polities, although the Arabs still expect much from it.

IV. EXERCISES

 Translate into English:

1. أَيُّهَا النَّاسُ يَا لَيْتَمِا أَنِّي نَحْضَرْنَّكُمْ رَبُّنَا بِالْعَذَابِ الدّوَامِيَ.
2. وَبِمِلَّةِ السَّلَامِ "اِنْقَسَمْتُ حَالَةَ السَّيَاهِجِينَ الْأَرْسَالُ إِلَى المَدِينَةِ حَتَّى تَصَدَّعَ أَرْضَهَا وَيُسْوِيَهَا رَسُولُ اللَّهِ نَبِيُّهَا.
3. إِذاً لَهُمْ عُطَاةٌ عَظِيمَةٌ إِذَا أَرْسَلُهُمْ إِلَى مَدِينَةٍ مَّجْهَرَةٍ.
4. فَإِذَا أَرْسَلَهُمْ إِلَى مَدِينَةٍ مَّجْهَرَةٍ.
5. وَهُمْ يُظْهَرُونَ نَفْسَهُمْ فِي كُلِّ نَارٍ.

 Translate into Arabic:

1. O people of the Book, why do you say that Jesus (Isa) is God?
2. The Arabian prophet Muhammad came announcing a new religion.
3. Ibn-Rashid was the ruler of Nejd before Ibn-Su‘ud seized power there.
4. There is not any water in the desert.
5. The government agreed on the abolition of political parties in order to preserve peace in the country.

CHAPTER XXXIII

THE NUMERALS

"The numerals are the nightmare of a bankrupt financier."

I. ILLUSTRATIVE TEXT

1. The month consists of thirty or thirty-one days except the month of February.
2. It has twenty-eight days in every three years of four years.
3. But in the fourth year it has twenty-nine days.
4. The year has twelve months; it thus consists of three hundred and sixty-five and one-fourth days.
5. Every day has twenty-four hours; the hour is divided into sixty minutes.

2. The exceptive particle *الَّذِي* is sometimes followed by a noun in the accusative. On this intricate point see Wright, op. cit., 11, 335 ff.
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6. Thirty minutes are called half an hour; twenty minutes are one-third of an hour; fifteen minutes are one-fourth of an hour; forty-five minutes are three-fourths of an hour.

7. The seasons of the year are: first, the season of spring, which begins in the third month of the year; second, the season of summer, which begins in the sixth month; third, the season of autumn, which begins in the ninth month; fourth, the season of winter, which begins in the twelfth month.

II. GRAMMATICAL ANALYSIS

The morphology and syntax of numerals do not readily lend themselves to inductive analysis, and therefore the following analysis is deductive; however, whenever possible examples are cited from the above text.

The ordinary cardinal, which is a fully declined adjective agreeing, like any other, with the noun it modifies, e.g. تَسْتَنَبْعُ تَبْتُمْ بتُمْ تَبْتُمْ. An alternative cardinal used as a pronoun, e.g. تَسْلُعْيُمْ تَبْتُمْ تَبْتُمْ ‘I did not find anyone.’

Seldom used adjectivally because a noun in the dual is sufficient, e.g. تَسْلُعْيُمْ تَبْتُمْ. It is usually used as a pronoun and is declined like a dual (which it is).

The numerals 3 through 10 have ـ in the masculine and no ـ in the feminine. This reversal of normal gender endings is called polarity and is found in other Semitic languages. The gender of the singular of the counted noun determines the gender of the numeral.

These numerals are declined regularly. They are in construct with the counted noun which is in the genitive plural.

3 Declined like دَأْبُغٌ; see Chapter XXVIII, section II, 8, note #.
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Examples:

أربعة سنوات (see I, 2, above)

إثنتان وأربعة (see I, 6, above)

Note: The cardinals from 3 through 10 may follow the thing counted as an adjective does, but the principle of polarity still obtains, e.g.: 

Arabic: 

Masculine Feminine

Eleven: 

11 إثنان عشرة

11 is indeclinable.

Twelve:

Masculine Feminine

12 إثنان عشر (masc.) إثنتي عشرة (fem.)

The first element of 12, being a dual in construct, forms a Genitive- Accusative

Masculine Feminine

These numerals are indeclinable. It is to be noted that the principle of polarity does not extend to the "teens."

Thirteen through nineteen:

Masculine Feminine

13 ثلاث عشر (masc.) ثلاث عشرة (fem.)

14 أربع عشرة

15 خمس عشرة

16 ست عشرة

17 سبع عشرة

18 ثمان عشرة

19 تسع عشرة

The tens, which do not vary with the gender of the thing counted, are declined as sound masculine plurals. Note that the compound numerals are formed on the "four-and-twenty black-birds" principle and that polarity applies to the units (from three through nine).

Note: The numerals from 11 to 99 are followed by the noun in the accusative singular, which is considered an accusative of specification.

Examples:

من ثلاثين يوماً (see I, 1, above)

ب단체ناء والعشرون يوماً (see I, 2, above)

إثنتين وأربعة شهور (see I, 4, above)

خمس عشرة دقفة (see I, 5, above)
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ONE HUNDRED AND ABOVE:

Masculine and Feminine:

<table>
<thead>
<tr>
<th>Number</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>مائة</td>
<td>مائة</td>
</tr>
<tr>
<td>200</td>
<td>مئتان</td>
<td>مئتان</td>
</tr>
<tr>
<td>300</td>
<td>ثلاث مئات</td>
<td>ثلاث مئات</td>
</tr>
<tr>
<td>400</td>
<td>أربعمئة</td>
<td>أربع مئات</td>
</tr>
<tr>
<td>500</td>
<td>خمس مئات</td>
<td>خمس مئات</td>
</tr>
<tr>
<td>600</td>
<td>سبع مئات</td>
<td>سبع مئات</td>
</tr>
<tr>
<td>700</td>
<td>ثمان مئات</td>
<td>ثمان مئات</td>
</tr>
<tr>
<td>800</td>
<td>تسع مئات</td>
<td>تسع مئات</td>
</tr>
<tr>
<td>900</td>
<td>ألف</td>
<td>ألف</td>
</tr>
<tr>
<td>1,000</td>
<td>ألف</td>
<td>ألف</td>
</tr>
<tr>
<td>2,000</td>
<td>ألفان</td>
<td>ألفان</td>
</tr>
<tr>
<td>3,000</td>
<td>ثلاث ألف</td>
<td>ثلاث ألف</td>
</tr>
<tr>
<td>11,000</td>
<td>ألف و أربعة عشر</td>
<td>ألف و أربعة عشر</td>
</tr>
<tr>
<td>100,000</td>
<td>ألف و مئة</td>
<td>ألف و مئة</td>
</tr>
<tr>
<td>1,000,000</td>
<td>مليون</td>
<td>مليون</td>
</tr>
<tr>
<td>2,000,000</td>
<td>مليونين</td>
<td>مليونين</td>
</tr>
<tr>
<td>3,000,000</td>
<td>ثلاثة ملايين</td>
<td>ثلاثة ملايين</td>
</tr>
</tbody>
</table>

Example:

فَجَّرَتْ الْجَبَلَةُ إِذَا مِنْ ثَلَاث بَيْنَيْنَ وَسَبْعَينَ يَوْمًا (see 1,4, above)

Note: In this example the word المائة has a because it is feminine.

The word المائة is feminine singular even though one would expect feminine

1 The alif in this spelling is not pronounced.

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For compound ordinals consisting of tens and units, the ordinals of the units are joined to the cardinals of the tens (as in English). Only the units vary according to gender. If the unit has the definite article, the ten must also have it.

Note A: Sometimes the ordinals are used in construct with a following noun, e.g., `أولهم` `one of them`, `الأول منهم` `the first of them`.

Note B: The numeral adverbs, `firstly, secondly`, etc., are expressed by putting indefinite ordinals in the accusative, e.g., `أولًا` `firstly`.

Examples:

في السنة الثانية (see I, 8, above)

فإنما تقول السنة في أولًا (see I, 7, above)

فإنما تقول السنة في أواخر (see I, 7, above)

في الشهر الثاني عشر (see I, 10, above)

Fractions

The fractions from ¼ through ½ are of the عشرين (less often عشرون) pattern. Their plurals are of the عشرون pattern. The fractions are in construct with the noun following them.

1/7

2/7

3/7

4/7

5/7

6/7

7/7

8/7

9/7

10/7

11/7

12/7

13/7

14/7

15/7

16/7

17/7

18/7

19/7

20/7

Analysis of Other Points

Two points not relating to numerals require specific treatment.

1. In I, 2, above, the word `سنتات` is a sound feminine plural of `سنة`. It is to be observed that `تاء` has been added in the formation of this plural. Actually this تاء was originally the third radical of the root, `سن`. Thus `سنات` is a contraction of `سناتة` and the تاء reappears in the sound feminine plural. Other examples of this phenomenon are: `أعوان` plural of `أعون` and `شفيات` plural of `شفى`.

2. In I, 4, above, the word `إذا` (alternative spelling `إذاء` `إذى`) is a conjunctive adverb meaning `therefore`.

III. PRACTICE TEXT

1. These are the months of the Nativity (i.e. Christian) year as they are known in the Fertile Crescent: January, February, March, April,
one thousand three hundred and seventy-two A.H.

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IV. Exercises

Translate into English:

1. In the Koran it is written: "The month in which the sacred thing is made clean is the month of hajj, and it is unlawful to kill one another during this month." Thus the month of hajj is called the month of the sacred thing.

2. A year is made up of twelve months, each consisting of one month, except for the month of hajj, which consists of two months. Each month consists of thirty days, except for the month of hajj, which consists of thirty-one days.

3. The months of the Hijrah year:
   - Muharram
   - Safar
   - Rabi al-Awwal
   - Rabi al-Thani
   - Jumada al-Awwal
   - Jumada al-Thani
   - Rajab
   - Sha'ban
   - Ramadhan
   - Shawwal
   - Dhu al-Qa'dah
   - Dhu al-Hijjah

4. As for the days of the week, they are:
   - Sunday
   - Monday
   - Tuesday
   - Wednesday
   - Thursday
   - Friday
   - Saturday

5. Dates are written or read in this way:

   Tuesday, the seventeenth of February in the year

   One thousand nine hundred and fifty-three A.H., that is

   The third of Jumada al-Akhirah in the year

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Translate into Arabic:

1. The Umayyads had fourteen caliphs.
2. The people of Kuwait are more than one hundred and fifty thousand.
3. The fifth Umayyad caliph was 'Abd al-Malik, who built Qubbat al-Ṣakhrah.
4. The employees presented four demands to the manager and said they would continue their strike until the realization of their demands.
5. The existence of the Arab League represents a step towards cooperation among the nine Arab states.
6. The British occupied Egypt in the year one thousand eight hundred and eighty-two.

CHAPTER XXXIV

QUADRILITERAL VERBS. CONDITIONAL SENTENCES

I. ILLUSTRATIVE TEXT

1. Scholars have proved that the law of Hammurabi, which has been translated into all languages of the world, was the result of a development which lasted a long time.

2. The people looked with favor at it, and it remained in force until the state of Babylon faded away.

3. It appears that the Hebrews, upon their emergence from the desert and their arrival in the Fertile Crescent, established connections with the people of Babylon, became their students, and took the law from them.

4. That situation created a suitable atmosphere for the appearance of prophets who sought from the people...
CHAPTER XXXIV

that they believe in the existence of God, that they draw near to Him, that they eschew Satan, who whispers in their breasts, and that they follow the straight path.

5. There occurred in that law what follows:

6. If a person pulls out the eye of another, his eye shall be pulled out.

7. If a person breaks the tooth of another, his tooth shall be broken.

8. He who kills, shall be killed.

9. If a person steals a thing belonging to another, he shall return it and the like of it.

10. If a person is a highway robber (literally, cuts the road), he shall be killed by drowning.

11. It is said that had these Babylonians not reached a great degree of civilization, they would not have had a law like this.

12. If the world should follow the spirit of this law, it would be in a happier condition and more able to solve its problems.

II. GRAMMATICAL ANALYSIS

1. The verb فُنِّحْ is third person masculine singular perfect of a quadrilateral verb, i.e. one composed of four radicals. Quadrilateral verbs are said to be of the pattern مَسْلَمْنَ. The active, undervived quadrilateral verb and is conjugated like Form II (فعل) of the trilateral verb. (For the conjugation see paradigms, Appendix L.) The active and passive participles are also like those of the فعل. The masdar is of the pattern مَسْلَمْنَ (فعل). The verb مَسْلَمْتُ is third person feminine singular perfect passive of the Form I quadrilateral verb مَسْلَمْمُ. The verb مَسْلَمْنَ is third person masculine singular perfect of Form IV of the quadrilateral root form مَسْلَمْنَ. Form IV of quadrilateral verbs is of the pattern مَسْلَمْنَ. The participles are of the patterns مَسْلَمْنَ and مَسْلَمْنَ. The masdar is of the pattern مَسْلَمْنَ. (For the conjugation, see paradigm in Appendix L.) Form IV of quadrilateral verbs modifies the meaning of the root form by making it intransitive and intensive, thus مَسْلَمْنَ, "to rest (a thing)," "to be thoroughly at rest," "to be assured." The verb مَسْلَمْتُ is third person feminine singular perfect of Form IV of the quadrilateral مَسْلَمْنَ. The verb مَسْلَمْتُا is third person masculine plural perfect of Form II of the quadrilateral root form مَسْلَمْنَ. Form II of quadrilateral verbs is of the pattern مَسْلَمْنَ and is conjugated like Form V (فعل) of the trilateral. The participles and masdars are also formed like those of the فعل. (For the conjugation see paradigms, Appendix L.)
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Form II of quadriliteral verbs modifies the meaning of the root form in the same way that Form V modifies the meaning of the triliteral root form.

NOTE: Form III of the quadriliteral (بِنَّيْنُ) is very rare; there are no other derived forms.

4. The verb بِنَّيْنُ is third person masculine singular imperfect of the quadriliteral root form بَنِيَ.

It may be observed that the verb بِنَّيْنُ is an onomatopoetic word formed by repeating a biliteral syllable. There are many such verbs indicating repetition of a sound or movement. Another type of quadriliteral is the denominative, from nouns of more than three letters, such as بَنِيَّةٌ (نَبِيَّة, ‘student’).

6. The word بِنَّيْنُ is a conditional particle introducing the if-clause or شَرَطُ (‘condition’) of a conditional sentence in which the hypothesis is possible or plausible. Usually the if-clause precedes the main clause or جَواُلُ (‘answer’). In this type of conditional sentence either the jussive or the perfect may be used in either the شَرَطُ or the جَواُلُ (as is shown in 1, 6, 7, 8, and 9) with a present or future sense.

7. In this sentence it will be noted that the جَواُلُ is introduced by the conjunction بِنَّيْنُ which must be used when the جَواُلُ is a nominal sentence or an imperative. It will also be noted that the verb of the جَواُلُ is imperfect indicative. In a nominal جَواُلُ the verb is imperfect indicative.

8. In this sentence the relative pronoun بِنَّيْنُ has a force similar to that of بِنَّيْنُ. Therefore, the clause بِنَّيْنُ is a شَرَطُ and جَواُلُ is a جَواُلُ.

NOTE: Some other words which, like بِنَّيْنُ, introduce a شَرَطُ are:

|
| vanish wherever
| whenever
| when
| whether
| whoever, whichever
| wherever


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11. The word بِنَّيْنُ is a conditional particle introducing the شَرَطُ of a conditional sentence in which the hypothesis is possible. If the شَرَطُ is a nominal sentence, بِنَّيْنُ is used. In this type of conditional sentence the perfect is commonly used in both شَرَطُ and جَواُلُ although the imperfect indicative may be used.

The particle of affirmation بِنَّيْنُ commonly introduces the جَواُلُ when the شَرَطُ is introduced by بِنَّيْنُ but not if the جَواُلُ precedes the شَرَطُ.

12. The word بِنَّيْنُ is a conditional particle introducing the شَرَطُ of a conditional sentence indicating an eventuality which is likely to occur. The جَواُلُ tells what will happen when it does occur. There is a weak temporal sense in the word بِنَّيْنُ and it may frequently be translated by when.

Conditional sentences introduced by بِنَّيْنُ commonly have the perfect in both شَرَطُ and جَواُلُ.

III. PRACTICE TEXT

1. Yesterday I received a letter from my girl friend in which she said:

أَمَرَتِي أُسْأَلُكَ بِالْبَيْنِ١ يَا صَدِيقِي.

2. "My dear: It was not within my power to visit you last week in accordance with our appointment.

زَارْتُكَ فِي الأَيْامِ الْعَامِيَةِ كَمَا كَانَ مِمَّنَاهَا.

3. I want to say to you that if I had had sufficient time, I would have visited you and talked to you at length about an important matter—the matter of our marriage.

١ ٩٥٣٥ مِن أَوْلِياءِ الْمَاتِّ١ وَلَنَا زَوْجَةٌ.
4. If I have time in this month, I will come to visit you on the fifteenth, to be at your side and to spend with you a whole week.

5. If the airplane is late, I will arrive on the sixth.

6. If you would wait for me at the airport at the time of my arrival, I would consider it a kindness from you.

7. You will see that I still love you, and that you are still the qiblah of my heart;

8. for whatever you do, I will do; wherever you go, I will go; and whenever you visit, I will visit so that you will be satisfied and relaxed about me.

9. My actions will prove my sincerity.

10. So I hope, therefore, that your mind rests easy about me, and don’t rely on the talk of those people who whisper about me and who convey to you untrue and unweighed information.

11. Sincerely, your beloved, Layla.”

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IV. EXERCISES

Translate into English:

1. إذا كنت في الجامعة العربية على ميقات الدفاع، أعلم أن العرب في الشرق الأفريقي على مستقبلهم وتأتيهم مساعدةهم، وحلفاءهم وتحريهم، وتحريهم ضعفهم إلى ضعفهم

2. من عام الحسن يوفى وخلاص عومن يبقيهما

3. إذا السفينة ببحري أو أبي أرجو أن تصلها أن يصيغها بي حالا في النادي إلى ألمع من حالهما وترفيه إليهما أجمل وأكثر السماوي.

4. نروى أن الله يريد مصلحة الناس لما أرسلهم الأنبياء وسمحهم

5. أن يعم (من سن) إذا قال فعل

6. من يتشنج كتابا من لد، إلى آخر صوره ويدرف شركات العلماء ويدفع

7. أما من يعيش أحياء في نصر معاوية

8. إن السفينة الحربية إرسالة بحد وعود يبذل عمليه على حريمة العلماء

9. اقترح الناس، ونطلق في واجيدها للدفاع عن حقهم وتحريهم في ألقهم

10. عدم السهولة بها وتكفي مساعدةهم على الوقوع وعمال الإضرابات

Translate into Arabic:

1. If a man does not defend his faith, he has no faith.

2. If you need anything from the city, tell me before I go.

3. If a general fears war, he must resign before his weakness spreads to the army.

4. Had I known you were a great scholar in this field, I would have become your student.

5. If there were no oil in the Arab world, the economic situation would be more difficult.
CHAPTER XXXV

POTPOURRI

I. ILLUSTRATIVE TEXT

1. The great Muslim reformer, the scholar, Shaykh Muhammad 'Abduh was born in the year 1849 of a poor family which was living in the Muhirjah (administrative district) of al-Buhayrah. He spent his childhood as his father[s] and grandfathers had spent theirs in the Egyptian countryside.

2. No sooner had he reached the thirteenth year of his life, than he read and memorized the Koran. Then he headed for the religious school of Tanta to study the Koranic "sciences."

3. But he did not stay in it long; on the contrary he left it, despairing of studying in it.

4. However, some one interested him in continuing (his)

5. The result was that he returned to the Tanta school.

6. Then in the following year (1866) he headed for al-Azhar in which a new spirit had spread, it being the recognition of the importance of history and the natural sciences.

7. During this period Shaykh Muhammad 'Abduh began to tend toward asceticism and to leave the affairs of this life.

8. His condition continued thus until he contacted a great teacher. The name of this teacher was Sayyid Jamal al-Din al-Afgani, who had arrived in Egypt. He interested him in modern Islamic and Egyptian affairs.

9. In the following ten years he was either teaching in Dar al-Usm College or working in journalism as editor of al-Waqi' al-Misriyya, a gazette of official character.

10. It is thought that he participated in the rebellion led by al-'Arabi in the year 1882, against the
Egyptian government, but the degree of his participation is not known. There is no doubt that he advocated moderation in it since he sincerely believed in evolution, [he is] unlike Sayyid Jamal al-Din, who believed in jihad and revolution.

10. After the rebellion had failed, he was sentenced to banishment from Egypt—this is what usually happens to sincere reformers. Then he traveled to Beirut, and then Paris, where he spent some time and established his teacher, Jamal al-Din, the magazine, al-Urwa al-Wuthqa, in which they defended the Islamic cause. Then he returned to Beirut and lived in it until the Egyptian government permitted him to return to his country. He returned seeking to teach.

11. That was not allowed him, but he was appointed a judge, then conciller in the court of appeals, and finally mufti of Egypt.

12. He led the reform movement in al-Azhar, which caused violent opposition on the part of the reactionary and conservative circles; and between him and them there were sharp disputes, but he did not retreat from his position; in fact his insistence on it increased.

13. He said that his program stood on the following matters or pillars: first, reform of the Muslim religion and returning it to its original condition; second, reform of the Arabic language; and third, recognition of the rights of the people vis-à-vis the government.

14. And he declared war on "traditionalism"; in fact he appealed for freedom of ijtihad and for a new ijma, (just) as he wanted the common good to be the basis of law, for he gave it precedence over the literal text. He always weighted matters in the scale of reason on the basis of his extensive knowledge.
15. Shaykh Muhammad 'Abduh, may God have mercy on him, died in the year 1905.

16. There is no doubt that he has had to dare a great influence in the Muslim world because he is considered to be an example for reformers; but will this influence last, or will it cease? This is what history will prove.

II. GRAMMATICAL ANALYSIS

1. The verb َتَسْتَكْبِرْ, although imperfect, has here a past continuous signification. Imperfect verbs acquire the force of the past when they follow a perfect verb without an intervening conjunction. Imperfect verbs have the force of the past:

(a) In relative clauses (as is the case with َتَسْتَكْبِرْ in this item), best translated by the past continuous.

(b) When the imperfect verb has the force of an accusative of purpose (as in II, 2, below), best translated by the infinitive.

(c) After the verb كَانَ (as in II, 8, below), best translated by the past progressive or frequently by translating كَانَ as used to.

(d) When the imperfect verb has the force of an adverb of manner (as in II, 10, below), best translated by the active participle.

The verb َتَسْتَكْبِرْ in “فَتَسْتَكْبِرْ” is necessarily translated by the past perfect since its action took place before the action of another perfect verb َقَفَ. َتَسْتَكْبِرْ.

2. The idiomatic َوَالَّذِي َفَعَّلَ (the َوَالَّذِي is optional; َفَعَّلَ is not part of the idiom; any verb may be used) means literally, not (that) he reached . . . until . . . , and may be translated no sooner had he reached . . . than . . . .

The adjective َمَعْرِضَة the word َمَعْرِضَة, not the word َمَعْرِضَة. An adjective modifying either the first or the second member of a construct phrase must follow the second. In such a case one must depend on the context in order to know which noun the adjective modifies.

For use of the imperfect verb َتَسْتَكْبِرْ, consult II, 1 (d), above.

3. The conjunctive particle َوَيَنُّ يُؤْتُ expressed in modern Arabic the sense of however.

The conjunction َوَيَنُّ يُؤْتُ denotes an immediate sequence.

5. The conjunctive َوَيَنُّ يُؤْتُ denotes a less immediate sequence than does َوَيَنُّ يُؤْتُ.

The sequence َوَيَنُّ يُؤْتُ . . . َتَسْتَكْبِرْ exemplifies the Arabic method of expressing the past perfect, i.e., the perfect of كَانَ plus the perfect of another verb. The subject (here َيَوْمُ) is often placed between the two verbs.

6. In the sequence َوَيَنُّ يُؤْتُ the verb َأَذَّنَ means to begin. The verbs َأَذَّنَ ‘to take,’ َصَارَ ‘to become,’ and َجَعَلَ ‘to make,’ when followed by a verb in the imperfect mean to begin.

7. In the sentence َهُدِيَتْهَا َمَعْرِضَة َجَانِ السَّمْعِ and the predicate is َجَانِ السَّمْعِ the subject of the sentence is َهُدِيَتْهَا and the predicate is َجَانِ السَّمْعِ. The predicate itself is a nominal sentence in which َجَانِ السَّمْعِ is the subject and َجَانِ السَّمْعِ is the
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predicates. Such a construction, in which the subject of the predicate is a different entity from the subject of the sentence but related to it by a pronoun, though unusual in Indo-European languages, is common in Arabic.

8. The sequence مَلَّا... نَقُوب-exemplifies the Arabic method of expressing the past progressive, i.e. the perfect of نُقُوب plus the imperfect of another verb. (See II, 1 (c), above.)

The sequence of conjunctions مَلَّا... نَقُوب is the equivalent of either... or.

An alternative sequence is مَلَّا... نَقُوب.

9. The imperfect passive verb مَلَّا... نَقُوب exemplifies one of the uses of the imperfect which is to signify an act that was started in the past and continued through the present. The same is true of the imperfect passive verb مَلَّا... نَقُوب.

The idiom مَلَّا... نَقُوب (literally, among those things about which there is no doubt) is frequently used in modern Arabic and means there is no doubt. مَلَّا... نَقُوب is an assimilation of مَلَّا and مَلَّا.

10. The imperfect verb مَلَّا... نَقُوب exemplifies another use of the imperfect, the signification of which is that the action endures or is likely to happen repeatedly.

For the use of the imperfect verb مَلَّا... نَقُوب consult II, 1 (c), above.

12. In the last sentence of 1, 12, it is to be noted that the prepositional adverb مَلَّا... نَقُوب between is repeated. This always happens when at least one of the two words dependent on مَلَّا... نَقُوب is a pronoun.

13. It is to be noted that after the verb مَلَّا... نَقُوب (normal meaning, verify) is used instead of the particle مَلَّا... نَقُوب (normal meaning, that) to express the conjunction that which introduces indirect speech. Direct and indirect speech are not clearly distinguished in Arabic.

14. The conjunctive particle مَلَّا... نَقُوب, when used after a positive statement, introduces a rectification of the original statement with the idea of completing it or even going farther along the lines suggested by it. It may be translated by in fact, rather, better still, or more exactly.

15. The verb مَلَّا... نَقُوب, though perfect and therefore basically signifying a completed and definite action, has here an optative force because it ex-