(7) I liked to see the lecturer laughing on the main street.

(8) The merchant emigrated to the Kingdom of Saudi Arabia and we have not heard anything about him.

(9) People cut trees for wood and from iron they make weapons.

(10) I lived alone for a month and a week on the mountain.

(11) I will be away tomorrow from the Arabic grammar lesson.

(12) I stayed awake all night alone in the apartment and I learned by heart the lessons about the Middle East.

(13) The president of the republic received the ministers and parliamentary members in the hall and shook their hands one by one.

Chapter 39
Conditional sentences

39.1 A conditional sentence contains two parts. The first part of the conditional sentence expresses a condition or contingency. It is called protasis and the Arabic term is الشَّرْط, 'the condition'. The second part expresses the consequence or result of the condition and is called apodosis, جَوَابُ الشَّرْط, 'the answer to the condition'.

39.2 Conditional sentences are mostly introduced by one of the three conditional particles, which are إِنْ ʾin, إِذَا ʾiḏā and لَوْ law, all meaning 'if'. The following outlines the differences in their use.

39.3 إِنْ ʾin 'if', is followed by a verb in the perfect or imperfect jussive (apocopatus). In the following examples the second part has the perfect or imperfect jussive, e.g.

(a)

ʾin + perf. +	ʾin + perf. +	ʾin + imperf. jussive +
perf.	**imperf. jussive**	**imperf. jussive**
إِنْ دَرَسَ نَجَحَ	إِنْ دَرَسَ يَنْجَحْ	إِنْ يَدْرُسْ يَنْجَحْ
ʾin darasa naǧaḥa.	ʾin darasa yanǧaḥ.	ʾin yadrus yanǧaḥ.

If he studies, **he succeeds** (OR **he will succeed**).

(b) The imperative can be used in the second part and must be preceded by …فَ, e.g.

ʾin + perf. +	ʾin + imperf. jussive +
imperative	**imperative**
إِنْ دَرَسَ فَاذْهَبْ	إِنْ يَدْرُسْ فَاذْهَبْ
ʾin dahaba fa-ḏhab!	ʾin yaḏhab fa-ḏhab!

If he goes, then **you go**! OR If he goes, then **you should go**!

Note: In spite of being in the perfect tense, the above verb كان refers to the future here (see chapter 17).

39.4 إِذا ʾidā 'if' is a synonym of إِنْ ʾin, with the nuance of eventuality. It is followed by the perfect tense in the first part and the perfect or imperfect indicative in the second part. If the second part is a nominal sentence or contains an imperative or one of the words below, then the second part must be preceded by the particle ...فَ fa 'then':

the particle قَدْ qad

the future particles سوف sawfa or ...س sa...

the interrogative particle هَلْ hal

the negative particle ما mā, لَنْ lan, or لا lā

the negative copula ليس laysa.

Note: The imperfect jussive and the imperative cannot be used after إِذا.

Examples:

(a) ...فَ /fa.../ preceding the second part when it is a nominal sentence:

إِنْ تَعْمَلْ فَالْعَمَلُ صِحِّيٌّ ʾin taʿmal **fa-l-ʿamalu** siḥḥiyyun.
If you work, (then) work is healthy.

(b) ...فَ /fa.../ preceding the second part when it contains an imperative verb:

إِنْ سَأَلَكَ فَأَجِبْهُ ʾin saʾalaka **fa-ʾaǧib-hu.**
If he asks you, (then) you answer him!

(c) ...فَ /fa.../ preceding the particle قَدْ qad:

إِنْ وَعَدَكَ فَقَدْ صَدَقَ ʾin/ʾidā waʿadaka **fa-qad** ṣadaqa.
If he promises you, (then) he is sincere.

(d) ...فَ /fa.../ preceding the future particle سوف sawfa or ...س sa:

إِنْ/إِذَا أَسَأْتَ فَسَوْفَ تَنْدَمُ ʾin/ʾidā asaʾta **fa-sawfa** tandamu OR **fa-satandamu.**
If you cause harm, (then) you will regret it.

(e) ...فَ /fa.../ preceding the interrogative particle هَلْ hal:

إِنْ/إِذَا قُلْتُ لَكَ سِرًّا فَهَلْ تَكْتُمُهُ؟ ʾin/ʾidā qultu laka sirran **fa-hal** taktumu-hu?
If I **tell** you a secret, **will** you keep it confidential? OR
If I **told** you a secret, **would** you keep it confidential?

(f) ...فَ /fa.../, preceding the negative particle ما mā, لَنْ lan or لا lā:

إِنْ/إِذَا زَارَنِي عَدُوٌّ فَمَا أَطْرُدُهُ / فَلَا أَطْرُدُهُ / فَلَنْ ʾin/ʾidā zāranī ʿaduwwun **fa-mā** ʾaṭrudu-hu / **fa-lā** ʾaṭrudu-hu / **fa-lan** ʾaṭrudu-hu.
If an enemy visits me, I shall **not** dismiss him.

(g) ...فَ /fa.../ preceding the negative copula ليس laysa:

إِنْ تَذْهَبْ فَلَسْتُ بِذَاهِبٍ ʾin taḏhab **fa-lastu** bi-ḏāhibin.
If you go, (then) I am not going.

39.5 لَوْ law 'if', for unreal condition, takes **the** perfect in both parts and refers to the past or future. The second part is often preceded by the particle ...لَ, e.g:

لَوْ دَرَسَ لَنَجَحَ law darasa **la-**naǧaḥa.
If he studied, he **would** succeed. OR
If he had studied, he **would** have succeeded. OR

لَوْ كَانَ عِنْدِي نُقُودٌ لَسَافَرْتُ law kāna ʿindī nuqūdun **la-**sāfartu.
If I had had money, I **would** have travelled.

39.6 لَوْلَا law-lā and لَوْلَمْ law-lam 'if not'

لَوْلَا law-lā is followed by a nominal predicate or suffix pronoun. لَوْلَمْ law-lam is followed by the verb in the imperfect jussive, e.g.

لَوْلَا رَغْبَةُ الْوَزِيرِ لَاسْتَقَالَ السَّفِيرُ law-lā raġbatu l-wazīri **la-**staqāla s-safīru.
If it had not been the minister's wish, the ambassador would have resigned.

لَوْلَا الْمَجْلِسُ لَاسْتَقَالَ السَّفِيرُ law-lā-hu la-staqāla s-safīru.

Were it not for him, the ambassador would have resigned.

لَوْلَمْ يَكُنْ مُجْتَهِدًا لَمَا نَجَحَ law-lam yakun muğtahidan la-mā nağaha.

If he had not been industrious, he would not have succeeded.

39.7
All three conditional particles can be followed by the verb كَانَ kāna, to confirm the perfect tense (past), e.g.

لَوْ كَانَ قَدْ أَتَى لَرَآهُمْ law kāna qad ʾatā la-raʾā-hum.

If he had come, he would have seen them.

إِنْ / إِذَا كَانَ قَدْ قَالَ ذَلِكَ لَصَدَقَ ʾin / ʾidā kāna qad qāla dālika la-sadaqa.

If he (has) said that, (then) he will keep his word.

39.8
The second part of the conditional sentence may precede the first part:

سَأُقَابِلُكَ إِذَا زُرْتُ دِمَشْقَ sa-ʾuqābiluka ʾidā zurtu Dimašqa.

I will meet you, **if** I visit Damascus.

أُسَاعِدُكَ غَدًا إِنْ تُسَاعِدْنِي الْيَوْمَ ʾusāʿiduka ğadan ʾin tusāʿidnī l-yawma.

I will help you tomorrow, **if** you help me today.

39.9
The following interrogative pronouns can be used in generalized relative clauses with conditional implication. The verb in both parts of the sentence is then in the imperfect jussive (apocopatus) mood:

مَنْ man, whoever   مَهْمَا mahmā, whatever

أَيْنَمَا ʾaynamā, wherever   حَيْثُمَا hayṯumā, wherever

Examples:

مَنْ يَطْلُبْ يَجِدْ man yaṭlub yağid. He who seeks, finds.

مَهْمَا تَطْلُبْ أَدْفَعْ mahmā taṭlub ʾadfaʿ. Whatever you ask, I will pay.

أَيْنَمَا / حَيْثُمَا تَذْهَبْ أَذْهَبْ ʾayna-mā / hayṯu-mā taḏhab ʾaḏhab.

Wherever you go, I will go.

39.10 Concessive particles

The combined particles and expressions below correspond to the English concessive conjunctions and prepositions: 'although, even if, in spite of, despite'.

Examples:

حَتَّى وَلَوْ hattā wa-law, even if, even supposing that

مَعَ أَنَّ maʿa ʾanna, even though, although

وَلَوْ wa-law, whatever, even if, even though

بِالرَّغْمِ مِنْ bi-r-rağmi min..., (prep.) in spite of

رَغْمَ (prep.), in spite of

رَغْمَ أَنَّ rağma ʾanna, although, even though

وَإِنْ wa-ʾin, even though

حَتَّى وَلَوْ دَرَسَ سَوْفَ يَسْقُطُ hattā wa-law darasa sawfa yasqutu.

Even if he were to study, he'll fail.

مَعَ أَنَّهُ دَرَسَ جَيِّدًا سَقَطَ فِي الْاِمْتِحَانِ maʿa ʾanna-hu darasa ğayyidan, saqaṭa fī l-imtiḥāni.

Although he studied well, he failed in the exam.

سَأَذْهَبُ رَغْمَ الْمَطَرِ sa-ʾadhabu rağma l-matari.

I will go in spite of the rain.

ذَهَبَ إِلَى عَمَلِهِ رَغْمَ مَرَضِهِ / بِالرَّغْمِ مِنْ مَرَضِهِ dahaba ʾilā ʿamali-hi rağma maradi-hi / bi-r-rağmi min maradi-hi.

He went to his work in spite of his illness.

ذَهَبَ إِلَى عَمَلِهِ رَغْمَ أَنَّهُ مَرِيضٌ dahaba ʾilā ʿamali-hi rağma ʾanna-hu maridun.

He went to his work, although he is ill.

sawfa ᵓusāfiru wa-ᵓin waqaᶜat-i-s-samāᵓu.

I will travel, even if heaven were to fall.

Exercises

Practise your reading:

(1) If you don't [1]visit me at (my) home [2]I will be angry with you, but if you [3]visit me today [4]I will visit you [5]tomorrow.

إِذَا لَمْ تَزُرْنِي ¹فِي مَنْزِلِي ²سَأَغْضَبُ عَلَيْكَ، وَلَكِنْ إِنْ ³زُرْتَنِي الْيَوْمَ ⁴سَأَزُورُكَ ⁵غَدًا.

(2) [1]Had there not been [2]the help (support) of the government, Red [3]Cross and Red [4]Crescent [5]for the victims [6]of the earthquake, many people would [7]have died of [8]hunger [9]and thirst.

لَوْلَا ¹مُسَاعَدَةُ ²الْحُكُومَةِ وَالصَّلِيبِ ³الْأَحْمَرِ وَالْهِلَالِ ⁴الْأَحْمَرِ ⁵لِضَحَايَا ⁶الزِّلْزَالِ، لَمَاتَ ⁷كَثِيرٌ مِنَ النَّاسِ جُوعًا ⁸وَعَطَشًا ⁹.

(3) If a [2]word [1]comes from [3]the mind, [4]it enters the mind [5]and heart. If it comes from [6]the tongue, it goes in [7]one ear and out [8]the other.

إِذَا ¹خَرَجَ ²الْكَلَامُ مِنَ ³الْعَقْلِ ⁴دَخَلَ الْعَقْلَ ⁵وَالْقَلْبَ، وَإِذَا خَرَجَ مِنَ ⁶اللِّسَانِ دَخَلَ ⁷أُذُنًا وَخَرَجَ مِنْ ⁸أُخْرَى.

(4) If an [1]individual were [2]able [3]to govern [4]himself by himself [5]without the [6]law, [7]there would be no [8]need for [9]government.

لَوْ ¹اسْتَطَاعَ ²الْفَرْدُ أَنْ ³يَحْكُمَ ⁴نَفْسَهُ بِنَفْسِهِ ⁵بِدُونِ ⁶الْقَانُونِ، ⁷لَمَا كَانَتْ ⁸حَاجَةٌ إِلَى ⁹الْحُكُومَةِ.

(5) If there were [3]mutual [1]cooperation and [2]understanding between [4]countries [5]and people, [6]then there would [7]be less [8]cause for [9]war [10]and terrorism.

لَوْ ¹كَانَ ²التَّفَاهُمُ وَالتَّعَاوُنُ ³الْمُتَبَادَلُ بَيْنَ ⁴الدُّوَلِ ⁵وَالشُّعُوبِ، ⁶لَقَلَّ ⁷سَبَبُ ⁸الْحَرْبِ ⁹وَالْإِرْهَابِ ¹⁰.

(6) He who [1]works in [2]his childhood [3]and youth [4]will [5]relax in old age.

مَنْ ¹عَمِلَ فِي ²طُفُولَتِهِ ³وَشَبَابِهِ ⁴يَسْتَرِيحُ ⁵فِي شَيْخُوخَتِهِ.

(7) [1]Had you learned [2]a profession in your childhood, [3]it would have been useful for [4]your future.

لَوْ ¹تَعَلَّمْتَ ²حِرْفَةً فِي طُفُولَتِكَ ³لَكَانَتْ مُفِيدَةً لِ ⁴مُسْتَقْبَلِكَ.

(8) Had the [2,3]ambulance (lit. [3]aid [2]car) not [1]arrived [4]quickly, (then) [7]the wounded (man) [5,6]would have bled to [8]death (lit. [6]his blood would have [5]drained [8]and he would have [8]have died).

لَوْ لَمْ ¹تَصِلْ ²سَيَّارَةُ ³الْإِسْعَافِ ⁴بِسُرْعَةٍ ⁵لَنَزَفَ ⁶دَمُ الْجَرِيحِ ⁷وَمَاتَ ⁸.

(9) If you go with him in [1]the same car, [2]I won't go with you.

إِنْ ذَهَبْتَ مَعَهُ فِي ¹نَفْسِ السَّيَّارَةِ، ²لَنْ أَذْهَبَ مَعَكَ.

(10) If every father and mother [1]were [1]concerned for the proper (good) [2]education of their children, [3]there would [3]be fewer [4]criminals.

لَوْ ¹اهْتَمَّ كُلُّ أَبٍ وَأُمٍّ بِالتَّرْبِيَةِ ²الصَّحِيحَةِ لِأَوْلَادِهِمْ، ³لَقَلَّ ⁴الْمُجْرِمُونَ.

(11) Had there not been schools and universities, [2]ignorance [1]would have prevailed, [4]crime would [3]have increased and [6]jails would [5]have been crowded.

لَوْلَا الْمَدَارِسُ وَالْجَامِعَاتُ ¹لَسَادَ ²الْجَهْلُ ³وَازْدَادَتِ ⁴الْجَرِيمَةُ ⁵وَازْدَحَمَتِ ⁶السُّجُونُ.

(12) If [2]the judge [1]asks you [3]questions, [4]answer him [5,6]in any case ([5,6]anyway, always)!

إِنْ ¹سَأَلَكَ ²الْقَاضِي ³أَسْئِلَةً، ⁴أَجِبْهُ ⁵عَلَى ⁶كُلِّ حَالٍ.

(13) If [1]you are lazy today in your studies, [2]you will flunk (fail) [3]the exam [4]tomorrow.

إِنْ ¹كَسِلْتَ الْيَوْمَ فِي دِرَاسَتِكَ، ²سَتَرْسُبُ (تَسْقُطُ) ³فِي الِامْتِحَانِ ⁴غَدًا.

(14) Had he studied [1]his lessons well [2]and reduced his [3]absence from [4]the lectures, [5]he would have passed [6]the exam.

لَوْ ¹دَرَسَ دُرُوسَهُ جَيِّدًا ²وَقَلَّلَ ³غِيَابَهُ عَنِ ⁴الْمُحَاضَرَاتِ ⁵لَنَجَحَ ⁶فِي الِامْتِحَانِ.

(15) Had the wounded (man) received better treatment (lit. been treated with a better treatment), (then) his wounds would have healed more quickly (lit. then he would have recovered from his wounds in a shorter time).

لو عُولِجَ الجريحُ عِلاجاً أفضلَ، لَشُفِيَت جِراحُهُ بسرعةٍ أكبرَ (لَبَرِئَ من جِراحِهِ في وقتٍ أقصرَ).

(16) If you don't work and be productive like the others (lit. others than you), I will fire you (lit. I will dismiss you from work).

إن لم تعملْ وتُنْتِجْ مثلَ غيرِكَ، فسأطرُدُكَ من العملِ.

(17) If you work or practise any type of sport(s), work and sport(s) will relax the body and make you forget your worries.

إن عملْتَ أو مارسْتَ أيَّ نوعٍ من الرياضةِ، فإنَّ العملَ والرياضةَ يُريحانِ الجسمَ ويُنسيانِكَ هُمومَكَ.

(18) Wherever you go I will go with you and wherever you sleep I will sleep.

أينما ذهبْتَ ذهبْتُ معكَ وأينما نمْتَ نِمْتُ.

(19) If a person respects you (then) respect him, and if he doesn't respect you, then don't respect him.

إنِ احترمَكَ شخصٌ فاحترِمْهُ، وإن لم يحترِمْكَ فلا تحترِمْهُ.

(20) Had the weather not been hot last week, I would not have gone up to the mountain.

لولا أنَّ الطقسَ كان حاراً الأسبوعَ الماضيَ، لَما صعِدْتُ إلى الجبلِ.

Translate into Arabic:

(1) Wherever you sleep I will sleep and wherever you go I will go (with you).

(2) If the physician had not arrived quickly, the wounded (man) would have died.

(3) If you don't visit the wounded (man) today, I will be angry with you and I will not visit you tomorrow.

(4) If you practise or do any type of sports like the others, you will relax in old age.

(5) If the wounded (man) had been treated well, he would have recovered from his wounds in a shorter time.

(6) If you had learned any type of sport in your childhood, (then) sports would have relaxed your body and made you forget your worries.

(7) If your father asks you questions about your studies, answer him always (anyway)!

(8) If you are lazy at your work and are not productive like the others, I will fire you (lit. dismiss you from work).

(9) If he had reduced his absence from the lessons and lectures, he would have passed the exam.

(10) Had it not been for the Red Cross and Red Crescent, many people would have died of hunger and thirst.

(11) If the ambulance hadn't arrived quickly, many of the victims of the earthquake would have died.

(12) If my father had not been ill last week, I would not have gone up to him on the mountain.

(13) If a word comes from the tongue it goes in one ear and out the other, but if a word comes out from the heart (then) it goes into the mind.

(14) If there were mutual cooperation between the government and the people, the causes of crime would be reduced.

(15) Had the government not supported (helped) young people (the youth), crimes would have increased, and jails would have been crowded.

§11:4. The formal criterion distinguishing a circumstance clause of type (i) from a qualifying clause is that the latter can only be introduced without the functional which marks it as such when the qualified noun is undefined [§4:1,3]; whereas the entity-term whose situation is described by a circumstance clause is regularly defined.

§11:5. A circumstance clause beginning with و will sometimes be found treated functionally as a theme phrase introduced by أمّا [§6:3 (iii)]: أمّا وقد فرغنا من هذا فلا بدّ لنا أن ننظر 'inasmuch as we have now finished with this, we must consider another matter'.

§11:6. An idiom which deserves some remark is the use of a circumstance clause beginning with و after a phrase which has not got the formal structure of a sentence, but may be felt to be equivalent in sense to one. Instead of the structure, of a formal sentence with circumstance clause attached, مضت مدّة ونحن نشتغل بهذا المشروع 'some time has passed while we have been concerning ourselves with this project', one may encounter منذ مدّة ونحن نشتغل بهذا المشروع 'for some time past we have been concerning ourselves with this project'.

12

CONDITIONAL SENTENCES AND SIMILAR STRUCTURES

§12:1. Conditional sentences have a characteristic structure in that a perfect verb at the beginning of either of the two component clauses changes its normal implications to those of an imperfect, and will therefore have to be rendered by an English present in the conditioning clause, and by a present or future in the conditioned one, unless the context is such that an imperfect would, without the presence of a conditioning clause, have referred to past time [§3:19 (ii)]. The principal functionals which mark a conditioning clause are إنْ and إذا 'if': إن سألته أجاب 'if you ask him, he will reply'; إذا فكّرنا في هذا رأينا حقيقته 'if we think about this, we see the truth of it'.

On the other hand, if the context is such that كان يشاورهم would, unconditioned, have implied 'he used to consult them', this will generate the conditional structure إذا اقتضى الحال شاورهم 'if the situation demanded, he used to consult them'. In the conditioning clause, the only alternative to the verbal sentence-structure is a rather rare one in thematic sentence structure with إنْ followed by a pronoun theme: إن أنت سألته 'if you ask him'. In the conditioned clause, however, any other type of sentence structure can and frequently does occur, provided that it is marked as a conditioned one by having ف placed before it: إذا عملوا هكذا فدوافعهم واضحة 'if they act thus, their motives will be obvious'.

§12:2. The use of the perfect verb form كان followed by a perfect verb predicate serves to site a conditioning clause in past time: إن كان الوزير قال هذا فقد أخطأ 'if the minister did say this, he made a mistake' (to be analysed as 'if it is the case that the minister said this', see §7:2).

§12:3. Since لَمْ with an imperfect is equivalent to a negatived perfect [§9:4], this form in a conditional sentence undergoes the same shift in meaning as the affirmative perfect: وإن لم تكتب فلا تذهب 'if you do not write, he will not go'.

§12:4. إذا with the conditional structure can also have the sense of 'when' (referring to the future) or 'whenever': إذا أصبحت طالبة 'whenever'; إذا سمعنا هذا 'when he departs, I will tell you the truth'; إذا سمعنا هذا 'whenever we hear this, we ought to reject it'. Other functionals are also used with the conditional structure, the most important being:

إنْ 'if ... anything/whatever', مَنْ 'if ... anybody/whoever', مَهْما 'whenever/as often as':

مَنْ يقل هذا يستبين 'if anyone says this, the inference is obvious'

مهما قال أصدقه 'whatever he says, I will believe him'

مهما كان من أمر 'whatever the case may be'

كلما حاولنا هذا نجده 'whenever we attempt this, we find it useless'.

It should however be observed that some of these functionals, e.g. مَنْ and إذا, normally use the characteristic conditional structure only when the clause they introduce precedes the complementary clause; whereas if they come after the main clause, the perfect verb should be taken as alluding to past time: أنا الذي قال هذا 'I have never believed anyone who said this'; كلما هبت عليها نسمة من ريح الشك كانت 'she was in the depths of despair every time a breath of doubt blew upon her'.

§12:5. A conditional structure introduced by كلما and having an intensified adjective in the conditioned clause corresponds idiomatically to the English structure 'the more ... the more': كلما حاولنا أكثر 'the more we try, the easier we find it'.

§12:6. ما followed by the conditional structure has the sense 'so long as': ما دام يقيم هنا 'so long as he stays here, he will be safe'.

§12:7. Hypothetical sentences also consist of two clauses, but present the conditioning proposition as a mere supposition, or a remote possibility, or as definitely invalid. These imply no time indication at all, and will have to be rendered in English in one of two ways only determinable by the context (examples below). The conditioning clause is introduced by لو followed by a perfect verb, the conditioned one has a perfect verb which may or may not be introduced by لـ: لو كتبت إليه فعل ما تشاء 'supposing you were to write to him, he would do what you wish' or 'if you had written to him, he would have done what you wish'; لو أخبرته بهذا 'supposing that you were to inform him of this, there would be some advantage in it' or 'if you had informed him of this, there would have been some advantage in it'.

§12:8. A hypothesis sited in past time can, however, be made explicitly so by the use of كان with perfect verb predicate: لو كنت أخبرته means unambiguously 'if you had informed him'.

§12:9. In place of لو followed by a perfect verb, one may find أنّ followed by a thematic structure: لو أنّ الحرب استمرت لزمنا أن ننفق مالًا كثيرًا 'if the war were to continue, it would be necessary for us to spend much money'.

§12:10. لو can also be used, with the same structure as it has in a hypothetical conditioning clause, to introduce a complete sentence expressing an unfulfilled aspiration: لو علمت ذلك 'if only I had known that!'

§12:11. The above-mentioned structure can also function as object of a verb of wishing: ودّ لو علمه 'he wished he had known it'.

§12:12. The negative of لو when it introduces a full clause structure is لولا. The form لولا is prefixed to an entity-term with which it constitutes a quasi-clause, and must be rendered by 'had it not been for/were it not for'. The conditioned clause then has the same structure as it would have had the preceding clause been fully expressed: لولا الله.

لَوْلا تَدَخُّلُ الزَّعِيم 'had it not been for the king's wish, the minister would have resigned' or 'were it not for the king's wish, the minister would resign'.

§12:13. وَإِلاَّ with the sense of 'otherwise' is an abbreviated form of a conditioning clause, and can be followed by a conditioned clause having the same structure as would follow a fully expressed clause implying 'if this is not so':

عَلَيْنا أَنْ نَفْعَلَ هذا وَإِلاَّ فَسَيَخِيبُ سَعْيُنا

'we are obliged to do this, otherwise our effort will be frustrated'.

§12:14. لَوْلا and لَوْما introduce anti-conditioning clauses which are normally placed after the main statement, or emboxed within its structure. The anti-conditional clause itself has the same structure as a conditional or hypothetical clause introduced by أَنْ or لَوْ. In the case of لَوْلا, the main statement does *not* have the conditioned structure with the distinctively conditional use of the perfect, but any part of it which comes after the anti-conditioning clause is normally introduced by لَ. In the case of لَوْ the main statement *does* have the hypothetical main statement structure; consequently, the English translation of a perfect verb may have to be modified into the 'would' form in the light of a subsequent anti-conditioning clause:

هذِهِ البَراهِينُ عَلى قِلَّتِها تُقْنِعُنا

'the proofs of this, though they are few, convince us'

كُنْتُ لأَتَيَقَّنُ مِنْ هذا القَوْلِ لَوْلا فِقْدانُ بَراهِينِهِ

'I would be certain of this statement, even if the proofs of it were lacking'

§12:15. Sometimes, however, an anti-conditioning clause precedes its main statement *in toto*; in such cases it may be impossible by formal criteria to recognize the anti-conditional nature of the clause, and this can

only be determined by the context: قَدْ حَقَّقَ غَرَضًا واحِدًا وَإِنْ لَمْ يُحَقِّقْ غَيْرَهُ فَذلِكَ يُرْضِيهِ 'he has achieved one objective, and even if he does not achieve anything else, that will satisfy him'.

§12:16. In modern style, it is common to prefix وَإِنْ or غَيْرَ أَنَّ or لكِنَّ to the segment of a main statement which comes after an anti-conditioning clause: الشَّيْخُ مَعَ أَنَّهُ يَحُثُّنا عَلى مُعامَلَةِ النِّساءِ بِرِفْقٍ لكِنَّهُ يَحْتَقِرُهُنَّ 'the shaikh, although he urges us to treat women gently, nevertheless is contemptuous of them'.

§12:17. There is a type of expression in which two antithetical alternatives are posed, and the decision between them is said *not* to affect the validity of the main statement; the English form for this is '(no matter) whether ... or ...'. In Arabic, the first alternative is posed in the form of a perfect verb structure *without* any introductory functional, the second is introduced by أَمْ or أَوْ plus either another perfect verb structure or some abbreviated structure restating only that part of the second proposition which differs from the first:

عَلَيْكَ أَنْ تَذْهَبَ شِئْتَ أَمْ أَبَيْتَ

'you must go, whether you are willing or unwilling'

كُلٌّ مِنْهُمْ يُقِرُّ بِهِ سَواءٌ تَحَقَّقَ مِنْ صِحَّتِهِ أَمْ لا

'every one of them admits it, no matter whether he has investigated its truth or has not' [S9:4]

§12:18. In such expressions, when the first alternative is in the form of كان with an adjective predicate, it is usual to place the adjective in front of كان: هذا واجِبُنا شِئْنا ذلِكَ أَمْ لَمْ نَشَأْ 'this is our duty, whether we wish it or not' [S9:13]. قَدْ نُحَقِّقُ فائِدَةً عَظِيمَةً كانَتْ أَمْ صَغِيرَةً 'we may achieve some benefit, whether it be great or small'.

14

CONDITIONAL STRUCTURES

Conditional sentences proper contain two propositions of which one conditions the validity of the other: if the conditioning proposition is validated, the conditioned one will be so also; if it is not, the conditioned proposition is also invalidated. In 'if he comes tomorrow, I will talk to him', the proposition 'I will talk to him' is a conditioned one which will not be validated unless 'he comes' turns out eventually to be valid. In the strict sense, therefore, a conditional sentence can only be sited in the future, since the open-ended possibility of a proposition being either validated or invalidated cannot truly exist in the past; when an apparently conditional sentence is sited in the past as with 'if he came yesterday . . .', its open-ended nature applies to the speaker's knowledge of the fact, not to the fact itself, which is necessarily positively determined one way or the other. But there are many types of sentence which do not conform to the strict definition of a conditional, as given above, yet show sufficient structural similarity to be grouped together as 'conditional structures'.

Both propositions in an Arabic conditional sentence are marked by a characteristic structure; the conditioning one also by a functional. The simplest of these functionals is 'in 'if', which implies nothing more than the uncertainty of validity. 'iḏā had originally a time significance in addition, 'if ever/if at any time/whenever', but in SA has largely encroached on the domain of 'in. And there are other functionals used with the conditional structure, such as mahmā 'if . . . anything/ whatever', etc.

Easily the most noticeable feature of Arabic conditional structures is a shift in the value of the verb sets: the suffix set assumes the range of meanings otherwise associated with the prefix set. The shift can occur in both propositions: a structure which, unconditioned, would have

had the value 'I talked to him', assumes the conditioned value 'I will [given certain circumstances] talk to him' when brought into the context of a conditioning proposition; a structure which in isolation would have the value 'he arrived', takes on, when presented with a conditional functional as a conditioning proposition, the value of an open future possibility that he may or may not arrive, 'if he arrives'.

From this it follows that a timeless non-verbal predicate structure has no place in the strictly conditional sentence.[1] 'If he does this, he will be a fool' necessarily presents the conditioned proposition in a structure which, unconditioned, would have meant 'he was a fool'; 'If the director is free, I will talk to him' presents the conditioning proposition in a structure which, without the conditional functional, would have meant 'the director was free'. In both cases, therefore, one is obliged to use the suffix set item of the modifying verb kwn (p. 80).

The value shift operates mechanically and applies equally to any suffix set modifying verb whatever be the nature of the main predicate: kuntu 'abki 'I used to cry' and ḏumtu 'abki 'I went on crying' contrast with 'in kuntu 'abki 'if I am in the habit of crying' and 'in ḏumtu 'abki 'if I go on crying'. In order therefore to retain the original time value of a modifying verb, if this is needed, it is normal to extrapolate the modifying verb from the conditional structure altogether, leaving the mechanical value shift to operate on the main predicate verb. Observe the contrasts:

nuġādiru lbayt^a nuġalliqu lbāb^a
'we (habitually) leave the house' 'we (habitually) lock the door'

 'iḏā ġādarnā lbayta ġallaqnā lbāb
 'if ever we leave the house, we lock the door'

kunnā nuġādiru lbayt^a kunnā nuġalliqu lbāb^a
'we used to leave the house' 'we used to lock the door'

 kunnā 'iḏā ġādarnā lbayta ġallaqnā lbāb
 'if ever we left the house, we locked the door'

Ancient Arabic freely used an alternative to this value shift: namely the replacement of the primary prefix set by its short variety. Thus there was the contrast between bakaytu or alternatively 'in 'abki 'I burst into tears', 'abqi 'I cry/am crying' and 'in bakaytu or alternatively 'in 'abki 'if I cry. This alternative virtually dropped out of use in medieval Arabic, but has been reintroduced by SA writers.

These structures are obligatory in the conditioning clause; they are not so in the main proposition. But if they are not used in the main

[1] The occasional placing of an independent pronoun theme after 'in is a structural anomaly which seems to be a survival from an archaic phase of the language, before its logical categories had become established.

proposition, the beginning of the latter is marked by *fa*. For instance, if the main proposition is a command verb, which is not susceptible of the characteristic conditional shifts, this requirement is operative: '*in waṣala kallimta-hu* "if he arrives, you will talk to him', but *in waṣala fa-kallim-hu* 'if he arrives, talk to him'.

In order to site a conditional sentence in past time, it is necessary first to devise a structure which contains a prefix set verb, and yet has a past time marking, e.g. '*an 'akūna qad 'aḫṭa'tu* ⟨that I should be in the state of having made a mistake⟩: the conditional shift can then be applied to the modifying prefix set verb, producing *'in kuntu qad 'aḫṭa'tu* 'if I have made a mistake'. The same applies to the conditioned proposition.

It often happens that the logically conditioned proposition is omitted and replaced by an unconditionally valid one, as in 'if I make a mistake, mistakes do occur'. The unconditionally valid proposition is presented by *fa* plus thematic structure; the conditional shift would be unsuitable, since that would mark the proposition as only conditionally valid.

Fundamentally similar to this is the 'even if' structure, which also leaves unexpressed the logically conditioned proposition and replaces it by an unconditionally valid one: 'I shall be there, even if he doesn't come'. The original structure of such statements in Arabic has to be regarded as two separate statements: 'I shall be there, and (*wa*) if he doesn't come [that will not affect my presence]'. This has however generated structures in which 'and if' has ceased to be felt as coordinating functional + conditional functional, and come to be regarded as a functional in its own right with the value 'although'. It is therefore no longer obligatory to place such a clause after the main (unconditioned) proposition; it can be embedded between theme and predicate of the latter, or precede the latter entirely, but the main proposition (or its predicate) which comes after the 'although' clause, begins with *fa* in older Arabic; in SA, this *fa* is tending increasingly to be replaced by an adversative coordinating functional corresponding to English 'nevertheless' or 'yet' (*wa-lākin, ġayra 'anna, etc.*). This structure, in spite of still embodying *in* and still exhibiting the 'conditional' shift in the clause which follows the '*in*, has lost all logical contact with conditions, since in 'although...yet' both propositions are unconditionally valid.

The element of uncertainty as to ultimate validation, which is present in true conditional sentences, is heightened in the 'hypothetical' sentence, which in English is marked by the contrast between the simple conditional 'if he arrives' and the hypothetical 'supposing he were to arrive', and in the main proposition by the insertion of 'would'. In hypothetical sentences sited in past time, the uncertainty hardens

into a negative certainty, 'supposing he had arrived' implying that he did not in fact arrive. Arabic hypothetical sentences are not time marked, and a single structure covers both the English forms 'on the assumption of his (future) arrival, I would talk to him' and 'on the assumption of his (past) arrival, I would have talked to him'. A distinctive functional *law* marks the hypothetical conditioning clause, and in both members of the sentence a verbal sentence structure with suffix set verb is required: hence *law kāna fī lbayt* covers both 'supposing he were to be in the house' and 'supposing he had been in the house'. The beginning of the main proposition can optionally be marked by *la*.

wa-law has evolved structurally in much the same way as *wa-'in*. But it is to be observed that in both this case and that of the normal hypothetical sentence, should the main predicate be placed in front of the clause, its hypothetical evaluation will only become apparent when the clause has been reached: *kallimtu-hu law waṣal* 'I would talk to him if he were to arrive', *mā kallimtu-hu wa-law waṣal* 'I wouldn't talk to him even if he were to arrive'.

A minor phenomenon which has some interest as a structural survival from a primitive stage of the language, is the use of a command verb followed without a coordinator by a prefix set verb in the short form. This corresponds structurally to an unsophisticated type of utterance such as 'Give me sixpence, mister, I carry your bag'. Logically, the second proposition is a conditioned one, with omission of the conditioning clause 'if you do so'; hence no doubt the conditional use of the short variety of the prefix set (p. 105).