

Negativisation, Quantification, Comparison and Interrogation

11.1 Negativisation

11.1.1 غَيْرٌ ('not' or 'other than')

غَيْرٌ can be used to negativise صِفَاتٌ (adjectives) and أَسْمَاءٌ (nouns). When negativising, غَيْرٌ acts as a مُضَافٌ (possessed) noun and the negativised صِفَةٌ (adjective) or اسْمٌ (noun) is the مُضَافٌ إِلَيْهِ (possessor).

(a) غَيْرٌ means 'not' when the negativised مُضَافٌ إِلَيْهِ (possessor) is a صِفَةٌ (adjective).

غَيْرٌ صَاحِحٌ Not correct

غَيْرٌ حَيِّدٌ Not good

غَيْرٌ بَعِيدٌ Not far

The negated صِفَةٌ (adjective) agrees with the اسْمٌ (noun) it describes in gender, number, definition but not case agreement since as مُضَافٌ إِلَيْهِ (possessor) it will always be مَحْرُورٌ. غَيْرٌ does not change and only exhibits case agreement with the it describes.



دَخَلَ مَكَانًا غَيْرًا بَعِيدًا He entered a place not far

فِي مَكَانٍ غَيْرٍ بَعِيدٍ In a place not far

فِي الْمَكَانِ الْغَيْرِ الْبَعِيدِ In the place not far

هِيَ أَمْكِنَةٌ غَيْرٌ بَعِيدَةٌ They are places not far

هُم رِجَالٌ غَيْرٌ بَعِيدِينَ They are men not far

(b) **غَيْرٌ** means ‘other than’ when the negativised **مُضَافٌ إِلَيْهِ** (possessor) is an **اسْمٌ** (noun) or **ضَمِيرٌ** (pronoun).

هَلْ حَضَرَ (أَحَدٌ) غَيْرُهُ؟ Did anyone else/other than him attend?

هَلْ أَخَذَ شَيْئًا غَيْرَهُ؟ Did he take anything other than it?

هَلْ ذَهَبْتُمْ إِلَى غَيْرِ دِمَشْقٍ؟ Did you go (anywhere) other than Damascus?

11.1.2 **عَدَمٌ** (non-existence/lack)

عَدَمٌ as an isolated verbal noun means ‘non-existence’ or ‘lack’ and is the opposite of **وُجُودٌ** (existence).

عَدَمٌ as a **مُضَافٌ** (possessed) noun is used to negativise **المَصَادِرُ** (verbal nouns) to produce constructs which in English are expressed by the prefixes ‘non-’, ‘un-’, ‘in-’ and ‘dis-’.

عَدَمُ الوجودِ Nonexistence (*lit.* Lack of existence)

مَنْعَنِي عَدَمُ وُجُودِكَ فِي الْبَيْتِ مِنَ الدُّخُولِ Your not being in the house prevented me from entering

عَدَمُ جُلُوسِكُمْ مَعَنَا شَيْءٌ جَدِيدٌ Your not sitting with us is a new phenomenon

11.2 Comparison

11.2.1 **مِثْلٌ** (أَمْثَالٌ) as an isolated noun means ‘s.th. similar’.

أَمْثَالُ أَبِي بَكْرٍ The likes of Abu Bakr

هُوَ مِنْ أَمْثَالِ أَبِي بَكْرٍ He is of the likes of Abu Bakr

ثَلَاثَةٌ أَمْثَالِهِ Three times as much
(*lit.* three of its like)

11.2.2 When **مِثْلٌ** is used as **مُضَافٌ** (possessed), it means ‘like’

ابْنُكَ مِثْلَكَ Your son is like you

بَيْتِي مِثْلُ بَيْتِكَ My house is like your house

11.2.3 Note that the preposition **كَ** may also express this meaning.

بَيْتِي كَبَيْتِكَ

My house is like your house

كَ cannot be attached to a ضَمِيرٌ (pronoun) so we cannot say 'كُهُ' for 'like him'. To overcome this, we insert مِثْلٌ in between.

كَمِثْلِهِ

Like him

أَنَا كَمِثْلِكَ

I am like you

(42:11) ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

There is nothing like him

11.3 Quantification

11.3.1 بَعْضٌ means 'some' or 'one'

بَعْضٌ works in an إِضَافَةٌ construction. The مُضَافٌ إِلَيْهِ (possessor) must be مَعْرِفَةٌ (definite).

بَعْضُ الْكِتَابِ

Some/part of the book

بَعْضُ الْكُتُبِ

Some / one of the books

بَعْضُ النِّسَاءِ

Some / one of the women

مِنْ بَعْضِهِمْ

From some of them

بَعْضُهُمْ طُلَّابٌ

Some of them are students

بَعْضٌ مِنْهُمْ طُلَّابٌ

Some of them are students

11.3.2 عِدَّةٌ 'Several' or 'a number of'

(a) عِدَّةٌ requires a مُضَافٌ إِلَيْهِ (possessor) that is جَمْعٌ (plural).

عِدَّةٌ كُتُبٍ

several books / a number of books

قَرَأْتُ عِدَّةَ كُتُبٍ

I read several books / a number of books

قَرَأْتُ عِدَّةَ الْكُتُبِ

I read a number of the books

جَلَسْتُ عِنْدَهُمْ عِدَّةَ أَيَّامٍ

I stayed (*lit. sat*) with them several days

(مَفْعُولٌ فِيهِ is عِدَّةٌ (adverb) here)

قَرَأْتُهُ عِدَّةَ مَرَّاتٍ

I read it several times

(مَفْعُولٌ بِهِ is عِدَّةٌ (adverb) and مَفْعُولٌ فِيهِ is عِدَّةٌ (adverb))

(b) عِدَّةٌ like its synonym عِدَدٌ may be followed by مِنْ to produce the same meaning as above.

قَرَأْتُ عِدَدًا مِنَ الْكُتُبِ

I read a number of the books

قَرَأْتُ عِدَّةً مِنَ الْكُتُبِ

I read a number of the books

(c) عِدَّةٌ may also be used as صِفَةٌ (an adjective), and it describes both مُذَكَّرٌ (masculine) and مُؤَنَّثٌ (feminine) nouns.

قَرَأْتُ كُتُبًا عِدَّةً

I read several books

فَهِمَّهُ طُلَّابٌ عِدَّةٌ

A number of students understood it

حَضَرَتْ بَنَاتٌ عِدَّةٌ

Several girls attended

عِنْدِي كُتُبٌ عِدَّةٌ

I have a number of books

جَلَسْتُ هُنَاكَ أَيَّامًا عِدَّةً

I stayed there several days

11.3.3 عَامَّةٌ means 'generality'

حَضَرَ عَامَّةَ النَّاسِ

The common people / masses attended

11.3.4 كُلٌّ (Every / Whole / All / both)

When كُلٌّ is a مُضَافٌ (possessed) in an إِضَافَةٌ construction, its exact meaning depends on the إِلَيْهِ (possessor).

(a) When the إِلَيْهِ (possessor) is نَكْرَةٌ (indefinite)

When the إِلَيْهِ (possessor) is نَكْرَةٌ (indefinite) كُلٌّ means 'each' or 'every'. The إِلَيْهِ must remain مُفْرَدٌ (singular).

حَضَرَ كُلُّ أَسْتَاذٍ

Every / each professor attended

حَضَرَتْ كُلُّ أُسْتَاذَةٍ

Every / each (f) professor attended

يَذْهَبُ كُلُّ يَوْمٍ

He goes every day
(كُلُّ is مَفْعُولٌ فِيهِ (adverb) here)

When المُضَافُ إِلَيْهِ (the possessor) is نَكِيرَةٌ (indefinite), any خَبَرٌ (predicate) must agree in gender with كُلُّ (the possessor) and not كُلُّ .

كُلُّ شَيْءٍ جَمِيلٌ

Everything is beautiful

كُلُّ بِنْتٍ جَمِيلَةٌ

Every girl is beautiful

كُلُّ أَرْضٍ وَاسِعَةٌ

Every land is vast

كُلُّ كَلِمَةٍ قَوِيَّةٌ

Every word is strong

In the above sentences, the مُبْتَدَأٌ (subject) is كُلُّ and is نَكِيرَةٌ (indefinite) grammatically. An indefinite مُبْتَدَأٌ is allowed here because although it is indefinite grammatically, 'everything' is in fact a definite notion.

(b) When المُضَافُ إِلَيْهِ (the possessor) is مَعْرِفَةٌ (definite)

When المُضَافُ إِلَيْهِ (the possessor) is مَعْرِفَةٌ (definite) and مُفْرَدٌ (singular) it means 'whole'.

قَرَأَ كُلَّ الْكِتَابِ

He read the whole book
(Note: كُلُّ is المَفْعُولُ بِهِ (object of the verb))

Any خَبَرٌ (predicate) may agree with كُلُّ or المُضَافُ إِلَيْهِ (the possessor).

كُلُّ الْأَرْضِ وَاسِعَةٌ / وَاسِعَةٌ

The whole earth is beautiful

كُلُّهُمْ عُلَمَاءُ / عُلَمَاءُ

All of them are scholars

(c) When المُضَافُ إِلَيْهِ (the possessor) is مَعْرِفَةٌ (definite) and جَمْعٌ (plural) it means 'all'.

قَرَأَ كُلَّ الْكُتُبِ

He read all of the books

حَضَرَ كُلُّ الْأَسَاتِذَةِ

All the professors attended
(كُلُّ is فَاعِلُ الْفِعْلِ (subject of the verb))

كُلُّهُمَّ

All of them

كُلُّ الْأَرْضِيبِ وَاسِعٌ / وَاسِعَةٌ

All the lands are vast

Note that the above can be expressed as follows:

حَضَرَ كُلُّ مِنَ الْأَسَاتِذَةِ

All the professors attended

كُلُّ مِنْهُمْ

All of them

11.3.5 جَمِيعٌ also means 'all'.

حَضَرَ جَمِيعُ الْأَسَاتِذَةِ

All the professors attended

جَمِيعُهُمْ

All of them

We cannot say

جَمِيعٌ مِنْهُمْ ✘

11.3.6 كِلَا / كِلْتَا (both)

(a) To say 'both of' we use كِلَا (*m*) and كِلْتَا (*f*) which require a مُضَافٌ إِلَيْهِ (possessor) after them.

When the مُضَافٌ إِلَيْهِ (possessor) is a ضَمِيرٌ مُتَّصِلٌ (attached pronoun), كِلَا and كِلْتَا behave like الْمُثَنَّى (the dual). When مَنْصُوبٌ and مَجْرُورٌ they are كِلَيْ and كِلْتَيْ. As is self evident, the مُضَافٌ إِلَيْهِ (possessor) must be a مُثَنَّى (dual) pronoun: هُمَا، كُـمَا، or نَا. Any خَبَرٌ (predicate) stays مُفْرَدٌ (singular).

كِلاهُمَا / كِلْتَاهُمَا

Both of them

كِلاَكُمَا

Both of you

كِلاَنَا

Both of us

كِلاهُمَا طَالِبٌ

Both of them are students

مِنْ كِلَيْهِمَا / كِلْتَيْهِمَا

From both of them

أَخَذَ كِلَيْكُمَا إِلَى الْبَيْتِ

He took both of you home

(b) If however, **كِلْتَا** (the possessor) is an **اسْمٌ** (noun), **كِلَا** and **كِلْتَا** becomes **عَلَى الْأَلْفِ مَبْنِيٌّ** (fixed on alif) which does not turn into **ي**, even when **مَجْرُورٌ** or **مَنْصُوبٌ**.

كِلْتَا الْجَنَّتَيْنِ	Both gardens	كِلَا الْكِتَابَيْنِ	Both books
دَخَلَ كِلْتَا الْجَنَّتَيْنِ	He entered both gardens	فَهِمَ كِلَا الْكِتَابَيْنِ	He understood both books
فِي كِلْتَا الْجَنَّتَيْنِ	In both gardens	مِنْ كِلَا الْكِتَابَيْنِ	From both books

(c) If the two items are two different entities, we use **كُلٌّ مِنْ ... وَ ...**.

ذَهَبَ كُلٌّ مِنَ الرَّئِيسِ وَالْوَزِيرِ	Both the president and the minister went
حَضَرَ كُلٌّ مِنَ الْوَلَدِ وَالْبِنْتِ	Both the boy and the girl attended

11.4 Interrogative

أَيُّ (Which / any)

أَيُّ is called **الْإِسْتِفْهَامِ** (the interrogative noun). We encountered **حَرْفُ الْإِسْتِفْهَامِ** (the interrogative particle), **هَلْ** and **أَ**, in chapter two. **أَيُّ** is **مُعْرَبٌ** and takes all three vowel endings. It is used as **مُضَافٌ** (possessed).

11.4.1 When **الْمُضَافُ إِلَيْهِ** (the possessor) is **مُفْرَدٌ وَنَكْرَةٌ** (singular and indefinite), we have the following:

أَيُّ رَجُلٍ؟	Which man?
أَيُّ بِنْتٍ؟	Which girl?

11.4.2 If we make **الْمُضَافُ إِلَيْهِ** (the possessor) **جَمْعٌ** (plural), we must also make it **مَعْرِفَةٌ** (definite).

أَيُّ الرِّجَالِ؟	Which of the men?
أَيُّ البَنَاتِ؟	Which of the girls?

These expressions may also be rendered as follows:

أَيُّ مِنَ الرِّجَالِ؟	Which of the men?
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أَيُّ مِنَ الْبَنَاتِ ؟ Which of the girls?

11.4.3 فِي الْجُمْلَةِ الْإِسْمِيَّةِ (“ayy^{un}” in the noun sentence)

أَنْتَ مِنْ مَدِينَةٍ فِي الْعِرَاقِ You are from a city in Iraq.

أَنْتَ مِنْ أَيِّ مَدِينَةٍ فِي الْعِرَاقِ؟ You are from which city in Iraq?

مِنْ أَيِّ مَدِينَةٍ فِي الْعِرَاقِ أَنْتَ؟ From which city in Iraq are you?

(أَنْتَ is the deferred مُبْتَدَأٌ (subject). أَيُّ is able to displace it).

11.4.4 فِي الْجُمْلَةِ الْفِعْلِيَّةِ (“ayy^{un}” in the verb sentence)

(a) أَيُّ displaces الْفِعْلُ (the verb) at the beginning of a جُمْلَةٌ (sentence).

أَيُّ رَجُلٍ ذَهَبَ ؟ Which man went?

أَيُّ الْأَشْيَاءِ أَخَذَ ؟ Which of the things did he take?

(Note that أَيُّ is الْمَفْعُولُ بِهِ (the object of the verb)).

(b) But أَيُّ is displaced by a حَرْفُ جَرٍّ (preposition).

مِنْ أَيِّ رَجُلٍ أَخَذْتَهُ ؟ From which man did you take it?

مِنْ أَيِّ الْأَشْيَاءِ أَخَذَ ؟ From which of the things did he take?

11.4.5 أَيُّ may be used declaratively (not interrogative). Here it means ‘any’.

يَصِلُ فِي أَيِّ دَقِيقَةٍ الْآنَ He will arrive any second now

هَلْ لَكَ أَيُّ رَغْبَةٍ فِي الْخُرُوجِ ؟ Do you have any desire to go out?

هَلْ عِنْدَكَ أَيُّ سُؤَالٍ ؟ Do you have any question?

هَلْ لَكَ أَيُّ ثِقَةٍ بِهِ ؟ Do you have any trust in him?

أَيُّ شَيْءٍ Anything

مَا أَخَذَ أَيُّ شَيْءٍ He didn't take anything

Compare:

مَا أَخَذَ شَيْئًا He didn't take a thing

المُفْرَدَاتُ

قَبْلَ	before	qabl ^a
بَعْدَ	after	ba ^c da ^a
فَوْقَ	over	fawq ^a
تَحْتَ	under	taHt ^a
حَوْلَ	around; about	Hawl ^a
طُولَ	throughout	Tuul ^a
نَحْوُ (أَحْياءُ)	direction, grammar	naHw ^{un} (anHaa ^{'un})
نَحْوُ مِنْ	approximately	naHw ^{un} min
نَحْوَ	toward	naHw ^a
ضِمْنَ	among	Dimn ^a
بَيْنَ	between; among	bayn ^a
بَيْنَ بَيْنَ	so so	bayn ^a bayn ^a
مِنْ بَيْنِهِمْ	from among them	min baynihim
دُونَ	below, without	duun ^a
حَيْثُ	where	Haythu
حِينَ	when	Hiin ^a
مَرَّةً / مَرَّتَيْنِ / مَرَّاتٍ	once/twice/more than twice	marrat ^{an} / marratayn ⁱ / marraat ⁱⁿ
مَرَّاتٍ كَثِيرَةً	many times (<i>adv.</i>)	marraat ⁱⁿ katheerat ^{an}
ثَلَاثَ مَرَّاتٍ	three times (<i>adv.</i>)	thalaath ^a marraat ⁱⁿ
الْجُمُعَةُ / يَوْمَ الْجُمُعَةِ	Friday	al-jum(u) ^c at ^u / yawm ^u al-jum(u) ^c at ⁱ
يَوْمَ الْجُمُعَةِ	on Friday (<i>adv.</i>)	yawm ^a al-jum(u) ^c at ⁱ
رَمَضَانَ / شَهْرَ رَمَضَانَ	Ramadan	ramaDaan ^u / shahr ^u ramaDaan ^a
يَدٌ (أَيْدٍ , أَيَادٍ)	hand	yad ^{un} (ayd ⁱⁿ , ayaad ⁱⁿ)

تَحْتَ يَدِكَ	at your disposal	taHt ^a yadika
بَيْنَ يَدَيْهِ	in front of him	bayn ^a yadayh ⁱ
مَوْضُوعٌ (مَوَاضِعُ)	subject	mawDuu ^{cu} (mawaaDii ^{cu})
سَبَبٌ (أَسْبَابٌ)	reason, cause	sabab ^{un} (asbaab ^{un})
عَصْرٌ (عُصُورٌ)	afternoon; age, era, epoch	°aSr ^{un} (°uSuur ^{un})
مَغْرِبٌ (مَعَارِبٌ)	place or time of sunset; west	maghrib ^{un} (maghaarib ^u)
الْمَغْرِبُ / بِلَادُ الْمَغْرِبِ	Maghrib, northwest Africa	al-maghrib ^u / bilaad ^u al-maghrib ⁱ
مَشْرِقٌ (مَشَارِقٌ)	place of sunrise, east	mashriq ^{un} (mashaariq ^u)
فِي مَشَارِقِ الْأَرْضِ وَمَعَارِبِهَا	throughout the world	fi mashaariq ⁱ al-arD ⁱ wa maghaaribihaa
شَيْءٌ (أَشْيَاءٌ)	thing	shay ^{un} (ashyaa ^u)
نَاسٌ	people	naas ^{un}
رَبٌّ (أَرْبَابٌ)	lord	rabb ^{un} (arbaab ^{un})
جَيِّدٌ (جَيَادٌ , وَنٌ / آتٌ)	excellent; good	jayyid ^{un} (jiyaad ^{un} , uuna / aat ^{un})
غَيْرٌ	other than; not	ghayr ^u
غَيْرٌ جَيِّدٌ	not good	ghayr ^u jayyid ^{un}
هَلْ حَضَرَ أَحَدٌ غَيْرُهُ؟	did anyone else attend?	hal HaDara aHad ^{un} ghayruhu
عَدَمٌ	non-existence, lack	°adam ^{un}
مِثْلٌ (أَمْثَالٌ)	something similar	mithl ^{un} (amthaal ^{un})
مِثْلٌ	like	mithl ^u
كَمِثْلِهِ	like him	kamithlihi
بَعْضٌ	some; one	ba°D ^{un}
بَعْضُ النَّاسِ	some people	ba°D ^u an-naas ⁱ
عِدَّةٌ	several, a number of	°iddat ^{un}
كُلٌّ	all; every	kull ^{un}

كُلُّ شَيْءٍ	everything	kull ^u shay ^{'in}
عَلَى كُلِّ حَالٍ	in any case; in every case	°ala kull ⁱ Haal ⁱⁿ
فِي كُلِّ وَقْتٍ / حِينٍ	always	fi kull ⁱ waqt ⁱⁿ / Hiin ⁱⁿ
فِي كُلِّ أَنْحَاءِ الْعَالَمِ	all over the world	fi kull ⁱ anHaa ^{'i} al-°aalam ⁱ
كُلٌّ مِنْ ... وَ ...	both ... and ...	Kull ^{un} min ... wa...
جَمِيعٌ	all	jamee ^{°un}
الْكُلُّ / الْجَمِيعُ	everybody	al-kull ^u / al-jamee ^{°u}
عَامَّةٌ	generality	°aammat ^{un}
عَامَّةُ النَّاسِ	the common people / masses	°aammat ^u an-naas ⁱ
كِلَا / كِلْتَا	both of (m/f)	kilaa / kiltaa
كُلٌّ مِنْ ... وَ ...	both x and y	kilaa / kiltaa
أَيُّ	which; any	ayy ^{un}
أَيُّ شَيْءٍ	anything	ayy ^u shay ^{'in}
مَا ؟	what?	ma
مَا اسْمُكَ ؟	what is your name ?	ma smuka
هُنَا	here	huna
هُنَاكَ / هُنَالِكَ	there	hunaaka / hunaalika

Exercise 11.1
Express in English

١. ﴿ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴾ (يُوسُفُ 12:76)
٢. وَصَلَتْ مَرِيْمٌ قَبْلَ جَمِيْعِ النَّاسِ وَوَصَلَ حَسَنٌ بَعْدَهَا
٣. جَلَسَ أَصْحَابُ النَّبِيِّ مُحَمَّدٍ حَوْلَهُ وَبَيْنَهُمْ أَبُو بَكْرٍ
٤. حَضَرَ الْإِجْتِمَاعَ نَحْوُ مِنْ مِائَةِ كَاتِبٍ مِنْ كُلِّ أُنْحَاءِ الْعَالَمِ
٥. قَرَأَ كُلُّ الطُّلَّابِ كُتُبَهُمْ فِي النَّحْوِ وَالصَّرْفِ (morphology) فَجَرَ كُلُّ يَوْمٍ
٦. أَدِنَ الْأُسْتَاذُ لِلطُّلَّابِ بِالذُّخُولِ عَلَيْهِ بَيْنَ الْعَصْرِ وَالْمَغْرِبِ يَوْمَ الْجُمُعَةِ
٧. أَخَذْنَا الطَّرِيقَ نَحْوَ مَكَّةَ وَوَصَلْنَا فِي وَقْتِ الْعَصْرِ
٨. جَلَسْنَا تَحْتَ شَمْسِ مَكَّةَ الشَّدِيدَةِ حَيْثُ جَلَسَ عَامَّةُ النَّاسِ مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا
٩. ﴿ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴾ (الرَّحْمَنُ 55:17)
١٠. كُلُّ شَيْءٍ بَيْنَ يَدَيْكَ فِي كُلِّ وَقْتٍ وَحِينٍ
١١. أَمْثَالُ أَبِي بَكْرٍ غَيْرُ مَوْجُودَةٍ فِي زَمَانِنَا
١٢. عَدَمُ ثِقَتِي بِكَ لِعِدَّةِ أَسْبَابٍ
١٣. أَنَا مِنْ أَمْثَالِكَ يَطْنُنِي بَعْضُ النَّاسِ جَيِّدًا وَبَعْضُهُمْ يَطْنُنِي غَيْرَ جَيِّدٍ
١٤. أَخَذْتُ كِلْتَا يَدَيْهِ بَيْنَ يَدَيَّ وَقُلْتُ لَهُ بَعْضَ كَلِمَاتٍ قَوِيَّةٍ
١٥. مَا جَلَسْتُ مَعَهُ غَيْرَ لَيْلَةٍ - جَلَسْتُ لَيْلَةً وَاحِدَةً لَا غَيْرَ
١٦. مَا سَأَلْتُ غَيْرَ سُؤَالٍ وَاحِدٍ : لِأَيِّ سَبَبٍ دَخَلْتَ بَيْتِي وَقْتِ الْفَجْرِ ؟

Exercise 11.2
Express in Arabic

1. Did anyone other than him enter? No, not before him and nor after him.
2. Non-being is the absence of being.
3. In any case, all our money is at your disposal at all times.
4. The matter is between him and his Lord.
5. We went where all the people went and arrived between mid-afternoon and sunset.
6. We found in his statement both the good and the not-good so we took only the good.
7. Hasan sat reading his six books throughout the night / all night.
8. We found a number of reasons for his lack of desire to go with us, among them his lack of trust for us.
9. Do you have reasons for not permitting him to enter other than your lack of trust for him.
10. He said an incorrect word to me and didn't say any other word (*lit.* any word other than it).
11. He is a strong man and the likes of him are few in our time.
12. He hit him a number of times without reason.
13. Some people think you are not good, and I have found you (to be) very good.
14. Your son is like you in both your traits (qualities): patience and trust.
15. I read his statement a thousand times in several books by authors from all over the world.