



The Rhetorical Meaning of Conditional Ayas with Reference to English

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ABSTRACT

Conditional construction is one of the most important and difficult subjects in both Arabic and English. Both languages include various conjunctions that are used in different contexts with different meanings and purposes. They are used with request, warn, wish, offer....etc.

This paper deals with the eloquent and rhetorical use of conditional sentences in the Glorious Qur'an. In the same way it concentrates on those conjunctions which are commonly used in English especially "if".

This study aims at studying conditionals in Arabic in general and the Glorious Qur'an in particular with reference to English showing the differences and similarities between the two languages in this respect. The paper is divided into three main sections.

Section one is devoted to the conditional sentences in the Glorious Qur'an. The conditional conjunctions are mentioned in different ayas to clarify the rhetorical meaning. A special focus is given to the rhetorical meaning of conditional sentences and how the meaning varies according to the structure and the ayah.

Section two deals with the conditional sentences in English. The most common conditional conjunctions are mentioned. The structure and meaning of the conditional sentences are clarified giving sufficient examples.

Section three concludes with the major findings and conclusions that the researcher has arrived at through comparing the conditional structures in both languages.



1. Conditional Sentences in the Glorious Qur'an

According to Al-Bayati (2003:353) the conditional sentence is built upon three basic elements:

1. A part which the action is contingent on, that is called the conditional clause.
2. A conjunction that functions as a connector.
3. A suspended part called the consequent clause.

According to Al- Jurjaani (1405 A.H: 166) condition is what the existence of the thing is dependent on, and that what the state of judging stops at.

Al-Rajhi (1987:74) states that in the conditional style there is a rhetorical energy and strong charge to raise the attention and to wait and see, and look forward to the arrival of the answer to the condition after understanding the meaning of the conditional verb at the beginning of conditional sentence.

It has been observed that the issue of politeness considerations and virtual facial interests are shown in the uses of conditional sentences. So, conditional sentences are used as a source for eloquence and craftsmanship in kind treatment (Dwekat, 2012: 273).

The conditional clauses may be the same or have different tenses, as follows:

- a. the verbs in both clauses may be in the past tense:

﴿وَإِنْ عُدْتُمْ عَدُنَا﴾ (الاسراء: ٨٠)

[but if ye revert (to your sins), We shall revert (to our punishment)*

- b. Both verbs may be in the present:

﴿فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا﴾ (الجن: ١٣)

[(and any who believes in his Lord has no fear, either of a short (account) or of any injustice]

- c. or present followed by past and this is rare:

﴿إِنْ نَشَأْ نُنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ﴾ (الشعراء: ٤)

[If (such) were our Will, We send down to them from the sky a Sign, to which they would bend their necks in humility] (Ibn- Hisham, 1953: 338).

* It is noted that the translation of the Qur'anic verses are taken from Ali, A.(2001). *The Meaning of the Holy Qur'an*.



- e. Or that the consequent clause is a nominal clause attached to the particle *alfaa'* (إِذَا) or sudden *itha* (إِذَا):

﴿وَإِذَا مَرَضْتُ فَبِهِوَ شَفِينٌ﴾ (الشعراء: ٨٠)

[And when I am ill, it is He who cures me]

(Ibn- Baltagy, 1999: 404).

Muttlaby (1981: 386) states that the most important feature of the condition is the nature of the connection between the condition and the consequent clause. The connection is based on three aspects that vary according to contextual, semantic and verbal clues:

- a. Causal connection.** In this type of connection, the consequent clause is resulted from the conditional clause.

﴿وَإِنْ يَتُوبُوا فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ﴾ (الانفال: ٣٨)

[If (now) they desist (from unbelief), their past would be forgiven]

- b. Correlative connection.** In this type, the connection is not causal, the two clauses are correlative. In the following ayah meeting with Allah and the coming destiny are in correlative relation.

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (العنكبوت: ٥)

[For those whose hopes are in the meeting with Allah, the Term (appointed) by Allah is surely coming and He hears and knows (all things)]

- c. Contrast connection.** In this type, the conditional clause is in contrast with the consequent clause as in the following ayah.

﴿وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى﴾ (طه: ٧)

[If thou pronounce the word aloud, (it is no matter) :for verily He knowth what is secret and what is yet more hidden] .

In this ayah, there is a contrast relation between (pronouncing the word aloud) and (knowing secrets and what is hidden). Pronouncing aloud is a human



characteristic that indicates the weakness of this creature opposed to the greatness of the Creator and the extension of the knowledge to hidden things (ibid.) .

1.2. The Structure of Conditional Ayahs

Al- Zamakhshary (1993: 441) states that it is obligatory that the conditional clause comes before the consequence clause. If there is a clause before the conditional clause, this is not a consequent clause in advance, but declarative sentence from which the deleted consequent clause implicated. Consider the following ayah:

﴿يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ﴾ (يوسف: ٤٣)

[O ye chiefs! Expound to me my vision if it be that ye can interpret visions.]

The consequence clause is deleted because it is involved in what precedes the condition. So, the dependent clause is taken from the former speech.

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى﴾ (الأعلى: ٩)

[Therefore give admonition In case the admonition profits (the hearer).]

These ayahs are eloquent examples of the deleted consequent clause where the deleted expressions are implied in from the conditional clause. Besides, grammarians state that in every sentence like those above, the consequent is taken from the speech of the former clause and it is considered essential because fronting the consequent clause before the conditional conjunction is not allowed (Al-Makhzoumi, 1986: 290).

Ibn- Baltagy (1999: 404- 406) points out that the conditional clause when followed by a jussive verb 'The consequent clause is attached to the particle *alfa'* (الفاء). In this case, the consequence clause is either a nominal clause as in:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ (البقرة: ١٨٩)

[When my servants ask thee concerning Me I am indeed close(to them): I respond the prayer of every suppliant when he calleth on Me]



or it is followed by a verbal clause and in this case it is one of the following:

a. A request verb:

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ﴾ (النحل: ٩٨)

[When Thou dost read the Qur'an, seek Allah's protection Satan the rejected one.]

b. The verb is preceded by the particle *lan* (لن)

﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ﴾ (ال عمران: ١١٥)

[Of the good that they do, nothing will be rejected of them]

c. The verb is preceded by *qad* (قد)

﴿إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ﴾ (الأنفال: ١٩)

[If ye prayed for victory and Judgment, Now hath the Judgment come to you]

d. The verb is preceded by the particle *sawfa* (سوف):

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ﴾ (التوبة: ٢٨)

[If ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty]

e. The verb is preceded by (س):

﴿وَمَنْ يُسْتَخَفْ عَنْ عِبَادَتِهِ وَيُسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾ (النساء: ١٧٢)

[Those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).]

Al-Antaky (1988:103) maintains that all the conditional conjunctions are followed by verbal sentences, i.e. they are followed only by verbs. If a noun comes after the conjunction it is a subject of deleted verb or a subject whose predicate is deleted. Note the following ayah:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾ (التوبة: ٦)

[If one amongst the Pagans ask Thee for asylum, grant it to him, so that He may Hear the word of Allah.]



Fronting nouns before verbs in conditional clause is giving care and attention which is the purpose of fronting . Different aspects of care may be found:

a) **Specialization:** as in the ayah:

﴿قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا﴾ (الإسراء: ١٠٠)

[Say: " If ye had control of the treasure of the mercy of my Lord, behold, would keep them back, for fear of spending them: for man is (ever) niggardly!"]

The implied meaning of the conditional clause is that) if you had specialty in having treasures, and that people specialized in extreme stinginess,).

b) It is used to indicate intimidation:

﴿إِذَا السَّمَاءُ انْفَطَرَتْ. وَإِذَا الْكَوَاكِبُ انْتَرَتْ. وَإِذَا الْبِحَارُ فُجِّرَتْ﴾ (الانفطار: ١-٣)

[When the sky is cleft asunder. When the Stars are scattered. When the Ocean are suffered to burst forth]

These instances, like sky splitting , the spread of the planets, and the boiling of scenes lead to intimidation and great fear. It is for this purpose the nouns came before the verbs. In the following ayah the verb (shaken) came first because the scene of earthquake is repeated over the years, though a violent earthquake is a terrifying phenomenon. The other scenes did not occur before (Al-Samarra' ai , 2007: 88-89).

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾ (الزلزلة: ١)

1. [When the Earth is shaken to her (utmost) convulsion]

1.2 Conditional Conjunctions Mentioned in the Glorious Qur'an

There are many conditional conjunctions in Arabic, but only the conditional conjunctions that are mentioned in the Glorious Qur'an are going to be tackled in this study.

1.2.1 Law

It is of two kinds. The first kind is used as a condition for the past to indicate the failure of occurrence of something as a result of non- occurrence of another. In this case, it is followed by a verb in the past only.



﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً﴾ (المائدة: ٤٨)

[If Allah had so willed, He would have made you a single people.]

Being a single people will not happen because Allah is not willing so. The consequent clause (he would have made you a single people) is impossible because it is suspended on the verb (had so willed) (Al- Ghalayeeny, 2005: 322)..

Al-Makhzuumi (1964: 290) points out that *law* (لو) refers to something that is supposed not to take place, i.e. it is not likely to happen, it involves a condition contrary to fact or impossible. It means the non-fulfillment of the condition and necessarily means that the consequence will not be fulfilled.

﴿لَوْ أَطَاعُونَا مَا قُتِلُوا﴾ (آل عمران: ١٦٨)

[If only They had listened to us, they would not have been slain.]

According to Al-Ghalayeeny (2005: 323) the second use of *law* (لو) is a condition for the future. In this case, its function is to indicate the failure of occurrence of something. It is followed by a verb with a future in its reference not in its form, such as:

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾ (النساء: ٩)

[Let those (disposing of an estate) have the same fear In their minds As They would have for their own if They had left a helpless family behind: let them fear Allah, and speak words of appropriate (comfort).]

The meaning is: if they left a helpless family behind, let them fear of God.

Al-Muttalibi (1986: 99) observes that its time reference is variable since it may refer to past and here it is called impossible *law* (لو) and the second which is less used to refer to future and it is called (conditional conjunction) referring to future equivalent to (إن).

1.2.2 Lawla

It signifies the nonfulfillment of the consequent because of the truth of the antecedent (Antaky, 1988: 315).



﴿لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ﴾ (القلم: ٤٩)

[Had not Grace from His Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.]

Leaving the prophet Yunus (peace be upon him) did not happen because of the mercy of Almighty God. The presence of the verb (reached him) prevented the consequence (cast off the shore).

If **Lawla** (لولا) is followed by a verb in the present tense, it is used to indicate urging for work. The verb in the following ayah is in the present indicating Almighty Allah's urging for believers to pray for forgiveness.

﴿لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ (النمل: ٤٦)

[If only ye ask Allah for forgiveness, ye may hope to receive mercy.]

If it is followed by a verb in the past, this is to indicate that the addressee is too late and that s(he) neglected what he ought to have done. In the following ayah the verb (bring) is past as a rebuke for those who accused the believers without bringing witnesses.

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ﴾ (النور: ١٣)

[Why did they not bring four witnesses to prove it?]

(Al- Ghalayeeni, 2005: 624)

1.2.3 لما Lamma

This conjunction gives the meaning of a completed action (Al-Muttalibiy, 1986: 120). It is used to refer to the existence of something along with the existence of another. It is used only with past tense.

﴿فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾ (العنكبوت: ٦٥)

[but when He has delivered them safely to (dry) land, Behold, They give a share (of their worship to others!]



Polytheism came as a result of their escape to the land. The consequent clause (they give a share of their worship to others) occurred because of deliverance and the presence of the consequent clause is a result of the past verb (delivered them) (Al- Ghalayeen, 2005: 623).

Or it may be followed by a nominal clause attached to *alfaa* ' (الفاء)

﴿ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ﴾ (لقمان: ٣٢)

[But when He has delivered them safely to land, there are among them those that halt between (right and wrong).]

In this ayah, the consequent clause is a nominal one attached to *alfaa* ' (الفاء). According to the syntactic rule of the conditional sentence, the consequent clause is like the conditional. But here it is a consequent for what is not suitable to be a condition. Consequently, it must be attached to *alfaa* ' (الفاء) (ibid.).

1.2.4 **إن** In

Semanticists note that (إن) is used with non-assertive things; those about whose happening we are not quite sure.

﴿ وَإِنْ تَعُودُوا نَعُدْ ﴾ (الأنفال: ١٩)

[If ye return (to the attack), so shall We.]

The present verb (return) may or may not happen. There is nothing definite thereof. There is a causal link that it may occur or not. If the conditional clause occurs, so will the consequent clause and vice versa. Its time is contextual as it may refer to past, present or future. The main function of (إن) is to convert the past tense into the future. The reason is that the future may be fulfilled or not fulfilled, and this is applied to the definition of (إن) which implies uncertainty (Makhzuumi (1964: 290, 292).

1.2.5 **ما , من** man and ma

In respect to condition, **man** (من) is used with persons only and **ma** (ما) refers to things and animals.



﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (الزلزلة: ٧)

[Then shall anyone who has done an atom's weight of good, see it!]

The conditional clause and the consequent clause with these conjunctions may be either present or past (Ibn Hisham, 1953: 334-335).

﴿وَمَا تَعْمَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ﴾ (البقرة: ١٧٩)

[and whatever good ye do, (be sure) Allah knoweth it.]

Both, conditional and consequent clauses refer to present and extend to future. The conditional clause may be in the past and the consequent clause in the present, as in:

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ﴾ (الشورى: ٢٠)

[To any that desires the tilth of the hereafter, We give increase in his tilth.]

Here it refers to the past, present and future as well (ibid., 338)

1.2.6 إذا Itha

Aziz (1989: 249) notes that this conjunction occupies a place between condition and time and may be rendered into English as *if* or *when*.

﴿وَإِذَا تَلَّيْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ﴾ (الحج: ٧٢)

[and when Our clear signs are rehearsed to them, you will notice a denial on the faces of the unbelievers]

In the Glorious Quran, the word *itha* (إذا) is frequently used as a conditional conjunction and is usually translated as *when*:

﴿فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾ (يونس: ٤٧)

[when their apostle comes (before them), the matter will be judged between them with justice, and They will not be wronged.]

The word *itha* (إذا) is tagged as a time adverb since it is a conditional used in a temporal sense:



﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ (الجمعة: ١١)

[But when they see some bargain or some pastime, they disperse headlong to it, and leave thee standing.]

According to Al-Ghalayeeni, (2005: 322) there is a difference between *itha* (إِذَا) and (إِن). (إِن) is used for uncertain things whereas *itha* (إِذَا) gives a greater degree of certainty, consider in the following ayah:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا﴾ (الزلزلة: ١)

[When the earth is shaken to Her (utmost) convulsion]

Al-Razi (2004:578) asserts that this ayah begins with *itha* (إِذَا) for two purposes:

1. **Verifying the occurrence of the condition and the consequence.** Thus, the occurrence of the earthquake and subsequent things is inevitably located and their occurrence is certain, no doubt about it. It is said that *in* (إِن) is used with uncertain events, and *itha* (إِذَا) with certain occurrence:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا﴾ (الحجرات: ٩)

[If tow parties among the believers fall into a fight make ye peace between them]

because fighting may or may not occur, but *itha* (إِذَا) is used with certain things.

﴿إِذَا رُجَّتِ الْأَرْضُ رَجًا﴾ (الواقعة: ٤)

[When the earth shall be shaken into its depth]

Thus, the ayah started with *itha* (إِذَا), because of the inevitability of the earthquake.

Al-Rajhi (1970:30) states that the conjunction *itha* (إِذَا) is characterized by indicating the occurrence of the condition, and thus verifying the certain occurrence of the consequence. That is why it is used at the beginning of such kind of conditional sentences rather than the other conditional conjunctions The Glorious Qur'an, in this way, wants and directs the people to turn, in a strong way, and seriously recognize the meanings that lighten the way for them, and take their hands to what will benefit them in this world and the hereafter. The fact that the use of the conjunction *itha* (إِذَا) is not only to indicate the meaning assurance of occurrence of the condition and the consequence, but also to indicate that the consequence occurs

with the time of the occurrence of the conditional clause. This meaning cannot be conveyed by neither *in* (إن) nor *law* (لو).

2. Using *itha* (إذا) indicates the significance of surprise of the hereafter to humans, including the earthquake and the horrors as an increase in intimidation (Al-Razi, 2004 :578).

1.3. The Implied Condition

The conditional conjunction may be deleted together with the conditional clause when it is a request:

﴿فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ (ال عمران: ٣١)

[follow Me: Allah will love you and forgive you your sins.]

It means if you follow me, Allah will like you. Or with out request:

﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِيَّ وَاسِعَةً فَإِيَّايَ فَاعْبُدُونِ﴾ (الانكسوت: ٥٦)

[(O my servants who believe !truly, spacious is my Earth :therefor serve ye Me (and me alone)]

It means if you can not worship me in this place, do that in another.

(Ibn-Hisham, 1985: 847- 848).

The consequent clause is obligatory deleted when it is preceded by what can be implied from, as in:

﴿وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ﴾ (البقرة: ٧٠)

[we wish indeed for guidance, if Allah wills.]

It means if we knew the evidence, we would believe. It is also obligatory when the conditional clause is present verb.

﴿وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُ رُءُوسِهِمْ﴾ (السجدة: ١٢)

[If only Thou couldst see when the guilty ones will bend low their heads]

The consequent is you will see terrible thing. Other contexts:

﴿فَإِنِ اسْتَطَعْتَ أَنْ تُبَغِّيَ فَقَا فِي الْأَرْضِ﴾ (الانعام: ٣٥)



[If Thou Wert able to seek a tunnel In the ground.]

The consequent is (do it).

(ibid: 849).

Al-Samarra' ai (2007:105-106) observes that the consequent clause is optionally deleted for two purposes:

a. For brevity

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾ (يس: ٤٥)

[when they are told "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," (they turn back).

It means they would refuse.

b. To denote aggrandizement and veneration such as:

﴿وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَى النَّارِ فَقَالُوا يَا لَيْسَنَا نُرَدُّ وَلَا نَكَذَّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ﴾ (الانعام: ٧٢)

[If thou couldst but see when they shall be made to stand before their Lord he will say: "Is not this the truth? "They will say "Yea, by our Lord"]

Here, the consequent clause is deleted to indicate something beyond description or that whatever the listener imagines but the issue is greater than that. It was also that these things are reported in more eloquent style than when they are mentioned, and deletion is preferred when there is clear reference to it.

1.4 The Rhetorical Purposes Conveyed by the Difference in Tense

The condition may different purposes according the tense:

- a. The expression with a past tense refers to the occurrence of the event once whereas the present tense refers to the repetition and the renewal of the action.

﴿وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ﴾ (النساء: ٩٢)

[And whoever kills a believer by mistake, it is ordained that he should free a believing slave]

Killing people by mistake is expressed by past tense since it is an error that is not repeated in contrast with killing them intentionally. So it came in the present form to indicate continuity and renewal as in the following ayah:



﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ (النساء: ٩٣)

[If a man kills a believer intentionally, his recompense is hell, to abide therein (forever)]

(Al- Samarr ai, 2007: 48- 50).

b. The past tense may come with the conditional clause to indicate the occurrence of something at one time even if it is in the future. While the present tense is used when something happens gradually and continually. So the ayah:

﴿فَإِنْ أَحْصَيْتُمْ مِمَّا اسْتَيْسَرَ مِنَ الْهَدْيِ﴾ (البقرة: ١٩٦)

[but if ye are prevented (from completing it).send an offering for sacrifice, such as ye may find]

In contrast with the ayah:

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ﴾ (البقرة: ٢٢٠)

[if ye mix their affairs with yours, they are brethren]

Mixing with them is something that happens step by step and continuously. So it is expressed by the present tense. If one wants to express the completion of the action, he should use the past tense. If it is in the future, even if he does not intend that, he should use the present tense.

c. It may refer to the past itself like

﴿إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ﴾ (المائدة: ١١٦)

[Had I said such a thing . Thou knowest indeed have known it.]

(ibid.: 53- 54).

2. Conditional Sentences in English

Conditional clauses convey the situation in the main clause is directly contingent on that in the conditional clauses. The truth of the proposition in the main clause is a consequence of the fulfillment of the condition in the conditional clause i.e. it express the dependence of one set of circumstances (the result clause) on order (the subordinate clause) (Quirk et al, 1985: 1088). The result clause may appear before or after the conditional clause (www. englishteacher melanie. Com/ Grammar- the- o- zero-conditional).



Conditionals deal with imagined situations: some are possible, some are unlikely, and some are impossible. The speaker imagines that something can or cannot happen or have happened and then compares that situation with possible consequence or outcomes or offers further logical conclusion about the situation (www.grammar.about.com/bio/Richardwordquist-22176.html).

Leech and Svartvik (1994: 384-386) distinguish three types of subordinators which are simple, compound and correlative conjunctions." A conditional clause is one type of subordinate clauses which are introduced not only by "*if*" and "*unless*" According to (Quirk et al, 1985:1089) " The most common and most versatile of the conditional subordinators is "*if*"

If implies uncertainty about the actual existence of the circumstances referred to (Murphy, 1994: 50).

- *If I go shopping, I'll buy some food.*

Unless is the next most common after "*if*" Quirk et al (1985: 1089). It is used when we say if something does not happen then something else will happen (or be true) as a result.

- *I will not be able to lift this unless you help me (Vince, 2008:56).*

It was noted that *unless* can in most cases be paraphrased with *if not*, but that its meaning resembles that of *except if* .

- *We 'll go for a walk, if it does not rain.* (Dancygier, 2002: 347)

It means that we will go for a walk unless it rains.

Declerck & Reed (2000: 1) state that *unless* can actually be used in two different senses, one in which it alternates with *except if*, but not *if ... not* and one in which it alternates with *if ... not* but not with *except if*, e.g. :

-*He wouldn't have done it {unless I had / except if I had / *if I hadn't} asked him to, and I didn't)*

- *You did do well, but you wouldn't have succeeded {unless I had/ if I hadn'/ *except if I had} helped you).*

- *We 'll go for a walk, if it does not rain.*

It means that we will go for a walk unless it rains.



Quirk et al (1985: 1089) state that **when** expresses condition as well as time, and the distinction is a degree of expectability. Murphy (1994: 50) points out that a person who says **when** (referring to the future) is sure that something will happen. while a person who says "**if**" is not sure whether the thing will happen or not. Note the following:

- *I 'll see you at Christmas when we are all at Sally 's place.*

We are certain that we will be at Sally 's place.

- *I 'll see you in August if I come to New york.*

Perhaps, I 'll come to New York and perhaps not.

Leech and Svartvik (1994:111) point out that **whatever** and **whoever** are just like **whether** because both of them combined two contrasting things. They indicate free choice from any level of condition (Quirk and Greenbaum, 1999: 326).

- *I 'll buy those shoes whatever they cost.*

The meaning is that the statement in the main clause is true in anyway of the condition covered by the subordinate clause. So contrast meaning is presented.

Leech et al (2001: 581) observe that **whatever** means any (thing) that and it has vague meaning i.e. anything you can think of.

- *She can choose whatever she wants.*

2.2 The Structure of Conditional Clauses

Norris (2003: 4) says that the time and tense is a problem that can be utterly confusing because it is complicated by the fact that the verb forms in conditional clauses do not often retain their normal reference to time.

2.2.1. Real or Predicative Condition

This kind is also called an open condition, because the truth or falsehood of what the sentence describes is open or unknown. The conditional clause often precedes the main clause" (Leech and Svartvik,1994: 107).

- *I 'll lend Peter the money if he needs it.* The speaker does not know whether Peter needs money or not.

- *If she wishes the dishes, I dry them.*



- *If he made a joke, we laughed.*

Celce- Murcia and Harsen- Freeman, 1999 (cited in Norris, 2003: 3) state that these sentences express future plans or contingencies. In the first basic conditional pattern, the condition is expressed by using the present tense (having future meaning in this context) and the consequence using the future construction with **will** or **shall**.

- *If you make a mistake, some one will let you know.*

The present tense used in the conditional clause may take the form of simple present, present progressive, present perfect or present perfect progressive. (www.en.wikipedia.org/wik./conditional- sentences).

- *If he is sleeping, we shall not wake him.*

- *If you have finished the floor, I will help you clean the kitchen.*

- *If you have been working for more than to hours, he will take your place.*

In open conditional statement **if** is sometime replaced by **when** but there is a difference. Using **if** implies that the condition really is open and may not be fulfilled while using **when** implies that the condition will be fulfilled. (website and text@ linguapress.com 2009-2012 . otherwise indication).

- *If I see him, I will tell him.*

- *When I see him, I will tell him.*

Quirk et al (1985: 1008) observe that the difference between simple present and the model in conditional clauses is that the simple present refers to an assumed predictability of a situation.

- *If the water rises above this level, then we must warn everybody.*

The situation in the conditional clause is viewed as possibly occurring.

- *If the water will rise above the level, then we must warn everybody.*

The models express the present predictability of the occurrence or non-occurrence of a future situation (ibid.: 1009)



Leech et al (2001: 209) state that there are some conditional clauses which describe the possible result of offers or promises *will*) and *shall* are used that mean want or do not want to:

- *If you will come this way, I 'll show you our latest fashions. Or they express threat:*
- *If you will not agree, there will be a trouble.*

In some sentences *if* is followed by *will not* which means refuse to:

- *If you will not help us, all our plans will be ruined.*

(Quirk and Greenbaum, 1999: 338).

The consequence may take the form of an imperative, or *can*, *should*, *could*, *may*, *might*, or it may be expressed as a deduction about present or past time (consequent on a possible future event).

- *If it rains this afternoon, come around to my place.*
- *If it rains this afternoon, we could/ should/ can/ may/ might find somewhere to settle.*
- *If it rains this afternoon, then yesterday's weather forecast was wrong.* (deduction about the past).
- *If it rains this afternoon, your garden party is doomed.* (deduction place in the present). (www.en.wikipedia.Org/wik./Talk:English-conditional- sentences).

2.2.2. Unreal Condition

a. Second condition (if + past +would).

It is unreal or an imaginary situation in which the condition is clearly expected that will not be fulfilled (Quirk and Greenbaum, 1999: 324).

The normal form of the this kind is that the conditional clause is in the past tense (although it does not have past meaning) and the consequence is expressed using the conditional construction with the auxiliary *would*:

- *If I liked parties, I would attend more of them.* (www.en.wikipedia.org/wik./Talk:English- conditional- sentences).



The other models such as **could** and **might** are often used instead of **would**.

- *If we all worked together, we could solve the problem faster.*

Hypothetical conditional can refer to the future as well as present.

- *If I had the money, I would travel to Europe* (present).
- *If I were to have the money, I would travel to Europe* (future). (Norris, 2003: 4).

B. Third condition (if + past perfect + would have done)

It is imagining something which did not happen. The speaker is imagining a different past, but the past cannot be changed. It is impossible condition.

- *If Christopher Columbus had not discovered America, the history of the world has been changed* (ibid: 203).

In unreal meaning, the past reference is more absolute than that in the present, and amount to an implied rejection of the condition:

- *If he had listened to me, you would not have made the mistake.*

2.5. Implied Conditional Meaning

In everyday speech, we can use an imperative phrase+ and +will clause instead of conditional sentence:

- (63) *Come over here, I 'll show you what I mean* (Vince, 2008: 57).

Leech and Svartvik (1994: 142) and Greenbaum and Nelson (2002: 1555) agree that if the auxiliary in the conditional clause is **were**, **had** or **should** we can omit **if** in front of the auxiliary.

- (64) *Were she here now there will be problem.*

- (65) *Should you see him, give him best wishes.*

Quirk and Greenbaum (1999: 325) point out a conditional clause may have subject operator inversion when the case is unreal without a conjunction:

- (66) *Had I known, I would not have gone.*

Sometime a condition is implied in relative clauses:

- (67) *Anyone who bets on horses, deserves to lose money.* It means if anyone bets on horses, he or she deserves to lose money.



These models, coordinators, and relative clauses involve a type of condition which may be inferred implicitly or by context.

3. CONCLUSIONS

As a result of comparing the conditional structure in Arabic and English, the following similarities and differences are found:

3.1 Differences

1. The general rule is that in Arabic condition, a verbal clause follows the conjunction, whereas in English a noun or a noun phrase follows the conjunction:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (الزلزلة : ٧)

[Then shall anyone who has done an atom's weight of good, see it!]

If you make a mistake, some one will let you know.

2. In Arabic the conditional clauses should precede the main clause while in English the conditional clause may precede or follow the main clause.

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ﴾ (التوبة : ٢٨)

[If ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty]
(51) I would lend Peter the money, if he needed it

3. In Arabic, the consequent clause may be omitted when it can be implicated or inferred from what precedes it while in English the consequent clause cannot be omitted.

﴿يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِيَّ وَاسِعَةً فَإِيَّايَ فَاعْبُدُونِ﴾ (العنكبوت: ٥٦)

[O my servants who believe! Truly, spacious is my Earth :therefore serve ye Me (and me alone)]

If I had the money, I would travel to Europe .

4. In Arabic the use of past tense in conditional clauses denotes either past or future time, whereas in English it denotes an impossible future in the past.



﴿وَإِنْ عُدْتُمْ عُدْنَا﴾ (الاسراء: ٨)

[but if ye revert (to your sins), We shall revert (to our punishment).

If you listened to me, you would not make mistake.

5. In Arabic the conditional sentence may consist of clauses with various tenses, past with present, past with past, present with present. In English the conditional sentences have tense harmony.

﴿إِنْ نَشَأْ نُنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ﴾ (الشعراء: ٤)

[If (such) were our Will, We send down to them from the sky a Sign, to which they would bend their necks in humility]

If the ship had not hit an iceberg, it would not have sunk.

3.2 Similarities

- 1- In both languages the use of the tense determines whether the case is real or unreal, possible or impossible. And the tense does not mean itself in all the cases.
- 2- Both Arabic and English conditional sentences have a variety of manners such as, wish, regret, blame, advice, polite request...etc.
- 3- In both languages the conjunctions may be omitted and the condition can be grasped from the context and the function of the sentence.
- 4- In Arabic, the consequent clause may come as a verbal or nominal clause. In English it can come as a nominal clause or a verbal clause in the case of imperative.
- 5- Both languages consist of more than one type of conjunctions. In Arabic there are jussive and non- jussive conjunctions and in English there are simple, compound, and correlative.
- 6- In Arabic there is a slight difference between two conjunctions **in** (إِنْ), and **itha** (إِذَا), **itha** is used when a speaker is sure. It will be achieved while **in** (إِنْ) is used when there is a doubt. In the same way in English **if** and **when**. **If** is used like **itha** (إِذَا) when a speaker is mostly sure of its occurring while **if** is not sure.

7- Both languages have an imperative consequent clause.

8- In both languages not every conjunction is synonym to the others in the same language, but every conjunction has synonym in the other language.

(إن) and (إذا) are used to express open condition (factual and predicative).

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ (الانشقاق: ١)

- [When the sky is rent asunder]

﴿إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ﴾ (يوسف: ٧٧)

- [They said "if he steals ,there was a brother of his who did steal before (him)."]

Law (لو) and **lawla** (لولا) are used to express rejected condition (imaginative).

إن is used with doubtful events and لو with hypothetical or impossible events.

﴿وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ﴾ (يوسف: ٢٦)

- ["If it be that his shirt is rent from the back , then is she the liar , and he is telling the truth !"]

﴿لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا﴾ (الكهف: ١٨)

- [if thou hadst looked at them , thou wouldst have certainly turned back from them in flight and wouldst certainly have been filled with terror of them.]



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