁽¹⁾

In Syria and Lebanon the foreign missions played an important part in encouraging translation. The American mission in Beirut undertook the translation of the Bible, which was done from the original languages. ⁽²⁾ The New Testament was issued in 1860, and the Old five years later. The Catholic version of the Bible was translated - not from original sources - by the Jesuits, who gave the translation to a Lebanese scholar, Ibrāhīm al-Yūzījī (1847-190) to correct the language.

Both translations had considerable literary influence on the writers in Syria and Lebanon. ⁽³⁾

- (1) For further details of this Committee see Mazyad, Aḥmad Amīn, p.18 and footnote (32); cited hereafter as Mazyad.
- (2) The translation was done by Eli Smith and Cornelius Van Dyck, with the collaboration of: Butrus al-Bustānī, Nāṣif al-Yāzījī and Yūsuf al-'Asir; see P.K. Hitti, A Short History of Lebanon, p. 213.
- (3) cf. Hitti, *supra*, p. 213. *Shidyag had a hand in the translation of an earlier edition of the Bible, which was published in London in 1851.*

Some of the best scholars and translators in the 19th century in Lebanon were Europeans, such as Eli Smith, a graduate of Yale, and Cornelius Van Dyck. Both were members of the American Mission which translated the Bible. Cornelius Van Dyck, a professor at the American University of Beirut, produced several works - translations and original works - in Arabic. (1)

4.7.A Syria and Lebanon were gradually coming under the French influence, so most of these translations were done from French. Ahmad Fāris al-Shidyāq was one of the few Lebanese who had a preference for English, and translated a few books from that language. (2)

As the 19th century draws to its end, and we enter into the 20th century, we find the number of the translated works, by Syrians and Lebanese, increase.

Nowadays the flow of translation in the Arabic speaking countries is uninterrupted, and covers all fields of knowledge; and the greatest number of these translations is done from English and French. (3)

The difficulty of mastering two languages, and the possibility of interference between them is not a new discovery. al-Jāhiz, who lived in 767-868 A.D. at a time when translation into Arabic flourished, writes:

وينبغي ان يكون اعلم الناس باللغة المنقولة والمنقول اليها ، حتى
يكون فيهما سواء ، وغاية . ومتى وجدناه ايضا قد تكلم بلسانين
علينا انه قد ادخل الضيم عليهما ، لان واحدة من اللغتين تجذب

(1) See P.K. Hitti, Lebanon in History, pp. 463-464.

(2) al-Shidyāq translated Sharḥ Ṭabā'ī' al-Ḥayawān; for other works translated by al-Shidyāq, see al-Jundi, Taṭawwur al-Tarjama, p. 31.

Anwar

(3) cf. Monteil, p. 89.

الآخري ، وتأخذ منها ، وتعرض عليها ، وكيف يكون تمكن اللسان
منهما مجتمعين فيه ، كتمكه إذا انفرد بالواحدة . (1)

'He (translator) must be the most knowledgeable man about the language from which translation is rendered and about the language into which it is rendered; so that he will be an authority equally in both of them.. Furthermore, we find that if he speaks two languages he is liable to *do violence to* (both of) them; for one of the languages will attract, take from, (or) and obstruct the other. How can he master both languages to the same degree that he were to master one of them only?'

In modern times translation has played an important part in introducing into Arabic not only single expressions, but sometimes whole phrases and proverbs. Mustafā Jawād, a purist, writes the following about translators and their part in modern Arabic:

ان اكثر من احدثوا الغلط الشائع في لغتنا العصرية كانوا من النقلة
اعني الترجمة . . . ومن الحق علينا ان نعترف بصعوبة اتقان لغتين
اتقانا مستويا . (2)

'Translators are responsible for the greatest number of common mistakes in our modern language. We must, however, recognize the difficulty of mastering two languages equally.'

After this historical survey of the role of translation, we proceed to examine the patterns which are found in translated books studied in this work.

As one might expect, most of the patterns which occur in the original

(1) Jāhiz, Hayawān, I, p. 76.

(2) Mustafā Jawād, "al-Qawl al-Nāji' Fi al-Ghalaṭ al-Shā'i", R.A.D. XXIV, p. 395.

works are also to be found in the works of translation. However, certain patterns occur only in the works of translation and have not been attested in other works. The patterns stated here will be classified into: first, patterns which have been attested in translated works only, and secondly, patterns which have been attested in the works of translation, together with the other types of works.

Patterns Attested in the Translated Works Only:

The noun **اي** used in the interrogative sentences with the sense of 'any',⁽¹⁾ tag-questions based on the English pattern,⁽²⁾ and the apodosis of **لو** to which **ل** is prefixed preceding the protasis.⁽³⁾

Patterns Attested in the Translation Together with other Works:

The pattern **هل ... س** used to express a question in the future,⁽⁴⁾ intransitive verb becoming transitive,⁽⁵⁾ the forced passive,⁽⁶⁾ two or more verbs with one common object,⁽⁷⁾ the verb **دع** used for order or exhortation to the 1st and 3rd persons,⁽⁸⁾ several nouns preceding the genitive to which they are annexed,⁽⁹⁾ the noun **بعض** annexed to a definite plural and with a plural sense,⁽¹⁰⁾ and **بعض** annexed to an indefinite plural,⁽¹¹⁾ the noun **ضد** used in the sense of 'against',⁽¹²⁾ the noun **اي** used in the negative, affirmative and interrogative sentences in the sense of 'any',⁽¹³⁾ the pronoun preceding

(1) See p. 109.

(3) See p. 163, f.

(5) See p. 85, ff.

(7) See p. 92, f.

(9) See p. 98, f.

(11) See p. 104, f.

(13) See p. 106, ff.

(2) See p. 153, f.

(4) See p. 82.

(6) See p. 88, ff.

(8) See p. 95, ff.

(10) See p. 103, f.

(12) See p. 111, f.

its antecedent, ⁽¹⁾ the prepositions **في ، ب** used with the noun to express adverbial ideas, ⁽²⁾ the use of the **relative noun النسبة** as adverb, ⁽³⁾ the adverb **حول** used as preposition-equivalent in the sense of 'about', ⁽⁴⁾ the use of **هناك ، هنالك** as introductory words in the sense of weak 'there', ⁽⁵⁾ the use of **خلال** in the sense of **من** ⁽⁶⁾ the use of the adverbs **بينما ، بينما** as conjunctions in the sense of 'while', ⁽⁷⁾ the expression **في نفس الوقت** used as adverb of time, ⁽⁸⁾ the restrictive adverb **فقط** placed before the word or words which it modifies, ⁽⁹⁾ **فقط** used in the pattern **از ذاك -** ⁽¹⁰⁾ the particle **ل** used for time in the sense of 'for', ⁽¹¹⁾ omission of the conjunction, ⁽¹²⁾ insertion of **و** between two adjectives describing a common noun simultaneously, ⁽¹³⁾ **او** used in the negative sentences to deny two alternatives, ⁽¹⁴⁾ indirect questions, ⁽¹⁵⁾ tag-questions, ⁽¹⁶⁾ inverted word-order in questions with **هل** ⁽¹⁷⁾ relative sentences of non-defining type, ⁽¹⁸⁾ **حتى لو** and **حتى وان** ⁽¹⁹⁾ used in the concessive sentences in the sense of 'even if', ⁽²⁰⁾ the expression **بالاخرى** used in adversative sentences, ⁽²¹⁾ the subordinate clause of purpose introduced by **كي** preceding the main clause, ⁽²²⁾ the exact words of the speaker placed before the reporting verb in the direct speech, ⁽²³⁾ and the subordinate clause introduced by **بعد** preceding the main clause.

(1) See p. 114, f.

(3) See p. 118, f.

(5) See p. 122, ff.

(7) See p. 127, ff.

(9) See p. 131.

(11) See p. 136, f.

(13) See p. 142, f.

(15) See p. 151, f.

(17) See p. 155, f.

(19) See p. 165, ff.

(21) See p. 172, f.

(23) See p. 175, f.

(2) See p. 116, f.

(4) See p. 120, f.

(6) See p. 125, f.

(8) See p. 130.

(10) See p. 133, f.

(12) See p. 139, ff.

(14) See p. 149, f.

(16) See p. 153, f.

(18) See p. 157, ff.

(20) See p. 168, f.

(22) See p. 174.

IV:1:c: The Press:

Closely linked with translation are the press, radio, and very recently television. They are very active means of carrying and popularizing the foreign influence.

The Arab world was first introduced to journalism during the invasion of Napoleon to Egypt. The two newspapers, Le Courrier d'Égypte and La Décade Égyptienne, published during the French rule were in French. The French Headquarters issued orders and other circulars to the people; these were written first in French, and then translated into Arabic.⁽¹⁾ The prose of these publications showed a considerable degree of French⁽²⁾ influence ..

The first Arabic newspaper in Egypt was published in 1828, during the reign of Muḥammad 'Alī. It was called الوقائع المصرية The Egyptian Chronicles. Copies of this paper 'reached Sudan, al-Shām, and Arabia.'⁽³⁾ Thus journalism in Egypt started on the official level and remained an official organ until the rule of Ismā'il when what A. Ḥamza calls الصحافة الشعبية the Popular Press, came into being.⁽⁴⁾ The Syrian immigrants played an important part in setting up this type of the press and making it flourish. The most important newspaper set up by these Syrians was al-Ahrām, founded by Salīm Taqlā in Egypt in 1875.⁽⁵⁾

In Lebanon, the first newspaper was founded in 1858, and was called حديقة الاخبار . In 1866 the American Mission founded النشرة a

(1) Ḥamza, Adab al-Maqāla, I, p. 25.

(2) *ibid.*, p. 96.

(3) *ibid.*, p. 26.

(4) *ibid.*

(5) *ibid.*, p. 27.

religious periodical which was edited by Cornelius Van Dyck. (1)

In Syria, an official journal was started in Damascus in 1865; it was issued in Arabic and Turkish and was known as سورية .

The number of journals found in the Arab world increased rapidly, as time passed by. The early Arabic newspapers were modelled after the European journals of the 19th century. (2) These were political-literary journals rather than newspapers. The emphasis was more on literary contents than on politics. The prose used in these early newspapers showed the characteristics of the written Arabic in the 19th century, i.e. a prose which was full of rhyme and other rhetorical devices.

From the early stages, the Arabic press has been closely associated with translation. Most of the editors and people who contributed to the journals in the 19th century were also translators. Rifā'a-l-Taḥṭāwī, the pioneer of translation in Egypt, edited al-Waqā'i' al-Maṣriyya, and then Rawḍat al-Madāris; Aḥmad Fāris al-Shidyāq edited al-Jawā'ib. (3)

In the beginning of the 20th century and during the period between the two World Wars several translators specialized in translating **telegrams and other news items for the papers** (4), and many of them, as well as other contributors translated **novels and short stories**, which were issued in instalments and published in the papers. (5) These translations were done from English and French. (6)

After World War I the journals of literary and political essays were

(1) See Hitti, Lebanon in History, pp. 463, 465.

(2) Tom J. McFadden, Daily Journalism in the Arab States, p. 4.

(3) First issued in Constantinople in 1860; later removed to Cairo.

(4) Anwar al-Jundī, Taḥawwūr al-Tarjama, p. 23.

(5) *ibid.*

(6) *ibid.*

gradually replaced by another type of newspapers where news items prevailed. With this change - from political-literary journals to newspapers - the European influence becomes greater, since ^{the} modern press in the Arab world depends mainly for news and even comments on foreign correspondents and/or dispatches provided by foreign agencies - mainly English and French. McFadden writes (in 1953):

'In Cairo virtually all the ~~the~~ dailies there regardless of how political they might be, subscribe to one or more of the major, truly commercial news services. Reuter, United Press and Associated Press compete there for a share of the available market and they have at least as many clients as do Agence France Presse and the Arab News Agency. The last two had pre-war monopoly in Beirut. But the Lebanese papers started to seek for more objective news. This caused both Reuter and United Press to enter Beirut market soon after the War.'⁽¹⁾

Thus in modern Arabic press translation of news items becomes all important. Besides, the journalists and pressmen nowadays are not required to be - indeed most of them are not - masters of the Arabic language as the journalists of the 19th and early 20th century tried or aspired to be.

On the work of the Arabic press and its advantage over the Academies of Language as a formative element in Modern Arabic, one may quote Ahmad Zaki, himself an academician, writer and journalist.

(1) Tom J. McFadden, Daily Journalism in the Arab States, pp. 90-91.

He writes:

والى جانب المجامع اللغوية قامت الصحافة . والصحفي تنهال عليه
 الاخبار من جوانب الارض ، بكل اللغات . والخبر لا بد ان يترجم
 في ساعات الليل الاولى ، ليرى النور في سويحات السباح الطالع .
 وفي الخبر معان جديدة ، واسماء جديدة ومخترعات . والسرعة
 عنده اولا ، والاتقان ثانيا . وليس عنده الوقت لمراجعة المجامع .
 وليس في المجامع من يراجع علي عجل . لا بد من لجان . ولا بد
 من مجالس . ثم يكون بعد اسابيع قرار . من اجل هذا حلت
 الصحافة محل المجامع اللغوية ، والجمهور يقرأ الصحافة كل يوم ،
 وهو يسمع عن المجامع اللغوية مرة في العام . فالصحافة صارت
 هي الاداة الاقوى ، وهي الاداة الافعل في تكوين اللغة و
 تطويرها . (1)

'Besides the academies of Language, there is the press. The news pours on the journalist from all parts of the world, and in all languages. The news despatch should be translated during the first hours of the night, so that it will see the light in the little hours of the morning. The news contains new meanings, new names, and new inventions. To the journalist, speed comes first, and then accuracy. He has no time to consult the academies, which have no facilities for urgent consultation, and which insist that there should be committees and councils; and decisions take weeks. The press, therefore, has taken the place of the academies. Moreover, the public reads the press every day, whereas it hears of the academies once a year. Thus the press has become the strongest and most active instrument in formulating the language and developing it.'

(1) Zaki, "Lughatuna-l-'Arabiyya", 'Arabi, June 1960, p. 14.

After this historical survey of the press and its role in the development of Arabic, we proceed to state the patterns which have been attested in the newspapers studied in the present work. These patterns will be divided into: first, patterns attested in the press only, secondly, patterns attested in the press, together with the works.

Patterns attested in the Press Only:

The excessive use of *سوف* to express the future, the use of *سوف لن* for negative future,⁽¹⁾ the pattern where several nouns are annexed to each other,⁽²⁾ two prepositions preceding the noun to which they are annexed,⁽³⁾ and the subordinate clause of purpose introduced by *مفعول لا جله* preceding the main clause.⁽⁴⁾

Patterns Attested in the Press, together with the other Works:

The pattern *سوف لا* used for negative future,⁽⁵⁾ *هل سوف* used to express a question in the future,⁽⁶⁾ transitive verbs becoming intransitive,⁽⁷⁾ the forced passive,⁽⁸⁾ two or more verbs with one object,⁽⁹⁾ two or more verbs with one common subject,⁽¹⁰⁾ several nouns preceding the genitive to which they are annexed,⁽¹¹⁾ the noun *بعض* annexed to a definite plural with a plural sense,⁽¹²⁾ *بعض* annexed to the indefinite plural,⁽¹³⁾ the noun *ضد* used in the sense of 'against',⁽¹⁴⁾ the noun *اي* used in the negative sentences in the sense of 'any',⁽¹⁵⁾ the number placed after two or more indefinite

(1) See p. 79, f.

(3) See p. 138.

(5) See p. 80, f.

(7) See p. 83, f.

(9) See p. 92, f.

(11) See p. 98, f.

(13) See p. 104, f.

(15) See p. 106, ff.

(2) See p. 81, f.

(4) See p. 173.

(6) See p. 82.

(8) See p. 88, ff.

(10) See p. 93, f.

(12) See p. 103, f.

(14) See p. 111, f.

nouns, ⁽¹⁾ the inverted order of the personal pronouns with the first person placed after the 2nd and the 3rd, ⁽²⁾ the pronoun preceding its antecedent, ⁽³⁾ the use of the prepositions *في* , *ب* with the noun to express an adverbial idea, ⁽⁴⁾ the use of the *relative noun* *النسبة* as an adverb, ⁽⁵⁾ the adverb *حول* used as a preposition-equivalent in the sense of 'about', ⁽⁶⁾ the adverbs *هناك* , *هناك* used as introductory words in the sense of the weak 'there', ⁽⁷⁾ the adverb *خلال* used in the instrumental sense of *ب* ⁽⁸⁾ the adverbs *بينما* , *بينما* used as conjunction-equivalents in the sense of 'while', ⁽⁹⁾ the expression *في نفس الوقت* used as an adverb of time, ⁽¹⁰⁾ the restrictive adverb *فقط* placed before the word or words which it modifies, ⁽¹¹⁾ *فقط* used in the pattern *ولكن ايضا . . . ليس فقط* ⁽¹²⁾ the particle *ل* used in the sense of 'as, in the capacity of', ⁽¹³⁾ *ل* used for time in the sense of 'for', ⁽¹⁴⁾ omission of the conjunction, ⁽¹⁵⁾ insertion of *و* before the last item in a list of enumeration, ⁽¹⁶⁾ omission of the conjunction joining sentences, ⁽¹⁷⁾ insertion of *و* between two adjectives, ⁽¹⁸⁾ insertion of *و* before the last of several adjectives qualifies a common noun simultaneously, ⁽¹⁹⁾ the use of the exclamative pattern with *كم* ⁽²⁰⁾ the pattern *لا يجب* used in the sense of 'must not', ⁽²¹⁾ *او* used in the negative sentences to deny two alternatives, ⁽²²⁾ indirect question, ⁽²³⁾ relative sentences

(1) See p. 110.

(3) See p. 114, f.

(5) See p. 118, f.

(7) See p. 122, ff.

(9) See p. 127, ff.

(11) See p. 131.

(13) See p. 135, f.

(15) See p. 139, f.

(17) See p. 140, f.

(19) See p. 145.

(21) See p. 148.

(23) See p. 151, f.

(2) See p. 113.

(4) See p. 116, f.

(6) See p. 120, f.

(8) See p. 126.

(10) See p. 130.

(12) See p. 132, f.

(14) See p. 136, f.

(16) See p. 139, f.

(18) See p. 142, f.

(20) See p. 146.

(22) See p. 149, f.

٤٠٧.٨ ~~of non-defining type~~,⁽¹⁾ the use of سوف , س in the apodosis of
 لو⁽²⁾ the expression حالة في used in the sense of 'in case
 of', in conditional sentences,⁽³⁾ حتى لو used in the concessive
 sentence in the sense of 'even if',⁽⁴⁾ the expression بالاحرى used
 in the adversative sentence,⁽⁵⁾ the subordinate clause of purpose
 introduced by كي placed before the main clause,⁽⁶⁾ and the
 subordinate clause of time introduced by بعد preceding the main
 clause.⁽⁷⁾

(1) See p. 157, ff.
 (3) See p. 164.
 (5) See p. 168, f.
 (7) See p. 175, f.

(2) See p. 161, f.
 (4) See p. 165, ff.
 (6) See p. 172, f.

IV:2: AUTHORS

In this chapter short biographical notes on the lives of six authors - namely, Aḥmad Amin, Najīb Maḥfūz, Mikhā'il Nu'ayma, Aḥmad Zakī, Jabrā Ibrāhīm Jabrā, and Iḥsān 'Abbās - are to be found. The emphasis is on the English influence on their works. The influence is associated with the patterns and examples quoted in the work.

In the case of Najīb Maḥfūz, Aḥmad Zakī, and Jabrā Ibrāhīm Jabrā, their replies to a questionnaire put to them by the present writer are to be found at the end of these biographical notes.

For the patterns used by these authors see p. 36, ff.

IV:2:a: Aḥmad Amin:

A fuller discussion of Aḥmad Amin's life and works is written by A.M.H. Mazyad and published by Brill, Leiden, 1963. A brief biography is therefore attempted here, with special stress on the European influence on his writings.

Aḥmad Amin, born in Cairo in 1886, was brought up in the old tradition. He was educated in kuttābs - where the young boys learned orthography of Arabic by memorising the Qur'ān - and al-Azhar. When in 1908 Madrasat al-Ḥadā' was established, A. Amin joined it. Three years later he graduated and was selected as an assistant for lecturing in Ethics.⁽¹⁾ In 1921 he was transferred to the courts as a judge,⁽²⁾ a position which he gladly gave up when he was given a teaching post in the Faculty of Arts of the Egyptian University in 1926.⁽³⁾ A new and happier period of his life thus began when Amin entered the University. He occupied important posts including the deanery of the Faculty of Arts and the Directorship of Cultural Administration in the Ministry of Education.⁽⁴⁾ In 1939 he was selected a member in the Academy of Language in Cairo. Aḥmad Amin died in 1954.

Aḥmad Amin did not know any European language until he was twenty-six years old when he began seriously to learn English, which became for him a means of ^{access} to original Western material.⁽⁵⁾ At this time he became acquainted with an English lady, Miss Power, who not only helped him to master the English language, but also had a favourable

(1) Mazyad, p. 15.

(2) *ibid.*, p. 21.

(3) *ibid.*, p. 22.

(4) *ibid.*, p. 25.

(5) M. Pertmann, "The Autobiography of Amin", M.E.A., v, 1954, p. 21.

influence on his personal development.⁽¹⁾ In 1914 A. Amīn, together with some of his colleagues, founded the Committee of Writing, Translation, and Publication, لجنة التأليف والترجمة والنشر which was headed by A. Amīn himself. The first work Amīn was to publish was done on the Committee's behalf; it was the translation into Arabic of a booklet entitled Primers of Philosophy, which was published in 1918.⁽²⁾

Of the English influence on his literary work Amīn writes:

وكانت المرحلة الثانية في تاريخ حياتي الادبية اتصالي بالادب
الانجليزي . . . (3)

'The second stage in the history of my literary life was my acquaintance with English literature.'

He goes on to say:

اشعر ان قراءة الادب الانجليزي كان لها اثر كبير في نفسي من
عدة نواح ، فقد ريت في الميل الى العناية بالمعنى اكثر من
العناية باللفظ . . . كما استفدت من الادب الانجليزي الميل الى
البساطة في التعبير والدخول على الموضوع من غير مقدمات طويلة
وكراهية التصنع ، حتى ليعجبني احيانا اللفظ العامي لا اجد
مقابله في الفصحى يغني غناه ، فاستعمله راضي النفس وان كره
اللغويون والمتشددون . (4)

'I feel that reading the English literature influenced me in many ways: it developed in me the tendency to concentrate on meaning rather than expression. Through reading English literature I acquired simplicity of expression, the practice of tackling subjects directly without lengthy introductions, and a dislike for artificiality ; so

(1) Mazyad, p. 16.

(2) ibid., p. 18.

(3) Fayḍ, VI, p. 294.

(4) ibid., p. 296.

that I sometimes favour the colloquial expression for which I cannot find any equivalent in literary Arabic. I am content to use it, in spite of the philologists and purists.'

However, this English influence affected the style and the way A. Amin treated the subject rather than his language, which is a product of his early life.

On examining the patterns used by A. Amin one finds that most of them are common patterns, which can be found in the writings of the other authors. This suggests that the patterns may have found their way into his writings indirectly. However, there are one or two patterns which are less common, and which may suggest a more direct impact of English, e.g. the use of (1) سوف لا for negative future. This pattern is found in one other writer, namely A. Zaki. But it is common in the press. Here one may also mention (2) حتى اذا used for concession in the sense of 'even if, though', which is rare except in translated works.

The direct influence of the English language is more obvious in A. Amin's ^{use of such} phraseology, where one comes across phrases ~~كس~~ غسل

ثور في مستودع من خزف، used in figurative meaning الاثواب القذرة
and (3) حصان وراء العربة which are ~~calques~~ ^{fewer} of English idioms..

On the whole A. Amin uses ~~less~~ ^{fewer} foreign patterns than the other four authors do.

(1) See p. 80, f.

(2) See p. 166, f.

(3) See pp. 181, 190.

IV:2:b: Najib Mahfuz:

Najib Mahfuz, a well known contemporary novelist, was born in Cairo, Egypt, in 1911. He finished his primary and secondary education in 1930. In the same year he enrolled in the Faculty of Art, Kulliyat al-Adab, where he studied philosophy. He graduated four years later, in 1934.

While still at college, Mahfuz tried his hand at translation. The result was Misr al-Qadima translated into Arabic from English and published in 1932.⁽¹⁾ Najib Mahfuz' early works are essays and historical novels, which include 'Abath al-Aqdār (1939), Rādūbis (1943), and Kifāh Tiba (1944). His best known novels, which deal with the analysis of character and treat the various aspects of social life, were written after World War II. They include Khān al-Khatīlī (1946), Zuqāq al-Midaqq (1947), Bidāya wa Nihāya (1949), the trilogy, Bayn al-Qaṣrayn (1956), Qaṣr al-Shawq (1957), al-Sukkariyya (1957), considered by many to be his masterpiece, al-Sūmmān wa-l-Kharīf (1962), al-Liṣ wa-l-Kitāb (1962), and Dunya-l-Lāh (1963).

Although brought up in the old school, Mahfuz has been able to develop an Arabic style of his own, which Ṭaha Hussayn describes as modern, ^{and} simple, as well as classical.⁽²⁾

Mahfuz is unaware of any foreign influence in his writings.⁽³⁾ Although he studied French and English, he ~~depends mainly on~~ ^{uses} the latter ~~for foreign language.~~⁽⁴⁾ Of the five authors examined in the present

(1) André Miquel, "La Technique Du Roman chez N. Mahfuz," Arabica, x, 1963, p. 75.

(2) *ibid.*, p. 75.

(3) See the Questionnaire, p. 75.

(4) He mentions this in a letter to the writer of the present work.

work, Maḥfūz is the most prolific in regard to the number of the patterns he uses.⁽¹⁾ However, the great majority of these patterns are very common and can be traced in the writings of the other authors.

But some of the patterns are less common, e.g. changing of the order of the personal pronoun and placing the 1st person after the 2nd,⁽²⁾ and the use of لاحتى in the sense of 'not even'.⁽³⁾

The use by Maḥfūz of so many patterns, the greater number of which are very common, and the fact that he is unaware of any foreign influence in his work, makes one tend to believe that the foreign influence in most cases is indirect. It is also to be noticed that the majority of the patterns used by Maḥfūz are attested in the works written after World War II.⁽⁴⁾ This shows that these patterns became somehow established only after World War II. The few patterns which have been attested in his works written before and during World War II are the use of بعض⁽⁵⁾ annexed to an indefinite plural, حول⁽⁶⁾ used as preposition-equivalent in the sense of 'about', او⁽⁷⁾ used in the negative sentences to deny two alternatives, the particle ل⁽⁸⁾ used for time in the sense of 'for', the exclamative pattern with كم⁽⁹⁾, tag-questions with اليس كذلك ؟⁽¹⁰⁾, and the subordinate

(1) See p. 36, ff.

(2) See p. 113.

(3) See p. 147.

(4) For the dates of Maḥfūz's works, see A. Miquel, "La Technique du Roman chez Neguib Mahfouz", Arabica, x, p. 90.

(5) Kifāh Ṭiba (1944), p. 5.

(6) Rādūbis (1943), p. 100.

(7) al-Qāhira-l-Jadīda (1945), p. 181.

(8) Hams al-Junūn (1938), p. 275.

(9) Hams al-Junūn (1938), p. 236.

(10) ibid., p. 295.

clause of purpose introduced by (1) كي placed before the main clause. These are common patterns which might have become established before World War II. However, Maḥfūz's early works also show some traces of the direct influence of English. This is clear in the

(2) ما هو سم لناس قد يكون غذا' لآخرين . Such

phrases are not a part of everyday conversation; and it is not difficult to detect their English origin.

(1) Hams al-Junūn (1938), p. 288.

(2) ibid., p. 210.

IV:2:c: Mikhā'īl Nu'ayma:

Unlike Aḥmad Amīn, who was strongly influenced by his Islamic education, Mikhā'īl Nu'ayma is influenced by his classical Russian and American education and culture as much as, if not more than, he is by his Eastern upbringing.

M. Nu'ayma was born in Biskinta, Lebanon. He attended Russian Missionary schools in his native village and then in Nazareth. In 1906 he was sent by the Russian Mission to continue his studies in Poltava, Ukraine, where he mastered the Russian language; and the treasures of the Russian literature were opened to him. At the end of his fourth year there he returned to Lebanon, but only for a short time; for in 1911 he was in Wallula, Washington, U.S.A.; and the following year he joined the University of that State.⁽¹⁾ He graduated four years later with a degree in Law, which he never practised. In 1918 he was taken soldier⁽²⁾ in the U.S.A. army, and spent his one year service in France. He returned to America in 1919 and remained there until 1932, when he returned to Lebanon, and settled in his native village Biskinta. Since then he has been living in relative isolation. As a result of this, he is nicknamed ناسك الشخروب the Monk of Shakhrüb; Shakhrüb being the place where he lives.

While in Washington, M. Nu'ayma became one of the outstanding members of the literary circle الرابطة القلمية which was founded by Jibrān Khalīl Jibrān. Nu'ayma and Amīn al-Rihānī are among the most distinguished members of the American school of Arabic Literature since 1932; and Nu'ayma is generally acknowledged as one of the principal

(1) al-Nūr wa-l-Dayjūr, p. 134.

(2) ibid., p. 135.

founders of literary criticism in modern Arabic letters.

Nu'ayma is at home in English and Russian, and can read French.⁽¹⁾ Like several other Arab writers, Nu'ayma has written some of his books in English.⁽²⁾ The Western impact on his books is great, which is hardly surprising owing to the fact that he spent a long time in European and American countries and schools.

Nu'ayma does not use as many patterns as Maḥfūẓ does; but he is different from Maḥfūẓ in that he uses some rare patterns, e.g. ⁽³⁾ ر ع ل used for prohibition, which is not found in any other author examined in this work. He also uses ⁽⁴⁾ حتى وان for concession in the sense of 'even if', which is found in translated works only. It is unlikely that these rare patterns have been established in the language; hence they owe their existence in Nu'ayma's work to the direct European - in this case English - influence. Mention should also be made of the pattern where و is inserted before the last of several adjectives which describe one common noun simultaneously. This pattern, which is common in Nu'ayma, has been attested in one other type of work only, namely, the press; and is obviously a direct influence of the European pattern.

In the field of phraseology the English influence is obvious in such expressions as ⁽⁵⁾ اعصاب المسار على رأسه ⁽⁶⁾ عمل ملحا , and ⁽⁷⁾ كمثل السمكة تقفز من المقلي الى النار .

(1) Ashtar, al-Nathr al-Mahjarī, p. 29.

(2) The Book of Mirdād, Khalīl Gibran - a Biography, Memoir of a Vagrant Soul, and Till We Meet.

(3) Ghīrbāl, p. 54.

(4) Jibrān, p. 10; Arqash, p. 17.

(5) al-Yawm al-Akhir, p. 29.

(6) Karm'āla-l-Darb, p. 50.

(7) Mirdād, p. 258.

The majority of the patterns used by Nu'ayma are common patterns. This shows that they might have entered into his writings indirectly. On the other hand, it is difficult to decide definitely that these patterns had become established when Nu'ayma wrote his works. For Nu'ayma's literary life extends over a long period; more than half a century.⁽¹⁾

Finally, mention should be made of the Bible and its considerable influence on Nu'ayma. Examples of this influence are many, some of which have been discussed by 'Abdul Karīm al-Ashtar.⁽²⁾ However, this type of influence - i.e., patterns due purely to the influence of the Bible - is outside the scope of the present work. Nevertheless, the following sentence,⁽³⁾ ما جئت لادين العالم بل بالاحرى لارفع عنه الدينونة⁽⁴⁾ written in Biblical style merits some comment. In this example بل the standard usage for adversative sentences is placed side by side with the modern usage بالاحرى which shows how some of the modern usages are gradually gaining ground even with writers like Nu'ayma who were brought up in the old tradition of the language.

(1) See Ashtar, al-Nathr al-Mahjari, p. 220. Nu'ayma wrote Kān Mā Kān, al-Abā' wa-l-Banūn, and part of Mudhakkirāt al-Arqash, while he was in America.

(2) al-Nathr al-Mahjari, p. 222.

(3) Mirdād, p. 102.

(4) cf. John III,7: لأنه لم يرسل الله ابنه الى العالم ليدين العالم بل ليخلص به العالم .

IV:2:d: Ahmad Zaki:

Ahmad Zaki, Egyptian writer, was educated in Egypt and then in Britain. He graduated in 1914 from Higher Teachers' Training College in Egypt, with 'licentiate' in Sciences. Then he left for Britain, where he studied and worked for the next ten years, 1918-1928. He got his B.Sc. from the University of Liverpool in 1922, and two years later Ph.D. from the same university; then the D.Sc. from the University of London in 1928. That same year he returned to Egypt and taught in the Faculty of Science, University of Cairo, where he later became dean. Between 1946 and 1952 he occupied several important positions in the government, including that of a minister in the Cabinet of Husayn Rushdi. After the Egyptian Revolution he was appointed Rector for the University of Cairo.

A. Zaki is a writer as well as journalist. He is also a member of the Academy of Language in Cairo. He was the editor of the monthly magazine al-Hilal from 1947 to 1951. In 1958 he was asked by the government of Kuwait to issue a monthly magazine, al-'Arabi, and has been since the editor of this magazine.

The bulk of A. Zaki's writings consists of articles which he has contributed to periodicals. He also wrote a book on astronomy called Ma'a-l-Lah Fi -l-Sama', ⁽¹⁾ and translated two books, Dane aux Camelias and G.B. Shaw's St. Joan, into Arabic.

When studying A. Zaki's language and style one should remember two factors which, it is believed, have had great influence on his writings: first, Zaki's educational background based on studying and working in

(1) For the place and date of publication, see the Bibliography.

Sciences; secondly, Zaki as a journalist. Concerning the first point, Zaki writes: 'I am a scientist, but, except for my ten years of study in England, I have been writing all my life - popularizing science and also literature.'⁽¹⁾ Of his style as a journalist one may quote A. Zaki again, 'One might call it "newspaper style"'.⁽²⁾

As a writer with an educational background based on sciences, ~~the~~ ^{Zaki's} A. Zaki's majority of ^A articles deal with sciences. In most cases the material for such topics is drawn from sources written in foreign languages - mainly English. Hence one may expect some influence of translation, which is probably responsible for certain patterns which are either rare or have not been attested in the other writers examined in this work, e.g. the pattern where ^{سوف} is separated from its verb in the example ⁽³⁾ ^{و سوف الى الابد يأخذون} which does not occur in the other writers; the use of ^{سوف لا} ⁽⁴⁾ which is attested in two other places only, i.e. the press and A. Amin; the use of the uncommon pattern ^{كلان} annexed to two singular nouns joined with ^و the use of the adverb ^{حول} for approximation of time, ⁽⁵⁾ a pattern which has not been attested in the ^{other} authors' works; and the use of the future particle in the apodosis of ^{لو} ⁽⁶⁾ which is attested in the works of two other authors, A. Amin and N. Mahfuz, besides the press.

The direct influence of English on his phraseology can be seen in

- (1) "Forum Interviews, Dr Ahmad Zaki", Middle East Forum, November 1959, p. 31.
 (2) *ibid.*
 (3) See p. 80.
 (4) See p. 80, f.
 (5) See p. 101, f.
 (6) See p. 121, f.

such phrases as: (1) كذبة بيضاء⁽²⁾، عين عارية the verbal phrase with يجري where this verb is used in the sense of 'extend'.⁽³⁾ But on the whole A. Zaki uses fewer of these phrases than the other authors.

On the other hand certain patterns which are common in the writings of the other authors have not been attested in A. Zaki, e.g. the use of اي in the sense of 'any' in negative sentences; the use of the forced passive; the use of the particle ك in the sense of 'as, in the capacity of', which is common in the writings of three authors, A. Amin, N. Maḥfūz and J. Jabrā, besides the press and translations; and the indirect question and the ~~non-defining~~^{modern} relative phrase which are common in three of the five authors as well as in the Press and translated works.⁽⁴⁾ The fact that these common patterns are not attested in Zaki's writing seems to be due to deliberate efforts to avoid modern patterns of foreign origin. He is also aware of the foreign influence in his writings, at least when he treats a science topic.⁽⁵⁾ Hence the common patterns such as the particle ل used in the sense of the English 'for', هناك، هنالك used as introductory words in the sense of the weak 'there in English, the use of بينما، بينما as conjunctions, and the use of حتى لو for concession, must have been established usages by the time he was writing, and there they seem to have entered into ^{his} works indirectly.

The general impression that Zaki's language gives the reader is

- (1) See p. 192.
- (2) See p. 191.
- (3) See p. 181, f.
- (4) See p. 36, ff.
- (5) See the Questionnaire, p. 76.

that of a purist for he uses the patterns sparingly, and the number of the examples of foreign patterns is less than the number attested in the other authors, with the exception of A. Amin. (1)

(1) The number of patterns used by each of the five authors is as follows: Amin, 29 patterns; Zakī, 37; Nu'ayma, 37; Jabrā, 39; and Maḥfūz, 42. Although Zakī and Nu'ayma have the same number of patterns, yet Zakī uses less examples per pattern than Nu'ayma does; in other words the frequency of the occurrence of patterns is higher in Nu'ayma.

IV:2:e: Jabrā Ibrāhīm Jabrā:

Jabrā Ibrāhīm Jabrā, a contemporary novelist, poet and critic, was born in Bethlehem in 1920. He was educated in the Government school in Bethlehem and later in Jerusalem, where he attended the Arab College. He graduated in 1937 with distinction in Arabic and English among other subjects. He spent another year in the same college and got a diploma in education. He taught for one year, and in 1939 he was sent to England and attended University College of South West, Exeter, until 1940, when he joined Fitzwilliam House, Cambridge. He took his B.A. in English Literature in 1943; after which he returned to Jerusalem, but only for a short time; for in the same year he left for Baghdad, Iraq, to take up a teaching post in the College of Arts, where he taught English literature until 1952. In this year he left for U.S.A. on a Rockefeller Foundation Fellowship and joined the Harvard University. He did research in Literary Criticism for two years. In 1954 he returned to Iraq and joined the staff of Iraqi Petroleum Company, a position which he still holds (1967).

Although most of his work is in Arabic, Jabrā has also written two books in English,⁽¹⁾ in addition to a good deal of poetry and prose published in English Middle Eastern magazines.⁽²⁾

He has also translated into Arabic several books from English, including: Shakespeare's Hamlet, The Sound and the Fury by William Faulkner, and Adonis by James Frazer.⁽³⁾

(1) Hunters in a Narrow Street, a novel, London, 1961; and Art in Iraq Today, London, 1961.

(2) See the biographical notes published in Hunters in a Narrow Street.

(3) هاملت, Beirut, 1960; الصخب والعنف, Beirut, 1963, and ادونيس, Beirut, 1957.

Being proficient in Arabic as well as English, Jabrā is in a position to divorce the two languages from *each* other. Most of the influence of English on his Arabic expressions and idioms is the result of conscious efforts. ⁽¹⁾ He has worked hard to give his Arabic a contemporary look, 'exploiting whenever possible the resourcefulness of the Arabic language.' ⁽²⁾ But there are times ~~when~~ he believes, *when* recourse to English expressions is unavoidable. ⁽³⁾

For the patterns used in Jabrā's works see p. 36, ff.

However, there are additional patterns which have been attested in Jabrā's translated work, al-Adib wa Šinā'atuhu, but do not occur in his original works. These patterns are: The use of *اي* in the interrogative sentences in the sense of 'any', the use of the adverb *حول* as a preposition-equivalent in the sense of 'about', the use of the adverb *خلال* in the instrumental sense of the preposition *بـ* (there will be a comment on this later), the use of *حتى وان* for concession in the sense of 'even if', the use of *حتى اذا* for concession in the sense of 'even if' (there will be a comment on this later), two verbs governing one common object which they precede, and placing two or more nouns before the genitive to which they are annexed. ⁽⁴⁾

The extra patterns which are attested in the translated work are most probably due to the direct influence of translation. A point in support of this view is that these patterns - ~~probably~~ except for *حول* - are not common.

The two patterns, namely, *خلال* used in the instrumental

(1) See the Questionnaire, p. 77.

(2) See the Questionnaire, p. 77.

(3) See the Questionnaire, p. 77.

(4) See pp. 109, 120, f., 126, 166, f., 92, f., 98, f., respectively.

sense of **ب** and the adverb **حول** used as preposition-equivalent deserve extra comments. These two patterns, which are attested in Jabrā's translated work but not in his original writings, are not warranted by the English text, in that their exact English patterns do not occur in the original.⁽¹⁾

This shows that these two patterns seem to have become established with the writer.

The impact of the English language on Jabrā's phraseology is obvious in such phrases as **اشتغل على الكتاب ، الشغل شغل ، دائرة خبيثة** and **القفز الى الاستنتاجات**⁽²⁾ which are directly translated from English.

- (1) For **خلال** the English text reads: 'in so far as', see Robert Morss Lovett, "Literature and Animal Faith", The Writer and His Craft, p. 8; and for **حتى اذا** the English reads, 'even for the purpose ...', *ibid.*, p. 9.
- (2) See Phraseology, pp. 181, 192, 194, 180.

IV:2:f: Iḥsān 'Abbās:

Iḥsān 'Abbās was born in Palestine in 1920, and started his education at village level. Then he moved to schools in Haifa, and then the Arab College in Jerusalem. After graduating from there in 1941 he taught Arabic in Government schools until 1946, when he went to Egypt and studied at the Faculty of Arts, University of Cairo, until 1949. In 1951 he was appointed a lecturer and then reader of Arabic in the University of Khartoum, where he stayed until 1961, when he was appointed to the chair of Arabic Literature in the American University of Beirut.

He is a prolific writer and scholar; he wrote a number of works on Arabic literature and Islamic culture; ⁽¹⁾ he has also edited a number of classical works. ⁽²⁾ He has special interest in the Muslims of Spain and Sicily. ⁽³⁾

Iḥsān 'Abbās has a good command of English, which is his main European language. At present, he is engaged in — among other things — the production of a major English-Arabic dictionary. He also ~~works on~~ translates and revises other translators' work from English into Arabic, for the Franklin Book Program in Beirut.

Most of the common patterns examined in this work are attested in Ihsan Abbas's translation, ⁽⁴⁾ which shows that these patterns seem to have

- (1) Fann al-Sīrah, Beirut 1956; Fann al-Shi'r, Beirut, 1959; Abū Ḥaiyyān al-Tawhīdī, Beirut 1956; al-Sharīf al-Radī, Beirut 1959; al-Shi'r al-'Arabi fī-l-Mahjar, Beirut 1957.
- (2) Diwān Ibn Ḥandīs, Beirut, 1960; Ibn Ḥazm, al-Taqrīb Li Ḥadd al-Mantiq wa-l-Madkhal ilayhi, Beirut, 1959; Qāsim Ibn Sallām (Abū 'Ubayd), Faṣl al-Maqāl Fī Sharḥ al-Amthāl, edited by 'Abdul Majīd 'Abidīn and Iḥsān 'Abbās, Khartoum, 1958.
- (3) He has written Tārīkh al-Adab al-Andalusī, Beirut, 1960; and al-'Arab fī Siqiliyya, Cairo 1959.
- (4) Moby Dick.

become established and the translator is either unaware of them or sees no objection to using them. On the other hand, some of the patterns which are common in the other authors examined in the present work, and which one may tend to believe ~~that they~~ have become established in Arabic, do not appear in Iḥsān 'Abbās. For example the use of the particle **ك** in the sense of the English 'as', 'in the capacity of', is absent from 'Abbās's translation. The European type of indirect question - common in the works of the other writers except Ahmad Amin - is attested in 'Abbās only once. ⁽¹⁾ The forced passive - another common pattern - is not attested in 'Abbās. The absence of these patterns from 'Abbās's translation makes one believe that he is at home with both English and Arabic and knows the boundaries of both languages; hence it seems that he tries deliberately to avoid interference between the two languages. To illustrate this point one may quote:

(2) هل سنكون رفيقي سير مرة اخرى ؟

The English text for this reads: 'He made out to ask me whether we were again to be bedfellows.' ⁽³⁾ As already mentioned, 'Abbās is quite aware of the fact that the English indirect question does not exist in the standard Arabic. Hence he analyses the English sentence and takes it back to its original form in the direct speech. Thus he renders the indirect question, 'whether we were again to be bedfellows' into Arabic by using the usual direct question هل سنكون رفيقي سير مرة اخرى

But then he uses the future particle **س** after هل which,

(1) See the Indirect Question, p. 151, f.

(2) 'Abbās, Moby Dick, p. 101.

(3) Melville, Moby Dick, p. 49.

according to the standard Arabic, is quite ^{un-}necessary. This pattern
 هل ... ؟ which is found in modern writings, is in the case of 'Abbās
 indirectly suggested by the English example.

The direct influence of translating in 'Abbās's work is seen in his
 frequent use of certain patterns which are either rare, or not attested
 in the works of other writers examined in the present study. To such
 patterns belong the examples of the pronoun preceding its antecedent,
 which is found only in translation is found only and the press. ⁽¹⁾ 'Abbās
 also uses the tag-question based on the English pattern, which is not
 attested in the other works examined here. ⁽²⁾ Also directly attributable to the
 influence of translation is the pattern where the apodosis of
 لو to which ل is prefixed is placed before the protasis, which
 is found only in one other work, namely the translation by Jabrā. ⁽³⁾

In the field of phraseology the direct influence of translation is
 seen in his use of such phrases as ⁽⁴⁾ على الجملة based on the
 English '(up)on the whole' instead of the standard Arabic phrase
 بالجملة he also uses ⁽⁵⁾ في الجور شيء which does not belong to the phrases used
⁽⁶⁾ phrase in everyday conversation. He also makes use of the common phrases like
 those with ⁽⁷⁾ رغم used for inanimate objects, which is found in
 the works of other writers.

- (1) See Pronouns, p. 114, f. (2) See p. 153, f.
 (3) See the Condition, p. 163.
 (4) See Phraseology, Prepositional Phrases, p. 201.
 (5) See Phraseology, Verbal Phrases, p. 181.
 (6) See Phraseology, Prepositional Phrases, p. 196.
 (7) See Phraseology, Prepositional Phrases, p. 196.

IV:3: QUESTIONNAIRE:

The following questions were prepared by the writer of the present work, and answered by three of the authors - Najīb Maḥfūz, Aḥmad Zakī, and Jabrā Ibrāhīm Jabrā - whose writings have been examined in the present study.

1. Are you aware of any English influence in the form of an idiom, an expression or a usage which might exist in your writings?
2. Do you sometimes feel that the Arabic expression fails you and you have to go to English or any other foreign language and produce a form of translation of the foreign expression?
3. Would you prefer a popular, modern usage or expression which owes its existence to a foreign influence to an archaic Arabic one?
4. Have you ever noticed that you have used a foreign expression which you would like to replace by an Arabic one?
5. Do you sometimes think in the foreign language and then translate your thoughts into Arabic?
6. When translating from a foreign language, do you sometimes find it necessary to deviate from the pure Arabic expressions and idioms in order to produce the atmosphere of the original work?

NAJIB MAHFUZ

1. No.
2. No.
3. No. However, I do not aim at purifying the Arabic expression regardless of its nature.
4. No.
5. No.
6. The technique which I follow in my novels makes me use styles which sometimes resemble certain English or French ones which are close to the spirit of the Arabic language.

AḤMAD ZAKĪ

1. Any one, whatever his native language may be, who has studied thoroughly a foreign language, would be aware of that experience, especially if he spoke, as well as wrote that foreign language.
2. In science, which an Arab has studied in a foreign language, this happens a lot. But in subjects studied mainly in the native language this hardly happens at all. This is a general human experience.
3. I prefer a modern Arabic expression which I always can find or make.
4. An Arabic expression, even of my own, never failed me. At least I was never conscious of using a foreign expression when I wrote in Arabic.
5. Certainly, but only when the source of the idea I wanted to express, originated in a discipline I studied in the foreign language.
6. That is if I wanted to translate literally. And we must not forget that expressions and idioms of any people come out from the life of those people, and some are therefore not translatable at all, even literally, to any other language, without notes in the margin.

P.S. I may add to these replies of mine that I took the expression 'archaic' in the questions set to mean classic, or rather to have been intended to mean classic. I object also to the expression 'classic'. The Arabic language has changed continuously from century to century, and the Arabic language of this day is represented in all what is written today in the daily papers, weekly, monthly, and quarterly magazines, as well as in books of all kinds. It is the Arabic that every Arab reader feels his own today, and it is that Arabic that I had in mind when I replied to the aforesaid questions.

JABRĀ I. JABRĀ

1. Yes, certainly.
2. Yes. There are English expressions which I find desirable and irreplaceable when I write in Arabic. I translate them as best I can, exploiting whenever possible the resourcefulness of the Arabic language. This happens most often when I write criticism, especially in connection with art. But even in literary criticism (as I am sure you are aware) recourse to English expressions is unavoidable.
3. Generally speaking, yes, unless the archaic Arabic expression is really exact and capable of being successfully revived.
4. Not than I can remember. One writes so much that whatever foreign expressions have been acquired over a long time cease to attract one's attention: they become part of one's style and thinking. Of course, it is up to scholars to spot and 'isolate' such expressions.
5. In certain matters, yes. Whenever I want to write about art, I find it easier to formulate my thoughts in English (I sometimes do the actual writing in English first) then do an Arabic rendition in my best style. I find English (which is the foreign language I know best) has the terminology and the method required for my purpose, which I feel is lacking in Arabic.
6. To a certain extent, yes. But in all cases I try to make my translation sound as Arabic as possible. Purely literal translation would defeat one's purpose: it might sound silly and unintelligible.

As an illustration of this point may I refer you to my translation of 'Hamlet'. For example, the play within the play in 'Hamlet' was deliberately written by Shakespeare in a heavy pompous style, in parody of other dramatists. In my translation I tried to do the same thing.

PART TWO

ACTUAL EXAMPLES OF
THE INFLUENCE

CHAPTER ONE

PARTS OF SPEECH

I:1: THE VERB:

I:1:a: The Imperfect - Future:

The imperfect in Arabic can indicate the future time. (1) The future particles سوف س are used before the imperfect to specify the future and express it emphatically. (2) Modern writers often seem unaware of the capacity of the imperfect on its own to indicate the future. This has resulted in the excessive use of سوف س where the future signification of the verb is very clearly indicated in the context, and no emphasis is required, e.g.

(3) هذا وسيقوم وكيل وزارة العمل بزيارة محافظة الفيوم غدا .
وسيدأ بناء محطة الطاقة الكهربائية في العام القادم ، وسيكون
ثلث الطاقة متوفرة في غضون عام ١٩٦٧ ، وستتمكن المحطة في
النهاية من مضاعفة الطاقة الكهربائية . (4)

where the use of the same verbs without س would have been adequate in view of the context. Tense-conscious, the modern writers often try to imitate the future tense in European languages - mainly English and French. (5)

(1) Wright, Arabic Grammar, II, p. 18. Cited hereafter as Wright.

(2) Lane, Arabic-English Lexicon, iv, pp. 1281, 1469; cited hereafter as Lane; cf. also Ibn Hishām, Mughnī, I, pp. 138-139, cited hereafter as Mughnī.

(3) Jumhūriyya, C., May 19, 1964, p. 7.

(4) Hayāt, May 6, 1964, p. 3.

(5) The statement of Sélim Abou, Bilinguisme Arabe-Français, p. 268, that 'on tend à vouloir exprimer en arabe les aspects des temps européens: ainsi s'explique l'usage abusif des particules sa et sawfa avant un verbe dont le sens futur est par ailleurs fort clair (par exemple: ba'da dālik, sawfa yara, où sawfa est inutile) should be taken with reserve. سوف س are not always redundant where future is indicated by some other means. سوف س might be for emphasis; cf. Aṣbahānī Aghānī, ix, p. 105, (cited hereafter as Aghānī):
وستعرفون طلائع كدة من بعد ذلك

The identification of the Arabic future with the European future tense has brought about other changes. These are:

A: سوف Separated from its Verb:

Thus in modern usage one sometimes comes across sentences where the future particle سوف is separated from its verb, as:

ووجه القمر الذي اتخذه الناس ، منذ كان الناس ، مقياسا
للحسن وسوف الى الابد يأخذون .

It is not permissible in standard Arabic to separate سوف from its verb.⁽²⁾ The clause وسوف الى الابد يفعلون is equivalent to the perfectly correct English, 'and will for ever take'. The prepositional phrase الى الابد is inserted between سوف and the verb exactly as English would normally place the adverb or adverbial phrase between the two parts of the compound verb.⁽³⁾ The identification of the Arabic future with the English future tense and the equation of

سوف with 'shall, will' is very obvious in the preceding example.

B: سوف لا :

To express the negative future, modern writers often use سوف followed by the negative particle لا as:

(4) ولكن سوف لا تعود اوربا الى الدين القديم .

(5) ان العقل سوف لا يبلغ الغاية .

(1) Zaki, 'Arabi', September 1959, p. 75.

(2) Ibn Manzūr, Lisān al-ʿArab, II, p.65, cited hereafter as Lisān; Lane, iv, p. 1469. In poetry, however, there are examples of سوف separated from its verb:

Aghānī, ix, 368. والمرء سوف وان تطاول عمره يوما يصير لحفرة الحفار

and فمن يحمد الدنيا لحسن بلائها فسوف لعمرى عن قليل يلومها

Tha'lab, Majālis Tha'lab, p. 209.

(3) Fowler, M.E.U., p. 448; for a full discussion of the position of adverb in English see pp. 446-450.

(4) Amin, Fayḍ, iv, p. 168.

(5) Zaki, Ma'a-l-Lāh, p. 9.

- وكم سوف لا تألو تغيرا وتبديلا . (1)
 وسوف لا يقتصر الترشيح على النجاح في الامتحان . (2)
 اعلن سابقا بأنه سوف لا يشترك في مؤتمر القمة الافريقي . (3)

It has already been mentioned that the imperfect can indicate the future. The future negative, therefore, can be conveyed by لا placed before the imperfect, which is the case in standard Arabic usage. The foreign influence in سوف لا is recognized by Muḥammad 'Abdul Jawād, who writes:

استعمال سوف لا لنفي الفعل في المستقبل وهو تركيب معرب عن
 الانكليزية will not, shall not. وعن الفرنسية ne sera pas

The use of سوف لا for negative verb in the future is arabicised
 (based on) from English 'will not, shall not', and French 'ne sera pas.' (4)

However, since the English language has separate articles for the future, whereas French uses suffixes, it is more likely that the influence is English rather than French.

C: سوف لن :

One also comes across سوف لن used in modern writings to express the negative future, e.g.

- وان المديرية سوف لن تتوانى في سحب هوية اي مستورد . (5)
 وسوف لن يكون موقف العرب كل العرب ... (6)
 وازافت ان تشكيل هذه الجبهة سوف لن يستغرق اكثر من ايام . (7)

- (1) Zaki, 'Arabi, June 1964, p. 9.
 (2) Manār, July 2, 1964, p. 4.
 (3) Jumhūriyya, B., July 17, 1964, p. 8.
 (4) "Hawājis lughawīyya", R.A.C., xiii, p. 194. For further discussion of سوف لا see 'Awāmiri, "Buḥūth wa Taḥqīqāt Lughawīyya Mutanawwi'a", R.A.C., i, p. 139; and Mundhir, kitāb, p. 23.
 (5) 'Arab, June 30, 1964, p. 1.
 (6) Jumūriyya, B., July 3, 1964, p. 5.
 (7) Hayāt, May 13, 1964, p. 4.

The particle لن placed before the imperfect expresses a strong negative future. (1) There is no need to insert سوف before لن. Here again the English 'shall not, will not', have influenced the forming of سوف لن.

D: هل س... ؟

Modern writers often use هل س before the imperfect to express a question in the future, as:

(2) هل ستأتي بهذا الكلب الجميل ايضا ؟

(3) هل ستتزوجين انت ايضا يا نينة ؟

(4) هل سنكون رفيقي سرير مرة اخرى ؟

(5) فهل ستقوم بفرسها ثانية ومتى ؟

(6) هل سيدوم مثل هذا الحكم ؟

(7) هل ستدافع عنها ؟

(8) هل سيسافر الامير بعد زهاب ؟

The imperfect on its own preceded by هل conveys the idea of a question in the future. (9) There is no need for the future particle س to be prefixed to the imperfect. (10)

The insertion of the future particle س after هل in such examples is due to the equation of the particle with the English, 'shall, will'.

- (1) Wright, ii, p. 300.
 (2) Jabrā, Araq, p. 61.
 (3) Maḥfūz, Bayn al-Qaṣrayn, p. 175.
 (4) 'Abbās, Moby Dick, p. 101.
 (5) Jumhūriyya, B., July 3, 1964, p. 6.
 (6) Arab, June 30, 1964, p. 5.
 (7) Manār, July 2, 1964, p. 6.
 (8) Hayāt, May 12, 1964, p. 2.
 (9) Mughni, ii, p. 350.
 (10) See Yāziji, Lughat al-Jarā'id, p. 93, and A. Dāghir, Tadhkara, p. 74.

I:1:b: Transitive Verbs:

Certain verbs which normally govern a direct object are often used, by modern writers, with a preposition governing the object. The following examples are quoted as representative of this trend in modern usage.

A: Some verbs of the third form فاعل are sometimes used intransitively - with a preposition, as:

- (1) قاتل : نقاتل ضد الاستعمار .
 (2) حارب : هذه تحارب في جنوب شرقي اسيا ضد ما تصفه بالخطر ...
 ناضل : كان يناضل بكل قواه ضد الحدود⁽³⁾ . يناضل بغير انقطاع
 ضد كل ما يؤذيه⁽⁴⁾ .
 كافح : يكافح ضد التيار . يكافح كفافح المستميت ضد السدود⁽⁶⁾ .

The form فاعل in standard Arabic is transitive,⁽⁷⁾ it signifies prolongation, resistance, and reciprocity. The use of ضد with

قاتل , حارب , ناضل , كافح in modern usage shows the influence of the English verbs, 'fight^{or} struggle, against', and the French, 'se battre, contre, lutter contre'.

B: Modern writers often use the preposition مع with the verbs of the sixth form, as:

- (8) تبادل : وراح يتبادل الزيارات مع اصحابه .
 (9) تساوى : يجب ان يتساوى مع منطوق كل حقيقة .

- (1) Jarida, May 26, 1964, p. 6.
 (2) Ahrām, May 11, 1964, p. 4.
 (3) Nu'ayma, Sawt al-'Alam, p. 15.
 (4) Nu'ayma, Ab'ad Min Moscow, p. 203.
 (5) Amin, Fayḍ, xx, p. 177.
 (6) Nu'ayma, Ab'ad Min Moscow, p. 203.
 (7) Wright, I., pp. 32-33.
 (8) Mahfūz, Summān, p. 143.
 (9) Jarida, May 28, 1964, p. 5.

- تناسب : يتناسب كل التناسب مع دعوته . (1)
 تطابق : وخرجوا على كل شي لا يتطابق مع الذي وجدوا في السماء . (2)
 تناقض : ولكن يتناقض مع سيولة لب الارض ظواهر تدل على ان ... (3)

In the standard usage مع is not used with the verbs of the sixth form because 'the possible reciprocity of the third form becomes a necessary reciprocity, in as much as the sixth form includes the object of the third among the subjects that exercise an influence upon one another.' (4) The presence of مع after the sixth form in the examples quoted indicates that one party to the reciprocal action is still treated as the object; a sense which is normally expressed by the third form, thus:

بادل اصحابه الزيارات ، يساوي منطوق الحقيقة ، يناسب دعوته
 لا يطابق الذي وجدوا في السماء ، يناقض سيولة لب الارض .

The modern usages of the sixth form with مع come under the influence of English 'with' and French 'avec'; (5) thus تبادل مع English, 'exchange with'; French, 'échanger avec'; تساوى مع English, 'be equal with'; French, 'égaliser avec'; تناسب مع English, 'fit in with'; French, 'être en harmonie avec'; تناقض مع English, 'disagree with'; French, 'être en désaccord avec'.

- {1} Amin, Fayḍ, ii, p. 268.
 {2} Zaki, Ma'a-l-Lāh, p. 137.
 {3} ibid, p. 93.
 {4} Wright, I, p. 39.
 {5} cf. Wehr, Die Besonderheiten, p. 18.

I:1:c: Intransitive Verbs:

There is a tendency in modern writings to use a direct object with certain verbs which in standard Arabic govern their objects through prepositions. These verbs are:

(A) انتقد :

In the standard usage this verb takes as its indirect object a person governed through على and a thing as direct object,⁽¹⁾ as انتقد الشعر على قائله. In modern usage انتقد usually takes a person as direct object and a thing as indirect object, e.g.

(2) . وينتقده اينشتين في بعض ما يقول

(3) . وانتقد اخاه عبد الحميد في تصرفاته

The modern usage of انتقد is based on the English 'criticise', and the French 'critiquer'.

(B) ضحى :

In the standard usage it governs its object through the preposition ب (4). In modern writings ضحى often governs a direct object, e.g.

(5) . ضحيت عزة نفسي وطهارة جسدي

(6) . فقد ضحيت كل شي لي في سبيلك

(1) Lane, viii, p. 2836; Mustafā Jawād, "al-Qawl al-Nāji' fi-l-ghalaṭ al-Shā'i", R.A.D., xxiv, 415.

(2) Zakī, Ma'a-l-Lāh, p. 58.

(3) Amīn, Zu'amā'-l-Islāh, p. 28.

(4) Lane, v, p. 1173; cf. also Dāghir, Tadhkara, p. 77; "Bāb al-Taqrīz", n.a., Lughat al-'Arab, iv, p. 368.

(5) Nu'ayma, Kān Mā Kān, p. 81.

(6) Amīn, Fayḍ, iv, p. 13.

In Lisān al-ʿArab ضحى with a direct object is explained

thus:

ضحى فلان غنمه : اي رعاها بالضحى . . . وضحينا بني
فلان اتيناه ضحى . (1)

The modern usage of ضحى comes under the influence of the English 'sacrifice', and the French 'sacrifier'.

(C) احتاج :

This verb is often used in modern writings with a direct object, e.g.

(2) اني احتاجك . احتاجك . احتاجك . . .

(3) ان ما يحتاجه رجل كهذا ليس نظارتين .

اذ يحتاج مجلدا ضخما . (4)

Dāghir⁽⁵⁾ and Mustafā Jawād⁽⁶⁾ are of the opinion that يحتاج

governs its object through الى in the standard usage.

But Lane writes, احتاج اليه and احتاجه 'he, or it,

wanted, need, or required, him, or it.'⁽⁷⁾ Dozy is also of

the opinion that احتاج construed with the accusative

exists in standard Arabic, and criticises Wright for not

recognizing this.⁽⁸⁾ However, the common usage in standard

- (1) XIX, pp. 210-211. cf. Lane, v, p. 1773, ضحيناهم We came to them in the time of the morning called الضحى and ضحى الغنم . الضحى .
He pastured the sheep, or goats, in the time called الضحى .
- (2) Nu'ayma, al-Abā' wa-l-Banūn, p. 68.
- (3) Nu'ayma, Zād al-Ma'ād, p. 8.
- (4) 'Abbās, Moby Dick, p. 630; direct influence of the English 'necessitate' in, 'which necessitates a vast volume', Melville, Moby Dick, p. 343.
- (5) Tadhkara, p. 79.
- (6) Mabāhiṯ Lughawiyya, p. 80.
- (7) Lane, part 2, p. 663.
- (8) Dozy, Supplément aux Dictionnaires Arabes, I, p. 333; cited hereafter as Dozy.

Arabic is احتاج الى whereas in modern writings the accusative after احتاج has become common. This is mainly due to the influence of the English 'need' or similar verbs. The example⁽¹⁾ والشعر الرجعي يحتاج كليهما obviously falls under the direct influence of the English, 'and a regressive poetry needs both',⁽²⁾ of which the Arabic text is a translation.

(1) Jabrā, Adīb, p. 111.

(2) J.C. Ransom, "Poetry as Primitive Language", The Writer and His Craft, p. 155.

I:1:d: The Forced Passive Voice:

The forced passive, i.e. the form of the passive voice in which the agent of the verb is expressed, is contrary to ~~the nature of the~~ Arabic usage.⁽¹⁾ The Arabic term 'al-mabnī Li-l-majhūl', means 'related to the unknown'; and as such it is assumed that the agent is to be kept unknown. The agent, therefore, cannot be mentioned in the same sentence with the passive verb. Here the Arabic 'al-majhul' differs from the passive in English and other European languages, which permit the use of the forced passive when emphasis is placed on the object, which becomes the new subject of the verb, while for some reason or other the mention of the original subject in the same sentence with the passive verb is desirable.

In modern writings, however, examples of the forced passive have become very frequent, e.g.

- (2) نقول بالترحيب من ربة البيت .
 (3) وقد سئلت من مثل هذا الشاب . . .
 (4) لقد حوصرت عكا من الصليبيين . . .
 (5) استقبل بحفاوة غير عادية من الشعب . . .
 (6) ان هذه الاتفاقية ستوقع في اثينا من قبل وزيرى خارجية البلدين .

According to Ṣafā' Khulūṣī the forced passive was first introduced into Arabic during the Abbasaid dynasty by Syriac translators.⁽⁷⁾

- (1) Blachère, Grammaire d'Arabe Classique, p. 260, cited hereafter as Blachère
 (2) Maḥfūẓ, Bayn al-Qaṣrayn, p. 151.
 (3) Amīn, Fayd, II, p. 216.
 (4) ibid, IX, p. 54.
 (5) Ahrām, May 11, 1964, p. 13.
 (6) Arab, June 30, 1964, p. 1.
 (7) Fann al-Tarjama, p. 129. No examples are quoted.

Nöldike is of the opinion that the pattern did not exist in the classical period,⁽¹⁾ nor is it to be found in the later orthodox writers.⁽²⁾ Blachère⁽³⁾ also believes that the forced passive is contrary to ~~the nature of~~ Arabic usage, and states that, ^{on the one hand} the examples cited by Reckendorf⁽⁴⁾ are, ~~on the one hand~~ taken from poetry, and ^{that} on the other hand, the subject introduced by ب , ل , م من is felt to be the instrument rather than the pure agent.

If examples of the forced passive existed in the standard Arabic usage, they must have been very rare. For, whenever it was felt that the mention of the agent of the passive verb was desirable, this was usually done either:-

first, by means of a new sentence, as

(5) قتل النصر بن الحارث بن كعدة . قتله علي بن ابي طالب .
which becomes the inchoative ,

or, secondly, by placing the مفعول in the beginning of the sentence, followed by the verb with inseparable pronoun referring to the preceding ~~inchoative~~ and then the subject, e.g.

(6) الشر يبدوه صغاره . ⁽⁶⁾ $\text{الصر ف لا يحتمله الظرف .}$
(7)

The existence and the frequent occurrence of the forced passive in modern writings is due to the English and French influence.⁽⁸⁾

Examples where the agent and the passive participle are expressed

- (1) 9th - 11th century A.D.
- (2) Zur Grammatik des Classischen Arabisch, p. 54.
- (3) p. 260, footnote (1).
- (4) Syntax, pp. 233, 246, 251.
- (5) Aghāni, iv, p. 203.
- (6) Maydānī, Amṭhāl, i, p. 364.
- (7) ibid, p. 418.
- (8) See Monteil, p. 237.

in the same sentence are also frequent in modern writers, as:

- (1) ومضى اليها مسحوبا بعم كامل .
- (2) لا يريد ان يسكن في بلد محكوم بالاجانب .
- (3) كان محبوبا من الرجال والنساء .
- (4) كنت محبوبا من والديك ، مكرما من اهل قريرتك .
- (5) رسالة الدكتوراه المقدمة من محمد اديب صالح .
- (6) وكانت مشغولة من قبل السفارة الاسبانية .

This construction has been criticised by Jurjī Zaydān and others,⁽⁷⁾ on account of its foreign origin. But the editor of Lughat al-'Arab is of the opinion that the pattern exists in the standard usage, and quotes the following examples:

اوحى من ريك بمعنى اوحى

- (8) ريك ، مرسل من ريه

However, one feels that من in these examples is equivalent to

عند and does not really indicate an agent. Damīrī quotes the following two verses by an anonymous poet:

- قالوا حبيبيك ملسوع فقلت لهم من عقرب السدغ ام من حية الشعر
قالوا بلى من افاعي الارض قلت لهم
وكيف تسعى افاعي الارض للقمر (9)

- (1) Maḥfūz, Zuqāq, p. 130. The standard idiom here is وصحبته e.g. Alf Layla, I, p. 44. وقصد الاهرام وصحبته الوزير
- (2) Amin, Fayḍ, v, p. 267.
- (3) Jabrā, Ṣurākh, p. 32; cf. the use of عند in Alf Layla, I, p. 255. محبوبا عند كل من يراه
- (4) Nu'ayma, Kān Mā Kān, p. 28.
- (5) Jumhūriyya, C., May 20, 1964, p. 7.
- (6) Jumhūriyya, B., July 3, 1964, p. 4.
- (7) al-Lughā - l-'Arabiyya, p. 155; cf. also M. Jawād, "Bāb al-Mukātaba wa-l-Mudhākara", Lughat al-'Arab, vii, pp. 638-639.
- (8) Karmali, "Bāb al-Mukātaba wa-l-Mudhākara", Lughat al-'Arab, vii, p. 639.
- (9) Ḥayāt al-Ḥayawān al-Kubrā, I, p. 169.

However, such pattern as *ملسوع من عقب* is rare even in poetry of standard Arabic.

Here again, the European influence, mainly English and French, is responsible for ^{٧.٧. A} ~~the existence~~ and the frequent use of this pattern in modern writings. Thus in Adīb one reads:

(1) يجدون انفسهم مهددين من قبل جحافل بربرية .

which falls under the direct influence of translation from the

English, '... found themselves threatened by barbarian hordes ...' (2)

(1) Jabrā, Adīb, p. 18.

(2) Robert Morss Lovett, "Literature and Animal Faith", The Writer and His Craft, p. 3.

I:1:e: Two Verbs Governing One Common Object:

When several verbs have one direct object, the object is placed after the first verb, and the other verbs follow, each governing a suffixed pronoun referring to the preceding object, e.g. (1) اجار الصنعة واحكمها. In modern writings the direct object is often placed after the last verb, as:

(2) لكننا قد استقبلنا وودعنا اهله عديدة .

(3) عرف وكشف اله الانبياء .

(4) ولقد استمعت وشاهدت عرضا تلفازيا .

(5) رأى وسجل ما وجد في الفضاء .

(6) سمع وعرّف الموجة الطويلة .

(7) يدركون ويقدرّون ما للاستاذ . . . من منزلة .

(8) ونحن نحس ونقدر الشرف الذي منحنا اياه .

(9) هذه السيدة لا تُؤلف ولا تكتب الحانها .

Translations from European languages, (10) chiefly English and

French, are responsible for giving currency to this usage. Direct

influence of translation can be seen in الاهتمام بالاقتصاد لابد

(11) ان يثير ويوسع الاسئلة which is translated from the English,

(1) Blachère, p. 394.

(2) Nu'ayma, Mirdād, p. 20.

(3) Nu'ayma, Zād al-Ma'ād, p. 130.

(4) Zaki, 'Arabi, June 1963, p. 14.

(5) ibid, p. 34.

(6) ibid, January 1963, p. 31.

(7) Manār, June 21, 1964, p. 1.

(8) Ahrām, May 14, 1964, p. 9.

(9) Presse Arabe, p. 91.

(10) cf. Blachère, p. 394.

(11) Jabrā, Adīb, p. 209.

'a concern with economics can surely quicken and enlarge the question ...' (1) A further example is: (2) يَجْرِبُ وَيَسْتَقْبِلُ امْكَانِيَاتِ الحَيَاةِ for the English, 'to test and explore the possibilities of life.' (3)

I:1:f: Two or More Verbs Taking One Common Subject:

Examples of two verbs connected by و and sharing the same subject, which they precede, are found in standard Arabic, e.g. (4) بَغِيَ وَعَدَّيَا عَبْدَاكَ. But this pattern, which is called التَّوَارِخِ is rare in standard Arabic. (5) The common pattern is بَغِيَ عَبْدَاكَ وَعَدَّيَا. Furthermore, in the rare standard pattern بَغِيَ وَعَدَّيَا عَبْدَاكَ although the agent is preceded by several verbs, it is the grammatical subject of only one, which will be in singular and the other verbs will agree in gender and number. (6)

In modern writings the rare pattern has become common, and the agent seems to be the grammatical subject of all the preceding verbs, which are in singular, as is clear from No. 9 of the following examples:

- (1) F.O. Mathiessen, 'The Responsibilities of the Critic', The Writer and His Craft, p. 252.
- (2) Jabrā, Adib, p. 188.
- (3) J. Donald Adams, 'The Writer's Responsibilities', The Writer and His Craft, p. 242.
- (4) Wright, II, p. 327.
- (5) ibid.
- (6) ibid.

- تزول و تذوب كل الثروات . (1)
- فالانفس تشبع وتجوع، كما تشبع وتجوع الاجسام . (2)
- منها تولد وتتغذى جميع رغباته . (3)
- تتنشط وتتقدم الكفايات . (4)
- ترجمه وعلق عليه الاستاذ (5)
- كيما يتقدم ويتطور جمهور الرياضيين . (6)
- وقد استقبلهم على المطار ورحب بهم مفوض عام السياحة . (7)

Sometimes the preceding verbs are more than two, e.g.

- فلا بد من ان تتجمع وتتفاعل وتتشط كل هذه القوى . (8)
- يتعرض الى حرب الاشاعات التي ينظمها ويمولها ويغذيها المستعمرون (9)
- تلك الشعارات التي ابتدعتها وخطتها ولونتها ايدي الاستعمار . (10)

An example of this pattern occurs in a verse quoted in Aghānī:⁽¹¹⁾

بكت من حديث بثه واشاعه ورففه واش من القوم راصع

But such examples are very rare even in poetry. Translations mainly from English and French are responsible for the increasing examples of this pattern.

- (1) Zaki, ʿArabi, September 1962, p. 15.
- (2) Zaki, Maʿa-l-Lāh, p. 20.
- (3) Nuʿayma, al-Nūr wa-l-Dayjūr, p. 35.
- (4) Jumhūriyya, B., July 3, 1964, p. 7.
- (5) Manār, June 21, 1964, p. 3.
- (6) Presse Arabe, p. 14.
- (7) Jarida, May 27, 1964, p. 5.
- (8) Ahrām, May 6, 1964, p. 9.
- (9) Manār, July 2, 1964, p. 1.
- (10) Jumhūriyya, B., July 3, 1964, p. 5.
- (11) XIV, p. 156.

I:1:g: The Imperative Form with د ع:

The imperative form د ع is often used by modern writers for exhortation to first and third persons, e.g.

- (1) دعونا نجد قوادا لصفوننا قبل ان نعطي العالم قوادا .
- (2) دعونا قبل ان نعلم العالم نجد بيننا من يعلمنا .
- (3) دعونا نعترف بهذه الحقائق ولو امام انفسنا .
- (4) دعونا نتسأل عن المستقبل .
- (5) اجلس على كرسي بيانو ، ودع أحد اصدقائك يدور بك .

In the standard usage the particle ل prefixed to the imperfect in the jussive, is used to indicate exhortation to the first and third persons, e.g.

- (6) قوموا فلاصل لكم . ولنحمل خطاياكم . لينفق ذو سعة من سعته .

The verb د ع in standard usage is a verb of complete predication, like its synonym زر and it means 'allow, leave'.⁽⁷⁾ Two patterns are possible after د ع and زر when followed by a verb: first, the following verb may be jussive, as apodosis of the conditional sentence, e.g.

- (8) فان كنت لا تستطيع دفع منيتي فدعني ابادرها بما ملكت يدي

'If thou art unable to repel the stroke of death,

Allow me, before it comes, to enjoy the good which I possess.'⁽⁹⁾

(1) Nu'ayma, Ghirbāl, p. 49.

(2) ibid.

(3) ibid., p. 54.

(4) Mahfūz, Sukkariyya, p. 157.

(5) Zaki, Arabī, July 1960, p. 46.

(6) Wright, ii, p. 35.

(7) Lane, Suppl. p. 3051; for زر see p. 2933.

(8) 'Abdul Salām M. Hārūn, Sharḥ al-Qaṣā'id, Mu'allaqat Tarafa, p. 193.

(9) Translated by W.A. Clouston, Arabian Poetry, p. 23.

(1) ذرهم يأكلوا ويتمتعوا

'Leave them to eat and enjoy themselves.' (2)

Secondly, the dependent verb may be indicative حال e.g.

(3) ثم ذرهم في خوضهم يلعبون

'Leave them in their discussion to play.' (4)

دع in the preceding examples from modern writers seems to have lost its original function as a verb of complete predication and has become a verb of modality (auxiliary). (5) Other examples of دع used as a verb of modality are:

(6) دعونا نعبر عن هذا الجزء من الانسان

for the English, 'Let us express this part of man.' (7)

(8) دعنا نستمسك بهذا الناب

for the English, 'Let us hold on here by this tooth.' (9)

Obviously the modern usage of دع for exhortation to first and third persons is suggested by the English 'let' when used to denote exhortation to the speaker and to others. (10)

The new function of دع as a modality verb becomes even

- (1) Qur'ān, xv, 3.
- (2) E.H. Palmer, The Koran, Oxford, 1928.
- (3) Qur'ān, vi, 91.
- (4) E.H. Palmer, op. cit.
- (5) cf. Wright's revised edition of 1951, which refers to the modern usage of دع II, p. 44; whereas the edition of 1862 does not mention this usage.
- (6) Jabrā, Adīb, p. 138.
- (7) Mary M. Colun, "The Modern Mode in Literature", The Writer and His Craft, p. 169.
- (8) Abbās, Moby Dick, p. 534.
- (9) Melville, Moby Dick, p. 288.
- (10) See E. Kruisinga, An English Grammar, I, part 2, pp. 357, 359, 360.

clearer in the prohibition of the first and third persons, e.g.

دعونا لا نخدع ذواتنا اذا خدعنا الغير . (1)

In the standard usage prohibition in first and third persons is expressed by لا followed by the jussive, e.g.

لا يتخذ المؤمنون الكافرين اولياء . (2)

Often the energetic mood is used in such sentences as:

لا يركن احد الى الاحجام . لا ارينك ها هنا . (3)

The modern pattern لا دعونا is an influence of the English, 'Let us not ...' For, in the standard usage دع a verb of complete predication, has the form لا تدع for prohibition. (4)

- (1) Nu'ayma, Ghirbāl, p. 54.
 (2) Wright, ii, 36 (b).
 (3) *ibid.* p. 42 (b).
 (4) Lisān, x, p. 264.

I:2: THE NOUN:

I:2:a: Status Constructus:

I:2:a:(a) Nouns Preceding the Genitive to which They Are Annexed:

When two or more nouns are supposedly to be construct with the same noun in the genitive, the rule in standard usage is that the genitive is placed after the first noun and the rest follow, each with a pronoun referring to the genitive suffixed to it, e.g. ذكري عدي

(1) . ونسبه وقصته ومقتله (1)

the genitive with which they are construct is attested in standard

Arabic, e.g. (2) بين ذراعي وجبهة الاسد (2) Mustafā Jawād, (3) who

quotes (4) عطر وريح عمرو writes about this pattern:

’وقد كنت استكره هذا التركيب ولكنني وجدته فسيحا‘

“I used to dislike this construction until I found that it was correct usage.”

At any rate, the pattern عطر وريح عمرو is rare in standard Arabic. In modern writings, on the other hand, it has become very common, e.g.

(5) فهي تحفظ اسما وصور النجوم والكواكب .

اندمجت معها افكارهم وعواطفهم بافكار وعواطف اسلافهم . (6)

نحرص على حفظ سلامة وجمال الاثاث . (7)

الى ضباط وجنود الولاية العسكرية الرابعة . (8)

(1) Blachère, p. 323.

(2) Wright, II, p. 201.

(3) “al-Iqḥām”, Lughat al-‘Arab, vi, p. 665.

(4) Jamharat al-Anthāl, letter ع , by ‘Askari.

(5) Maḥfūz, Summān, p. 105.

(6) Nu‘ayma, Marāḥil, p. 119.

(7) Nu‘ayma, Durūb, p. 126.

(8) Manār, July 2, 1964, p. 1.

- (1) تشتغل بقوة مليون ساعة عمل لعقل وساعد وخبرة رجل سنويا .
 (2) وهي تنشر رسائل ومذكرات المهندسين .
 (3) داخل وخارج النادي .
 (4) حياة عادية داخل وخارج السجن .
 (5) قبل وبعد ان يشهدوا اللحظات التاريخية .

In the preceding examples the nouns precede the genitive with which they are construct. The English and the French patterns have helped this pattern to gain ground in modern writings, as Monteil rightly points out.⁽⁶⁾ Thus Randolph Churchill's book, 'Rise and Fall of Sir Anthony Eden' appears in the Iraqi newspaper, Manār, as

- (7) ظهور السير instead of, ظهور السير
 انطوني ايدن وسقوطه and in 'The Writer and His Craft'⁽⁸⁾ the phrase,
 'the novels and plays of Dumas fils' is rendered into Arabic thus:

- (9) روايات ومسرحيات دumas الابن .

(1) Ahrām, May 6, 1964, p. 9.
 (2) Jumhūriyya, C., May 19, 1964, p. 4.
 (3) ibid, p. 12.
 (4) Manār, June 21, 1964, p. 6.
 (5) Ahrām, May 23, 1964, p. 11.
 (6) pp. 230-231.
 (7) June 21, 1964, p. 3.
 (8) Henry Hazlitt, "Literature versus Opinion", p. 51.
 (9) Jabrā, Adīb, p. 88.

I:2:a:(b) Several Nouns Annexed to Each Other:

The pattern in which the first noun is in construct with the second and the second with the third and so on is not unknown in the standard Arabic, e.g.

- بضرب عنق بعض هؤلاء الاسرى . (1) بتسمية باقي كتاب خلفاء
(2) بني العباس .

In theory nothing prevents one from having four or more terms in a state of construct. (3) However, for the sake of elegance the writers very often stopped at the annexation of three terms. (4)

Modern writers often have four or five nouns annexed to each other, e.g.

- (5) لتشديد مقاطعة حكومة جنوب افريقيا .
(6) بمستوى تنفيذ مشروعات خطة التنمية .
(7) وكذلك بحث وسائل خفض تكاليف مقاومة الافات .
(8) لمتابعة تنفيذ مقررات مؤتمر الذرة العربي .
(9) من اجل شرح وجهة نظر الدول العربية .

Daghir quotes an example with five nouns:

- (10) اصل وثيقة عقد زواج ام الحسن .

This pattern, which strictly speaking is correct grammatically was always frowned at by critics and rhetoricians as poor style, and had not been accepted in standard Arabic.

- (1) Reckendorf, Syntax, p. 137.
(2) ibid.
(3) Blachère, p. 322; see also Reckendorf, Syntax, p. 137.
(4) Blachère, p. 322.
(5) Jumhūriyya, B., July 17, 1964, p. 2.
(6) Ahrām, May 7, 1964, p. 5.
(7) Jumhūriyya, C., May 19, 1964, p. 7.
(8) Jarīda, May 30, 1964, p. 4.
(9) ibid., May 26, 1964, p. 6.
(10) Tadhkara, p. 115.

This train of nouns in annexation state, which is mostly found in the journalistic language, is often due to foreign influence brought about through translation from various news agencies, with the English and the French languages playing an important part.

I:2:a:(c) كلان ، كلتان :

كلان feminine كلتان is always construed with the genitive dual of a definite noun or pronoun, when it is to be taken in the sense of the dual, as (1) كلا الرجلين ، كلتا الجنتين (1)

Although dual in form (كلتان) كلان takes the predicate in the singular, (2) e.g. كلتا الجنتين اتت اكهما ، هنا رجلان كلاهما (2)

However, when (كلتان) كلان denotes 'both together', not 'each of the two separately', it naturally takes the predicate in the dual, as (3) وكلاهما يعمان كل ضار ونافع (3) (Wright is quite incorrect in stating that the predicate can be plural.) (4)

(1) Wright, ii, pp. 212-213.

(2) ibid, p. 213.

(3) ibid, p. 214.

(4) ibid.; he gives the example *كلتا الجنتين اتتا*, but this is only because in the 1st person, the plural forms of pronoun and verb do duty for the dual as well.

Examples of **كلان ، كلتان** annexed to two singular nouns joined with **و** exist in poetry, e.g.

(1) **كلا اخي وخليلي واجدي عضدا .**
 (2) **كلا السيف والعظم .**

but they are rare, and not permissible in prose. (3)

In modern prose one sometimes comes across **كلتان ، كلان** in construct with two singular genitives, as:

(4) **كلا الحب والخوف شديد .**

(5) **كلا الوالد والولد يحمل لقب بك .**

(6) **وكلا الشوق والقلق يتفاوت عمقا .**

(7) **كلا الصغر والكبر يشوقان .**

The pattern followed in the above-mentioned examples is similar to the English 'both A and B are ...' The English idiom, therefore, might have influenced the modern Arabic pattern.

(1) Wright, ii, p. 213.

(2) Reckendorf, Syntax, p. 157, footnote (2).

(3) Wright, op. cit.; Mustafā Jawād does not recognize this pattern, "Fawā'id Lughawiyya", Lughat al-'Arab, viii, p. 619.

(4) Maḥfūz, Bayn al-Qasrayn, p. 31.

(5) Nu'ayma, al-Abā' wa al-Banūn, p. 26.

(6) Nu'ayma, Durūb, p. 175.

(7) Zaki, 'Arabi, March 1961, p. 10.

بعض 1:2:b:

The word بعض a part, a portion, is used with the genitive of a plural or a collective to signify someone or more, a certain one, some one, one; خاطب بعض التلاميذ محمداً One of his pupils addressed Muhammad, في بعض الأيام in a certain cave, في بعض المعادير one day. (1) بعض some, or somewhat or some one, (lit. a thing) of things, or of a thing ... thus it signifies someone or more. (2) Thus the singular sense of بعض when it is construct with a definite plural is well recognized. (3)

The plural sense of بعض is also recognized as implied in Lane quoted above, and in Lisān, when it is said:

(4) ذهب بعض اصابعه لأن بعض الاصابع يكون اصبعاً او اصبعين او اصابع

Thus both the singular and the plural signification of بعض are found in the standard Arabic. In modern writings, however, the plural signification has prevailed if not totally supplanted the singular one. Thus one reads:

(5) وبعض السيدات لا يجدن دوايب كافية في العصور

(6) واشرت الى بعض الحقائق الظاهرة ... احدى هذه الحقائق هي ...

(7) بعض رجالنا يقابلون المسؤولين في هذه اللوحة

(1) Wright, II, p. 207.

(2) I, p. 227.

(3) cf. Qurtubi, vii, p. 85 in commenting on: وذلك نولي بعض الظالمين

بعضنا بما كانوا يكسبون (Qur'an vi, 129) paraphrases by saying او يأتي بعض cf. also his comment on بعض الظلمة على بعض نبيهم ويزله

(Qur'an vi, 158), ايات ربك يوم يأتي بعض آيات ربك لا ينفعنك ايمانك

where he gives single manifestations: ايات ربك يوم يأتي بعض آيات ربك هو

ظهور الشمس من مغربها, وقيل اتيان الله تعالى بجهنم لغرض القضاء بين خلقه في يوم القيامة.

Qurtubi, vii, p. 145.

(4) VIII, p. 388.

(5) Amin, Fayd, v, pp. 198-199.

(6) Jabrā, Adib, p. 62.

(7) Mahfūz, Summan, p. 156.

ليستكشف سرا من بعض اسرارها ، هي اسرار الخلق . (1)

ولكن بعض النساء الثرثارات كثيرا ما يتداولن في جلساتهم . . . (2)

ما فعلوه مع بعض الجنود الانجليز الذين وقعوا في الاسر . (3)

That the plural signification has prevailed in modern writings, might be due to spontaneous development. There is also a possibility that بعض has been identified with the English

'some' and the French 'quelque'. Thus بعض السيدات has come to mean 'some ladies'; بعض الحقائق 'some facts';

بعض رجالنا 'some of our men' ... etc., and hence the plural signification has gained ground. Thus, 'Some hands now jumped into a boat alongside, and pushed' (4) is translated into Arabic as:

ووثب بعض الرجال عندئذ في القارب وجذفوا به . (5)

As a result of this equation of بعض with the English

'some' and the French 'quelque', further development has taken place affecting the grammatical construction of the Arabic word. Thus in modern usage one comes across بعض in construct with an indefinite plural, as:

وليس للحكومة سوى بعض مدارس ابتدائية . (6)

هناك بعض شبان و صبيات اجتمعوا ليحركوا بختهم . (7)

فتحت لنا بعض صفحات من ذلك الكتاب . (8)

خلا سطح الماء الا من بعض زوارق صيد . (9)

(1) Zakī, Arabi, August 1962, p. 9.

(2) Nu'ayma, Kān Mā Kān, p. 42.

(3) Ahrām, May 15, 1964, Suppl. p. 1.

(4) Melville, Moby Dick, p. 298.

(5) 'Abbās, Moby Dick, p. 552.

(6) Amin, Zu'amā'-l-Islāh, p. 54.

(7) Nu'ayma, Kān Mā Kān, p. 43.

(8) Nu'ayma, Durūb, p. 152.

(9) Maḥfūz, Kifāh Tība, p. 5.

- (1) . وقع بصره على بعض صور لهؤلاء الرجال .
 (2) . عند انكثرتا بعض قنابل ذرية .
 (3) . عثرنا على بعض حلزونات .
 (4) . ظهر في العصر العباسي بعض نساء .
 (5) . حاول ان يقول بعض كلمات بالانكليزية .
 (6) . لدى عدد من الوفود بعض مشاريع معدلة .

بعض in construct with an indefinite plural, as shown in the preceding examples, is not permissible in the standard usage. The rule is that *when* بعض , like كل , *is* . in construct with a plural, such a plural is always definite. (7) The following two examples come under the direct influence of translation from English:

- (8) . لدى معظم الناس بعض افكار غامضة عابرة .
 (9) for, 'Most men have some vague flitting ideas.'
 (10) . لننظر الى هذه المسألة مع بعض امور اخرى هامة .

for, 'Let us, then look at this matter, along with some interesting items ...', (11)

- (1) Zaki, 'Arabi, August 1962, p. 12.
 (2) Zaki, 'Arabi, November 1961, p. 11.
 (3) Jabrā, 'Araq, p. 118.
 (4) Ahrām, May 6, 1964, p. 9.
 (5) ibid., May 11, 1964, p. 8.
 (6) Jarīda, May 30, 1964, p. 1.
 (7) Mustafā Jawād, "Bāb al-Mushārafa wa-l-Intqād", Lughat al-'Arab, vii, p. 654.
 (8) 'Abbās, Moby Dick, p. 342.
 (9) Melville, Moby Dick, p. 179.
 (10) 'Abbās, op. cit., p. 591.
 (11) Melville, op. cit., p. 320.

I:2:c: اي :

The various uses of اي are fully discussed in Lane. (1) They may be summarized thus: اي is a noun, used in five different manners; first, in interrogative, meaning who? which? and what? e.g.

فباي ايهم اخوك؟ who, or which, of them, is thy brother?

حديث بعده يؤمنون؟ And in what announcement, after it, will they believe. Secondly, it is used in condition, e.g. ايهم يكرمني اكرمه whichever of them treats me with honour, I will treat him with honour.

Thirdly, it is used as a conjunct noun اسم الموصول i.e., in the sense of الذي e.g. ثم لننزعن من كل شيعة ايهم اشد على الرحمن

عتيا Then we will assuredly draw forth, from every sect, him of them, who is most exorbitantly rebellious against the compassionate.

Fourthly, it may denote perfection, or consummateness, e.g. زيد رجل اي

Zayd is a man, what a man! Fifthly and lastly, it is used as a connective of the vocative يا e.g. يا ايها الرجل O thou man.

In modern writings اي is frequently used in negative sentences with a new signification, as:

(2) لم يلق اي جواب .

(3) لم اشترك في اي انتخاب .

(4) لم يتأثر باي نوع من التربية .

(5) لن تبلغ بها اية راحة نفسية .

(6) فلا تتحمل امة من امم اوربا اي تبعة من جرائمها .

(1) I, pp. 132-134; Mughni, I, pp. 77-80.

(2) Nu'ayma, Akābir, p. 41.

(3) Mahfūz, Zuqāq, p. 91.

(4) Mahfūz, Bidāya, p. 11.

(5) Jabrā, Surākh, p. 63.

(6) Zakī, Arabi, August 1963, p. 11.

- (1) ولا يعرف اي نوع من انواع التفاوت .
 (2) لا يعرف اي شي عن الوضع .
 (3) ولا توجد اي دولة في العالم ...
 (4) لم تقع اية اضرار من جراء الهزة .

In the preceding examples اي has the sense of the English 'any'; it is annexed to an indefinite noun to express a strong or absolute negative, which in the standard Arabic is conveyed by using the indefinite singular by itself. (5) Sometimes من is also found, in the standard usage, placed before the indefinite noun to give it a more intensified negative sense, e.g.

- ما لكم من اله غيره . ما جانا من بشير ولا نذير . (6)

The modern usage of اي in the sense of 'any' has had a long controversial history as to whether it violates the pure Arabic grammar or not. (7) However, all the critics agree that it is due to foreign influence. According to 'Aqqād the new sense of اي has been introduced by journalists to express the meaning of the English 'any', as used in the negative sentence. (8) The direct influence of translation from English can be seen in:

- ولا اعرف اي مؤلف اخر المص الى هذه المسألة . (9)

- (1) Amin, Fayd, I, p. 106.
 (2) Manār, July 2, 1964, p. 1.
 (3) Jumhūriyya, C., May 22, 1964, p. 2.
 (4) Jarīda, May 29, 1964, p. 6.
 (5) Jundī, ‘Ilm al-Ma‘āni, p. 112; Mustafā Jawād, ‘Arā’ wa Anbā’, R.A.D., xxviii, p. 506.
 (6) Wright, ii, pp. 135-136; De Sacy, i, p. 490.
 (7) ‘Bab al-Mushārafa wa-l-Intiqād, n.a., Lughat al-‘Arab, vi, pp. 457-458; Maghribī, ‘Iqālat ‘Athra min ‘Atharāt al-Aqlām, R.A.D., xxvi, pp. 399-406; Mustafā Jawād, ‘Arā’ wa Anbā’, R.A.D., xxviii, p. 506.
 (8) ‘Aqqād, ‘Iqālat ‘Athra min ‘Atharāt al-Aqlām, R.A.D., xxvi, p. 406.
 (9) ‘Abbās, Moby Dick, p. 638.

for the English, 'I know not that any other author has hinted of the matter.'⁽¹⁾

The modern writers, having identified أي with 'any', often equate it with the English word. Thus the modern أي is not only attested in the negative sentence but also in the affirmative sentences, as:

كان يتوقع في اية لحظة ان ينقض عليه . (2)

لا استطيع الكتابة الا في هدوء تام ، فاي صوت يزعجني . (3)

كان مطرقة ستهوى على رأس كلينا في اية لحظة . (4)

The use of أي in the above-mentioned sentences is based on the use of the English 'any' meaning 'every, each'.⁽⁵⁾ Here are two more examples of the modern أي which fall under the direct influence of translation from English:

الواجب الاول على اي مفكر هو ان يعرف ... (6)

for, 'The first duty of any thinker is to know ...'⁽⁷⁾

في الصباح يبداء اي مسيحي بغسل وجهه . (8)

for, '... in the morning any Christian would have washed his face.'⁽⁹⁾

In the standard Arabic usage كل not أي is used to express the signification of the English 'any' meaning 'every, each', e.g. 'not everything which is black is a date.'⁽¹⁰⁾

(1) Melville, Moby Dick, p. 348.

(2) Mahfuz, Bayn al-Qasrayn, p. 510.

(3) Amin, Hayti, p. 237.

(4) Jabrā, Araq, p. 150.

(5) See C.O.D. for 'any' meaning 'every, each'.

(6) Jabrā, Adib, p. 200.

(7) F.O. Matthiessen, "The Responsibilities of the Critic," The Writer and His Craft, p. 247.

(8) Abbās, Moby Dick, p. 67.

(9) Melville, Moby Dick, p. 30.

(10) Wright, ii, p. 204.

Examples of the equation of أي with the English 'any' occur also in the interrogative sentences, but such examples are attested only in translated works, e.g.

(1) اتظن ان في هذه الساقية المهجورة اي سمك ؟

from the English, 'Do you think there^{are} any fish in that hole?' (2)

(3) لكن أيصدق اي حوات مثل هذه القصص ؟

from the English, 'But will any whaleman believe these stories?' (4)

To express the signification of the modern أي as used in the interrogative sentences above, the standard Arabic uses the indefinite noun by itself. Sometimes من is used before the indefinite noun, e.g. (5) هل من خالق غير الله 'Is there any creator but God?'

(1) Jabrā, Adīb, p. 96.

(2) John Crowe Ranson, "Poetry as Primitive Language," The Writer and His Craft, p. 146.

(3) Abbās, Moby Dick, p. 724.

(4) Melville, Moby Dick, p. 398.

(5) Wright, II, p. 136; Mahdī -l-Makhzūmī, Fī -l-Naḥw -l-ʿArabī, p. 241.

I:2:d: The Number:

Modern writers often place together two or more indefinite nouns the last of which is usually a number, e.g.

- غير عنصر رقم ٩٥ ورقم ٩٦ اعلن العلماء حديثا عن استحداث
 عنصر رقم ٩٧ ، ٩٨ . (1)
 لعلك تسأل عن الشقة رقم ١٢ . (2)
 اخذ الترام رقم ١٩ . (3)
 وتقدم عمال النفق رقم ٤ على غيرهم . (4)
 مشروع رقم ٤٣٣ طرق . (5)
 تقدم الطلبات الى صندوق بريد ٤٤١ . (6)

Such forms, which were first introduced into the journalistic and bureaucratic language as a result of translations from French⁽⁷⁾ and English, are now found in the literary works of a serious character as well. The standard Arabic uses adjectival construction in the above-mentioned pattern, e.g. (8)

العنصر المرقم ، المرقوم ، ذو الرقم
 والعنصر السابع والتسعون
 and العنصر ٩٧ which is read

The modern forms, such as مشروع رقم ٤٣٣ ، عنصر رقم ٩٥ are on the same pattern as the English, 'element No. (number) 95' (ninety-five), 'project No. (number) 433 (four hundred and thirty-three)', and the equivalent French pattern.

- (1) Zaki, Ma'a-l-Lāh, p. 199, footnote (2).
 (2) Maḥfūz, Khān al-Khalīlī, p. 8.
 (3) *ibid*, p. 7.
 (4) Ahrām, May 14, 1964, p. 9.
 (5) Jumhūriyya, C., May 22, 1964, p. 10.
 (6) Manār, July 2, 1964, p. 8.
 (7) cf. Zu'bulāwī, Akḥṭā'unā, p. 47.
 (8) *ibid*.

I:2:e: ضد :

In modern writings the noun ضد is often used in the accusative to express a hostile signification:

- (1) انتم واحد في الجهاد ، لا قبيلة ضد قبيلة ، ولا بلاد ضد بلاد .
 (2) هو شهادة للدنيا ضد المتشائمين .
 (3) يتكلمون ضد امهم .
 (4) واعلن الجهاد ضد من لم يعتنق مذهبه .
 (5) المجتمع بما فيه من قوانين غير مدونة ، المبني على التكتل ضد الفرد .

ضد is very common in the journalistic language:

- ان الاتحاد السفيتي لن يقف مكروف الايدي في حالة وقوع عدوان
 عسكري ضد الجزيرة . (6)
 يؤيد حتمية انتصار الشعوب العربية ضد كل من يقف . . . (7)
 هذه القبائل كانت دائما ثائرة ضد السلطات في عدن . (8)

ضد in the preceding examples is used as a preposition-equivalent in the sense of the English 'against'. This sense of ضد is expressed in the standard usage by the preposition على which, among other things, is used 'in a hostile sense, in which case it can generally be rendered by against.' (9)

ضد in standard Arabic is a noun 'meaning contrary or opposite; e.g. هو ضدك

ضد الشيء and; He is contrary or opposed or repugnant to thee . . .;

and; ضد الشيء signifies that which is repugnant to a thing, so that it would

- (1) Nu'ayma, Awthān, pp. 24-25.
 (2) Mahfūz, Qaṣr al-Shawq, p. 186.
 (3) ibid., p. 264.
 (4) Amin, Zu'amā' al-Iṣlāḥ, p. 21.
 (5) Jārā, ʿAraq, p. 186.
 (6) Ahrām, May 11, 1964.
 (7) Jumhūriyya, B., July 17, 1964, p. 3.
 (8) Ahrām, May 6, 1964, p. 1.
 (9) Wright, II, 167 (b).

overcome it, as black is to white, and death to life. (1)

The modern usage of **ضد** as a preposition-equivalent, which has been criticised on account of its foreign origin, (2) is a translation of the English 'against' and the French 'contre'. Thus 'against' in 'bear arms against land invaders' which occurs in 'Moby Dick' (3) is translated by 'Abbās as, (4) **يحمل السلاح ضد غزاة البر**

فاعل is also used with some verbs of the third form **ضد**

e.g.

واكد الجانبان الحاجة الى دعم الاعمال المشتركة للشعوب التي
تقاتل ضد الاستعمار. (5)

القوى التي تعمل ضد الاستعمار وتكافح ضده. (6)

The third form **فاعل** which has the idea of reciprocity, governs a direct object. (7) Besides, it implies the idea of prolongation and resistance. In the above-mentioned sentences

كافح ضد ، قاتل ضد is a paraphrase of the idea of the third form **فاعل** suggested by the English 'fight, struggle, against', or the French, 'battre, luttre, contre'.

For further discussion of **فاعل** used with **ضد** see p. 83.

(1) Lane, part v, p. 1775.

(2) See Maghribi, "Ta'rib al-Asālib", R.A.C., I, p. 341, and Yāziji, Lughat al-Jarā'id, p. 101.

(3) Melville, Moby Dick, p. 69.

(4) 'Abbās, Moby Dick, p. 138.

(5) Jarida, May 26, 1964, p. 6.

(6) Ahrām, May 12, 1964, p. 8.

(7) Wright, I, pp. 32-33.

The possibility that some writers, individually or collectively, might use **صند** as a translation for the English 'against' and the French 'contre', in all their respective meanings, is an open one. Needless to say, standard Arabic renders those meanings in a variety of ways or idioms, e.g.

أنا ضد مبدأ التعيين في اختيار الأشخاص (1)

Here standard usage would probably be:

أنا لاري ... أنا اختلف ... ، أنا لا اوافق ...

However, in the cases examined above **صند**, when not completely redundant, as in the case with form III verbs, cf. pp. 33, 112, can be replaced by the standard idiom **على**.

(1) Jarida, May 29, 1964, p. 2.

I:3: THE PRONOUN:

I:3:a: The Order of the Personal Pronouns:

The personal pronouns found in the examples mentioned below have the following order: second person, first person, e.g.

(1) هنا ولدنا انت وانا .

(2) السننا انت وانا بعد الذي وعفناه من امر الكواكب . . .

These examples are taken from modern Arabic writings. In the following examples, which are also taken from modern writings, the noun is mentioned explicitly instead of the personal pronoun of the third person. The pronoun of the first person comes at the end, e.g.

(3) نحن الثلاثة : الدكتور طه حسين والاسنان عبد الحميد وانا .

(4) في الامسيات كثيرا ما نخرج زوجي وابني وزوجته وانا للفسحة .

An early example of this word order is quoted by Mundhir in his open letter to the Academy of Language in Damascus published in 1927.

(5) نحن وبلدية بيروت . The letter gives as the normal order. (6)

In the standard Arabic usage the personal pronouns of the first person come always first, and the normal order is: first, second, and third persons. (7) In English and other European languages the first person is placed after the third and second persons. The order of the personal pronouns quoted in the examples above is, therefore, most probably influenced by the European pattern.

(1) Maḥfūz, Dunyā-l-Lāh, p. 30.

(2) Zakī, Ma'a-l-Lāh, p. 140.

(3) Amin, Ḥayāti, p. 213.

(4) Ahrām, May 26, 1964, p. 3.

(5) Mundhir, Kitāb, p. 34.

(6) ibid.

(7) Blachère, p. 304; and Reckendorf, Syntax, p. 332.

I:5:b: The Pronoun Preceding its Antecedent:

In the standard usage the suffixed pronoun follows its antecedent. However, examples of the suffixed pronoun preceding its antecedent are also attested, ⁽¹⁾ e.g.

(2) على نفسها جنت براقش .

(3) في بيته يوئى الحكم .

(4) فاجس في نفسه خيفة موسى .

but they are rare and usually belong to the simple proposition with the prepositional phrase *شبه جملة* as compliment. The prepositional phrase is placed in front position for emphasis.

In modern writings examples of the suffixed pronoun preceding its antecedent are found in translated works and in the press, e.g.

وفي مقارنته بين خطى بلاده على طريق التقدم وانطلاق الجمهورية

المتحدة على هذا الطريق قال خروشوف ... (5)

بعد زيارته الناجحة لمصر، عاد نيكيتا ... (6)

The modern examples, ⁽⁷⁾ most of which are compound sentences, are different from the standard ones in that in the modern examples the preceding pronouns occur in phrases used adverbially, not as complements, which is the case in the standard usage. The modern usage falls under the influence of the European pattern. The English pattern

is directly responsible for the following examples translated from

(1) Concerning the placing of the pronoun before its antecedent, Ibn Ya'ish (Mufaṣṣal, i, 92) writes:

تقديم المضمرة على الظاهر انما
يتمتع اذا تقدم لفظا ومعنى . . . اما اذا تقدم لفظا والنية به التأخير فلا بأس .

(2) Māydānī, Amthāl, ii, p. 14.

(3) ibid.

(4) Ibn Ya'ish, Mufaṣṣal, i, p. 92.

(5) Ahrām, May 12, 1964, p. 1.

(6) ibid., May 26, 1964, p. 1.

(7) cf. Dāghir's sentence, Tadhkara, p. 26: وما يجب على المجمع ان
يوجه التفاته اليه هو الكلمات الكثيرة criticised by Mustafā

كذا باضمارة للاسم , 17, Jawād, Aghlāt al-Lughawiyyn al-Aqdamīn, p. 17,

اضمارا ممنوعا لضعفه .

English:

وبينا كان اسيادهم الضباط في الحال الاولى يبدون خائفين من صوت حزة الفكين عند طحن الطعام كان هولا الزراتون ... (1)

English, 'While their masters, the mates, seemed afraid of the sound of the hinges of their jaws, the harpooners chewed their food ...' (2)

وحين احتشدت العمبة كلها واخذوا يتخلطون اليه ووجوههم يرين عليها الاستغراب وشيء من الخشية والتوجس انه لم يكن يختلف كثيرا عن الافق ... التي اخاب لمحة ... (3)

for, 'When the entire ship's company were assembled, and with curious and not wholly unapprehensive faces, were eyeing him, for he looked not unlike the weather horizon when a storm is coming up, Ahab, after rapidly glancing ...' (4)

تأملهما كليهما اعني البحر والبر . (5)

for, 'Consider them both, the sea and the land.' (6)

كذلك تبدت لي حين وقفت عند دفتها وظللت الساعات الطوال اوجه في صمت تلك السفينة النارية . (7)

for, 'So seemed it to me, as I stood at her helm, and for long hours silently guided the way of this fire ship.' (8)

في نظراته النارية التي ترسل الاحتقار والانتصار كت ترى اخاب (9)

for, 'In his fiery eyes of scorn and triumph, you then saw Ahab ...' (10)

- (1) 'Abbās, Moby Dick, p. 255.
- (2) Melville, Moby Dick, p. 132.
- (3) 'Abbās, op. cit., p. 270.
- (4) Melville, op. cit., p. 140.
- (5) 'Abbās, op. cit., p. 450.
- (6) Melville, op. cit., p. 241.
- (7) 'Abbās, op. cit., p. 670.
- (8) Melville, op. cit., p. 367.
- (9) 'Abbās, op. cit., p. 817.
- (10) Melville, op. cit., p. 445.

I:4: THE ADVERB:

I:4:a: Adverbs of Manner:

Modern writers very often use the preposition **بـ** or **في** with the abstract noun to convey the sense of the English adverb of manner, as:

- (1) اما المصادر الانجليزية فتسمي هذه المحراء ببساطة بالمحراء الجزائرية .
 وكانت عنيت هانم تدون **بـ** ملاحظة بجد عجيب . (2)
 فقال ببساطة : انا لا ... (3)
 ولوح السيد في نفاذ عبر . (4)
 ذاك بالاختصار هو وادي العذارى . (5)
 تؤثر بعمق على الحياة السياسية . (6)

The standard usage in Arabic conveys the idea of the English adverb of manner or degree by means of:

first, **المفعول المطلق** the cognate accusative, e.g.

ضربه ضربا . بنى بقاء مرا .

secondly, **نائب المفعول المطلق** : قام سريعا

thirdly, certain verbs like **أوشك** , **كاد** which mean 'almost, nearly',

as: **كاد ان ينرق** .

and fourthly, **الحال** the object of which indicates state, as **تكلم غاضبا**

Since these usages are not called adverbs in Arabic, the modern writer, who is often too conscious of the European concept of the adverb, fails to recognise them. Instead he makes frequent use of the

- (1) Zaki, 'Arabi, September 1961, p. 20.
 (2) Jabrā, Surakh, p. 12.
 (3) Maḥfūz, Summān, p. 107.
 (4) Maḥfūz, Qasr al-Shawq, p. 126.
 (5) Nu'ayma, Liqā', p. 54.
 (6) Jarīda, May 22, 1964, p. 4.

prepositional phrase, which has its equivalent in the European languages; English 'with simplicity', Arabic ببساطة
English, 'with impatience', Arabic في نفاذ صبر. Prepositional phrases used to convey the idea of the English adverb of manner or degree are not unknown in the standard usage,⁽¹⁾ but they were used on a narrow scale by the pre-modern writers.⁽²⁾

In modern writings, on the other hand, Henri Fleisch⁽³⁾ rightly points out that these prepositional phrases, used to convey the European concept of the adverb of manner or degree, have increased greatly owing to the European influence of translation, mainly English and French. Thus 'abruptly' in 'abruptly said the stranger'⁽⁴⁾ is translated as تفوه الخريب بتلك الكلمات في اقتضاب⁽⁵⁾ in في اقتضاب and 'sharply' in 'looking round me sharply'⁽⁶⁾ is translated as تطلعت من حولي بنظر حديد in بنظر حديد⁽⁷⁾

Y.Y.A. It might be possible to say that the standard Arabic بمع ⁽⁸⁾ bi of accompaniment as in اصب بلام (Qur'an, ix, 50) might have been an original pattern from which developed the modern use of ب + noun, and expanded to meet the need of translating the European adverbs of manner.

There is also the possibility of the colloquial pattern, e.g. bi-z-zabt, bi-l-kād, bi-z-zudaf, bi-shweh, bi-z-zur, and bi-z-zoq, foundⁱⁿ the dialects of Egypt, Syria, Lebanon, Iraq, and the rest of the Arab countries.⁽⁹⁾

(1) Monteil, p. 256.

(2) *ibid.*

(3) Henri Fleisch, L'Arabe Classique, Esquisse d'une Structure Linguistique, p. 119.

(4) Melville, Moby Dick, p. 84.

(5) Abbās, Moby Dick, p. 164.

(6) Melville, *op. cit.*, p. 71.

(7) Abbās, *op. cit.*, p. 140.

(8) See Mughni, I, 103.

(9) Monteil, p. 256, believes that the dialects of the countries from Morocco to Lebanon, which use this type of phrase, might have influenced the modern usage ب + abstract noun.

I:4:b: The Relative Noun النسبة Used as Adverb:

According to Reckendorf there are not many adverbial adjectives - adjectives used as adverbs - in Arabic; (1) as a rule the cognate object with an adjectival attribute conveys the sense of the English adverb. (2) Modern writers, however, frequently use the adjective or relative noun النسبة as an adverb, e.g.

- (3) انا شخصيا شعرت نحوه بعطف .
 (4) وكان الطبيب يزوره يوميا .
 (5) فقد فشل ال الزير سياسيا .
 (6) ومعدة القط اوسع نسبيا من معدة غيره .
 (7) كان يعم تدريجيا كل ذلك المضمار .
 (8) تحسين حالة اعضائها اقتصاديا واجتماعيا .
 (9) ويتم القفل نهائيا يوم السبت .

Wehr believes that the use of النسبة adjective in the above-mentioned sentences is a historical development based on the standard usage where the cognate object is omitted, and the adjective describing it stands by itself, e.g. (10) صبر صبرا طويلا instead of صبر صبرا طويلا

This argument does not explain why the modern writer often prefers the النسبة relative noun even if there is an established adverb, e.g. the modern يوميا instead of كل يوم and the

- (1) Syntax, p. 81; he quotes: جميعا ، حثينا ، قريبا ، طويلا .
 (2) ibid.
 (3) Mahfūz, Summān, p. 172.
 (4) Mahfūz, Qaṣr al-Shawq, p. 440.
 (5) Amin, Fayḍ, I, p. 7.
 (6) Zaki, Arabi, August 1963, p. 11.
 (7) Jabrā, Adib, p. 44.
 (8) Ahrām, May 26, 1964, p. 6.
 (9) Hayāt, May 14, 1964, p. 1.
 (10) Die Besonderheiten, p. 16.

modern تدريجيا instead of على التدرج. (1)

However, the modern usage of النسبة relative noun has become established in modern writings. The frequent examples are often due to translations from English or French; and any justification or explanation which might be given for this modern usage based on the standard usage has faded away. Thus when the modern writer uses

شخصيا for instance, he has in mind the English 'personally', or the French 'personellement'. An example of the direct influence of translation is لا يملك ان يرى اليا ما قد يقع امامه (2) in اليا translated from the English, 'he cannot then help mechanically seeing whatever objects are before him.' (3)

The relative noun in standard usage is divisible into proper and improper; proper indicating relation to the ancestor, country, or trade, as هاشمي, بهري, هاشمي; and the improper being what depends upon the form alone; it does not indicate relation to any of the things mentioned, but has the augment of relation as its end; e.g. قمرى, بردي, كنجي. (4)

(1) Lane, iii, p. 867.

(2) 'Abbās, Moby Dick, p. 533. There is a similar example in "A'Awḍā' Khālida," n.a., Lughat al-'Arab, August 1926, pp. 62-63. و تفتح

ثم شرح في الحاشية by the editor with the comment الحنفيات انفتاحا تلقائيا هذا التعبير لتأكده من عجمته فقال: اي من تلقاء نفسه. واظن ان الفصحاء يقولون في مثل هذا الموطن تفتح الحنفيات عفوا.

(3) Melville, Moby Dick, p. 287.

(4) see Howell, I, pp. 1296 - 1299.

I:4:c: Adverbs of Place:

I:4:c(a): حول :

Besides being an adverb of place, حول is often used in modern writings as a preposition-equivalent, e.g.

- (1) وقد يطول النقاش حول هذه المعاهدة .
- (2) لقد ثار الجدل عند الأدباء الغربيين حول الكتابة للمبداء
- (3) لا يريد ان يسمح جديدا حول الموضوع .
- (4) تضليل بعض الدوائر حول الحقيقة القائمة .
- (5) توصلنا الى تفاهم حول خطورة الوضع في لاوس و حول السبل المتوفرة .
- (6) رفضت الرد على سؤال وجهه لها حول وزير الحرب السابق .

In the preceding examples the standard usage would have the preposition عن or في instead of حول which in standard Arabic is used only as an adverb of **place** meaning 'around, in the vicinity of'. Thus we say قعدنا حوله or قعدوا حوله the noun being in the accusative case as an adverb of place, i.e., 'they sat, or we sat around him, or it, or in his or its, environs.' (7)

حول in the new sense, i.e., preposition-equivalent meaning 'concerning' has become common in the modern writing, especially in the journalistic Arabic. The influence here is English rather than

(1) Zaki, 'Arabi, September 1963, p. 13.

(2) Amin, Fayd, vi, p. 71.

(3) Maḥfūz, Rādūbis, p. 100.

(4) Jumhūriyya, C., May 22, 1964, p. 6.

(5) Jarīda, May 30, 1964, p. 6.

(6) Manār, July 10, 1964, p. 6.

(7) Lane, ii, p. 676.

Trench. (1) It is brought about by the identification of the Arabic word with the English 'about'. This is obvious in the following

example, (2) غيرت رأي حول ذلك الحوات which is translated from

the English, 'I've changed my mind about that harpooner.' (3) The

following two examples also come under the direct influence of

translation: (4) القي الاوامر حول الحوت الابيض

for the English, 'give orders about a white whale.' (5)

(6) لا ينقطع عن القاء الاسئلة الكبيرة حول الانسان

for, 'keeps asking the big questions about man ...' (7)

A further result of identifying حول with the English 'about and probably 'around' is the use of the Arabic word in the sense of approximation of time, or number, e.g.

تحقق عند علماء الآثار انه عاش حول هذا التاريخ من الزمان ، حول

القرن الثامن والثلاثون والقرن الاربعين قبل الميلاد . (8)

صبغه المثال الاغريقي المجهول حول عام ٤٠٠ قبل الميلاد . (9)

فقد كان يطبع منه حول ثلاثة الاف . (10)

- (1) cf. Kurd 'Ali, "Ārā' wa Anbā'", R.A.D., xxviii, p. 151, who believes that the modern usage of حول is a translation of the French 'autour de'. But French does not use 'autour de' in the sense of حول as used in the examples cited above. It uses: sur, pour, de, e.g. parler de, to speak about; on se battit pour decider qui devait rester, there was a fight about who should remain.
- (2) 'Abbās, Moby Dick, p. 50.
- (3) Melville, Moby Dick, p. 19.
- (4) 'Abbās, op. cit., p. 271.
- (5) Melville, op. cit., p. 141.
- (6) Jabrā, Adīb, p. 209.
- (7) F.P. Matthiessen, "The Responsibilities of the Critic," The Writer and His Craft, p. 252.
- (8) Zaki, Ārabi, December 1962, p. 48.
- (9) Zaki, Ārabi, June 1963, p. 29.
- (10) Amin, Zu'amā' al-Iṣlāḥ, p. 237.

transposed to Arabic',⁽¹⁾ and Wehr considers it 'one of the most frequent influences of English in modern Arabic writings.'⁽²⁾

Obviously the modern usage with *هناك* , *هناك* is based on the English 'there', when used in the weak sense, as an introductory word.⁽³⁾ The direct influence of translation is seen in the example:

از ليس هناك من صفة في العالم تتخذ لها وجودا معيناً .⁽⁴⁾
for the English, 'for there is no quality in this world that is not what it is ...'⁽⁵⁾

A study of the preceding examples from modern writings reveals that the subject is indefinite and the predicate a prepositional phrase. In the standard usage the indefinite subject is placed after the predicate, in this type of sentence,⁽⁶⁾ e.g. في الصحافة انحرافات .
The same word order is maintained when such sentences are introduced by verbs of incomplete predication⁽⁷⁾ e.g. الافعال الناقصة .

ليست في الصحافة انحرافات .

With the introduction of *هناك* , *هناك* in their new capacity, the word order in the English pattern has been adopted in the modern Arabic usage.

(1) Introduction à L'Arabe Moderne, p. 136.

(2) Entwicklung, p. 25, footnote 2.

(3) For a full discussion of this sense of 'there', see Kruisinga, A Handbook of Present Day English, i, pp. 109-110; III, pp. 141, 143 and 246, and pp. 262-263.

(4) 'Abbás, Moby Dick, p. 105.

(5) Melville, Moby Dick, p. 51.

(6) Wright, ii, p. 253.

(7) Ghul, unpublished notes, p. 12. However, when the indefinite subject is governed by لا called النافية للجنس then the indefinite subject is placed before the predicate, as:

لا رجل في البيت .

Thus, instead of the standard pattern, ليست في رأسيهما شعرة
 ليست هناك شعرة we have the modern pattern بيننا واحدة
 which follows the English pattern, 'There is not one grey hair on their heads.'

هناك ، هناك with their modern signification as mere introductory words, also occur in another type of sentence, as:

- (1) هناك علوم ، لا علم واحد .
- (2) وقد كان هناك ثمة ان يجمع ناشر مقالاته في كتاب .
- (3) وهناك ضريبة اوسع شمولا .
- (4) وهل هناك ليرات مزيفة .

Here again هناك ، هناك are suggested by the English 'there' used as an introductory word. In these sentences the standard usage has (5) هناك ، هناك instead of ثمة ، ثم example mentioned above هناك is placed side by side with ثمة which in itself would have been sufficient.

- (1) Maḥfūz, Qaṣr al-Shawq, p. 56.
- (2) Maḥfūz, Sukkariyya, p. 254.
- (3) Zakī, Arabi, July 1960, p. 13.
- (4) Nu'ayma, Akābir, p. 120.
- (5) Monteil, p. 239; Wright, i, p. 293.

1:4:c(c): خلال :

The noun-adverb خلال is often used by modern writers in a new sense, e.g.

- وتنفجر الشمس احيانا بالوان . . . فتصب خلال النافذة المزدوجة . (1)
 ينظر الى السماء من خلال الكوة . (2)

The idea expressed by خلال in the preceding examples is expressed by من in the standard usage. (3) W. Wright cites the examples:

- ' ابراجها He came in by, or through, the door; دخل من الباب
 its towers through which the water
 ascends; التي يترق الماء منها
 when we
 look at the sun and moon through an opening in the clouds.' (4)
 از تنظر الى الشمس والقمر من فتق السحاب

خلال in the standard usage is explained by Lane thus:

- ' خلال الدار signifies what is around the limits of the house; or
 around the walls thereof; and what is between the chambers thereof.

You say, دخلت بين خلل القوم I entered amid the breaks, or
 interspaces, of the people. And هو خَلَلَهُمْ and خَلَالَهُمْ and
 خلال He is amid them. جئنا خلال بيوت الحي

دور القوم i.e. (We went, or went to and fro, or went round
 about) amid the tents of the tribe, and in the midst of the houses of
 the people.' (5)

The modern usage of خلال in the sense of من seems to be suggested by the English preposition 'through'; thus in

- (1) Jabrā, Surākh, p. 30.
 (2) Maḥfūz, Lis, p. 86.
 (3) Wright, ii, p. 130.
 (4) Wright, ii, p. 130.
 (5) Part 2, p. 780.

صعدت فيه من خلال فوهة في اسفله (1) 'Abbas,

for the English, 'You ascend into it through a little trap-hatch in the botton, (2) and (3) فانه لا يتنفس الا من خلال فوهة التنفس وحدها (4) for the English, 'No, he breathes through his spiracles alone.'

The equation of خلال with the English 'through' is carried a step further in the following examples from modern writings:

قد عززت هذا الانفصال من خلال تأثيرها في الادب المعاصر . (5)
يترحمون على وقار معالي الوزير الذي يحرقه من خلال سيجارة
يشعلها لمهندس صغير . (6)

ومن خلال الاحتكاك الواعي المخلص انتهى الجميع الى حل . . . (7)
اتدارس معكم الليلة من خلال ارقام الميزانية دور كل قطاع . (8)

In the above-mentioned examples خلال conveys the meaning of

'by reason of, by agency, means of', which is suggested by the English 'through'. (9) To express this meaning, the standard usage has the preposition ب . (10)

- (1) 'Abbas, Moby Dick, p. 263.
- (2) Melville, Moby Dick, p. 137.
- (3) 'Abbas, op. cit., p. 592.
- (4) Melville, op. cit., p. 320.
- (5) Jabrā, Adīb, p. 25.
- (6) Ahrān, May 14, 1964, p. 9.
- (7) ibid., May 6, 1964, p. 9.
- (8) ibid., May 7, 1964, p. 8.
- (9) For this meaning of 'through', see C.O.D.
- (10) Wright, ii, p. 160 . .

I:4:d: Adverbs of Time:

I:4:d(a): بينا ، بينما :

بينا ، بينما in the standard usage are adverbs of time

'denoting a thing's happening suddenly: بينا نحن كذا از حدث كذا while we were in such a state as that, Lo, or there, or then, such a thing happened, or came to pass.'⁽¹⁾ They are always 'prefixed to

a preposition, or in the words of the Arab grammarians they have

(2) الصدارة في الكلام .

In modern writings بينا ، بينما are often used as

conjunctions to join two co-ordinate clauses, e.g.

ترى طلبته بينما يجيدون نهج البحث في بعض المسائل يقصرون في ... (3)
وسكت الغرب على عنف الفرنسيين بينما هم ملوا الدنيا صياحا حول
عنف الشيوعيون . (4)

عند الروس من الطائرات المقبلة نحو ١٥٠ طائرة ، بينما عند الامريكان
منها ٦٠٠ طائرة . (5)

وفي اليوم التالي كان اهل الضيعة يغدون افواجا على البيت الكبير
بينما كان نفر منهم يشيع ستوت الى مقرها الاخير . (6)

فبينما يتبادل ثلاثة او اربعة من السكان الشتائم ، يجلس اخرون ... (7)
وبينما راح الخادم يفتح بابا مطلا على الحديقة في الجدار الايسر
ويكشف عن ستائره ، مضى هو ينظر من ... (8)

الانحياز يقوي غرور الدول الكبيرة ، بينما الحياد يحد من ذلك . (9)

(1) Lane, i, p. 288.

(2) ibid.

(3) Amin, Waqf, II, p. 309.

(4) Zaki, Arabi, September 1961, p. 14.

(5) ibid., February 1963, p. 14.

(6) Nu'ayma, Akâbir, p. 25.

(7) Jabrá, Surâkh, p. 52.

(8) Mahfûz, Lis, p. 38.

(9) Jumhûriyya, B., July 3, 1964, p. 2.

The change in the function of *بينما* , *بينما* has also affected their position in the sentence. In their capacity as conjunctions they can be placed in the middle of the compound sentence, as some of the preceding examples show.

The modern usage with *بينما* , *بينما* with their more flexible position is influenced by the usage of the English 'while' in its capacity as strong temporal, non-temporal conjunction, and weak conjunction.⁽¹⁾

The modern *بينما* , *بينما* sometimes introduce subordinate clauses of the type called *الجمل الحالية* circumstantial clauses, as:

ويلوح بها المتظاهرون ، بينما هم يسيحون ويسرخون . (2)

This usage occurs more frequently in the works of translation, as:

كنت رفيق كويكوج او وصيفه بينما كان هو منهمتا في صنع الحبل (3)

from the English, 'I was the attendant or page of Queequeg, while busy at the mat.'⁽⁴⁾

قال استارباك لرجاله . . . بينما كانت عيناه تطلقان نظرتين (5)

from the English, 'said Starbuck, ... to his men; while the sharp fixed glance from his eyes darted ...'⁽⁶⁾

ماذا يعني ان يظل المرء يسرخ باعلى صوته بينما جميع عضلاته الاخرى . (7)

for, 'and what it is to keep shouting at the top of one's compass, while all the other muscles are strained ...?'⁽⁸⁾

- (1) For full discussion of 'while' see Fowler, M.E.U., p. 721.
- (2) Zaki, Arabi, May 1962, p. 11.
- (3) Abbās, Moby Dick, p. 355.
- (4) Melville, Moby Dick, p. 187.
- (5) Abbās, op. cit., p. 368.
- (6) Melville, op. cit., p. 195.
- (7) Abbās, op. cit., p. 469.
- (8) Melville, op. cit., p. 251.

(1) وبينما المرء مستغرق في هذه الهدأة ساجح في هذا الحلم ، قل له ان
 for the English, 'But while this sleep, this dream is on ye, move
 your foot...'(2)

The standard usage would normally introduce this type of clause
 by (3) و thus:

ويلوح بها المتظاهرون وهم يسيحون
 كنت رفيق كويكوج او وصيفه وهو منهمك في صنع الحبل
 قال استارك لرجاله وعيناه تطلقان نظرتين

The use of كان in the first two sentences translated from
 English is also under the influence of the English sequence of tenses.
 According to the standard Arabic usage كان is redundant in these
 sentences, since the time of the verbs in the subordinate clauses, in
 Arabic, depends on the time of the verb in the main clause. In the
 last example وبين المرء مستغرق في ... the position of بينما
 follows the standard usage but its function does not, it does not
 introduce the idea of suddenness.

The use of بينما ، بينما in the preceding examples from
 modern writers is directly influenced by the English conjunction
 'while'.(4)

(1) 'Abbās, op. cit., p. 267.

(2) Melville, op. cit., p. 139.

(3) cf. Wright, ii, p. 330.

(4) For further discussion of the modern بينما ، بينما see Dāghir,
 Tadhkara, p. 121; Mundhir, Kitāb, p. 33; and Najjār, 'Akhtā', p. 49.

I:4:d(b): في الوقت نفسه ، في نفس الوقت :

Modern writers often use the phrase في الوقت نفسه، نفس الوقت as an adverb of time to express the idea that something takes place at the same time as another in a subordinate adverbial clause, e.g.

- (1) فقالت عائشة ضاحكة وهي تساعدُها في نفس الوقت على ارتداء فستان ابيض .
 ونظقت بابتهاج صبياني ، وفي نفس الوقت تولاهما حياء . (2)
 حتى ينتشر فيه بالسوية وفي نفس الوقت تجري عملية تلقائية . (3)
 فكيف نأخذ هذه الاشكال وفي نفس الوقت نحافظ على صدق الفن . (4)

The subordinate clauses in the preceding examples are called in Arabic الجمل الحالية . In the standard usage they are normally introduced by جاء زيد وهو يضحك . (5) e.g. و

The modern adverbial expression في نفس الوقت (نفسه) comes from the English 'at the same time', and the French, 'en même temps'. (6) The direct influence of translation can be seen in وقف ثابتا وفي (7) translated from the English, 'held himself fast, and at the same time also helped to hoise his own weight ...' (8)

The use of في نفس الوقت is extended in modern writings to indicate contrast, e.g. من العلم به ، ان التجارب الاشتراكية المختلفة ، تتضمن فيما بينها عددا من المبررات . في نفس الوقت ، ان هذه التجارب (9)
 This usage is most probably based on the English pattern, "I can see your point of view. At the same time I maintain that- ...". The standard Arabic uses لكن is such sentences. (10)

- (1) Maḥfūz, Bayn al-Qaṣrayn, p. 164.
 (2) ibid., p. 268.
 (3) Zaki, Arabi, December 1962, p. 53.
 (4) Jumhūriyya, C., May 20, 1964, p. 2.
 (5) Wright, ii, p. 330.
 (6) See Maghribi, "Ta'rib al-Asālib", R.A.C., i, p. 341; Wāfi, Fiqh al-Lugha, p. 248.
 (7) Abbās, Moby Dick, p. 691.
 (8) Melville, Moby Dick, p. 379.
 (9) Jumhūriyya, C., May 19, 1964, p. 12.
 (10) Wright, II, p. 333-334.

I:4:e: The Restrictive Adverb فقط :

I:4:e(a): Position:

In modern writings one often comes across the word فقط used adverbially before the word or words it modifies, as:

- (1) وغنى فقط نوع الاناشيد التي يحسنها .
- (2) فقط اذكرونا من حين الى اخر .
- (3) فقط امهلني قليلا ريثما اراجع نفسي .
- انها معاهدة تقف بتجارب الذرة ، لدى الثلاثة فحسب ، فقط
- (4) فيما يتصل بالتجارب التي تجرى في الجو .
- (5) ستوزع فقط على المسافرين بالطائرات الامريكية .

In the standard usage فقط always follows the word or words it modifies. (6)

The modern flexibility in the position of فقط is very often suggested by the position of the English adverb 'only'. As an example of the direct influence of the English 'only' one may quote the following sentence from The Writer and His Craft, 'They have read only the title of the first chapter.' (7) The translator equates the English 'only' with the Arabic فقط which he places in front of the item governed by it: (8) لقد قرأوا فقط عنوان الفصل الاول

- (1) Amin, Fayḍ, i, p. 183.
- (2) Nu'ayma, Arqash, p. 11.
- (3) Maḥfūz, Bayn al-Qaṣrayn, p. 264.
- (4) Zakī, Arabi, September 1963, p. 9.
- (5) Ahrām, May 7, 1964, p. 5.
- (6) "Atharāt al-Aqlām," n.a. , R.A.D. , ii, p. 28.
- (7) Max Eastman, "Literature in an Age of Science," p. 17.
- (8) Jabrā, Adīb, p. 43.

I:4:e(b): The Patterns with فقط :

In modern writings فقط is used in the negative sentences, often in a special pattern, as:

هي لجنة سوف تنظر، ليس فقط فيما حفر رجالا ذوي مال وذوي
صحف الى ان يشتروا صحفا اخرى، ولكنها تنظر ايضا فيما دهر
هذه الصحف . (1)

وقد اثبتت انها اداة ليس فقط في مجال التعاون المتبادل بين
الدول الافريقية ولكن ايضا في تنسيق عمل هذه الدول . (2)

In the preceding examples ليس فقط is used in the pattern

ليس فقط . . . ولكن ايضا . . . This pattern has been criticised by several
philologists on the account of its foreign origin. (3) In the standard
usage ليس and فقط are not placed next to one another, on the
one hand; and on the other hand, فقط does not precede the word
or words which it qualifies, as has already been mentioned. (4)

The standard usage for the modern ليس فقط . . . ولكن ايضا . . .
can be shown, as suggested by Lughat al-'Arab (5), by quoting the following
example from al-Jāhiz; (6)

ولم ارهم يذمون المتكلف للبلاغة فقط، بل كذلك يذمون المتظرف
والمتكلف للغناء .

Some philologists are of the opinion that the standard usage also
expresses the idea of ليس فقط . . . ولكن ايضا by means of the

(1) Zaki, Arabi, April 1961, p. 9.

(2) Jumhūriyya, B., July 17, 1964, p. 8.

(3) cf. Karmali, Aghlāt al-Nahawiyyn, pp. 253-254; "Atharāt al-Aqlām,"
n.a., R.A.D., ii, p. 28; and "Fawā'id Lughawiyya," n.a., Lughat
al-'Arab, v, p. 166.

(4) cf. "Fawā'id Lughawiyya," n.a., Lughat al-'Arab, v, p. 166.

(5) ibid.

(6) Bayān, ii, p. 18.

expression (1) فضلا عن .

However, the modern *ولكن ايضا* *ليس فقط* is based on the English, 'not only . . . but also.'

Another pattern with the adverb *فقط* is found in the following examples:

- (2) *از ذاك - واز ذاك فقط ، تسير الة الحكومة .*
- (3) *لا ينظر منها الانسان الا الى نفسه ، والى نفسه فقط .*
- (4) *واردت من الادب ان يكون قويا ، وقويا فقط .*
- (5) *يحترم الوجاهة في دائرتها ، وفي دائرتها فقط .*
- (6) *وعندئذ ، وعندئذ فقط تشف حجب الخيب .*

The pattern used above is repetition of a part of the sentence and then using *فقط* . This pattern cannot be explained on the basis of the verbal corroboration *التوكيد اللفظي* since no particle can be used between the parts repeated in *التوكيد اللفظي* . (7)

The second example quoted above contains in its first part, i.e.

لا ينظر منها الانسان الا الى نفسه the syntax of negative with exception, which, in the standard usage, is in itself sufficient to express the sense of the English 'only'.

Obviously the modern pattern shown in the preceding examples is suggested by the English pattern, 'Then, and then only . . . , himself, and himself only.' The direct influence of translation from English

- (1) cf. "Fawā'id Lughawiyya", n.a., Lughat al-'Arab, v, p. 166.
- (2) Amin, Fayḍ, iii, p. 9.
- (3) *ibid.*, p. 233.
- (4) *ibid.*, xx, p. 60.
- (5) *ibid.*, v, p. 246.
- (6) Zaki, 'Arabi, September 1959, p. 8.
- (7) Wright, ii, p. 282.

can be seen in the following example:

في الظاهر ، وفي الظاهر فقط ، يبدو هاردي شاعر ثقيل الحركة . (1)

a translation of, 'On the surface, but on the surface only, Hardy is an unwieldy ...' (2)

(1) Jabrä, Adib, p. 251.

(2) Mark Van Doren, "The Possible Importance of Poetry," The Writer and His Craft, p. 284.

I:5: THE PARTICLE :

I:5:a: Prepositions:

I:5:a(a): ك :

The particle ك which the Arab grammarians call كـاف التشبيه is used to express a simile - resemblance of one thing to another. (1)

In addition to this sense, ك is often used by modern writers to express the meaning of the English 'as, in the capacity of', as:

A.

(2) ونحن ككائنات حية تفر عيوننا

(3) فانا كعالم اقف عند حدود العلم .

(4) انا كعضو في كتلة نواب الجنوب

B.

(5) كت حدثني عن المرحوم والدك كعواد بارع .

(6) قبل ان ادخل كمبرج كطالب حقوق .

(7) مباشرته لمسؤولياته كوزير للسد العالي .

(8) سيتم تجنيد مائة فتاة وسيدة كمساعدات عسكرية .

In the examples of type A, ك is used with the first person. In such examples the standard usage conveys the same idea by means of

(9) نحن ايها العرب نكرم الضيف . e.g. الاختصاص

In the examples B, the standard usage normally has the noun in the accusative without using the particle ك (10) e.g.

كت حدثني عن المرحوم والدك عوادا بارعا .

- (1) Wright, ii, pp. 176, 177, 178.
 (2) Nu'ayma, al-Nūr wa-l-Dayjūr, p. 59.
 (3) Amin, Fayḍ, iii, p. 182.
 (4) Jarīda, May 26, 1964, p. 6.
 (5) Maḥfūz, Bidāya, p. 119.
 (6) Jabrā, Araq, p. 169.
 (7) Ahrām, May 6, 1964, p. 3.
 (8) Jumhūriyya, B., July 17, 1964, p. 2.
 (9) cf. Wright, ii, p. 93.
 (10) Monteil, p. 239.

One of the earliest critics to notice the modern usage of ك is Jurjī Zaydān.⁽¹⁾ Wehr sees in the new ك a meaning similar to the French 'comme'.⁽²⁾ Pellat, on the other hand, believes that it is an English influence rather than French,⁽³⁾ and the same opinion is held by Monteil.⁽⁴⁾

Besides comparison, the standard ك is also used (a) for causation as *واذكره كما فرأى*, (b) superiority of position, e.g. *كثير*, (c) haste, when conjoined with *ما*, *لم*, *كأن*, *ما*, and (d) corroboration, which is redundant, *ليس ككأنه شيء*.⁽⁵⁾ However, it is unlikely that the modern ك, prefixed as it is to a single noun, is an extension of the standard ك used for causation, since the latter is prefixed to *لا* and introduces a clause of cause.

The possibility of the rest of the standard uses of ك is also remote, since they are different from modern ك.

I:5:a(b): ل :

The particle ل is often prefixed to some adverbial expressions of time, in modern writings, e.g.

- A.
- (6) حضر الى مصر لثالث مرة .
- (7) تدب على الارض لأول مرة .
- (8) اقول لك للمرة الاخيرة انها ...

- B.
- (9) اجتمع الرئيس جمال في الصباح بالرئيس عارف لمدة ساعة .
- (10) واذا شاء تركه لساعة او لعام .
- (11) وتطلب الي ان ادرسها ليوم او يومين .
- (12) وما كنت قد رأيتها لست سنوات .

- (1) al-Lughah - l-'Arabiyya, p. 115.
- (2) Die Besonderheiten, p. 18.
- (3) Introduction, p. 97.
- (4) p. 239.
- (5) Amin, Fayd, iii, p. 46.
- (6) Zaki, 'Arabi, April 1964, p. 10.
- (7) Maḥfūz, Hams al-Junūn, p. 275.
- (8) Jumhūriyya, C., May 6, 1964, p. 9.
- (9) Nu'ayma, al-Yawn al-Akhir, p. 182.
- (10) Jabrā, Surākh, p. 10.
- (11) ibid., p. 53.

(5) see Howell, III, pp. 368, 369.

The use of ل in the above-mentioned examples is new. In the examples A. ل is used to express a point of time. In the standard usage the same idea is expressed without ل e.g.

حضر مصر ثالث مرة . تدب على الارض اول مرة . (1)

In the examples B. ل is used to express a length or extent of time. Here again the standard usage does not require ل , e.g.

وان شاء تركه ساعة او عاما .

However, منذ is used if the time of the sentence is past, as (2) is the case in the last sentence of examples B, e.g.

وما كنت قد رأيتها منذ ست سنوات .

The particle which the Arab grammarians call لام للتوقيت found in the standard usage is different from the modern ل (3) .

The former means عند e.g. الليلة خلت when one night had passed, i.e. on the first day of the month. (4)

The modern usage with ل is a translation of the English 'for', in such expressions as, 'for the first time', and when used for extent of time, as 'I have not seen him for six years', and the equivalent French patterns with 'pour'. The direct influence of translation is found in, e.g. وجد نفسه لاول مرة يجذف (5) for the English, 'for the first time found himself pulling...' (6) and

يحمل مخزنا فائضا من الحياة لمدة ساعة او اكثر (7) (8) for the English, 'for an hour more, he carries a surplus stock of vitality.'

(1) cf. Tabarī, Tārīkh, III, 1259: ثم رجعت الى مبركها اول مرة .

(2) Wright, ii, p. 174, Ren. b.

(3) See Wehr, Besonderheiten, p. 26.

(4) Lane, Suppl. p. 3006; cf. also Mughnī, I, p. 213.

(5) 'Abbās, Moby Dick, p. 370.

(6) Melville, Moby Dick, p. 196.

(7) 'Abbās, op. cit., p. 592.

(8) Melville, op. cit., p. 321.

I:5:a(c): Prepositions in Construct:

When two prepositions are related to the same noun, the rule in standard usage is that one of the prepositions directly governs the noun while the other follows the noun, governing the pronoun referring to it,⁽¹⁾ e.g. من المدرسة واليهما .

In the journalistic language, however, one comes across such examples as:

(2) تنقل النزلاء من والى النهر .

(3) وسائل نقل المواطنين من والى المطار .

in which both prepositions precede the noun. Such examples are based on the English pattern, '... to and from the ...'

For similar change with two or more nouns construed with a common genitive, see the construct;⁽⁴⁾ and for two verbs governing one common object, see the chapter on verbs.⁽⁵⁾

- (1) Mundhir, Kitāb, p. 35.
 (2) Ahrām, May 11, 1964, p. 9.
 (3) Thawra, K., June 7, 1964, p. 2.
 (4) p. 98, f.
 (5) p. 92, f.

I:5:b: Conjunctions:I:5:b(a): Omission of the Conjunction:

When enumerating a list of items, modern writers often omit the conjunction before each item, e.g.

(1) وقد عرضت هذه المشكة لكل امة مسلمة ، في الهند ، في الشام ، في فارس (1)

قدرتك ، جلدك ، صحتك ، ارادتك ، كل شيء ... (2)

فعرض في مسكو ، بكين ، دمشق ، ساوا باولو ، ... (3)

فان سجلت الدوافع التي تحرك الكبت ، الطموح ، الثورات ، الجنون ، ... (4)

The standard usage requires و before every item of enumeration. (5)

Omission of the conjunction is due to the European influence brought about through translation mainly from English and French. (6) The

influence of translation from English can be seen in:

برسيوس ، القديس جورج ، هرقل ، يونان ، فشنوا . هذا سجل العضوية (7)

for, 'Perseus, St. George, Hercules, Jonah and Vishnu! There's a member roll ...' (8)

Some writers go even further in copying the European pattern by using the conjunction و before the last item in the list, e.g.

(9) مثال ذلك رؤساء الامم اليوم ، اديناور ، خروشوف ، وايزنهاور . (9)

من حبيب ، سليم ، حمد ، جبر ، وفاطمة . (10)

وعاش بلا امل ، بلا حبيب ، وبلا قلب . (11)

- (1) Amin, Fayd, iii, p. 175.
 (2) Zaki, 'Arabi, July 1960, p. 13.
 (3) Ahrām, May 7, 1964, p. 14.
 (4) Jarida, May 29, 1964, p. 7.
 (5) Mughni, ii, p. 305; Zu'bulāwī, Akhtā' unā, p. 122.
 (6) cf. Zu'bulāwī, Akhtā' unā, p. 123.
 (7) 'Abbās, Moby Dick, p. 583.
 (8) Melville, Moby Dick, p. 316.
 (9) Zaki, 'Arabi, June 1963, p. 14.
 (10) Nu'ayma, Akābir, p. 17.
 (11) Maḥfūz, Khān al-Khalīlī, p. 40.

ينقصنا المثابرة ، التشجيع ، الاختصاص ، ودار للاوبرا . (1)
ويشمل المهرجان على رقص شعبي ، ألعاب ، مرطبات ، كشف حظ ،
العاب خفة ، موسيقى ، ومفاجآت اخرى . (2)

The tendency to copy the European pattern can also be detected -
although in a less obvious manner - in the use of و before the
phrases in the examples: وما اليها من كلمات ، وما اشبه ذلك

خطورة التاريخ ، تفضيل الوقائع ، الاستنارة الذهنية ، العزة الوطنية ،
القيم الثقافية ، وما اشبه ذلك . (3)

واما الدريهمات البراقة فكلمات مطلية بالسكر ، محشوة بالحنظل :
استقلال ، حرية ، ديمقراطية ، وطنية ، مجد ، شرف ، مكانة
في الشمس ، وما اليها من الكلمات . (4)

The conjunctions joining sentences are also sometimes omitted in
modern writings, e.g.

فتأبت واشتد ميلها الى الورا . جذبها نحوه بشي من القوة .
صرخت . ضمها الى صدره فدافعته باكية . (5)
خلا الميدان للغاضبين . انفجر مكون اللاوي كالبركان . صراخ
جنوني كالعواء . انقراض على اي قائم على الجانبين . بترول
يراق . حرائق تشتعل . ابواب تحطم . بضائع تنتثر . تيارات
تندفع كالامواج . المتلاطمة . (6)
قام العقيد والمقدم بالقبض على المتهمين . ضبطت بعض
المسروقات في منزل المتهم الاول . امر رئيس نيابة الجيزة باحالة

(1) Jarīda, May 26, 1964, p. 8.

(2) Hayāt, May 6, 1964, p. 6.

(3) Jabra, Surākh, p. 79.

(4) Nu'ayma, Ṣawṭ al-Ālam, p. 23.

(5) Mahfūz, Liṣ, p. 18.

(6) Mahfūz, Summān, p. 7.

المتهمين لمستشار الاحالة . (1)

واصل وكيل نيابة الجنوب في حادث سرقة العشرة الاف جنيه . انتهى

التحقيق بالاتفاق على التخالص فيما بينهم من حساب . تم الصلح

فعلا وتسلم التجار حقوقهم . تقرر ان يحفظ التحقيق . (2)

ابلغت . . . شرطة السيدة زينب ضد زوجها . . . تتهمه بارسال خطاب

تهديد بقتلها . قالت ان الزوج سبق ان اتهمها بسرقة بعض

منقولاته غقب خلاف بينهما تركت على اثره منزل الزوجية . انكر الزوج

التهمة . تولت الشرطة التحقيق . (3)

هناك على ظهر الانفاق حيث يقام السرادق الكبير تجري كل الاعمال

دفعة واحدة . الجرارات تسوي المكان . العربات تلقي فيه بحمولات

متابعة من الرمال . عمال الفراشة يرفعون اعمدة السراديق . (4)

In the first two examples there might be a rhetorical justification; whereas in the examples taken from the press the foreign influence is obvious. Here again the English and the French patterns play an important part in omission of conjunctions which join sentences.

(1) Jumhūriyya, C., May 19, 1964, p. 8.

(2) ibid.

(3) ibid.

(4) Ahrām, May 13, 1964, p. 7.

I:5:b(b): Insertion of the Conjunction before Adjectives:

Two or more adjectives - whether predicative or attributive - describing one common noun simultaneously are not joined by any conjunction in the standard usage; ⁽¹⁾ thus in the Qur'ān:

عسى ربه ان طلقن ان يبدله ازواجاً خيراً ممنكن مسلمات مؤمنات
قانتات تائبات عابدات نيبات و اباكاراً. (2)

the insertion of و between two adjectives means that they apply alternatively, as the example quoted above shows.

In modern writings, however, one often comes across examples where و is placed between two adjectives which describe a common noun simultaneously, as:

انك شاب قوي وجري. (3)

بهية فتاة جميلة ومؤدبة. (4)

رأيتها مقبلة تحمل سلة جميلة وجذابة. (5)

كشف النقاب عن ثورة عربية كانت كامنة وخفية. (6)

هذا الموضوع يتطلب دراسة وافية ودقيقة. (7)

In the above-mentioned example where two adjectives are involved, the influence of the spoken Arabic ⁽⁸⁾ on the insertion of و cannot be ruled out altogether, although the European pattern - English, 'He is strong and bold' can also be detected.

(1) Blachère, pp. 297, 390; cf. Feghali, Syntax des Parlers Arabes du Liban, p. 147.

(2) Qur'ān, 66, 5.

(3) Maḥfūz, Bidāya, p. 121.

(4) ibid., p. 325.

(5) Maḥfūz, Liṣ, p. 31.

(6) 'Arab, June 30, 1964, p. 5.

(7) Jumhūriyya, B., July 17, 1964, p. 2.

(8) This use of و between two adjectives is very common in Iraqi dialect, and it is also found in Egyptian dialect.

To convey the idea of simultaneousness, the modern writer often uses such expressions as, *as*: في ان ، في نفس الوقت ، معا

(1) انها رغبة سخيقة ومحزنة في ان .

(2) وتلك حقيقة واقعة ومؤسفة معا .

(3) اننا اشتراكيون ومسلمون في نفس الوقت .

It has already been mentioned that the insertion of *و* between two adjectives in the standard usage would mean that they apply alternatively. The use of such expressions as *في نفس الوقت، في ان، معا* in the same sentence with *و* would be incongruous. The European pattern is often responsible for this modern construction - joining of two adjectives with *و* and using *في نفس الوقت، في ان، معا* to denote that the adjectives apply simultaneously. The following example is under the direct influence of the English pattern:

بوسع الفرد ذاته ، اذا كان من العظمة بمكان ، ان يكون علميا وشاعريا معا (4)

The original text reads: 'The same single individual, if he is big enough, can be both scientific and poetic.' (5) Thus *علميا وشاعريا معا* is suggested by 'both scientific and poetic'.

In the following example, on the other hand, *معا* is not incongruous but redundant according to the standard usage.

(6) وعلى نحو فني جسور مؤذ . معا .

The absence of *و* from between the adjectives would in itself

(1) Mahfuz, Sukkariyya, p. 338.

(2) Jabra, Adib, p. 36.

(3) Jumhuriyya, C., May 20, 1964, p. 1.

(4) Jabra, Adib, p. 62.

(5) Max Eastman, "Literature in an Age of Science," The Writer and His Craft, p. 28.

(6) 'Abbās, Moby Dick, p. 24.

convey the idea of **معاً** in the standard usage, as already mentioned.

In the line which occurs in Mu'allaqat Imru' u -l-Qays: **مكر مفر مقبل**

كجلمود صخر حطه السيل من عل the use of **معاً** is felt significant since the adjectives **مكر مفر مقبل مدبر** are

contradictory in meaning. The idea stressed by **معاً** is that, in spite of the contradictory meanings of the adjectives, they should be taken together. This point does not rise in the modern example:

وعلى نحو فني جسور مؤذي معاً, which is translated from the English, 'and in a manner at once so artful, bold and mischievous.'⁽¹⁾ The use of **معاً** is suggested by 'at once'.

What has been said of adjectives is also true of **الحال** circumstantial adverb, in that no conjunction is needed, in the standard usage, to join these words if they are to be taken simultaneously, e.g. **هذا زيد واقفا ضاحكا متحدنا** (2)

Modern writers, however, sometimes insert **و** between the circumstantial adverbs **الحال** although they are meant to be taken simultaneously, as:

(3) **ومدت يدها مصافحة وقائلة .**

ولكن لم ار فيها سوى اصبعها الكبير مصبوغا اظفره بالاحمر وباديا من طرف حذائها . (4)

(5) **تم محذرا وواعظا في ان .**

(1) Melville, Moby Dick, p. 501.

(2) Quoted by Ibn Ya'ish, Mufaṣṣal, .ii, p. 56.

(3) Nu'ayma, Liqā', p. 42.

(4) Jabrā, Surākh, p. 5.

(5) Maḥfūz, Bayn al-Qaṣrayn, p. 350.

The insertion of و in the above-mentioned sentences is suggestive of the European pattern; thus مصافحة وقائلة for English, 'shaking hands and saying'.

The influence of the European pattern is more obvious in the examples where more than two adjectives are concerned and و is inserted before the last adjective, as:

- (1) نحقق فهما مشتركا ، واضحا ، وعميقا بيننا وبين اصدقائنا .
- (2) ويرده اليها عافيا ، كاملا ، و طليقا من كل قيد و شرط .
- (3) عاد في تلك الدقيقة فدوى في اذني جافا ، صارما ، ورهيبا .
- (4) كشف النقاب عن ثورة عربية كانت صامتا ، كامنة ، وخفية .

The last adjective in each of the above-mentioned sentences is meant to be taken simultaneously with the rest; whereas according to the standard usage, the insertion of و before the last adjective means that it has to be taken alternatively (see the example from Qur'an already quoted where و is inserted between ثيبات و ابيكار because these adjectives can only apply alternatively).

Obviously the modern pattern with و before the last adjective is suggested by the European pattern - in English we say: 'She is pure, perfect and free.'

- (1) Ahrām, May 25, 1964, p. 9.
- (2) Nu'ayma, Ṣawt al-Ālam, p. 22.
- (3) Nu'ayma, al-Yawm al-Akhir, p. 103.
- (4) Arab, June 30, 1964, p. 5.

The examples quoted by Howell, III, pp. 473-475 from Qur'an for the ' و whose inclusion is like its exclusion' do not invalidate the rules stated in this study. The example from Qur'an LXVI.5 have been explained on p. 142. As for و before *والتاهون عن المنكر* in Qur'an IX.113 -

التائبون العابدون الحامدون السائحون
الراكعون الساجدون الامرون بالمعروف والتاهون عن المنكر
Qurtubi says, ' دخلت لصاحبه " اتاهي عن المنكر الامر
بالمعروف فلا يكاد يذكر واحد منهما مفردا "'

The و there is used to join *الامرون بالمعروف* with *التاهون عن المنكر* because both of them are considered one concept, and rarely separated from each other. However, what might be a valid point is the و in the rest of the verse *والحافظون حدود الله* which is not mentioned by Howell. This و is felt to be inserted as a result of the influence of the immediately preceding و in *التاهون عن المنكر* according to Qurtubi, who does not accept the view that it is redundant,

« دخلت في قوله
" والحافظون " لقربه من المعطوف . تدفيل : انرا زائد ، وهذا
ضعيف لا معنى له . (2)

Qurtubi further points out that و is not required in such series unless it is brought up by a particular meaning, by quoting the verse LIX.23: *هو الله الذي لا إله الا هو الملك القدوس السلام المؤمن*
المهيمن العزيز الجبار المتكبر

(1) VIII, p. 271.

(2) *ibid.*

Y.Y.A.

CHAPTER II

THE SENTENCE

II:1: EXCLAMATIVE SENTENCE

Exclamation in the standard usage follows one of these patterns:

first, *ما فعل* followed by the accusative, and secondly *افعل بـ*

with the genitive, e.g. *ما افضل زيدا ، افضل بزيد*

To convey the past time *كان* is used with the first pattern thus,

(1) *ما كان افضل زيدا*

In addition to these patterns modern writers often make use of a third one, as:

(2) *ولم كان سعيدا برفقتها*

(3) *لم انا شقية*

(4) *لم انت سعيد يا اخي*

(5) *لم هم صغفاد اولئك الذين ليرون ...*

لم in standard Arabic is different from the use of *modern لم* for exclamation. The former is followed by a singular or plural in the genitive, (6) e.g.

لم علمان مكنت many a slave have I owned, or how many a

slave have I owned! *لم درهم انقت* many a dirham have

I spent, or how many a dirham have I spent. (7)

In the modern use *لم* is followed by a nominal sentence

(examples 2,3,4) - a subject, noun or pronoun, the predicate of which

(1) Wright, I, pp. 98-100.

(2) Nu'ayma, Jabran, p. 107.

(3) Mahfuz, Zuqāq, p. 338.

(4) Mahfuz, Hams al-Junūn, p. 236.

(5) Hayat, May 12, 1964, p. 4.

(6) Not always, see Wright, II, p. 126.

(7) Quoted by Wright, *ibid.*

is an adjective - كان is used after كم - as in example 1 -
to indicate the past time.

However, an incidental sense of exclamation in sentences
introduced by كم الخبرية can be noticed; and in spite of the basic
syntactical difference between كم الخبرية sentence and the modern
exclamatory sentence with كم it is possible to say that the
modern use of كم might have some origin in كم الخبرية.

There is also the possibility that the English 'how' in the
interrogative 'how many' being identified with Arabic كم the
English pattern in the exclamation, how beautiful she is! and the
French pattern with 'comme' might have suggested the modern Arabic كم هي جميلة.

For the influence of the colloquial pattern - cf. in Iraqi dialect

(1) اشك، اشك، حلو how beautiful, or, pretty! Lebanon
qaddaish shatir. (2)

(1) McCarthy, The Spoken Arabic of Baghdad, I, p. 478.

(2) Feghali, Syntaxe des Parlers Arabes du Liban, p. 474.

II:2: NEGATIVE SENTENCES:

II:2:a: لا حتى ، حتى ولا :

Modern writers frequently use the negative particle لا followed by حتى to express a strong negative.

(1) لا تتزيني لا قبل العمل ولا حتى بعده .

(2) جليلة : لست اخي ولا حتى اختي .

(3) فلا خط ولا حتى خدشة .

More often حتى precedes the negative particle.

(4) لا غيوم في السماء حتى ولا غيمة واحدة .

(5) والمصريون الان ليسوا اساتذة في الفن ، حتى ولا تلامذة .

(6) لكنني لا اكره احدا ، حتى ولا نروندا .

(7) فلا متاع منهوب ، ولا بندقية ، ولا اي نوع من السلاح ، حتى ولا عصا .

(8) ان هذه المعونة حق للعاجز لا مرية فيه ، حتى ولا هي تشكر .

The emphatic negative is, in the standard usage, usually expressed by repeating ولا after a preceding negative, e.g. ولا ارى

لن تغني عنهم اموالهم ولا اولادهم . (9) 'but I do not see that there has come out even a single one of them.'

لم يستطيعوا اكلها في يوم ولا اثنين . (10)

The use of حتى in ولا حتى and حتى ولا seems to be

suggested by the English 'not even' and the French 'pas même'.

- (1) Maḥfūz, Bayn al-Qaṣrayn, p. 159.
- (2) Maḥfūz, Qaṣr al-Shawq, p. 330.
- (3) Zaki, 'Arabi, March 1960, p. 32.
- (4) Jabrā, 'Araq, p. 97.
- (5) Amin, Fayḍ, i, p. 47.
- (6) Nu'ayma, Mirdād, p. 115.
- (7) Nu'ayma, Liqā', p. 69.
- (8) Zaki, 'Arabi, October 1963, p. 13.
- (9) Wright, ii, pp. 303-304.
- (10) Quoted by Reckendorf, Syntax, pp. 339.

No trace of this pattern on record has been found in the spoken Arabic. According to Willmore,⁽¹⁾ and Feghali,⁽²⁾ the standard pattern is used, e.g. 'La dakhatish wa la tli^htish - I neither went in nor came out.' And in Lebanon, 'ma šeft la kabir ula zyir ula ma^hmmat beš-rir'. The same pattern is used in Iraqi dialect. Traces of it (colloquial) can probably be attributed to the fact that the expression is being picked up from writing and used in the spoken language.

Y.Y.A.

(1) Willmore, The Spoken Arabic of Egypt, pp. 133, 299.

(2) Feghali, p. 215.

II:2:b: لا يجب :

Modern Arabic writers use لا يجب in the sense of the English, 'must not':

- (1) ولا يجب ان تخلو مكتبك من كانت ودارون .
- (2) فلا يجب ان يراني ولا يجب ان اراه .
- (3) ولا يجب الانتظار حتى تظهر مثل هذه الاعراض .
- (4) لأنها بذرة سامة لا يجب ان تعيش في المجتمع القومي .
- (5) لا يجب الاستغناء عن بقية انواع الدهن .
- (6) ولا يجب ان ننسى ان المشكلة الفلسطينية ليست معادلة جبرية .

In the standard usage لا يجب normally means 'it is not incumbent; it is not necessary, i.e., it is optional'.⁽⁷⁾ The standard Arabic expresses the sense of the English, 'must not', by attaching the negative particle not to يجب but to the verb dependent on it;⁽⁸⁾ e.g. . . . لا يجب ان تخلو . The new trend in the meaning of لا يجب is often due to the influence of the English, 'must not', brought about as a result of identification and equation of the Arabic verb يجب with the English, 'must'.

(1) Maḥrūḡ, Sukkariyya, p. 109.

(2) Nu'ayma, Liqā', p. 95.

(3) Ahrām, May 26, 1964, p. 8.

(4) Manār, April 2, 1964, p. 1.

(5) Jarīda, May 29, 1964, p. 7.

(6) Zaki, 'Arabī, April 1964, p. 14.

(7) Dāghir, Tadhkara, p. 47; cf. Muḥammad Bahjat al-Bayṭār, "al-Ta'rif wa-l-Naqd", R.A.D., xxiv, p. 125.

(8) ibid.

II:2:c: او in Double Negative:

Modern writers often use او in the negative sentences to deny two or more alternatives. These alternatives may be verbs, as:

- (1) لم تفتحها او تقرأ منها كلمة .
 (2) لن يلين او يضعف اذا اقعدده مرض .
 (3) لا يدرك معناها او يقدر مغزاها او يحمد خبرتها الا من عاناها .
 (4) لا تداوى او تعالج الا بخطوات .
 (5) كان ملحننا لا يقرأ الموسيقى او يكتبها .

In the type of sentences mentioned above, the standard usage repeats the negative particle using the conjunction و before it,⁽⁶⁾ e.g.

لم تفتحها ولم تقرأ منها كلمة . لا يدرك معناها ولا يقدر مغزاها
 . لن يلين ولن يضعف اذا . . .

او as used in the preceding examples would mean, 'except', 'unless', e.g. (7) 'By God, والله لا نبرح او تبكي ان كنت صادقا (7) we shall not leave (this place) unless you weep if you are sincere.'

Modern writers also use او to join negative alternatives which are parts of speech other than verbs, as:

- (8) انا لا اذم ليلا او نهارا .
 (9) ولا كان لنا اي علم او فن او نظام .
 (10) ما سبق لي ان رأيتهما من قبل في ذلك المكان او في اي مكان سواه⁽¹⁰⁾

(1) Amin, Fayd, vii, p. 130.
 (2) Mahfuz, al-Qāhira-l-Jadida, p. 181.
 (3) Zaki, Arabi, December 1961, p. 10.
 (4) Jarida, May 26, 1964, p. 9.
 (5) Ahrām, May 7, 1964, p. 9.
 (6) Wright, ii, p. 303; cf. also Reckendorf, Syntax, pp. 335-336; Blachère, p. 480.
 (7) Aghāni, i, p. 152.
 (8) Zaki, Arabi, October 1963, p. 11.
 (9) Nu'ayma, Durūb, p. 22.
 (10) Nu'ayma, Abū Baṭṭa, p. 125.

Here the standard usage would have the conjunction و
followed by the negative particle لا (1) e.g.

انا لا اذم ليلا ولا نهارا . ولا كان لنا اي علم ولا فن ولا نظام .
ما سبق لي ان رأيتهما من قبل في ذلك المكان ولا في

The frequent use of (3) او to join negative alternatives
in modern writings is very much suggestive of the influence of the
English 'or' in the pattern: 'He does not move or speak. I did not
see him here or in any other place.' The influence of the English
'or' is obvious in حرصوا على ان لا يتكلموا او يصدروا حفيبا باقدامهم (4)
which is a translation of the English text, 'They were careful not to
speak or rustle their feet.' (5)

(1) Wright, ii, pp. 303-304.

(2) For this use of اي see p. 106, f.

(3) او is sometimes used in the standard usage in prohibition.

Mughnī gives the example: ولا تطع منهم اثما او كفورا .

Lane, i, p. 122, writes about this او that it is more forcible than .

(4) 'Abbās, Moby Dick, p. 329.

(5) Melville, Moby Dick, p. 171.

II:3: INTERROGATIVE SENTENCES:

II:3:a: The Indirect Question:

Arabic language 'ignores the difference between the direct and the indirect question, in so far as regards the arrangement of the words and the mood of the verb';⁽¹⁾ the interrogative particles هل ، أ are kept in the indirect question, e.g.

وانا لا ندري أشر أريد بمن في الارض ام اراد بهم ربهم رشدا . (2)

سائل اسيد هل ثارت بوائل . (3)

In modern writings the particles هل ، أ are often replaced

by ان ، اذا as:

فسأله اذا كان يعرف الشاب . (4)

وتسأل اذا كان بعد هذا الظلام من نور . (5)

فاتسأل اذا كانت هذه حياتها . (6)

وسئل وزير المال اذا كان قوله يعني ... (7)

لم ادر ان كان خوفا ام حزنا خالصا . (8)

لا يدري ان كان من اهل الماضي ام من اهل الحاضر . (9)

ولا ندري ان كان في نية الوزارة ان تفتح دورة مماثلة . (10)

The use of ان ، اذا to introduce the indirect question, as shown in the above-mentioned sentences has been criticised by several

(1) Wright, ii, p. 306.

(2) Qur'ān, 72, 10.

(3) Quoted by Wright, ii, p. 309.

(4) Nu'ayma, Akābir, p. 104.

(5) Nu'ayma, Ghirbāl, p. 46.

(6) Jabrā, Surākh, p. 47.

(7) Jarida, May 27, 1964, p. 2.

(8) Maḥfūz, Bidāya, p. 105.

(9) Maḥfūz, Sukkariyya, p. 308.

(10) Jumhūriyya, B., July 17, 1964, p. 6.

philologists. (1) 'Awāmiri (2) ^{Y.Y.A} ~~rightly~~ states that the modern ان، اذا is a translation of the English 'if', 'whether', as used in the indirect question. 'He asked him if (whether) he knew ...' The direct influence of translation can be seen in:

(3) ليختبر ان كانت السفينة قد اصيبت ...

for the English, '... to examine, whether or not the vessel had received ...' (4) The influence of the equivalent French pattern with

'si' should also be taken into account. Since the pattern was recorded early, the French influence seems likelier.

Furthermore, it is to be noticed that all the preceding examples from modern writers have كان . Most probably, this use of كان is due to the fact that most of the reported speech is in the past; the Arabic writer, translating from the European languages, was tense-conscious and felt the need of following the European pattern. Hence the use of كان to convey the idea of the past time. As time passed the use of كان after اذا and ان became an almost inseparable construction. The insertion of كان is unnecessary since, in Arabic, the preceding verb determines the tense (time) of all the other verbs which depend on it. (5) Thus the indiscriminate use of كان makes it difficult to tell whether the past time existed in the original direct questions or not.

Y.Y.A.

- (1) Yāziji, Lughat al-Jarā'id, p. 41; Dāghir, Tadhkara, p. 59; Zu'bulāwi, Akhtā'unā, p. 143; and Pellat, Introduction, p. 79.
- (2) "Buḥūth wa Taḥqīqāt Lughawiyya," R.A.C., I, pp. 180-161.
- (3) 'Abbās, Moby Dick, p. 346.
- (4) Melville, Moby Dick, p. 182.
- (5) Blachère, p. 256; Wright, ii, p. 21.

None of the native critics of this pattern referred to the possibility of its existence in the colloquial language. However, Feghali points out the use of أَنْ and إِذَا in the indirect question, e.g. 'šuf eza kan ga'.⁽¹⁾ So does Willmore, e.g. 'sa'altu iza kan rayik yigi'.⁽²⁾

The usage seems to have become widespread in places with a long and advanced tradition of education and reading, and it has been picked into colloquial Arabic to the extent of giving the impression that it is indigenous to the vernacular.

Y.Y.A-

(1) p. 226, footnote (1) and p. 271.

(2) The Spoken Arabic of Egypt, p. 293.

II:3:b: Tag Questions:

In modern writings one often comes across a question dependent on an affirmative or negative statement, i.e. what is known in English as a tag-question, e.g.

- (1) ولكك لم تشك تعباً او فقدان شهية هذه الايام ، اليس كذلك ؟
 (2) ولكننا لن نفترق ، اليس كذلك ؟
 (3) ان النهار قد انقضى وحل وقت الراحة ، اليس كذلك ، استاذ امين ؟
 (4) وصاحب القلب العليل سيموت بعد ايام ، او بعد سنين . . اليس كذلك ؟
 (5) انها ناتو منظمة الاطلسي ، اليس كذلك ؟

The pattern اليس كذلك ؟ used in the above-mentioned examples as tag question. However, it is almost certain that the tag question has always

existed in the conversation. Its absence from the records of standard Arabic is probably due to the fact that it did not concern itself with simple, everyday conversation. Parallel idioms can be found in the modern colloquials, مشي كده (Egypt), مو تما (Iraq), and similar forms found in the rest of the Arab countries.

Translation from English is, however, directly responsible for the pattern of tag questions found in the following sentences.

(9) لم تسرق اخر قبطان عملت تحت امرته ، هل سرقته ؟

- (1) Maḥfūz, Hams al-Junūn, p. 295.
 (2) Maḥfūz, Zuqāq, p. 231.
 (3) Jabrā, Surākh, p. 10.
 (4) Nu'ayma, al-Yawm al-Akhir, p. 180.
 (5) Zakī, 'Arabi, July 1961, p. 15.
 (6) The standard usage prefers the proper question, which sometimes conveys other meanings besides interrogation, i.e. to deny or confirm a statement as: أفصفاكم ريكم بالبنين واتخذ من الملائكة اناثا (Qur'ān, xvii, 42); and ألم نشرح لك صدرك (Qur'ān, xciv, 1).
 (7) 'Abbās, Moby Dick, p. 134.
 (8) Melville, Moby Dick, p. 66.
 (9) 'Abbās, op. cit., p. 134.

for the English, '(thou) didst not rob thy captain, didst thou?'⁽¹⁾

طبعاً لم يجلس هذه الجلسة طول اليوم ، أتراه فعل ؟ (2)

for the English, 'He hain't been a-sittin' so all day, has he?'⁽³⁾

لم تكن رجلاً من الخشب المقير تلك التي ركلك بها . أكانت كذلك ؟ (4)

for the English, 'It wasn't a common pitch pine leg he kicked with, was it?'⁽⁵⁾

The English pattern has been reproduced in هل كنت ؟

أكانت كذلك ؟ and أتراه فعل ؟ هل سرقته .

(1) Melville, op. cit., p. 66.

(2) 'Abbās, op. cit., p. 152.

(3) Melville, op. cit., p. 78.

(4) 'Abbās, op. cit., p. 226.

(5) Melville, op. cit., p. 114.

II:3:c: Word Order with هل :

Modern writers often have the interrogative particle هل prefixed to a nominal sentence the predicate of which is a finite verb, e.g.

- (1) هل هذا العالم بني على اساس منطقي ؟
- (2) هل هم ارتضوا الرق نظاما انسانيا ؟
- (3) هل دورها تخرج صفوة قليلة من المثقفين ؟
- (4) هل هو يشعر بالم ؟
- (5) وهل سعادتنا لا تكمل بغير الاولاد ؟

The examples mentioned above belong to the type of questions called

تصديق . The use of هل - except in the last example, which will be explained later - is, therefore, in agreement with the standard usage,⁽⁶⁾ but the word order is not. The standard usage would place the finite verb first, thus:⁽⁷⁾

- هل بني هذا العالم على اساس منطقي ؟
- هل ارتضوا الرق نظاما انسانيا ؟

According to the standard usage, sentences following the word order

هل هذا العالم بني . . . هل هم ارتضوا . . . would be taken to belong to the type of questions called تصور⁽⁸⁾ where the particle أ

- (1) Amin, Fayd, i. p. 210.
- (2) Zaki, Arabi, October 1963, p. 12.
- (3) "Mir'at al-Ra'i -l-Gharbi", Arabi, March 1964, p. 39.
- (4) Nu'ayma, J'ibrān, p. 20.
- (5) Nu'ayma, Kān Mā Kān, p. 59.
- (6) Mughni, ii, p. 349.
- (7) cf. Wright, ii, pp. 308-309; Najjār, Akhtā', p. 36; Yāzajī, Lughat al-Jarā'id, pp. 84-85.

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(8) تصور denotes requisition of [simple] apprehension, i.e. of perception of an object not a relation. تصديق denotes requisition of ascertainment, as هل قام زيد . تصديق denotes requisition of ascertainment, as هل قام زيد .

would be used instead of هل (1), and the meaning rendered into English would be, 'Is it this world (or another world) which is built on ...', 'Was it they (or others) who agreed ...', which is obviously not what the writers of the above-mentioned examples mean.

The modern word order in the pattern هل هذا العالم بني ... ؟ is probably influenced by the European pattern - English, 'Is this world built on ...?' 'Did they agree to slavery ...?' Thus the English word order is kept in:

(2) وعزمت على ان اعلم علم اليقين هل ايليا الباز الهیئة يتعقبا حقا ؟ translated from, 'I was resolved to satisfy myself whether this ragged Elijah was really dogging us.' (3)

In the sentence quoted from Nu'ayma هل سعادتنا لا تكمل ... ؟ the particle هل is used with a negative sentence. (4) This is not possible in the standard usage. (5)

The spoken Arabic does not use هل for the question, is conveyed by intonation only. Thus it is likely that by back-formation process هل (هـ) have come to be confused with each other in writing. This in turn might have affected the modern word order with هل.

Y.Y.A.

The pattern هل ... used to express a question in the future has been discussed in I : 1 : 2 : p. 82 -

(1) Mughni, ii, p. 349.

(2) Abbās, Moby Dick, p. 168.

(3) Melville, Moby Dick, p. 86.

(4) One may quote another example from Nu'ayma, Abū Batta, p. 175, where هل لم تعجبه الشجرة is used with negative sentence,

(5) Wright, ii, p. 308.

RELATIVE SENTENCES:

الذي (feminine التي) is a conjunctive noun; it connects a definite antecedent to the conjunctive clause صلة, which announces a fact known or admitted, i.e. previously established to the person addressed; thus in Ibn Ya'ish:

وينبغي ان تكون الجملة التي تقع صلة معلومة
عند المخاطب لأن الغرض بها تعريف المذكور بما يعلمه
المخاطب ليصح الاخبار عنه بعد ذلك (1)

'The conjunctive clause should be known to the person addressed, because its purpose is to determine the mentioned by means of that which is known to the person addressed, in order that it may afterwards be predicable.'

Thus one says: جاء الرجل الذي قام The man who had stood came.

(2) المسجد الأقصى الذي باركنا حوله

The Remote Mosque, the precinct of which we have blessed. (3)

In modern writings, however, the conjunctive noun often introduces a conjunctive clause which does not announce a previously known fact, but a fact subsequent in time to that of the main clause, e.g.

فالتقى عند الباب موزع البريد الذي ناوله رسالة (4)

(5) وأنعمت على حسين الذي تراجع وهو يبيع

(6) وامتثلوا السبابة التي انطلقت بهم في طريق...

(1) III, p. 154; cf. also Howell, I, pp. 606-607.

(2) Qur'ān, xvii, I, quoted by ibn Ya'ish, ibid, p. 139.

(3) Translated by Palmer, The Koran, xvii, I.

(4) Nu'ayma, Jibrān, p. 96.

(5) Mahfūz, Bayn al-Qasrayn, p. 163.

(6) Mahfūz, Hams al-Junūn, p. 215.

- وكسرت اختكار السلاح المفروض على الامة العربية وطبته
 من الاتحاد السوفيتي الذي استجاب على الفور . (1)
 وتوك التحقيق هدي جيل لبنان الذي اصدر مذكرة توقيف (2)
 وقد سبق فروشوف الى منصة الخطابة في المجلس جمال عبد
 الناصر الذي خدم رئيس الوزراء الهيتي الى انهاء المجلس (3)
 رفعوا عدة عرائض الى امانة العاصمة التي قامت بدورها
 باحالتها الى مصلحة الكهرباء . (4)

In the preceding examples the fact announced by the conjunctive clause is subsequent in time to that of the main clause. It is also to be noticed that the verb of the main clause is perfect (past time), and the verb of the subordinate clause - conjunctive clause - is also perfect (past time). In standard usage the verb in such subordinate clause - conjunctive clause - will have the sense of the English past perfect, cf. the example quoted by Wright: *ثم إن وليه اللذين قتلوه في نينوى* (5) *then his two sons, who had murdered him in Nineveh, fled to . . .* since the conjunctive clause announces a fact previously known, and in standard usage the verb in the main clause determines the tense (time) of the verb(s) in the subordinate clause. Hence in standard usage, these modern sentences would be translated thus:

He met at the door the postman who had given him a letter.

She swooped on Hasanayn, who had withdrawn . . .

They took the car which had set off towards . . .

Obviously this is not the sense intended by the writers of these

- (1) *Jumhūriyya*, C., May 19, 1964, p. 5.
 (2) *Jarīda*, May 29, 1964, p. 3.
 (3) *Ahrām*, May 12, 1964, p. 1.
 (4) *Manār*, June 21, 1964, p. 5.
 (5) II, p. 321.

sentences. The conjunctive clause in these sentences is intended to be taken as subsequent in time to that of the main clause, and is to be rendered into English as:

He met at the door the postman, who gave him a letter.

She swooped on Hasanayn, who withdrew ...

They took the car, which set off towards ...

In this type of clauses which announce a subsequent fact, the standard Arabic uses حرف ترتيب (1) called ف instead of the conjunctive noun, thus:

(2) فالتقى عند الباب موزع البريد خارجه رساله
وانقضت على مسنين فراجع ...
واستقلوا السيارة فانطلقت بهم في طريق ...

One of the earliest critics of this pattern is Jurji Zaydan, who gives the example:

(3) رأيت صديقي فلان الذي اعطاني الكتاب .

which he corrects thus: رأيت صديقي فلان فاعطاني الكتاب

This modern usage of the conjunctive clause is based on the English pattern, 'I saw my friend X, who gave me the book', and the equivalent French pattern.

Translation has played an important part in introducing and popularizing the modern trend in the conjunctive clause. For instance, the Queen's message on the occasion of Nehru's death:

'I am deeply grieved to hear of the death of Mr Nehru, who will be

(1) Wright, I, pp. 290-291; Mughni, I, pp. 161-163.

(2) This sense is clear from the text, which reads: وعاد بخطوات مريرة الى البيت . فالتقى عند الباب موزع البريد الذي خارجه رساله فابو سلطان عرف للحال انهم من ماري ففهم الرساله ...

(3) al-Lugha-l-'Arabiyya, p. 115.

mourned

'throughout the Commonwealth',⁽¹⁾ is rendered into Arabic by the

Lebanese paper Jarida thus:

هزنت كثيرا لوفاة السيد نهرو الذي سوف يكون
 مؤسونا عليه في كل الكمولت (2)

The English pattern, '..., who will be' is rendered into Arabic

as الذي سوف يكون The standard usage would have the

particle وسوف يكون... , thus, instead of الذي و

(1) The Times, May 28, 1964, p. 10.

(2) May 28, 1964, p. 7.

II:5: CONDITIONAL SENTENCES:

II:5:a: لو with سوف in the Apodosis:

In the standard Arabic usage, the particle لو forms hypothetical clauses and implies that what is supposed either does not take place, or is not likely to do so.⁽¹⁾ Furthermore, the future particles سوف are very rarely, if ever,⁽²⁾ used in the apodosis of this type of sentences. The perfect is normally used, e.g.

لو كنت اعلم الغيب لاستكثرت من الخير .⁽³⁾

Modern writers, on the other hand, often use the future particles in the apodosis of لو as:

وسيتم هذا الامل لو وفق قادة السياسة . . . وهذا ما لا بد - عاجلا
او اجلا - ان سيكون .⁽⁴⁾

ولو ظل الامر على هذا النحو . . . فستضيع كل يوم بلاد اسلامية
جديدة .⁽⁵⁾

لو وقعت المسبية فسوف يمتلئ بيتك ليلة الزفاف بعمال المطابع .⁽⁶⁾
ان الحرب لو وقعت ، فستفني الامم القليلة السكان .⁽⁷⁾

لو جمعنا من السواعد الافا مؤلفة تجر عربة المادة الى الامام
فسوف تثقل بنا دائما الى الوراء تلك العربة الاخرى الروحية .⁽⁸⁾

(1) Wright, ii, p. 347; De Sacy, i, p. 166, footnote (1).

(2) Reckendorf, Syntax, p. 494, quotes سيد كرونني لو قد جربوا العمال بعدي about which Blachère says (p. 466) 'one should not attach much importance to this usage of لو which is similar to that of إذا ; it marks an old stage of the language, when the difference between the two particles was not always recognized.

(3) Qur'ān, vii, 188.

(4) Amin, Fayḍ, iii, p. 112.

(5) ibid., ix, p. 210.

(6) Maḥfūz, Sukkariyya, p. 318.

(7) Zaki, Arabi, September 1963, p. 12.

(8) ibid., March 1961, p. 9.

ولو استطاع لودج ان يحصل على نفس النسبة في المؤتمر العام
للحزب في اواخر الصيف فسيكون هنالك احتمال كبير في ان
يصبح المرشح الرسمي . (1)

The use of the future in the apodosis of the above-mentioned sentences shows that these sentences convey the idea of the likely condition, where the standard usage would have لو instead of ان (2) In fact the likely idea is clearly stated in the first example by means of the phrase $\text{وهذا ما لا بد - عاجلا او اجلا - ان سيكون}$

The modern usage with لو where it is used to denote likely condition with س , سوف in the apodosis, is often due to the identification of لو with the English 'if' used in the open condition, as in the pattern, 'If they work hard they will succeed,' and the equivalent French pattern.

The question to be asked here is whether ان , اذا , لو are becoming interchangeable owing to their common correspondence, as particles, to the English 'if' and the French 'si'; and the responsibility for deciding the type of condition - whether open or rejected - which in the standard usage lies in the particles is being shifted to the verb (tense), as is the case in English and other European languages.

See also the identification of اذا , ان with the English 'if' in the indirect question, (3) and حتى لو with 'even if' in the concession. (4)

(1) Ahrām, May 11, 1964, p. 5.

(2) Wright, ii, p. 347.

(3) pp. 151, 152.

(4) p. 165.

The use of **لو** optatively, e.g. **لو انا لناكرة فنتبراً منهم**
 especially with **يود** e.g. **يود احد لهم لو يعمر الف سنة**
 its use sometimes combined with **إن** as **ولحمري إن لو حاول أمير**
المؤمنين كما فلك (1) and, as ^{is} ~~has~~ been pointed out under
 'Concessive Sentences', ^{infra} ~~supra~~ 165, where **لو** and **إن** can be
 interchangeable. All this makes the difference between **لو** and
إن a subtle one. Hence probably the confusion between the two
 particles and the use of **سوف** , **س** in the apodosis of **لو** .

Y.Y.A.

(1) cf. Wright, II, pp. 347-348.

II:5:b: The Apodosis of لو in Front Position:

In Arabic, as in English, the apodosis of the conditional sentence may precede the protasis, as:

(1) ان يوم عراعر شفى سقما لو كانت النفس تشتفي

(2) يفدونني لو يستطيعون ان يفدوا .

(3) طاولهم لولا جعل المسك يستعجله .

though more often the apodosis follows the protasis. (4)

If, however, لولا , لو is prefixed to the apodosis of لولا , لو then the apodosis always follows the protasis in the standard usage, (5)

e.g. لولا صهرك لقتلاك (7) فلو شاء لهداكم (6)

In modern Arabic one sometimes comes across conditional sentences where the apodosis with لولا , لو is placed before the protasis, as in the following examples which come under the direct influence of translation from English:

لكان علي ان القي محاضرات عديدة لو اردت ان اشرح باي تفصيل
تطور الرواية . (8)

for the English, 'I should have to give many lectures to explain in any detail the evolution of the novel.' (9)

لكت احسبها فوضى رائعة لولا ان القولنج مرض مزعج . (10)

for, 'I would e'en take it for sublime, did I not know that the colic is a noisy malady.' (11)

- (1) Reckendorf, Syntax, p. 496.
 (2) ibid.
 (3) ibid., p. 495.
 (4) Blachère, p. 464.
 (5) ibid.
 (6) Qur'ân, vi, 149.
 (7) Aghāni, ii, p. 125.
 (8) Jabrā, Adīb, p. 136.
 (9) S. Burt, "The Unreality of Realism," The Writer and His Craft, p. 168.
 (10) 'Abbās, Moby Dick, p. 800.
 (11) Melville, Moby Dick, p. 438.

~~One also notices the occurrence of the idiom **في حالة** in a sense normally associated with conditions, as:~~

- (1) سيرسل امه الينا في حالة الموافقة .
 في حالة توسع الحرب في جنوب شرقي اسيا فان بريطانيا حينذاك ستجري مشاورات . (2)
 سوف لا يشترك في مؤتمر القمة الافريقي في حالة حضور ... (3)
 في حالة انتخابه يملك ولا يحكم . (4)

~~In each of the examples mentioned above **في حالة** is followed by al-masdar. The standard usage normally favours the use of the finite verb with the appropriate particle of condition, e.g. سيرسل امه~~

~~The modern expression **في حالة** which is especially common in the journalistic Arabic, is based on the English 'in case of', and the French 'en cas de'. The use of المصدر after the modern Arabic expression is equivalent to the use of the noun in the English pattern; thus we say, 'In the case of trouble, yell'~~

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~~(1) Mahfuz, Bayn al-Qasrayn, p. 172.~~

~~(2) Manar, July 2, 1964, p. 2.~~

~~(3) Jumhuriyya, B., July 17, 1964, p. 2.~~

~~(4) Jarida, May 29, 1964, p. 5.~~

II:6: CONCESSIVE SENTENCES:

Concession in the standard Arabic usage is expressed by means of the particle **فانا معه وان لم يعرفني** (1) e.g. **و** preceded by **ان** is sometimes replaced by **لو** as, **كونوا قوامين بالقسط** (2) **ولو على انفسكم**.

In modern writings concession is often expressed by means of **حتى (و) لو** e.g.

- حتى لو فرضنا ان الرأي العام رأي حر لا يتأثر ... (3)
 وحتى لو نجح طويلا فقد عاقبه الطبيعة . (4)
 لم يكن يستطيع ذلك حتى ولو اراده . (5)
 ومعنى هذا انه ينبغي لها الصبر حتى لو صدقت وساوسها فما
 بالها والوساوس لم تصدق ؟ (6)
 واعني بهنا كل بلد شرقي ، حتى ولو لم يكن عربيا . (7)
 حتى لو استطاع الجيش المصري ان ينتصر في الميدان فلن يسمح ... (8)
 لا يستطيع ان ينفث حتى لو شاء ان يفعل . (9)

The last example is translated from the English, 'he cannot spout even if he would.' (10)

- (1) Blachère, pp. 467-486.
 (2) *ibid.*, p. 468.
 (3) Nu'ayma, Awthān, p. 33.
 (4) Amin, Fayḍ, iii, p. 168.
 (5) Maḥfūz, Sukkariyya, p. 72.
 (6) Maḥfūz, Bayn al-Qasrayn, p. 443.
 (7) Zaki, Arabi, November 1960, p. 12.
 (8) Ahrām, May 15, 1964, Suppl. p. 1.
 (9) Abbās, Moby Dick, p. 594.
 (10) Melville, Moby Dick, p. 322.

In the standard usage *حتى لو* is normally used in the sense of 'so that if ...', e.g.

- (1) فانفجرت الصخرة حتى لو شاء القوم ان يخرجوا لقدروا .
 (2) وما زلت يا بثن حتى لو انني من الشوق استبكي الحمام بكى ليا

In modern writings one also comes across *حتى وان* and

اذا حتى used for concession, e.g.

- (3) يتناسبان مع الواقع المحسوس حتى وان كانت الغاية التي يهدف اليها .
 (4) حتى وان كانت العواصف تولول ...

Examples with *اذا حتى* are more frequent, e.g.

- وحتى اذا نشأت مدنية روحانية بعض الوقت ... فسرعان ما تنقلب ملكا عضوا . (5)
 وحتى اذا لم تقم حرب ، ولكن توشك ان تقوم ، فهذه الغواصات القاتلة (6)
 ولكن حتى اذا اراد الاديب خدمة الادب ، فان الانهزامية ... (7)
 كان لا يرد دعوة للقراءة حتى اذا جاءت من هيئة يستصغرها او يحتقرها . (8)

In the standard usage *اذا حتى* is used in the sense of 'until' (9) e.g.

- وحشر لسليمان جنوده من الجن والانس والطيير منهم يوزعون حتى اذا اتوا على وادي النمل قالت نملة (10)
 فسلك تهامة حتى اذا كان في جوف اليمن صرخ باعلى صوته . (11)

- (1) Maydānī, Amthāl, ii, p. 4003.
 (2) Aghānī, viii, p. 126.
 (3) Nu'ayma, Jibrān, p. 10.
 (4) Nu'ayma, Arqash, p. 17.
 (5) Amin, Fayd, vii, p. 34.
 (6) Zakī, Arabī, August 1963, p. 16.
 (7) Jabrā, Adīb, p. 28.
 (8) Nu'ayma, Jibrān, p. 223.
 (9) Wright, ii, pp. 12-13.
 (10) ibid., p. 13. II,
 (11) Tabarī, Tārīkh, p. 585.

The modern concession with حتى اذا and حتى وان ، حتى لو is based on the English 'even if', and the French 'même si'. The direct influence of the English 'even if' can be seen in the following two examples; in the first of which 'even if' is rendered as حتى لو and in the second as ، حتى وان . Both translations are by the same person:

ولكنني اود ان اشير الى اننا حتى لو اعتبرنا الفن سلاحا ، . . .
 وحتى لو سلمنا بان علينا . . . (1)

for the English, 'But I should like to point out that even if art is a weapon, and even if we grant also that we must.' (2)

ويصح هذا عليه حتى وان لم يكن مبدئيا من نقاد الارب (3)

for the English, 'This applies even if he is not primarily a critic.' (4)

(1) Jabrā, Adīb, pp. 71-72.

(2) Henry Hazlitt, "Literature Versus Opinion," The Writer and His Craft, p. 41.

(3) Jabrā, op. cit., p. 200.

(4) F.O. Matthiessen, "The Responsibilities of the Critic," The Writer and His Craft, p. 247.

ADVERSATIVE SENTENCES:

Modern writers often use **بالأحرى** usually preceded by **أو** as follows:

- فله قرن حساس للاستقبال، وقرن حساس للإرسال أو
 بالأحرى لإعادة الإرسال . (1)
 ما كنت على يقين من براءتك، أو بالأحرى من أنه لاذئ لك . (2)
 اتجهت نية مورية الاستيراد إلى عمل تصفية أو بالأحرى غربلة . (3)

It seems that **بالأحرى** in the above-mentioned sentences is used to express a greater precision. This expression **بالأحرى** is probably coined by the modern writers to convey the meaning of the English 'rather', and the French 'plutôt', as the editor of Lughat al-'Arab and some other critics believe.⁽⁴⁾ Thus translation from English is directly responsible for **بالأحرى** in the following example:

- إنه بخشي أن تكون المسيحية أو أهلها بالأحرى قد جعلوه غير ملائم . (5)
 for the English, 'He was fearful Christianity, or rather Christians had unfitted him ...' (6)

On the other hand, the possibility of a spontaneous extension of the standard Arabic **أحرى** suited, fitted, as found in the phrase, **بالأحرى** e.g. **بالأحرى أن يكون ذلك** It is suitable, fit, that that should be,⁽⁷⁾ cannot be ruled out.

- (1) Zaki, 'Arabi, January 1963, p. 35.
 (2) Mahfuz, Bayn al-Qasrayn, p. 359.
 (3) 'Arab, June 30, 1964, p. 1.
 (4) 'Fawā'id Lughawiyya', n.a., ii, pp. 194-195, and footnote (1), p. 195.
 (5) 'Abbās, Moby Dick, p. 111.
 (6) Melville, Moby Dick, p. 54.
 (7) Lane, II, p. 558; cf. also Dozy, I, p. 280.

بالاخرى is also used in the adversative sentences, e.g.

أبي اوافق ابي على رأيه هذا او بالاخرى
لا اوافق على رأي الا هذا (1)

(2) لم تتعجب او بالاخرى عارضت هذه الفكرة .
لم يظف هذا التجاهل من خلق حسين ، او بالاخرى زاد
من ثورته الباطنية . (3)

(4) ما جئت لادين العالم بل بالاخرى لادفع عنه الريبوة .

In standard usage بل is used to convey the adversative idea, e.g.

(5) ما نرى لكم علينا من فضل بل نطلبكم كاذبين .

In these modern adversative sentences it is not clear whether بل is used to express contrast, as the English⁽⁶⁾ 'rather' in, 'he does not make you laugh, he rather makes you sad'; or here again it is for greater precision.

In the last sentence ما جئت لادين العالم بل بالاخرى

لادفع عنه الريبوة . The modern pattern is used side by side with بل , which in standard usage would have been sufficient.

(1) Mahfuz, Sukkariyya, p. 38.

(2) Thawra, March 8, 1964, p. 3.

(3) Mahfuz, Bidāya wa Nihāya, p. 314.

(4) Nu'ayma, Airdād, p. 102.

(5) Wright, II, p. 334; cf. Mughni, I, p. 64 for او used in the adversative sense of بل .

(6) See C.O.D. and A.E.U. under rather.

CHAPTER III

THE SUBORDINATE CLAUSE

The word-order in Arabic is neither free nor absolutely fixed. There are certain combinations which possess a fixed or rigid word-order. Outside these combinations, the word-order tends to become flexible.⁽¹⁾

Modern writers often attempt to introduce some variations in the word-order of the fixed or rigid combinations. These attempts, as Blachère justly remarks,⁽²⁾ are directly influenced by the English and the French patterns. Examples of these attempts, which will be discussed in the following pages, are: change in the positions of subordinate clauses of cause,^{or} purpose; the changes in the position of direct speech, and the change in position of the subordinate clause of time introduced with *بعد*.

(1) Blachère, pp. 385-386 and footnote (1).
 (2) *ibid.*

III:1: SUBORDINATE CLAUSE OF CAUSE OR REASON:

The subordinate clause of cause or reason is often placed before the main clause in modern writings, as:

- (1) لأنني اسمع كثيرا لا اكاد اسمع شيئا .
 ولأن ليل الشتاء طويل ، ولأنه يأبى ان ينام قبل الفجر ، فقد علمته
 الوانا من لعب الورق . (2)
 وبسبب القمار وما يدفعه اليه من سهر حتى الفجر نشب اول خلاف . (3)
 ولأنه عامل بسيط عدته زنده ومعوله ، فالخير الذي كان يرجوه
 لنفسه ولعائلته هو ان يبقى له زنده ومعوله . (4)
 ولأن المجرة شي غير متماسك ، كما يتماسك الحديد ، نجد ان ... (5)

In the standard usage the main clause normally precedes the subordinate clause of cause or reason. The present inversion in the position of the subordinate clause is often an imitation of the European pattern - mainly French and English. Thus in English it is normal to say, 'Because I hear too much, I can ~~hear almost~~ nothing', placing the main clause after the subordinate.

- (1) Maḥfūz, Lis, p. 23.
 (2) Maḥfūz, Summān, p. 105.
 (3) ibid, p. 162.
 (4) Nu'ayma, Abū Baṭṭa, p. 97.
 (5) Zakī, Ma'a-l-Lāh, p. 193.

III:2: SUBORDINATE CLAUSES OF PURPOSE:

One also comes across subordinate clauses of purpose placed before the main clause in modern writers, e.g.

- (1) لكي نقرب من موضوعنا نسأل هذا السؤال .
 (2) ولكي يتحقق من وسواسه وضع يده في جيب السترة .
 (3) ولكي تفسح له قامت نصف قومة .
 (4) ولكي يكون لجميلة ما تقضي به ساعات فراغها الطويلة كان يأتيها من مدة الى مدة بروايات .
 (5) ولكي يستفيد الجميع من هذه التجربة ، فهو مفاعل لانتاج الكهرباء . . .
 (6) ولكي اقنع نفسي بسخف ذلك الوهم ، استدرت نحو التمثال ثانية .
 (7) ولكي يكون تنظيمنا الشعبي على المستوى اللائق به كقوة شعبية خلاقة بناءة يجب الحد من الافكار الدخيلة .

In the standard Arabic usage the position of the subordinate clause of purpose is after its main clause. In English we often have: '(In order) to approach our subject, we shall ...' The English pattern and its French equivalent are often responsible for the inversion of the position of the clause of purpose in modern Arabic. In the following example the English word-order is kept:

- (8) لكي ابرهن على ان القانون المذكور ما يزال ساري المفعول اتقدم . . .

- (1) Amin, Fayḍ, xx, p. 126.
 (2) Maḥfūz, Hams al-Junūn, p. 288.
 (3) Maḥfūz, Bayn al-Qaṣrayn, p. 116.
 (4) Nu'ayma, Kān Mā Kān, p. 89.
 (5) Zakī, 'Arabī, February 1963, p. 30.
 (6) Jabrā, Surākh, p. 89.
 (7) Manār, June 21, 1964, p. 1.
 (8) 'Abbās, Moby Dick, p. 635.

for the English, 'In the first place, in curious proof of the fact that the above-mentioned law is still in force, I proceed to lay before you a circumstance.'⁽¹⁾

The subordinate clause of purpose which contains مفعول لأجله the object of purpose, is also frequently placed before the main clause or its verb, e.g.

وجواباً عن سؤال آخر حول امكانية ارسال عراقيين للتدريب في
مصانع المانيا قال ... (2)

ورداً عن سؤال للوكالة عن اثر القرارات قال السيد ... (3)
ورداً على سؤال قال الدكتور ... (4)

In the standard Arabic prose مفعول لأجله normally follows its verb.⁽⁵⁾ The pattern found in the preceding examples is common in journalistic Arabic. It is based on the English, 'in reply, answer, to the question ... he said', and the French, 'en réponse à ...'⁽⁶⁾

(1) Melville, Moby Dick, p. 346.

(2) Jumhūriyya, B., July 3, 1964, p. 4.

(3) ibid., July 17, 1964, p. 4.

(4) Hayāt, May 28, 1964, p. 8.

(5) cf. the examples cited by Wright, ii, p. 121. Ibn Jinnī, however, permits this construction, see Khaṣā'is, II, p. 383, Cairo 1955.

(6) cf. Monteil, p. 294.

III:3: DIRECT SPEECH:

The word-order of the direct speech in Arabic is that the part of the sentence containing the main or reporting verb precedes the actual words of the speaker. Modern writers, however, sometimes follow a different pattern, as:

- (1) ماذا في الطريق ؟ تسأل السيد احمد .
- (2) حسين ! هتف به بصوت لم يسمعه من قبل .
- (3) كيف حال الشامة المحبوبة ؟ تسأل وهو يشير الى بطنه .
- (4) " امين ! امين ! " سمعت صوتا يناديني .
- (5) " يلا يا بنات " صاحت ام الياس .
- (6) " طباخ يا طباخ ! - اين فيلس العجوز ؟ " صاح اسطب .

In these examples, the actual words of the speaker precede the main or reporting verb. Such sentences are an imitation of the European pattern.

The last sentence of the examples mentioned above:

" طباخ يا طباخ ! - اين فيلس العجوز ؟ " صاح اسطب .
comes under the direct influence of translation from the English;

'Cook, Cook! - Where's that old Fleece?' he cried. (7)

In modern writings one also finds examples where the reporting part of the sentence is inserted within the actual words of the speaker, as:

- (8) لن ارضى عن النحافة ولو في الرجال (واصلت خديجة حديثها)
انظروا الى كمال ما اجدره بان يعني بزيادة وزنه .

In English one would say, 'I shall not approve of leanness, not even in men', continued Khadija, 'Look at Kamāl!...'

- (1) Maḥfūz, Qasr al-Shawq, p. 40.
- (2) ibid., p. 211.
- (3) ibid., p. 303.
- (4) Jabrā, Surākh, p. 69.
- (5) Jabrā, Araq, p. 27.
- (6) Abbās, Moby Dick, p. 477.
- (7) Melville, Moby Dick, p. 256.
- (8) Maḥfūz, Qasr al-Shawq, p. 40.

III:4: SUBORDINATE CLAUSE OF TIME WITH بعد :

The subordinate clause depending on the adverb بعد is often placed by the modern writers in a front position, preceding the main clause, e.g.

- (1) بعد ان بدأ حياته أحسن ان في يده مصباحا .
 بعد ان فهمت سبب بأسه وتأكدت من ان الكون ما ينفك في
 دوران ضحكت في قلبي . (2)
 بعد ان قتلوا النمر انهالوا علي بوابل من الرصاص . (3)
 فبعد ان استدعتني عنایت هانم لزيارتها ، اخبرتني انها ... (4)
 وبعده ان تذكرت قصة غازي باشا ، تصورت عنایت وركزان ... (5)
 وبعده ان قاموا بتعذيبه وضعوه في الصندوق الخاص بنقل الموتى (6)

It is to be noticed that the time of the above-mentioned examples is past; and the first clause is introduced by بعد to convey the idea that, in terms of time, it happened before the second (main) clause, i.e., the sense expressed by the past perfect in English, as 'when they had finished the work, they left the place'.

But in the standard Arabic usage the idea of the priority of time is normally conveyed by means of the temporal لما used for the past time to express the idea that the clause depending on it happened before the second (main) clause, (7) e.g.

- (1) Amin, Fayḍ, vi, p. 242.
 (2) Nu'ayma, Arqash, p. 39.
 (3) Nu'ayma, Kān Mā Kān, p. 90.
 (4) Jabrā, Surākh, p. 64.
 (5) ibid., p. 67.
 (6) Manār, July 2, 1964, p. 5.
 (7) Blachere, p. 449.

(1) فلما جاءهم بالبينات قالوا . . .

(2) ان معاذاً لما قدم اليمن على بهم السبح .

Furthermore, in the standard Arabic usage the clause depending on بعد follows the main clause, (3) e.g.

(4) خرج منهم رجل بعد ان قال علي

(5) يملأ الارض عدلاً بعد ان تملأ جوراً .

The modern word-order as shown in the examples quoted from modern writers is often an imitation of the European pattern. Thus the word-order in the following English pattern, 'after giving us a stiff full-length of Greenland whale . . . treats us to a series of classical engravings . . .', (6) is reproduced in the Arabic example:

وبعد ان قدم لنا صورة جاسية كاملة لحوت جرينلاند . . . عاد

يعرض علينا سلسلة من الرسوم الكلاسيكية . (7)

(1) Quoted by Blachère, p. 449.

(2) *ibid.*

(3) cf. Ashtar, al-Nathr al-Mahjarī, p. 221, footnote 1; he quotes the example from Nu'ayma . . . ان قتلوا النمر . . . as a foreign influence on Nu'ayma's style; cf. also the examples quoted by Reckendorf, Syntax, pp. 475-476.

(4) Quoted by Reckendorf, Syntax, p. 475.

(5) *ibid.*

(6) Melville, Moby Dick, pp. 235-236.

(7) 'Abbās, Moby Dick, p. 440.

CHAPTER IV

P H R A S E O L O G Y

The European influence in this chapter consists in the reproduction in terms of equivalent native words of expressions, phrases, and even larger units such as proverbs.

This form of interference, generally called loan translation,⁽¹⁾ can be subdivided as follows:

- (a) Loan Translation Proper;⁽²⁾ here the European model is produced exactly, word for word.
- (b) Loan Rendition;⁽³⁾ in which the European model only furnishes a general hint for the reproduction.

Among loan translations one can also distinguish those in which the components appear with their familiar meanings (only the particular combination of them being due to another language) from those where one or more of the components is involved in a semantic extension. An example of the first type is ⁽⁴⁾ عمل صلحا to make peace, where عمل and صلحا appear in their ordinary meanings, only the combination being unusual. The second kind is exemplified by such expressions as ⁽⁵⁾ يلتقي مع اسباب الفقر in which يلتقي is used in the sense of 'satisfy the demand', and ⁽⁶⁾ تجري في السماء where تجري has the meaning of 'extend'.

In the field of phraseology the European influence is even greater

- (1) See Ulrich Weinreich, Languages in Contact, p. 51.
 (2) The term is used by Ulrich Weinreich, *supra*, p. 51.
 (3) The term is used by Ulrich Weinreich, *supra*, p. 51.
 (4) See p. 186.
 (5) See p. 180.
 (6) See p. 181-182.

than in Syntax. The number of phrases and expressions which can be traced to English and French influence, and which find their way into modern Arabic, is enormous. Some of these phrases do not live long, and during their short life-time they always retain an alien tinge; whereas others are incorporated in the Arabic language, and become a part of everyday conversation, so much so that it is difficult for the ordinary person, immediately or in the long run, to recognize their foreign origin or even be aware of it.

To try to write down all the European phrases which have found their way into modern Arabic writings would not be practicable. Hence only a representative number of these phrases has been given here. Where the English and the French phrases are identical, both of them have been mentioned as possible original patterns of the Arabic expression.

The phrases are classified into: (a) Verbal Phrases, (b) Nominal Phrases, and (c) Prepositional Phrases, according to whether these phrases begin with a verb, a noun, or a preposition.

IV:1: VERBAL PHRASES:

English: to hurt someone's feelings: يؤذي (يجرح) الشعور، الاحساس
لا احب ايداء مشاعرهم . (1)

يشفق من جرح مشاعرها على الاقل . (2)

هل في ذلك ما يجرح احساساتك . (3)

الإشارة إلى الشجار الذي سمعت بعضه قد يجرح احساسها . (4)

English: let alone: دع جانبا

لا اتصور ان يهزأ ملاك كريم مثلك من عذاب الاخرين ودعي
جانبا انك سببه . (5)

English: think twice: فكر مرتين

فكر مرتين ولا تنسى . (6)

وينبغي التفكير مرتين في هذه . (7)

او لا يستحق ذلك منا ان نفكر مرتين . (8)

English: to build castles in the air: يبني قصورا في الهواء

ان نضاله الروحي كله مهدد بالخراب وكأنه يبني قصورا في الهواء (9)

English: to change the course: غير مجرى (10)

فمن وجه اخي ليعود الى لبنان حين عاد فغير مجرى حياتي . (11)

(1) Maḥfūz, Bidāya, p. 189.

(2) Maḥfūz, Bayna-l-Qaṣrayn, p. 367.

(3) Nu'ayma, al-Abā' wa-l-Banūn, p. 50.

(4) Jabrā, 'Araq, pp. 100-101.

(5) Maḥfūz, Qaṣr al-Shawq, p. 279.

(6) ibid., p. 415.

(7) Maḥfūz, Sukkariyya, p. 339.

(8) Jarīda, May 26, 1964, p. 1.

(9) Maḥfūz, Sukkariyya, p. 103.

(10) cf. Wehr, Besonderheiten, p. 21.

(11) Nu'ayma, al-Nūr wa-l-Dayjūr, p. 134.

- وفي ذلك التاريخ حدث ما غير مجرى حياة اسرتنا . (1)
 قد يغير مجرى الحياة ويجعلها اقوم . (2)

English: to take the necessary steps: اتخذ الخطوات اللازمة

- اتخذ السيد . . . جميع الخطوات اللازمة لتوفير . . . (3)

English: to give the cold shoulder to a person: اعطى كتفا باردا

- الصحافة الامريكية تعطي جنسون كتفا باردا . (4)

English: to jump to conclusions: قفز الى الاستنتاجات

- والقفز الى الاستنتاجات ليس علما . (5)

English: to meet, (satisfy the demand): يلتقي (مع اسباب)

- ورأوا ان الاحسان بمعنى اعطاء الفقير شيئا من الصدقة يدا بيد
 قد يلتقي مع اسباب الفقر في قليل من الاحيان ، ولا يلتقي في
 كثير منها . . . فلما عقلوا الاصلاح ودرسوا الفقر واسبابه نوعوا
 الاحسان ليلتقي مع اسباب الفقر . (6)

English: to discover, (realise suddenly): اكتشف انا ...

- وقبل ان يغادر الدكان اكتشف انه نسي منديله . (7)

(1) Maḥfūz, Sarāb, p. 14.

(2) Amīn, Fayḍ, III, p. 70.

(3) Ahrām, May 11, 1964, p. 13.

(4) Ahrām, May 26, 1964, p. 5.

(5) Jabrā, Adīb, p. 44; a translation of the English, 'These views are not scientific findings but wild jumps at emotional conclusions.' Max Eastman, 'Literature in an Age of Science', The Writer & His Craft, p. 17.

(6) Amīn, Fayḍ, vii, p. 343.

(7) Maḥfūz, Zuqāq, p. 48; cf. 'Awāmiri, 'Buhūth wa Taḥqīqāt Lughawiyya Mutanawwi'a', R.A.C., I, p. 147.

English: to spend time: انفق (الوقت) عرف ،

- (1) ولكن سنة عرفتھا جنديا بسيطا في فرنسا .
 (2) وانفقوا في حديقة الاورمان وقتا غير يسير .
 (3) قررت ان اعرف ما تبقى من المساء في المشاهدة .

English: to act a part: (4) مثل دورا

- (5) ولكنها كانت لا تزال مصرة على تمثيل دور من يساق ...
 (6) انما نضحك لأن الرجل مثل دور الجماد .
 (7) ومثل الدور نفسه مع سعد .

غسل الاثواب القذرة على مشهد من الناس :

English: to wash one's dirty linen in public:

- وكيف استباح ان يفضح هذه العيوب ، ويغسل الاثواب القذرة
 على مشهد من الناس . (8)

English: to work on a book: اشتغل على الكتاب

- الا اننى اشتغلت في الاشهر الاخيرة على هذا الكتاب . (9)

English: run (extend, be continuous): تجري (10)

- (1) Nu'ayma, al-Nūr wa-l- Dayjūr, p. 136.
 (2) Maḥfūz, al-Qāhira al-Jadida, p. 49.
 (3) 'Abbās, Moby Dick, p. 48: a translation of, 'I resolved to spend the rest of the evening ...' Melville, Moby Dick, p. 17.
 (4) According to Mustafā Jawād the nearest verb to مثل in meaning, in the standard usage, is حكى , see Mabāḥith, pp. 35-37.
 (5) Maḥfūz, Zuqāq, p. 27.
 (6) Amin, Fayḍ, vii, p. 15.
 (7) ibid, x, p. 113.
 (8) Amin, Zu'mā' al-Iṣlāḥ, p. 99.
 (9) Jabrā, Ṣurākh, p. 70.
 (10) The author is aware of the foreign origin of this expression, which he explains in p. 189, footnote (2) thus:

التعبير بالجريان هنا تعبير لغوي معناه ان صورتها تجري في السماء اي
 تمتد فيها - فهي لا تجري بمعنى تتحرك

وهي تجري في الساء . . . من الافق الشمالي الغربي الى الافق
الجنوبي الشرقي . وهي فيما شتاء وسيف تجري في اوضاع . . . (1)

English: may, can: تستطيع

طالب مساؤك يا رب المنزل . تستطيع ان تمضي . (2)

تستطيع ان تذهب . (3)

English: to hit the (right) nail on the head: اصاب المسار على رأسه

اصبت يا ام زيدان . اصبت المسار على رأسه . (4)

English: to kill time: قتل الوقت (5)

French: tuer le temps:

اما ان تكون الغاية قتل الوقت فليست غاية مشروعة . (6)

لا وقت عندي لقتل الوقت . (7)

يستعين بها على قتل الوقت . (8)

English: to open fire: فتح النيران

French: ouvrir le feu:

فتحت نيران مدافعها . (9)

ولكن اليونانيين فتحوا نيران مدافعهم على مواقع الاتراك . (10)

(1) Zaki, Ma'a-l-Iāh, p. 189.

(2) 'Abbās, Moby Dick, p. 62; under the direct influence of the English: 'Good night, Landlord ... You may go', Melville, Moby Dick, p. 27.

(3) 'Abbās, Moby Dick, p. 483; under the direct influence of the English, 'You may go', Melville, Moby Dick, p. 260.

(4) Nu'ayma, al-Yawn al-Akhir, p. 29.

(5) See Sāmarrā'ī, p. 242.

(6) Amin, Fayd, iii, p. 69.

(7) Nu'ayma, Abū Baṭṭa, p. 55.

(8) Maḥfūz, Bayn al-Qaṣrayn, p. 430.

(9) Jumhūriyya, B., July 3, 1964, p. 1.

(10) Ahrām, May 5, 1964, p. 4.

English: to break the ice: ذاب الجليد

French: rompre la glace:

(1) . وبمضي الوقت ذاب الجليد بين الطرفين .

English: to bite the dust: عض التراب .

French: mordre la poussière:

(2) . ثم يطرحك على الحضيض ويجعلك تعض التراب .

(3) . هوذا طالب الكمال يعثر ويعض التراب .

English: to break the silence: كسر الهدوء

French: rompre le silence:

(4) . وفجأة كسر هذا الهدوء رجل ضخم الصوت .

English: to feed: (5) غذى

French: nourir:

(6) . واغذي حلبي الصغير عن الزهور .

(7) . لأن الدين يغذي حاجة من حاجات النفس

English: exchange, interchange: تبادل

French: échanger:

(8) . حبذا لو نتبادل الاوضاع .

(1) Ahrām, May 6, 1964, p. 4.

(2) Nu'ayma, Mirdād, p. 106.

(3) Nu'ayma, Arqash, p. 75.

(4) Amin, Fayḍ, iv, p. 50.

(5) See Maghribī, "Ta'rib al-Asālib", R.A.C., I, p. 344.

(6) Jabrā, Ṣurākh, p. 73.

(7) Amin, Fayḍ, vi, p. 124.

(8) Nu'ayma, al-Abā' wa-l-Banūn, p. 35.

ولبتوا يتبادلون الاخبار . (1)

فسلمتا بشوق وتبادلتا قبلتين . (2)

فقد تبادلنا مع هذا الوفد الاخوي الاراء والافكار . (3)

English: to form, a council ⁽⁴⁾ النظر به ...
French: former:

(5) فاحتفل به السلطان وشكل مجلسا فخما .

(6) كانت تلك نظرية شكلتها من اجل راحتي .

(7) البحر يشكل الثروة القومية .

(8) ان مشكلة قبرص تشكل خطرا .

English: to cover (the losses, news): ⁽⁹⁾ غطى ، الخسائر ، الاخبار

French: couvrir:

(10) اضطر الى سحب مائة جنيه اخرى لتغطية خسائره .

(11) وحدات تصور صوت وصورة لتغطية اللحظات التاريخية .

(12) لتغطية اخبار الاحتفال بتحويل مجرى نهر النيل .

English: to concentrate, one's mind ; discussion ; ركز انتباهه ، تركّز المناقشة

French: concentrer:

(1) Maḥfūz, Liṣ, p. 58.

(2) Maḥfūz, Zuqāq, p. 22.

(3) Jumhūriyya, B., July 17, 1964, p. 5.

(4) See 'Aqqād, Ashtāt, p. 123, who criticised these expressions:

هذه التشكيلات التي لا شكل لها .

(5) Amīn, Fayḍ, III, p. 205.

(6) Jabrā, Surākh, p. 11.

(7) Jumhūriyya, B., July 17, 1964, p. 7.

(8) Ahrām, May 6, 1964, p. 4.

(9) See Sūmarrā'ī, p. 251.

(10) Maḥfūz, Summān, p. 170.

(11) Ahrām, May 6, 1964, Suppl. p. 12.

(12) Ahrām, May 11, 1964, p. 14.

وركر فكره مستعينا بالسكون . (1)

وقد تركت معظم المناقشات امس حول . . . (2)

English: to occupy a high position: يحتل منزلة رفيعة

French: occuper un rang distingué:

بيد انه سر اخر الامر بالمنزلة الرفيعة التي بات يحتلها
في نفوس الصغار . (3)

English: to put an end to ... وضع نهاية لـ

French: mettre fin à ...

سيضع نهاية لحياته . (4)

English: to look from an angle: (5) نظر من زاوية

French: voir d'un coin:

اني انظر الى الموقف من زاوية اخرى . (6)

وكل مصطلح ينظر الى المرض من زاويته . (7)

English: to shed, throw light on: (8) يصب ، يلقي ، ضوء على

French: jeter une lumière sur:

والاضواء التي صبها على نواحي هذا الوجود كانت اضواء شديدة . (9)

وفيهما ضوء قوي يلقي على المدنية الغربية . (10)

- (1) Maḥfūz, Bidāya, p. 70.
- (2) Ahrām, May 6, 1964, p. 11.
- (3) Maḥfūz, Sukkariyya, p. 17.
- (4) Nu'ayma, Mirdād, p. 184.
- (5) See Sāmarrā'i, p. 251.
- (6) Maḥfūz, Sukkariyya, p. 254.
- (7) Amin, Zu'amā' al-Islāh, p. 9.
- (8) See Sāmarrā'i, p. 249.
- (9) Zakī, Mi'a-l-Lāh, p. 10.
- (10) Amin, Fayḍ, III, p. 59.

English: to pronounce the sentence: لفظ الحكم

French: prononcer un sentence:

وبعد مناورات ومخاضات قد تطول عاما او عامين تلفظ
المحكمة حكمها . (1)

English: to make peace: عمل صلحا

French: faire la paix:

سأعمل صلحا بينك وبين ريك . (2)

English: to pay dear(ly) for: دفع الثمن غاليا (3)

French: payer cher:

ستدفع الثمن غاليا لست لعبة او اضحوة . (4)

English: to fill a post: (5) ملأ المكان

French: remplir une place:

سيملؤ مكاني من هو اقدر مني . (6)

English: to give one's word: (7) اعطى كلمة

French: donner sa parole:

وتسأل عبد المنعم . . . اعطاك كلمة جدية ؟ (8)

(1) Nu'ayma, al-Nūr wa-l-Dayjūr, p. 97.

(2) Nu'ayma, Karm, p. 50. The standard usage has the verb صالح
e.g. صالحت بين القوم Lane, iv, p. 1714.

(3) See Sāmarrā'i, p. 491.

(4) Maḥfūz, Bayn al-Qaṣrayn, p. 491.

(5) cf. the expression لا يسد والله مكانه حفرتك e.g. سد مكانه
Jāḥiḡ Bayān, iii, pp. 360-361.

(6) Maḥfūz, Sukkariyya, p. 20.

(7) See Sāmarrā'i, p. 252.

(8) Maḥfūz, Sukkariyya, p. 209.

ولكي احب ان اعطيك كلمتي الان (1)

English: crystallize, meaning, etc. (2) تبلور طابعه ، بلور المعاني

French: cristalliser:

وكان عبد المنعم قد تبلور طابعه (3)

وقد بلور القران هذه المعاني (4)

English: to touch on the subject: (5) مس الموضوع

French: toucher un sujet:

ولم يمس الموضوع الذي جاء من اجله (6)

وهو يمس كل موضوع من ناحيته الدينية (7)

English: to ask the hand of: (8) طلب يد

French: demander sa main:

اسفي عليك من شابة عائرة الحظ لا تجد من يطلب يدها (9)

والحت علي بان اذهب الي ابياها واطلب يدها منه (10)

وطلب يدها ولكها ... (11)

(1) Maḥfūz, Kifāh Ṭiba, p. 110.

(2) See Sāmarrā'i, p. 245.

(3) Maḥfūz, Sukkariyya, p. 350.

(4) Amin, Fayd, viii, p. 214.

(5) cf. the standard expression 'Aqd, v, p. 3, ونحن قائلون بعون الله اخبار زياد والحجاج ... وماسحون على شي من اخبار ...

and in Aghānī, xi, pp. 39-40, فلا تظن في الثناء عليه ولا تعبته ، امسح ذكره مسحا وجاوزه

(6) Maḥfūz, Bidāya, p. 286.

(7) Amin, Fayd, viii, p. 280

(8) See Sāmarrā'i, p. 254.

(9) Maḥfūz, Zuqāq, p. 33.

(10) Jabrā, Surākh, p. 13.

(11) Nu'ayma, Ghīrbāl, p. 182.

English: to shelve, put on the shelf: وضع على الرف

French: poser sur la planche:

ان مشكلة كوبيك قد وضعت على الرف لفترة اخرى من الوقت . (1)

(1) Ahrām, May 18, 1964, p. 5.

IV:2: NOMINAL PHRASES:

English: right-hand: اليد اليمنى

- (1) . وفتاة قيل انها عاشقته ويده اليمنى في الجهاد .
 (2) اجعله يدك اليمنى
 (3) ذلك الى انه كان اليد اليمنى لكل ناظر معارف .
 (4) كانت اليد اليمنى في هذه المملكة الصغيرة .

English: turning-point: نقطة تحول

- (5) فكان ذلك نقطة تحول في تاريخ العراق .
 (6) كانت تلك الحادثة نقطة التحول في تاريخهم .
 (7) تعد نقطة تحول في تاريخ المسلمين .

English: background: الارض الخلفية

- (8) اصبحت منفصلة تماما عن الارض الخلفية .

English: common ground: ارض مشتركة

- ان هناك ارضا مشتركة بين هذه المبادئ وبين اي
 كيان امريكي سليم . (9)

English: an iron hand in a velvet glove: يد حديدية في قفاز من حرير

- (1) Nu'ayma, Abū Baṭṭa, p. 152
 (2) Nu'ayma, al-Abā'wa-l-Banūn, p. 87.
 (3) Amīn, Fayḍ, v, p. 208.
 (4) Maḥfūz, Bayn al-Qasrayn, p. 20.
 (5) Ḥayāt, May 14, 1964, p. 2.
 (6) Jabrā, Ṣurākh, p. 66.
 (7) Amīn, Zu'amū' al-Islāh, p. 126.
 (8) Ahrām, May 11, 1964, p. 8.
 (9) Jabrā, Adīb, p. 208, a translation of the English, 'There is much common ground between ...' F.O. Mathiessen, 'The Responsibilities of the Critic,' The Writer and His Craft, p. 252.

لا يستطيعون - لغفلتهم - ان يدركوا . . . اليد الحديدية في قفاز
من حرير . (1)

ما هو سم لناس قد يكون غذاء لآخرين : (2)

English: one man's meat is another man's poison:

ولكن ما هو سم لاناس قد يكون غذاء لآخرين ، وما يوجب الشقاء
قد يتيح لها الوانا من اللذات والسعادة . (3)

English: to set, put, the cart before the horse: حصان وراء العربة

اما ان يختفي الزعماء وراء الستار ويوحوا الى الطلبة بالعمل
وهم لا يعملون . . . هم مقلوب او حصان وراء العربة . (4)

English: a bull in a china shop: ثور في مستودع خزف

ولو اطلقت ثورا في مستودع خزف ، او مجنونا يحمل مشعلا في
مخزن نسيج ما صنعا ما يصنع العالم . (5)

English: all in all: (6) الكل في الكل

فالضباب هو الكل في الكل . (7)

(1) Amin, Fayḍ, v, p. 252.

(2) cf. the proverbs: (Maydānī, Anthāl, ii, p. 329); and (Burckhardt, Arabic Proverbs, p. 177).

(3) Maḥfūz, Hams al-Junūn, p. 210.

(4) Amin, Fayḍ, vi, p. 134.

(5) ibid., III, p. 62.

(6) The standard expression is 'كل شي' cf. Aghānī, ii, p. 347.

(7) Nu'ayma, Ṣawt al-Ālam, p. 90. فاخذت في غناء الغريش فاذا هو عندهم كل شي

- المال هو القوة والشهرة والاعتبار والكل في الكل . (1)
فهو عندها الكل في الكل . (2)

English: finishing, last, touches: اللمسات الاخيرة
تضع اللمسات الاخيرة في خطوط وجهها . (3)
ويجري في اسوان اليوم وضع اللمسات الاخيرة في الاستعدادات (4)

English: last but not least: اخيرا وليس اخرا
واخيرا - وليس اخرا - هذه العاطفة . (5)
واخيرا ، وليس اخرا بفضل اقبالك انت . (6)

English: white lie: كذبة بيضاء
فما الضير في سد الفجوة بكذبة بيضاء تشع حكمة . (7)
لهذا عدوا من بعض الكذب ، الكذب الابيض . (8)
وهل في الناس من ليس يكذب ولو كذبة بيضاء . (9)

English: packed like sardines in a box: اسوأ من السردين في العلب
فلا ترى ركاب الترام في وضع اسوأ من السردين في العلب . (10)

English: dead calm, silence: . السكينة الميتة .
سقطت هذه الكلمة من فمها كقصفه رعد في تلك السكينة الميتة . (11)

- (1) Nu'ayma, al-Abā' wa-l-Banūn, p. 97.
(2) Jabrā, Ṣurākh, p. 36.
(3) Ahrām, May 11, 1964, p. 14.
(4) ibid., May 12, 1964, p. 1.
(5) Maḥfūz, Zuqāq, p. 166.
(6) Zaki, Arabi, November 1960, p. 3.
(7) Maḥfūz, Summān, p. 39.
(8) Zaki, Arabi, January 1962, p. 33.
(9) Nu'ayma, al-Yawm al-Akhir, p. 118.
(10) Amin, Fayd, v, p. 289.
(11) Nu'ayma, Kān Mā Kān, p. 50.

English: business is business: الشغل شغل

فقد جعلت امل ذلك الضرب من العمل . ولكن الشغل شغل (1)

English: as poor as a church mouse: افقر من فأر في كيسة

ولكنهم افقر من فأر في كيسة . (2)

English: strained relations: (3) علاقات متوترة

French: rapports tendus:

وكانت علاقته بابيه في الاصل متوترة . (4)

English: weak point: نقطة ضعف

French: le point faible:

هذه نقطة ضعف اخرى ما فطنت لها من قبل . (5)

ونقطة الضعف هذه جعلته يتغاضى عما يأتون من مفاسد . (6)

English: naked eye: عين عارية

French: oeil nu:

واقصر الناس ، باعينهم غير المعانة ، اعينهم العارية ،

العارية من منظار ، اقتصروا على رؤية النجوم ليلا . (7)

English: a question of time: مسألة وقت

French: une question de temps:

(1) Jabrā, Ṣurākh, p. 7.

(2) Nu'ayma, Abū Baṭṭa, p. 161.

(3) See Sūmarrā'i, p. 243; and 'Aqqād, Ashtāt, p. 119.

(4) Maḥfūz, Zuqāq, p. 92.

(5) ibid., p. 327.

(6) Amin, Zu'amā' al-Islāh, p. 152.

(7) Zakī, Ma'a-l-Lāh, p. 156.

هي مسألة وقت لن يدول . (1)

ولكي اتوسم في اولادى خيرا ، والمسألة مسألة وقت . (2)

English: overwhelming majority: (3) الاغلبية ، الاكثرية ، الساحقة

French: la majorité écrasante:

اما من عداهم ، وهم الاغلبية الساحقة فكانوا مضرين . (4)

ثم لنرجع الى الاغلبية الساحقة وهي اغاني الحب . . . (5)

ان حال الاكثرية الساحقة مع الطبيعة هي حال ولد . . . (6)

والفقراء والمعدمين - وهم اكثرية الساحقة في البلاد . (7)

English: the great majority: الاكثرية الكبرى

French: la grande majorité:

قال ان الاكثرية الكبرى يخيم عليها الفقر . (8)

بل هو صار اليوم رغبة الاكثرية الكبرى من الناس . (9)

English: sphere of influence: دائرة نفوذ

French: sphère d'influence:

ان هذا الامر كله خارج عن دائرة نفوذه . (10)

- (1) Maḥfūz, Bidāya, p. 104.
- (2) Maḥfūz, Qaṣr al-Shawq, p. 45.
- (3) See Sāmarrā'i, p. 247.
- (4) Maḥfūz, Bayn al-Qaṣrayn, p. 416.
- (5) Amin, Fayd, iii, p. 115.
- (6) Nu'ayma, al-Nūr wa-l-Dayjūr, p. 87.
- (7) Nu'ayma, Abū Baṭṭa, p. 153.
- (8) Zaki, 'Arabi, March 1961, p. 12.
- (9) Zaki, 'Arabi, April 1962, p. 10.
- (10) Maḥfūz, Qaṣr al-Shawq, p. 192.

مثل السمكة تقفز من المقلي الى النار : (1)

English: like a flounder, out of the frying-pan into the fire:

فمثلهم مثل السمكة تقفز من المقلي الى النار فهم لا يخلصون

من سراب صغير الا ليجذبهم سراب اكبر . (2)

English: radical change: (3) تغيير جذري

French: changement radicale:

وراوده حلم بتغيير جذري في حياته . (4)

English: vicious circle: دائرة خبيثة

French: un cercle vicieux:

فيقع المرء في دائرة خبيثة . (5)

English: bright idea: فكرة لامعة ، لمعان الفكرة

French: une idée lumineuse:

فحكمه تمتاز مع كثرتها بلمعان الفكرة . (6)

(1) cf. the proverbs in Maydāni, Anthāl, II, p. 91: فر من المطر وقعد :
ibid. p. 149; and in Fraytag, Arabum Proverbia, iii, p. 526. هرب من الدب وقع في الجب
 كالمستغيث من الرمضاء بالنار . تحت المزراب

(2) Nu'ayma, Mirdād, p. 258.

(3) See Sāmarrā'i, p. 254.

(4) Maḥfūz, Summān, p. 133.

(5) Jabrā, Ṣurākh, p. 38. The standard expression is الحلقة المفرغة
 e.g. كانوا كالحلقة المفرغة Mubarrad, Kāmil, II, p. 244.

cf. also Maydāni, Anthāl, II, p. 397.

(6) Amīn, Fayḍ, viii, p. 225.

English: corner stone: (1) حجر الزاوية

French: pierre angulaire:

ويعتبر رائد من رواد المسرح وحجر الزاوية
في الفن . (2)

هم حجر الزاوية وواسطة العقد في الامة : (3)
جعلناها حجر زاوية نهضتنا الادبية . (4)

- (1) See *Sāmarrā'ī*, p. 252.
 (2) *Ahrām*, May 7, 1964, p. 9.
 (3) *Amin, Fayḍ*, xx, p. 280.
 (4) *Nu'ayma, al-Ābā' wa al-Banūn*, p. 12.

IV:3: PREPOSITIONAL PHRASES:

English: there is something in the air, wind: في الجو شيء

(1) تقول ضاحكة: في الجو شيء . . . ان الفرح يشم كالروائح . (1)

سمعت اسطب يخبر فلاسك في الهدى النوبات الصباحية ان

في الجو شيئاً من ذلك . (2)

وما كدت ادخل المكتب حتى شعرت بان في الجو امر غير عادي . (3)

English: in spite of: بالرغم ، على الرغم (4)

French: en dépit de, malgré:

(5) واحس بالرغم من كل شيء بسرور خفي .

(6) ولكنها تبعد وتخلق على رغم كل شيء .

(7) عذمت على اسره رغم الغضب الهائج .

English: in turn: بدوره ، بدوري (8)

French: à son tour:

(1) Maḥfūz, Bayn al-Qaṣrayn, p. 164.

(2) 'Abbās, Moby Dick, translated from the English, 'I heard Stubb tell Flask, one morning watch, that there was something of that sort in wind.' Melville, Moby Dick, p. 172.

(3) Jabrā, 'Araq, p. 141.

(4) This expression is used in the standard usage for persons only; see Maghribī, "Ta'rib al-Asālib", R.A.C., i, p. 339, and Wāfi, Fiḥ al-Lughat, p. 250. The preposition مع is used in the standard

Arabic to express the sense of 'despite, although'; see Yāzījī, Lughat al-Jarā'id, p. 56, and Wright, ii, p. 164. على is also used in this sense, see Wright, ii, p. 171.

(5) Maḥfūz, 'Abath al-Aqdār, p. 290.

(6) Maḥfūz, Jams al-Junūn, p. 317.

(7) 'Abbās, Moby Dick, p. 693; for the English, 'I resolved to capture him, spite of boiling rage,' Melville, Moby Dick, p. 380.

(8) See Sāmarrā'ī, p. 242; the standard Arabic expression is

وهل وصل من قدرك انت الاخر e.g. انا ، هو ، الاخر

فقال عزيز وانا الاخر كذلك واحب ان . . . (Alf Layla, i, p. 204); (ibid., p. 283).

فالتفت هذا بدوره الى تيتي . (1)

فسألت بدوري هل يتكلمون التركية ؟ (2)

ولكن من وجه الرابطة لتوجه بدورها الادب الحديث . (3)

English: at least: (4) على الاقل

French: au moins:

تناسى انك ولو اليلة على الاقل . (5)

ومعرفة ما فيه او على الاقل عناوينه . (6)

English: under the pressure of:

تحت ضغط

French: sous la pression de:

لم يكن يضطر الى تبريره بفكره الا تحت ضغط انتقاد . (7)

وقد اضطر والده المسكين تحت ضغط منه ومن امه ان . . . (8)

وكتب التقرير بما يراه هو انه الحق لا بما يراه رئيسه تحت

ضغط رجاء او رغبة . (9)

English: in case of:

في حالة

French: en cas de:

سيرسل امه اينما في حالة الموافقة . (10)

في حالة انتخابه يملك ولا يحكم . (11)

(1) Maḥfūz, Zuqāq, p. 275.

(2) Zakī, 'Arabi, January 1960, p. 8.

(3) Nu'ayma, al-Nūr wa-l-Dayjūr, p. 142.

(4) See "Fawā'id Lughawiyya", n.a., Lughat al-Ārab, III, p. 203, which suggests لا اقل instead. The particle لو is also used in

Arabic in the sense of the modern على الاقل e.g. تصدقوا ولو بظلف

Mughnī, I, p. 267; cf. also Aghānī, x, p. 211. على التقليل

(5) Maḥfūz, Bayn al-Qaṣrayn, p. 168; لو by itself would have been sufficient, see footnote (4) above.

(6) Amin, Fayḍ, I, p. 119.

(7) Maḥfūz, Bayn al-Qaṣrayn, p. 52.

(8) Nu'ayma, Abū Baṭṭa, p. 77.

(9) Amin, Fayḍ, vi, p. 136.

(10) Maḥfūz, Bayn al-Qaṣrayn, p. 172.

English: in the light of: (1) على ضوء

French: à la lumière de:

(2) ارجو ان تبحث في هدوء على ضوء المنفعة لا على ضوء التعصب

(3) وتستعيد هي على ضوءها ما عندها من معلومات .

(4) انهم يعملون باخلاص على ضوء مخطط مرسوم .

English: for one reason or another: لسبب او لآخر، لداع او لآخر

French: pour une raison ou pour une autre:

(5) يغلب احدهم الابتسام لسبب او لآخر .

(6) ولداع او لآخر ذكر علوية صبري .

English: by one way or another: بطريق او باخر

French: d'une façon ou d'une autre:

(7) لابد عائد اليها بطريق او باخر .

English: on an equal footing: (8) على قدم المساواة

French: sur un pied d'égalité:

(9) يقف في الجامع الى جانبه على قدم المساواة .

(10) والسير مع الاجنبي على قدم المساواة .

- (1) See Sāmarrā'ī, p. 249.
 (2) Amin, Fayḍ, vi, p. 78.
 (3) Maḥfūz, Bayn al-Qaṣrayn, p. 25.
 (4) Manār, July 2, 1964, p. 3.
 (5) Maḥfūz, Bayn al-Qaṣrayn, p. 25.
 (6) Maḥfūz, Sukkariyya, p. 246.
 (7) Maḥfūz, op. cit., p. 322.
 (8) See Sāmarrā'ī, p. 243.
 (9) Maḥfūz, op. cit., p. 472.
 (10) Amin, Fayḍ, I, p. 235.

English: in a (one) word: (1) في ، بكلمة

French: en un mot:

(2) ان ياسين في كلمة ابن مخيب للامال .

(3) وبكلمة هل عندكم كتاب ؟

(4) ما تعاليم السيد في كلمة ؟

English: for a change: للتغير

French: pour changer:

(5) ما رأيك في ان تلعب بانفي للتغير .

English: I have the honour: لي الشرف

French: j'ai l'honneur:

(6) وطالما كان لي الشرف لي ان اكون كذلك .

(7) فلم يكن لي شرف مقابلتك .

English: at the disposal of: (8) تحت تصرف

French: à sa disposition:

(9) يبقى النهار تحت تصرفي .

(10) وقد وضعت تحت تصرفه سيارة .

(11) وضع ايراد الدولة تحت تصرف الحكام .

(1) The standard Arabic expression is: بالجملة e.g.

(Ibn Khalikān, I, p. 217). وبالجملة فحديثه طويل وقضيته مشهورة

(2) Maḥfūz, Qaṣr al-Shawq, p. 362.

(3) Nu'ayma, Ghirbāl, pp. 53-54.

(4) Amīn, Zu'amā' al-Iṣlāḥ, p. 105.

(5) Jabrā, Ṣurākh, p. 33.

(6) Maḥfūz, Summān, p. 65.

(7) Amīn, Fayḍ, III, p. 2.

(8) See Zu'bulāwī, Akhtā'unā, p. 208, who suggests بامرة .

(9) Jabrā, Ṣurākh, p. 85.

(10) Maṅār, July 2, 1964, p. 4.

(11) Amīn, Zu'amā' al-Iṣlāḥ, p. 161.

English: all along the line: على طول الخط

French: sur toute la ligne:

(1) وقفت معه على طول الخط .

(2) فانا من رأيه على طول الخط .

English: neither here nor there: لا هنا ولا هناك

(3) ارز وصلصة في هيئة بولتيكا طعمها لا هنا ولا هناك .

English: in other words: وبكلمة اخرى

French: en d'autres mots:

(4) وبكلمة اخرى هل المدنية فاسدة ؟

(5) وانه نثر الدمع في الدمن البوالي وبكلمة اخرى انه بكى .

English: from time to time: من مدة الى مدة

French: de temps en temps:

(6) كان يأتيها من مدة الى مدة برواية .

English: neither more nor less: لا اكثر ولا اقل (7)

French: ni plus ni moins:

(8) دافع غريزي الى البقاء ، لا اكثر ولا اقل .

(1) Ahrām, May 26, 1964, p. 5.

(2) Hayāt, May 14, 1964, p. 3.

(3) Maḥfūz, Bayn al-Qaṣrayn, p. 346; cf. the proverbs: لا في

لا في اسفل (Maydānī, II, p. 221), and

القدير ولا في اعلاها (ibid, p. 234).

(4) Nu'ayma, Ṣawṭ al-Ālam, p. 170.

(5) Nu'ayma, Ghirbāl, p. 148.

(6) Nu'ayma, Kān Mā Kān, pp. 62-63:

(7) cf. Wright, ii, pp. 208, 340, for the standard usage:

لا غير ، ليس غير ، ليس الا .

(8) Jabrā, Ṣurākh, p. 71.

كالقهوة لا اكثر ولا اقل . (1)

انا الان في عرف (ش) وزملائه ارقش - لا اكثر ولا اقل . (2)

English: under (age): (3) تحت

French: au-dessous:

الناشئين تحت ٢٠ سنة . (4)

ويتقابل فريقا الترسانة والزمالك تحت ٢٠ سنة في الساعة الخامسة . (5)

بطولة القاهرة لاشبال كرة القدم تحت ١٥ سنة . (6)

English: in the absence of: في غيبة

باعباره اسلم الطرق للوصول ، في غيبة خرائط دقيقة للطرق

يستطيع الجيش ان يعتمد عليها . (7)

English: (up)on the whole: (8) على الجملة

وهي على الجملة ستضع حرفة صيد الحوت العنبر بين

انظف الاشياء . (9)

وعلى الجملة ان تعد نعمي عليك لا تحصيلها . . . (10)

(1) Maḥfūz, Sukkariyya, p. 254.

(2) Nu'ayma, Arqash, p.

(3) The standard Arabic uses: اقل من ، ذون

(4) Ahrām, May 11, 1964, p. 2.

(5) ibid.

(6) Jumhūriyya, C., May 22, 1964, p. 9.

(7) Ahrām, May 15, 1964, Suppl. p. 1.

(8) The standard Arabic expression is وبالجملة : وبالجملة

فحديثه طويل وقضيته مشهورة Ibn Khalikān, I, p. 217.

(9) 'Abbās, Moby Dick, p. 190; translated from the English, 'and which, upon the whole, will ...' Melville, Moby Dick, p. 96.

(10) Amīn, Fayḍ, iv, p. 13.

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